

PRASNA UPANISHAD

Commentary by Swami Paramarthananda

Transcribed by Sri Venkatesan Anathakrishnan

NOTE: Swami Paramarthananda has not verified the transcription of talks. The transcriptions have been done with Swamiji's blessings by his disciple.



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By Swami Paramarthananda

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01- Prasna Upanishad notes मन्त्रs 1.1 to 1.4 (09-03-2015)

As I had announced earlier, we will take up the प्रश्न उपनिषद् (Prasna Upanishad) as the next उपनिषद् for our study. This उपनिषद् also comes under the major उपनिषद्, called major because Adi Sankaracharya's commentary is available. And this उपनिषद्, belongs to the अथर्वण वेदा; like the मुण्डक and माण्डूक्यउपनिषद्. And of them, the मुण्डक उपनिषद् (Mundaka Upanishad) is called a मन्त्र उपनिषद् occurring in the earlier part of the वेद, and the प्रश्न उपनिषद् is said to be a ब्रह्मण उपनिषद् occurring in the later part of the वेद. And Therefore Prasna Upanishad expands and explains, the teaching of the मुण्डक उपनिषद्. Both of मुण्डक and प्रश्न are complimentary उपनिषद् and in Mundaka Upanishad, the entire teaching was given in 2 stages, in the form of two vidyas. परा विद्या and अपरा विद्या is that which is mainly for preparing the mind. परा विद्या is the actual teaching. And we saw, अपरा विद्या consists of कर्म योग and उपासन योग, both of them meant for preparation. ज्ञान योग्यता प्राप्तिः and परा विद्या is for ज्ञान प्राप्तिः and of these 2 yogas, Mundaka Upanishad, highlighted the कर्म योग part, by talking about the ritual यस्याग्निहोत्रमदर्शमपौर्णमास-मचातुर्मास्यमनाग्रयणमतिथिवर्जितं च etc. कर्म योग was highlighted in Mundaka Upanishad. Whereas in Prasna Upanishad, उपासन is going to be highlighted. And उपासन of ईश्वर, as सूर्य भगवान्, सूर्य उपासन, as ईश्वर उपासन, is highlighted in प्रश्न उपनिषद्. Therefore it is a sun उपनिषद्. सूर्य उपनिषद्. The glory of सूर्य भगवान् is talked a lot. And सूर्य भगवान् on Pongal we have to tread this उपनिषद्. सूर्य भगवान् has to be visualized as Hiranyagarba or ईश्वर and उपासन is prescribed exactly like the विश्वरूप of the 11 th chapter. This we find in the first part of the Prasna Upanishad. Thereafter it talks about the actual ब्रह्म विद्या in the later portion. And because it belongs to the अथर्वण

वेदा the शान्ति पाठ is similar to the other अथर्वण उपनिषद्. And what is the शान्ति पाठ? भद्रं कर्णेभिः शृण्वन् देवा भद्रं पश्येमाक्षभिर्यजत्राः । स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिर्व्यशेम देवहितं यदायुः ॥ स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति न पूषा विश्ववेदाः । स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ॥ ॐ शान्तिः । शान्तिः । शान्तिः ॥

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

So through this शान्ति पाठ, the spiritual seekers are asking for some favours from ईश्वरा, application. So the first favour he asks is: that there should be all round health at physical level. At sensory level. At mental level. And at intellectual level, I should be fit enough to regularly come to the class. And also receive the teaching. Retain the teaching and also assimilate the teaching. Receiving, retaining and assimilating. For that we require all round health. Therefore the first prayer is ज्ञान योग्यता or शरीर योग्यता.

And then the seeker asks the second favour: that with all our organs, we should experience only auspicious things. मङ्गल अनुभव we should have. The eyes should see good things. Ears should hear good news. Mobile phone should receive, only good SMS. So therefore let only auspicious experiences come to me, because any other thing can disturb the mind and sravanam is out. And this auspiciousness can be interpreted in two ways.

For all general people auspiciousness means noble experiences. But in the case of spiritual seeker, auspiciousness always means वेदान्ता or ब्रह्मन् because ब्रह्मन् is the

ultimate मङ्गलम्. पवित्राणां पवित्रं यो मङ्गलानां च मङ्गलम्. Therefore let me hear auspicious words means, let me hear, वेदान्ता more and more. And let me see ब्रह्मन् everywhere. This is the second prayer. Experience of auspiciousness.

Then the third favour is that this spiritual journey Mundaka Upanishad set be without any obstacles. So may, all the devatas give us Bon voyage, so that my spiritual journey is without hindrance. प्रतिबन्ध निवृत्तिः So आरोग्यं, मङ्गल अनुभव, and प्रतिबन्ध निवृत्तिः These are the things a spiritual seeker seeks from the Lord. And the prayer concludes with ॐ शान्तिः । शान्तिः । शान्तिः॥, you know. That let the obstacles coming from oneself: आद्यात्मिक प्रतिबन्ध; then आदि बौधिक obstacles: coming from other living beings around आदि दैविक from natural forces like rain thunder overheat all those things are आदि दैविक. Let them calm down for my sake. शान्तिः शान्तिः शान्तिः This is the शान्ति पाठः Now we will enter the text.

ॐ नमो परमात्मने नामः हरिः; ॐ
ॐ सुकेशा च भारद्वाजः शैब्यश्च सत्यकामः सौर्यायणी
च गार्ग्यः कौसल्यश्चाश्वलायनो भार्गवो वैदर्भिः कबन्धी
कात्यायनस्ते हैते ब्रह्मपरा ब्रह्मनिष्ठाः परं
ब्रह्मन्वेषमाणा एष ह वै तत्सर्वं वक्ष्यतीति ते ह
समित्पाणयो भगवन्तं पिप्पलादमुपसन्नाः ॥१॥

This उपनिषद् is known by the name Prasna Upanishad, because in this उपनिषद्, six disciples approach a गुरु, and each disciple ask a bunch of questions. And one गुरु by name पिप्पलादः answers all the questions. So in Tuesday class, नव योगी सम्वाद, it is the other way round. शिष्या disciple is one. निमि राजा; and गुरुs are 9, नव योगी; but here it is reversed. शिष्याs are 6, and one गुरु answers. Since each chapter is in the

form of प्रश्न and प्रतिवचन the उपनिषद् is called प्रश्न प्रतिवचन उपनिषद् or in as shortened form प्रश्न उपनिषद्.

And the word प्रश्न here doesn't mean the Kerala astrology. In Kerala प्रश्नं പാകംകുറുതു ശ്ലാഖം. This is प्रश्नोपनिषद्. And in Malayalam the word प्रश्न means problem also. Therefore here that meaning also should not be taken. It is neither problem उपनिषद् not astrology उपनिषद्. It is a series of spiritual questions and answers.

And the उपनिषद् has got 6 chapters and totally 67 मन्त्राः. Almost all as big as मुण्डकोपनिषद्. 6 chapters and 67 मन्त्राः. And the उपनिषद् introduces the गुरु and शिष्या in the first mantra to indicate that always the knowledge should be received only from a गुरु in the form of a dialogue or संवाद. Never study the उपनिषद् by yourself. In मुण्डक bhasyam Sankaracharya says शारङ्गनोभि स्वातन्त्रियेण ब्रह्मन्वेषणं न कुर्यात्. Even if a person is a Sanskrit Meemamsa and Tarka scholar, even if he has all these scholarship he should never attempt to study the उपनिषद् by himself. Because one may not understand. Not understanding is not a problem. Often one can misunderstand. Then it will be very difficult to save that person. Therefore they say तद्विज्जार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः

Here you find 6 disciples approach a गुरु and that too with proper attitude. Attitude of श्रद्धा and भक्ति. So with faith and reverence and this faith and reverence is generally indicated by some physical offering that is taken. In Mundaka Upanishad we saw समित्पाणिः. Here also similarly the शिष्याs come. That is what is given. Look at the mantra.

The first 2 sentences are not part of the उपनिषद्. It is a general namaskara. ॐ नमो परमात्मने नामः हरिः; ॐ is given in this book. But that is not part of the उपनिषद्. The

उपनिषद् starts with सुकेशः onwards. And six disciples are named and each one has two, two, names. One original and another based on his parents, kula or परंपरा name. Like firsts second third name. Like that each one has two names. So सुकेश च भारद्वाज; is one disciple. भारद्वाज is based on his गोत्रा. शैब्यश्च सत्यकामः the second disciple. शैब्यः is family based name. सौर्यायणी गार्ग्यः is the third one. And कौसल्यश्च आश्वलायनः is the fourth disciple. भार्गवो वैदर्भिः; is the fifth one. And कबन्धी कात्यायनः this is the sixth disciple. All of them join together, and they had some common traits. What are they? हैते ब्रह्म पर - they were well versed in the वेदs. So they have gone through the initial training of गुरुकुलं. They have properly studied the वेद and they know the contents of the वेद also.

That is the वेद पूर्व भाग deals with सगुणं ब्रह्म otherwise called ईश्वर. वेद अन्त भाग deals with निर्गुणं ब्रह्म. वेद पूर्व भाग deals with जीव ईश्वर भेद; वेद अन्त भाग deals with जीव ईश्वर अभेद; or ऐक्यं. You start with दासोऽहं. And end with सोऽहं. Without दासोऽहं, सोऽहं is not possible, and without सोऽहं, दासोऽहं is incomplete. Both are equally required. first part is called religious part. Second part is called, spiritual part. These six disciples have already gone through the religious part of life.

So ब्रह्म पराः means वेद परा. Following the Vedic path of life. And being a religious group of religious disciples, ब्रह्म निष्ठा here the word ब्रह्म refers to सगुण ब्रह्म or परम् ब्रह्म or ईश्वरा. ब्रह्मन् with attributes is called ईश्वरा. निष्ठा means they have worshiped through कर्म योग. They have worshipped ईश्वरा through उपासन योग they have meditated upon सगुण ईश्वरा. That means what? They have acquired the four qualifications. What are the four qualifications? Qualifications ॐ॥ॐ॥ॐ॥

இல்லையோ. What are the four names? विवेक, वैराग्यं, षड्ग संपत्तिः and मुमुक्षुत्वं. Better you remember these four; because they are important. So ब्रह्म निष्ठा: सगुण ब्रह्म निष्ठा. In Bhagavad Gita, language they were strong devotees of the Lord. Without भक्ति, ज्ञानं is never, never possible. Therefore they are all ईश्वरा भक्ताः

And now they are interested in the same ईश्वरा in his higher version. परम् ब्रह्म अन्येषमाणः From that we know ब्रह्म निष्ठा; अपराः ब्रह्म निष्ठा? But enquiring, wanted to enquire the परम् ब्रह्म, निर्गुणं ब्रह्म अन्येषमाणः; means seeking the knowledge of निर्गुणं ब्रह्म. If a person is satisfied with सगुण भक्ति, we will never insist upon निर्गुणं ब्रह्म. वेदान्ता never wants to sell अद्वैत; अद्वैतम् should not be marketed. It is not meant for marketing. If a person is satisfied with सगुण इश्वर भक्ति the advice will be: Continue. Only when the person knows the limitations of the सगुण भक्ति, the basic limitations being that it can never liberate you from संसार. Because whenever you appeal to God, भगवान् will say I am helpless, look at your कर्म list. भगवान् only will repeatedly show the finger to कर्म list. So naturally we will have to ask भगवान् how to handle that list. Then भगवान् will say you have to come to निर्गुण ब्रह्म ज्ञानं. Without ज्ञानं, कर्म account cannot be wound up. And therefore, I should be interested for permanent solution of संसार. Then alone the गुरु will reveal. That is why previously they were never teaching उपनिषद् in Prasna Upanishad in public. Because it is supposed to be given to those who asks for that. But nowadays people do not know that there is a उपनिषद्. And therefore they do not know that there is such a thing. Therefore, we have to say such a thing is there. Then interested. Then let them study more. Therefore we are making it available. Otherwise one has to go in search of a गुरु.

And that is what they said. परम् ब्रह्म अन्येषमाणः Then look at the last line भगवन्तं पिप्पलादं उपसन्न. They approached भगवान् पिप्पलादः indicating that they looked upon गुरु as भगवान् himself. With that reverential attitude they approached. Therefore the word used is भगवन्तं पिप्पलादं. पिप्पलाद is the name of the गुरु, the ऋषिः उपसन्नः they approached. They did not send a car and invited him home. They went to the गुरु and how did they approach the गुरु? Care of मुण्डक the same word is used here also. समित् पाण्यः समित् is the fuel used for doing याग, in the गुरुकुलं. They often conduct the होमा, especially the होमा called आवहन्ति होमाः is a होमा, which is meant for the कार्य कारण संगत योग्यता. For fitness of the BMSC. अन्तकरण शुद्धिः, ज्ञानं for all of them आवहन्ति होमा is a great होमा which we saw in an उपनिषद्. Where? In तैत्तरीयउपनिषद्. It is a spiritual ritual practiced in गुरुकुलं. And therefore शिष्याः take the twigs as the fuel for the होमा. So समित् पाण्य; which represents the offering to the गुरु as श्रद्धा and भक्ति. And what was their hope? एष ह वै तत्सर्वं वक्ष्यति. Hopefully we get a गुरु who knows the answer to our question. And you will find sometimes in Chandokhya and Brihadaranyaka, some disciples will come to a गुरु and they – he will be well known and popular also. And they will ask a question, if the गुरु doesn't know the answer, he will not bluff anything. That गुरु if he doesn't know he will say, I also don't know. And let us all go together to another गुरु and he will join others. वैस्वानर्विद्या in Chandokhya the story is like that. Thus here the disciples wonder whether the गुरु will know the answer. Otherwise all of us join together should go to some other गुरु, we don't know. The hope is एष ह वै तत्सर्वं वक्ष्यति. We will get replies to all our question. Iti with such a hope, they approached पिप्पलाद ऋषिः

Now the गुरु and शिष्याः have come together. The channel has been created. Now the teaching can start. We will enter the Mantra

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

So the उपनिषद् mentions another practice that was in vogue in the olden days. When the disciples come to the गुरुकुलं (GK) and ask for the knowledge, the गुरु wants to find out how serious the disciple is? Is it a very casual desire or is it a sincere desire? Is the शिष्या ready to give up every blessed thing for the sake of this? The sincerity is directly proportional to the thing that you are willing to renounce for the sake of that. If you say, I am ready to renounce Rs.5 for ब्रह्म विद्या (BV), that means what? According to me the cost is that only. If you say Rs 100, he will say: Get lost. So how to measure? You ask the question, what am I willing to sacrifice, for getting this particular knowledge?

According to वेदान्त, the desire Mundaka Upanishad must be so deep, that one is ready to renounce everything. And therefore they study the depth of sincerity by several methods. One method is they will say next week you come. You ask him twice to come. This person won't come. But if he is very sincere, you ask 100 times, he will again come 101th time. Like that they had several methods. Here पिप्पलाद in the Prasna Upanishad does not want the disciple to attend a test. I am not going to test you. Don't worry. He says please stay in the ashram for one year and follow the instructions that I give and the rules that are there for a ब्रह्माचारि ,a गुरुकुलं student. And during this one year, I will, be studying your characters. And see

whether you are really fit for this knowledge. Therefore stay for one year. So तान् ह सः ऋषिः उवाच सः ऋषिः पिप्पलादः तान् शिष्यान् उवाच.

And what did he say? Second line संवत्सरं संवत्स्यथ - May you live in the gurukula for one year. Nowadays five minutes we cannot wait. Our life is so fast that even the traffic signal which is two minutes, now they have got two minutes cell phone game which you can go through in traffic signal we are becoming more impatient. वेदान्त requires a relaxed mind. Fast life and वेदान्त are diagonally opposite. That is why they took सन्यास in olden days. Why because nothing else to do. The entire life is available for वेदान्त. I am not asking you to take सन्यास. What I am saying is we require a relatively relaxed mind. So stay here for one year. Let me test your patience. And one year what should you do? Not eating and sleeping तपसा ब्रह्मचर्येण श्रद्धया. By following a austere simple life. And ब्रह्मचर्येण, observing ब्रह्मचर्यं. ब्रह्मचर्यं stands for all the disciplines that belong to a ब्रह्मचारी in a gurukula. So ब्रह्मचर्येण and श्रद्धया. श्रद्धा means with reverence. With faith. संवत्स्यथ- may you remain. And after one year you can come to me. And यथाकामं प्रश्नान् पृच्छत - I will give you a free hand to ask any question that you want.

And then what is my response? He says, if I know the answer- see after one year, if I know the answer I will tell you. Why can't he permit them at least to ask the question in the beginning? After one year you ask, if I know I will answer. That means after one year also it is not sure that they will get the reply. So यदि विज्ञास्यामः if we know the answer, सर्वं ह वो वक्ष्याम. We shall teach everything. And पिप्पलाद happens to be a traditional acharya and he is able to answer, all the questions, which is the प्रश्न उपनिषद्. Now the next मन्त्रा is after one year. OK. So now

we have finished one year. OK one minute one year is over. After one year what did happen?

अथ कबन्धी कत्यायन उपेत्य पप्रच्छ ।

भगवन् कुतो ह वा इमाः प्रजाः प्रजायन्ते इति ॥ ३ ॥

So अथ – अथ means after one year. एक संवत्सर अनन्तरं. So the first disciple who comes is the last one in the list. First mantra a list was given. In that list the last one in the list comes first. Jumping the queue he comes. Therefore he comes first. कबन्धी कात्यायन उपेत्य. उपेत्य means approaching his गुरु. पप्रच्छ. Asked the question, भगवन् कुतो ह वा इमाः प्रजाः प्रजायन्ते. The first question is about the श्रृष्टिः, of the entire creation especially lower beings. So how are all the lower beings created by प्रजापति? प्रजापति means ब्रह्मा. So if you remember Mundaka Upanishad, first mantra also, ॐ ब्रह्म देवानां प्रथम संबभूव विश्वस्य कर्ता भुवस्य गोप्ता स ब्रह्मविध्या etc. That ब्रह्मा the प्रजापति is talked about here. How does he – there it was said विश्वस्य कर्ता that is being asked for here. So भगवन्, हेय पिप्पलाद, हेय गुरोः, he is addressing गुरु as O Lord, कुतो ह वा इमाः प्रजाः प्रजायन्ते. How do all lower beings come? Because one of the fundamental questions always is how did the universe come? Even now it is intriguing. Somebody talked about big bang. Two days later someone- only students are doing that, Swamiji there is an article: big bang is questionable Therefore regarding the श्रृष्टिः even now there are several confusions. Here the student asks what: How is the origination of the world? इति उपेत्य पप्रच्छ.

Now the entire first chapter is going to be about the creation, in for stages. And in each stage, some sadhanas are going to be mentioned. For stages of creation, and in each stage the उपनिषद् will talk about some of these spiritual sadhanas or disciplines. We will enter into that topic.

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

So the first chapter introduces several Sanskrit words. I will try to explain. It may appear a little bit complex because of several new Sanskrit words. But the message is relatively simple only. But still we will try to understand the Sanskrit words in this chapter. तस्मै स; उवाच. तस्मै – to that disciple कपन्धी कात्यायनः सः उवाच-स गुरुः पिप्पलाद gave the reply. प्रजापतिः प्रजा काम; अभवत्. प्रजापतिः means हिरण्यगर्भ or ब्रह्मा who himself is created by ईश्वरा. ईश्वरा creates ब्रह्मा and ईश्वरा trains ब्रह्मा, to create the rest of the world. That is the procedure. ईश्वरा always doesn't do anything directly. He creates ब्रह्मा, educates ब्रह्मा and asks ब्रह्मा to create the rest of the universe. And that ब्रह्मा is mentioned here. प्रजापतिः प्रजा कामः अभवत्. भगवान् प्रजापतिः wanted to create this universe.

So naturally the question will come, why should भगवान् desire to create the universe? So he could have kept quiet all the problems are not there. So भगवान् doesn't have any personal desire for himself. भगवान् is आस काम; आत्मा तृप्तः नित्य तृप्तिः; he doesn't require a creation, either for his peace or security or happiness.

Then what is the purpose of the creation? It is for the sake of exhausting the पुण्य पाप कर्मा of all the जीवा. जीवाः can exhaust the पुण्य पाप कर्म only by going through सुखं and दुःखं. So कर्मा exhaustion of जीवाः requires what? सुख दुःख अनुभवः pleasure-pain experience. Pleasure-pain experiences can come only if there is a श्रृष्टिः. And how

did the जीवा get all the पुण्य पाप? Because of the previous श्रृष्टिः. Because whenever we talk about creation, we should always remember we are talking about the current श्रृष्टिः alone. And every current श्रृष्टिः is preceded by its previous श्रृष्टिः. Why does the previous श्रृष्टिः come to exhaust the कर्मा's of the जीवाः which was acquired in its previous श्रृष्टिः? What about the previous one. Its previous श्रृष्टिः and when did the first श्रृष्टिः come? We never believe in first श्रृष्टिः. श्रृष्टिः is cyclic without beginning and end. This is one of the unique teachings of the वेदा. We don't have a linear approach. Everything is cyclic. Everything is cyclic.

And wherever there is a cycle, you cannot in a circle talk about the beginning or end. Which point is the beginning in a circle? So one student said Swamiji there is a beginning when I draw a circle, I start. So that point is the beginning. Ok wonderful you start. How do you end it? Only when the pen which started from a point, the circle will be complete only when the ending point touches the beginning point? Circle becomes circle only when the end point touches the beginning. That means what? You can never say, whether it is beginning point or end point. And therefore as long as you look for a beginning for the creation, beginning of the जीवा, beginning of anything, you will never be able to find answer, because there is no origination.

Remember माण्डूक्य? What are the four features of मिथ्या? 1. World doesn't have existence. 2. World doesn't have origination. 3. World has appearance and the appearance is because of maya or avidya. Therefore never talk about the first creation. So this creation is to fulfill the कर्मा of the previous creation. That is the desire of प्रजापतिः Therefore प्रजा कामः-भगवान् wanted to bring the जीवाः in the world to exhaust their पुण्यं and पापं, and सः तपः अतप्यत - he performed तपस् which is in

the form of meditation. भगवान्'s तपस् is भगवान्'s meditation or visualization. And why should भगवान् visualize? Visualization is required because the creation cannot be at random. Random creation is being talked about by modern science. We don't accept random creation. Nothing random according to वेदा. The creation is according to law of karma. So the 14 लोकाः are created, planned for पुण्य पाप and मिश्र. मिश्र means गेरुण्डाङ्गुल्लान्. We all come under मिश्र group. Therefore higher लोकाः lower लोकाः and similarly the bodies also not a random body. Everybody gets a body according to the law of karma. Therefore if there are some deficiencies in the body let us understand we have got it because of our कर्मा. Some of them can be changed. Many of them cannot be changed. And therefore सः तपः अतप्यत. Visualized based on the law of karma. And सः तपः तस्वा. After doing the तपस्, after the visualization, for every mantra those who have time, most of you have no time, can compare the प्रश्न उपनिषद् and मुण्डक उपनिषद्. Mundaka Upanishad. यः सर्वज्ञ सर्वविध्यस्य ज्ञानमयं तापः तस्मादेतद्ब्रह्म नाम रूपमन्तं च जायते ,यस् तपसा चीयते ब्रह्म ततोऽन्नमभिजायते.

That तपस् word occur in मुण्डक. That is coming here also parallely. तपः:: तस्वा स मिथुनं उत्पादयते - he created a pair. A complimentary pair required for the universe to run. The complimentary pair is given a technical name, with different meanings. Loaded pair. Loaded word. Which I will explain later. We will just note the name of the pair. मिथुनं उत्पादयते. मिथुनं means pair, 2. What are they? रयिंच, प्राणम्च. प्राण is one and रयि is another. Both these words are loaded words. I will explain them later. Just only note the word prana and रयि. येतौ मे बहुधा प्रजा करिष्यति. So this pair will help me in creating the entire universe. With this intention. Now we have to

study what is प्राण and रयि and how they get expanded which we will do in the next class.

02-Prasna Upanisad मन्त्राः 1.4 to 1.9 Notes (16-03-2015)

Page no 6. मन्त्रा no 4.

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

Of the 6 disciples, the first one by name कपन्धी कात्यायनः has approached the गुरु by name, पिप्पलादः. Remembering the name of 6 disciples may be difficult. Here there is only one गुरु. अवरा मांरुमावतु we can try to remember पिप्पलादः, during प्रश्नोपनिषद् classes. And he asked the question, how do the praja or all the lower beings come into existence. And therefore जीव श्रृष्टिः is going to be talked about. From हिरण्यगर्भ (HG) otherwise known as प्रजापतिः. And in the last class, प्रजापतिः after tapas and visualization, desired to generate a universe, and we saw, the purpose is all the जीवः have got punyam and papam. They have to be exhausted. And for exhausting, pleasure-pain experiences are required. And they can take place only if there is a world, and also there is a body. Only by body, world interaction, pleasures and pains can be gained. And only through that our कर्माः can be exhausted.

And therefore, for that purpose, प्रजापतिः decided to create a universe. First he created a pair known as रयि and प्राण. In Sanskrit the pair is called मितुनं. And the श्रृष्टिः presented in प्रश्नोपनिषद्, is going to be a unique श्रृष्टिः. Not seen in other उपनिषद्स. Highly academic discussion we have. Several Sanskrit words. Tying up

many ideas together. It is going to be unique. You try to follow. Even if you don't remember all the Sanskrit words, I will try to simplify the concepts.

The श्रृष्टिः is going to be presented in four stages. First one is मितुन श्रृष्टिः. मितुन means the pair of रयि, प्राण. The second is काल श्रृष्टिः, manifestation of time principle. The third one is अन्न श्रृष्टिः. अन्नं meaning food and the final one प्रजा श्रृष्टिः or जीव श्रृष्टिः। मितुन, काल, अन्न, प्रजा श्रृष्टिः Pair, time, food and living beings.

And first we are going to talk about the pair by name रयि and प्राण. These words themselves are unique words. प्राण you have heard. रयि is a new word we use here. And these two words have 3 different meanings. So many Sanskrit words and concepts. The first meaning is at the macro level, प्राण refers to the invisible सूक्ष्म प्रपञ्च or अमूर्त प्रपञ्च, the invisible world. By invisible world we means all our minds, all our प्राण, all the सूक्ष्म शरीरं (SKS) will come under what? अमूर्त प्रपञ्च. Because our mind doesn't have any shape. Similarly the subtle elements etc. they will all come under what? अमूर्त प्रपञ्च. That is प्राण. And रयि refers to मूर्त प्रपञ्च, the visible tangible universe. Something corresponding in modern science. Matter will come under मूर्त प्रपञ्च. Energy will come under अमूर्त प्रपञ्च. This अमूर्त and मूर्त, this is one meaning of प्राण and रयि at the macro level.

And at the micro level it refers to भोक्ता and भोज्यं; the consumer of food and the consumed-food. भोक्ता and भोज्यं. प्राण corresponds to भोक्ता. रयि corresponds to भोज्यं. Consumer, consumed. And why do we say so? Because प्राण is the internal energy, which goes hungry and we are giving food to the प्राण, apana, physiological system

only. Therefore प्राण the consumer, belongs to sukshma sariram. Therefore it is अमूर्त. So अमूर्त at individual level is सूक्ष्म शरीरं = प्राण = consumed. எஃபுஃபு logical வரோஃபு பாஃபுஃபுஃபு. अमूर्त at the individual अमूर्त means invisible - at the individual level अमूर्त is the sukshma sariram. A part of sukshma sariram is प्राणः प्राण is the consumer of food. And therefore भोक्ता is called प्राणः. And the consumed food is what? मूर्त. It is tangible; all kind of solids and liquid. Tangible. Therefore भोक्ता is प्राण. भोज्यं is रयि, at the micro level. So अमूर्त and मूर्त at macro level, and भोक्ता and भोज्यं at micro level.

Then third at symbolic level. The प्राण is represented by सूर्यः. The sun represents the प्राण शक्ति. And the moon represents the रयि. So Sun represents प्राण and रयि is represented by moon. For that also, the commentators give logic. The logic is always that the digestive power, the प्राण शक्ति, is given by सूर्य भगवान्. That is why it is called वैश्वानर अग्नि; the digestive energy is given by सूर्य भगवान्. That is why health also comes from सूर्य; आरोग्यं भास्करादिचेत. Therefore सूर्य represents प्राण शक्ति and all the nourishment in the food is supposed to be drawn from the चंद्रा the lunar power. So according to the farmers, moon light is very very important for the grain, for the plants etc. because the nourishment or the nutrient power in the plant, comes from the moon according to sastra.

And therefore moon represents what? भोज्यं, अन्नं, रयिः how many word you see? प्राण has got three meanings. अमूर्त प्रपञ्च the invisible world at macro level. The consumer भोक्ता at the micro level. And सूर्यः; at the symbolic level. These are the three meanings of प्राण. And what are the three meanings of रयि. मूर्त प्रपञ्च the

visible universe at the macro level. And the consumed food at the micro level. And moon चंद्रा; at symbolic level. This रयि and प्राण were born out of प्रजापति: I hope பிராணனை வாங்கலை நினைக்கறேன் நான்.

We have some more connected topic. The first chapter is like this. From the second chapter it is not so complex. First chapter of प्रश्न is a little bit प्रश्नम् in Malayalam sense.

So रयिं च प्राणं च इति एतौ मे बहुधा प्रजा करिष्यति. Through this भगवान् wanted to create the entire universe.

Continuing - मन्त्रा no 5.

आदित्यो ह वै प्राणो रयिरेव चन्द्रमा रयिर्वा एतत्
सर्वं यन्मूर्त्तं चामूर्त्तं च तस्मान्मूर्तिरेव रयिः ॥ ५॥

So these different meanings are given, in this मन्त्रा. आदित्यो ह वै प्राण | प्राण is symbolically represented by आदित्यः, i.e. सूर्यः and रयिः एव चन्द्रमा | रयि is symbolically represented by चन्द्रमा the moon. And at the macro level what are they? एतत् सर्वं यन्मूर्त्तं च अमूर्त्तं च - the entire universe is a mixture of the visible and the invisible. So मूर्त्तं च अमूर्त्तं च एतत् सर्वं -the whole universe is visible and invisible at micro level also. When you are sitting in the class, you are a mixture of the visible and the invisible. I am able to see only your visible part. What is your invisible part? The mind? That is why I say whether your mind is in class or not I do not know. It is my hope and prayer. At least some minds are in the class. Therefore the mind part of you is invisible अमूर्त्तं. Body part is visible extending everything is a mixture of मूर्त्तं and अमूर्त्तं. Out of this pair मूर्तिः, रयि. The visible part is called रयि. The invisible part is called प्राणः

And then the उपनिषद् uses a note that even though we are calling मूर्त as रयि, and अमूर्त as प्राण, these different words are only for communication, because essentially मूर्त and अमूर्त, are the same material only. One karana prapancha alone is divided in the form of मूर्त and अमूर्त. One is gross another is subtle. Therefore both are essentially the same only. Therefore you can say everything is प्राण. everything is रयि also, you can say. But for the sake of classification, the grosser one is called मूर्त. The subtler one is called अमूर्त. But essentially both of them are same. Like matter and energy, we are classifying them. But we know what? Matter and energy are one and the same only. Matter can be converted into energy. That is atomic energy. And energy can be condensed into matter. Therefore we keep a rough classification, but at the base level, everything is same. मूर्त and अमूर्त are both one and the same. रयि and प्राण also are essentially same. Classification for convenience only.

And having talked about this symbolic representation, the उपनिषद् wants to talk about the glory of सूर्यः, which represents the प्राण. So how सूर्यः भगवान् who represents प्राण sakthi, is important for the living beings. And generally in Chennai, we have got only a highly negative opinion about सूर्यः because we have got only 3 seasons. Hot, hotter and hottest. So therefore we look down upon सूर्यः. You will know the importance of the Sun only when you go to a place where Sun comes out once in a month or 2 months or 3 months. People will be waiting for. But in Hinduism, the importance of सूर्यः भगवान् for the humanity is very much appreciated. Therefore we take सूर्यः as प्रत्यक्ष ईश्वराः Visible God is सूर्यः. That is why in

our culture we have to get up either during or before sunrise. Because when भगवान् is coming to bless us, you cannot lie down and snore away. You are supposed to be up and if possible we would have finished the bath. And we should pray सूर्य सुन्दर लोकनातं अमृतं वेदान्ता सारं शिवं. विष्णु ब्रह्म शिव स्वरूप हृदयं वन्दे सदा भास्करं. O Lord, you are the combination of Vishnu, ब्रह्म and Siva. You are the embodiment of प्राण शक्ति; through your rays we are giving us life itself. And therefore सूर्य: as समष्टिप्राण, समष्टि हिरण्यगर्भ or ईश्वरा himself we worship. That is why I said, प्रश्न उपनिषद् is सूर्य भगवान् उपनिषद्. Glory of the Sun God is highlighted. So in मन्त्रा no 6.

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

So one of the most famous prayer of Hinduism, is आदित्य हृदयं which occurs in रामायणं. रामा even though is an अवतार he did not have the sufficient power to kill रावण. And when he was at a loss, he prayed, ऋषि अगस्त्य came and taught him, आदित्य हृदयं and if you see, आदित्य हृदयं there सूर्य भगवान् is glorified as both निर्गुण and ईश्वरा, as well. So he is glorified as both निर्गुणं ब्रह्म as well as सगुण ईश्वरा. Therefore we look upon सूर्य as one of the devatas also. We look upon सूर्य as समष्टि ईश्वरा also. And we look upon as निर्गुणं ब्रह्म also. Thus आदित्य हृदयं gave Rama the power to destroy रावण, and therefore if Rama himself has gathered energy from आदित्य हृदयं we can also gather the energy to confront so many रावणसः. अत्रुक्त कालत्रुत्तिल वृणुणुनुत्राणं. Now so many are there. Every transaction requires lot

of energy. Early morning, the best prayer is आदित्य हृदयं. Only one श्लोका, and it will take 5 to 10 minutes only. So the boys used to do sandhya vandanam (SV) in the olden days. Now nobody know what is sandhya vandanam. If one doesn't know sandhya vandanam, आदित्य हृदयं is a beautiful replacement, which can be done by all the people. Universally because सूर्य भगवान् is great.

What is the source for the information? We have got this प्रश्न उपनिषद्. And in Yajur Veda there is an exclusive chapter which is dealing with the glory of सूर्य भगवान् called अरुण प्रश्नः. Many people do that regularly सूर्य नमस्कार मन्त्रा. Thus सूर्य is very very important force, principle.

Now the उपनिषद् says अथ आदित्य उदयान्- so in the early morning when सूर्य भगवान् rises in the horizon and प्राचीं दिशां प्रविशति the rays of the sun reaches the प्राची, the eastern direction. What does the rays do? It embraces and envelopes all the living beings who are up and about to welcome the rays of the sun. And when the solar rays reach the person, all the living beings are called प्राणिः. They already have प्राण मया कोशः inside. It envelops प्राण मया कोशः and nourishes the प्राण शक्ति. That is said here. प्राच्यान् प्राणान् - प्राणान् means all the प्राणिः. With प्राण मया कोशः, रश्मिषु संनिधत्ते. It takes in its rays. So it embraces, it envelops इन its rays. And then it nourishes the प्राण शक्ति. Our entire health is dependent on the प्राण शक्ति only. Now प्राणिक् energy healing and Rekhi and all. What is the principle? Draw energy from the सूर्य; and learn to hand over to sick people. So what they do is :they train themselves to be pipeline. They don't have pranic energy. If they give they will become empty. What they are supposed to do is, draw it from सूर्य भगवान् by meditating and distribute to the people who need. And with that the health is set right. So the entire pranic

healing and Rekhi is based on सूर्यः, the solar power. And not only in the eastern direction are यद्दक्षिणां, in the southern direction whatever pranis there. So प्रतीर्ची western direction. उदीर्ची northern direction अधः; downward below down under. Cricket match is going on down under lot of energy is required. And up above. The northern one. Ok. Norway and that side and all. So all portions the solar energy envelops. And through that सर्वं प्रकाशयति. Not only has it illumined by giving the light. But it also energizes, by giving the प्राण शक्तिः, सर्वान् प्राणान् रश्मिषु संनिधत्ते. So this सूर्य भगवान् represents the प्राण which is the pair created by प्रजापति.

Continuing.

स एष वैश्वानरो विश्वरूपः प्राणोऽग्निरुदयते ।
तदेतदृचाऽभ्युक्तम् ॥ ७ ॥

स; एषः उदयते- स; एषः means स; एष. प्राण; अग्निः which is the समष्टि प्राण शक्ति the Hiranyagarbha. And अग्निः that सूर्य alone, is considered to be in the form of अग्नि on the earth and the digestive अग्नि in our stomach also. One अग्नि तत्त्वं alone, divides into three fold, one is up above the सूर्यः down अग्नि on the earth with which alone we cook the food. And the third one is what we have in the stomach अहं वैश्वानरो भूत्वा प्राणिना देहं आश्रित. The digestive power which does the second cooking. The first cooking is to make the vegetable consumable and tasty because we can directly consume unless we have the naturopathy. Normally we eat the food after cooking dressing all that. Thus first cooking is to make it consumable at the tongue level. But that consumable food is not absorbable in the body. To make the consumable food into absorbable form, we require another cooking. The second cooking is done by the digestive fire called समान प्राणः Then the food is divided into

carbohydrates proteins fats salts minerals vitamins all of them are sorted out. And then factory produces all the nutrients and blood is the courier service. Blood carries and gives whatever is required for nail, what is required for teeth and bone and muscle and hair. For everything it is taken. All other inward, internal cooking is by that अग्नि alone. Therefore सूर्य भगवान् is called अग्नि also. So प्राण; अग्निः who is वैश्वानरः who is called वैश्वानर the विराट् ईश्वराः which is the चेतन रूपः. And विश्वरूपः; the अचेतन also. So वैश्वानर represents समष्टि jivaः विश्वरूप represents समष्टि जगत्. So चेतन अचेतन रूपः उदयते. Is rising in the morning. Therefore never take the Sun for granted. तदेददृच अभ्युक्तं this glory of सूर्य भगवान्, is highlighted in the following ऋग् मन्त्रा also. So ऋग् मन्त्रा. The ऋग् मन्त्रा is quoted by प्रश्नोपनिषद्. प्रश्नोपनिषद् belongs to अथर्वण वेद. The अथर्वण वेद उपनिषद् is quoting a मन्त्रा from ऋग् वेद. And what is that? We will read मन्त्रा **no 8**.

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

So विश्वरूप. You can understand. The Lord सूर्य भगवान् who represents the विश्वरूप ईश्वराः। हरिणं - the one who has got rays. हरिः means रश्मिः हरिणं means रश्मिमंतं. Do you remember the word in आदित्यहृदयं- रश्मिमन्तं समुद्यन्तं देवासुरनमस्कृतम् । पूजयस्व विवस्वन्तं भास्करं भुवनेश्वरम्. So आदित्यहृदयं is like a vedantic text. So एष सुप्तेषु जागर्ति भूतेषु परिनिष्ठितः। सूर्य is seen as निर्गुणं ब्रह्म which is अवस्थात्रय साक्षी. एष सुप्तेषु जागर्ति भूतेषु परिनिष्ठितः । अवस्थात्रय साक्षी ब्रह्मन् is also none other than सूर्यः. Thus विश्वरूप हरिणं रश्मिमन्तं with rays spreading all over. The rays are compared to hands. सहस्र करः; why सूर्य भगवान् has got so many hands. Because he has so much love it seems. So he wants to embrace all the people and kiss and by that give energy. In fact

according to the medical people, mother's hug and kiss, contributes to the growth of the baby. They have made a study, hugging mothers and non-hugging mothers. And they have studied the growth of the baby. They loving hug contributes to the growth of the baby. सूर्य भगवान् wants to hug all of us. And how many of us are there. Every ray of the Sun is like the hand he embraces and nourishes us. So therefore हरिणं जातवेदसं - जातवेद; means the omniscient one. Sarvajnam. Not the सूर्य the material part. सूर्य representing ईश्वरा. सूर्यनारायण is omniscient. एकं ज्योतिः"; तपन्तं -it is one single light, which illumines the entire earth. For illumining one hall we require so many tube lights. Still some areas are dark. But one सूर्य भगवान् how many candles how many watts if you try to measure endless. One एकं सत् it illumines and heats up not only light is required. Heat is also very important. We saw in Bhagavad Gita because of the solar heat alone the oceanic salt water is going up and forming clouds. So heat is also important. If we have to take your LPG cylinder and you have to heat the ocean water how many cylinders will be required. So भगवान् through सूर्य heats up the whole ocean and tonnes of water in the form of clouds formed. And they have to be transported. If you have the local vehicle when will be over? The wind power takes the cloud and then it condenses the salty water is converted into potable water. If it is polluted that is our mistake. सूर्य भगवान् doesn't do anything. Thus sunlight is also important. Sun's heat is also important तपन्तं - the scorching सूर्य भगवान्, सहस्र रश्मि; endowed with thousands and millions of rays शतधा वर्तमानः in hundred different ways. Remaining in different manner. प्रजानां प्राण; that is the most important word. सूर्य भगवान् is the प्राण शक्ति for every living being. So that is the source of प्राण शक्ति. And otherwise I think vitamin D deficiency. Now they are saying many problems are caused and for that the best method is just be under the sun. We did before. But now within the a/c room, in

the form day and night evening. And we get this light alright. But the solar light, our body doesn't receive. Therefore varieties of health problems. And if you want to take in the form of tablets you can have to pay through the nose. सूर्य भगवान् charges free of cost we don't want it. We want to go to the doctor and pay in western countries they have to travel 200 km go and when the sun comes lie down like dosai first upside down then downside up. All these things you have to-do. One person told me because doctors have said go there lie down for half an hour and come back. Now in madras you don't have problem plenty is there. Never curse the summer even if it is sweat it out. Let us pray सूर्य भगवान्. Why because प्रजानां प्राणः It is the very life energy, of every living being. So उदयाति एष सूर्यः. So the sun is rising is May you all see the sunrise.

Continuing

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

So lot of academic information. But very useful information now that रयि प्राण मितुनि सृष्टिः is over. And we saw that रयि and प्राण have got 3 meanings. Of them we will retain 2 which are very useful रयि is represented by चन्द्र and प्राण is represented by सूर्य. TF the first pair is सूर्य चन्द्र सृष्टिः. So, सूर्य चन्द्र सृष्टिः is considered to be very, very important सृष्टिः. Because consumer requires the blessing of सूर्य and the food requires blessings of चन्द्र. And what is the corresponding Bhagavad Gita श्लोका.

गाविश्य च भूतानि धारायम्यहमोजसा ।

पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ १५.१३ ॥

Lord Krishna says in the form of the rays of moon, रसात्मकः सोमः - रस; means what? All the nutrition required. In the moon and the moon light all the nutrients are there. And I distribute those nutrients to ओषधीः पुष्णामि. ओषधी means the plant kingdom. That alone becomes tomorrow food for us. Therefore चन्द्र is required to bless the भोग्यं. सूर्य is required to bless the भोक्ता. Therefore सूर्य and चन्द्र are very very important.

Now hereafter we are going to study this pair from another angle. These two are the principles which are responsible, for the manifestation of two types of काल तत्त्वं. For the measurement of two types of काल तत्त्वं, these two are very important. See whether it is correct. Our day is based on what? The Sun alone. Sunrise and sunset alone is responsible for day. And days put together alone becomes week, month, year etc. the entire time of day month year etc., are because of what? सूर्यः Without सूर्यः you cannot talk about the day, year etc. Therefore सूर्य is काल जनकः The generator of time. काल karanam. So सूर्य is very important as the cause of not the generation of time. But manifestation of time. OK what about moon? Moon is also काल जनकः from another angle. What is the other angle? The waxing and waning of the moon is responsible for प्रथमा, द्वितीया, तृतीया, राम नवमि- that नवमि is based on चन्द्र. In चन्द्र alone we have got the thithi. In Sanskrit it is called thithi. And शुक्ल पक्षः, कृष्णपक्षः based on सूर्य or चन्द्रः. Again चन्द्रः Thus सूर्य is also काल हेतुः, चन्द्र also is काल हेतुः Therefore through सूर्य चन्द्र भगवान् created काल तत्त्वं. And here in प्रश्नोपनिषद्, 3 types of कालम् are going to be talked about. One is संवत्सरः the year.

संवत्सरः रूप कालः Then the second one is मासः रूप कालः मासः means month. And the third one is दिवसः रूप कालः दिवसः means the day. The calendar day. So संवत्सरः, मासः; and दिवसः And each one is going to be divided into two. How? One संवत्सरः, that is वर्षः year is going to be divided into उत्तरायनम् and दक्षिणायनम्. Remember that is why Hindu culture becomes very complex. Because they study all these things उत्तरायनम् and दक्षिणायनम् is a unique concept of ours. Hindus are aware of the shifting from one अयनम् to another and they do special तर्पणम् for that. The idea is never take the nature for granted. Nature is the expression of भगवान्. Appreciate every aspect of nature and it is not a scientific, materialistic appreciation. But it is a reverential religious appreciation. Appreciation indicated by puja. उत्तरायनम् and दक्षिणायनम् - उत्तरायनम् starting from when? January Pongal is there. There onwards 6 months is called उत्तरायनम् which is the northern movement of सूर्यः. Even when the sun rising and setting the sun is moving towards north and then after reaching up to a particular level again it retreats. 6 months are called उत्तरअयनम्. अयनम् means travel. So northern travel. And दक्षिण अयनम् is southern travel. And through these two the उपनिषद् wants to talk about some spiritual साधना. So this is one division. उत्तरायणम्, दक्षिणायनम् of संवत्सरम्. मास - month is also divided into 2. You can guess. What is the division? शुक्लपक्षः the bright fortnight कृष्णपक्षः the dark fortnight because of the waxing and waning of the moon. So we observe. And based on शुक्ल पक्षः and कृष्णपक्षः some साधनाः are going to be talked about. Related साधनाः And then the last one दिवसः is divided into 2. That you can guess. Day and night. And day night based instructions are going to be given. All these 3 will come under काल सृष्टिः. So संवत्सरः, मास, दिवसः रूप काल सृष्टिः and each one divided into अयनद्वयम्, पक्षः द्वयम्, अहोरात्रम्.

And with reference to that some सधनाः are going to be talked about. All peculiar unique approach. I hope you are enjoying not confusing I hope. Those details we will see in the next class. All connected with our culture. Whole Indian culture comes to light in this chapter.

03-Prasna Upanisad मन्त्राः 1.9 to 1.10 Notes (23-03-2015)

Page no 11, मन्त्रा no 9.

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

In this first chapter of प्रश्नोपनिषद् the first student by name कात्यायनः has asked a question to the पिप्पलाद ऋषिः And the question is regarding the arrival of the जीव in the creation. And the teacher has started the answer, starting from प्रजापति or ब्रह्मा as the creator of the entire universe and here the creation is presented in 4 stages. And each stage the आचार्य gives several informations regarding साधना and several informations regarding the Vedic culture also. And through this process, the अपरा विद्या, of मुण्डकोपनिषद्, is clarified. अपरा विद्या meaning the supportive spiritual साधना, preparatory spiritual साधना, consisting of कर्मा and उपासना. That also revealed. And the three stages of creation, we saw in the last class. The first one is मितुनि श्रृष्टिः the creation of fundamental pair called रयि and प्राण. Represented by चन्द्रा and सूर्याः The sun and moon. In Vedic culture the sun and moon play a very important role. And throughout this chapter sun and moon will be brought repeatedly on different occasions. Therefore the basic pair of सूर्य चन्द्र मितुनि श्रृष्टिः was talked about the second stage is called काल श्रृष्टिः the time principle because sun is responsible for one type of कालः and moon is responsible for another type of काल. Therefore काल श्रृष्टिः is talked about and 3 types of काल are taught; one is उत्तरायणम् and दक्षिणायनम् together making one year. And thereafter शुक्लपक्ष the bright fortnight and dark

fortnight making one month. For उत्तरायणम् and दक्षिणायनम् सूर्या भगवान् is responsible for शुक्ल पक्ष and कृष्ण पक्ष moon is responsible. Thereafter दिनं दिवश creation of day also which consists of again; pair of night and day so thus त्रिविद काल श्रृष्टिः संवत्सर मास दिवश रूप काल त्रय श्रृष्टिः. And thereafter we saw the third stage called अन्न श्रृष्टिः the food and finally प्रजा श्रृष्टिः the living being. Thus मितुनि, काल, अन्न, प्रजा श्रृष्टिः; and in each of them the उपनिषद् gives lot of aside informations. Regarding spiritual साधनाs also regarding our culture also we get information.

Of this we have entered the second stage of काल श्रृष्टिः and the काल श्रृष्टिः | काल means what? काल; means time. A यम धर्म राजा also is called काल; because death is the result of time principle only. But in this context काल; means time. What is the first one? We have entered into the 9th मन्त्रा. संवत्सरोवै प्रजापतिः | प्रजापतिः ब्रह्माः the creator, creates or manifests the काल तत्त्वं through the sun and the moon. And we never use the word create. We always use the word manifest. Why we avoid the word creation. Very carefully we should note. Nothing can be created or destroyed. Even scientifically matter can never be created or destroyed. Therefore everything is already there. But not in this form. But in dormant form like a tree remaining in the seed. And Therefore ब्रह्माजी doesn't create anything. But he only manifests all of them. And also another aside but important point is not only ब्रह्माजी creates them. The very raw material for their creation, does not come from outside. Because there was nothing outside ब्रह्मा and therefore the raw material also comes from whom? ब्रह्मा only. Therefore not only ब्रह्मा creates them. ब्रह्मा himself is manifesting in those forms. Just as the waker himself manifests in the form of the स्वप्न प्रपञ्च. Therefore the उपनिषद् carefully uses the word प्रजापतिः. eva संवत्सरः. प्रजापतिः did not

create. प्रजापतिः himself appears as संवत्सरः. And संवत्सरः one year consist of 2 portions. उत्तरायणम् from January 15th to July 15th is the उत्तरायणम् when सूर्या भगवान् is gradually moving towards the north. उत्तर अयनं means northern movement. And after going to maximum, that they call as summer and winter solstice they call. Having reached the other end, again gradually it goes towards the south. Dakshina अयनं means southern movement. Both are for 6 months. July 15th to again January 15th is दक्षिणायनम्. So this much is the श्रुष्टिः

But thereafter the उपनिषद् wants to give some aside information. Regarding two types of साधना called अपरा विद्या. I am using the word अपरा विद्या to remind you of another उपनिषद्. The उपनिषद् is मुण्डक उपनिषद्. I have said मुण्डक and प्रश्न are complimentary उपनिषद्. And in मुण्डक उपनिषद्, अपरा विद्या was presented as, कर्मा. कर्मा means rituals, पूजा etc. And the second one is उपासना, which is in the form of meditation. And according to Vedic scriptures कर्मा and उपासना can be practiced in two-fold ways. One is निष्काम कर्मा where I don't use them, for worldly benefits. If I use them, for worldly benefits they will come under what? सकाम कर्मा. When I don't use them for worldly benefit that means I use them for spiritual benefit. Spiritual benefit means साधन चतुष्टय संपत्ति for internal refinement. For getting a competent guru. And for getting an opportunity for श्रवणं, मननं निदिध्यासनम्. All these are spiritual benefit. They will come only in निष्काम कर्मा and निष्काम उपासना. But suppose a person is not interested in spirituality but only materialistically interested in earning and enjoying. Materialism means earn for 5 days, enjoy for 2 days. And if possible get credit. Not enjoying in own earning கடன் வாங்கி enjoy. First a get a job. Get a huge loan which you have to pay until death. There was a

joke. A person gave to the bank the last installment for the cradle. So cradle he has bought through loan. And when the last installment was given the banker asked after all cradle loan how is the baby he asked? He said I am the baby. So many years he has been paying. Now no more earn and enjoyment. It is borrow and enjoy. Anyway those who are interested in materialistic life, Vedanta presents that possibility also. And what are they?

If a person practices कर्मा, like पञ्च महा यज्ञा (PMY), then he will get lot of पुण्यं. What पुण्यं? Material पुण्यं. Through that he can enjoy a good life. Good house, and good car and good ornaments - gold, platinum all those things he can enjoy. And not only that. After death, he can go to the स्वर्ग लोक also. Which is otherwise called चन्द्रलोक. Thus कर्मा will take a person to चन्द्र लोक: otherwise called स्वर्ग लोक; through a special path. And what is the name of the path? Through कृष्ण गतिः. And if a person performs कर्मा, and also along with that several उपासनाः also; उपासना means what? Meditations also, then naturally he gets greater पुण्यं and for that greater sense pleasures while living. And after death he will go to still higher heavens. That is called either ब्रह्म लोक or another name सूर्य लोक? We have to remember that word. Instead of स्वर्गः we have to remember चन्द्रलोक. Instead of ब्रह्म लोक we must remember सूर्य. Thus सूर्य and चन्द्र are again connected with कर्मा फलं and उपासना फलं also. This is one information the उपनिषद् gives.

And the उपनिषद् gives another technical information also. Lot of sastric informations. After death, when the जीव has to travel, the जीव doesn't have the physical body. Because physical body is dropped. And taken by relatives and also cremated. To make sure that it won't come back! And therefore the जीव doesn't

have Stoola sariram. Only sukshma and karana sarirams, with all the पुण्यंs acquired. And when there is no physical body, freewill cannot function. And thereore जीव cannot, decide the direction of travel. And naturally the question comes, who are the guides to take the जीव to स्वर्ग लोक and ब्रह्म लोक. And the vedas talk about several guide देवताs. Celestial guide देवताs. For चन्द्र लोक, and also for सूर्य लोक. And these देवताs are named differently. And for चन्द्र लोक, one of the guides involved is दक्षिणायन देवता. Therefore the उपनिषद् connects the दक्षिणायन देवता with चन्द्र लोक. Again सूर्य and चन्द्र are connected. Similarly the उपासक is guided by उत्तरायण देवता to सूर्य लोक: Thus उत्तरायणम्, सूर्य लोक, and उपासना are connected. दक्षिणायनम्, चन्द्र लोक and कर्मा are connected. And this सूर्य and चन्द्र are रयि and प्राण. So many ideas are tied up. Very difficult to remember. At least क्लृप्तान्कृष्णान्कृष्णान् whether you remember these connections are not how the vedas connect so many things together.

Now look at this मन्त्रा. तद एक वै तदिष्टापूर्ते कृतमित्युपासते. For going to स्वर्ग लोक, and enjoy all the material pleasures you have to get पुण्यं. And for that पुण्यं we have to do noble कर्माs. Selfish कर्माs will not lead, lot of selfless कर्मा, which I called pancha maha yajna. But in प्रश्नोपनिषद् they are called इष्टा and पूर्त. इष्टा and पूर्त. And the definition of इष्टं and पूर्त; 2 types of noble activities. The definition is given in page no 13. There are two Sanskrit श्लोकाः.

अग्निहोत्रम् तपस् सत्यं भूतानां च अनुपालनम्
आतिथ्यं व्यस्वदेवंच इष्टां इति अभिधीयते..

The group of noble कर्मा's, known as इष्टं are the following. अग्निहोत्रम्. अग्निहोत्रम् means all types of इश्वर आराधनं. It refers to daily Vedic ritual in the form of worshipping God. That is why in our culture early morning starts with इश्वर आराधन only. Not with cell phone. Not with computer. Not with TV. The day has to start with इश्वर आराधनं. As even we get up you have to see the hand do you remember? कराग्रे वसति लक्ष्मी, कर मध्ये सरस्वती, करमूले स्थिते गौरी, प्रभाते कर दर्शनं. So we start the day with not remembering the family members because family members come and go. They are never permanent. Only permanent support for us is भगवान् only. Therefore start just preserving and promoting the bond with इश्वर. Therefore अग्निहोत्रम् means इश्वर आराधनं literally it is a Vedic ritual. But it can be any type of worship of God. तपः | तपः; means an austere and simple life.. Not a luxurious life eating all the wealth and making all the people poor. So they have said that as long as there is a very big gap between rich and poor, there will be many law and order problems in that society. Therefore the gap comes because I want to have more because of my greed. And I refuse to share with others. Whereas Veda says you lead a simple life and share your wealth with the other ones. This is called तपः And सत्यं. You can understand. सत्यं वद. Not सत्यं वध. वद means speak. वध means murder. So सत्यं वद. Values. भूतानां च अनुपालनम्. Because of your life and your family, many people should get benefit. The more the no of the beneficiaries are greater more noble is your life. Therefore भूतानां means all the other living beings, must benefit because of your life. When you die, many people should miss you. If I lead a selfish life, and I die, all the people will, they won't mourn. They will celebrate. Therefore my death should make many people miss me. So भूतानां, the word bhuta indicates the human beings, animals and plants all of them. You contribute according to your resources. Don't compare with others. According to

your capacity, may you do that? आतिथ्या आतिथ्याम् is अन्न dhanam. For those who come to your house seeking food, may you never shut the door. Share your food with others. That means always cook more than required. And don't keep in the fridge. Share it with others. Therefore आतिथ्याम् and व्यस्वदेवं च. व्यस्वदेवं is sharing food with other living beings. विश्वे देव आराधनं. All these will come under इष्टं. इष्टं is यज् दातु. Past passive participle यजनं इष्टं. Here the English translation is also there. The daily sacrifice of अग्निहोत्रा austerity truthfulness maintenance of animals; all pet will come under that, feeding the guest and feeding the birds and bees, they are called इष्टा. Many people think, Hinduism doesn't have social service. Hinduism does talk about that. Only we don't practice. We promote temples alright. But we are not doing much to the society. Now more and more people are coming. Even to Hindus themselves we don't do much. All these are said in शास्त्रा this is इष्टम्.

Then what is पूर्त? Look at the next श्लोका वापी कूप तडागादि देवतायतनानिच यनैश्च अन्न प्रधान आरामः पूर्तिप्यभिधीयते. So you can see the translation. Sinking wells or excavation of tanks for the benefit of public; summer is coming. Many people will not have water; animals will be thirsty. In front of some houses they will have water or pot and a glass also tied to a chain. So fixed with a chain also. But that is very good. Therefore वापी कूप तडागादि. देवतायतनानिच in remote areas, if there are no temples for people to worship, build if possible small shrines so that they will come and pray. देवतायनं means temple. Abode of God. And अनन् प्रधानं – again अन्न धानं. And आराम; means rest houses. When people go for long pilgrimage, in between for night stay like night shelters may you build rest houses if you have the resources. So all these will come under what? पूर्त. And what is the net result. Because of my life so many people are benefitting. That is punya कर्म. Now come back to the मन्त्रा.

इष्टापूर्ते कृतं इति उपासते. Also very important. The word कृतं means as a duty they do. They don't think that they are doing a great thing. They don't have any arrogance or pride. They won't even publicize that. They don't seek awards for that. They consider if I am human being and if I have resources, it is my duty to share my resources so that the very sharing, gives them the fulfillment. They don't expect any gratitude or reciprocation from the society, like Padmashree, Padma Vibhushan. They don't do any such thing. So कृतं means what? कर्तव्यं. It is my duty. इति उपासते.

But what is the minus point. They do all these things, but not as निष्काम कर्म. But some people do it as सकाम कर्म. And once it becomes सकाम, पुण्यं will come. But they will not come to spiritual path. They will go to स्वर्ग लोक, for enjoying the sense pleasures. How long that credit card will get debited. And for every drop of अमृतं one unit of पुण्यं is debited. And suddenly they find they are back on earth. River View apartments. What is the river? Cooum River? So they will come back. That is said here. ते चान्द्रमसं एव लोकं. चान्द्रमस लोकम् means स्वर्ग लोकं. And why the word चंद्रा is used. Again to connect with our main topic of सूर्य and चंद्रा. लोकं अभिजयन्ते - they win. And unfortunately ते एव पुनरावर्तन्ते; they will come back again they have to earn fresh and got to स्वर्ग लोक. Because in स्वर्ग: लोक they can only spend. They cannot earn. Therefore you cannot take up some job and earn a few celestial dollars. You cannot earn. For earning you have to come to भूलोक. भूलोक is considered to be कर्म भूमि; all other लोकs are considered to be भोग भूमि: and therefore they will come back. And who are they? तस्मात् एत ऋषयः प्रजाकामा - प्रजाकामा; is the name of गृहस्थाः. So प्रजाकामा; ऋषयः means गृहस्थाः who follow the Vedic साधनाः

And here one more indirect message is given. In Vedic lifestyle 4 stages are talked about. All these are now not relevant. They don't exist at all. But in Vedic society four stages are ब्रह्मचर्याश्रम, गृहस्ताश्रम, वानप्रस्ताश्रम, and संन्यासाश्रम. Each आश्रमा represents an infrastructure. Designed for a particular साधना. Because the infrastructure will depend upon the type of activity. गृहस्ताश्रम is the infrastructure for कर्म. वानप्रस्ताश्रम is the infrastructure for उपासन. And संन्यासाश्रम is the infrastructure for ज्ञानं. So ब्रह्मचर्याश्रम I prepare. 3 आश्रमाs, 3 साधनाs, at the time of death. मोक्षा. And therefore, since कर्म is talked about, उपनिषद् refers to गृहस्ताश्रम by using the word प्रजाकामा; those who want children. Who wants children? Not ब्रह्मचारी .गृहस्था: Therefore प्रजाकामा; means गृहस्था: दक्षिणं प्रतिपद्यन्ते they will go to the चान्द्रमस लोक. And since it is connected with चंद्रा it is called रयि: एष: वै रयि य: पितृयाण: पितृयाण: means कृण गति. Krishna gathiḥ is called रयि: because it is connected with चंद्रलोक: So गृहस्ताश्रम and कर्म topic is over.

Now what is the next one? गृहस्ताश्रम and उपासन. So a वानप्रस्ता is one who wants to reduce the ritual. Because, first of all, by the time he comes वानप्रस्ताश्रम, physical body has become unfit. Namaskara and all is a very big project. Sitting and standing itself a project. प्रदक्षिणं and नमस्कारं impossible. Therefore वेदा has intelligently designed in vanaprastha ashrama; physical activities are reduced and in its place more and more meditational activities on विराट्, हिरण्यगर्भ: ईश्वरा varieties of उपासनम्. And that is going to be talked about, in मन्त्रा 10.

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

So now कर्मप्रधान people to उपासन प्रधान people who may actually entered vanaprastha ashrama or who may be in grihastha itself. But gradually they reduce the physical rituals etc. because physical body is not that fit. But if you reduce physical ritual you should not use that time for serial watching. So therefore you use the time for कायिकं कर्म to मानस कर्म. And that is talked about here. So वानप्रस्त; उपासक: that is the subject we have to supply. That is not there in मन्त्रा. The वानप्रस्त: उपासक: they follow this following साधना. No 1. ब्रह्मचर्येण - in grihastha ashra a गृहस्ता cannot follow ब्रह्मचर्य because he is a प्रजाकामा: interested in begetting children. But by that time he comes to vanaprastha, he is no more interested in the children and threefore a वानप्रस्त should travel, from what do you call प्रजाकामत्वं to ब्रह्मचर्य. So ब्रह्मचर्येण by following celibacy, and तपस्.

In the previous श्लोका we gave a particular meaning for the word तपस्. Here we are changing the meaning. Because आश्रमा has changed. Therefore the word तप: also changes. Literally तप: means discipline. Any discipline is the general meaning of तपस्. But the type of discipline will vary. In the previous मन्त्रा we said तपस् means what? An austere simple life and not too much gaudy luxurious etc. that was moderation in everything. That was the meaning of तपस् there. But here the meaning of the word तप: is इन्द्रिय जय: Learn to gradually restrain your sense organs which are running after sense pleasures. So therefore the extrovert sense organs are gradually withdrawn, because for practicing meditation I have to follow यम, नियम, आसन, प्राणायाम, प्रत्याहार; withdraw the sense organs from the world.

And not only withdrawing the sense organs. More difficult is what? Mind also must be withdrawn from the family. I have told you often we carry the family all the time in our head wherever we go. So therefore drop all of them hand them over to भगवान्; tan man dhan sub kuch tera. ஒருக்கு போற வழியை பாத்துக்கோ. Because you are in the evening of life. Therefore celibacy, sensory restraint, and श्रद्धया; श्रद्धा means with faith in the scriptural instructions. Because all these are based on Vedic teaching. A materialistic society will recommend what? Until death how to enjoy sense pleasures. If teeth are gone, भगवान् wants us to have some restraint in eating. But what do we do? I am not asking you. We create an artificial teeth. Therefore all the organs we replace, and we want all the pleasures as before. If we have got sugar problem sugar free chocolate; sugar free this and that. We don't get the message from भगवान्. By taking away some of the faculty, भगवान् is giving a message, the message is from extroverted life may you turn introvert. Ask who am I? And therefore तपसा: इन्द्रियदयेन श्रद्धया with the faith in the validity of the Vedic teaching. And विद्या. Here the word विद्या means उपासन. So the previous three are supportive disciplines. The main discipline is उपासन in vanaprastha ashrama.

So विद्या- आत्मानं आदित्यं अन्विष्य what type of उपासन? Varieties of उपासन is talked about. In प्रश्नोपनिषद् always the उपासन is समष्टि प्राण उपासन. The total life principle. समष्टि प्राण is otherwise called हिरण्यगर्भः and represented by सूर्य भगवान्. सूर्या is always considered to be a source of प्राण शक्ति. सूर्या is supposed to be the source of pranic energy. Therefore समष्टि प्राण = हिरण्यगर्भः = सूर्या. उपासन he has to practice.

And by that practice what is the benefit he will get? The benefit if it is सकाम उपासन, what is the benefit it is said. The first benefit is material benefit in this जन्मा itself. And if a person practices varieties of देवता उपासन, the शास्त्रा says, many powers belonging to the देवता, this person will get, all सिद्धि. miraculous powers also one can get अणिमा, महिमा, लगिमा, गरिमा. If a person intensely practices all the उपासक, that is why we hear there are many उपासक they give advertisement. The advertisement all your problems will be solved. And everybody has problem. What problem alone varies? That there is problem is universal. Therefore when he gives the advertisement all the problems are solved. There is an Anjaneya उपासक, देवी उपासक and every Friday or every Saturday, he will do the पूजा. And at the end of the पूजा he will tell you what to do? The whole society is behind them. Not that they are mere advertisement. The उपासक do have some powers also. They may not solve all the problems. They do solve some of the problems. Why? उपासन gives some powers also. Even reading the mind. Often they will tell you have come for this problem. You are just bowled because how does he know what I have come for? He is able to read your mind and also gives solution. What I want to say material benefits include extraordinary powers also. This is the फलं in this लोका.

And when the सकाम उपासक dies, because of greater पुण्यं, the उपासक will go through another path. Previous one is Krishna gathi; the present one is called शुक्ल गति (SUG). Krishna gathis another name is पितृयाणः in the previous मन्त्राः And शुक्ल गति is known by देवयानाः So this उपासक, will go to आदित्यं अभिजयन्ते. So आदित्यः हिरण्यगर्भः or ब्रह्म लोकम् अभिजयन्ते. अभिजयन्ते means he wins, he goes to that लोका where the sense pleasures are supposed to be still higher.

And what type of आदित्य? आत्मानं आदित्यम्. The सूर्यभगवान् who is the आत्मा the essential life of all the living beings. Because he is समष्टि प्राण; समष्टि प्राण is the inherent आत्मा of every individual living beings. And what is the glory of हिरण्यगर्भ or the सूर्यभगवान्. That is said here- एतद्वै प्राणानां आयतनं - एतत् means समष्टि प्राण; that is equal to हिरण्यगर्भ = सूर्यभगवान् is glorified here. So this सूर्यः is प्राणानां आयतनं. So the repository of all the प्राण शक्ति, the pranic energy. Life principle comes from हिरण्यगर्भ. And एतत् अमृतं. हिरण्यगर्भ is immortal. That means he will be for a very, very, very, very, very, long time. Therefore said to be अमृतं. And अभयं. अभयं you can understand. It is the shelter, the source of security for all the people. And एतत् पारायणम् this is the ultimate goal of all the उपासकाः. So reaching हिरण्यगर्भ लोक is the ultimate goal of all the सकाम or निष्काम उपासकाः? सकाम उपासकाः.

And not only that. When the उपासका goes to ब्रह्म लोक, he gets a special provision there. Which provision is not there in svarga लोक. And what is that special provision there. It is possible to gain, spiritual knowledge. So in ब्रह्म लोक 2 counters are there. One counter is all sense pleasures and other counter Prasnopanishad class will be going. Taken by whom? ब्रह्म himself. Now you will look here and there. Whether this or that. After long thinking many vote for masala dosai. They will vote for sensory pleasures. Then what will happen? Exhaust पुण्यं and come back; River view apartment. But there are some people. What they do? They understand. Having gone through some pleasures they know the limitations of sense pleasures. They have got diminishing returns. When you buy anything expensive first day we will see that only. And tell everyone I have this, I have this. Second day, third day fourth

day after some days you are not even not aware of that. That object loses, the capacity, to give you, the same joy as before. And therefore he gets वैराग्यं in ब्रह्म लोक. And there he attends ब्रह्म's class and gains ज्ञानं. And there because of ज्ञानं, he will get जीवन् मुक्ति in ब्रह्म लोक, and at the time of maha pralayam he will get videha मुक्ति also.

Thus the शुक्ल गति of उपासका, can give him liberation. That is said here. एतस्मात् from the ब्रह्म लोक, न पुनरावर्तन्ते some of the उपासकाs, don't return because they get क्रम मुक्ति:. This मुक्ति is specially designated as क्रम मुक्ति. And the उपनिषद् gives a warning that this special path for ब्रह्म लोक is available only for whom? Only उपासकाs only. Therefore every उपासका will be given an identity card. Without that identity card a कर्मी goes there. They will ask for identity and no such – I am just imagining ok- they will not be available to go through शुक्ल गति that is said here. एषः: this शुक्ल गति is निरोधः; निरोधः; means banned for the कर्मी people; only उपासकाs. And तदेषः श्लोकः- and this ब्रह्म लोक, is otherwise known by another name सूर्य लोक. And therefore again, शुक्ल गति is connected to सूर्य. Krishna गति is connected to चंद्रा. Thus the whole chapter will be revolving around सूर्य and चंद्रा. In one manner or other. That is why for Hindus, sun and moon are very, very important. They are seen as the two eyes of the Lord. सूर्य चान्द्रौ च नेत्रे.

More in the next class.

04 –Prasna Upanishad Mantra 1.10 to 1.16 Notes (30-03-2015)

Page 14, मन्त्रा no 10

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

While dealing with श्रुष्टी, the उपनिषद् parallely talks about some of the साधनाs mentioned in the scriptures as well as their फलं. The main श्रुष्टी is talked about in 4 stages, I said. मितुनि श्रुष्टी, काल श्रुष्टी, अन्न श्रुष्टी and प्रजा श्रुष्टी. मितुनि श्रुष्टी is called रयि and प्राण represented by सूर्यः and चंद्राः. Therefore the first मितुनं is चंद्रा सूर्य श्रुष्टीः. And thereafter the उपनिषद् has come to काल श्रुष्टी. कालम् in the form of संवत्सरः: मास; and दिवशः:. Of which the संवत्सरः- संवत्सरः means one year is talked about now. Which itself is divided into उत्तरायणम् and दक्षिणायनम्, the northern and the southern travel of the सूर्यः. And the next stage is, it will talk about मास श्रुष्टीः.

But before that the उपनिषद् is taking a parallel route dealing with कर्मा and उपासना साधना. Because कर्मा is connected with दक्षिणायनम् and कृष्ण गतिः, उपासना is connected with उत्तरायणम् and शुक्ल गतिः. And as I said in the last class, each ashrama is associated with a particular साधना. गृहस्ताश्रमा associated with कर्मा. वानप्रस्ताश्रम associated with उपासना. And संयासाश्रम associated with ज्ञानं. This is the distribution of the ashramas and the साधनाs. The उपनिषद् talked about कर्मा as the साधना, इष्टापूर्त कर्मा we saw. पञ्चमहा यज्ञ रूप कर्मा. Through that a person can go through कृष्ण गति, go to heaven and return. You can see heaven-returned I am. Like foreign-returned. ¾th of a pant means foreign returned, Bermuda and all. Whatever it is. Therefore

that is कर्मा, कृष्ण गति, स्वर्ग return. And then the उपनिषद् talked about the उपासना, through which a person will get शुक्ल गति, will go to ब्रह्म लोक, attain ज्ञानं there. And will get liberation also. क्रम मुक्ति also. Which was said in the 10th मन्त्रा which we saw in the last class. Now while concluding the 10th मन्त्रा the उपनिषद् says तदेष श्लोका. There is a following Rig मन्त्रा talking about this subject matter. And what is the Rig मन्त्रा? We will see. Page 15 मन्त्रा 11.

पञ्चपादं पितरं द्वादशाकृतिं
दिव आहुः परे अर्थे पुरीषिणम् ।
अथेमे अन्य उ परे विचक्षणं
सप्तचक्रे षडर आहुरर्पितमिति ॥ ११॥

All peculiar मन्त्राs. In this मन्त्रा सूर्य भगवान् is glorified. And the संवत्सरः in the form of uttarayanam and dakshinayanam, are because of सूर्य भगवान् only. And therefore the संवत्सरः is considered to be a product of सूर्य भगवान्. And therefore सूर्य alone is appearing in the form of संवत्सरात्मक कालः So this मन्त्रा glorifies सूर्य भगवान्. Available in the form of संवत्सरः; or सूर्यः. Therefore the glorification will be in the form of सूर्य also. In the form of संवत्सरः also. सूर्य will be glorify. The वेदाs always connect so many things which appear to be un-related. But all of them, the वेदा can tie up. So वर्षः; is connected. सूर्य भगवान् is connected. And previously it was said सूर्य is प्राण शक्ति the source of all the प्राण. And then we saw समष्टि प्राण is हिरण्यगर्भः Therefore it is a मन्त्रा connecting all these 4. संवत्सरः, सूर्यः प्राणः and हिरण्यगर्भः; because there are all interconnected. And the description also is highly poetic. So first description - 2 types of description. First line is the description according to one group of people. The second line is according to another group of people. But both are descriptions of सूर्य संवत्सरः प्राण हिरण्यगर्भः tying up of description. So पञ्च पादं,

संवत्सरः moves with पञ्चपादः 5 feet. How do you understand the 5 feet of संवत्सरः All are obscure मन्त्राः. Very very difficult to extract the meaning? But Adi Sankaracharya has written commentary. Therefore we are able to manage, the explanation. The पञ्च pada: refer to the ऋतुः or the seasons. The year is divided into several seasons. Each season consisting of 2 months. And in India, they talk about षड् ऋतुः or six seasons. The west and all they talk about 4. In India we talk about षड् ऋतुः elsewhere. In Chennai, we doubt whether there are 6 seasons. Only one season seems to be there. But we will go by the शास्त्रं. What are the 6 seasons? वसन्तः; spring. ग्रीष्मः; summer. वर्षः; rains. शरत् autumn. Then हेमन्तः;-pre winter. Or beginning of winter. And शिशिरः is winter. The actual winter. So वसन्त ग्रीष्म वर्ष शरत् हेमन्तः शिशिरः; spring summer rain autumn pre winter and winter. Of these pre winter and winter if you join together we can take as one winter. Therefore totally instead of 6, the वेदा mentions 5 ऋतुः Joining हेमन्तः and शिशिरः as one. And through these 5 seasons alone, the संवत्सर is moving. Is it not? As even one ऋतु comes, the संवत्सर year is moving onwards. Now summer is coming. And thereafter autumn etc. Therefore each ऋतु, is compared to the foot of the संवत्सर. If you take 6 into 5, how many seats are there for संवत्सर? पञ्च पादं. Therefore पञ्च पादं. संवत्सरात्मकं सूर्यः पितरं - as the source of प्राण, सूर्य भगवान् alone is responsible for the survival of and the origination of life on earth. Therefore सूर्य भगवान् is described as the father, the generator of life. So पितरं means father of life. If सूर्य भगवान् is not there, life is not possible on the earth. And so पञ्च पादं; the description is as संवत्सरः पितरं is the description as सूर्य भगवान्. Then द्वादशकृतिं so this संवत्सर has got 12 different versions. Can you guess? 12 means where should you connect? The twelve months. Each month has got a particular version or particular form hot or cold,

pleasant or unpleasant, mosquito ridden or not. Therefore each one is aakriti. In 12 forms, the संवत्सर comes. And in the form of सूर्यः - this पञ्च पादं and द्वादशाकृतिं is looking at सूर्य as the संवत्सर. Whereas पितरं is the description as सूर्य itself. And where is this सूर्य भगवान्? दिवाः परे अर्धे. दिवा; परे अर्धे वर्तमानं. So दिवाः परम् means in the upper regions of the sky, in the heavenly regions. In the upper regions, अर्धम् means स्थानम् place. दिवा परे means in the higher regions. It is located. And पुरीषिणम् - it is responsible, for the waters for the human beings. Water in what form? In the form of rains. So where? We should remember Gita श्लोका

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।
अमृतं चैव मृत्युश्च सदसच्छाहमर्जुन ॥ ९.१९ ॥

भगवान् Lord Krishna says in the form of सूर्य भगवान्, I heat up the ocean waters and I absorb waters and generate clouds and those clouds alone later pour out in the form of rains. Therefore सूर्य भगवान् is पुरीषिणम्. The biggest water can of the world. So Therefore biggest desalination plant. So पुरीषिणम् water source. Source of water. Not directly but indirectly through the rains. इति आहुः; this is the description given by one group of people.

And there is another group. परे अर्धे परे आहुः another group of people describes सूर्य भगवान् in the following manner. And what is that? सप्तचक्रे- सूर्य भगवान् moves with 7 wheels and in the Purana it is described as 7 horses. In सूर्य stotram सप्त सर्व रथमारूढम् प्रचण्डम् कश्यपात्मजम्. सूर्य भगवान् is supposed to be taken by 7 horses. And these 7 horses represent what? In this book they have given in the foot note as the 7 colours as the white light. 7 horses representing 7 colours. Or you can take it as the 7 days of the week also. Through that the सूर्य भगवान् is moving. Previous

description they took seasons were taken as feet. Here we can take week, days. 7 days of the week as the wheels or the horses taking the movement of संवत्सरः. And not only that. षड् अरे अर्पितं- and it has got the wheels with 6 spokes. अरः; means spokes. And here what are the 6 spokes. ? The षड् ऋतु. आंशक पञ्च ंदुत्तुण्डेण्डुं इन्तु group they separated pre-winter and winter they counted separately and they imagined, visualized it as a चक्रं with 6 spokes. Making the 6 seasons. षड् are अर्पितं iti आहुः. And who is that सूर्य भगवान्? In the form of हिरण्यगर्भः or ईश्वरः विचक्षणं आहुः he is the witness, the knower of everything. सर्वज्ञः. In the form of हिरण्यगर्भः, he is the knower of all. So thus, सूर्य भगवान्, is glorified in this Rig मन्त्रा. With this संवत्सर श्रुटीः is over.

Now hereafter what श्रुटी? मास श्रुटीः. We will read,

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

So previously संवत्सर was taken. It is the time principle caused by सूर्य भगवान्. Now we are talking about मासः which is a time principle caused by the चंद्राः and therefore चंद्रा based time is मासः and this मास also has got 2 portions. There it is उत्तर दक्षिण अयनं. Here it is शुक्ल कृष्ण पक्षं. The bright and dark fortnight. Therefore the उपनिषद् says मासो वै प्रजापतिः. So प्रजापतिः the Lord himself appears, in the form of मासः. The language is very significant which we generally don't observe. It doesn't say भगवान् created time; is not mentioned. भगवान् himself is in the form of time principle. Therefore we respect and look upon काल as भगवान्. That is why in विष्णु

sahasranama one of them the name of the lord is कालः And therefore सर्वम्- विष्णु मयं जगत्. That is why daily morning we are supposed to note the time coordinate. What is the year पञ्चाङ्गं. Now पञ्चाङ्गं means useless पञ्चाङ्ग means daily we are supposed to note time coordinates. तिथि, वार, नक्षत्र, योग and करण. तिथि means तिथि. And वार means day. नक्षत्र the constellation and योग and करण they are further divisions. Because many of the religious activities are centered on तिथि, वार, नक्षत्र. Rama Navami is based on what? अष्टमि Navami. The very word Rama Navami indicates the 9th day. And they say that for everything they look for the auspicious time and if a person doesn't know how to look for auspicious time, they suggest a general method. What is that? chant a श्लोका which श्लोका says, all of them are भगवान् only. Therefore every time is auspicious. तिथिर्विष्णुः ततावारः नक्षत्रं विष्णुरेव च योगश्च कारणम् चैव सर्वं विष्णु मयं जगत्.

What is तिथि, good तिथि or bad तिथि any तिथि is विष्णुः Therefore all are auspicious what about day? विष्णुः every day is विष्णुः. What about नक्षत्रं? नक्षत्रं विष्णुरेव च then What about योग and करणं. योगश्च करणं चैव सर्वं विष्णु मयं जगत्. So if you don't know how to see पञ्चाङ्गं and you want to do some activity you want to venture, chant this श्लोका surrender to भगवान् and go on. But Swamiji we don't know the श्लोका. OK. If you don't know the श्लोका remember the general principle any time is auspicious because भगवान् alone is in the form of काल तत्त्वं. What is the प्रमाणं? Look at this मन्त्रा. मासो वै प्रजापतिः And of this कृष्ण पक्ष एव रयिः कृष्ण पक्ष is called रयि. And शुक्लपक्षः is called प्राणः That is also connected to रयि and प्राण. And generally according to Vedic culture bright fortnight is considered to be good for all auspicious activities because it is waxing time. And generally the dark fortnight is considered to be

dark. Bright and dark. शुक्ल पक्ष is supposed to be superior. Here the उपनिषद् gives a note that if a person practices प्रजापति उपासना, then whether he performs the कर्मा in शुक्ल पक्ष or कृष्णपक्ष, all those कर्माs will be as good as doing in शुक्ल पक्ष. Therefore it will have higher result. And if a person doesn't practice the उपासना, then all the कर्माs are as though done in कृष्ण पक्ष only. The idea is what? प्रजापति उपासना makes all the कर्माs more auspicious as though performed in शुक्ल पक्ष. That is the idea. So ऋषयः ऋषयः; means प्रजापति उपासकः ये ते शुक्ले इष्टं कुर्वन्ति- इष्टं here means वैधिक कर्मा or all types of कर्मा. They are doing in शुक्ल पक्ष only ,even if they are doing the कर्मा in कृष्ण पक्ष it is as good as doing in शुक्ल पक्ष. Why they are ऋषयः उपासकः; Therefore उपासकs will have greater result for the कर्मा. This is generally said. Suppose you are doing विष्णु सहस्रनाम (VS) पारायणम्. For that you will get some amount of punyam. But before that पारायणम् we have set of ध्यान श्लोका. ध्यान श्लोकाs are meant for what? ध्यान श्लोकाs are meant for ध्यानम्. But what do we do? We do the पारायणम् of that also. Definitely it will give you result. But suppose you chant the ध्यान श्लोका, and while chanting you visualise भगवान् विष्णु. क्षीरोधन्वद् प्रदेशे .शान्ताकारं भुजगशयनं ,मेघ श्यामं पीत कौशेय वासं Etc. you do ध्यानम् and then do पारायणम् then the Vishnu Sahasranama will give more benefit. This is called उपासना समुच्छित्त कर्मा. Therefore the उपनिषद् says here, for all प्रजापति उपासक, higher result will come. इतर इतरस्मिन् whereas all the non उपासकs will get lesser benefit as though they're doing all कर्माs in कृष्ण पक्ष only. So with this मास श्रुष्टी is over.

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

Now the final stage of काल श्रृष्टी. Even though काल श्रृष्टी is one we have divided into संवत्सर, मास; and दिवसः. Now comes दिवस श्रृष्टी: and there also an aside note is added. First we will see. अहोरात्रो वै प्रजापतिः. One full day, consisting of day and night a calendar day is created by प्रजापतिः. And here also the उपनिषद् doesn't say प्रजापतिः created. The उपनिषद् says, प्रजापतिः himself appears in the form of the day and night also. And here also you have रयि, प्राण मितुनं. Which part should be taken as रयिः रात्रिः एव रयिः रात्रि is - रात्रि represents the रयि तत्त्वं. And the day time represents the प्राण तत्त्वं. Why? Because during day time, प्राण is active and powerful. That is why we are asked to eat food, during day time. Night time we are, not supposed to eat too much because along with sunrise our metabolism also waxes and wanes. During day time, during the presence of sun, our metabolism is very good. Eat well no problem. Night should be lighter because everything प्राण apanam vyana especially samana the digestion principle is at low ebb. Therefore eat light in the night. Directly opposite philosophy people have now because morning no time for eating. Noon no time for eating. Therefore in the night only go out or come home and cook and at 10 o'clock eat up to the throat. You will get varieties of problems because प्राण तत्त्वं is weak during night. And therefore day time is associated with प्राण and night time is associated with रयिः. Where चंद्रा is there. In night चंद्र प्रधान. रयि and चंद्रा. Veda always connects so many things. Night रयि and चंद्रा: they are connected. And thereafter an incidental value is given for the young couple who want to beget children. For begetting the children the conception must be only in the night time. Conception should not be during the day time. स्त्री पुरुष संयोग; should be at the night time only not at the day time. Otherwise प्राण will be drained is the statement of the उपनिषद्. So ये दिवा रत्या संयुज्यन्ते. रतिः means conception, गर्भादानं,

स्त्री पुरुष संयोग conjugal union. So those who practice during the day time, प्राणं ये ते ते प्रस्कन्दन्ति. They are draining their प्राण शक्ति. They are losing their प्राण शक्ति. They are weakening themselves which is neither good for them nor for the child. On the other hand यत् रात्रौ संयुज्यन्ते - so if the same thing is done during the night, there is no प्राण draining, good for parent and child and the उपनिषद् says, if a person follow this, one is as good as observing ब्रह्मचर्य. There is no violation of ब्रह्मचर्य if this rule is followed. Therefore the उपनिषद् says, तत् ब्रह्मचर्य एव. That is it is as good as ब्रह्म charyam. So this one is going to be called alter प्रजापतिः व्रतं. Observing this rule is called प्रजापतिः vratam. So with this काल श्रृष्टी topic is also over.

Then what is the next one? अन्न श्रृष्टी. Correct timely it has come. So अन्न `श्रृष्टी.

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

So in this one मन्त्रा the उपनिषद् talks about अन्न श्रृष्टी and प्रजा श्रृष्टी. Both of them are mentioned in this one मन्त्रा. So what is the next one? अन्नम् वै प्रजापतिः; प्रजापतिः alone comes in the form of अन्नम् also. If you remember Taittiriya Upanishad, आकाशात् वायुः वायोर अग्निः अग्नेरापःअद्भ्य पृथिवी प्रितिव्या ओषदयः ओषधीभ्योन्नं पञ्च भूताः, and from the earth there is plant kingdom. And from the plant kingdom the अन्नम् the food. Assuming that we are all vegetarians. Therefore the उपनिषद् assumes that we are all vegetarians. Therefore अन्नम् वै प्रजापतिः And from the अन्नम्, how are the प्रजा; created? How the children are born. For that the उपनिषद् gives the mechanism. The अन्नम्, is consumed by both the male human beings and the female human beings. And when अन्नम् enters a male human being, in the body of the male human being, अन्नम् gets converted into several products and

one of the products is the बीजम् also giving him the capacity to generate a child. That potency otherwise called बीजम् is transformed form of what? अन्नम्. अन्नम् , transforms into बीजम् in the पुरुष शरीरं. And the same अन्नम् consumed by a female human being, taking human being as are representative, the same अन्नम् enters a female body it gets converted into so many products. And one of the products is what? Egg or ovum. Therefore बीजम्, seed and egg, these are the two products of अन्नम् itself. In the male body and the female body. And this बीजम् and also, this egg, the seed and egg, at the time of conception, in the womb of the mother that fertilization is responsible for the child. Thus अन्नम् alone, through these seed and egg, finally responsible for the birth of the baby. You cannot directly create a baby from, अन्नम्. Remember, भगवान्'s creation is such that अन्नम् entering through the male body and female body and making the appropriate product and when that gets fertilized in the womb of the mother, the wonder of the universe, is the birth of a baby. We can never replace that process by any other artificial method. Even for artificial thing they require. First when I read in the newspaper, about test tube baby, I was a chemistry student. In test tube what and all we put? All chemicals only. So, when I heard test tube baby, I thought in a laboratory they will add all kinds of chemicals and baby will come I thought. Then only they said Test Tube baby is possible only when there is live father and mother. Creation can never be emulated by the human being artificially. Therefore it says ततो ह वै तत् रेतः; from अन्नम्, the seed is born, in the male body. Then we have to supply the egg is born in the female body. In Sanskrit it is called शोणितं. शुक्रं and शोणितं. And शुक्र शोणित व्रतंसंयोगेन –by the fertilization of शुक्रं and शोणितं, इमाः प्रजाः प्रजायन्ते. All these living beings are born. So this was the question of the student. What is the name of the student? कात्यायनः. He asked कुतो ह वा इमाः प्रजाः प्रजायन्ते ? Whether we

remember or not पिप्पलाद remembers and he has landed on that topic. प्रजा प्रजायन्ते. Now the उपनिषद् wants to talk about the साधना and फलम्, कर्म and उपासन and conclude.

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

So consolidating the उपनिषद् wants to talk about कर्म, उपासन and their फलं which is the topic of अपरा विद्या in the मुण्डकोपनिषद्. That अपरा विद्या in the form of कर्म and उपासन, are being mentioned. The 13th मन्त्रा talks about कर्म, practiced by गृहस्ताः. And the 16th talks about उपासन practiced by गृहस्ताः. And the फलं of स्वर्ग लोक and ब्रह्म लोक. So तद् एक वै-so those गृहस्ताः प्रजापतिव्रतं चरन्ति. I told you by observing the प्रजापतिव्रतं mentioned in the 13th मन्त्रा. Those who follow that particular rule which is as good as ब्रह्मचर्यं for a गृहस्ताः ये चरन्ति ते मिथुनं उत्पादयन्ते - they will get both male children and female children. Because throughout we have been talking about मिथुनं रयि प्राण we have been talking about. And therefore the उपनिषद् says those गृहस्ता who follow this प्रजापतिव्रतं they will first get children and children will be what? मिथुनं. मिथुनं means both males and females. Not twins. They will get male children also female children also may be or may not be here it doesn't mean twins or anything. This is the इह लोक फलं. And remember not following प्रजापतिव्रतं only all the गृहस्ताश्रम कर्मा they should follow properly, which includes पञ्च महा यज्ञा all of them they do properly. Not only they follow, hand over that to next generation and perpetuate the धार्मिक परम्परा. If they follow these, those गृहस्ताः following कर्मा and along with that, एषां तपो ब्रह्मचर्यं. तपः means discipline. A life of moderation in

everything. No indulgence in anything. No addiction to anything. A disciplined moderate life those who follow austere life. And ब्रह्मचर्यं. ब्रह्मचर्यं is as described before. प्रजापतिव्रतं. And एषु सत्यं प्रतिष्ठितम्. And those who follow the values also. The most important value being सत्यं or truthfulness. For such गृहस्ताः and for some कर्मी what is the फलम्? स्वर्ग लोक; through कृष्ण गति is the फलम्. Here the मन्त्रा uses the word ब्रह्म लोकः Sankaracharya adds a note, in this मन्त्रा, ब्रह्म लोक means स्वर्ग लोक only. Through कृष्ण गति. They will get स्वर्ग लोक, returnable or non-returnable? ते तं भुक्त्वा स्वर्ग लोकं विशालं क्षीणे पुण्ये River view apartment मर्त्य लोकं विशन्ति. This is the कर्मा फलम्. And what about उपासन फलम्? That is aid in the next and the last मन्त्रा of this chapter.

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

So this the upasaka group. So those people who practice उपासना. And here it is प्रजापति उपासना or भगवान् as विश्वरूप. Those who practice that उपासना which will be elaborated in the next two sections. This is introduction. Details of the उपासना will be told later. Those who practice प्रजापति उपासना or सूर्य उपासना in which सूर्य is visualized as everything. For them the फलम् will come. And alongwith the उपासना, they have to follow the following disciplines. What is that? एषु जिह्मां नास्ति. So जिह्मां means what? कुटीलता वक्रत्वं. A fraudulent life. So those who are upright and straightforward. So जिह्मां means वक्रत्. And न जिह्मां means free from manipulation. That is a nice translation. जिह्मा is manipulation. न जिह्मां means those who do not know, even if they know they never want to do that. Those who are

straightforward. And anrutam na - those who do not have असत्यं or lying. So who are truthful? Those who give up untruth. And न माया. माया is double personality. Outside one and inside one. So here माया refers to non-transparency. And न माया means those who do not have this double personality. In short those who are morally upright. Alongwith what? उपासना. गिरण्डुलं कलकण्ठुलं those who have got values and those whose practice उपासना they will get a higher लोक. What is that लोक/ ब्रह्म लोक. That is said here. असौ विराजः. ब्रह्म लोकः. विराजः? means pure ब्रह्म लोक. Which can be attained by only by punyaavan where one can have all types of happiness or ananda.

And before concluding only one point we have to note. कर्मा will give स्वर्ग लोक and उपासना will give ब्रह्म लोक. When they are done with a desire for those 2 लोकs. When they are done कर्मा is done for स्वर्ग लोक it will give स्वर्ग लोक. That means the संकल्प must be through all these कर्माs I want a ticket for what? Like cricket match I want a ticket for heaven called सकाम कर्मा. Similarly when a person does उपासना for enjoying in ब्रह्म लोक then what will be the संकल्प. I want a ticket for – ticket I am only saying. The मन्त्रा doesn't say all those things. Just using that language I want ब्रह्म लोक prapti with that desire I do, it will give ब्रह्म लोक. Therefore it is called सकाम कर्मा will give स्वर्ग लोक. सकाम उपासना will give ब्रह्म लोक. But a spiritual seeker should follow both कर्मा and उपासना. In what form? निष्कामतया. O Lord, I am doing this not for heaven. Not even ब्रह्म लोक. I want to get साधन चतुष्टय संपत्ति. I want all the qualifications, for understanding वेदान्ता. Why? Before understanding to develop a desire वेदान्ता परिणय विष्णुयम्. I should get a desire for ज्ञानम्. I should get an

opportunity for ज्ञानम्. When I get an opportunity I should understand. And thereafter I should assimilate. Whatever is required O Lord give me. I don't want स्वर्ग. I don't want ब्रह्म लोक. I want ज्ञानम् and मोक्षा, here in मनुष्य जन्म. That is called निष्काम कर्मा उपासना. That is what is to be underlined by a spiritual seeker. With this the first question is answered. And therefore कात्यायना; the disciple went back and sat down.

And the next disciple will come, next Monday.

05-Prasna Upanishad 2.1 to 2.4 Notes (06-04-2015)

In the last class, we completed the first chapter of प्रश्नोपनिषद्, of the total number of 6 chapters. And in the first chapter beginning itself, six disciples were introduced. And they went to the गुरु पिप्पलाद, and each one of these 6 disciples is asking for certain clarifications. Of them the first student who came in the first chapter was named कात्यायनाः. And he asked about the श्रिष्टि of the living beings. And the teacher presented the श्रिष्टि in 4 levels. मिथुन श्रिष्टि, काल श्रिष्टि, अन्न श्रिष्टि and प्रजा श्रिष्टि. And parallely certain disciplines were also mentioned. And the उपनिषद् also introduced the two margas called कृष्ण गति and शुक्ल गति. Those people who follow सकाम कर्मा will go to स्वर्ग लोक, through कृष्ण गति and they will return after exhausting their पुण्यम्. Whereas सकाम उपासकाः will go to ब्रह्म लोक through शुक्ल गति and they also will return if they don't gain knowledge. Thus 2 गतिस were mentioned. 2 destinations were mentioned. And their limitations also.

What is not mentioned but what we have to note is, the same कर्मा, and उपासन, can be practiced without seeking, either Krishna gathi or sukla gathi. In which case it will be called निष्काम कर्मा and निष्काम उपासन. And when I practice them, I will get चित्त शुद्धि and चित्त एकाग्रत. So purity, and focus of the mind, these are the 2 benefits otherwise called SCS. And when a person performs कर्मा and उपासन, for SCS, it is called निष्काम कर्मा and निष्काम उपासन. So the aside note we have to note is, desiring for chittha shuddhi is not considered a desire. And therefore even when you desire purification of mind, that will not be called सकाम कर्मा. Are you able to see? Even though this person has a desire, what is the desire? I should get the chittha

suddhi. I should have गुरु, ज्ञानम् etc.; that desire is not considered a desire. Desire is a desire, only when it is directed towards अनात्मा. So desire for मोक्षा will come under निष्काम साधना only. And therefore through निष्काम and उपासन, one can get the SCS and attain liberation later. This is the aside note that we have to add. Now with that chapter 1 is over. The first student by name कात्यायना has gone back. But he is seated listening to the teaching for other students.

So now the second student has to come. Which we will read, page no 22. Chapter 2, प्रश्नोपनिषद्.

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

So before entering the actual मन्त्रा, I would like to make some general observations. All the transactions in life are possible only when, आत्मा and अनात्मा join together. आत्मा by itself cannot do any transaction because आत्मा is अकर्ता, अभोक्ता, निर्विकारः । आत्मा by itself cannot even say I am आत्मा. Very important. आत्मा by itself cannot even say, I am आत्मा. आत्मा by itself cannot think, I am आत्मा. Because thinking process also requires the help of अनात्मा. Therefore आत्मा by itself, is without any transactions. Then what about अनात्मा? अनात्मा by itself, also cannot do any transaction. Body by itself is जडं cannot think, see or aware of anything. सूक्ष्म शरीरं (SKS) also cannot do anything. कारण शरीरं also cannot do anything. The entire अनात्मा cannot do anything without the combination of आत्मा. Because even for existence, अनात्मा requires blessing from आत्मा. Because अनात्मा doesn't have an existence of its own. That is why it is called मिथ्या. मिथ्या means

what? Don't say मिथ्या mechanically. मिथ्या means it doesn't have an existence of its own. अनात्मा doesn't have consciousness of its own. Therefore mere अनात्मा, no transaction is possible. Therefore transaction requires what? आत्मा-अनात्मा combination alone can do all transactions. Therefore every living being is a mixture of आत्मा and अनात्मा. And when I say अनात्मा, it has 3 portions. Stoola sarira, Sukshma sarira and Kaarana sarira.

Now we say अनात्मा is important. But in the अनात्मा also which one is very important? That is, of these 3 शरीरंs which one is very important? Suppose a person has got only कारण शरीरं, there is no स्तूल सूक्ष्म शरीरं, then no transaction is possible. What is the example? Deep sleep state we don't operate स्तूल or सूक्ष्म. No transaction is possible. Therefore karana sarira by itself is not primary thing. Then can you say स्तूल शरीरं is primary? That I also is not possible, because in a dead body even though stoola sariram is there no transaction is possible. Therefore among the 3 शरीरंs what is very, very, very important? What is left out? **இன்னும் ஒண்ணுதான் இருக்கு பாக்கி** I have said karana sariram is not important. Stoola sariram is not important. If you don't answer you are in kaarana sariram. Therefore what is important is sukshma sariram is extremely important.

Now Prasna Upanisad is going to gradually, what they call zoom, like in camera zooming the bowler or batsman in cricket match. Similarly it is going to zoom अनात्मा is very important. In the अनात्मा, sukshma sariram is very important. Without it life and transactions are not possible. And thereafter the उपनिषद् is going to take sukshma sariram and then going to analyse in the sukshma sariram.

There are 17 components, somewhere we read once upon a time. And what are the 17 components? That is why I tell you revise Tatva Bodha; otherwise I will make you write imposition. So पञ्च ज्ञानेन्द्रियाणि पञ्च कर्मेन्द्रियाणि पञ्च प्राणाः मनः बुद्धिः. $3*5 = 15 + \text{मनः बुद्धिः} = 17$. Now the उपनिषद् is going to ask, among these 17 also which one is the most important part of sukshma sariram, without which life and transactions are not possible.

And what is that? Can you say the इन्द्रियाणि. Can you say कर्मेन्द्रियाणि, मनः, बुद्धि? The उपनिषद् points out in the deep sleep state most of the organs are resolved. Correct **क्राण**. पञ्च ज्ञानेन्द्रियाणि don't function during sleep. पञ्च कर्मेन्द्रियाणि don't function. And मनः and बुद्धिः in waking state itself whether it functions doubtful assuming बुद्धि functions in jaagrath avastha; in सुषुप्ति certainly it doesn't function. No emotions, no knowledge. Even when all of them are resolved and non-functioning, there is one thing which should not hold. Which has to keep functioning. And what is that? Are you listening? पञ्च प्राणा. So general name is प्राणा तत्त्वं is keeping awake. It does the house-keeping function. Now we have that housekeepers. Similarly the house has to be kept. Otherwise suppose the प्राणा also doesn't function, in sleep what happens? People will dispose of the body. Thank god, they don't dispose of the body because the breath is going on and because of that प्राणा, अपान they are all there. Therefore a person is considered alive even when all these functions shut down. Or in a coma stage also, all functions might have shut down. But still as long as प्राणा is there, that person is considered to be alive. Therefore what does उपनिषद् wants to say. In the sukshma sariram also, the most important thing, which is responsible for life is प्राणा तत्त्वं. So in अनात्मा, in the entire अनात्मा प्रपञ्च what is the most important अनात्मा? We think mind is important. शास्त्रा says don't say mind.

Mind becomes useful only if you are alive. Therefore without प्राणा, mind cannot function. Without mind प्राणा does continue. Therefore in the entire अनात्मा प्रपञ्च the most important thing is प्राणा. प्राणा is responsible for life. प्राणा is responsible for transactions.

And that is why, even though so many organs are there, a living being is called, in Sanskrit, a प्राणी. Even though it has mind, even though it has sense organs, we don't call a living being by any other name. We call it only प्राणी. प्राणी means what? प्राणा: asya asthi iti प्राणी. And that is why when a person gives too much problem we say பிராணனை வாங்கறான், we don't say mind வாங்கறான் - இந்த்ரியத்தைவாங்கறான் because that is the crucial thing which keeps us alive. Therefore शास्त्रा says, don't take प्राणा for granted. Respect life. Respect life, where? Anywhere. Life is the most sacred thing. Even in the smallest organism, that life is most sacred. And in some other उपनिषद् also very elaborate analysis is there. Life by itself cannot be classified as good or bad. Life is always sacred. Any person is classified as good or bad, not based on प्राण. It is also based on how he uses the ज्ञानेन्द्रियं how he uses the कर्मेन्द्रियं how he uses the mind. The good-bad division is only based on the other organs. प्राण by itself you can never call as evil. प्राण is always sacred. There is no such thing called bad प्राण. And therefore प्राण is the greatest thing. And even when the body comes to life in the womb of the mother, all the other organs gradually develop, only if that fetus has got what? Again प्राण. Therefore the first faculty that comes alive is प्राण शक्ति and thereafter only ज्ञानेन्द्रिय, कर्मेन्द्रिय, अन्तकरणम्. Therefore शास्त्रा calls प्राण is ज्येष्ठः प्राण is श्रेष्ठः प्राण is वरिष्ठः प्राण is very, very great. And then the उपनिषद् says, this प्राण, in समष्टि, that is all the प्राण in all

the living beings put together is called समष्टि प्राण तत्त्वं, otherwise called हिरण्यगर्भ तत्त्वं otherwise called ईश्वरा तत्त्वं. So प्राण तत्त्वं, Hiranyagarba तत्त्वं, ईश्वरा तत्त्वं is the most sacred thing in the universe. Imagine a universe without life. Like the moon or the other planets. Those planets' existence and non-existence are same thing because the planet doesn't know I am there. And there are no living beings to recognize also. If life is not there everything becomes meaningless and purposeless. Therefore meaning comes only because of the sacred प्राण तत्त्वं. Therefore in the वेदाः throughout प्राण is glorified. In 3 names. प्राण तत्त्वं, हिरण्यगर्भ तत्त्वं or ईश्वरा तत्त्वं being समष्टि the total. And in all the उपनिषद् also प्राण's glories are highlighted. And in Prasna Upanishad also, in Chapters 2 and 3, प्राण तत्त्वं or हिरण्यगर्भ तत्त्वं, and its glories are going to be highlighted. So that we know to respect life. When we are using the mosquito bat, and then hitting centuries – I am not asking to stop. But I want you to be aware of what we are doing. All the scientists put together cannot create one living being. So sometimes in the book also, between two lines some small insects will be running. You cannot even push it. You push it will die. Such a minute organism, but it has got a life, a family, Mrs., Mr. then it has got children and you keep a finger in front, it knows how to run away from your finger. How within that dot, that प्राण is there. In plant, mind is not dominant. In plant, mind is not dominant. But still we call it a living being because of प्राण. As we go to higher and higher living beings, gradation is not in प्राण. प्राण is equal in all. The gradation is based on the mind. In plant, mind is minimum. In insects and all it is slightly more. In animals, the mind is still more vivid. And chimpanzee, dolphin and all it has still more intelligent, then comes monkey and then comes the monkey brand. So therefore, all of us as we go, gradations is not in प्राण. प्राण is equally sacred in all. Therefore may you be aware of that is the first lesson.

And the second lesson is: therefore meditation on हिरण्यगर्भ is a wonderful spiritual साधना which will make us very, very sensitive living being. Consideration for other living beings, a sympathetic and emphatic mind, our mind will expand by the practice समष्टि प्राण उपासन. Otherwise called हिरण्यगर्भ उपासन. Otherwise called इश्वर उपासन. This the topic of second and third chapter, as a preparation for आत्म ज्ञानम्, in the 4th chapter. And I said Prasna upanishad is complimentary to Mundakopanishad (MU). In Mundaka Upanisad, अपरा विद्या was talked about consisting of कर्मा and उपासन. And there कर्मा was highlighted. उपासन was downplayed. In Mundaka upanishad, उपासन only one श्लोका.

तपःश्रद्धे ये ह्युपवसन्त्यरण्ये शान्ता विद्वांसो भैक्ष्यचर्या चरन्तः ।
सूर्यद्वारेण ते विरजाः प्रायान्ति यत्रामृतः स पुरुषो ह्यव्ययात्मा ॥११॥

उपासन was brief in मुण्डक. कर्मा was a little bit elaborate. Whereas in Prasna Upanishad, the reverse is true. In प्रश्न, कर्मा is not dealt with much. Whereas उपासन is highlighted. Thus कर्मा रूप अपरा विद्या in मुण्डक. उपासन रूप अपरा विद्या in प्रश्न. Thus complimenting each other अपरा विद्या is fully presented. अपरा विद्या means what? Supportive साधना. परा विद्या means what? Spiritual knowledge. So thus Chapters 2 and 3 deal with उपासन रूप अपरा विद्या and chapter 4, deals with परा विद्या आत्म ज्ञानम्.

This is the back ground. Now look at this मन्त्रा. अथः अथः means what? After the previous student कात्यायना withdrew; that is they followed one rule. That many people did not talk simultaneously. So our culture is what? In any gathering you will find many people will be talking simultaneously nobody will know what the other person is saying. Here the advice is when somebody talks keep quiet. So कात्यायना talked until now. Others were silent. And कात्यायना went. Now the second

student, भार्गवः भृगु वंसः and he has got another name वैदर्भिः based on the land from which he is coming विदर्भ देशः वैदर्भिः पप्रच्छ. So he asked a group of questions.

The first one asked only one question. The second one asked a group of questions भगवन् कत्येव देवाः प्रजां दिधारयन्ते? भगवन् - O Lord, hey गुरोः पिप्पलादः, how many factors, देवाः means factors or divine principles? प्रजां दिधारयन्ते sustain a living being. Keep a living being alive? How many such divine principles are there? Question no 1. And no 2. कतर एतत् प्रकाशयन्ते. And how many of them, talk about their own glory, which is natural. I do this. I do that. How many of them, declare or proclaim its own or their own glory? कतरे; कतरे means how many of them, एतत् प्रकाशयन्ते; प्रकाशनं means proclaiming its own glory. In Valmiki Ramayanam; Ramayanam in general when the discussion comes, who can cross the sea and find Sita. All the monkeys jumped and said I can do this and that. One person said I can go to the other side. But I cannot come back. Like शुक्ल गति. Therefore it can go and can't come back. Rama will be sitting here high and dry. No use. So the only one who is really glorious and who can do the job, and who is that? Anjaneya. He was not speaking at all. Empty vessels make noise. Therefore he asked the question who all glorify themselves? This is question no. 2. The third one is एषां कः वरिष्ठः among all these divine principles which one is the greatest one, really glorious and not talking about. Not tom- tommying its glory. Who is that? वरिष्ठः means the greatest one. Superlative degree. So this is the question. And you know the answer. Who is going to come? प्राण is going to be the hero of the chapter. We will read. मन्त्रा 2, page 23.

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

So तस्मै सः उवाच. तस्मै means to that disciple भार्गव. सः सः means पिप्पलाद ऋषिः the गुरु, उवाच. Addressed or answered. So first he talks about the presence of the पञ्च भूतानि in the individual. Because all of them contribute to the individual living being. They are पञ्च स्तूल भूतानि, because our body consists of all the five elements. आकाश is there which the body occupies. And also there is also आकाश within the stomach also and for people sometimes in the head also. Therefore आकाश is there. Then वायु is there in the form of breathing. अग्नि is there is in the form of body temperature. जलं is there more than 60 % of the body is जलं. Dehydrated body will become powder. Therefore जलं is there. पृथिवी is there in the form of solid body. Therefore the पञ्च भूतानि contribute and then the उपनिषद् says all of them declare their glory. So look at this आकाशो ह वा एष देवाः is the sustaining divine principle no 1. वायुः अग्निः आपः पृथिवी, the 5 elements. And not only these elements. वाक्, मनः चक्षुः स्रोत्रं. वाक् representing the पञ्च कर्मेन्द्रियाणि. मनः the mind and intellect. चक्षुः, श्रोत्रं the eyes and ears representing पञ्च ज्ञानेन्द्रियाणि they are all contributing to the individual and all of them proclaim their glory. And here the उपनिषद् is making an imagination. It is not literally true. Like the Disney cartoon where all the animals; snakes all of them will talk, you know. Similarly in the उपनिषद् you will find the non-talking ones will also be presented as talking one. Therefore the पञ्च भूतानि in the body are talking. Then वाक्, मन, चक्षुः Each one is talking aloud. Saying without me the individual cannot survive. I only support. And in Chandogya and Brihadaranyaka उपनिषद् the story goes further. Each organ will walk out for one year. Without me let me see how you run the show. At home also sometimes it happens, let me see. And this person goes out thinking that they will be

miserable and they find it is better. You can come conveniently. They don't say you don't come. We are able to manage. Like that eyes go out for one year. The person is blind. But he is able to survive and function. Similarly ears go out for one year. All of them go out. This person has some difficulty and handicap. But there is no threat to the life itself. Even the mind goes away, then like mentally challenged people, this person survives. Similarly here also they think that they are sustaining. And they say, what do they say? ते अभिवदन्ति; ते means पञ्च भूतानि ज्ञानेन्द्रियाणि कर्मेन्द्रियाणि मन बुद्धि in this list what is not included प्राण. So प्राण doesn't talk much. So ते all non-प्राण components, अभिवदन्ति. They loudly प्रकाशय; means loudly proclaim, giving ad in the newspapers and magazines and TV and radio they give advertisement as it were. And what do they say?: “वयं विधारयामः “we alone sustain the living beings alive”. अवष्टभ्य- अवष्टभ्य means supporting the living beings. We alone sustain. By providing our support. What do we sustain? एतत् भाणं. Carefully note. In this context the word भाणं means स्तूल शरीरं the physical body. भाणः has the meaning of arrow also. राम भाणं etc. When you say, in this context भाणं means शरीरं. विधारयामः and when they were making so much noise, the प्राण शक्तिः thought that we should educate them because misconceptions are not good. And therefore प्राण thought that he will educate them. And what did प्राण do? मन्त्रा no 3.

तान् वरिष्ठः प्राण उवाच । मा मोहमापद्यथ अहमेवैतत्
पञ्चधाऽऽत्मानं प्रविभज्यैतद्वाणमवष्टभ्य
विधारयामीति
तेऽश्रद्धधाना बभूवुः ॥ ३ ॥

So वरिष्ठः प्राणः So the उपनिषद् directly adds the adjective वरिष्ठः, really the greatest प्राणः and because of that reason only it doesn't talk about its glory विद्या विनय संपन्ने. As we become more and more glorious in any field we become humble. So

वरिष्ठाः प्राणाः, the greatest प्राण शक्ति which was keeping silent till now. उवाच addressed all others. Not for self-glorification but for educating them because pride goes before a fall we say. Therefore it is not good for them. Therefore प्राणाः wanted to educate. And प्राणाः spoke. Here also remember these are all imagination. Don't think प्राणाः will start speaking and all. It is an imagination for conveying some message. "मा मोहं आपद्यथ" may you not get into delusion, with regard to the most powerful principle. May you not be deluded. Why? Because the fact is, you are not the primary principle. No doubt they are all important. We are not saying eyes are not important. They are all supporting ones only. They can become meaningful only if there is प्राणाः. Therefore you are great. But I am the greatest. Therefore अहं एव- I alone, एतत् भाणं अवष्टभ्य- supporting sustaining. Here also भाणं means शरीरं body विधारयामि -I hold together, I keep it alive. And how do you do that? How do I do the job? Even though प्राणाः शक्ति is one, I divide myself into 5 fold शक्ति. So like the maintenance team in a building, in a colony. They have got their own maintenance team. So that you need not call a plumber or a carpenter. They have got their own office down below. You have got to call them only. They have got pancha da. They have got several divisions. Similarly one प्राणाः divides into 5 fold principles. पञ्चधा प्रविभज्य. So dividing myself into 5 fold powers. Faculties.

The details will be given in the next chapter. The next chapter is also प्राणाः topic only. There the details will be given, but here we will note this much what are the 5 fold प्राणाः प्राणाः, अपान, व्यान, उदान, समान. प्राणाः standing for respiratory system. अपान standing for excretory system. व्यान standing for circulatory system, समान standing for digestive system उदान standing for reversing system. Reversing the natural

process. Whatever be the natural process, the reversing power is called उदानः and this reversing power functions on 2 occasions. Whenever there is a danger to the system, then it has to reverse and throw out the enemy. In immunity, whenever there is a foreign body entering the system, then the normal process is reversed. You eat the food. Normally it should go down. But when there is some danger, it is thrown out. Similarly some particle goes in to the eyes, the tears immediately come and throw out. Whatever is normal that is reversed. Therefore one function of उदान is security system. Immunity also is security system only. And the second occasion when उदान becomes active is what: can you guess? The time of death. When everything has to be reversed because the person has to quit. And therefore also digestion doesn't take place. You eat one dosai it remains in the stomach for days and weeks. So thus everything. Similarly circulation slows down remembrance memory power also goes down. Whatever is normal that is, either it doesn't happen or it is reversed. And not only that. Towards the end they are all absorbed into the heart and go out of body. Therefore उदान functions during danger and during death. This is the 5th physiological function इति पञ्चदा प्रविभज्य अहं विधारयामि I sustain. And when प्राणाः said that, all other organs were not willing to accept. We don't want to accept you as our leader. Therefore rebellion protest etc. That is how a party gets divided also. You know what is happening to AAP. So therefore all these things because who is the head. That means what? Delhi is in trouble it mean similarly they were not willing to accept the leadership of प्राणाः. Then what did प्राणाः do? It decided to take leave. நான் போய்ட்டு வரேன். We will read.

सोऽभिमानादूर्ध्वमुत्क्रामत इव तस्मिन्नुत्क्रामत्यथेतरे सर्वे
एवोत्क्रामन्ते तस्मिंश्च प्रतिष्ठमाने सर्वे एव प्रतिष्ठन्ते ।
तद्यथा मक्षिका मधुकरराजानमुत्क्रामन्तं सर्वे एवोत्क्रामन्ते

तस्मि/ष्य प्रत्थमाने सर्व एव प्रतिष्ठन्त एवम्
वाङ्मनश्चक्षुः
श्रोत्रं च ते प्रीताः प्राणं स्तुन्वन्ति ॥ ४ ॥

So when प्राणाः was not respected or insulted, प्राणाः decided why I should stay in a place where I am not respected or wanted. And therefore I will quit the body. And without quitting, it just started preparing for quitting, withdrawing each शक्ति from its respective place.

In the next chapter we will see प्राणाः apana vyana उदान each of the प्राणाः has got a particular location in the body. Digestive system must be located not in the head. In head, thinking power is required. That is a different thing. So each system has got a location. At the time of death generally what प्राणाः does is withdraw all of them from its respective locations. The location is called गोलकं. From that places the प्राणाः decided to withdraw. Started packing up. And even as प्राणाः was withdrawing, all the other sense organs found that their power also is gradually becoming weaker and weaker. Like a person, who is sick and who has not eaten food properly for a few days, when प्राणाः शक्ति becomes weaker and weaker you can't read for long time. You can't hear a talk for a long time. The CD will be running. Poor swamiji will be talking. This person would have dozed off. Therefore eyes cannot function and ears cannot function. Therefore they all started feeling their powers drawn. That is said here. स्वभिमान - because of self-respect, self-respect movement all are there in Tamil Nadu. So because of the self-respect ऊर्ध्वं उक्रमते इव. प्राणाः went upwards. That is left the body as though. Did not actually leave. It was about to leave. That is why उक्रमते इव. इव indicates not actual; but as though. Then what happened? तस्मिन् उक्रमति सति. When the प्राणाः was packing the

other organs were also not able to function. They also were going towards, प्राणाः. That is what happens at the time of death also. Each organ is withdrawn along with प्राणाः and they go to the heart. And from the heart alone, the प्राणाः decides to which लोक it should go. Heart is like the airport. Not international - interloka-report coming to हृदयं it decides flight no 1 toward भूलोक, भूवर् लोक, सुवर् लोक or अतल down under cricket match. Therefore अतल, वितल, सुतल any लोक from the heart alone the प्राणाः along with all others will go. So they were also going. Therefore अथ इतरे सर्व एव; all of them were also leaving the body along with प्राणाः. And then प्राणाः thought by now they would have understood who is great. And therefore what did he do? Having taught them the lesson प्राणाः decided to come back. Like some people at home also. Fighting and leave. Don't worry I will respect you please come back all these will happen you know like all of them again come back. Because प्राणाः decided to come back. That is said here. तस्मिन् च प्रतिष्ठमाने when the प्राणा came back, after teaching them a lesson, then what did the other organs find? They found they are also now able to stay and function. So सर्वा एव - सर्वा means what? All the other organs. सर्व एव. Not सर्वा एव. सर्व एव प्रतिष्ठन्ते.

And a beautiful example is given by the उपनिषद्. The example of the group of honey bee with the queen bee. And all the other bees will always follow the queen bee only. And therefore only those people who keeps what is the name. Whoever is keeping the honey-bee they will have the queen be in a special pouch; like container? And when they want to change the location they will not take all of them they go different places with the queen. All of them will follow like pied piper. All of them follow. So प्राणाः is like the queen bee. All the other organs are like the ordinary bees only. That is the example तद्यथा मक्षिका here the word मक्षिका means

bee. Not fly. मक्षिका means bees. Honey bee मधुकर राजानां उत्क्रामन्तं when the राजा - राजा means the king or the queen bee, the head. उत्क्रामन्तं when it leaves सर्व एव उत्क्रामन्ते - all of them leave that place. And again from there if he brings back again to the same place, the others also will follow suit. So तस्मिन् च प्रतिष्ठमाने सर्व एव प्रतिष्ठन्ते. Or प्रतिष्ठन्ते. एवं -in the same way, वाङ्, मन, चक्षुः श्रोत्रं च all organs came back. And what did they do? साष्टान्ग प्रणामः. They all did नमस्कार to प्राणाः All imagination. Don't imagine physical नमस्कार and all. They all did नमस्कार and started praising the glory of प्राणाः So ते प्रीताः प्राणं स्तुवन्ति - so pleased that प्राणाः is with us they decided to do a प्राणाः स्तुति. Which is called हिरण्यगर्भ स्तुति; or ईश्वरा स्तुति: it is a beautiful prayer which we can use as our daily prayer also. Very beautiful groups of mantras which we will see in the next class.

06 –Prasna Upanisad Mantras 2.4 to 2.8 Notes (13-04-2015)

Page no 24, Mantra no 4.

सोऽभिमानादूर्ध्वमुत्क्रामत इव तस्मिन्नुत्क्रामत्यथेतरे सर्व
एवोत्क्रामन्ते तस्मिंश्च प्रतिष्ठमाने सर्व एव प्रतिष्ठन्ते ।

तद्यथा मक्षिका मधुकरराजानमुत्क्रामन्तं सर्व एवोत्क्रामन्ते
तस्मिंश्च प्रतिष्ठमाने सर्व एव प्रतिष्ठन्त एवम्

वाङ्मनश्चक्षुः

श्रोत्रं च ते प्रीताः प्राणं स्तुन्वन्ति ॥ ४ ॥

In the second chapter of Prasna Upanishad, the glory of प्राण शक्ति is brought out by introducing a small imaginary story, in which there was a competition to find out, which organ is the most important organ. And all the organs, like ज्ञानेन्द्रियं and कर्मेन्द्रियं, were claiming that we alone are important. Then प्राण pointed out it is not true. I am the one who am blessing you with very vitality or energy. And the organs do not admit the supremacy of प्राण. Therefore प्राण decided to prove that by getting ready to leave the body. Did not actually leave. But getting ready to leave the body. As even प्राण was getting ready, the person was like in a condition, of a person, who is about to die. When a person is about to die, प्राण has not actually left the body. प्राण is getting ready. And even when प्राण is getting ready, what is the condition of a dying person. No organs function fully. In Chandokhya and Brihadaranyaka very elaborately they deal with it. The relations will come. Because the doctors have said that you can call whoever you want to call. Call all the people. And one by one they come and ask do you know me who am I? जानाति मम, जानाति मम. The उपनिषद् is very dramatic and sometimes they are able to hear. Sometimes they are able to see. And often they may see and hear .but they are not able to speak out. Often they can see, hear and speak, but they cannot remember. Thus

even before प्राण quits actually, all the organs have become weaker. This is the exact situation. प्राण created. NDE. NDE is near death experience प्राण gave. Then all the sense organs found that they cannot function. Therefore immediately went with all of them said please don't go now and come and stay in our residence. And then प्राण came and stayed. When प्राण was well settled the organs also became alright. And the example was given of the queen bee of a beehive. When the queen bee goes away all the other bees also will go. When the queen bee comes back others also will come and after this experiment all the organs know that प्राण alone is the greatest. And not only is that - in Chandokhya and Brihadaranyaka another interesting note also given. Each organ has got a great title. They have won awards and rewards and titles. Eye has the title pratishta. Ears have got the title sampat. etc. Just as Padmasree and all titles. And the all these organs say that these titles really do not belong to us because our glory is because of what? Your presence only. Therefore now what are we going to do? We will bring the title and place these titles at your feet. And प्राण will stand. OK you drop here like the 10th chapter of the Bhagavad Gita, where Lord Krishna says any glory, anywhere it belongs to me only. Thus प्राण's glory is understood. And hereafter the sense organs are going to offer prayer.

Before that one or two more points collected from Chandokhya and Brhadaranyaka. So since all the Indriya शक्तis are nothing but प्राण शक्ति alone, donated प्राण शक्ति only, they decide, that all the sense organs will have, a secondary name, called गौण प्राण; so eyes or the sense organs are also called गौण प्राण. कर्मन्द्रियं are also called गौण प्राण: What do you mean by गौण प्राण. They are sense organs. But their powers are borrowed from प्राण only. So this is the title for the secondary name for the sense organs. And last one more point. The same is extended at the

macro level also. At the macro level समष्टि प्राण is called हिरण्यगर्भः or सूत्रात्मा. Or ईश्वरा himself at the ultimate level. And every sense organs, at the समष्टि level, is known by the name of an अधिष्ठान देवता. Sense organs is called अध्यात्मं. And corresponding total is called अदिदैवं. अदिदैवं means a देवता, blessing a particular organ. Like minister corresponding to every department. Corresponding to every organ we have a देवता. And if you remember Tatva Bodha by chance, I have to say, by chance, so श्रोत्रस्य, श्रोत्रस्य दिक् देवता. चक्षुषः; सूर्यः रसनाया वरुणः; घ्राणस्य अश्विनौ तवचः वायूः; for each organ there is a देवता. And as many organs are there, so many देवताs are there. Those देवताs also have got powers. Just as each sense organ has got a power, each देवता also has got a power. Now from this story what did we understand? The power of the sense organs are not original power but they are borrowed from प्राण शक्ति. Extending the same principle, all the देवताs also do not have a power of their own. Whether it is सूर्यः or चन्द्राः or अग्निः or वायूः or दिक् देवता. Even though all the देवताs have powers, but those powers are not their own powers. And those powers are borrowed. Borrowed from where? The corresponding total प्राण शक्ति. Therefore हिरण्यगर्भ alone, हिरण्यगर्भ means what? Total प्राण शक्ति alone, हिरण्यगर्भ alone, lends powers to whom? प्राण when we say organs we should say. हिरण्यगर्भ when we say, you should use the word देवता. Thus there is only हिरण्यगर्भ देवता. He alone lends power to all the देवताs. Therefore all natural forces represented by देवताs, they are all powers belonging to one Hiranyagarbha. Thus, we get the description of हिरण्यगर्भ as the universal power. The omnipotent power. That is going to be the glorification. We can call it विश्व रूप इश्वर स्तुतिः (VRE); or हिरण्यगर्भ स्तुतिः the rest of the second chapter from 5th verse, up to 13th verse, is Visvarupa ईश्वरा स्तुतिः; or

हिरण्यगर्भ स्तुतिः: a beautiful prayer which we can regularly do the पारायणम् also. We will read. Page 26, mantra 5.14.31

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

So all these are within inverted commas. They are prayers offered by इन्द्रियाणि towards the प्राण. So एषः deva: The word एष from the first line and deva; in the second line must be combined which means this समष्टि Hiranyagarba देवता, otherwise called ईश्वराः the virata rupa isvara alone is in the form of all these देवताs. What is the first one? एषः अग्निः- it starts with अग्नि which we worship early in the morning by lighting up the flame. And those who perform vedic rituals start the day by kindling the fire. So this अग्नि तत्त्वं as well as its power to burn is not अग्नि's power. हिरण्यगर्भ alone lends that power. And that is why in the Kenopanishad story also, all the देवताs, will win a victory over the asuras. They will become very, very proud. And then भगवान् decides to teach a lesson. And what did he do? He appeared in the form of a यक्षा. A beautiful form and placed a blade of grass in front of the deva. And first अग्नि came as the opener batsman **ढलुलुलुलु** duck out. First अग्नि comes, and then भगवान् says: just burn this dry blade of grass. अग्नि worko work nothing happens. Goes back to the pavilion and वायूः देवता comes the same blade of grass is there, because अग्नि could not do anything. Then भगवान् says you just lift the blade of grass after all you are वायूः principle so much power वायूः also tries and also is not able to. And ultimately they all understand the power

of all the देवताs, do not belong to them. But it belongs to ईश्वरा or हिरण्यगर्भ. That is the idea here. एषः अग्निः . हिरण्यगर्भ or ईश्वरा alone is the fire principle. And तपति - तपति means burns. And एषः सूर्यः you can understand. This हिरण्यगर्भ alone is in the form of सूर्यः that is why not only we worship अग्नि. We come out and we do सूर्य नमस्कार we do because that is also हिरण्यगर्भ or ईश्वरा only. एष पर्जन्यो भगवान् एष वायुः so पर्जन्यः means rain bearing cloud because of which we get the rains. We should get the rains. Therefore that rain God called पर्जन्य also is हिरण्यगर्भ alone. And एषः मघवान्- मघवान् means इन्द्रा. इन्द्र देवता who is supposed to be the lord of all the देवताs. Mind represents इन्द्रा because इन्द्रा is the controller of the देवताs. Mind is the controller of the इन्द्रियाः Therefore mind is equated to इन्द्रा and even that mental power, comes from प्राण शक्ति. Similarly at the समष्टि level, इन्द्राs power also is from God. That is why in भागवतं also इन्द्रा becomes very proud. ब्रह्मा becomes very proud. We have all these stories. घर्षभङ्ग. ब्रह्मा stops the श्रिष्टि thinking that without him nothing will work. ब्रह्म is on strike and he found that even in his absence everything is running perfectly as usual. Then ब्रह्म also comes and offers नमस्कार. Same idea alone. They are all borrowed from the उपनिषद् only. Then येष पृथिवी रयि देवः पृथिवी means भूमि देवता. रयि means चन्द्र देवता. So during मिथुन श्रिष्टि we saw प्राण and रयि. रयि represent चन्द्रा we said. चन्द्र देवता. And सदसच्च अमृतं च यत्. सद् means the मूर्त प्रपञ्च, the tangible universe. And असद् means the intangible, the invisible universe. That is स्तूल प्रपञ्च and सूक्ष्म प्रपञ्च. All of them are you alone. And अमृतं च यत् - you are the अमृतं which gives immortality to the devas. That देवानां अमृतं च you are. Continuing.

अरा इव रथनाभौ प्राणे सर्वं प्रतिष्ठितम् ।

ऋचो यजूषि सामानि यज्ञः क्षत्रं ब्रह्म च ॥ ६ ॥

So प्राण alone supports all the activities of life at the macro and macro levels. For that an example is given. Life is compared to a wheel. Wheel is able to move because of the rim at the periphery. But the rim is supported by what? Several spokes are there. Cross-rods are there. Because they are supporting the rim, therefore, it is able to move and व्यवहार, the wheel is able to move. Therefore the spokes may claim the glory to themselves. We alone are in plural no. we are supporting the rim they think. But truth is spokes themselves even though they are supporters of the rim, the spokes themselves are supported by a central hub of the wheel. Without the hub these spokes cannot survive. Without that there is no rim. Without that there is no wheel of movement. Similarly we are doing lot of things from morning till night using the eyes, using the ears, using the legs we come to the class. Using the hand we try to wrote the notes. All these things lot of activity. And how many spokes? Every organ is like a spoke because of the wheel of life is moving on. But all of them are supported by what? We have to be alive. If the प्राण शक्ति is not there, then nothing can go on. And therefore सर्वं प्राणे प्रतिष्ठितं. Both at micro and macro level. Everything is based on प्राणः प्राण; here refers to हिरण्यगर्भ or ईश्वरः. And what is the example? अराः इव रथनाभौ- रथनाभिः means hub of the wheel. The central part of the wheel is called रथनाभिः अराः means the rod or the spokes which comes from the hub. सर्वं प्रतिष्ठितं. And not only the whole creation has, the very वेदाः itself come out of this हिरण्यगर्भ alone. The four heads of ब्रह्मा represent the 4 वेदाः Therefore ऋचा यजूषि सामानि, And अथर्वणः we have to include अथर्वण also. अथर्वण should not be excluded you know why? This उपनिषद् belongs to अथर्वण वेदा. If अथर्वण वेदा is not there class has to be closed. Therefore all the 4 वेदाः, but that is not

enumerated here because, in rituals, अथर्वण वेदा is not directly employed. So therefore an अथर्वण वेदी, cannot participate in the rituals directly. ऋग् वेदी participates, यजुर्वेदी participates साम वेदी participates. अथर्वण वेदी cannot directly participate. Therefore अथर्वण वेदा is not mentioned. But even though अथर्वण वेदी doesn't directly participate he has got a very important role. And that is the role of a supervisor. He is given the title ब्रह्मा. So great a position, that he is called ब्रह्मा, the supervisor. So he should not only know अथर्वण वेदा, every अथर्वण वेदी has to be a चतुर्वेदी. ऋग् वेदी can manage by being ऋग् वेदी. एक वेदी ேபாற்றும். यजुर् वेदी can manage by being यजुर् वेदी. But अथर्वण वेदी's role is ब्रह्मा that means he must be चतुर्वेदी. Supervise the functions of all of them. Anyway that is aside note.

What I want to say here, अथर्वण वेदा is not mentioned because there is no direct connection to ritual. So ऋचा यजूषि सामानि. Then यज्ञाः यज्ञाः means all vedic rituals prescribed by ऋग् यजुस् and साम. And the 4 वर्णाः of the society also. ब्रह्मणः, क्षत्रिया, वैश्य, शूद्रः; क्षत्रं means क्षत्रिया, ब्रह्मा means ब्रह्मणः And they are mentioned because they have to play an important role in यज्ञाः | ब्रह्मणः has to actually perform the यज्ञाः | क्षत्रिया has to provide all the infrastructure. And support for the यज्ञाःs to come. And of course वैश्याः will have to provide the most important thing, somebody called Vitamin M. M means money. The most important thing money and resources he has to bring and of course शूद्रा has to play their role of collecting materials etc. Thus what is the essence. All of them are nothing but हिरण्यगर्भ only. Minus हिरण्यगर्भ, they all cannot function.

Continuing

प्रजापतिश्चरसि गर्भं त्वमेव प्रतिजायसे ।

तुभ्यं प्राण प्रजास्त्विमा बलिं हरन्ति
यः प्रणैः प्रतितिष्ठसि ॥ ७ ॥

So the हिरण्यगर्भ समष्टि प्राण शक्ति. So you alone are the creative power in the mother's womb because of which another प्राणि is generated. The next generation of प्राणि all come because of the parents in each species. That means just as भगवान् has got creative power, भगवान् has given the same power of generation to all the species, because of which alone भगवान् need not create every one of us directly. If he has to create each one of us how it will be possible. Therefore he gives creative power to all the species of the beings. And they will take care of reproducing what? Only their species. Human beings have to care of human reproduction similarly monkey or donkey or plants everything. That creative power in every living being because of which there is sustenance of life. That also हे हिरण्यगर्भ, you alone are. So Prajapati: rupena - in the form of the creator, progenitor power. गर्भं चरति - you are present in the womb of the mother. In the generative power of every parents. गर्भं चरति. And not only that. In the form of children of the next generation, you alone are born in the form of the next generation also. त्वं एव प्रतिजायते - so you alone are born. Resembling - प्रतिजायते means resembling the parents. That is why human beings child will be what? Not monkey brand. Human child only. Similarly प्रतिरूपेण जायते प्रतिजायते - taking the form of the parental species. You alone are born. Why do we say you alone are born? Because the child is also alive because of what principle? प्राण. And therefore in the child also you are there in the form of प्राण शक्ति. Thus in the parents as well as in the child you are - that is why for हिरण्यगर्भ another title is सूत्र आत्मा. सूत्रं means what ? A thread. हिरण्यगर्भ has got another

name सूत्रात्मा. Just as a माला of beads, is held together because of what? The thread going through every bead, but the thread is not visible. We see only the bead. Similarly all our bodies are beads. But remember we are all functioning and we are all beautiful garlands I suppose functioning in harmony decoration to the earth. Because of an invisible thread going through all of us. That thread is called प्राण; the moment that प्राण goes away, the bead falls out of the thread. The body cannot survive as a body. You have to cremate it within a few hours. Otherwise to preserve the body you have to lot of things. Like embalming. While living we don't require embalming. Once the प्राण शक्ति is gone the body will degenerate, disintegrate smelling foul, भार्या बिभ्यति तस्मिन्काये.

Sankaracharya: says that the wife cannot go near the husband. Even she is afraid, why? प्राण makes husband a husband. प्राण makes wife a wife. प्राण makes father a father. Chandokhya उपनिषद् says प्राणो हि पिता प्राणो माता प्राणो भ्राता प्राणास्वसा प्राण आचार्यः; प्राण; ब्रह्मणः; everything is that प्राण alone. Once the प्राण is released, you don't call him even he. The pronoun itself changes. He or she we will not say. It is coming. And if the body has to be sent through an aircraft where do they keep it. Not in the passenger. But cargo. Body becomes a cargo once प्राण is gone. Therefore Chandokhya says man woman father mother everything is nothing but प्राण अन्वय व्यतिरेकेण.

So तमेव प्रतिजायते. And because people know, the importance of praanic energy alone every living being regularly offers Naivedyam to the प्राणा. What do you mean by offering Naivedyam? Right from early morning we start. And refrigerator is there and also IPL match is going. Therefore sitting in front of every match what?

Svaha only. Therefore the उपनिषद् says, Hey प्राण, O प्राण शक्ति. इमा; प्रजा :तुभ्यं बलिं हरन्ति. बलिं means Naivedyam or offering in the form of food. Regularly they offer बली to you. And how is the प्राण प्रणैः प्रतितिष्ठति, which प्राण is surrounded by supporting sense organs. Here carefully you watch after यः; प्रणैः is there. The word प्रणैः means sense organs. Sense organs themselves are called प्राण because they are backed by प्राण शक्ति only. I used the word गौण प्राण. So प्राणैः means गौण प्राणः इन्द्रियैः you are surrounded. They are all assistants for प्राण. So when प्राण is hungry it will command all the organs, go to the dining room. Leg is ordered. And pick up the food. Hand is ordered. And give in to mouth. Hand is ordered. And the tongue may you produce saliva mix. All of them are meant to serve that प्राण only. And in return, प्राण gives energy to all of them. So यः हिरण्यगर्भः or प्राण; गौण प्राणः प्रतितिष्ठति i. So by talking about even our ordinary mundane daily activities, what Veda is trying to do is, we do all these things mechanically. We never eat the food as a sacred job. We consider eating the food is for doing some other work. TF invariably at the time of eating, either there will be meeting. What is that? Dinner meeting. Lunch meeting. So we have a meeting. Or of course TV is there. Otherwise cell phone is there. Eating is the least respected job. The उपनिषद् wants to say that, that is also is a very sacred job. Because we are honoring the प्राण शक्ति without which TV is meaningless. Meeting will become burial meeting only. Meeting will become meaningless. Everything will become meaningless if प्राण is not taken care of. In our tradition we are never allowed to do anything at the time of eating. Now the medical people are coming with that idea that eating must be given proper importance. You should give enough time also. You should munch properly. At that time don't worry. Because when there are mental agitations there will be enzymes. Adrenalin will be created and all the digestive systems will be affected.

Therefore from the health point they say eating is an important point, Upanishad says eating is the most fundamental thing because प्राण who is ईश्वरा we are offering puja at that time.

Continuing.

देवानामसि वह्नितमः पितृणां प्रथमा स्वधा ।
ऋषीणां चरितं सत्यमथर्वाङ्गिरसामसि ॥ ८ ॥

देवानां अति वह्नितमः you are the most sacred fire god among the celestials because अग्नि is considered to be the frontrunner अग्रगामी इति अग्निः the one who always as a messenger. And he alone receives anything to be handed over to any देवता. I have told you the most powerful celestial non failing courier service. अग्नि has got that because whatever we want offer to any देवता , we offer into अग्नि. If you say अग्नयेः स्वाहा, he will keep it with himself. If you say प्रजापतये स्वाहाःवरुणाय स्वाहाः अग्नि will carefully pack it and will be delivered without any damage to the respective देवताs. TF अग्नि is called the greatest carrier of offering. Vahni means carrier. वहति इति वह्निः. वह् to carry. वाहनं has come from that only. And तमः means what? The greatest. Packers and movers are all there. Therefore अग्नि is the greatest one. वह्नि तमः:: देवानां among the gods, that अग्नि also who is he? Hey हिरण्यगर्भ you are that अग्नि also. पितृणां प्रथमा स्वधा. स्वधा means the offering given to the पितृ देवता. And in Vedic tradition, before doing any function in the family, whether it is wedding or any other function, child birth, etc. always they invoke the grace of the forefathers. Because they alone have maintained the santathi. We are here because of them only. If any one of them is missing the link is not possible. Therefore we have to do पितृ यज्ञा. Not only regularly but before all important family functions. पितृ यज्ञा is supposed o be done which is called naandhi श्राद्धं. नान्दी श्राद्धं is a special worship of

our forefathers. Special because it is done before any big function in the family so that their anugraha is there. And if you don't do that, we are losing their anugraha. Losing their anugraha alone is called पितृ शापः Doesn't mean they curse us. Our parents will never curse us. But the language is frightening language we should understand that it is not they cursing. They are ready with their grace all the time. By the पितृ यज्ञा we are tapping that grace. If we don't tap that grace which is in our hand we are losing that. The loss of their grace alone is called पितृ शापं. It is शापं that we bring upon our own family. By omission of our duties. That is called प्रत्यवाय पापं. In पितृ यज्ञा प्रत्यवाय पापं is called पितृ शापः and that शाप who gives. Not the पितृ. I myself give me because of negligence of that. Negligence means what? I am progressive. In modern language, as a person becomes more and more progressive, they consider all these things are useless belief and superstition. Sastra says what you think progressive materially is a retrogressive step spiritually. Spiritual growth requires pancha maha yajna. Whether our forefather's require our offering or not that is not the question at all. Whether forefathers require our offerings or not, is not the question. We require the phalam of these पितृ यज्ञाः. When we offer 2 miserable bananas to भगवान्, do you think, भगवान् requires our bananas. He has only given that. Remember when we offer Naivedyam we don't ask the question whether भगवान् requires or not. We require. Similarly when we do श्राद्धं they rise a question. After all they are reborn somewhere according to your own Veda. And when they are all already reborn, why should I spend my money, time and energy offering. Our answer is whether they are reborn or not whether they require or not is not the question at all. We require them if we should become a refined संस्कृत पुरुषः. Otherwise we will be materialistic society. And therefore गतुक्काक इन्द्र कथेत्त एल्लाम् वन्तुतु. मन्तुतु पोसं. So प्रथमा स्वधा. प्रथमा

means the first नान्दी साद्धा offering to the पितृ. That is also हिरण्यगर्भं तत्त्वं only. Then ऋषीणां चरितं सत्यं. अथर्वाङ्गिरसामसि. So all these उपनिषद्, that extended उपनिषद्, I am taking you know that ईशावास्य, प्रश्न all these are very obscure उपनिषद्. Compared to the previous. Previous ones are also like that especially the later ones very very difficult to extract the message ourselves. The traditional commentaries are there. Therefore we are able to get it. We all should be indebted to Adi Sankaracharya, who wrote commentaries to all of them justifying the commentary based on both Sanskrit language as well as Vedic teaching itself. Also taking logic so many things he takes into account and extract the message from the obscure mantra here also we get a set of words which has special meaning. Normally ऋषि when I say what you think of कृष्ण बाला. So therefore with कृष्ण and all those things. Even though that meaning is also there, Sankaracharya says ऋषि is called ऋषि why? In English we call seer. Why we call seer. Because he sees some extraordinary things which ordinary people cannot see? We are also seers. I am seeing you; you are seeing me. We don't call ourselves seers. A seer is called a seer because they have power to see and know. The word ऋषि is derived from the root ऋष् to know ऋषति जानाति इति ऋषिः And Sankaracharya says based on that derivation, every sense organs can be called a ऋषि. Why? Because each sense organs knows its object. And Therefore here the word ऋषिः means what? इन्द्रियाणि, the seers. The perceivers of the world. So ऋषीणां should be translated as the seers, that the perceivers of the world, that means what? Sense organs. And they have got another title. अङ्गीरसं. अङ्गीरसं means also sense organs. So what do you mean by अङ्गीरसं. रसः means primary factors. Essence. Sense organs are called अङ्गीरस because they are the essence of all the limbs of the body. अङ्गानां रसः; अङ्गीरसः. Sense organs are the essential factors of the body. Why? Because imagine sense organs are not there.

Body will be only a wall of flesh only. Remember it is live and functioning because of the sense organs. So ऋषीणां and अन्गीरसं and अथर्व. अथर्व is the title given to प्राण शक्तिः अथर्व प्राणः is said elsewhere in the Veda.

OK. What are you trying to communicate? सत्यं चरितं- means all the functions of these organs. चरितं means functions or activities. सत्यं means valid ,meaningful, purposeful activities of all the sense organs are nothing but the power of हिरण्यगर्भ. So what is the final meaning? All the activities of all living beings are expression of one power called हिरण्य only.

More we will see in the next class.

07-Prasna Upanishad Mantras 2-9 to 2-11 (08-06-2015)

Page 28 मन्त्रा no 8.

देवानामसि वह्नितमः पितृणां प्रथमा स्वधा ।
ऋषीणां चरितं सत्यमथर्वाङ्गिरसामसि ॥ ८ ॥

We are seeing the second chapter of प्रश्नोपनिषद्, I hope you have brought प्रश्न उपनिषद् book. And I said, that in these 2 chapters, the second and third chapters the उपनिषद् is highlighting the glory of प्राण तत्त्वं which is called हिरण्यगर्भ तत्त्वं at the macro level which is an expression of ईश्वरा only. ईश्वरा is called ईश्वरा when the whole creation is in unmanifest form. But when the very same unmanifest creation comes to manifestation and activity the very same ईश्वरा is called हिरण्यगर्भ and विराट्. Therefore whenever we say हिरण्यगर्भ or विराट् we should remember they are names of ईश्वरा तत्त्वं only. Therefore the glory of ईश्वरा as हिरण्यगर्भ, or as प्राण तत्त्वं is highlighted in these 2 chapters.

And the purpose of these two chapters is to introduce ईश्वरा उपासना and I had said before vacation that both karma yoga and upasana yoga are preparatory disciplines for ज्ञान योग to work very well. And these 2 preparatory योगs are called अपरा विद्या and Jnana yoga is called परा विद्या. Thus अपरा विद्या in the form of कर्म and उपासना we all must follow. Then we get a prepared mind which is called sadhana chathustaya sampathi. Then jnana yoga will work. Without preparation jnana yoga will remain only an academic thing. It will be an information. It cannot bring about a transformation. For an unqualified student jnana yoga gives information. For a qualified student jnana yoga gives transformation. Transformation for the better. Otherwise problem. So transformation for the better. And this अपरा विद्या in the

form of कर्म was highlighted in Mundaka Upanishad. अपरा विद्या in the form of उपासना, is highlighted in प्रश्नोपनिषद्. Because प्रश्न and मुण्डक are complimentary उपनिषद्s. Both belong to which वेदा? Both belong to atharvana वेदा. And ईश्वरा in the form of प्राण is going to be glorified, and for that purpose only the glory of प्राण at the individual level, was highlighted first and once प्राण as व्यष्टि is understood, then we can appreciate प्राण as समष्टि.

And to reveal the glory of प्राण at व्यष्टि level a story was given. I don't know how far you remember the story. There was a competition to find out who among the organs or which one among all the organs, is the most glorious one? Each ज्ञानेन्द्रियं claimed I am great. Each कर्मेन्द्रियं claimed I am great. Each अन्तकरणम् मनः बुद्धि each one of them claimed I am great. Because each one is required for our transaction. Eyes are required for seeing. Ears for hearing. All these बाह्य करणानि and अन्तकरणम् are required for transactions. And when they are all quarrelling like that there was one तत्त्वं which was not required for transaction not used for transaction but which is required for survival. One तत्त्वं not directly used for transaction but which is required for survival. And what is that तत्त्वं? Only when प्राण तत्त्वं is there I am alive. And only if I am alive, transactions are possible. So life is the foundation for all the transactions. Therefore fundamental principle is प्राण or life.

And this प्राण is glorified in all the वेदाs in general. In all the उपनिषद्s in particular. Gradation among living beings is not based on प्राण तत्त्वं. But based on the indriyams and mind. For certain living beings ज्ञानेन्द्रियाणि are more. Certain living beings ज्ञानेन्द्रियाणि are lesser and lesser. When you take a tree how many

ज्ञानेन्द्रियाणि are there. They cannot hear or smell or taste. They have got that skin, त्वक् तत्त्वं alone which can sense the surrounding. Even though करणानि are minimum they also have the fundamental what is the fundamental? They are live. Trees do not have a well-developed mind or intellect. Therefore ज्ञानेन्द्रियाणि are rudimentary. कर्मेन्द्रियाणि are rudimentary. अन्तकरणम् is rudimentary. But there is one thing which keeps the plant, which makes a plant, a living being not like a wall. Therefore deserving respect. And what is that? प्राण तत्त्वं. And this the organs did not understand. प्राण protested. That is democratic right. Everywhere protest only. प्राण protested and decided to withdraw its services. The moment प्राण is in trouble. That is why you have a big routine for the day. And suppose morning you get fever or some sickness what happens to the entire program? You read in the newspaper. PM has cancelled all the engagements. Why? प्राण in trouble. Remember all are possible only when प्राण is there. प्राण did not withdraw completely. It was only planning. Packing the mobile the suitcase and all. All sense organs were struggling. Then what did they do? All of them did साष्टाङ्ग नमस्कार - dramatization all the पञ्च ज्ञानेन्द्रियाणि पञ्च कर्मेन्द्रियाणि चत्वारि अन्तकरणानि all of them surrendered at the feet of प्राण and said you are the greatest one.

And these sense organs are glorifying the प्राण. That is called प्राण स्तुतः; and it is that portion we have entered into before the vacation. And we are able to continue because we are all alive. That is why in Tamil they say பொழுச்சுக் கிடந்தா class. Remember பொழுச்சுக் கிடந்தா means if you are alive we will continue next class. Thank god because of प्राण's grace we are still alive and this tutu of प्राण started from मन्त्रा no 5. I said very important. It is as good as ईश्वरा स्तोत्रम् worth including in

our daily prayers from the 5th श्लोका up to the end of this chapter. मन्त्रा no 13. 5 to 13, 9 beautiful मन्त्राs of glorification of ईश्वरा as the basic life principle. And while the glorification is done, the प्राण is not only seen at the व्यष्टि level. But the very same प्राण शक्ति is seen at the समष्टि level also. समष्टि means macro. That means you see the entire cosmos as a living being. Just as we are individual living beings with several natural functions. Natural functions like what? Eating digesting seeing etc. Imagine the whole universe as a Perumal, a big living being a cosmic living being. And then the समष्टि प्राण is the life of the cosmic being. And प्राण of the cosmic being is called हिरण्यगर्भतत्त्वं. And just as the individual has got several functions, at the cosmic level also several functions are there. The earth has to rotate around its axis. Because of which alone seasons are possible. And the planets are going round the Sun. And because of that rain is there. Lightening is there. Rivers are possible, thunder is there vegetable kingdom they come. At cosmic level hundreds of natural forces are functioning. And all the natural forces are like what? Our transaction. But all these are possible when? Only when the creation is alive in harmony. And what is that harmonizing function because of which the whole cosmos is available and all the natural forces are functioning. That one is समष्टि प्राण तत्त्वं हिरण्यगर्भ.

Thus we get the glorification of व्यष्टि as well as समष्टि. And the glorification of व्यष्टि we saw in the 8th मन्त्रा which we completed in the last class. In the 8th मन्त्रा the second line if you see it is referring to all our organs. Organs are compared to ऋषि. ऋषीणां चरितं सत्यम्. In Brihadarnyaka each sense organ is compared to a ऋषि. इमां एव, वशिष्ठ कश्यपौ गौतम भारद्वाजौ this is वशिष्ठ this is कश्यप this is गौतम this is भारद्वाज. Similarly right nostril left nostril वाग् एव अत्रिः वाग् is called अत्रि महर्षि - अति इति अत्रि-अति means that which consume. Thus we symbolically present the sense organs

are ऋषि. ऋषि means knowing principle. And all these sense organs are functioning healthily because of what reason? We are alive. Once the प्राण quits the body, where is hearing seeing smelling. Up to this we saw in the last class before vacation. Now we will enter into 9th मन्त्रा page 29.

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

So हे प्राण. So the sense organs are addressing the प्राण तत्त्वं. So hey प्राण संबोधन. त्वं इन्द्रः असि. So you the हिरण्यगर्भ alone are in the form of ईश्वर, before the creation manifested. Before the creation manifested, the whole world was in what condition? In unmanifest condition. In unmanifest condition हिरण्यगर्भ, himself is called ईश्वर; just as we are known by 3 names. I don't know whether you will remember विश्व तैजस and प्राज्ञ. When we are awake we are called विश्व when we are dreaming we are called तैजस. When both of them are resolved and we are in unmanifest condition, we ourselves are called प्राज्ञ. Similarly हिरण्यगर्भ alone when he is active, sustaining the world. But during प्रलयं, when हिरण्यगर्भ is not active, he is also, resting. The very same हिरण्यगर्भ is called, ईश्वर; अन्तर्यामी. So that is called इन्द्रः so here you have to carefully note the word इन्द्रः; refers to परमेश्वरः not देवराजा. So not देवराजा but the परमेश्वरः the creator himself. With what? तेजसा. तेजस् here means माया शक्ति. With infinite माया शक्ति you alone existed before the creation arrived. And because of your माया शक्ति alone you are able to do श्रिट्टि, स्थिति and लयः so तेजसा means माया shaktya with infinite mayik power you are परमेश्वरः and not only with माया शक्ति you are the creator. परिरक्षिता - and once the creation has come, the creation is maintained by hundreds and thousands of natural laws. The scientists

are everyday discovering newer and newer laws which maintain the creation. And laws maintain the creation. But the laws themselves are maintained by what principle? You the हिरण्यगर्भ तत्त्वं only. So you are the protector of everything at micro and macro level. Remember when we eat the food, remember we only know how to eat. But remember once the food has entered so many bio-chemical function. In fact they start functioning even before you eat. When you see the food especially when our favourite dishes are there, at the sight level itself the tongue starts watering; ready for digestion. Then so many enzymes are generated. And 50% of digestion takes place in the mouth. That is why we should not directly swallow. We have to masticate and eat. Then it goes to the stomach. Again so many bio-chemical principles. And thereafter it is distributed. We don't use our free will to do all these jobs. We can't do all these jobs we don't even know what are the jobs involved. Who is maintaining all these in perfect order? He says, परिरक्षिता. You are O Lord, अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः प्राण अपान समा युक्तः पचामि अन्नम् पचामि means digestion पचामि अन्नम् चतुर्विधां. Thus at the micro as well as at the macro level you are these स्थिति कर्ता protector. And not only are you श्रिष्टि स्थिति कर्ता. What is the next item? When all the कर्माणि of the जीवराशी temporarily gets suspended because संचितकर्माणि do not fructify together. One huge bunch fructifies. Another bunch remains intact. The first bunch is responsible for the current श्रिष्टि. When the current batch of कर्मा, कर्मा of the whole cosmos ends it becomes प्रलय कालः When प्रलय काल comes the very same हिरण्यगर्भ becomes शिवा the swallower. Therefore रुद्रः च असि. You are the resolver also. So परिरक्षिता refers to हिरण्यगर्भ as स्थिति कर्ता. रुद्रः refers to लय कर्ता. इन्द्रः refers to श्रिष्टि कर्ता. In fact you are ब्रह्मा, विष्णु and शिवा. But all of them are not visible deities. And therefore if you require a visible version of हिरण्यगर्भ, what is the ideal प्रत्यक्ष version? सूर्यः त्वं

असि. That is why in Hinduism, सूर्य भगवान् is included as one of the deities of worship. In षन्मतानि established by Sankaracharya वैष्णवं worship of विष्णु, शैवं worship of शिवा. And then शाक्तं worship of शक्ति or देवी. कौमारम् –कौमारम् is worship of कुमार or सुभ्रमण्य. And then घाणपत्यं-worship of Ganapathy is called घाणपत्यं. And along with the 6th one is called सौरं. सौरं means what? सूर्य पूजा. Therefore वैष्णवं, शैवं, शाक्तं, कौमारम्, घाणपत्यं; in fact that should be the first one. घाणपत्यं and सौरं. And सूर्य worship considered to be great because सूर्य is प्रत्यक्ष देवता. You need not do प्राण प्रतिष्ठा you need not do all other things. You don't require a पूजा room. You open your window. सूर्य is available. Now all AC room. Therefore even if सूर्य is there we don't have time to see, or expose our body to सूर्य, now what is the complaint everywhere. Vitamin D deficiency. Swallow tablet. सूर्य भगवान्- keeping aside सूर्य भगवान् we are busy swallowing D tablets.

Any way glory of सूर्य in the second line. So त्वं सूर्य; सन् अन्तरिक्षे चरति. You can understand, as सूर्य भगवान्, you are moving in the sky, rising, and setting. So त्वं means हिरण्यगर्भ तत्त्वं त्वं. अन्तरिक्षे in the sky. सूर्यः सन्, as सूर्य भगवान्. You are rising and setting. So you worship Sun God in the morning, in the noon, sunset also. प्रातः संध्यावन्दनं माध्याह्निक संध्यावन्दनं सायं संध्यावन्दनं is a Vedic practice which is now fading away. And who are you? So how do you know whether सूर्य भगवान् is there or not? He says त्वं ज्योतिषां पति; you are the Lord of all the lights. You are the greatest light available. You don't require a light to illumine. So in the temple the deity is in the गर्भगृहं and the rule is what गर्भगृहं has to be dark because it represents our ignorance. And the deity represents the atma. Atma is hidden because of

ignorance. In the गर्भगृहं deity is hidden because of darkness. And the priest is considered to be the guru. What does he do? He has to show the light दीपाराधान. Then we say अपराधं. What is the अपराधं? The Lord who is very evident, I missed because of my ignorance. So the deities in the temples are always in darkness. But what about सूर्य भगवान्? Always bright. You don't require दीपाराधान. He can show it as a part of worship. You don't require a light to illumine सूर्य भगवान् that तच्छुभ्रं ज्योतिषां ज्योतिः you are हे हिरण्यगर्भ.

Continuing **Mantra 10**.

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

So here सूर्य भगवान् is glorified as the cause of rain which is very important for the survival of all the living beings. Rains play a very, very important role. And how do the rains come? We all know. The ocean waters are there $\frac{3}{4}$ or $\frac{3}{3}$ oceanic water is there which you cannot drink. Water, water everywhere Chennai people have known that. Not a drop to drink. So you have to create desalination plant. They say it is very expensive. But भगवान् has created a cosmic desalination plant. That is सूर्य भगवान् with infinite energy. You don't require gas and all. Infinite energy. Evaporate part of the ocean. Goes and forms clouds. And the clouds are above the ocean. If the rain goes into the ocean no use. Therefore the clouds have to be transported from there to the land. And what transports tonnes and tonnes of water? Where will we go? भगवान् has created another transporter. That is called वायु तत्त्वं. वायु just blows and the clouds come to land. And we are supposed to I have to say supposed to be the rainy season comes. The whole country's economy

is dependent upon भगवतः grace. Which भगवान्? हिरण्यगर्भ as सूर्य; हिरण्यगर्भ as वायुः हिरण्यगर्भ as वरुण. So thus सूर्य तत्त्वं, वायु तत्त्वं, वरुण तत्त्वं. All these are different manifestations of one हिरण्यगर्भ.

When the clouds are formed and rains pour, what is the response of the starving living beings? That is described here. You have to imagine. So हे प्राण, हे हिरण्यगर्भ or ईश्वरयदा त्वं अभि वर्षति - when you pour down as though the sky has been opened. That kind of rain very rarely people of Madras know. Only the South west monsoon Kerala Karnataka all there alone continuously for days there are only 2 conditions. Heavy rain; simple rain. So that is called अभि वर्षति. When you pour down. Cats and dogs. अथ Then ते इमा प्रजाः so प्राण ते can be taken as a single word also. Or it can be taken as two separate words also. In this book they have taken as separate. Therefore we will take that way only. हे प्राण ते इमा प्रजाः all the living beings who have been farmers, they are waiting for the rain to come because their livelihood as well others dependent on not only rain most important thing right time and right place. काले वर्षतु पर्जन्यः because wrong time rain it will destroy the crops. So not only the time is important. Right amount also. Kedarnath, they had rains. Bombay they had rains if it is अतिवृष्टि also problem अनावृष्टि also problem. Right amount and right time that will certainly happen if we maintain the harmony of nature. So ecological balance the human beings maintain. Then the nature will give its bounty. But the moment we start violating then nature also plays truant. Therefore काले वर्षतु पर्जन्यः Then what is the consequence पृथिवी सस्य शालिनी let there be greenery everywhere देशोऽयं क्षोभ रहितः let there be no famine in the country ब्रह्मणा सन्तु निर्भयः ब्रह्मणा means there will be problem, ब्रह्मणा means followers of वैदिक धर्मा. ऋतं तेन भवति तदा प्रजाः सन्तु निर्भयः let them be able to follow their धर्मा. And therefore, इमा प्रजाः प्रजाः

means all these children of yours. All the living beings हिरण्यगर्भ's children. Therefore ते प्रजा: when the rains come down what is their response आनन्द रूपा: तिष्ठन्ति कुक्षीयैः कुक्षी they all jump with joy. As children we go out and play paper boat and all things. Thus children as well elders as well as farmers as well as ministers for everyone it is a joy. Deficient rain means there is stress in the economy. And this year also unfortunately they have predicted deficient rains in India. We have to chant these 9 sthotras and then we will have sufficient plenty of rain. And why are people very happy? What is the reason behind their joy कामाय अन्नं भविष्यति. We will get plenty of food, as much as we want. कामाय means what? To our desire. To our satiation. To our तृप्ति. Kama: Here means trupti. To our trupti अन्नं भविष्यति. There will be food. Therefore Hey हिरण्यगर्भ you are responsible for our survival and happiness.

So for Sanskrit student's कामाय अन्नं भविष्यति is within inverted commas. This is the thought of the human beings. With this thought इति आनन्द रूपा: तिष्ठन्ति. They are happy with this thought. What is the thought? We will get enough food.

Continuing.

ब्राह्म्यस्त्वं प्राणैर्कर्षरता विश्वस्य सत्पतिः ।
वयमाद्यस्य दातारः पिता त्वं मातरिश्च नः ॥ ११ ॥

So thus glory of प्राण तत्त्वं both at micro व्यष्टि as well as समष्टि level is talked about. So हे प्राण again प्राण is addressed. त्वं ब्राह्म्यः असि the word ब्राह्म्यः is a Vedic ritualistic expression. It is a jargon used among Vedic practitioners. And normally it has got a negative connotation. But here it is used in a positive sense. First we should know what is the negative common meaning? According to Vedic culture we are all

supposed to study the scriptures. Scriptural study is part of Hinduism. Because in पञ्च महा यज्ञा one of the यज्ञा is ब्रह्म यज्ञा; ब्रह्म यज्ञा: means we should study the scriptures at least the simplified or translated version. Minimum Bhagavad Gita we have to study once completely. And this is called ब्रह्म यज्ञा duty of every Hindu. Initially the aim is to read and study the meaning. That itself is a great achievement. And thereafter the next aim is what? Mere study is not enough. You have to follow; practice the teaching. Pancha Maha Yajna is part of Vedic teaching Pancha Maha Yajna is not for study but we have to practice that. And for this study of the scriptures they have got a right of passage. So a ritual in which a person gets into the Vedic studies. Just as we have got अक्षराभ्यास: before going to school. That is also how many people follow. It is very much there अक्षराभ्यास:; means what? You are introducing the alphabetic letters. In fact the word अक्षरा has got 2 meanings one meaning is the alphabetic letters; another meaning is ब्रह्मन्. God अक्षरम् ब्रह्म परमम्. So अक्षराभ्यास: has two meanings. Initially you are introduced to alphabetic letters. What is the aim ultimately? You should get educated gradually grow. Contribute and get to other अक्षरम्. अक्षरम् to अक्षरम्.

So first aim is reading the scriptures. And that ritual is called अक्षराभ्यास: or उपनयनं. उपनयनं the sacred thread ceremony or अक्षराभ्यास: Both of them correspond to entry into education. Until then you are considered to be प्राकृत पुरुष:; un-civilized person. Once you get educated and follow you get converted from प्राकृत पुरुष: to संस्कृत पुरुष:.. Since the Vedic education is meant for refinement it is called a संस्कारा. अक्षराभ्यास: and उपनयनं are both called संस्कारा: what do you mean by संस्कारा? A ritual for refining the baby into a cultured, civilized, disciplined, obedient human being. राग द्वेष based life to धर्माधर्म based life. This is called संस्कारा; and who doesn't

feel in वेदा, doesn't feel in scriptural study, doesn't believe in अक्षराभ्यासः or उपनयनं, naturally he will not follow that. He will say I don't believe in अक्षराभ्यासः Or I don't believe in sacred thread. They are all hotch potch. Or ஆச்சு போச்சு போட்டுட்டு அப்பறம் போச்சு Therefore whether Tamil or English both it is ok. So whoever doesn't believe in this transition, from unrefined to refined person he is called असंस्कृत पुरुषः a नास्तिकः and the Vedic jargon is ब्राह्म्यः ब्राह्म्यः means संस्कारा rahita: the one who doesn't go through these rituals and the one who doesn't go through inner refinement process. Remember when there is food in your plate and if you are chanting अन्न पूर्णं सदा पूर्णं or any prayer that is your संस्कारा. You don't take food for granted. You appreciate the grace of the Lord. That is a refined way of living. Suppose you go to a buffet and take the food walking, no prayer nothing is there. We call such a person ब्राह्म्यः A traditional Hindu can never imagine that. Even if he goes to a buffet he will take the food, and sit somewhere not standing. Sit somewhere and then close your eyes, Aham Vysvanara bhutva, one sloka. If you don't know that Govinda - Govinda - Govinda; 3 times Govinda mentally you chant and eat remembering that the food is offering to प्राण the Lord inside. If we do this we are called संस्कृत पुरुषः if a person doesn't do we call that person ब्राह्म्यः.

Similarly when there is a group of people sitting together and some body is serving, the moment my leaf is full I keep one eating. Some people it happens. People do not know the basic discipline. There are 10 people sitting. They serve some payasam on the leaf. And the 10th person is served. And the person comes here. There is no payasam. He wonders, whether I have served or not. எண்ண தெரியுமோ? He has already finished. Remember if you are संस्कृतः we are not supposed to eat. Everybody must be served. And the main dish also must be served. Especially अन्नम्. Thereafter ब्रह्मार्पणं ब्रह्म हविः In camp I have to educate the

people. We are all supposed to know by birth itself. Now these संस्काराः are going. Remember in houses also we are all sitting together; there is no together eating at all. But if you are eating instead of TV; ब्रह्मार्पणं must be chanted first. So these minor but important observations we have. Right from getting up in the morning up to going to bed. They are called संस्काराः refined way of living. Therefore व्रात्य means an un-refined person. Religiously, spiritually, culturally, vedically, hinduically, as a Hindu, he is not refined. So व्रात्य word a positive word or a negative word. We use व्रात्य for that. But here ईश्वरा is called व्रात्य. हिरण्यगर्भा or ईश्वराः Either both of them are same.

So now Sankaracharya has to explain, while glorifying भगवान् how can you use the word व्रात्य for भगवान्. Sankaracharya ingeniously explains that. He says भगवान् doesn't require any process of refinement. Why? When do you require purification? Where there is impurity, मल निवृत्ति is संस्काराः दोषा निवृत्ति is संस्कार. गुण आधानम्, removing दोषा and adding गुण is called संस्कारा. भगवान् doesn't require removal of दोषाः because he is ever free from दोषा. भगवान् doesn't require addition of गुण. Why? He is always full with all the गुणस. And therefore भगवान् doesn't go through उपनयनं ceremony he doesn't require जातकर्म नामकरण, अन्नप्राशनं- all those संस्काराः भगवान् doesn't require. This is reason no 1. Therefore he is without संस्कारा. Therefore व्रात्य.

And the second explanation Sankaracharya gives brilliantly. Generally these संस्काराः are done by the parents. The उपनयनं the initial संस्काराः are done by the parents. Now भगवान् cannot have संस्काराः Why? No parents because he is the

universal parent of all. But he himself doesn't have any parent. That is why that joke also I have said. Parvati wanted to marry Siva, why? She will not have mother-in law. In everything they will interpret something. Anyway keeping that aside, what is the second meaning of ब्राह्म्य. भगवान् doesn't have संस्काराः because he doesn't have parents to do. And first explanation is what? भगवान् doesn't require samskaara. Therefore he is called ब्राह्म्य with the opposite meaning. Like in Tamil we use the word ப்ரஹ்ஸ்பதி in opposite meaning. Here ब्राह्म्य has got the meaning ever pure. What is the final meaning? ब्राह्म्य means ever pure; not requiring any refinement.

So he प्राण त्वं ब्राह्म्य असि. Then the next glory एक ऋषिः this is also a Vedic jargon. Especially the वेद पूर्व भागः We are only studying only वेद अन्त. Therefore we are better off. In वेदान्ता the jargons are far less. विश्व, तैजस, प्राज्ञा, हिरण्यगर्भा, they are all vedantic jargon. But if you go to वेदा पूर्व भाग the ritualistic portion, the technical words are so many and highly complex also. We rarely get those portions. But now and then we will get that वेदा पूर्व jargon. And what is that? एक ऋषिः What is that? I will briefly mention. I will not go to the details. fire has to be used for rituals.

And for that they have to kindle the fire in a ritualistic manner chanting appropriate mantra. And not only has it to be kindled in a ritualistic manner. After kindling the fire has to be installed in the homa kunda, in an appropriate trough on the earth, the fire has to be transferred. And the homa kunda should have the shape, depending on the type of rituals. Therefore sometime it has to be square. Sometimes it has to be circle. Sometimes it has to be half circle etc. depending upon the ritual; the fire will have to be properly kindled and properly installed in the Homa kunda also. And once that is done, that particular fire is not like ordinary

fire. It is a special fire. Because you cannot offer oblation somewhere. You can offer oblation only in the special fire. Since special fires are there, kindled in special ways, for special rituals, these fires are also given special name. गार्हपत्याग्निः आहवनीयाग्निः दक्षिण अग्निः सभ्य अग्निः आवसत्य अग्निः thus they are all different names of fires meant for different rituals. Similarly the people who belong to the अथर्वण वेदा, followers of अथर्वण वेदा, they have to kindle the fire in a particular manner and offer oblations' and that अथर्वण वेदा fire, which can be kindled by only the followers of अथर्वण वेदा. Rik वेदिनः cannot do that. यजुर्वेदिनः cannot do that. And when they do that that अथर्वण वेदा ritualistic fire is called एक ऋषिः. So here you should not take dictionary meaning. एक one ऋषिः saint. एक ऋषिः; one saint. No. एक ऋषिः is the name of the अथर्वण वेदा agni. And here the Upanishad says, that agni also you are. And why he is specially referring to अथर्वणा वेदा अग्नि? Why can't he refer to some other? Because प्रश्न उपनिषद् belongs to अथर्वण वेदा.

More in the next class.

08-Prasna Upanishad मन्त्राs 2-11 to 3-3 (Notes) 15062015

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व्रात्यस्त्वं प्राणैकर्षता विश्वस्य सत्पतिः ।

वयमाद्यस्य दातारः पिता त्वं मातरिश्च नः ॥ ११ ॥

All the organs of the body, are glorifying the प्राण शक्ति, because of which the physical body is alive. The difference between a living being and a corpse is not physically visible. But there is a mysterious प्राण शक्ति, because of which, the person travels by a vehicle. And once the life is gone it travels by cargo. Body remaining the same, whether you travel by regular plane or cargo depends upon the touch of life is there or not. Therefore all the organs point out, that we all can become meaningful, only if the body is alive. And this is प्राण शक्ति at the व्यष्टि level. And we extend the same thing at the समष्टि level also. That the entire cosmos is functioning in a harmonious manner like an organic hole. Everything functioning in a systematic manner. Not only is that life itself possible, because of the cooperation of all the natural forces. Therefore वेदा looks upon the cosmos also as a cosmic living being called विश्वरूपः and this विश्वरूप is alive and functioning because of the cosmic प्राण शक्ति which is called हिरण्यगर्भ, or it is called सूत्र आत्मा. हिरण्यगर्भ gets the name सूत्रात्मा very meaningfully. A माला with several beads, can serve as a माला, only because, all the beads are held together, because of the सूत्रम् which means thread. We do not see the thread behind the beads. Only the bead is available as a माला. But we know by inference, that माला is a माला because of the invisible thread. Similarly the whole creation is functioning, in a harmonious manner, because

everything is held together in order by the हिरण्यगर्भव्रात्यस्त्वं. At the manifest level is called हिरण्यगर्भ and Virat. And here we are getting a स्तोत्राम् of that ईश्वर in the form of हिरण्यगर्भ, Virat or प्राण तत्त्वं. And I said, that from the 5th मन्त्रा onwards, in the entire chapter we get प्राण स्तुति. Some of the glories are at the macro level. Some of them are at the micro level. Of which we were seeing the 11th मन्त्रा in the last class. ब्रात्यस्त्वं प्राण एक राहिः अत्ता विश्वस्य सत्पतिः There I explained the word ब्रात्या; means ever pure, doesn't need any purification ceremony. Because there is no impurity. Therefore ब्रात्या; means नित्य सुद्धाः संस्कार अनपेक्षाः and प्राण is addressing प्राण शक्ति. Hey प्राण एक ऋषिः the word also I explained in the last class. एक ऋषि is the name of the fire, specially kindled with special मन्त्राs by the followers of the अथर्वण वेदा. And they should perform the rituals also, only in that अग्नि which is called एक ऋषिः And we saw this word in Mundaka Upanishad also, which is complimentary to Prasna. In मुण्डक towards the end it came.

तदेतद्दचाऽभ्युक्तम् । क्रियावन्तः श्रोत्रिया ब्रह्मनिष्ठाः स्वयं जुह्वत एकर्षिं श्रद्धयन्तः ।
तेषामेवैतां ब्रह्मविद्यां वदेत शिरोव्रतं विधिवद् यैस्तु चोर्णम् ॥ १० ॥

There also it is said, those people who purified the mind by worshipping the एक ऋषि fire. In Mundaka Upanishad. That fire is named here. And that एक ऋषि also, you alone are Oh प्राण शक्ति, प्राण देवता. Up to this we saw in the last class.

The next word is अत्ता - in the form of the अग्नि देवता, the Lord receives all the oblations from the worshippers and since अग्नि consumes all the oblations, एक ऋषि is called अत्ता. अत् means to eat. अत्ता means eater or consumer. As अग्नि तत्त्वं. And not only are you that. At the micro level विश्वस्य सत्पतिः At the macro level you

are the noble maintainer. Ruler of the entire cosmos. विश्वं means cosmos. पतिः means governor or ruler. By maintaining all the laws in perfect order. So अत्ता - भीशास्माद्वातः पवते भीषा उदेति सूर्यः भीषास्मादग्निश्च इन्द्रश्च -.अग्नि is doing its duty. सूर्य भगवान् is doing his duty. All because of one boss being present. Just as in a company, as long as the boss is there, people will come in time and go in time. Once they know that he is not there. At home also. As long as you are around everybody will do things properly. Otherwise எப்பவோ வருவா எப்பவோ போவா எனதையோ செய்வா that presence சாந்நித்யமாந். Similarly भागवतस्य presence makes the natural order. Therefore you are the efficient ruler of the entire cosmos. And what is our job? वयम् आद्यस्य दातारः; we are not able to manage even one home properly. O Lord, I wonder how you manage the entire cosmos, so many कर्तारम् are there. Each one having different type of कर्मा. All the कर्म फलम् must be given appropriately. And not only individual कर्म फलम् must be matched. The family कर्म फलम् also must be matched. Why this person should marry that person. அதுதான் தலை எழுத்து - that is called कर्म फलम्. And why does this person get such children? Karma phalam. And why do I get such students? I will answer properly .पुण्य कर्मा फलम्. Therefore everything happens because of the कर्मा. Law of कर्मा is perfectly tallied. And what can we do? We can only admire the Lord. That is what every scientists does? Einstein recognised God only in the form of the harmony of the universe. He said I cannot appreciate a personal God sitting somewhere. But when I look at the orderliness I have to appreciate. And what is our appreciation? By offering water oblations or flowers. So आद्यम् means oblations. वयं आद्यस्य दातारः; that is why the day has to start with thanks giving; which day be Thanks giving day? According to वेदाs every single day must be Thanks giving day. While we were sleeping the breathing did not stop. What is the

proof? You are here. I am here. Therefore thank God it just happened and we survive. Getting up first thing you should note is thank god I am continuing to breathe. Thank god. Therefore we are offerers of thanks only. We cannot do anything else. And O Lord, पितात्वं मातरिश्च नः; हे मातरिश्च- मातरिश्च literally means वायु. वायु represents प्राण शक्ति. वायु is called मातरिश्च because, because he moves in the atmosphere. मातरि आकाशे स्वयति इति मातरिश्च. And संबोधन is मातरिश्चन्. That न् dropped because of चान्दस प्रयोगः So Oh प्राण देवते पिता नः you are the protectors of all of us. पिता means protector. पति इति पिता. Caregiver, protector. Whatever the children want the one who gives is called पिता. And they say, the thin atmosphere, the atmosphere runs into a few Kilometers. but taking the size of the earth the atmosphere is like a skin of an apple. The apple is like the earth. The atmosphere which earth only has, elsewhere if you go to moon, there is no atmosphere. We cannot live., we cannot even talk because your sound will not be carried. Because वायु is not there. Unique atmosphere भगवान् has blessed with which is as thin as the skin of an apple. If you take it as an apple. And this is so valuable and important, the more you study the glory of the atmospheres, the more you appreciate the glory of the Lord. And what are we human beings doing? We very consistently, regularly, destroy. And we are about to make it unlivable. To that extent we have progressed. That is our contribution. Therefore: O Lord you are the protector providing everything for our survival.

Continuing

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

So in all the 5 ज्ञानेन्द्रियाणि in all the 5 कर्मेन्द्रियाणि and in all the 4 अन्तकरणानि, mano buddhi citta ahamkara, like the electricity in different electrical gadgets. Gadgets

are many and varied. But they all become live and functional, only when the power is there. That is why that cable or wire is called live wire. Live wire it is called. Similarly all the sense organs, are alive, and functional, because of only one शक्ति. प्राण शक्ति. That प्राण is inherent in all of them. But the organs did not recognize the glory. We have got a parallel story in Kenopanishad also. Do you remember? अग्नि thought I am great. वायु thought I am great. And भगवान् came and gave them a small test. Do you remember? A blade of grass was placed in front and भगवान् asked अग्नि देवता to burn. And अग्नि could not even char a corner of the blade of grass. And the same blade of grass continued. अग्नि went back to the camp with duck. No run at all. Quietly with his head down he went. And he did not look at others at all. Then वायु with puffed air, he also came. The same grass, वायु could not lift. Each वायु, अग्नि etc. represent इन्द्रिय देवता only. Neither इन्द्रियाणि can function nor देवता; can function without that ईश्वर शक्ति. Parallel idea here. वाचि ते तनूः प्रतिष्ठिता - in the वाग् इन्द्रियम् I am able to talk, because of the प्राण शक्ति only. And the value of talking, we know only when we have difficulty in talking. Otherwise we will talk non-stop. Because no tax. Non-stop we continue talking. They say losing our talking power is like losing eyes and ears and one more organs. Recently a neuro surgeon told me. Losing the power to talk is like losing several organs simultaneously. Because you want to respond. You have several ideas may be admiration. You want but you are not able to. Then only we know. Some people lose their speech temporarily because of stroke or something. And they have to struggle and pick lip. They talk about the pain they went through. Therefore very powerful and important organ is vak. Vak is vak because of प्राण शक्ति. तनूः means प्राण शक्ति: वाचि प्रतिष्ठिता is present in the वाग्. Then या श्रोत्रे very important for class. Because every organ is functioning except the ears means what to do. Therefore

श्रोत्र इन्द्रियम् is very important. So श्रोत्रे या च चक्षुष चक्षुस् means similarly the eye. And above all या च मानसि सन्तता mind has to function. Otherwise dementia Alzheimer etc. a function forgets even his own identity. This is living death because, one is alive but because you cannot identify Cannot even recognize wife or children or husband one cannot recognize. We do not know the value of the mind again. That is also there because of प्राण शक्ति. So thus ते-ते means प्राणस्य तनूः means शक्तिः or स्वरूपं. सर्वत्र संतता is everywhere.

And now what are they doing? They are about to quit. Because do you remember the beginning of the story. Because प्राण asked who is the greatest one. They all said each one is great. Then प्राण got wild and he was about to quit. And therefore remember प्राण शक्ति in every organ is about to walk out in protest. That is the position now. About to walk out. Therefore now the organs says let them not walk out. Let them come back and settle. So let them, means प्राण शक्ति in each one of them. Let them remain in the sense organs. So शिवां कुरु. शिवा means शान्तम्. Pacify them. Console them. And ask the प्राण शक्ति to remain in the respective organs. मा उत्क्रमि let them, may you not leave the organs.

Continuing.

प्राणस्येदं वशे सर्वं त्रिदिवे यत् प्रतिष्ठितम् ।
मातेव पुत्रान् रक्षस्व श्रीश्व प्रजां च विधेहि न इति ॥ १३ ॥

So now the प्राण स्तुति portion is concluded. So up to this is the inverted commas. That is the स्तोत्रा by the sense organs. इदम् सर्वम् प्राणस्य वशे वर्तते । इदम् सर्वम् means the entire creation, both at micro and macro levels is in the control of हिरण्यगर्भ or समष्टि प्राणः and the word इदम् refers to the प्रत्यक्ष प्रपञ्चः the cosmos available for our

perception. According to शास्त्राः there are higher लोकाः also, भूवर् and सुवर् लोका etc. Now the organs point out not only is maintained by प्राण शक्ति, the higher लोकाः also are maintained by governed by the same प्राण तत्त्वं only. Therefore त्रिदिवे - त्रिदिवे means स्वर्ग लोके यत् प्रतिष्ठितम्. Whatever is there, there also sense objects are there. There विषय also is there भोग्य प्रपञ्च is there. Whatever is there in the higher लोकान् तत अपि प्राणस्य वशे. Under the control of the प्राण only. And therefore what is the prayer? O Lord protect us. So रक्षस्व- रक्षस्व means may you protect all of us unconditionally like what? माता पुत्रान् इव. Just as a mother protects all the children especially in the initial stages, children do not know what the contribution of a mother is. Therefore children do not even know to admire the mother. At least having grown up we can do that also. But we refuse to do so that is another thing. But as children everything we needed the mother had to give. Because no organ was able to function. Turning round or turning up. Or anything. The baby knows only one thing for everything. It has to cry. The mother has to discern/ infer whether it is ant or hunger or sleep. Just as mother cares without expecting anything in return. Because children are innocent. Similarly here they say we are innocent. We don't even know the full glory of you O Lord. You have to protect all of us. माता पुत्रा इव. न; रक्षस्व - अस्मान् रक्षस्व. And not only should you protect. For life we require 3 things. What are they? Durga, Lakshmi, Saraswathi. These are the 3 basic शक्ति.

During one New Year talk I explained 3 basic things we need .health, wealth and wisdom. Health wealth and wisdom. If any one of them is missing the other 2 will get affected. Because all these 3 are inter connected. Until now we asked for help from प्राण शक्ति. Now we are asking for the other 2. What is that? श्रीध - श्रीः means

what? Wealth. प्रज्ञा- प्रज्ञा means wisdom. Knowledge. So health has been said until now in the previous मन्त्रा. So may you give health, wealth and wisdom because all these 3 शक्तिस are expression of one प्राण शक्ति alone? प्राण alone is expressing in the form health, wealth and wisdom. How do you say प्राण expresses in the form of wealth. If you ask. Only when we have health and work, then alone we can produce what? Wealth. To produce wealth we require health and strength which comes from प्राण only. Therefore may we have health, wealth and wisdom. So beautiful a prayer. From 5 to 13, the entire portion is a beautiful prayer. Even if we cannot chant the whole thing, if you want to choose only one, this prayer 13 is very beautiful मातेव पुत्रान् रक्षस्व श्रीश्च प्रज्ञां च. विधेहि विधेहि means bestow upon. Very beautiful नः upon us. Not singular but plural नः. That means when you do the prayer it will go to the family members. Your family members you will get all these 3. All our prayers are in plural नः indicating that we pray for all around. So with this the second chapter of प्रश्न उपनिषद् is over.

इति प्रश्नोपनिषदि द्वितीयः प्रश्नः ॥

Second chapter

Now we will enter the third chapter. The disciple of the second chapter is भार्गवः So now भार्गवः is very happy. He got the answer for his question. Now he has withdrawn and the third disciple comes. We will enter.

अथ हैनं कौशल्यष्वाश्वलायनः पप्रच्छ । भगवन् कुत
एष प्राणो जायते कथमायात्यस्मिञ्शरीर आत्मानं वा
प्रविभज्य कथं प्रतिष्ठते केनोत्क्रमते कथं बह्यमभिधते
कथमध्यात्ममिति ॥ १॥

अथः अथः means after the second disciple withdrew, then came कौशल्या आश्वलायनः both are the name of one student कोशल देश; and his name is आश्वलायनः | आश्वलायन was the disciple in कैवल्य उपनिषद्: अथाश्वलायनो भगवन्तं परमेष्ठिनमुपसमेत्योवाच. आश्वलायन is a very great rishi. And he also asked about प्राण. Because if प्राण is so great, the disciple says, I want to know the biography of that प्राण. whenever a person is appreciated- Nobel Prize let us keep it. Then what do they write up consisting of what? Where was he born? When was he born? Which university he studied. So we are always eager to know the biography of great ones. Not ordinary. Now आश्वलायन wants to know how प्राण came into existence. कुतः एषः प्राणः जायते not an individual प्राण. But the प्राण शक्ति itself at the cosmic level how did the life principle originate. It is a very, very big question for modern science. Still they don't have an answer. They know the arrival of matter. They don't know how matter have converted into life that methodology they do not know. If you know, naturally you can take some matter and produce life. We are not able to do conversion of inorganic matter into organic is a big mystery. Therefore the vedantic question is how did life come into being? कुतः:: means from what source? एषः प्राणः जायते इति एनम् पप्रच्छ | एनम् is the गुरु. गुरु's name is not given. Do you remember? पिप्पलाद ऋषिः So that is question no1. Then the second question is कथं आयाति अस्मिन् शरीरे how प्राण शक्ति enters the physical body, gets associated with physical body because body becomes alive because of प्राण संबन्ध. The body becomes dead once प्राण वियोग takes place. Therefore कथम् अस्मिन् शरीरे आयात. How does it come to the physical body? And once it has entered the body, even though प्राण शक्ति is one, at once it gets divided into 5 fold faculties. प्राण शक्ति is one. But it divides itself into a network of 5 fold faculties प्राण अपान, व्यान, उदान, समान these 5

alone maintain the mechanism of the bodies life process. So the details of the पञ्च प्राण here itself will come. We will note this much.

That 5 fold प्राण is there. That is why every time we eat food or offer food to God, प्राणाय स्वाहा, अपानाय स्वाहा each one we thank. And ब्रह्मणे स्वाहा, ब्रह्मा corresponding to समष्टि प्राण शक्ति the हिरण्यगर्भ तत्त्वं, the original source. So कथम् आयात् अस्मिन् शरीरे. आत्मानं वा प्रविभज्य is question no 3. Here the word आत्मानम् is reflexive pronoun. प्राण divides itself. Not Satchidananda आत्मा. Here प्राण itself is आत्मानम्. प्रविभज्य dividing into 5. And when the 5 fold प्राण is functioning, we are alive and kicking. Any one of them gets affected, hospital in and out. Any one. When you get problem in one of them the other problem if it comes we feel it might be better. When you get the other you feel this is better.

Each one is very very important. And having supported the body for some time, it leaves the body. केन उत्क्रमते ? Through what path, does the प्राण leave the body? At the time of death. – how is it born? How does it come? How does it remain? How does it quit? Everything regarding प्राण. And कथम् बाह्यं अभिदते कथम् अध्यात्मं. How does it sustain the inner world? And how does it sustain the outer world? At the micro level, प्राण sustains the inner world. At the macro level, प्राण sustains the outer world. How does the प्राण do that? These are the 6 questions. So how is it born? How does it come to the body? How does it remain in the body? How does it leave the body? How does it sustain the inner and the outer? 6 questions are raised by one student. And what does Guru say? He says this is a mysterious topic normally not answered because origin of life is always a mystery. वेदा alone has got its own unique answer to the origin of life. Modern science has not resolved. And what is

that answer guru says. Normally I will not answer/. Since you are all advanced students I am going to answer. So पिप्पलाद says I am telling you the same thing.

तस्मै स होउवाचातिप्रश्चान् पृच्छसि ब्रह्मिष्ठोऽसीति
तस्मात्तेऽहं ब्रवीमि ॥२॥

तस्मै स ह उवाच- sa ha is पिप्पलाद; तस्मै आस्वलायनाय to that disciple आस्वलायन- उवाच.
Addressed अति प्रश्नान् पृच्छति -you are asking difficult questions which cannot be easily deciphered or answered. Because question regarding प्राण means question regarding the origin of life itself. ब्रह्मिष्ठ; असि- you are an expert Vedic scholar. पिप्पलाद is telling आस्वलायन ब्रह्मिष्ठः means what? You are the greatest or one of the greatest Vedic scholars. ब्रह्मवित्तम; ब्रह्मिष्ठः ब्रह्मवित्तम. ब्रह्म here means वेदाः very careful. ब्रह्मिष्ठः means . ब्रह्मवित्तमः . ब्रह्मवित्तमः means वेदवित्तमः Therefore I can answer you. तस्मात् - Therefore ते अहं ब्रवीमि -I shall give you the reply regarding the origin of life. What is that?

Mantra 3.

आत्मन एष प्राणो जायते । यथैषा पुरुषे
छायैतस्मिन्नेतदाततं
मनोकृतेनायात्यस्मिञ्शरीरे ॥३॥

So what is the answer? First question is how प्राण did: originate? From where? कुतः आत्मनः एषाः प्राणः जायते- आत्मा means आत्मा or ब्रह्मन्. The चैतन्य तत्त्वं. So from ब्रह्मन् alone, प्राणः is born. The details are not given here. But we have to remember Tatva Bodha, and see the details. In ब्रह्मन् there is a unique power called माया शक्ति. Which माया शक्ति is compared to a छाया. छाया means a shade. Shade of a tree or shade of anything is called छाया. तरुस्छाय वृक्षस्छाया etc. Careful not Tamil சாய. छाया hard

letter छाया. माया is compared to a छाया. Some people have the name छाया also. In fact सूर्य भगवान् has got 2 wives. One is छाया and सुवर्चला. Because one side of सूर्य भगवान् there is light. And where there is earth on the other side what is there? छाया is also there. What is nice after all? The night darkness is nothing but the छाया of the earth caused by सूर्य. And what is the nature of darkness? Darkness is a unique thing, we experience, but it is not a substance we can handle. Darkness is something experienced. छाया is what? Shade is darkness. It is something we experience. What is the proof? We experience means what proof you required. If we don't experience the very word darkness would not come in our dictionary. We have the word darkness because we have experienced. But we can never prove darkness as an existent substance. If you go near the darkness and pick up, you won't find anything. Therefore darkness comes under existent category or non-existent category if you ask. You cannot say it is existent because there is no thing called darkness. Therefore existent you cannot say. Then can you say it is non-existent? That also you cannot say because you are experiencing. Not only experiencing darkness covers the objects also. Things in darkness are not experienced by us why? Darkness covers. Therefore you cannot say it is non-existent. You cannot say it is existent. Therefore darkness comes under seemingly existent category.

So darkness is the best example for मिथ्या. And another word for darkness is छाया. And therefore माया is like छाया in ब्रह्मन्. it is there. It is really not there. From that माया शक्ति alone, which comes under which category? मिथ्या category. From मिथ्या माया पञ्च भूतानि came 5 elements. And from the 5 elements सत्त्व, रजो, तमो various things were created. And प्राणः शक्ति is born out of do you remember Tatva Bodha?

The total rajasic power of 5 elements प्राणः is born. So प्राणः is also सत्यं or मिथ्या. All पञ्च भूतानि are also छाया. What is world? छाया. Everything is छाया only. And all of them are material in nature, because माया being जठ everything that originates from माया also will be जठ only. But among all these जठ वस्तु, प्राणः is the unique जठ वस्तु. Like various objects are there. And you have got a mirror also. Objects are also made up of matter. Object means table, mike etc. suppose I have got a mirror in hand, mirror is also made up of matter. But what is the difference between the mike, the book, the cloth and the mirror? In mirror I can look at my face. Even though the same material in different configurations material doesn't vary, but configurations vary. Mirror is able to reflect things. But others are not able to. Similarly प्राणः is a unique mirror like material product. It is material product. But a unique mirror like material product capable of what? The local mirror can reflect my face. But the प्राणः mirror, can reflect consciousness principle. This reflected consciousness is called life. Reflected consciousness alone is called life. Thus प्राणः doesn't produce consciousness. Then प्राणः can you fill up the blank? प्राणः doesn't produce consciousness. Matter cannot produce consciousness. And thank god, consciousness need not be produced. Why? आत्मनः; आत्मा is made up of - is consciousness. Therefore original consciousness is always there. प्राणः is the unique mirror which reflects consciousness which other elements cannot do. Akasa cannot. Vayu cannot. Agni cannot. Stone cannot. None of them. But प्राणः is capable of manifesting consciousness. Prathibimbha चैतन्यम् is called life. And for that the only primary candidate is प्राणः. Once प्राणः reflects life then it will go into other products. From प्राणः ज्ञानेन्द्रियाणि, कर्मेन्द्रियाणि, the entire सूक्ष्म शरीरं (SKS) gets life. Don't ask me what is sukshma sariram, my प्राणः will go away. So from प्राणः the

entire sukshma sariram gets its life. And from sukshma sariram this body gets life. This is how, life originates in the creation. That is said here.

यथा एषा छाया पुरुषे - just as a man or a human being, is associated with a shadow . Similarly from आत्मा, the shadow of प्राणः comes. Shadow of माया doesn't come. माया shadow is always there. But प्राणः is subject to origination from माया. And once that comes, and one more point I will complete. That since माया or प्राणः etc. do not have original existence of their own, they are only seemingly existent. They all require a support. A shadow always requires a support. You cannot say, you take away my shadow only. I will sit here. You take away the shadow only you cannot say. Why? Because shadow cannot exist without the person whose shadow it is. Similarly all these requires an आधार. And what is आधार?

आत्मा is the आधारम्. The अधिष्ठानम्. The support for मिथ्या माया. मिथ्या पञ्च भूतानि. मिथ्या प्राणः | मिथ्या शरीरं. In fact for the entire मिथ्या universe आत्मा is the support. So the life is like a movie and आत्मा is like fill up the blank-like the screen. Then what is the next question? Why does it come into the body? Because of that only all problem. Why does it come into the body, for which the answer we will see in the next class.

09-Prasna Upanishad मन्त्राs 3-3 to 3-7 Notes (22-06-2015)

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आत्मन एष प्राणो जायते । यथैषा पुरुषे
छायैतस्मिन्नेतदाततं
मनोकृतेनायात्यस्मिञ्शरीरे ॥३॥

In this 3rd chapter, disciple, कौसल्यः is asking certain questions regarding प्राण at the total level known as हिरण्यगर्भ तत्त्वं. And he has asked 6 questions. How does प्राण originate? How does it enter into the body? How does it remain in the body? How does it leave the body? And how does it sustain the outer world and the inner world? Therefore, उत्पत्ति, प्रवेशः, स्थितिः, उत्क्रमणं, these are the first 4. Then the sustenance of the external and internal world. Of which the first question has been answered in मन्त्रा no 3. प्राण is born out of आत्म तत्त्वं or ब्रह्म तत्त्वं. Otherwise called चैतन्य तत्त्वं. And the creative power of आत्मा is called माया शक्तिः and from the माया शक्ति alone the universe originated. And after several levels, the pancha bhutas get into a specific configuration. From the रजो गुणा of the subtle five elements, the प्राण शक्ति is created. प्राण means the universal प्राण. And then for the origination of प्राण the उपनिषद् is giving a very important example. It is like the छाया or shadow or shade associated with an object. Just as when a person stands, his shadow is formed. Similarly the प्राण is like the shadow of ब्रह्मन्.

We should be careful we don't know say it is the shadow of ब्रह्मन्. Then you will have too many logical questions. It is like the shadow of ब्रह्मन्. It is not shadow of ब्रह्मन्. Like a shadow with reference to its order of reality. Only up to that the example should be taken. If I say, it is ब्रह्मन्'s shadow then you will ask can ब्रह्मन्

have a shadow. And if there should be shadow there must be a light somewhere. And hundreds of inconvenient questions you will ask. Therefore only प्राण is not the shadow of ब्रह्मन्. प्राण is like the shadow. Any shadow. With reference to what? With reference to the degree of reality. Just as a shadow doesn't come under existent category also because it is not a thing and it is not a non-existent category also. Why? We experience. What is experienced cannot be a non-existent variety. At the same time you cannot say it is existent. Because there is no substance called shadow. Therefore shadow example is to show the मिथ्यात्वं of प्राण. And प्राण is मिथ्या because it has come out of माया which itself is मिथ्या. And therefore ययैषा पुरुष छाया and whatever is मिथ्या has to be supported by सत्यं. A rope-snake will require a rope as its support. Mirage-water which is मिथ्या which will require sand as support. Dream which is मिथ्या will require waker as support. Anything मिथ्या unreal must have a support. So what is the support of प्राण?, if you ask, he says आत्मा alone is the support. So एतस्मिन् आत्मनि अधिष्ठाने सत्यं चैतन्ये. In that एतत् आतदं - आतदं means it spreads over. It pervades. मया ततमिदं- आतन् means to pervade. So with this the first question is answered.

Then the second question is: on what basis prana gets associated with the शरीरं? How does प्राण-शरीर संयोग take place? प्राण can represent Sukshma sariram. सूक्ष्म शरीर स्थूल शरीर संयोग takes place. Because only when प्राण and body are together one is alive. The moment प्राण decides to say Tata Bye- bye प्राण goes away. The body becomes a corpse. Therefore their co-existence alone determines life. Their separation causes death. Therefore what makes प्राण and body be together? What

is the answer? मनोकृतेन आयाति अस्मिन् शरीरे. मन्त्रा no 3. Second line. After एतस्मिन् एतत् आतदं. With that एतत् आतदं the first question is answered.

From मनोकृतेन is the answer to the second question. And what is the answer he gives? The co-existence of Sukshma sarira and Sthoola sarira is caused by and determined by कर्मा. कर्मा has come. Any topic ultimately comes to कर्मा because all the events of the creation are determined by the past कर्मा as well as the present कर्मा. Not only past कर्मा. The present कर्मा as well as the future would be कर्मा. कर्मा alone determines how long stoola sukshma शरीर; when should they get connected; how long they should be together; and when they should get separated. कर्मा decides. Doctor's cannot decide. That is why when the doctors say this person will live long, the person next day is out. Another person who says you can call all your relations gives 6 hours time. And from all over the world people come and wait. Because of they have got only 7 days leave. Therefore their secret prayer within 7 days these things must be over. But this person goes on and on. They all go back. Still this person survives. So even though medically it is a miracle people survive. Why? कर्मा. Whose कर्मा? Not only this person's कर्मा as well as the caregiver's कर्मा also. And above all doctors good कर्मा. So therefore any way that is all aside.

So कर्मा decides the life of an individual. Then the question comes how does कर्मा come? He says कर्मा is born out of a human being's free will and deliberation. So मनोकृतेन आयति. मनोकृतं means मनोकृतं चान्दस प्रयोग; right word is मनः कृतं चान्दस प्रयोग मनोकृतं. मनः means the mind. By the mind alone कर्मा is done. So because of the कर्मा done by the mind; not directly by the mind; indirectly also; the mind alone says you do this you do that. Prompted by the संकल्प, prompted by राग and द्वेष. because of

राग for wealth a person gets into scam and all other things. Because greed for money and when somebody else is standing between me and my money, these people finish him off because of द्वेष. Therefore, all the कर्माs are because of राग, द्वेष, in another language काम क्रोध. Care of the 3rd chapter of Bhagavad Gita.

काम एष क्रोध एष रजोगुणसमुद्भवः ।

महाशनो कहापाप्मा वोदयेनमिह वैरिणम ॥ ३-३७ ॥

Therefore through संकल्प and कर्मा, the life comes into existence. So मनोकृतेन, संकल्पकृतेन कर्मणा तत्फलेन अस्मिन् शरीरे आयाति प्राण gets associated with this particular body. This is the answer to the second question. Incidentally what is the aside note? भगवान् is not responsible. भगवान् only indirectly unites the people and the शरीरं. And भगवान् does all this not because of his own राग द्वेष. But भगवान् happens to be what? The कर्मा phala data. He is in charge of giving the कर्मा phalam. Therefore without any partiality he unites people. Why you have such people around. Your कर्मा. Why you have given such wonderful people around, your कर्मा. And therefore भगवान् being indirect because he is called सामान्य कारणं. Our कर्मा being direct cause we are called विशेष कारणं. Thus सामान्य कारणं and विशेष कारणं together makes all these events happen. Remember if we are together in the class discussing प्रश्नोपनिषद् why some people have come and why many have not come? Why? That is also कर्मा. So with this the second question is answered.

Now we have to enter the third question, which is answered in the following मन्त्राs we will read.

यथा सम्रादेवाधिकृतान् विनियुङ्क्ते । एतन् ग्रामानोतान्
ग्रामानधितिष्ठस्वेत्येवमेवैष प्राण इतरान् प्राणान् पृथक्

पृथगेव सन्निधत्ते

Now the 3rd question is answered. What is the 3rd question? How does प्राण stay in the physical body? And the answer is even though प्राण enters as one unit, once it is in the body it divides itself into 5 different powers or faculties known as प्राण अपान व्यान उदान समान. प्राण is the respiratory system. अपान is the excretory system. व्यान is the circulatory system. समान is the digestive system. उदान is both the immunity system as well as final departure, quitting system packing. Packers and movers. So that is the उदान. Thus it divides itself into 5-fold faculties and occupy the strategic areas where they have to take place. Digestive function must be in which area? In the head also required. But primarily it has to digest the food in the stomach. Therefore it occupies the relevant area. So before that first the sub division is talked about.

यथा सम्रादेवा अधीकृतान् विनियुङ्क्ते just as a leader of the country, a king of the country once he is installed as the king, he selects various ministers, and according to their skill and power and capacity, he appoints each minister, in a particular area, to do a particular job. Even in a democratic country also, the party will choose the Prime Minister, the leader of the house and then the PM, is given sometime, and behind pulling may be there. But normally the PM has the power to appoint the minister. And he says you be in charge of this department. You be in charge. Thus, just as a ruler appoints various heads in various areas, प्राण the ruler the prime minister allots these 5 प्राणाः various areas and various functions. So the example is a ruler. यथा सम्राट् a ruler an emperor. अधिकृतान् various officials or ministers विनियुङ्क्ते- appoints or allots, how does he address them “एतान् ग्रामान् अधितिष्ठस्व” -may you be in charge of these few villages in this a particular area. They will come under your

jurisdiction. And he calls another and says एतान् ग्रामान् – it is repeated to indicate several ministers and several areas. Therefore एतान् ग्रामान्, एतान् ग्रामान् अधितिष्ठस्व-अधितिष्ठ means administer or rule over. Take care. Iti – up to this inverted commas. Evam eva up to this is the example. Exactly like the king and ministers एषः प्राणः this प्राण the king, what does he do? इतरान् प्राणान्, all the other प्राणाः means अपान व्यान उदान समान all of them, पृथक् पृथक् एव distinctively they are given areas, duties and positions. पृथक् पृथक् एव सन्निधत्ते - सन्निधत्ते means appoints. So naturally the next question will be: what are the areas occupied by different प्राण शक्तिः That is also described. These are all unique topics not found in the other उपनिषद्: We saw that is why Sankaracharya has chosen these 10 उपनिषद्:. Because each उपनिषद् has got some unique, information, not available in others. Therefore by the time we cover 10 उपनिषद्: we will get all important topics of वेदान्ता. So these are all the प्राण topic. So what are the areas? We will see.

मन्त्रा 5. Page 36.

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

So in this मन्त्रा, 3 प्राण शक्तिः are mentioned. अपानम् the अपान प्राण which is the remover of the solid and liquid waste from the body. The evacuating power. So अपानम् पायु उपस्थे in the lower areas of पायु and the उपस्थ the anus and the genital. पायु उपस्थे – समाहार द्वन्द्व in that particular area, तिष्ठति that we have to supply. It remains in that area and does its job. Anytime it strikes mean what? The impurities

will get accumulated in the body and toxemia, all kinds of things happen. Therefore अपान is very important. पायूपस्थे अपानम्. And what about the प्राण? Just as the PM himself will take certain portfolios. Similarly प्राण even though it is the king or the PM, प्राण itself takes certain departments. What is the department? The inhalation and exhalation; especially exhalation प्राण. Therefore मुख नासिकाभ्यां बहिः बहिः अन्तर्गत going in and out through the mouth and the nostril so by going in and out through the nostril. प्राणः स्वयम् प्रतिष्ठिते. स्वयम् means the original emperor ruler himself takes up this portfolio of breathing or inspiration. And occupying which area? चक्षु श्रोत्रे, the area of the face consisting of eyes, and consisting of ears In that area प्राण occupies and then it goes in and out through mouth and nostrils. So चक्षु श्रोत्रयोः स्थित्वा मुख नासिकाभ्यां बहिर्गच्छान् प्राणः स्वयम् प्रतिष्ठिते- प्रतिष्ठिते - it settles there. प्रतिष्ठिते. With this the second one is over.

And what is the third one? समान प्राणः the digestive system and where does it occupy. मध्यप्रदेशः often big. In India Madhya Pradesh is big. For people Madhya Pradesh. मध्ये in the middle of the body where the food is dropped. समानः, the समान प्राण the digestive systems stays and that alone has to cook the food the second time. Remember the Bhagavad Gita.

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।
प्राणापानसमायुक्तः प्रचाम्यन्नं चतुर्विधम् ॥ १५.१४ ॥

We require twofold cooking. First cooking is outside which is primarily for catering to the tongue. Because people want, the taste. Therefore external cooking. But body cannot absorb all your idlies and samosas directly. Therefore a second cooking is required in which all the nutrients are properly segregated.

Carbohydrates proteins salts all of them. That manufacturing nutrients, very important factory that is in the मध्यप्रदेश: Therefore मध्ये तु समान; and through that alone energy is created. Remember food is the fuel. Only from the digestion of the food, energy is generated. Only when the प्राण शक्ति, energy is generated all the organs will function properly. And that is said here nicely. एषः means समान प्राणः एतत् हुतं अन्नम्? Whatever food is offered into the stomach. And here the उपनिषद् uses the word हुतं. Instead of saying eaten food or dropped food, or dumped food it doesn't use. The food is given as an oblation. हु means what? होमः and by using that word the उपनिषद् conveys eating must be converted into an यज्ञः. It is called प्राणाग्निहोत्रं we have seen somewhere. प्राणाग्निहोत्रं it is called. Once you treat it as यज्ञः you will only offer only what is proper. In an अग्नि or in a temple you cannot dump anything in front of the Lord. You carefully purchase materials. You carefully prepare नैवेद्यं and offer. Similarly it should be proper thing should be offered in a proper manner with a proper attitude. It is a type of puja. To indicate all these things a very significant, verb is used. हुतं. Where is the word हुतं. Not found. You have to split it properly. एष is one word. हि is another word. एतत् is another word. हुतं is another word. एष हि एतत् हुतं एतत् + हुतं एतद्भुतं because of Sanskrit sandhi rule. And this is offered as oblation, food. That is why they had the habit of cooking every day. And they never store yesterday's food in the fridge, because you have to offer नैवेद्यं to the Lord. We may be ready to eat anything even 15 days old. That is a different thing. But we have to offer food to भगवान् who is installed in the home at the time of गृहप्रवेशं. And therefore whether you need freshly prepared food or not, भगवान् requires. And therefore they made it double benefit. How? You cook for भगवान्, offer and take it as food. Then your health also will be there. Because this is

coming to you through भगवान्. Now everything is out. So for भगवान् dry fruits, 2 each every day. And we eat 3 day old chapattis. Anyway whatever it is. So एषः एतत् हुतं अन्नम् समम् नयति. समम् नयति means what? It apportions. It splits into nutrients. And the distribution is not done by समानः For that another department. For that व्यान is there. It is the distributor. It maintains all the blood vessels, capillaries and all and through that the nutrients are supplied to every tip of the body. Even into the hair and nail it supplies. That is a different department. Here it is only manufacturing. So after समम् नयति. तस्मात् ,because of this generated fuel alone एताः सप्ता अर्चिषाः so this is also highly poetic and figurative language. I will give you the final meaning first and the exact meaning later. The final meaning is all the sense organs will be right and functioning only if energy is there. If you have fasted for a full day or a few days, then you cannot read properly. You cannot hear properly because the organs require energy. And here the उपनिषद् compares all the sense organs into अग्नि. All sense organs are compared to अग्नि. Because they have to illumine the world. Therefore compared to अग्नि. And all these अग्निs will flare forth. Flare forth means they will be bright illuminators only when the fuel is added. Like the lamp when will the lamp burn brightly? When you add oil. Similarly all the sense organs are brought fires illumining everything because of अन्नम्. So सप्ता अर्चिषाः means the seven organs in the face. This is a उपनिषद् ic expression. We have seen this in Mundaka Upanishad also

सप्त प्राणाः प्रभवन्ति तस्मात् सप्तार्चिषः समिधः सप्त होमाः
सप्त इमे लोका येषु चरन्ति प्राणा गुहाशया निहिता सप्त सप्त ॥

In Mundaka Upanishad, that came, seven flames. What are they? Two eyes are taken as two flames. Why compared to flames because they illumine the forms and colours. Then two ears are two flames, because they illumine the sound. Then

two nostrils are two flames because they illumine the smell, gandha and one mouth is a flame. And it illumines two things. Tongue can do the function of tasting also. And also the function of touch because the skin is all over the body to feel the touch. And that skin is there in the mouth also. Therefore when you are tasting the food, it is the taste buds that is functioning. But when you are feeling the heat and cold, in your tongue that is felt by which Indriyam? Skin part or taste part? Therefore heat and cold, soft and hard, they are through the skin. Thus the mouth has got त्वक् इन्द्रियं रसनेन्द्रियं च. Therefore this is one opening. Ear 2, eyes 2 nostril 2, mouth, Thank God, one! Otherwise we will continually eat and talk. Now itself we do that. With one mouth itself, if they are separately there finished. Therefore $3 \times 2 = 6 +$ one mouth. All these apertures representing five sense organs. They are all flaming forth capable of grasping the stimuli from the world because of energy brought from food only, which is because of समान प्राण. So एताः सप्ता अर्चिषाः अर्चिस् means flame. भवन्ति; they flare forth.

So with this 3 प्राणाः are over. Now we are going to enter the व्यान प्राण which has to pervade throughout the body and व्यान is supposed to travel through नाडीनां is of the body. Just as blood travel through the capillaries and limb fluid also travels through its own. According to वेद शास्त्र, प्राणिक् energy in the form of व्यान शक्तिः it travels through नाडीनां through the body. What exactly is the नाडी in the PB people are not able to understand. But शास्त्रा talks about नाडी. We do not know whether they are blood vessels or nerves or whether lymph vessels. Lymph fluids are also there. Different people are suggesting different things. So best translation for नाडी is नाडी. So we do not know what exactly it is meant. And उपनिषद् says the नाडीनाम् are all over the body. Like a good infrastructure in a country should have roads extending to a remote village. Then only they can send materials. Similarly भगवान्

has created नाडी to every nook and corner. And how many नाडीनाम् are there. We are going to get enumeration. And then the उपनिषद् will say through all the नाडीनाम् the व्यान प्राण travels. So नाडी now will get in this.

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हृदि ह्येष आत्मा । अत्रैतदेकशतं नाडीनां तासां शतं
शतमेकैकस्या द्वासप्ततिर्द्वासप्ततिः
प्रतिशाखानाडीसहस्राणि
भवन्त्यासु व्यानश्चरति ॥ ६ ॥

So the main topic is where does व्यान moves? Because what is the discussion the student asked. How does the प्राण stay in the body? For that the answer is, it divides into 5, and each one occupies each area. 3 we have seen. 4th one is व्यान. He wants to say व्यान occupies all over the body travelling the नाड्यः continuously. And what are the नाड्यः. That is the detail given. So the नाड्यः have their hub, the central part, in the form of हृदयम्. हृदयम् is the hub, the central nodal point for the नाडी. So therefore certainly it is not the nervous system; nervous system must come from the brain. Here we are talking about something else shooting from the हृदयः, the hub. And हृदयम् is not only important as the origination of नाड्यः। हृदयम्, the heart is important as the place of आत्मा also. Just aside information. There is heart where the आत्मा is manifest. And why do you say आत्मा is manifest in the हृदयम्? According to वेदा, the mind's location is हृदयम्. Not brain. Brain is only the office. But the residence of the mind is not the brain, the residence called golakam of the mind is हृदयम्, which हृदयम्? the pumping heart only. That हृदयम् is the residence. According to the हृदयम् during the deep sleep state mind will go back to the heart. And during the waking the mind will come out and spread all over the body. That

is why during deep sleep if somebody touches your body you don't feel because the mind has been withdrawn. Mostly withdrawn. And where does it go? Heart. Therefore heart is the place where the mind is. In the mind आत्मा is manifest as the साक्षि चैतन्यम् witnessing all our knowledge all our thoughts all our emotions all our worries. Everything in mind is witnessed by the आत्मा. Therefore in the हृदयम् there is mind. In the mind there is witness. That witness consciousness is आत्मा. Therefore हृदि ह्येष आत्मा - so हृदयम् is the place where आत्मा is manifest which is information. Aside information. And our topic is this हृदयम् is the central part for all the नाड्यः also. And how do the नाड्यः originate? अत्र एतत् एक शतं नाडीनां. From the heart, hundred and one नाड्यः emerge. They are primary नाड्यः. Like the water pipeline originating from the tank will be thicker pipes. And thereafter when they branch into every street it will be thinner. Then for every house still thinner. Big one, medium one and small one. First one big 101 नाड्यः originate from हृदयम्. And then comes medium नाड्यः from 101 नाड्यः | अत्र एतत् एक शतं नाडीनां. Then तासां शतम् शतम् एकैकस्यां - each one of the 100 नाड्यः, will have another 100 नाड्यः dividing from them. So एकैकम् each of the 100 one will be subdivided into 100. Therefore how many it will be. $101 \times 100 = 10100$ medium नाड्यः. 101 big नाड्यः. 10100 medium नाड्यः. After then what happened? तासां शतम् शतम् एकैकस्यां. Then comes still smaller one द्वाससिर्द्वाससतिः प्रति शाका नाडी सहश्राणि. Medium नाड्यः. They are 10100. From each one of them, 72000 नाड्यः. Not that these are all important. You don't require all these. Whatever is there we are studying. 10100 multiplied by 72000. And somebody has done that also. Which will be simple 72,72,00,000. Therefore what are the total no of नाड्यः now? You have to add all these now. So 10 big नाड्यः. 10100 medium नाड्यः. 72720000, small नाड्यः. Total will be if you add. Don't bother some body has given

the total no is 72,72,102,001. This is the total no of big, medium, and small नाड्यः. Criss-crossing all over the body. And according to वेदा, during dream, the mind travels through these नाड्यः. During dream, the mind travels through these नाड्यः. Brihadaranyaka talks about those details. Anyway here note this much. So many नाड्यः are there.

OK, what happens? So what? He says आसु व्यानः चरति. whether it is 72 crores or 100 crores what is important for us is what? व्यान प्राण moves through all these 72 crores 72 lakhs 10 thousand 201 नाड्यः. So this is the distributing system. So with this the 4th प्राण position is said.

Now what is left out? Which प्राण? Which one is missing which we have not done? उदान प्राण is being dealt with.

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

अथ उदानः ऊर्ध्वः उदान is the 5th प्राण, which pervades the entire body alright. But it has always got upward thrust. It has got ऊर्ध्वः; means with an upward thrust with a pulling power. And why it is invested with pulling power. At the time of death this उदान प्राण alone has to drag out the entire sukshma शरीरं, the entire karana शरीरं all our पुण्य पाप bunch with that. The उदान alone has to wrench out the SKS from which शरीरं? From the physical body. Therefore it is invested with a pulling power which power is not operational now. If it becomes operational now means we will be in trouble. Therefore it is not operational now. And what does it do? When the time

has come it begins to work. And its job is what? It will start pulling all Indriya sakti. Jnanendriya sakti. Karmendriya sakti. Visibility, audibility com down. Every faculty comes down because उदान प्राण is dragging all the powers and resources which are there in the Sukshma Sariram and it joins into the mukhya प्राण: mukhya प्राण means the leader PM - प्राण. And then it brings the entire Sukshma Sariram to the हृदयम्. So it comes to the हृदयम्. And from the हृदयम् there is a special नाडी exit नाडी. For उपासक. There are other नाड्यः for other people. If you are taking उपासक there is a special नाडी called सुषुम्ना नाडी. We have seen this before. You must be remembering. That सुषुम्ना नाडी starting from the हृदयम्. It goes from the middle of the throat, middle of the skull and opens on the top of the head where the portions are joining. In that middle called ब्रह्मरन्ध्रं, in Tamil it is called உச்சி கூலை. So there the सुषुम्ना नाडी opens. And the उदान प्राण's job is what? Carry the whole thing. That is said here. अथ ऊर्ध्वः उदानः भवति. And this उदान will join the - we have to supply - at the time of death - उदान will bring all the faculties of the individual and join with the प्राण the total प्राण. And what does the प्राण do? पुण्येन पुण्यम् लोकं नयति - if the पुण्य is the next प्रारब्ध predominant because in our संचित कर्माः plenty of पुण्यम् is also there, plenty of पापम् is also there. What determines the next जन्मा is which part gets ready? Like fixed deposit maturing, which part gets ready? If it is पुण्य प्रधान प्रारब्धं, then the प्राण will carry the सूक्ष्म शरीरं to a noble लोक, noble body, noble parentage, noble environment, everything will be fine. But if the next bunch is पापम्, then he has a tough time. Therefore पुण्येन पुण्यम् लोकं नयति. That प्राण, उदान प्राण: alongwith total प्राण, पापेन पापम् नयति. पापम् means lower लोकाः अतल, वितल सुतल रसातल महातल तलातल पातालं, 7 लोकाः are down below. 6 लोकाः are up and above भूर्लोक सुवर्लोक जनलोक

महर्लोक तपोलोक सत्यलोक. 6 upper लोकाः पुण्य प्रधान. 7 lower लोकाः पाप प्रधान. But when it is 50:50 that is almost equal, then what लोक? मनुष्य लोकं so we are all what? Neither पुण्यम् predominant. Nor पाप predominant. They are almost equal. That is why we go through both ups and downs. Therefore पापेन पापम्, नयति to be supplied. Then उभाभ्यां एव when the पुण्य पापानि are almost equal – मनुष्यलोकं नयति. So this is the story of उदान. All these are for ज्ञानिनः or अज्ञानिनः? Very careful. ज्ञानिनः which लोक? Are you awake? For ज्ञानिनः since the knowledge is there, he merges into ब्रह्मन् here itself; no travel. But for अज्ञानिनः alone all these. Details in the next class.

10. Prasna upanishad: मन्त्राs 3-7 to 3-12 Notes (06-07-2015)

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अथैकयोर्ध्व उदानः पुण्येन पुण्यं लोकं नयति
पापेन पापमुभाभ्यामेव मनुष्यलोकम्

In this 3rd chapter of प्रसनोपनिषद्, the student has asked 6 questions, regarding the nature of प्राण. First he asked how did प्राण originate in the creation. And how does प्राण gets associated with the body? How does it enter the body. Then the 3rd question how does it remain in the body by dividing itself into 5 fold faculties? प्राण अपान etc. And after remaining in the body for a length of time, the length of time determined by the प्रारब्ध of the person. How does the प्राण leave the body? These are the first straight questions. Then the last 2 questions are how does the प्राण sustain the external world and how does it sustain, the internal world because प्राण is the ultimate शक्ति or energy which sustains everything. Just as at the individual level प्राण alone sustains a living being, the वेदा look upon the cosmos itself as a living being, at the cosmic living being also, is sustained by प्राण. But cosmic प्राण. Therefore macro प्राण sustains external world. And micro internal world. How does, प्राण sustain? These are the last 2 questions. Of which we have already seen answers to the first 2 one. How does it originate? And how does it enter the body? Its origination is from ईश्वरः ईश्वर alone is the cause of everything which includes प्राण also. Then how does it enter the body, for that the answer is the entry of the प्राण into body, and its continuation in the body is based on the law of karma. Therefore कर्मा is responsible for our life. कर्मा alone is responsible for our death also. Why are we born? कर्मा. Why are we gone? कर्मा. Therefore, कर्मा is responsible for all this. He

doesn't even use the word भगवान्, because भगवान् doesn't personally decide. Eventhough भगवान् does everything, the guideline for भगवान् is what? Law of karma alone is the guideline. भगवान् has got a master computer. Seeing that he creates, he preserves. Therefore कर्मा is the determinant. And there after the 3rd question we have entered into. How प्राण does divides itself into 5 fold faculties and sustain the individual we saw. In the form of प्राण शक्ति which is in the same, in the form of respiratory system. The अपान शक्ति in the lower part of the body in the form of excretory system समान शक्ति in the middle of the body in the form of digestive system. Then in the form of व्यान, we saw 72 crores -before the break, 15 days before 72,72,10201 or something like that-so many नाडी: are criss-crossing the body. व्यान moves through all these नाडी:. And then came the final question? What is the उदान प्राण? I said during normal days the job of the उदान प्राण is providing immunity to the system. And at the time of death उदान alone is responsible in detaching these सूक्ष्म शरीरं, from स्थूल शरीरं. Removing all nuts and bolts, the सूक्ष्म शरीरं is separated from the स्थूल शरीरं. That is it is called उदान: उद् means ऊर्ध्वगामि. So it goes out dragging the entire सूक्ष्म शरीरं, जानेन्द्रियाणि, कर्मेन्द्रियाणि, प्राणः, मनः, बुद्धिः, all the कर्माणि: carried all of them, it changes residence. Packers and movers. उदान is the divine packers and movers. And that is what we were seeing in the 7th मन्त्रा. अथा एकया ऊर्ध्व; उदान; ऊर्ध्व: means उदान has got an upward pull – all the time, it has an upward pull. But it will become active at the time of death only. And that एकया word in the case of such rare जीव who have practiced ईश्वर उपासन. In the case of उपासकाः, the सूक्ष्म शरीरं goes out only through one particular नाडी. That special नाडी सुषुम्ना नाडी is reserved for the उपासका: only. Through that सुषुम्ना नाडी the सूक्ष्म शरीरं

goes out and goes to ब्रह्म लोक and attain क्रम मुक्ति. And in the case of all other जीवाः, it doesn't go through सुषुम्ना नाडी. But the सूक्ष्म शरीरं goes out through various other नाडी: opening up in several areas of the body. Some नाडी open through the eyes, through the ears, through the nose, through mouth नाडी: all over. Exits are many. There are so many exits in the body. And through that the सूक्ष्म शरीरं goes out. And where it goes out will depend on what? The next fructifying कर्मा. And as I said in the last class, every one of us has got infinite पुण्यम् also, because we have taken in infinite जन्मा: and in all that जन्मा: we have done lot of पुण्यम् in spite of us we have done lot of good कर्माणि: Similarly in the infinite past janma we have done infinite पाप कर्माणि: also. Thus in everyone's account plenty of पुण्यम् is also there. Plenty of पापम् is also there. But what is crucial is out of them what the fructifying bunch is. Because all the कर्माणि: do not fructify at the same time. For the next janma, at the time of our death, some portion of पुण्यम् also, some portion of पापम् also, will fructify. This proportion will vary from individual to individual. For one जीव more पुण्यम् may be ready less पापम् may be ready. For another जीव it may be vice versa. Thus sometimes it is more पुण्यम्. Sometimes it is more पापम्. Sometimes it is almost equal. Then what will be the type of janma we saw in the last class. येन पुण्यं लोकं नयति. When पुण्यम् is predominant one goes to higher लोकs. भूवर लोक सुवर् लोक महर ;लोक जन लोक तपो लोक सत्य लोक. 6 of them are there. And if पापम् is predominant, seven lower लोकs are there. For that alone 7 they have kept. More people are doing अक्रमं. अतल, वितल, सुतल, रसातल, महातल. तलातल, पाताल पर्यन्तं. 6 up, 7 down. No 7-up. So 6 up and 7 down. And then what about भूलोक? भूलोक is sandwiched

between the higher and lower. When the punya papa mixture is almost equal उभाभ्यां एव मनुष्यलोकम्. So with this the 3rd question is answered.

And 4th question, केन उक्रमते also has been indicated here. Through the नाडी it goes out is the answer to the 4th question. And that will be further extended in मन्त्रा no 10 also. So after 7 we will have to read 10. But I will deal with that later. So 7 and 10 should go together.

Now in the 8th मन्त्रा the उपनिषद् is answering the final 2 questions. How does प्राण sustain the external and the internal world? We will read.

आदित्यो ह वै बाह्यः प्राणा उदयत्येष ह्येनं चाक्षुषं प्राणमनुगृह्णानः
पथिव्यां या देवता सैषा पुरुषस्यापानमवष्टभ्यान्तरा यदाकाशः स समानो वायुर्व्यानः

So the प्राण at the cosmic level expresses in the form of 5 natural forces, and through that sustain the entire creation. Those 5 natural principles are आकाश, वायुः, अग्नि, आदित्यः and प्रथिवि. आकाश, वायुः, अग्नि, आदित्यः instead of And remaining in that form, not only the प्राण sustain the बाह्य प्रपञ्च it sustains the internal also. Internal faculties also. How? That is explained. आदित्यो ह वै बाह्यः प्राणः उदयति one natural principle sustaining the cosmic universe is आदित्यः or सूर्य भगवान्. So सूर्य is an important one. Even according to modern science we know all the planets are held by the central Sun alone. Without the Sun the planets will collapse. Earth cannot survive. Therefore सूर्य is a powerful force. And this आदित्यः बाह्यः प्राणः is seen as the external expression of प्राण शक्तिः. That is why all the pranic healers, take the प्राण शक्ति from सूर्य भगवान् only. And if we are weak in प्राण or weak in life energy itself

we are asked to go out and get energy from Sun. Morning सूर्यनमस्कार is supposed to be very good for प्राण nourishment. Therefore बाह्यः प्राणः आदित्य रूपेण उदयति. Daily rises. This we saw in the first chapter also. And remaining as the external प्राण what does it do चाक्षुषं प्राणां अनुगृह्णानः it blesses the internal प्राण शक्ति also especially the प्राण in the eye. चाक्षुषं प्राणां means the eyes it blesses. That is why सूर्य भगवान् is the presiding deity of the eye. And in the eyes only, in the पञ्च प्राण प्राण शक्ति is supposed to be in the eyes. Where did we see? In page no 36 मन्त्रा 5 first line वायुः नासिकाभ्यां प्राणः स्वयम् प्रतिष्ठते. In the चक्षुः and श्रोत्रम् alone the respiratory system is there. That the सूर्य भगवान् sustains. Therefore चाक्षुषं प्राणां अनुगृह्णानः Then what is the next external sustaining प्राण? पृथिव्यां या देवता the next one is प्रथिवि देवता. Sustaining the external universe. So in the प्रथिवि that देवता hiranyagharbha देवता which is there, that sustains not only the external world, but the प्रथिवि देवता sustains our own अपान प्राण also at the internal level. External level प्रथिवि देवता internal level it sustains अपान प्राणः सा एषा पुरुषस्य अपानं अवष्टभ्य. अनुगृह्णाणाति we have to supply the verb and put a full stop. And Sankaracharya says because of that alone we are down on the earth. Otherwise what would have happened? The उदान प्राण has already got an upward thrust. Therefore what will happen? We all be like space travellers we will be moving around. How classes will function? Therefore we all will be floating. That is what it is not happening. We are all down on earth because of प्रथिवि देवता's gravitational pull. Which hold us down through what प्राण? Through अपान प्राण. The gravitational force holds us down. Already उदान प्राण is there and this person has got a big air also. We say he has got air. Therefore he will be floating otherwise, he is kept down to the earth. So this is the second aspect of this. It sustains the external and the internal आदित्य प्रथिवि. Then what is the third one? अन्तरायदाकाशः

सः समानः the intermediary stage which is between the earth and the heaven, so the entire space, that is above the earth, that not only sustained the external world, providing the accommodation. That alone sustains, our internal प्राण also, and what is that internal प्राण? समानः so in the मन्त्रा सः समानः is there. We have to write समानम् अनुगृह्णाति. The external space blesses the internal समान प्राणः thus the whole प्राण takes care of both the external and the internal world. Why is space connected with समान प्राण? Because space is also lot outside. Inside our stomach also lot of space. And therefore space is pace very equivalent so yad आकाशः स समान प्राणं, अनुगृह्णाति. So with this the 3rd one is over. What is the 4th one? वायुः व्यानः so the वायुः तत्त्वं, which is the 4th aspect of the प्राण शक्ति, at the macro level. आदित्य, प्रथिवि, आकाश, वायुः. वायुः is the 4th तत्त्वं, which is the external expression of प्राणः. And while वायुः sustains the external world how? By providing us oxygen. Otherwise we will all be out. Therefore not only वायुः sustains the external world of all living beings वायुः sustains the व्यान प्राण within also. That is why it is sad वायुः व्यानः we have to add, व्यानं अनुगृह्णाति. External वायुः blesses the internal व्यान प्राण the circulatory system. So thus we have seen, 4 outer and inner factors. One more is left out. That comes in the next मन्त्रा.

तेजो ह वाव उदानस्तस्मादुपशान्ततेजा :
पुनर्भवमिन्द्र्यैर्मनसि संपद्यमानैः

The 5th and final expression of macro प्राण हिरण्यगर्भतत्त्वं 5th powerful expression is तेज or अग्निः and as the अग्नि तत्त्वं or the heat principle it sustains the entire external universes. Not only has that it sustained the internal उदान प्राण also. उदान is associated with the warmth of life. So thus external अग्नि तत्त्वं sustains the internal

उदान and provides the warmth of life. Therefore how should you read उदान उदानं अनुगृह्णाणाति. And how do you know that the उदान प्राण is giving us the warmth of life and that warm comes from the external अग्नि how you do you know? The उपनिषद् says when a person dies when the उदान is slowly withdrawing from the body not alone when उदान goes taking all other faculties-as even उदान withdraws the warmth of life is also taken away. And the body becomes what? A dead body. Doesn't have the warmth of life. It means it has gone cold. That coldness indicates अग्नि तत्त्वं represented by उदान प्राण the warmth of life withdraws. That is said here उदान FS. तस्मात् since उदान gives the warmth of life मरण काले that we have to supply मरण काले उपशान्त तेजः भवति at the time of death the warmth gradually withdraws form the body. And not only that. Along with the warmth the जीव himself withdraws form the body for पुनर्भवम् प्राप्नोति. That जीव attains another body पुनर्भवः means नूतन शरीरं. So this body goes cold. And becomes unfit for life. And the जीव along with प्राण travels and takes another body. And in the other body also we require sense organs; in which shop you get the sense organs; you have any mall where they sell sense organs? No. Therefore the जीव carries the sense organs from this body itself. And therefore इन्द्रियैः गच्छति. प्राप्नोति we have to supply the verb उपशान्त तेज जीव पुनर्भवम् प्राप्नोति takes another body also how does it travel? Along with the sense organs when we say sense organs we should remember the Tatva Bodha sense organs have 2 portions. One is the visible part of the sense organs belonging to Stoola sarira. The visible part of the sense organs has been given a name. गोलकं. गोलकं is the visible part of the sense organs; eye ball comes under गोलकं part. There is another part, the invisible part of the sense organs which is called इन्द्रियाणां and it belongs the Sukshma sariram. जीव takes the sukshma sariram. जीव takes the

invisible इन्द्रियम् part of the sense organs. Once the invisible part goes away, in the dead body गोलकं will be there. But there will be no perception. Ear गोलकं will be there. No perception. skin गोलकं is there. All the relatives may try to shake or that you give artificial life. Therefore you may try to provide life by doing varieties of things no response, because गोलकं is there; इन्द्रियम् has left the body. Therefore इन्द्रियैः along with the इन्द्रियम् part, and how does the इन्द्रियम् travel: मनसि संपद्यमानैः the sense organs will not loosely remain at the time of departure. Senses organs are merged into the mind. And therefore a जीव which travels after death cannot operate the sense organs. Because for sense organs to operate not only इन्द्रियम् is required. It requires what? गोलकं also. And गोलकं is part of what? Physical body. Therefore only when a new physical body comes sense organs can be operational. Until then the जीव may travel all over but no question of any experience. After death, the next experience can start only after another physical body is attained, either in भूलोका or in some other लोका. And how long it will take is the question of all. How long it will take to get the next body we have no way of knowing because that is also determined by कर्मा. Since we cannot know what is the कर्मा of the departed soul, it may be immediate or later we have no way of knowing and also we cannot know whether the next body is human body or octopus or cockroach or mosquito body, the victim of the mosquito bat. All these we won't know at all. We need not know. Better we don't know because we are not able to handle the known universe itself. And if we begin to get all the information our intellect will be overwhelmed. Therefore Bhagavan has created us in such a way that we can have only limited access to the universe. And therefore पुनर्भवम् प्राप्नोति नूतन शरीरं प्राप्नोति.

Continuing,

यच्चित्तस्तेनैष प्राणमायाति प्राणस्तेजसा युक्तः

सहात्मना यथासन्कल्पितं लोकं नयति.

In fact with the previous मन्त्रा all 6 questions have been answered how प्राण sustains the external world in the form of आकाश वायु अग्नि आदित्य पृथिवी रूपेण it sustain the eyes and then the समान व्यान etc. Thus it sustains the external and the internal world. All the 6 questions have been answered.

In this मन्त्रा we get an extended answer, for the 4th question. What was the 4th question? How does the प्राण leave the body? For that answer was already given, in मन्त्रा no 7. That through, with the help of, the उदान प्राण through appropriate नाडी the sukshma sariram goes out is the general answer. Here some more details are given regarding the process of death. I hope you will not be not frightened.

What is the process of death? Still more details are there in Chandokhya, Brihadaranyaka, Brahma sutra and all. But here we get some more details. What is that? यच्चित्तः तेन एषः प्राणं आयाति. As the time of death comes, our thoughts are no more determined by our will. Our will power becomes weaker and weaker as we grow old. In fact we need not grow old. Even when we are young our will power is weak. That is why most of our thoughts are not governed by our will power but all types of thoughts are moving around in the head. We are not able to stop. Many types of worries about children, grandchildren many types of worries about our own future, our property all these thoughts are happening in the mind. Happening thoughts are more than deliberate thoughts. When happening thoughts are more it means our वासनाः are stronger than our will. And we complain Swamiji I don't want to think. But that thought doesn't go. பயம் பயமா இருக்கு. எண்ணெல்லாமோ thoughts varadu. Why can't you turn it? முடியலே. We are not

able to. Thus वासना:-based happening thoughts are more than will-based deliberate thoughts. But a spiritual seeker's aim is will-based deliberate thoughts must be more in proportion compared to वासना:-based happening thoughts. Happening thought means what? Do you understand? That goes on without my permission. Even though rules are there: wear helmet. Like that rules are there. But mind never seems to bother about me. It entertains whatever thought it wants. If this is the story of our mind now, what to talk of the time of death? Will-power is much, much weaker. Therefore वासना: takes over. And in addition to वासना:, वासना: means what? Whatever we have been valuing in our life more, we will be obsessed with that all the time. Therefore that alone will be powerful. If I have valued money all the time what thought will come? Money thought will come. If property, property thoughts will come if it is the pet dog, what thought will come; not even children. Dog will be dominating. And therefore our current life determines. And also additional factor is what? The next prarabdha that is fructifying. Therefore the current way of life, and the fructifying prarabdha, together determines the powerful thought patterns at the time of death, which will continue even in the so called coma. We think, in coma there is no thought. There is; only conscious thoughts are not there. But this is going round and round and round. All this Lord Krishna said in the 8th chapter of the Bhagavad Gita. अन्त काले च यत्भावं. So whatever a person thinks at the time of death that will determined the next life. And what will determine the final स्मरणम्. Lord Krishna said तस्मात् सर्वेषु कालेषु मामनुस्मर युध्यच. If you practice remembering God, right from now itself, at the time of death also that will happen. Therefore we can control that by directing out the thought pattern now itself. That is indicated by यच्चित्तः Whatever be the संकल्पः or thought patterns, at the time of death that is to be supplied मरण काले. So with that thought going round and round even without my Will that thought will

be going and the mind along with the sense organs will be absorbed into प्राण. Mind, and the sense organs will be absorbed into प्राण. तेन एषाः एषाः means जीवः प्राणं आयाति comes to प्राण तत्त्वं, which is within his own body. And initially he comes to what? The other 4 प्राणाः । प्राण अपान व्यान and समान. And having come to these 4 प्राणाः along with these 4 प्राणाः, the जीव gets absorbed into उदान. Because उदान has to take over now. Because he has got the key for exit gate. And therefore प्राणः, प्राणः means the other 4 प्राणःs, तेजसा युक्तः भवतिः here तेजस् represents the उदान प्राण which represents the warmth of life. Therefore ज्ञानेन्द्रियं, कर्मेन्द्रियं, मनः बुद्धिः चित अहंकार then प्राण अपान व्यान समान all of them, bundled together will go to Mr. उदान. And you should remember in that mind the powerful संकल्प is there. Which will determine the type of next शरीरं.

यं यं व्वपि स्मरन्भावं त्यजन्यन्त कलेवरम् ।
तं तमेवैति कओन्तेय सदा तद्भावभावितः ॥ ८-६ ॥

Thinking whatever thing a person dies, determined by the current life and next prarabdha he will leave the body. And what is the well-known story in the भागवत पुराणम्. जडभरत उपाख्यानं; he was tending a deer and he liked that deer so much. Deer is so beautiful it is always so attractive that he got obsessed with the deer and he was born a deer. So sa atman that उदान प्राण, along with जीवात्मा – जीवात्मा means the चिदाभास – reflected consciousness, along with the reflected consciousness यथासन्कल्पितं लोकं नयति. it leads the जीवात्मा to a world with which I have been obsessed all the time. So what we desire also we should monitor. So therefore even if you desire let be healthy desire. लोकं नयति. So this should be read along with the 7th मन्त्रा. It talks about the पुनर्जनंम.

continuing.

य एवं विद्वान् प्राणं वेद.

न हास्य प्रजा हीयतेऽमृतो भवति तदेष श्लोकः

So now the उपनिषद् comes to the instruction part. Until now the teaching part is given. Now comes the instruction part. From the teaching we have understood प्राण is the most powerful principle in the creation. Both at the व्यष्टि level as well as at the समष्टि level. Therefore प्राण or हिरण्यगर्भ is Ishvara himself. Being समष्टि. And therefore by practicing प्राण उपासना, हिरण्यगर्भ उपासना, a person can get extraordinary benefit. Because प्राण is great. प्राण उपासना is great. Since प्राण उपासना is great, प्राण उपासना फलम् is also great. And we can practice उपासना - उपासना means meditation with two types of motives. One is called सकाम -worldly desires. Another is निष्काम - निष्काम doesn't mean no desire. निष्काम means spiritual desire. निष्काम always refers to spiritual desire. Then why do you call it निष्काम? Without worldly desire. And of which these सकाम उपासना is mentioned here. निष्काम उपासना is not mentioned. That we have to supply. And why निष्काम उपासना is not mentioned? Because the फलम् for निष्काम उपासना is always uniform. वेदा need not waste the time writing it. What is that? For all निष्काम कर्मा, and for all निष्काम उपासना, the uniform फलम् is what? Spiritual growth, attaining a good guru. So getting guru, getting opportunity for श्रवण मनन निदिध्यासनं getting ज्ञानं and getting निष्ठा. All these are the spiritual benefit, uniform for all the निष्काम कर्मा उपासना. Therefore not mentioned, whereas for सकाम कर्मा and उपासना, फलम् has to be mentioned because it will vary from कर्मा to कर्मा. उपासना to उपासना. When a person does putra kameshti yaga the result should not be Svargam because he wants putra. Therefore

depending the type of कर्मा it will vary. For सकाम हिरण्यगर्भ उपासना what is the फलम्? य एवं विद्वान् प्राणं वेद. वेद means उपासते. And one प्रयोजनम् is इह लोक फलम् which all the parents will always desire. What is that? न हास्य प्रजा हीयते - all their children will have a long healthy life. One of the basic desires, of all the parents is: even if we are going, we don't mind my children should be healthy. Therefore that is the प्रयोजनम् . The children will not die; not permanently stay; at least during their life. They will not have to see their own children's death: न हीयते means they won't die. Then the उपासका is मृतो भवति he will, after death attain, Hiranyagarbhe लोका: which is relative immortality because हिरण्यगर्भ will have a very, very, long life. And not only that. After going to हिरण्यगर्भ लोका he can get क्रम मुक्ति also if he wants. Therefore this is the फलम् after death. Before death he will see his children well of. After death he will merge into हिरण्यगर्भ. तदेष श्लोकः regarding this a rik mantra quotation is given. श्रौतकः means rik mantra: This उपनिषद् belongs to which वेदा? अथर्वण वेदा. अथर्वण उपनिषद् is quoting a रिख् मन्त्रा. What is that?

उत्पत्तिमायतिं स्थानं विभुत्वं चैव पञ्चदा
अध्यात्मं चैव प्रणस्य विज्ञायामृतमश्रुते
विज्ञायामृतमश्रुत इति

प्रणस्य विज्ञायामृतमश्रुते- in the second line, suppose a person studies about प्राण. All the features of प्राण a person understands and not only understands but also meditates upon the हिरण्यगर्भ. And what are the features of प्राण he should study? उत्पत्तिम् the origination of प्राण. आयत्तिम् the arrival of the प्राण in to the body. स्थानम् presence of the प्राण in the body for a length of time. स्थानम् means presence or continuation in

the body. Birth, entry, and continuation in the body. पञ्चदा विभुत्वं the division of one प्राण into 5 fold faculties. पञ्चदा विभुत्वं means 5 fold separation or division. 5 fold means प्राण अपान व्यान उदान सामान and अध्यात्मं चैव and the प्राण sustaining the inner world अध्यात्मं then we have to supply the outer world how the प्राण sustains. इति विज्ञाया having learnt about the glories of प्राण and knowledge is not enough.

As I said Yogasana I know very well. What benefit? No benefit. Yogasana knowledge will not give any benefit. You have to do. Similarly विज्ञाया means knowing and meditating. अमृतं अश्नुते - the उपासका will get relative immortality by merging into हिरण्यगर्भं तत्त्वं after मरणम्. And is it definite or doubtful the उपनिषद् repeats that to say that it is definite विज्ञाया अमृतं अश्नुते विज्ञाया अमृतं अश्नुते definitely the उपासका will get. Therefore what is the message of this chapter? प्राण उपासना is a great meditation which can give worldly benefits also; which can give spiritual benefit also. With this the third chapter is over.

We will enter into the 4th chapter in the next class.

11. Prasna उपनिषत् मन्त्राः 4-1 to 4-5 (Notes) 13-07-2015

We have completed, the first 3 chapters of Prasnopanishad, in which, various साधनानि were highlighted. Emphasizing the importance of उपासना, especially प्राण उपासना or Hiranyagarbha उपासना.

And the उपासना and कर्मा can be practiced as सकाम उपासना and कर्मा. Then a person will attain finite results whereas when कर्मा and उपासना are practiced निष्कामतया then one will get the ज्ञान योग्यता the refinement of the mind and the very same साधना will lead a person to ज्ञान योगः. And in the following 3 chapters, the उपनिषत् is going to deal with the topic of मोक्षाः. And there too in the 4th chapter and 6th final chapter the जीवात्म परमात्म ऐक्य ज्ञानम् is going to be talked about. In the 4th chapter, जीवात्म स्वरूपम् will be highlighted. And in the 6th chapter परमात्म स्वरूपम् will be highlighted. And in both of them the ऐक्यम् is also revealed. And in the 5th chapter the उपनिषत् is dealing with ओंकार उपासना and क्रम मुक्तिः. This is how the development of the following 3 chapters deal.

With this back ground we will enter chapter 4 page no 44.

अथ हैनं सौर्याय गार्ग्यः पप्रच्छ .भगन्नेतस्मिन् पुरुषे कानि स्वपन्ति .कान्यस्मिञ्जाग्रति ?कतर एष देवः स्वप्नान पश्यति ? .कस्यैतत्सुखं भवति .कस्मिन्नु सर्वे संप्रतिष्ठिता भवन्तेति

So now the 4th disciple approaches the गुरु. Do you remember the name of the गुरु. Name of the गुरु is Pippalada: and the name of the disciple here is सौर्याय गार्ग्यः: two names but only one disciple. And this गार्ग्य एनम् पिप्पलादं गुरुम् पप्रच्छ. And the disciple asked 5 questions and the 4th chapter is the answer to these 5 questions; a small

chapter with 11 मन्त्राः. What are those 5 questions? First he asks about the स्वप्ना अवस्था, 3 questions are about स्वप्नावस्था the dream state. One question is about the सुषुप्ति अवस्था the sleep state. And one question is about the अवस्था त्रय साक्षी आत्मा. So 2 questions on स्वप्ना. One question on सुषुप्ति. One question on आत्म the अवस्था त्रय साक्षी. जाग्रत् अवस्था is not directly asked. But it is implied. So what is the first question? स्वप्नकाले - during the स्वप्नावस्था हे भगवन्, एतस्मिन् पुरुषे कानि स्वपन्ति. What are the organs, which will go to sleep or it will stop functioning. So during स्वप्नावस्था what are the organs which will stop functioning? And the second question is कानि अस्मिन् जाग्रति; and what are the organs which will keep functioning in स्वप्नावस्था also. And third question कतर एष देवः स्वप्नान पश्यति. What is the conscious principle which witnesses the entire dream? Here देवः mean conscious principle, bright principle which experiences the entire dream. स्वप्नान पश्यति. Thus all these 3 questions are centered on स्वप्ना. Then comes the सुषुप्ति. कस्य एतत् सुखं भवति? From the dream state, when a person goes to deep sleep state, there is the experience of आनन्दा or happiness. Even though we don't express it during the sleep. After waking up we say, I slept well happily. Therefore who is the experiencer, of the सुषुप्ति आनन्दा or सुषुप्ति सुखम्? So here एतत् सुखम् means, सुषुप्ति सुखम् deep sleep state. And what is the meaning of the word deep sleep? Deep means what? Not that he is sleeping in the ground floor or under the well or something deep here only means without dream. Dreamless sleep is called deep sleep. So कस्य भवति? Because the sleep happiness is universal. Not only is it proved after the sleep experience, because sleep is आनन्दा only, everybody loves to get sleep. Have you ever seen complaining that I have to go to sleep today also? You have to go to office today, also complaint will come. You have to take care the

house today, also complaint. For everything else there will be complaint. One thing no complaint is we love to go to sleep, not only in the night, but whenever else possible also. From that it is clear, सुषुप्ति is आनन्दा अनुभव or दुःख अनुभव? Everybody loves it. Therefore it has to be आनन्दा only. And this sleep आनन्दा is enjoyed by whom?

And this is the 4th question regarding सुषुप्ति. And the 5th question is about आत्म? कस्मिन्नु सर्वे संप्रतिष्ठिता भवन्तेति. So where is the entire universe based? सर्वे means the entire universe is located or based upon which आत्म तत्त्वं? In short what is the आत्म तत्त्वं from which all the 3 अवस्थाः also come? And their corresponding experiences also come. जाग्रत् experiencer and जाग्रत् universe. स्वप्ना experiencer and स्वप्ना universe. सुषुप्ति experiencer and the potential universe. All these 3 pairs are based upon, which आत्म तत्त्वं. What is that अद्रिष्ट आत्म? This is the final question. And therefore only this chapter is आत्म विद्या chapter. Now the teacher is going to answer.

तस्मै स होवाच यथा गार्ग्य मरीचयोर्कस्यास्तं गच्छतः सर्वा एतस्मिन् तेजोमण्डल एकीभवन्ति .
ताः पुनः पुनरुदयतः प्रचेन्त्येवं ह वै तत् सर्वं परे देवे मनस्येकीभवति .तेन तर्ह्येष पुरुषो न
शृणोति न पश्यति ,न जिघ्रति न रसयति ,न स्पृशते,नाभिवदते ,नादते ,नानन्दयते ,न विसृजते ,
नेयायते ,स्वपतीत्याचक्षते.

तस्मै स होवाच-सः पिप्पलादः गुरु तमि उवाच replied. And what are the organs which are not functioning during स्वप्ना is the first question. He gives the answer, all the 10 sense organs, consisting of पञ्च ज्ञानेन्द्रियाणि and पञ्च कर्मेन्द्रियाणि they all resolve into the mind. So during स्वप्ना, all 5 ज्ञानेन्द्रियाणि and sense organs resolve into the mind which mind is awake. Awake enough to experience the स्वप्ना. Mind doesn't

function extrovertedly. Mind functions inwards. Why there is no extrovertedness. Because the sense organs are folded. Therefore the mind cannot access the external world. The 5 sense organs or the 5 gateways through which the mind receives the message and through the पञ्च कर्मेन्द्रियाणि the mind responds also. ज्ञानेन्द्रियाणि are meant for receiving the stimuli. कर्मेन्द्रियाणि are meant for responding. Both receiving organs, and responding organs have resolved during स्वप्ना. That means all the waking transactions, ends. Therefore I don't see something and I don't respond for that stimuli also. From this it becomes clear, the definition of जाग्रतावस्था we can indirectly infer, and that when the 10 sense organs are functional, it is जाग्रतावस्था. When these 10 sense organs are resolved it is स्वप्नावस्था.

And having resolved into the mind during स्वप्ना, again they don't permanently rove. If they permanently resolve you will never wake up. Thank God it is temporarily resolved and again comes out. And for that the उपनिषत् gives a beautiful example: when the Sun is setting, at that time all the rays are withdrawn from the earth and they resolve into the setting सूर्य भगवान्. That is why at the time of setting the सूर्यमण्डलम् you can see the red arc. But the rays won't disturb us. Therefore the सूर्य भगवान् has withdrawn all the rays unto itself. And again, when the next day the sun raises, all the rays, which has been withdrawn during the previous evening, these rays are again, brought forward during the day. So the सूर्यमण्डलम्, is like the mind. And the सूर्य रश्मीः are like the 10 sense organs. So rays go into the disc, come from the disc. Sense organs go into the mind and again, come from the mind. That is said here.

यथा गार्ग्य. So हे गार्ग्य the disciple मरीचयः अर्कस्य अस्तं गच्छतः सर्वः | सर्वः must go with मरीचयः; all the rays of the sun. अर्क means सूर्य. What type of सूर्यः | अस्तं गच्छतः which is the setting sun. So just as the rays of the setting sun, एतस्मिन् तेजोमण्डले एकी भवन्ति. तेजोमण्डलम् means, solar disc. The bright solar disc. एकी भवन्ति. They resolve. Temporarily. And ताः पुनः पुनः प्रचरन्ति ताः means those same rays will again come forth from the सूर्य भगवान् during the next day. पुनः पुनः उदयति उदयति; from the rising sun पुनः पुनः प्रचरन्ति. they come out. Up to this is example.

एवं ह वै तत् सर्वम् – in the same way all the 10 sense organs at the time of स्वप्ना, what does it do? परे देवे मनसि एकी भवति. So here the word सर्वम् means what? All the rays in the form of पञ्च ज्ञानेन्द्रियाणि and पञ्च कर्मेन्द्रियाणि. They all resolve into the mind. Which is परे देवः | देवः means the bright mind. So the mind alone gives the illumining power to the sense organs also. Therefore mind is also called परे देवः And because of that what happens? How do you know all the 10 sense organs have withdrawn? How do we know? तेन तर्हि एष पुरुषः तेन because of the folding up of all the ten sense organs. एष पुरुषः न श्रुणोति. This person doesn't hear anything. Don't say in जाग्रत्वस्था also he doesn't hear. Normally in the जाग्रत्वस्था all the sense organs function. तर्हि न श्रुणोति. न पश्यति doesn't see. न जिघ्रति doesn't smell. न रसयते doesn't taste you can understand न स्पृशते doesn't touch; does not have the feeling of the touch. Up to this is the 5 fold ज्ञानेन्द्रियाणि. All of them don't function. And now comes the कर्मेन्द्रियाणि they also don't function न अभिवदते he doesn't speak नादत्ते doesn't handle things. न आनन्दयते – doesn't have the sensory contact. आनन्दा means स्त्री पुरुष संयोगः- मैतुनं; मैतुनं is called आनन्दयते. There is no

मैतुनं. न विसृजते. Doesn't excrete. And न ईयायते. Doesn't move about. So वाक्, पानि, पाद, पायु, उपस्त all the 5 कर्मेन्द्रियाणि also do not function. And at that time people call him स्वपती इत्याचक्षते. This is called स्वप्नावस्था. So with this answer to the first question has been given.

Now the second question is answered.

प्राणग्नय एवैतस्मिन् पुरे जाग्रति .गार्हपत्यो ह वा एषोपानो ध्यानेन्वाहार्यपचनो यद्गार्हपत्यात् प्रणीयते प्रणयनादाहवनीय :प्राणाः

So the second question is what are the organs which continue to function in स्वप्ना. And later in सुषुप्ति also what continue to function. And what is the answer? पञ्च प्राण they are doing their function. If प्राणाः also fold, what will happen? All will be out. So therefore this person will be dead. That is why प्राण is not connected to our will power. If भगवान् hands over the responsibility of handling the प्राण to us, we may forget. And therefore भगवान् knows that we are responsible ones. Therefore all emergency functions, भगवान् has kept with himself. That is why during dream and sleep, even though we are alive, our will is not involved, we exist instinctively. Instinct means governed by law of karma. Law of karma means भगवान्. So the teacher says the पञ्च प्राणाः alone are functioning. The उपनिषत् could have given this reply very easily. But the उपनिषत् gives a highly imaginary presentation. The पञ्च प्राणा are engaged in their respective functions. What are their respective functions? The respiratory system and the breathing in and out, digestive system and circulatory system all of them are doing their respective functions. And the उपनिषत् compare their functions to a sacred याग. Because it is a sacred कर्मा. प्राणस्य function is sacred. Why? Because it keeps the human body alive. It being a sacred

function, the पञ्च प्राणः are compared to various अग्नीः in which a याग is being conducted. And therefore any imagery is given. And when Vedic rituals are performed, different types of fires are used. And therefore each one of the प्राण, is compared to a type of fire used in ritual. These 3 fires are गार्हपत्य, आहवनीय and दक्षिण. They are the names of the fires, used for specific rituals. गार्हपत्य is a fire which a householder has to light up immediately after the wedding. In those days they were doing. A Vedic householder, has to light up the गार्हपत्य fire in a ritualistic manner and maintain that fire, throughout his life. It is called गार्हपत्य because it is गृह पतिः which means the Lord of the house. And this गार्हपत्य fire alone should be used for cremation, when this Vedic householder dies; any local fire cannot be used. This गार्हपत्य fire, which he has maintained throughout the life, that should be used for cremation. And this can be dropped only under one condition. When a person takes सन्यास. Then he gives up the fire and ritual. That is why a sanyasi is called निरग्निः because गार्हपत्य fire he renounces. That is why for a sanyasi cremation in fire is also not there. Why? गार्हपत्य fire he has renounced. So this गार्हपत्य is the main अग्नीः and this अग्नी cannot be used for any ritual directly. That is the original source. Like tank water. From the tank water you draw water for various purposes. Similarly for various rituals he has to take a part from the गार्हपत्य fire and light up another fire. Originating from गार्हपत्य for the sake of household rituals he has to kindle the fire which is called आहवनीय fire. गार्हपत्य is the one from which आहवनीय अग्नी is born. And all these things were very, very popular in those days because Vedic rituals were present. Now in this particular मन्त्रा our inhalation is compared to गार्हपत्य अग्नी. And our exhalation is compared to आहवनीय. Why? From inhalation alone, exhalation comes. From गार्हपत्य alone आहवनीय comes. So

therefore the inhalation which is called अपान प्राणः the अपान inhalation is compared to गार्हपत्य. And प्राण exhalation is compared to आहवनीयः

And then व्यानः there is a third fire. Called दक्षिण अग्नीः | दक्षिण अग्नीः This अग्नी is kindled, only for certain rare पितृ कर्मा. Some पितृ rituals this fire is kindled which is called दक्षिण अग्नीः And this दक्षिणाग्नि is called दक्षिण because it is kept in the southern direction compared to आहवनीय. Where आहवनीय is there its southern direction the दक्षिण is kept. Therefore it is called दक्षिणाग्निः and according to वेदा highly complicated - according to वेदा the व्यान प्राण, the व्यान, is based on the southern direction of our heart. So व्यान is on the southern direction of the heart. And दक्षिणाग्निः is on the southern direction of आहवनीय. Since both of them are in the southern direction व्यान and दक्षिण are compared. Therefore व्यान is compared to दक्षिणाग्नि. So what all comparison? प्राणा is compared to गार्हपत्य. प्राण is compared to आहवनीय. व्यान is compared to दक्षिण. Even if you don't remember all the names of the fires; different प्राणस are compared to different sacred fires used in rituals. This is the bottom line. Different प्राणस are compared to different sacred fires used in Vedic rituals.

Now look at this मन्त्रा. So एवैतस्मिन् पुरे प्राणाग्नया जाग्रति. पुरम् means the body. During the dreams state in the body, the प्राणस all keep awake doing the याग, and by the याग it is maintaining the physical body alive. And गार्हपत्यो ह वा एषः अपानः Here the word अपानः should not be translated as excretory system अपानः here is inhalation. Because in inhalation the wind goes down. अधोगमनवान् अपानः so since

from the nostrils it goes down to the lungs. Inhalation is called अधोगमनवान् वायु. अधो गमन down below. Not excretion. Excretion is also called अपान. In this context down below means from the nostrils the wind is going down to the lungs. Therefore अधोगमनवान् अपानः inhalation. And this inhalation अपान is called गार्हपत्यः and व्यानः अन्वाहार्यपचनः अन्वाहार्यपचनः is a difficult name for the simple दक्षिण. It has got another name अन्वाहार्यपचनः This is the दक्षिणाग्नि. And what is that दक्षिणाग्नि? व्यान प्राणः | व्यान is compared to दक्षिणाग्निः and what is प्राणः? गार्हपत्य प्रणीयते प्रणयनाद् आहवनीयः प्राणः | आहवनीय originates from गार्हपत्य. And प्राण originates from अपान. Therefore प्राण and आहवनीय are similar. So आहवनीयः is compared to प्राणः and these 3 fires are alone not enough. We require what? A priest is required to offer oblation. And यजमान is required; the master. So comparisons are given in the next मन्त्रा. All based on Vedic rituals. Unless we are familiar with Vedic rituals these words will be confusing only. But remember this much; various sacred fires are compared to the sacred प्राण function.

यदुच्छ्रावसनिःश्वासावेतावाहुति समं नयतीति स समानः :
मनो ह वाव यजमान इष्टफलमेवोदानः स एनं यजमानमहरहर्हं गमयति

So in this मन्त्रा 2 more imageries are there. The समान प्राण the digestive fire is compared to the priest who offers oblation. And why is समान प्राण called so? Because the digestive system alone nourishes the body and keep the body alive. And because of that alone, प्राण and अपान are going in and going out. And how do they go in and out in a balanced manner? They go in and out. Therefore प्राण अपानयोः प्राण and अपान going in and out, is managed by what? The समान प्राण through nourishment it maintains the body. In the same way the होता the priest

also balances the offering of the oblation. So since the priest is maintaining the offering of the oblations, समान प्राण is maintaining our inhalation and exhalation. Therefore समान and priest are equated in a highly imaginative manner. So उच्छ्वास निस्श्वासौ the inhalation and exhalation which are like what? Oblations going in. एतौ आहुति which are similar to the oblations. समं नयती they are maintained, if the breathing is not well balanced then alone there are breathing problems and all kind of diseases come. Therefore the balance is maintained by समान प्राण which maintains the health of the body by digestion and giving the nutrition. So सः समानः And then you have to supply a sentence समानः एव होता. That समान alone is like the priest. Not the priest. Like the priest. And if the समान प्राण is the priest who is the ritualist, the यजमान the master? Because priest is not doing the ritual for his own sake. He is doing the ritual for दक्षिण्या sake. For him the aim is only दक्षिण. कर्म फलम् is not for the priest. Imagine you call the priest and he does everything and gets the result also. Remember for the priest दक्षिण is the फलम्. So the priest doesn't take the result. Whoever has engaged the priest he is यजमानः in the sacred याग, who is the यजमान? The उपनिषत् says मनो ह वाव यजमान यजमान. The mind is like the यजमानः | यजमान means ritualist. So who is doing the sacred ritual of maintaining the पञ्च प्राण. And all highly imaginative. Ok. And as a result of याग पुण्यम् must come. याग फलम् is पुण्यम्. What is the पुण्यम् generated by this याग? So the उपनिषत् imagines, इष्ट फलम् उदान; एव. So the उदान; becoming active, that active उदान; I will explain it later. Note this much. Active उदानः is the याग फलम् पुण्यम्. How do you say active उदानः is the पुण्यम्? Because, because of this याग alone the पुण्यम् is generated, takes the mind, which was suffering from the problems of स्वप्ना. Since जाग्रत् has

got problems, स्वप्ना is only extended internal संसार. What does the उदानः प्राण do? It takes the mind; who is the mind? The यजमान. The mind is taken from स्वप्नावस्था and it is taken to सुषुप्ति अवस्था. Therefore the पुण्यम् experienced is in what form? Going to सुषुप्ति is पुण्यम्. That is why in our culture there is a statement. Are you getting sleep? Then you have done पुण्यम् especially those people who never gets sleep they will understand the value of sleep. When you get the sleep in the class you complain. But remember if you are getting good sleep it is a blessing because, from the संसार, you are taken out and you enjoy सुषुप्ति आनन्दा. Therefore sleep is the फलम् for the याग, done in स्वप्नावस्था. By what? The पञ्च प्राणः. So thus sleep, is the फलम्, enjoyed by the mind, for the sacred कर्म, done by the पञ्च प्राण during स्वप्नावस्था. This is the imagery. Look at this इष्टफलम् एव उदानः | इष्टम् here means याग. Carefully note. याग फलम् means पुण्यम् is the उदानः .and what does this उदानम् पुण्यम् do? सः एनम् यजमानम्. Who is the यजमानः Mind is the यजमान which was suffering from dream .Therefore the mind which suffers problems in dream, that mind is carried. एनम् यजमानम् ब्रह्म गमयति ब्रह्म means आत्म स्वरूपं. Here ब्रह्म refers to our own आत्म आनन्दम् प्रती गमयति. How long? During the sleep. Again ते तं भुक्त्वा स्वर्गं लोकं विशां क्षीणे पुण्ये come to जाग्रतावस्था, स्वप्नावस्था and again याग is done and again सुषुप्ति. Thus every day, during स्वप्ना we do याग, and during सुषुप्ति we enjoy the याग फलम्. So do याग. enjoy the फलम्. This is everyday phenomenon. This is the imagination of the उपनिषत्. So यजमानं अहरहः means what every day. यजमानं मनो रूप यजमानं ब्रह्म गमयति. So with this the second question is answered. This alone is highly technical.

Now what is the third question? Who experiences the dream? That is said here we will read.

अत्रैष देव :स्वप्ने महिमानमनुभवति यद् दृष्टं दृष्टमनुपश्यति | श्रुतं श्रुतमेवार्थनुश्रुणोति: |
देशादिदिगन्तरैस्च प्रत्यनुभूतं पुनःपुनःप्रत्यनुभवति | दृष्टं चादृष्टं च श्रुतं चाश्रुतं चानुभूतं चाननुभूतं
च, सचचासच्च, सर्वः पश्यति, सर्वः पश्यति

So the third question is who experiences the dream? The उपनिषत् says अत्र - during dream, एषः देवः referring to the mind. And whenever I say the mind you should remember the mind is pervaded by the consciousness principle. So the mind blessed with consciousness स्वप्ने महिमानम् अनुभवति. Enjoys its own glory in the स्वप्ना. And what is its own glory? The creative महिमा of the mind. Because the entire स्वप्न प्रपञ्चा is projected by whom? The mind alone. During the waking state, we have experienced so many things. The mind functions as an extraordinary recorder. Which records and registers शब्द स्पर्श रूप रस and गन्ध all of them are registered in the mind. The local CDs and local tape recorders you can read a few times and you will hear double talk. You find प्रस्नोपनिषत् also will come and तैत्तिरीय भाष्यं also. 4 or 5 classes will come. Local tape and CD are miserable ones. Mind is the most powerful and beautiful recorder भगवान् has given. And it registers not only of the current जन्म but of many पूर्व जन्माः Remember the same mind travels from body to body. Not that in the पूर्व जन्मा you have a different mind. In the previous जन्मा your body is different. But सूक्ष्म शरीरं is the same. In the mind everything is registered in the form of वासना. The mind blessed by चैतन्यम् what does it do? It projects the स्वप्ना प्रपञ्चा. So everything is what? The glory of the mind only. So the stars the sun and the moon देश काल, all of them. Therefore स्वप्ने महिमानम् its own glory it अनुभवति it experiences. यद् दृष्टं दृष्टमनुपश्यति: Whatever has

been seen in the waking state, the same thing is projected again, and perceived by the mind. Because it is replay of what? जाग्रतवस्था. Therefore दृष्टम् दृष्टम् अनु means whatever is seen in जाग्रतवस्था, that is stored in the mind and again thrown out and you see that. If you have seen a wonderful Abhishekam in Tirupathi rarely, you got that. It is deeply embedded. It comes. I am giving a good example. Terrible things will also come. So therefore दृष्टम् दृष्टम् अनुपश्यति. And not only seeing. श्रुतम् श्रुतम् एव Your local CDs and all they can record only शब्द. And it is video शब्द and रूप. But the mind registered शब्द स्पर्श, रूप रस गन्ध all of them. Not only that; even emotions registered. There also you flare up against people. Therefore emotions are also registered. So श्रुतम् श्रुतम् एव श्रुतम् whatever has been heard in जाग्रतवस्था अनुश्रुणोति. It is replayed and experienced. And देशादिदिगन्तरैश्च प्रत्यनुभूतं. In different places in different directions, whatever emotions have been experienced, पुनः पुनः प्रत्यनुभवति. It repeatedly; not once; again and again it comes on different days. Thus what all things we experience? दृष्टं चादृष्टं च sometimes we experience things which we have seen. And certain times we see certain things which we have never experienced in the current life. अदृष्टं is what? Whatever we have not experienced in the current life. Those things are also seen in our स्वप्ना.

Then Sankaracharya asks the question, if they have not been registered how can you see that in dream? Because what can you play in your cassette or CD? Whatever you recorded. Whatever is not recorded you cannot hear at all. But here the उपनिषत् says that a person experiences what he has not experienced in current life. From that how do you give the answer? You know the answer. We are experiencing what we have not experienced in current life. But they are all experienced in पूर्व जन्मा. Always experienced alone comes. Either in the current or

in the पूर्व जन्मम्. दृष्टम् refers to current जन्मम्. अदृष्टम् means पूर्व जन्म दृष्टम् अनुभवति श्रुतम् means वर्तमान जन्मनि श्रुतम्. अश्रुतं means पूर्व जन्मनि श्रुतम्, वर्तमान जन्मनि अश्रुतं not heard in current. And अनुभूतं and अननुभूतं what is experienced in the current and also in the past. सच्च असच्च. सत् means real. And असत् means unreal. So in the जाग्रतवस्था you experience real tank and unreal mirage water. Real and unreal are experienced in जाग्रतवस्था. Having experienced in जाग्रत्, in स्वप्ना tank and स्वप्ना mirage water. So whatever is सत्यम् and असत्यं in जाग्रत् parallel are experienced in स्वप्ना also सच्च असच्च पश्यति. सर्वम् पश्यति in fact the mind with consciousness experiences everything in dream. And सर्वःपश्यति. In fact mind itself becomes everything and see. Because Dream Mountain is nothing but mind alone appearing as dream-mountain. When does mind appears as Dream Mountain? When the mountain thought comes, there is mountain in dream; Man thought comes, there is a man dream comes. Mind alone becomes everything. Mind alone experiences everything. Mind can play the role of both the subject and object, of course backed by चैतन्यम्.

More in the next class.

12. Prasna उपनिषत् मन्त्राs 4-5 to 4-8 (Notes) 20-07-2015.

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अत्रैष देवः स्वप्ने महिमानमनुभवति. यद् दृष्टं दृष्टमनुपश्यतिः श्रुतं श्रुतमेवार्थनुश्रुणोति
देशादिदिगन्तरैश्च प्रत्यनुभूतं पुनःपुनःप्रत्यनुभवति । दृष्टं चादृष्टं च श्रुतं चाश्रुतं चानुभूतं चाननुभूतं
च सचचासच्च, सर्वः पश्यति, सर्वः पश्यति ।

In this 4th chapter of Prasnopanishad, the disciple has asked 5 questions. First 3 dealing with स्वप्नावस्था. 4th one dealing with सुषुप्ति अवस्था. 5th one dealing with the अवस्था त्रय साक्षी, the अधिष्ठान तुरीयं. Of which 2 questions have been answered regarding the dream. During the state of dream what are the organs that are not functioning. And what are the organs that are functioning. The answer to the first question is all the 10 sense organs ज्ञानेन्द्रियाणि as well as कर्मेन्द्रियाणि, they are all dissolved; dissolved means non-functional during स्वप्नावस्था. And answer to the 2nd question is that the पञ्च प्राण they don't become non-functional. They continue to function and do the sacred job of keeping the body alive. This is answer to the second question.

And the third question again dealing with dream state. Who is the experiencer of the dream? And the answer is given in this मन्त्रा which we were seeing in the last class. Mind alone experiences the dream world, which is projected by the mind itself, out of the registered वासनाः during the waking state. Thus mind registers experiences during the waking, and they all remain, in the form of वासनाः potentially, and out of those experiences some of them are projected as the dream world. And which one is projected and which one is not projected will not depend on our will. Because during dream we don't have a free will. During waking itself,

highly doubtful! At least during waking we are supposed to have a free will. During dream that is also not there. That is why we cannot decide what type of dream we are going to see. Even though others wish sweet dream and all, nice wish only. But we cannot.

Then naturally the question comes what decides the type of dream. The sastric answer is again प्रारब्ध कर्मा only. प्रारब्ध कर्मा alone decides the type of dream also. That is not said in this मन्त्रा. But it is understood. And the entire projected dream world is what? The thoughts or वासना: of the mind only. Thus mind divides itself into, both the subject as well the object. But we have to add, not mind the pure mind .it must be backed by आत्म चैतन्यम्. Without that the mind is inert. And therefore the उपनिषत् said, the live sentient mind experiences the projected dream world. And the dream world also, is very very similar to the waker's world only. Even though during the waking state we may imagine dream as a projection. But remember when we are in dream - do you remember my famous statement - for a dreamer, dream is not dream in dream. He experiences the dream as, a full-fledged real waking state only. Because the dream world has ETU. Experienceability, transactability, utility all are there. देश is there, काल is there. He experiences the dream. And the उपनिषत् says these experiences are based on, not only the वासना: of the current जन्मा, but they are based on some of the वासना: of past जन्माs also. When it is based on the current जन्मा वासना: at least we can remember I went to Badrinath Tirupathi that alone came as dream. But there are many things we can't trace all such cases we should remember is based on पूर्व जन्मा or sometime early childhood. Early childhood we go through certain experiences. We might have forgotten. But they remember and they project those experiences. And therefore the उपनिषत् says दृष्टं च अदृष्टं च; it has to be interpreted properly दृष्टं means seen in

the current जन्मा, अदृष्टं means not seen in the current जन्मा, but we have to add in bracket seen in the past जन्मा. Similarly श्रुतं च अश्रुतं च. अनुभूतं च अननुभूतं च. सच्च असच्च this is interesting. Not only in the waking state have had we had the real and the unreal. In dream also - already dream is unreal. But within that unreal dream itself we see the real sand and the unreal mirage water. Or there also there may be rope-snake. The dream-rope and upon that projected snake. Rope itself is unreal. Upon that you project unreal snake. Therefore सत्सत्यं असत् मिथ्या. सर्वं पश्यति. Experience and exhaust part of प्रारब्ध. Thus exhaustion of प्रारब्ध is in 2 अवस्था:s, but acquisition of fresh कर्मा is possible only in जाग्रत् अवस्था. In स्वप्ना you spend your कर्मा. You don't earn fresh कर्मा. Whereas in जाग्रत् अवस्था we spend also. We earn also. So सर्वं पश्यति. And सर्वः पश्यति. Mind experiences everything being itself everything. Because mind alone is appearing as everything. Up to this we saw.

With this the third question is also answered. With that the स्वप्नावस्था topic is over.

Now we are going to the 4th question the सुषुप्ति अवस्था topic.

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स यदा तेजसाभिभूतो भवति, अत्रैष देवः स्वप्नान् न पश्यत्यथ तदैतस्मिन् शरीरे एतत्सुखं भवति.

So what happens during the सुषुप्ति is the question. The आचार्य says during the dream the वासना part of the mind was active. Which comes under the चित्तम् component of the अन्तकरणम्, मनो, बुद्धि, चित्त, अहंकार, in the चित्त alone which is like the subconscious or unconscious mind, all the वासना: are stored. Those वासना: are activated because of the कर्मा. When the time for सुषुप्ति comes or when the प्रारब्ध

कर्मा is temporarily suspended. Then the वासना activated is blocked. Therefore तेजसा अभिभूतः भवति. By the तेजस् तत्त्वं the वासना मय अन्तकरणम् is overpowered, blocked, obstructed. And for the word तेजसा, 2 meanings are given. One according to आयुर्वेद शास्त्रा and another is according to वेद शास्त्रा. According to आयुर्वेद शास्त्रा, the वासना obstruction takes place because of the पित्त तत्त्वं or तेजस् तत्त्वं. Because in आयुर्वेद they divide the entire body into पञ्च भूता. Of that the physical body is पृथिवी भूतं. आकाश च- is the accommodating part. Within the container of the body with आकाश inside 3 तत्त्वंs are there वात, पित्त and कफं. They represent the three elements. वात representing what element. You can guess. वायु तत्त्वं. That is why they say vayu problem. And पित्त represents अग्नि तत्त्वं. कफ, represents जलतत्त्वं. These 3 elements are in different proportion. According to प्रारब्ध everyone has got, one or the other, dominating. That will decide our body constitution, the type of diseases that we generally get. And time bomb disease that is going to kill the person also. All decided by वात पित्त and कफं only. And according to आयुर्वेद eye is the तेजस् - तेजस् representing the पित्तम् which blocks, the activation of the mind. That is why when some people have got mental block, they say கொஞ்சம் பித்தம் தலைக்கு போயிடுக்து. I don't know whether you have heard. If you have not heard good. Otherwise, remember it is पित्तम् which is supposed to block the thinking, intelligence etc. So वासना gets obstructed. Dream projection is stopped once enters, or the mind enters सुषुप्ति. So this is interpretation one. The meaning of तेजसा in the मन्त्रा is पित्त तत्त्वेन based on आयुर्वेद. And the second meaning is तेजसा is चैतन्य तत्त्वं or ईश्वरा himself. So the Lord himself, according to the law of karma. Because we said स्वप्ना is dependent on the कर्मा only. Therefore when the कर्मा is temporarily

suspended, ईश्वरा being कर्मा फल दाता, ईश्वरा blocks, the वासना activation through the पित्त तत्त्वं of course, and therefore what happens. From स्वप्ना to सुषुप्ति. That is said here. सः सः here refers to मनो देवः the mind, the experience of the dream. तेजसा अभिभूतः भवति overpowered, अत्र - अत्र means in the सुषुप्ति अवस्था at the over powered time, एषः देवः again देवः means मनो देवः Mind is called देवः because in वेदान्ता the word देवः refers to चेतन तत्त्वं. चैतन्यम् is called देवः Derived from the root दिव्. दीव्यति इति स्वयं प्रकासते इति देवः and since mind is pervaded by चैतन्य तत्त्वं mind also is देवः प्रकाश रूपः bright capable of illumining the surrounding. In the जाग्रत्, mind illumines the external universe. In स्वप्ना, mind illumines internal universe. In सुषुप्ति the potential dormant mind as कारण शरीरम् illumines the सुषुप्ति अवस्था also? So अत्र एष देवः the mind dissolved mind, the कारण शरीरम्, and in Tatva Bodha language, each one has got a technical name. That one is called विश्वः स्वप्ना तैजसः and here प्राज्ञः So एषः मनो देवः कारण शरीरभूताः प्राज्ञः भूताः स्वप्नान् न पश्यति. Doesn't see any dream. And during that stage only 2 fold experiences are there. And what are those 2 experiences. Total ignorance. Because no instrument of knowledge is functioning. No instrument of memory is functioning. Therefore absolute blankness. Which is called अज्ञानम् or अविद्या, which alone is called मूला अविद्या. Total darkness. Or total blankness.

But we should note the blankness is not nothingness. Blankness is not emptiness. Blankness is that which has everything in potential form. That is why they say Indians alone discovered zero. Many people think that zero is emptiness or nothingness. But according to शास्त्रा, zero is not nothingness. But everything in dormant potential form. That is why in Sanskrit the name of zero is पूज्यं. पूज्यं

means what? Adorable पूज्य योग्यम्. Because that is ईश्वरा. पूज्यं means ईश्वरा. During प्रलय कालम्, ईश्वरा also exists as though emptiness only. Out of that पूजनीय ईश्वरा alone through big bang everything comes out. And therefore blankness is कारण शरीरम्, कारण प्रपञ्च मूला अविद्या. And since there is no duality the प्राज्ञः experiences during sleep total आनन्दा. Because He is in his own real nature. During sleep alone, we are in our real nature. And our nature happens to be what? Fortunately nature happens to be आनन्दाः And we wake up and manage to become miserable. That is our glory. So naturally in sleep we enjoy आनन्दा our nature. We wake up. Look at the watch. Stress and pain. Our glory of ignorance is manufactured misery. And why is that state आनन्दा स्वरूपः? Because I have withdrawn from देह अभिमान, मनो अभिमान. Therefore the limitations of the body, and the mind, I don't take over. During जाग्रत् and स्वप्ना, I identify with the body and mind. And take over their limitations. And struggle and suffer alongwith with them. During the सुषुप्ति we withdraw our अभिमान. Therefore we don't have any type of physical limitations. Emotional intellectual all limitations are gone. Even we don't feel our location. During जाग्रतावस्था you say I am here. In स्वप्नावस्था also you experience location. In सुषुप्ति अवस्था, the sleeper himself doesn't experience any location. Others will say he is sleeping in this room. Because they are awake. Therefore they attribute location. But the sleeper himself doesn't have any location indicating what? Our nature is all-pervading consciousness. Which is आनन्दा स्वरूपं. Therefore, सुखं अनुभवति. Look at this मन्त्रा. स्वप्नान् न पश्यति. अथ तदा - thereafter, so when all the dualities are resolved, and one experience non duality or अद्वैतं, पूर्णत्वं, when a person experiences, एतस्मिन् शरीरे, in this particular body itself, एतत् सुखं भवति. One has आत्मानन्दा, reflected in the resolved mind. Resolved mind has different names.

कारण शरीरम् or आनन्दा मय कोशः So in the आनन्दा मय कोशः कारण शरीरम् आत्मानन्दा is reflected. And the तैत्तिरीय उपनिषत् says तस्य प्रियमेव शिरः मोदो दक्षिण पक्षः प्रमोद उत्तर पक्षः all types of experiential आनन्दा one gets. And this सुखं is ब्रह्मानन्दा all right. But reflected, not original. Why we say reflected and not original? Because this आनन्दा is available only in सुषुप्ति. Therefore it comes under प्रतिबिम्बानन्दा only. So with this the 4th question also has been answered. What is that? Who experiences सुखं the answer is: resolved mind or प्राज्ञः experiences सुषुप्ति सुखं.

And hereafter alone, the topic of आत्मा the अधिष्ठानं अवस्था thraya sakshi topic comes. So the following मन्त्राः are real आत्म विद्या. Very, very important मन्त्राः. 7th मन्त्रा to the end of this chapter. 11th मन्त्रा. 7 to 11 is the essence of वेदान्ता. And what is the essence going to be? That आत्मा which obtains in the सुषुप्ति, that आत्मा the चैतन्यम् alone is the support if not only this body and mind. It is the support of the entire creation. So I am a localised individual when I identify with शरीर त्रयम्. When I disidentify with the शरीर त्रयम् I am no more an individual. I am the conscious which is सर्व अधिष्ठानं but this knowledge you should gain in जाग्रतावस्था. Ok. We will read.

स यथा सोम्य वयांसि वासोवृक्षं संप्रतिष्ठन्ते, एवं ह वै तत् सर्वं पर आत्मनि संप्रतिष्ठते.

So the 5th question was where does everything rests or everything is based was the question. The 5th and long question dealing with this आत्म विद्या. For that answer is he says: परे आत्मनि एतत् सर्वं संप्रतिष्ठते - the entire cosmos is resting on this अधिष्ठान आत्मा only. Because आत्मा alone provides, 3 fundamental things, for the entire अनात्म प्रपञ्च. What are those 3 fundamental things? Don't ever forget.

The 3 is not श्वाङ्गः, रश्मिः, ज्ञानः. They are all different things. We are in वेदान्ता class. सत्, चित् and आनन्दा: the very ISness of the universe doesn't belong to the universe. I, the experiencing consciousness alone, lend existence to this world. Exactly like what? In dream, I the observer alone lend existence to the dream world. Similarly, I alone lend existence to the जाग्रत् प्रपञ्च also. And one may think that it is too much to swallow. Because I thought world is giving me existence and support. वेदान्ता is telling the reverse. I am lending existence and support. One may ask it is not believable, how to accept? वेदान्ता only quotes स्वप्न प्रपञ्च. During स्वप्न also, do we ever believed that स्वप्न प्रपञ्च is our projection? We will never believe in dream, the entire स्वप्न प्रपञ्च is our projection. Only on waking up we nod our head. Similarly the जाग्रत् प्रपञ्च also it is unbelievable. But truth. Believe it or not there is a book. Similarly this is also the fact, the उपनिषत् says. परे आत्मनि in तुरीये – अवस्थात्रय साक्षिणी- second line. संप्रतिष्ठते. Is everything is superimposed. पर आत्मनि संप्रतिष्ठते. And for that the उपनिषत् gives an example. All vedic examples are taken from nature. All the urbanization and concrete jungle is only now. They were all surrounded by nature. Rivers were flowing, trees were around, mountains were there, plants and animals were there. So all their examples are mountain, rivers, birds etc. Here उपनिषत् gives the example of birds being supported by a huge tree. The huge tree is called वासोवृक्षं. वासः means residence. वृक्षं means tree. The tree provides everything required for the bird. So वयांसि means what? All the birds. वयांसि doesn't means age. The word वयः means age also. The word वयः means a bird also. Perhaps age also flies. Therefore both have got a common word. वयः वयसि वयांसि इति रूपाणि. यथा सोम्य now and then he addresses सोम्य to make sure the student is awake. Therefore Oh student गार्ह्यं. यथा just as all the birds are

supported by a tree. Similarly आत्मा supports the entire creation. The example is only this much. Don't ask आत्मा is tree. Whether it has got leaves. Don't extend too much the tree supports the bird. Similarly आत्मा supports the entire creation. This is the answer to the 5th question. And the उपनिषत् itself elaborates the meaning of the word सर्वम्. सर्वम् means everything. What do you mean by everything? Is it really everything? The उपनिषत् says it is really everything. So सर्व पद व्याख्यानम् in the following two मन्त्राः All important.

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पृथिवी च पृथिवीमात्रा चापश्चापोमात्रा च ,तेजश्च तेजोमात्रा च वायुश्च वायुमात्रा
चाकाशस्चाकाशमात्रा च ,चक्षुस्च द्रष्टव्यं च ,श्रोत्रं च श्रोत्रव्यं च, घ्राणम् च घ्रातव्यं च, रसश्च
रसयितव्यं च ,त्वक्च स्पर्शयितव्यं च, वाक्च वक्तव्यं च हस्तौ चादातव्यं चोपस्थास्चानन्दयितव्यं
च पायुश्च विसर्जयितव्यं च ,पादौ च गन्तव्यं च मनश्च मन्तव्यम् च, बुद्धिश्च बोद्धव्यं
चाहंकारस्चाहंकर्तव्यं च ,चित्तं च चेतयितव्यं च ,तेजश्च विद्योतयितव्यं च, प्राणश्च विधारयितव्यं च

So the उपनिषत् wants to say that the entire world is supported by I the आत्मा, the अवस्थात्रय साक्षी. Normally in other उपनिषत् the development will be the entire creation is supported by the कारणम् ब्रह्म. And that कारणम् ब्रह्म you are in 2 stages it is revealed. World is supported ब्रह्मन्. And that ब्रह्मन् you are. But here the intermediary step of ब्रह्मन् is eliminated. Even ईश्वर is eliminated. Directly the उपनिषत् says the entire creation is supported by you this is called दृष्टि श्रिष्टि वादा; when we avoid ईश्वर that is if we skip ईश्वर and directly learn I am सर्वाधिष्ठानं it is called दृष्टि श्रिष्टि वादा. And that approach we get here. First the उपनिषत् says all the elements, पञ्च भूतानि are supported by the आत्मा. And पञ्च भूतानि consisting of 2 types. पञ्च सूक्ष्म भूतानि. पञ्च स्थूल भूतानि. All are supported by me. When I say me,

what should be the meaning? Very careful, not body or mind but the चैतन्य तत्त्वं. So पृथिवी च पृथिवीमात्रा च.पृथिवी means स्थूल पृथिवी पृथिवी मात्रा means सूक्ष्म पृथिवी the सन् मात्रा. So in the entire मन्त्रा the word मात्रा must be translated as सूक्ष्मं. Not tablet. So, पृथिवी च पृथिवीमात्रा च. All the 5 are mentioned. आपश्च अपोमात्रा च आपः is स्थूलम्. अपो मात्रा is सूक्ष्म जलं.. तेजश्च तेजोमात्रा च तेजः means अग्नि. स्थूल सूक्ष्म. वायुश्च वायुमात्रा च वायु स्थूल सूक्ष्म. आकाशश्च आकाश मात्रा च all the पञ्च भूतानि. Now the उपनिषत् wants to talk about the भौतिक प्रपञ्च the universe which is created by the पञ्च भूतानि. For the sake of facility the entire भौतिक प्रपञ्च the material universe is divided into 3, called त्रिपुटी. त्रिपुटी means the experiencer, the experiencing instrument, the instrument of experience and then the field or object of experience. The entire creation consists of only these 3. And therefore the उपनिषत् mentions the instruments the relevant objects करणम्, is the instrument. कर्मा is the object. कर्ता is the subject. All these 23 are supported by one आत्मा. And how many instruments are there? In Tatva bodha, we have studied 17 organs of सूक्ष्म शरीरम्. All of them are mentioned and their corresponding objects. पञ्च ज्ञानेन्द्रियाणि if you say, then the corresponding object is शब्द, स्पर्श, रूप, रस, गन्ध. The entire world having the 5 fold attributes. All of them are where? They are all in me. In me. In me. We have to tell. Now the organs are enumerated. First ज्ञानेन्द्रियाणि चक्षुश्च. That is करणम्, and द्रष्टव्यं च in another language they will say कर्ता कर्मा करणम्. चक्षुः is the eye. And द्रष्टव्यं means what? The perceived universe. Perceived not only perceived now, which was perceived in the past, which can be perceived in the future. We have to translate it as perceivable universe. That द्रष्टव्यं. अर्हार्थे. Then you can understand श्रोत्रं च श्रोत्रव्यं च ears and everything hearable audible. Then घ्राणम् च घ्रातव्यं च. Organ of smell and everything smellable. The field of smell. रसश्च रसयितव्यं च रस; is the tongue not our

pepper रसं. रस; is the tongue. And रसयितव्यं means everything tastable. All food items included. Then त्वक्च स्पर्शयितव्यं the skin and everything that can be felt by the skin. So with this ज्ञानेन्द्रियाणि over. Now he comes to कर्मेन्द्रियाणि and their field of experiences. What are they? Vak cha vaktavyam cha the organ of speech and all that one can speak. How many sentences have been spoken by how many human beings and how many centuries. All of them. Then हस्तौ च आदातव्यं the hand and that everything that can be handled by hand. हस्तौ च आदातव्यं उपस्थाश्च आनन्दयितव्यं च - उपस्थाः the organs of generation and the field of progeny. Perpetuation of the universe. So उपस्था; and आनन्दयितव्यं च and पायुश्च विसर्जयितव्यं च the organ of excretion and everything that is the waste eliminated. And finally पादौ च गन्तव्यं च the feet and all the places that one can reach. So ज्ञानेन्द्रियं and ज्ञानेन्द्रिय विषयं. One is internal and the external. इन्द्रियाणि are inside body विषया is outside. All of them are included. When we say that we should take if the देवताः are there in the heaven thy also have got the इन्द्रियम्. And corresponding विषयाः their लोकाः also. Therefore we should extend this to not only to भूलोकाः not only all galaxies but all the invisible higher लोकाः I mentioned in the शास्त्रा अखिलाण्ड कोटि ब्रह्माण्ड नायका. All of them should be included. So with this 10 organs are over.

Then the mind has got 4 division. मनो बुद्धि चित्त अहंकार they are also included. मनश्च मन्तव्यम् च. The mind and all its feeling, emotions etc. the world of emotions is very, very huge. The only ask a person how you are. Everything will come out. Only that question. Therefore ask and walk away. Otherwise you have to spend the rest of the say. Therefore mind and its emotions. Then बुद्धिश्च बोद्धव्यं चा the intellect and the world of all these sciences where you can create any amount of knowledge.

Everything knowable. The feeling instrument and the feelables. Thinking instruments and thinkable or knowables. Then अहंकारस्य अहंकर्तव्यं च -अहंकार means I-notion. And everything that is included in the I-notion. What is that? The body, the mind, the sense organs they are indicated by the word I. I means all of them अहंकर्तव्यं च अहंकारविषयम् च. And चित्तं च चेतयितव्यं च. चित्तं means memory and चेतयितव्यं means the world of memory. How many things we remember? And as I said, some of them belonging to the past also. Except class. Ok. All the remembered उपनिषत्. OK. चित्तं च चेतयितव्यं च. Then तेजश्च विद्योतयितव्यं च. तेजः means brilliance. And तेजः already we have talked about in the first line. There तेजश्च meant the अग्नि तत्त्वं one of the पञ्च भूताः

Since तेजः is repeated Sankaracharya wants to give a special meaning. That is the special glow available in the skin of some living beings. So what you immediately remember? Certain, living beings, they have got glow in the night also. If we are in the village, we know they are called what? Glow worms. And similarly under water there are certain creatures which have got a special glow. Therefore that glow, or you want to include the glow of your own thing. Fair and lovely etc. if it gives an extra glow to your skin. They show 5 layers of face. First gloomy then brighter and brighter. OK प्रश्नोपनिषत् is talking about that glow perhaps. So whatever glow is there in the skin. शरीर कान्तिः कान्ति. And विद्योतयितव्यं च and whatever is illumined by that light. That is its own skin. So विद्योतयितव्यं च and finally प्राणश्च विधारयितव्यं च. The पञ्च प्राणाः and the entire universe, it is supported by the पञ्च प्राणा. In short all the instruments and the field in which they function, they're all mentioned. Now the मन्त्रा abruptly ends. There is no completion of the sentence. That we have to take from the previous मन्त्रा. सर्वं पर आत्मनि संप्रतिष्ठते. All these are resting on that one

आत्मा borrowing existence form the आत्मा. That means all of them are मिथ्या. ब्रह्म सत्यं जगन् मिथ्या. More we will see in the next class.

13. Prasna उपनिषत् मन्त्राs 4-8 to 4-12(Notes) (27-07-2015)

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पृथिवी च पृथिवीमात्रा चापश्चापोमात्रा च, तेजश्च तेजोमात्रा च स्पर्शश्च स्पर्शमात्रा चाकाशश्चाकाशमात्रा च, चक्षुश्च, द्रष्टव्यं च, श्रोत्रं च श्रोत्रव्यं च, घ्राणम् च घ्रातव्यं च, रसश्च रसयितव्यं च, त्वक्च स्पर्शयितव्यं च, वाक्च वक्तव्यं च हस्तौ चादातव्यं चोपस्थास्चानन्दयितव्यं च पायुश्च विसर्जयितव्यं च, पादौ च गन्तव्यं च मनश्च मन्तव्यम् च, बुद्धिश्च बोद्धव्यं चाहंकारश्चाहंकर्तव्यं च, चित्तं च चेतयितव्यं च, तेजश्च विद्योतयितव्यं च, प्राणश्च विधारयितव्यं च

After talking about, the स्वप्नावस्था and सुषुप्ति अवस्था answering the questions of the student, now the teacher पिप्पलाद has come to the 5th nd final question. The question being कस्मिन्नु सर्वे संप्रतिष्ठिता भवन्ति? What is the ultimate basis or अधिष्ठानम् which is known as तुरीयं in वेदान्ता, in which the entire creation is resting? And that is being answered in this श्लोका. First the teacher points out that the entire creation consisting of पञ्च स्थूल भूतानि and पञ्च सूक्ष्म भूतानि. पृथिवी च पृथिवीमात्रा च the word मात्रा referring to subtle elements. The entire gross and subtle elements are resting in I, the आत्मा. My own higher nature तुरीयं the caitanyam. Then what about the भौतिक प्रपञ्च which is made out of the पञ्च स्थूल भूतानि? That is also resting in the आत्मा only. Based on the आत्मा only the उपनिषत् wants to say. For that purpose the उपनिषत् divides the entire creation भौतिक प्रपञ्च into त्रिपुटी consisting of subjects, instruments and objects. Subject is the experiencer, the individual जीवा. Who alone is called कर्ता भोक्ता प्रमाता अहंकारः That जीवा is the subject. And all the instruments, the पञ्च ज्ञानेन्द्रियाणि, कर्मेन्द्रियाणि, the 4 अन्तकरणानि; these are called instruments or करणम्. Through these instruments the जीवा contacts the relevant

external world called विषयः So त्रिपुटी consisting of subject, instrument and object, कर्ता करणम् and विषयः All of them are resting in the आत्मा. which is त्रिपुटी अतीतः Having divided the creation into these 3, first उपनिषत् talks about the instruments and the world in this verse no 8. The कर्ता जीवाः will be mentioned in the next श्लोका. In this श्लोका the कर्ता जीवाः is left out. All the instruments as well as the objects are enumerated which we saw in the last class. All of them. And the मन्त्रा doesn't complete the sentence. Therefore we have to complete it by taking a part of the previous मन्त्रा, सर्वम् पर आत्मनि संप्रतिष्ठते. All these are based on the पर आत्मा the higher self. Now hereafter the उपनिषत् wants to talk about the जीवा the experiencer individual in the next मात्रा. We will see.

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एष हि द्रष्टा स्प्रष्टा श्रोता घ्राता रसयिता मन्ता बोद्धा कर्ता विज्ञानात्मा पुरुषः | स परेऽक्षरे आत्मनि संप्रतिष्ठते.

So the कर्ता the subject of the त्रिपुटी is introduced. एष हि विज्ञानात्मा पुरुषः the subject referred to by the word-I. In all the perceptions, if I am using the sense organs, I use the sentence I am seeing a person. And when I use the ears, the organ is different. करणम् is different and the object is also different. But the I is the same alone. Thus there is one single subject called the I, the जीवात्मा. And here it is called विज्ञानात्मा पुरुषः | विज्ञानात्मा पुरुषः is the name of the जीवा the individual I which is involved in all the transactions. And when he does different transactions, even though he is the same अहंकार only, the name of the subject will vary according to the type of transaction. If the transaction is seeing action the subject is called seer. If the transaction is hearing action, then the same individual-I is called hearer. Thus hearer smeller thinker feeler doer all these different names for the one

subject. Therefore he says एष विज्ञानात्मा पुरुष; जीवाः द्रष्टा you can underrated. द्रष्टा is the seer while using the sense organs. स्प्रष्टा स्प्रष्टा means the toucher. स्प्रुस means to touch. So when he is touching something he is called स्प्रष्टा. श्रोता the very same जीवा called hearer when he is hearing. घ्राता; घ्न means to smell. So the same one is called घ्राता when he is engaged in smelling something. Then रसयिता each sense organs is indicated rasayita means taster when the tasting organ is employed. Then मन्ता बोद्धा कर्ता. Until now external organs are taken बाह्य करणानि. Now coming to अन्तकरणम् internal organs is called मन्ता. When he uses his mind full of emotions then he is called a feeler. Call it emoting. We know generally emotion as a noun. So they use it as verb also. He emotes very well meaning he has got emotions. He has got emotive action. The noun is emoter the one who expresses the emotion. And बोद्धा, बोद्धा means knower while using the intellect. मन्ता can be translated as thinker also. Thinker, knower and finally कर्ता. कर्ता referring to all कर्मेन्द्रियाणि. Previously ज्ञानेन्द्रियाणि were mentioned. Then अन्तकरण. Then कर्मेन्द्रियाणि. इन्द्रियाणि are many but the subject is one and the same This जीवात्मा also is based on the परमात्मा तुरीयं only.

And the question is: What this जीवात्मा is or Who is this जीवात्मा. The उपनिषत् only says जीवात्मा also rests in परमात्मा. That is the statement. So Sankaracharya makes a beautiful commentary; he says the word जीवात्मा refers to the consciousness principle, the original, the तुरीयं. When it is reflected in the शरीरम् it is called चित् प्रतिबिम्बं or चिदाभास. Like the sun reflecting in a mirror. The mind has got borrowed consciousness reflected consciousness. Borrowed from the original आत्मा. This चिदाभास is called जीवाः in this context. As long as the reflected consciousness is

there in the सूक्ष्म शरीर there is the experiencer. The moment सूक्ष्म शरीरम् goes the चिदाभास also goes away. The original consciousness will continue. But the experiencer is not there. So the experiencer is not the original consciousness. But who is the experiencer? Reflected consciousness is the experiencer. And how do you prove that? In the wall Original consciousness is there or not? I am asking fundamental question. Original consciousness is there in the wall or not. You should say it is there because Original consciousness is all-pervading. And in the wall it expresses as what? As existence principle it is there. But even though the Original consciousness is there in the wall, it cannot experience anything. Indicating what? Original consciousness cannot be an experiencer. Then when does the experiencer come? When the body is there, the mind is there and Original consciousness forms a reflection called reflected consciousness चिदाभास. That reflection alone becomes the experiencer जीवा: That is why reflections are one or many? As many bodies are there, so many reflections are there. Similarly so many experiencers also. Each one of you experiences his own/her own fields. Therefore experiencer is not Cit. Experiencer is the चिदाभास: and that चिदाभास alone here is called विज्ञानात्मा पुरुष: And next question is: this experiencer चिदाभास, does it have its own original existence, or borrowed existence? All fundamental. Any reflection doesn't have original and independent existence like your own reflection in the mirror. The existence of the reflection is not independent. If it is independent what is the advantage? You go away. Reflection will continue. No. From that it is clear that the Original consciousness alone lends existence to the Reflected consciousness. Therefore जीवा करणम् and विषय| चिदाभास, the instrument and the world, called त्रिपुटी all these three borrow existence from the original-I, तुरीयं. I will repeat. The reflected consciousness जीवा, the instrument called करणम् and विषय: called the world, all these three, do not have existence of their own.

They all borrow the existence from the turiya आत्मा alone. And that is said here in the last sentence. सः सः means this जीवात्मा, reflected consciousness also, and why do you say जीवा also, because in the previous श्लोका already instruments and objects have been told. In addition to them the जीवा the subject also, the अहंकार also परेऽक्षरे आत्मनि आत्मनि upon the original consciousness the तुरीयं आत्मा. And throughout, the Prasna Upanishad uses the word अक्षरम् to remind us that Prasna Upanishad is complimentary of Mundaka Upanishad. Generally we would have forgotten Mundaka Upanishad. Let alone to ourselves, we would have forgotten the name itself. In Mundaka Upanishad, ब्रह्मन् is given a special name. अथ पर यया तदक्षरमधिगम्यते ॥ ५ ॥ यत्तद्रेश्यमग्राह्यमगोत्रमप्यर्णमचक्षुःश्रोत्रं तदपाणिपादम् etc.,. प्रस्नोपनिषत्, uses the same word अक्षरम् for ब्रह्मन् or तुरीयं. And therefore what is the answer to the question? The entire त्रिपुटी is resting in आत्मा. Other ignorant people will say we are all resting in आत्मा. The wise person will not say they rest in आत्मा. What will he say? They all rest in me. So don't identify with reflected consciousness. Don't identify with any of the organs also. Don't identify with the world also. Remember all of them are नाम and रूप only. They don't have substantiality of their own. They are resting in me. Just as the dream त्रिपुटी is an appearance not a fact. In dream also there is subject object and instrument. अन्नम् अन्नादः श्लोका कृत. In Taittiriya Upanishad. In dream also there is the त्रिपुटी which is resting in the waker. Similarly this त्रिपुटी is resting in the super waker. And that super waker I am, the तुरीयं.

Continuing,

परमेवाक्षरं प्रतिपद्यते, स यो ह वै तदच्छायंशरीरमलोहितं शुभ्रमक्षरं वेदयतेः यस्तु सोम्य, स सर्वज्ञः सर्वो भवति, तदेष श्लोकः

Now the उपनिषत् wants to give the benefit of gaining this knowledge. ज्ञान फलम् is given. सः यः ह वै वेदयते - suppose a person manages to know the तुरीयं, word तुरीयं we defined in Mandukya उपनिषत्. A particular मन्त्रा I was repeating very often. 7th मन्त्रा, नान्त प्रज्ञं न बहिः प्रज्ञं that is what is mentioned here. Suppose a person knows that अक्षरम् ब्रह्म. What type of अक्षरम्. अच्छायं अशरीरं अलोहितं. अच्छायं means कारण शरीर रहितम्. अशरीरं means सूक्ष्म शरीर रहितम्. अलोहितं means स्थूल शरीर रहितम्. The one who is free from स्थूल सूक्ष्म and कारण शरीर. Care of Tatva Bodha. I don't want to explain what is स्थूल शरीरम् सूक्ष्म शरीरम्. Better you check Tatva Bodha. Literally the word छाया means shadow or shade or darkness. छाया means shadow, or shade or darkness. वृक्ष छाया in the summer we always look for. Really for the students walking after class, real hot and not a single tree around. वृक्ष छाया means shadow or shade. By extension it means darkness. Because when it is shade it is not bright. Therefore darkness. From darkness you extend to अविद्या. From अविद्या you extend to कारण शरीरम्. णंल्लणं? So छाया to तमः to अविद्या to कारण शरीरम्. Thus by extension छाया represents कारण शरीर अविद्या. That is why in sleep also we are in darkness. In छाया only. So even if there is light in the room, as far as you are concerned you are in छाया. छाया doesn't mean tea. This is Sanskrit छाया. Then the next one is अशरीरं. In this context represents सूक्ष्म शरीर रहितम्. And अलोहितं means without red colour. All very difficult to interpret. Sankaracharya and other acharyas have commented. Therefore we are able to get something out of them. लोहितम् means red. अलोहितं means without red. Why suddenly red. So the red word represents स्थूल शरीरम्. It represents स्थूल शरीरम् or physical body because of two reasons. One reason is red लोहितम् has the meaning of the word blood also. And blood is found in which

शरीरम्? स्थूल शरीरम्. So red_less, bloodless means स्थूल शरीर रहितम्; red stands for colour. It symbolises colour; different colours are possible for which शरीरम्? Only स्थूल शरीरम्; no colour for sukshma sariram. So colour is possible only for stoola sariram. That is why in matrimonial also they are, very, very particular colour. Fair and all those things. Therefore अलोहितं means Colorless. Colorless represents स्थूल शरीर रहितम्. At last it refers to तुरीयं which is स्थूल सूक्ष्म कारण शरीरात् व्यतिरिक्तः. अवस्था त्रय साक्षी सत्चितानन्द लक्षण आत्मा. c/o Tatva Bodha. Again and again I remind be in touch with tatva bodha regularly. Then all the उपनिषत् will be relatively simpler. So वेदयते. What is the nature of अक्षरम्. शुभ्रम्. शुभ्रम् means शुद्धं free from all impurities including ignorance. Even ignorance belongs to कारण शरीरम् only. आत्मा is untouched by ignorance. Untouched by पुण्यम् or पापं or मिश्रम्, न पुण्यम् न पापं न सौख्यं न दुःखं. It is beyond all. The one who knows the pure आत्मा. What is the benefit he gets? सः परमेवाक्षरं प्रतिपद्यते. Knower of आत्मा merges into आत्मा. Knower of आत्मा merges into आत्मा. How knower आत्मा does merges into आत्मा. "Merges" really he doesn't merge. He drops the notion that आत्मा is different from Me. That false notion of difference and distance is dropped. Therefore he recognises I am the तुरीयं. And then you have to supply the verb once again यस्तु वेदयते सोम्य. सोम्य after वेदयते is to be added. Whoever gains the knowledge he also gets the benefit सः सर्वज्ञः भवति सर्वो भवति. He becomes omniscient. Again connecting to Mundaka Upanishad. कस्मिन्नु भगवो विज्ञाते सत्त्व विदं विज्ञातं भवति. Knowing which one knows everything. And how do you say the knower of आत्मा knows everything? What is the logic behind it? Because आत्मा alone is appearing in the form of everything with different names and forms. Names and form; veshams are many. They are all

disguises of the आत्मा. So the disguising veshams are many. But behind नाम रूप vesha there is only one substance. Therefore आत्म ज्ञानेन सर्व ज्ञानम् भवति. आत्मनाः एव सर्वत्वात्. आत्मा itself being everything. There is no such thing called अनात्मा. अनात्मा is a name; but there is no thing called अनात्मा. And not only सः सर्वज्ञः भवति. The उपनिषत् makes another big jump. सः सर्वः भवति. All very, very profound statements. So he becomes the knower of everything is the previous statement. Now the उपनिषत् doesn't say knower of everything. The उपनिषत् says he become everything. सर्वः भवति. What do you mean he becomes everything. No question of becoming everything. He understands that everything is nothing but me alone in different names and forms. Just as a dreamer, after waking up understands that I alone was appearing in the dream as the subject object instrument, mountain, rivers. Who becomes all? I alone appear as everything. Similarly ज्ञानी becomes everything means ज्ञानी understands that he is not one of the things. The greatest tragedy is thinking that I am one of the things in the creation. This localisation, individuality alone is the cause of all the problems because I start comparison. And once comparison comes, physically I am not satisfied. That person has better skin better eyes, better ear throat. Better eyebrows. Better hair. Why otherwise you should die. Die to die. Always comparison as a finite individual, I can never be satisfied with myself. Apurnata physically. Apurnata emotionally. So there are so many people to ask how are you? For him for there is nobody. So this is called emotional hunger. So missing, how are you? So thus, at all levels intellectual alone is the biggest limitation. You keep on studying any number of texts; still you cannot complete. Being one of the things is संसार. Being everything is मोक्षा. I am all from Tamil ஆளு, to English ALL. Tamil ஆளு, means இந்த ஆளு. இந்த ஆளு பெருமாள் கிடையாகு. சித்த ஆளு. As long as you are ஆளு, you are miserable. May you claim I am all? अहम् अन्नम्. अहम् अन्नाद; अहम् श्लोका कृत. अहम् eva

idagum सर्वम्. In fact whenever I see, any glory in anyone, I will never be jealous. I will never want to become like that person. The struggle of becoming is called संसार. All the time struggling to become somebody else. That struggle is not there because any glory anywhere is mine. பாட்டும நானே பாவும நானே. I alone am. Any glory is my glory. The Vibhuti yoga which Lord Krishna gave a ज्ञानी also gives as his own glory. Thus सः सर्वो भवति. A very, very profound फलम् of this ज्ञानम्. And तदेषश्लोकाः in support of this statement, the उपनिषत् quotes a Rig वेदा मन्त्राः श्लोकाः means Rig मन्त्राः this belongs to which वेदा? Atarvana वेदा. It is quoting a Rig मन्त्राः and often you will find in all the other वेदाs. Rig मन्त्रा is quoted. Rig मन्त्रा is original and bigger. All other वेदाs heavily borrow from Rig वेदा. And often these other वेदाs quote the Rig मन्त्रा. Even though they quote, often the quotations are not seen in the Rig वेदा. Indicating that many parts of Rig वेदा are gone or lost. So therefore the quotation if you try to trace in the original many of them are not available. They are available only in the form of quotes only.

विज्ञानात्मा सह देवैश्च सर्वैः प्राणा भूतानि संप्रतिष्ठन्ति यत्र.
तदक्षरं वेदयते यस्तु सोम्य, स सर्वज्ञः सवमेवाविवेशेति

So third line tad अक्षरम्, अक्षरम् literally means the imperishable one. क्षरति means नश्यति. And even our alphabets are called अक्षरम् or अक्षर माला. Just an aside note. Because according to शास्त्रा the letters of the alphabets also are imperishable. Even though there is a very big discussion in Brahma Sutra in देवदातिकरणम् whether the अक्षरम् is perishable or imperishable. If they are perishable the name should be क्षरं. But the very word अक्षरम् indicates it is imperishable. Then the question comes how you say it is imperishable. After all when I utter the sound अ there is the sound अ.

It originates when I utter. And it ends when I stop uttering. Therefore the sound has got a beginning and end also. Then how do you say it is अक्षरम्. And for that, the answer of the शास्त्रा is: any form of sound, including the alphabetic letters, being sound is the sound is the attribute of आकाश. आकाशस्य गुणः. Again if you go back to Tatva Bodha, आकाश has got शब्द गुणः. वायु has got शब्द स्पर्श, अग्नि शब्द स्पर्श रूप. Therefore all sounds are already there in the आकाश in the form of ओंकारs in the form of ओंकार all the letters are there. अव्यक्त रूपेण it is there. And what is the example I give? Like the vibgyor, the 7 colours which are there in the white light. And when you use a prism and pass the white light the 7 colours are not produced by the prism. They are only manifested. Similarly according to शास्त्रा, by our effort we don't produce the अक्षरम्. We are only अव्यक्त अक्षरम् becomes व्यक्तं. परा पश्यन्ति मध्यमा वैकारि पर पश्यन्ति etc. they talk. परा means the highest which is the invisible form. Therefore what is the aside note? Alphabets are called अक्षरम् because they are imperishable. ब्रह्मन् is called अक्षरम् because it is imperishable. And therefore here अक्षरम् refers to imperishable ब्रह्मन्. And what is the nature of that ब्रह्मन्. यत्र संप्रतिष्ठन्ति in which ब्रह्मन् the त्रिपुटी is based. The त्रिपुटी borrows the existence. And what are they? त्रिपुटी is described as विज्ञानात्मा. विज्ञानात्मा means चिदाभास रूप जीवा; जीवा the Reflected consciousness. Then प्राणाः, प्राणा here represents, all the instruments, करणम् or organs. And भूतानि represents all the विषयःs or all the objects. So the subject, the instrument the object. विज्ञानात्मा subject, प्राणा instrument, भूतानि the विषय; is the त्रिपुटी. Not only that सर्वैः देवैः, each instrument has got corresponding देवता also. श्रोत्रस्य दिक् देवता त्वचो वायु again c/o Tatva bodha. Along with all the देवताs. So कर्ता, करणम्, विषयः, देवता all of them are व्यावहारिक सत्यम्.

They are lower order of reality resting on अक्षरम् which is of higher order of reality. Like waker is of a higher order and the dreamer is of lower order. Dream is called प्रातिभासिक सत्यम्. It rests on waker which is व्यावहारिक सत्यम्; all these are व्यावहारिकसत्यम् resting in अक्षरम् which is पारमार्तिक सत्यम्. So all उपनिषत् students must be familiar with all these orders. प्रातिभासिकम् dream व्यावहारिकम् this waking पारमार्तिकं is ब्रह्मन्. So yatra means पारमार्तिक अधिष्ठाने संप्रतिष्ठन्ति. तत् अक्षरम् वेदयते. That ब्रह्मन् suppose a person knows as अहम् ब्रह्म अस्मि. I am neither waker nor dreamer, but I am their अधिष्ठानम्; इति वेदयते, यस्तु सोम्य - he is addressing the student make sure he is awake. So सोम्य O dear student are you listening. Hey सोम्य, सः सर्वज्ञः भवति. He becomes omniscient because that is the only thing which is there in the creation. Plurality is a fantasy. There is no plurality at all. So सः सर्वज्ञः and not only that. सर्वम् एव आविवेशः That ज्ञानी enters everything as their very अधिष्ठानम् or support. He enters everything in the creation as their अधिष्ठानम्. As their support. Lending existence to them. And here also enters is within inverted commas. There is no question of slowly travelling and entering. The idea is: previously he used the word I only for the body mind complex. The meaning of the word I was confined to body mind complex. But after ज्ञानम् when ज्ञानी uses the word I, in his understanding he may not tell the worldly people why? They won't understand. But he knows the meaning of the word I goes beyond the body; pervades the entire creation. We had a श्लोका in सदृशं; nice श्लोका. Forget that श्लोका. Both

अज्ञस्य विज्ञस्य च विश्वमस्ति
पूर्वस्य दृश्यम् जगदेव सत्यम् ।
परस्य दृश्याश्रय भूतमेकम्
सत्यम् प्रपूर्णम् प्रविभात्यरूपम् ॥—२० ॥

देहात्म भावे जजडौ समानौ एकस्य देहे हृदिजैत आत्मा
आक्रम्य देहंच जगश्च पूर्णः परस्यमेयं तनुमात्रमात्मा

A very beautiful श्लोका. Just I will tell you the gist. देहात्म भावे जजडौ समानौ; both jnani and अज्ञानी, experientially feels only one body. Experientially ज्ञानी also can feel hunger in how many bodies? Imagine he feels hunger in everybody, continuous eating. Therefore experientially ज्ञानी has also सामान्य अभिमान. This one शरीरम् only. अज्ञानी also has got experientially अभिमान in one शरीरम् only. Even though there is no experiential difference, in understanding there is a difference एकस्य देहे हृदिजैत आत्मा for a अज्ञानी when he uses the word I, it is confined to the body-mind-complex. Whereas for a ज्ञानी, आक्रम्य देहंच जगश्च पूर्णः the I of the ज्ञानी spreads and goes beyond the body and spreads all over the creation परस्यमेयं तनुमात्रमात्मा. Therefore आविवेशः means in understanding the meaning of the word I extends. आविवेशः in understanding the meaning of the word I, extends up to what? Everywhere. सर्वम् आविवेशः इति.

And one more quotation from a Malayalam verse. They always say this श्लोका. One devotee is addressing the Lord. And he says that, O lord, I should never have I thought. I should never have I thought. Because it is अहंकार which restricts. And if at all you give me I-thought, I should have I-thought which pervades the entire creation.

ഞാൻ എന്ന ഭാവം അതു തോന്നാൻ വേണമിഹ; തോന്നുതാകിൽ അകിലം
ഞാൻ എന്ന ഭാവം തോന്നേണമേ, വരതാ നാരായണായ നമ.

Therefore I am everything or nothing. But when I become something then only problem. When I say I am everything I am Ishvara. When I say I am nothing I am ब्रह्मन्. When I say I am something I will become a limited individual. That is संसार. So ananda Chinmaya hare Gopika Ramana: the devotee is addressing the lord. Hey ananda chinmaya; hare gopika ramana. ഞാൻ എന്ന ഭാവം അതു തോണായ്ക വേണമിഹ. I should never have the thought I am. ഞാൻ എന്ന ഭാവം അതു തോണായ്ക വേണമിഹ; it should never rise in mind. തോന്നുതാകിൽ, if at all it is rising in my mind, തോന്നുതാകിൽ അകിലം ഞാൻ. അകിലം ഞാൻ means what? I am everything. തോണേണമേ, വരതാ നാരായണായ നമ: So that is the I of a ज्ञानी. It spreads all over. With this the ऋग् वेदा quotation is also over. The 4th chapter is also over.

We will enter the 5th chapter in the next class.

14. प्रश्न उपनिषत् मन्त्राऽ 5-1 to 5-3 (03-08-2015)(Notes)

In the last class we completed, 4th chapter of प्रश्नोपनिषद्, an important chapter in which आत्म विद्या was presented by the analysis of अवस्था त्रयम्. The उपनिषद् talked about स्वप्नावस्था and सुषुप्ति अवस्था based on the question of the student. And the final question of the student is relevant. And that question I कस्मिन्नु सर्वे संप्रतिष्ठिता भवन्ति. What is that ultimate reality on which the entire creation is based or supported? And the उपनिषद् answered, it is the साक्षि चैतन्यम् the witness consciousness only. In that alone the entire universe, as well as the instruments through which the universe is contacted. विषयं ,कारणम् and even the जीव is based on that तुरीयं. The word जीव referring to the reflected consciousness in the mind. Before the mind arises, I am not even an experiencer, as in सुषुप्ति. The moment the mind arises in जाग्रत् and स्वप्ना, in the mind the चिदाभास is formed which is the experiencer and the mind part becomes the experiencing instrument. Alongwith the sense organs. And the world is the experienced object. Reflected consciousness is experiencer. Mind and sense organs are experiencing instruments. The whole world is the experienced object. All these three, which are in जाग्रत् and स्वप्ना, all these 3 are based on this आत्म alone. From the आत्म they arise. And into the आत्म it resolves. And आत्म itself, is neither the experiencer, nor the experiencing instruments. Nor the experienced object. आत्म is विलक्षणम् त्रिपुटी विलक्षणम्. We got this idea in कैवल्य उपनिषद् also.

त्रिषु धामसु यद्भोग्यं भोक्ता भोगश्च यद्भवेत् ।
तेभ्यो विलक्षणः साक्षी चिन्मात्रोऽहं सदाशिवः ॥ १८ ॥

Very beautiful मन्त्रा for निदिध्यासनं. त्रिषु धामसु भोक्ता भोग्यं भोगं च – experiencer,

instrument, the object all of them come and go. And I am neither of these three. तेभ्यो विलक्षणः साक्षि चिन्मात्रः सदाशिवः and the next श्लोक in Kaivalya is: मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम्. This idea is brought out in this final portion. Therefore 4th chapter, verses 7 to 11 are important मन्त्राः of Prasna Upanishad. There आत्म विद्या is presented. With this we have completed chapter 4. Now we have to enter chapter 5.

Page 59, 5th chapter, मन्त्रा 1.

अथ हैनं शैब्यः सत्यकामः पप्रच्छ-स यो ह वै तद्भगवन् मनुष्येषु प्रायणान्तमोङ्कारमभिध्यायीत, कतम् वाच स तेन लोकं जयतीति. तस्मै स होवाच.

So the 5th chapter, a small chapter consisting of only 7 मन्त्राः, deals with the topic of ओंकार उपासना or ओंकार ध्यानम्. And this ओंकार उपासना, is presented as a means of क्रम मुक्तिः: whereas in the Mandukya उपनिषद् we had ओंकार विचारः or enquiry. And ओंकार विचार was presented in Mandukya as a means of सध्यो मुक्तिः. So ओंकार विचार will lead to liberation here and now and now in this जन्मा itself. Whereas ओंकार उपासना will not give liberation in the current life. But one can go to ब्रह्म लोक and from there one will get ज्ञानम् and मुक्तिः 2 step liberation through ब्रह्म लोक which is called क्रम मुक्ति | ओंकार can be used for सध्यो मुक्तिः: also; क्रम मुक्तिः: also. In Mandukya the topic is ओंकार विचार and सध्यो मुक्तिः, whereas in the प्रश्न, 5th chapter ओंकार उपासनम् and क्रम मुक्तिः is the topic. Here in certain messages, important information are given. First I will present them independently. Thereafter it will be easier to go through मन्त्रा. If you remember Mandukya उपनिषद् by chance, there we divided ओंकार into 4 portions. अकार, + उकार + मकार + silence, the तुरीयं. Here in the 5th chapter we are not

taking the 4th part. We are focussing on the first 3. अकार, उकार and मकार. And in Mandukya उपनिषद् we saw, अकार represents विराट् or वैश्वानरः. So जागरितस्थानो बहिष्प्रज्ञःसप्ताङ्ग एकोनविम्बिस्तमुखः स्थूलभृग्वैश्वानरः प्रथमः पादः is the Mandukya मन्त्रा. So the letter आ of ओंकार represents विराट् or वैश्वानरः. What is the definition of विराट् or वैश्वानरः | विराट् or वैश्वानरः represents consciousness with स्थूल प्रपञ्च the gross universe. Then the letter उ represents हिरण्यगर्भः and what is हिरण्यगर्भः according to Tatva Bodha? According to Tatva Bodha हिरण्यगर्भः is the same consciousness with सूक्ष्म प्रपञ्च the total subtle universe. What is common? Consciousness is common. One is स्थूल प्रपञ्च. Another is सूक्ष्म प्रपञ्च. And the letter म presents अन्तर्यामी or ईश्वरः. I will use the word अन्तर्यामी, which is again consciousness with कारण प्रपञ्चः. So thus aa u ma represent विराट्, हिरण्यगर्भः and अन्तर्यामी or ईश्वरः. Of these 3, two are in the form of karyam, product. One is in the form कारणम्. So if I have a quiz program I will ask, of these 3 which 3? विराट्, हिरण्यगर्भः, अन्तर्यामी 2 or कार्याणि. One is कारणम्. Which two are कार्यम्? विराट् and हिरण्यगर्भः. Both products born later. हिरण्यगर्भः the first born. And from हिरण्यगर्भः, विराट् is born. Because from सूक्ष्म alone स्थूलम् will be born. So sukshma is also born and out of सूक्ष्म स्थूलम् is also born. Therefore विराट् and हिरण्यगर्भः are technically called कार्य ब्रह्मन्. कार्य ब्रह्मन् means both of them are in the form of कार्यम्. And we use the word ब्रह्मन् because everything is ब्रह्मन्. Therefore these 2 were called कार्य ब्रह्मन्. Another Sanskrit word used in प्रश्न is अपरम् ब्रह्मन्. अपरम् ब्रह्मन्. So अपरम् ब्रह्मन् = कार्यम् ब्रह्मन् = विराट् + हिरण्यगर्भः. And this अपरम् ब्रह्मन् is represented by the letters अ and उ. अ is also अपरम् ब्रह्मन्. उ also is अपरम् ब्रह्मन्. Because both are products. Whereas now you can fill up the blank. म is a कारणम् ब्रह्मन्. Because it is consciousness associated with कारण प्रपञ्च. कारण प्रपञ्च is otherwise called माया प्रकृति

etc. and when does कारण प्रपञ्च come into existence? When is कारण प्रपञ्च born? குட்டு வாங்காதேங்கோ. कारण प्रपञ्च otherwise called माया otherwise called प्रकृति is born. It is not a product. And therefore the त्रयम् represented by मकार, is कारणम् ब्रह्म. All these in माण्डूक्य मन्त्रा also प्रथमा पादः द्वितीया पादः etc. If you have time to revise, all these are talked about.

एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्यायेष योनिः सर्वस्य प्रभवाप्ययोहि भूतानाम् मन्त्रा no 6 of Mandukya. It is about कारणम् ब्रह्म अन्तर्यामि consciousness with कारण प्रपञ्च. I am using too many Sanskrit words. I hope you are able to note in the mind. And since अन्तर्यामि is कारणम् ब्रह्म it has got another name परम् ब्रह्म. So मकार represents कारणम् ब्रह्म or परम् ब्रह्म. अकार and उकार represent कार्यम् ब्रह्म or अपरम् ब्रह्म. And that means the entire ओंकारा is able to represent both अपरम् ब्रह्म and परम् ब्रह्म. Because अ उ म belongs to ओंकारा only. Therefore ओंकारा taken as a whole is a symbol for both अपरम् and परम् ब्रह्म. This is message no 1.

We have to go a long way. I am summarizing the 5th chapter. If the synopsis is very clear, we can run through the मन्त्रा relatively easily. Not easily, relatively easily, the second message, since ओंकारा represent अपरम् and परम् ब्रह्म, a seeker can use ओंकारा, for the उपासनम् of either अपरम् ब्रह्म or परम् ब्रह्म. So what is the second message? ओंकारा can be used for meditating upon for the उपासना of both अपरम् or कार्यम् ब्रह्म. As well as परम् or कारणम् ब्रह्म.

And therefore 3 types of meditations are possible. One is called अकार प्रधान उपासना. Second one is called उकार प्रधान उपासना. Third is called मकार प्रधान उपासना. And what

is अकार प्रधान उपासना? When I use ओंकारा for meditating on विराट्, विराट् is represented by letter अकार. Therefore when you do विराट् उपासना it will be called अकार प्रधान ओंकारा उपासना. Because you are using ओंकारा for विराट् उपासना. When you use ओंकारा for हिरण्यगर्भ उपासना, then what is its name? उकार प्रधान ओंकारा उपासना. You use the entire ओंकारा, but your meditation is called हिरण्यगर्भः what is the third one? When you use ओंकारा for अन्तर्यामि or ईश्वर meditation, then it will be called मकार प्रधान ओंकारा उपासना. This is Message no 2.

Then what is the next message? The उपनिषत् wants to find out of the three possible उपासनाs, which one is superior? And why? So if again I have a quiz program I will ask, of these 3 meditations which one is superior and why? Otherwise you take a lucky dip and give the answer. Lucky dip I don't want. I want a thoughtful answer. But you can easily, guess the answer. When you have विराट् उपासना and हिरण्यगर्भ उपासना, You are meditating on अपरम् ब्रह्म, कार्यम् ब्रह्म. Which is नित्यम् or अनित्यं? कार्यम् ब्रह्म is only अनित्यं. विराट् is also अनित्यः हिरण्यगर्भः is also अनित्यः both come during srishti and both of them are resolved in प्रलयं. And therefore when you do विराट् or हिरण्यगर्भ उपासना it is अनित्य देवता उपासना. And for अनित्य विषय उपासना, what will be the फलम्? अनित्यं. You will get the फलम्, but it will be अनित्यं only. So thus अपर ब्रह्म उपासना gives अनित्य फलम् संसार. This is the third message. Then the 4th message you can get, what is that? अन्तर्यामि उपासना, or ईश्वर उपासना, or परम् ब्रह्म उपासना, or कारणम् ब्रह्म उपासना, is superior because, कारणम् is नित्यम्. Just as clay exists, before the origination of the pot clay is. During the existence of the pot clay is. After the resolution of the pot clay is. कार्यं pot is subject to arrival and departure. कारणम् clay is त्रिकाले अपि तिष्ठति. Thus अन्तर्यामि, ईश्वर is eternal. Therefore परम् ब्रह्म उपासना or

कारणम् ब्रह्म उपासना will produce eternal फलम्. So पर ब्रह्म उपासनेन नित्य फलम्. अपर ब्रह्म उपासनेन अनित्य फलम्. Therefore may you all practice पर ब्रह्म उपासना. This is the next message.

Then the next message is पर ब्रह्म उपासना through ओंकारा remember. Throughout this chapter whether विराट्, हिरण्यगर्भ, or अन्तर्यामि the symbol used is ओंकारा. Because the whole chapter is ओंकारा उपासना chapter. And through ओंकारा, पर ब्रह्म उपासना, will give नित्य फलम्. मोक्षः Then the last note is this मोक्षः is not direct मोक्षः because उपासना comes under कर्म.

This is another aside note important note. Meditation comes under a type of कर्म only. Only difference is rituals are physical कर्म. Meditation is mental कर्म. But it is कर्म only. And कर्म फलम् will always be अनित्यं only. Therefore if उपासनम् has to give नित्य फलम्, it is never directly. Then how will it give the फलम्. The उपासक, at the time of death also, will practice, this ईश्वर उपासना, which alone Lord Krishna borrowed in the 8th chapter. Because Gita is said to be सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः Every idea of Bhagavad Gita is extracted from the उपनिषत्s only. Lord Krishna doesn't give anything original. Presentation is Lord Krishna, but content belongs to the वेदा. So this 5th chapter Lord Krishna summarises in the 8th chapter of the Bhagavad Gita. What is the well-known श्लोका.

ओंईत्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।
यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥ ८.१३ ॥

So ओमिति एकाक्षरं ब्रह्म व्याहरन्. So the उपासक would have practiced पर ब्रह्म उपासन. How long? Throughout the life. And it should have become a natural habit. Whatever is natural will come at the time of death. Because habit is formed. And this उपासक, at the time of death will remember ओंकार, and परम् ब्रह्म. Lord Krishna says मां अनुस्मरन्. मां refers to कारणम् ब्रह्म. यः प्रयाति whoever dies he will get क्रम मुक्तिः. And how do you know it is क्रम मुक्ति and not अक्रम मुक्ति or सध्यो मुक्ति. That also Lord Krishna says at the end of the 8th chapter-

शुक्लकृष्णे गति ह्येते जगतं शाश्वते मते ।
एकया यात्यनावृत्तिमन्ययावर्तते पुनः ॥ ८.२६ ॥

Lord Krishna says, उपासक will not get मोक्षा here. After death he will travel through a special road. Express highway. And what is the name of that? You are all supposed to know that. It is called शुक्ल गति. In Prasnopanishad itself first chapter we had that. And travelling through the शुक्ल गति he will go to ब्रह्म लोका and in ब्रह्मलोका he has to know the 4th part of ओंकार. Because until now he knows only अकार, उकार and मकार. In ब्रह्मलोका he will know the अमात्रः चतुर्थः प्रपञ्चोपसमः शान्तः शिवः अद्वैतः So having gained the knowledge the 4th मात्रा of ओंकार where? In ब्रह्मलोका. He will attain liberation. And therefore ओंकार द्वारा पर ब्रह्म उपासनम् क्रम मुक्ति साधनम् is the message of the 5th chapter. ओंकार द्वारा पर ब्रह्म उपासनम् क्रम मुक्ति साधनम् भवति. Can you understand this Sanskrit sentence? ओंकार द्वारा - with the help of ओंकार as a symbol, पर ब्रह्म उपासनम्, the कारण ब्रह्म उपासनम् or ईश्वर उपासनम्, क्रम मुक्ति साधनम् भवति; is a means to attain क्रम मुक्ति, Whereas if you practice विराट् or हिरण्यगर्भ उपासनम् they being अनित्यम् they will give you फलम्. But that फलम् will be perishable. This is going to be the essence of the 5th chapter.

Now let us go to मन्त्रा no1. अथ: atha: means after the completion of the 4th chapter, the student, गार्ह्यः; so गार्ह्य the disciple withdrew.

And now comes the 5th disciple. Sir I have a question. So सः शैभ्य सत्यकामः the name of the 5th student is सत्यकामः Or another name family. Family name is शैभ्यः. So two names but the person is only one. एनं पप्रच्छ? He asked the आचार्य. And who is the आचार्य? पिप्पलादं आचार्यं पप्रच्छ. And what did he ask? स यो ह वै तद् भगवन्. So भगवन् O Lord hey गुरोः? मनुष्येषु suppose among the human beings, because spiritual sadhanas can be done only by human beings. This is one difference between अद्वैतं and some of the द्वैतम् systems. In Purana we hear stories of animals and birds etc. getting मोक्षा. Gajendra मोक्षा etc. and all the द्वैत सम्प्रदायः take that literally and they say that मोक्षा is possible for others also. Whereas advaitin is not willing to take those stories literally. You should not take it literally. Those stories talk about some people who have taken several forms because of some शाप. Gajendra and all became elephant because of some शाप. And because of the death in the hands of भगवन्, they get freedom from that particular शाप or curse; शाप मोक्षा they will get; but not संसार मोक्षा. Therefore we are very particular don't take those stories literally. Human beings can get liberation because knowledge is involved. Knowledge requires evolved intellect. Animals do not have that evolved intellect. Why? Because we don't see them standing queue for admission in various schools. You don't even get application forms even. So difficult. You find human parents standing. But you don't find donkeys and cows standing and taking application. Even though they have some intellect they don't have intellect equivalent to human being. Brahma vidya requires not only human intellect, but even in human

intellect, a superior intellect is required. And without that intellect अहं ब्रह्मास्मि ज्ञानम् is not possible. Without ज्ञानम्, मोक्षा is not possible. Therefore मनुष्येषु. मनुष्येषु means among human beings. ओंकार अभिध्यायीत - suppose a person, meditates on ओंकार, practices ओंकार उपासनम्. Suppose. अभिध्यायीत चेत्- that is the supposition. And how much उपासन he does. That is also very important. An उपासक will get क्रम मुक्ति only if he practices that throughout life and at the time of death also - that is why in the 8th chapter अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम्. The one who remembers me at the time of death. Naturally the question will come how to remember God at the time of death. We all want short cut. Lord Krishna says there is only one method: tasmāt sarveshu kaleshu mam anusmara. Only if you remember God all the time, then you have free time, consciously remember. And at other times keep God in your subconscious mind. Thus God must occupy the subconscious mind all the time and conscious mind whenever possible. That is why I say convert all worry time into ध्यानम् time. We will have lot of time for dhaynam why? We are experts in worrying. Therefore only way is remember God throughout. How long? प्रयाणान्तं .- प्रयाणान्तं means मरणम्. प्रयाणम् means मरणम्. अन्तम् means up to the death. If a person meditates on ओंकार, कथं वाव स तेन लोकं जयती. What type of लोका he will get after death? Because several लोकs are mentioned in the शास्त्रा. Which particular लोका this person जयती. Brings as a result of उपासन. This is the question of शैभ्य सत्यकाम.

And then पिप्पलाद answers. तस्मै सः उवाच. तस्मै सत्यकामाय to that disciple सत्यकाम, सः पिप्पलादः जयती - पिप्पलाद gave the answer. The rest of this chapter is पिप्पलादस्य reply. We will enter into that topic.

एतद्वै सत्यकाम परं चापरं च ब्रह्म यदोङ्कारः ।
तस्माद्विद्वानेतेनैवायतनेनैकतरमन्वेति ॥ २॥

So हे सत्यकाम 'o" student, एतद् वै परम् च अपरं च ब्रह्म, both अपरम् ब्रह्म -अपरम्, ब्रह्म is part 2. विराट् and हिरण्यगर्भ. Then परम् च परम् means अन्तर्यामी. Thus both अपरम् and परम् ब्रह्म are represented by यद् ओङ्कारः. So the first message is ओङ्कारः represents both अपरम् and परम् ब्रह्म. And what are the two other words. कारणम् and कार्यम् ब्रह्म. And therefore तस्मात् विद्वान् - so here the word विद्वान् means ओङ्कारः उपासक; therefore the ओङ्कारः उपासक, विद्वान् एतेनैव आयतनेन - आयतनम् means symbol. Through this ओङ्कारः symbol, एकतरम् anveti will attain either अपरम् ब्रह्म or परम् ब्रह्म. So thus ओङ्कारः उपासक, through the ओङ्कारः symbol can attain, either अपरम् ब्रह्म or परम् ब्रह्म depending on what? The type of उपासनाम् he does. Whether it is अकार प्रधान or उकार प्रधान etc. But ओङ्कारः has got all these norms. You can use any knob you want, एकतरम् means one of the two. One of the two is अपरम् ब्रह्म or परम् ब्रह्म. Anveti means merges into.

Now this is going to be elaborated. Each option. अकार प्रधान, उकार प्रधान each उपासना is mentioned and its benefits also is going to be mentioned.

स यदैकमात्रमभिध्यायीत स तेनैव संवेदितस्तूर्णमेव जगत्यामभिसंपद्यते. तमृचो मनुष्यलोकमुपनयन्ते, स तत्र तपसा ब्रह्मचर्येण श्रद्धया संपन्नो महिमानमनुभवति.

So now the first उपासना is presented. अकार प्रधान ओङ्कारः उपासना which is otherwise विराट् उपासना. So sa: यदि एकमात्रं that means अकार प्रधानम्, ओङ्कारं अभिध्यायीत suppose he meditates, सः तेनैव संवेदितः So he is soaked in that उपासना, or in that देवता. संवेदितः

means totally identified. सन्मयत्वं is called संवेदित्वं. Like in religious function, when they sing the glory of the particular देवता there are some people, they get absorbed in their music and that deity and they get the आवेश of the देवता. Otherwise called possession of the देवता. Previously there was a gap between them. The देवता has taken possession of that person as it were, and this person will get several qualities of the देवता also. And you can find at that time, they don't have self-awareness. And possessed by that देवता, they do many things. And some people even predict the future. Therefore many people visit them. And he will be a male and he will be called amma. Because Amma is supposed to take possession. And whatever they do they themselves do not know afterwards. This possession is called तन्मयत्वं. In any उपासना, the उपासक and उपास्य can become totally one. And that तन्मयत्वं is here called संवेदितः. And here the उपासक gets तन्मयत्वं with which one? विराट् or अपरम् ब्रह्म. He will get तन्मयत्वं. संवेदितः | संवेदितः भवति. And then next sentence एवसः - that विराट् उपासक, after following the उपासना throughout life died. That is to be supplied. After death पूर्ण immediately, that उपासक, is reborn, and as a result of the उपासना he will get मनुष्य जन्म itself. Because the biggest worry is when I am reborn, what will be my शरीरम्. It can be a cockroach in the same house also. So how do I know? Because lot of संचित कर्माः are there. And there a portion of प्रारब्ध is going to fructify. How do I know what it will be? So everybody has got that anxiety those who believe in पुनर् जन्मं they all have anxiety about that. This उपासका need not have anxiety. He will not get any inferior जन्मं. He will be born as a human being. He cannot get क्रम मुक्ति. Why? Because he has done only कार्य ब्रह्म उपासना. But he will get human birth. And that too not human birth ordinary. But a highly cultured and spiritually evolved birth. So that is said जगत्यामम् - जगति means भूलोकः

मनुष्यलोकम् अदितं भध्यते is born. तम् ऋचः मनुष्यलोकमुपनयन्ते. So the special देवता: called ऋग् वेद देवता. The word ऋग् वेद is used because in the ओंकार each letter is associated with a वेद also.

So अकार represents ऋग् वेद. उकार represents यजुः, मकार साम वेद. To indicate that he उपनिषद् says ऋग् वेद देवता तम् उपनयन्ते; they will take him. Because after death, we don't have free will. Even before death itself doubtful only. But we are supposed to have free will while being alive. You know whether you have free will or not when you sit for meditation. You plan so many things. But what happens is something else. So after death the jiva will have to be carried by देवता: only. These देवता: as a result of the उपासना will bring him back to मनुष्य लोक. तम् ऋचः ऋग् देवता: मनुष्यलोक i.e. मनुष्य शरीरम् उपनयन्ते. They will bring. And not only ordinary मनुष्य. But in a cultured family where वेद are there scriptures are there religion is there faith is there. Their parents, their grandparents you look at the house whether it is a secular house or a religious house. Now the value is more and more secular. But tradition means we have पूजा room. We have pictures of ईश्वर etc. So that the children born right from birth they are exposed to such things. That is why in Bhagavad Gita

तत्र तं दुद्धिसंयोगं लभते पौर्वदेहिकम् ।

यतते च तते भुयः संसिद्धौ कुरुनन्दन ॥ ६ - ४३ ॥

And this उपासका what happens to him? संपन्नः he will be rich in spiritual wealth. Whether material wealth is there or not may be may not be. But he will be rich in spiritual wealth like what? तपसा-lot of austerities. Religious practices. Like Ekadasi Upavasa Sivaratri पूजा etc. So that तपस् is there. Then ब्रह्मचर्येण- so even taking food

after getting up in the morning one of the practices in traditional houses is nothing is consumed. Or no food is consumed until the morning bath and पूजा are over. Thereafter alone consumption of anything. But if that Vedic tradition is gone then all such practices will go. Straightaway whatever is available you eat and take bath at 12 pm. Ok. Therefore all these are different culture. And therefore तपस् includes even that discipline of eating only after snanam and पूजा if not पूजा जप or at least शिवमानसपूजा. We have to start this relating to God. Then only relation with the world. Because God relation is primary. World relation is incidental. வரும் போகும். So they all come under what? तपः:: discipline. Then ब्रह्मचर्य and then श्रद्धा. श्रद्धा means faith in the scriptural teaching, whether modern science gives its reasoning or not. I have got faith in the validity of scriptures and scriptures validity is not dependent on science. As if science is superior enough to pass a judgement, on the scriptures. Therefore we don't seek validity from science because scriptures are valid by themselves. Maximum you may use it to understand the scriptures. Not to prove the scriptures. Therefore without seeking any other proof I accept validity of the scriptures and guide my life based on the teaching. And that requires what? श्रद्धा. Scriptures are valid. So श्रद्धया, that way they are holding on to the teaching 5000, 6000 years or more .but still veda teaching remains. Whereas all other teachings you will find they will say something is good for few months. Thereafter the same newspaper will say it is banned. Coconut oil was condemned. Now the coconut oil is glorified to the joy of Keralite. But they have forgotten the use of coconut oil. So therefore science will say this is right and that is wrong. That is will be fluctuating. वेद is सास्वतं that is very important value श्रद्धया संपन्नः endowed with all these inner wealth आध्यात्मिक संपत् महिमानं अनुभवति this उपासका in the next जन्मा enjoys the benefit to the glory of this ज्ञानम्. The glory being peace and joy. The inner wealth will give peace and joy whether the outer wealth is there or not.

On the other hand if the outer wealth is there and the inner wealth is lacking, inside I will be richly miserable. Do you understand? There is lot of wealth. But neither peace nor joy. This inner wealth is real wealth. That is the benefit of अकार प्रधान ओंकार उपासना.but it is अनित्यम्. Then what is उकार प्रधान ओंकार उपासना? That we will see in the next class.

15. Prasna उपनिषत् मन्त्राः 5-3 TO 5-7 10-08-2015

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स यदैकमात्रमभिध्यायीत स तेनैव संवेदितस्तूर्णमेव जगत्यामभिसंपद्यते .तमृचो मनुष्यलोकमुपनयन्ते ,स तत्र तपसा ब्रह्मचर्येण श्रद्धया संपन्नो महिमानमनुभवति.

In this 5th chapter, the student सत्यकाम has asked for ओंकार उपासना? And as we saw in the last class, the three मात्राs of ओंकार represents विराट्, हिरण्यगर्भ and अन्तर्यामी. And of them the first 2 विराट् and हिरण्यगर्भ are कार्य ब्रह्म products. Therefore they are अनित्यम्. Therefore their meditation can give only anitya phala. Whereas when the meditation of कारणम् ब्रह्म which includes the other 2 कार्याणि also, because कारणम् will always include कार्यम्. Why? Because कार्यम् cannot take exist separate from कारणम्. And this कारण ब्रह्म उपासना will lead to क्रम मुक्ति is the message.

But first the limitations of अपर ब्रह्म उपासना is being pointed out. In the third मन्त्रा अकार प्रधान ओंकार उपासना, otherwise called विराट् उपासना, was talked about. In the 4th मन्त्रा उकार प्रधान ओंकार उपासना otherwise called हिरण्यगर्भ उपासना will be pointed out. Of them we completed the third मन्त्रा in the last class, where विराट् उपासना was mentioned. And certainly the उपासना will give a benefit. But it is only finite. And what is that finite benefit. That was said in the third मन्त्रा. तं ऋचः मनुष्यलोकं उपनयन्ते. He will be again born as a human being. And not an ordinary human being. Endowed with spiritual wealth like तपः ब्रह्मचर्यं श्रद्धा etc. With all those inner wealth he will enjoy the glory of a human being. This is the फलम् of the first one. Now we have to enter the next उपासना, namely उकार प्रधान उपासना.

मन्त्रा 4.

अथ यदि द्विमात्रेण मनसि संपद्यते सोन्तऽरिक्षं यजुर्भिरुन्नीयते सोमलोकम् .स सोमलोके विभृतिमनुभूय पुनरावर्तते

अथ यदि द्विमात्रेण so द्विमात्रेण means द्विमात्रं ओंकारं द्वितीयार्थे. Here द्विमात्र indicates द्वितीय मात्रा and द्वितीय मात्रा is उकार प्रधान उपासना. Of course we should note that he will not chant only one मात्रा. The chanting will be of the entire ओंकार. But the emphasis is on उकार because, the object of उपासना is हिरण्यगर्भ. So when ओंकार is used for हिरण्यगर्भ उपासना we are naming it उकार प्रधान. Because हिरण्यगर्भ is represented by the letter उ. Therefore द्वितीय मात्रां, द्वितीय मात्रा प्रधानम् ओंकारं हिरण्यगर्भे विषयं ओंकारं, उपासीत, the verb we have to supply. Suppose a person meditates. And मनसि संपद्यते by constant meditation, he feels the ऐक्यं with हिरण्यगर्भ. Even before dying, he gets the ऐक्यं at the mental level. So मनसि संपद्यते. Here manas represents समष्टि mana: हिरण्यगर्भः संपद्यते means एकी भवति, becomes one. Here becoming one is तन्मयात्वं total identification. Even while a person is alive. Because the mind is saturated with हिरण्यगर्भ thought, he becomes like हिरण्यगर्भ. As a person thinks so a person becomes. That is why they say, in the olden days, they used to have drama. And in the dram only male members were acting. Females were not coming. Therefore the male roles are also played by males. Female's roles also played by male only. And there are certain people perhaps because of their look we don't know they regularly play female roles. Stree part. They will regularly play the female part. Even though they do play only during the drama, playing the roles regularly thereafter in their day to day behaviour walking styles and all they will become; it is called तन्मयात्वं. Not in the next janma after death. In this janma itself because the mind identifying with female he becomes. It is called तन्मयात्वं otherwise called साक्षात्कारः

So that तन्मयात्वं or साक्षात्कार is here referred to by the word मनस्वि संपद्यते. हिरण्यगर्भ संपत्ति प्राप्नोति. And having followed that, that is in his sukshma sarira mind also, हिरण्यगर्भ देवता is always there. And during मरणम् also he would have practiced. Then what happens to him? He will go to स्वर्ग लोक and return. That is said here. सः so कार्य ब्रह्म उपासकः अन्तरिक्षं सोम लोकं उन्नीयते. अन्तरिक्षं सोमलोकं refers to the स्वर्ग लोक or heavenly world. And he is taken to the heavenly world by the special देवता called यजुर् देवता. For the previous one we saw ऋग् वेद देवता taking him. Here it is यजुर्वेद देवता, because उकार represents यजुर् वेदा. So यजुर्भिः देवताभिः अन्तरिक्षं सोमलोकं – सोमलोकं means स्वर्ग लोकं उन्नीयते. And सः सोमलोके विभूतिं अनुभूय. विभूति means what? The glories and all the other facilities or benefits of heavenly world. अनुभूय – he will enjoy thoroughly. But what is the problem? तेषां भुक्त्वा स्वर्ग लोकं विशालं क्षीणे पुण्ये मर्त्यं लोकं. Therefore पुनरावर्तते. But since हिरण्यगर्भ is also अनित्यं, विराट् is also अनित्यं. Even though both of them are अनित्यं being products between these 2 अनित्यं's हिरण्यगर्भ is one notch superior. And why is हिरण्यगर्भ superior to विराट्? You would know the answer. Because हिरण्यगर्भ represents समष्टि सूक्ष्म, विराट् represents समष्टि स्थूल. सूक्ष्म is superior to and सूक्ष्म is the cause of the स्थूल प्रपञ्च. From the सूक्ष्म प्रपञ्च alone स्थूल प्रपञ्च comes. From the सूक्ष्म भूतानि alone स्थूल भूता comes. Therefore between these two, हिरण्यगर्भ is superior. Therefore the उपासक gets स्वर्ग लोक. For the previous one मनुष्य लोक only. But this person gets स्वर्ग लोक and return. So up to this is talking about the limitations.

Now hereafter alone the main उपासना, the उपनिषत् wants to introduce पर ब्रह्म उपासना, which includes the other two also.

We will read मन्त्रा 5.

यः पुनरेतं त्रिमात्रेण ओमित्येतेनैवाक्षरेण परम् पुरुषमभिध्यातीत स तेजसि सूर्यं संपन्नः यथा पादोदरस्त्वचा विनिर्मुच्यत एवं ह वै स पाप्मना विनिर्मुक्तः स सामभिरुन्नेयते ब्रह्मलोकं स एतस्माज्जीवघनात्परात्परं पुरिशयं पुरुषमीक्षते, तदेतौ श्लोकौ भवतः

So this मन्त्रा alone is the main मन्त्रा of the 5th chapter. In fact the 5th chapter is meant for this मन्त्रा alone. The previous मन्त्राs are talked for avoiding the other उपासना. This मन्त्रा alone is instructing one to do the समष्टि उपासना. Therefore यः पुनः on the other hand that उपासक, परम् पुरुषम् अभिध्यातीत - here परम् पुरुषः means परम् ब्रह्म, कारणम् ब्रह्म, अन्तर्यामी or ईश्वरः and this ईश्वरः always include the other two also हिरण्यगर्भ and विराट्. Therefore suppose a person meditates upon, परम् ब्रह्म who includes अपरम् ब्रह्म, in short परम् ब्रह्म suppose he meditates. And he is not focusing on only one मात्रा now, because the other two are also included. Therefore he is using the entire ओंकार as a whole. It is not that he is focusing on म only. म includes the other two because, कारणम् ब्रह्म includes the other two. Therefore the उपनिषत् says ओमित्येतेनैव अक्षरेण with the help of the whole ओंकार, not अकार प्रधान or उकार प्रधान. But through the whole ओंकार. That is why ॐ इतिइति एतेन एव अक्षरेण indicates, all the letters are equally important. Therefore the meditator one also is ईश्वरः And not only ईश्वरः but ईश्वरः encompassing the other two. हिरण्यगर्भ and विराट्. Such an ईश्वरः अभिध्यातीत suppose he meditates. सः तेजसि सूर्यं संपन्नः here सूर्य तेजस् represents पूर्ण ईश्वरः सूर्य तेजस् represents पूर्ण ईश्वरः because, in Vedic tradition ईश्वरः is invoked in सूर्य मण्डलम्. Especially in daily Sandhya vandhanam, धेय सता सावितृ मण्डल मध्यवर्ती नारायण सरजिसासन संनिविष्टः Thus in सूर्य मण्डलम् the total ईश्वरः including हिरण्यगर्भ, विराट् is invoked. Therefore here the word सूर्य तेजसि means in

the total ईश्वरः संपन्नः means he becomes mentally one. So even while he is alive we are not talking about oneness after death. But we are talking about the oneness experienced in the mind because he has to regularly invoke that ईश्वरः Whatever though repeatedly goes in mind the mind get saturated with that. Therefore सूर्य संपन्नः means ईश्वरेण एकी भूतः भवति, which is called ईश्वरः साक्षात्कार in उपासना language. And this person is ready for क्रम मुक्तिः But he will not get मुक्ति here and now because he doesn't have निर्गुण ब्रह्म ज्ञानम्. He has got only the first 3 मात्राs. All the three represents सगुण ईश्वरः निर्गुणं ब्रह्म is represented by a ३ or मा. Are you awake? Not by any one of these three. So this उपासका has not come to the 4th मात्रा निर्गुणं ब्रह्म. Therefore he is उपासका. He doesn't come under ज्ञानी category. Therefore he is ready for क्रम मुक्ति. But he will not get मुक्ति here, and for attaining क्रम मुक्ति itself one requires lot of पुण्यं and he has to get rid of lot of पापानि. Otherwise all the पापानि will be obstacles. Ad here the उपनिषत् says, by the strength of the उपासना, the उपासक gets out of all the obstacles in the form of पापम्. And for that an example is given. Just as a snake drops its skin, when the next layer of skin is ready, the top skin gets loosened and the snake knows that. It will fix that outer skin somewhere and nicely slide out. Just as the snake smoothly comes out of the outer skin, similarly the उपासक gets out of the outer skin which is in the form of different types of प्रतिबन्ध or पापानि or obstacles. Therefore यथा पादोदरः पादोदरः means snake. Why snake is पादोदर? Snake doesn't have legs for moving. And therefore what are its legs. It uses the उदरः The belly itself for its motion. Therefore the उदरः itself is पाद. For which reptile is called पादोदरः So उदरः एव पादौ यस्य सः belly footed. OK. My English. Don't look into dictionary. Therefore पादोदरः; finally means snake त्वक् विनिर्मुच्यते gets freed from the outer skin effortlessly. .smoothly

it moves onwards. Similarly this उपासक also, drops with this body itself. This body represents all the पापानि which have been accompanying. That he drops here. And along with the body all the papa प्रतिबन्ध. So एवम् ह वै सः means उपासकः पाप्मना विनिर्मुक्तः भवति. He will be free from all the पापानि which obstruct क्रम मुक्ति. Not that he becomes completely free. Complete freedom from all कर्म is possible only through ज्ञानम्. Here also absolute freedom is not yet come. Most of the पापम् he has eliminated. Then what will happen to him. He will go to ब्रह्म लोक, guided by another देवता called साम देवता. So the previous one we saw ऋग् and यजुः Now साम देवता. It is said. सः सामभिः साम वेदा देवताभिः ब्रह्म लोकं उन्नीयते. He goes to the highest heaven the 7th heaven, which is called ब्रह्म लोक or सत्य लोक. उन्नीयते - he is lifted. He is taken to. And there what he has to do? Again attend वेदान्ता class. Remember he can never get out of श्रवण, मनन, निदिध्यासनं; better you attend here. Otherwise you have to go to heaven. That teacher is supposed to be better because ब्रह्म himself is the original one. And he has got so many mukhas. Therefore he can continuously teach changing the head. So இந்த முகத்தில் இருமல் வந்தா அடுத்த முகத்துக்கு மாத்திக்குவார். Then, he can adjust the throat. Thus he can go on talking. You also, will not get tired, ब्रह्म लोक everything is wonderful. Therefore taught by ब्रह्म himself सः परापरं पुरिशयं पुरुषम् ईक्षते - पुरुषम् means निर्गुणं ब्रह्म. Here the word पुरुष; refers to निर्गुणं ब्रह्म. And where is that Nirguna ब्रह्म residing पुरिचयं is available here. That निर्गुणं ब्रह्म is available in our own heart. यो वेद निहितं गुहायां as a साक्षी चैतन्यं पुरिशयं पुरुषं ईक्षते which is जीवघणात् परात्परं, which is superior to even हिरण्यगर्भ. Because हिरण्यगर्भ is कार्य ब्रह्म अनित्यं ब्रह्म whereas this one is nityam ब्रह्म. Therefore जिवघण refers to हिरण्यगर्भ - पर; means superior. So this उपासक realises the निर्गुण ब्रह्म

which is superior to हिरण्यगर्भ कार्य ब्रह्म. So परात्परं and second परा two परा: are there so निर्गुण ब्रह्म is superior to हिरण्यगर्भ. हिरण्यगर्भ himself, s superior to विराट् . Therefore 2 superiors. निर्गुण ब्रह्म which is superior to हिरण्यगर्भ which is superior to विराट्, such a निर्गुण ब्रह्म he realises as अहं ब्रह्म अस्मि. Through श्रवण, मनन, निदिध्यासनं. The only advantage in brahma loka is, here the process of श्रवण, मनन, निदिध्यासनं is very, very long. Each student attending so many years of classes. Long time. And thereafter also some are not that confident. Are you free if ask I don't want to answer that question they say. So that conviction doesn't seem to come at all. But in brahma loka the whole process is in a jiffy. All over very fast. But for that you have to go to brahma loka. Therefore पुरिशयं पुरुषम् ईक्षते he gains the निर्गुण ब्रह्म-अभेद ज्ञानं which is otherwise called क्रम मुक्तिः. Once he gains ज्ञानम् he enjoys liberation in brahma loka itself. And afterwards at the time of प्रलयं his जीवन् मुक्ति is for a very, very, very long time. Because in brahma loka the duration is very, long. Because in brahma loka, he enjoys a very long जीवन मुक्ति and at the time of प्रलयं along with ब्रह्म he attains विदेह मुक्ति. This is the क्रममुक्ति फलम् for ओंकार उपासना.

Now उपनिषत् quotes two supportive मन्त्राः from ऋग् वेद. Because this is अतर्वर्ण वेद उपनिषत् it is quoting two ऋग् वेद मन्त्राःs. So एतौ श्लोकौ - श्लोका means ऋग् वेद मन्त्रा भवतः: what are they? We will read मन्त्राः 6.

तिस्रो मात्रा मृत्युमृत्युः प्रयुक्ता अन्योन्यसक्ता अनविप्रयुक्ताः
क्रियासु बाह्याप्यन्तरमध्यमासु संयक्प्रयुक्तासु न कम्पते जः.

So ऋग् मन्त्रा quotation one. So तिस्रा मात्रा, the three मात्राः of ओंकार should be always used jointly. So never separate them and don't separate the three देवताs also. विराट्, हिरण्यगर्भ and ईश्वर. Separating them will be limiting them. And therefore if उपासना

should be of the whole the three मात्राः must also be joined together विराट् हिरण्यगर्भ अन्तर्यामी also must be joined together. Without combining each one will become finite in nature. Therefore त्रिंशः मात्राः the three मात्राः of ओंकार, मृत्युमत्यः they are finite in themselves. The मात्राः themselves are finite in themselves and if they represent only any one of these three, then also the देवता also will be finite. And therefore what should you do? You take ओंकार as a whole and meditate on all these three put together. So मृत्युमत्यः त्रिंशः मात्राः -अन्योन्यसक्ताः प्रयुक्ताः when they are employed by joining them mutually. अन्योन्यसक्ताः means they are linked together. That is why we don't say आउम. how do you pronounce अ and उ are joined together and when अ and उ are joined you get a combined letter and that combined letter is not आउ. Some people say आउम्

It is not आउम्. अ+उ according to Sanskrit grammar is ओ only. You cannot pronounce it आउम्, you have to pronounce it as ॐ only. Thus linked properly together. And अनविप्रयुक्ताः अनविप्रयुक्ताः means properly used to represent विराट्, हिरण्यगर्भ and अन्तर्यामी. So विप्रयुक्ताः means properly used. Jointly used - अन्योन्यसक्ताः अनविप्रयुक्ताः properly used. What is proper usage? They should represent विराट्, हिरण्यगर्भ and अन्तर्यामी. And here the Sanskrit usage is peculiar. The word is विप्रयुक्ताः properly used. But the उपनिषत् wants to emphasise that. For emphasis it is using 2 negatives. So अ न विप्रयुक्ताः is one negative. न is another negative. When two negatives are used it is meant for reinforcement. So the final word is विप्रयुक्ताः only. So emphasised विप्रयुक्ताः विप्रयुक्ताः means properly employed. And where do you employ? For cleaning the house or what? Employ means क्रियासु क्रियासु means ध्यान क्रियासु. You employ ओंकार in the field of meditation. So क्रिया here means ध्यान क्रिया.

योग क्रिया or उपासना क्रिया. So use ओंकार for उपासना properly invoking विराट्, हिरण्यगर्भ and अन्तर्यामी. And the meditation is used in plural number. क्रियासु indicating what? Not one time meditation. You won't get any benefit. उपासना always requires repetition. Whether you want to get the जप फलं or ध्यान फलं or any फलं even exercise फलं, how many days I did exercise? Therefore if you want to get the benefit of walking you have to walk, and walk and walk. It has to be in fact life-long. Therefore any अभ्यास involves repetition. उपासना is also an अभ्यास. It has to be repeated. Therefore plural no. And with reference to what? बाह्य अभ्यन्तर मध्यमासु these three words represent विराट्, हिरण्यगर्भ and अन्तर्यामी. विराट् is the outer one. Because it is the final product. हिरण्यगर्भ is the middle one मध्यम; is हिरण्यगर्भ. And अन्तर; is अन्तर्यामी. Is अन्तर; हिरण्यगर्भ is मध्यम; and विराट् is बाह्यः स्थूल is outer. सूक्ष्म is middle. कारण is the innermost. When we go to sleep also, our withdrawal is gradual. First the outer one you withdraw. Then comes to the middle one that is सूक्ष्म, then you go to कारण. Therefore it is a gradual withdrawal. Therefore they are called बाह्य अभ्यन्तर मध्यमासु; a mysterious expression. Without Sankaracharya's interpretation we won't know. Because simple translation is outer middle and inner. So we may think it is coat, shirt and T shirt. So only because of Sankaracharya we know outer is विराट् and not coat. Middle is not the shirt, हिरण्यगर्भ. How do you know? Therefore all these उपनिषत्s are mystic उपनिषत्s. We cannot understand without traditional commentary. And संयम्प्रयुक्तासु when a person employs, properly the ओंकार, then what happens. You have to supply. He will go to brahma after death. And he will become a ज्ञानी there. And a ज्ञानी referee to here as ज्ञ; ज्ञः means ज्ञानी भवति. सः उपासक; ज्ञः भवति. ज्ञानी भवति. ज्ञानी of what? The 4th मात्रा?. The तुरीयं the silence.

OK so what? So ultimately we can ask so what? He becomes ज्ञानी, so what? न कम्पते - he is not shaken by anything that कर्मा brings. कर्मा in life, brings all types of experiences. And unpredictable experiences. And some of them are mild disturbances. Some of them are serious disturbances. Some of them are shocking disturbances.. प्रारब्ध brings all kinds of things. गुरुणा अपि दुःखेन न विचाल्यते. The advantage of ज्ञानम् is it is the greatest shock absorber ever invented. In the local shock, you can get shock absorber for your car and other things. For the mind what is the shock absorber? Our own family members regularly will gives shock. In fact getting married itself is for exhausting प्रारब्ध only. I don't want to use shock. Exhausting प्रारब्ध only. What is the shock absorber you can purchase? The greatest shock absorber is ज्ञानम्. ज्ञानी is surprised by different behaviors of the different people. अवना? अப்படியா? சொன்னானா? so நான் என்ன பண்ணுது?. TF you get from most unexpected quarters the most unexpected reply. If you have to quietly reveal the reply, and move on, you require ज्ञानम् shock absorber. Who says? उपनिषत् says. नकम्पते. And when the mins-कम्पं-means shaking. When the mind shales too much even the body is shaken. Physically also we experience those situations. TF from this alone LK has borrowed गुरुणा अपि दुःखेन न विचाल्यते. So this is ऋग् मन्त्रा quotation one.

Now no 2.मन्त्रा no 7. Last मन्त्रा.

ऋग्भिरेतं यजुर्भिरन्तरिक्षं सामभिर्यत्तत्कवयो वेदयन्ते .तमोङ्कारेणैवायतनेनान्वेति विद्वान् यतच्छान्तमजरममृतमभयं परम् चेति .

So in this concluding मन्त्रा, the ऋग् वेदा, ऋग् मन्त्रा quotation consolidates all the 4 results, possible through ओंकार. How ओंकार is a versatile मन्त्रा which can 4 results.

First result is मनुष्यलोक प्राप्ति; second result is स्वर्गलोक प्राप्ति: Third result is ब्रह्मलोक प्राप्ति:. 4th result is मोक्ष प्राप्ति: 4th one is मोक्ष प्राप्ति; all the 4 are possible through ओंकार उपासना.

Now look at this. ऋग्भिः एतं प्राप्नोति. So by ओंकार उपासना, अकार प्रधान ओंकार उपासना, एतं लोकं प्राप्नोति. One attains मनुष्यलोकं. एतं लोकं means this world. This world means what? Human world. Therefore एतं लोकं means मनुष्यलोकं. So ऋग्भिः उपासकः एतं मनुष्यलोकं प्राप्नोति. We have to supply the verb and put full stop. Then what is the second फलं. उपासकः; यजुर्भिः अन्तरिक्षं लोकं प्राप्नोति. Through यजुर्वेद देवता: this उपासकः goes to अन्तरिक्ष लोकः अन्तरिक्ष लोक is another word of स्वर्ग लोक - he goes. The उपनिषत् doesn't say उकार प्रधान ओंकार उपासना and all. We have to supply all of the - यजुर्वेदा will take the उकार प्रधान ओंकार उपासकः to स्वर्ग लोक. Then when a person does पूर्ण ओंकार उपासना instead of मकार ओंकार we have to say पूर्ण ओंकार उपासना सामभिः यत् तत् प्राप्नोति. So guided by साम वेद देवता, he goes to that लोक. That again referring to ब्रह्म लोक. So एतं is मनुष्यलोक. अन्तरिक्षं means स्वर्गलोक. तत् means ब्रह्मलोक. Only uses the pronoun. We have to understand that pronoun refers to otherwise तत् and if I show, my finger T. Nagar or Anna Nagar you should not ask. So pronoun in this context refers to Brahma loka. And what is that Brahma loka? यत् कवयः वेदयन्ते. which ब्रह्मलोक the vedic sages talk about. Vedic sages' पूर्ण ओंकार उपासकः कवयः here means vedic sages. वेदयन्ते - they know and they talk about. And why do give emphasis to BL. Because that is going to be the place for क्रम मुक्ति प्राप्ति. Therefore ब्रह्मलोक is spoken. Because in ब्रह्म लोक ज्ञानम् is possible. And not in स्वर्ग लोक. Therefore कवयः वेदयन्ते. तत् ब्रह्म भुवनम्. तत् is NL we don't ब्रह्म लोक. We say ब्रह्म भुवनम्

प्राप्नोति. Not only that. This is the three फलं. But by merely going to brahma loka क्रम मुक्ति is not possible. In brahma loka, what should you do? Very important. You should not party there.

There also parties are there. Drinks are there. Not local; but अमृतं. Therefore ब्रह्मलोक also can give क्रम मुक्ति only in ज्ञानम् is attained. If a person doesn't become a ज्ञानि from Brahma loka also, returns. That is what Lord Krishna said in the Bhagavad Gita, आ ब्रह्म भुवनात् लोकः पुनरावर्तिनः; going to Brahma Loka doesn't guarantee क्रम मुक्ति. There attaining ज्ञानम्. Therefore it is said here तं ओम्कारेणैव आयतनेन with the help of the ओम्कार itself, the same ओम्कार itself. विद्वान् अन्वेति. First we have to say a person becomes a ज्ञानि. And to become a ज्ञानि, ओम्कार must be used for enquiry. In the introduction I had talked about; I don't know whether you remember. ओम्कार उपासना is different, ओम्कार विचारा is different., ओम्कार उपासना will take to different लोकs. But having gone to Brahma loka, he has to do विचारा. Through विचारा, विचारा means what? Enquiry. विद्वान् भवति. He becomes a ज्ञानि. And having become a ज्ञानि in brahma loka taught by ब्रह्माजी, सः अन्वेति - he attains परम् ब्रह्म. Attains within inverted comas. He discovers: I am परम् ब्रह्म. And what type of ब्रह्मन्. Description of ब्रह्मन्. यत् शान्तं which is absolutely शान्तं tranquil. Undisturbed by any event that happens anywhere. Remember the 4th capsule of वेदान्ता. I am never affected by any events that happens in the material world body or mind. So शान्तं, then अजरम् very important अजरम् means not subject to old age. जरा which is the most frightening thing. Between जरा and मरणम्, मरणम् we don't mind. Because it is over. Therefore it is over in one second. जरा alone is lingering death because I don't want to

describe. Ok. Therefore जरा is very big problem of अनात्मा. This ज्ञानि identifies with ब्रह्मन् which is अजरम्. Then अमृतं. You can understand. अमृतं means free from death also. The immortal one. And which is परम्. परम् means absolute reality. परम् ब्रह्म. That he attains. This is the 4th result. 3 लोकाः+ मोक्ष. These are the 4 results possible. Therefore may you practice ओंकार उपासना. Of course ओंकार विचारा is better. If you are not able to do ओंकार विचारा, at least may you practice ओंकार उपासना. And ओंकार विचारा is not done in Prasnopanishad. That we get in another उपनिषत् belonging to अथर्वण वेदा. Remember मुण्डक also belongs to अथर्वण वेदा. प्रश्न also belongs to अथर्वण वेदा. माण्डूक्य also belongs to अथर्वण वेदा. That 3 उपनिषत्s are ब्रह्म विचारः Therefore in माण्डूक्य we get ओंकार विचारा. So with this the 5th chapter of प्रश्न is over.

Now we have one more chapter left out which we will see in the following class.

14. Prasna Upanishad मन्त्रां 6-1 to 6-4 (Notes) (17-08-2015)

In the last class we completed the 5th chapter of प्रश्न उपनिषत् in which chapter ओंकार उपासना was highlighted as a means of attaining क्रम मुक्ति for a person who is not able to attain knowledge, in the current जन्मा.

If one can get अद्वैत ज्ञानम् here itself that is the best method of getting liberation because it comes here and now; instantaneous; like fast food restaurant. We will get here and now. But if due to one reason or the other a person is not able to get अद्वैत ज्ञानम् here. Then and then alone we prescribe क्रम मुक्ति. The obstacles may be a person doesn't get a guru for अद्वैत ज्ञानम् or guru is available the body is not cooperative or making श्रवण मनन, निदिध्यासनं or family situations are such that one cannot. Thus प्रारब्ध can give varieties of obstacles. In the case of such people ओंकार is available for सगुण ईश्वर उपासनम्. He doesn't know निर्गुणम् ब्रह्म. ईश्वर as the समष्टि the जगत कारणम्. One can invoke either in इष्ट देवता. Generally in the वेदा, ओंकार is given. But it can be any other symbol. The condition is the mediated देवता should not be one of the finite देवता: like वरुणा, इन्द्रा etc. it should represent the totality. That is the first condition and the second condition is that one must be desirous of मोक्षा. That means SCS is required for क्रम मुक्ति also. Thus when there is burning desire one can practice this ओंकार उपासना. But there are lot of conditions. Not only he should practice the उपासना, the उपासना must be continued until death. And after death alone ब्रह्म लोक द्वारा क्रम मुक्ति. So that was prescribed in the 5th chapter .and the same idea alone is repeated in BG in a particular chapter, 8th chapter is क्रम मुक्ति chapter. And now we have to enter the 6th and final chapter of Prasnopanishad. This is the

most important chapter because here alone the entire vedantic teaching is given in a nutshell. Only 8 मन्त्राः are there. But within that the उपनिषत् gives the entire teaching ब्रह्म सत्यं जगन् मिथ्या जीवो ब्रह्मैव ना पर is fully presented. Therefore important chapter of प्रश्न. With this background we will enter the chapter.

Page 67, chapter 6 मन्त्रा 1.

अथ हैनं सुकेशा भारद्वाजः पप्रच्छ. भगवन् हिरण्यनाभः कौसल्यो राजपुत्रो मामुपेत्यैतं प्रश्नमपृच्छत्.-षोडशकलं भारद्वाज पुरुषं वेत्थ? तमहं कुमारमब्रुवं नाहमिमं वेद यद्यहमिममवेदिषं कथं ते नावक्ष्यमिति .समूलो वा एष परिशुष्यति योऽनतमभिवदति. तस्मान्नाहार्हाम्यनृतं वक्तुं. स तूष्णीं रथमारुह्य प्रवव्राज. तं त्वा पृच्छामि क्वासो पुरुष इति.

अथ: so after the 5th student सत्यकामः withdrew, comes the 6th and final student because the group has only 6 students. His name सुकेशा भारद्वाज. The name is भारद्वाजः भरद्वाज गोत्रोत्पन्नः he is. And he has another name also, सुकेशा; सुकेशा: means person having beautiful hair. May be going to beauty parlour we do not know. सुकेशा: beautiful haired, भारद्वाज ऋषि एनम् पप्रच्छ. Asked पिप्पलादः and before asking the question he is giving a anecdote or an experience, he had before in the form of a story. He says, भगवन्, O Lord, Bharadvaaja is addressing पिप्पलाद O Lord, हिरण्यनाभः कौसल्य राजपुत्रः So there was a prince by name हिरण्यनाभः or कौसल्यः both are one and the same person only known as हिरण्यनाभ otherwise known as कौसल्य. Not कौसल्या of Ramayanam. That is female. कौसल्यः is the name of the prince. राजपुत्रः मम उपेत्य. मम he is referring to भारद्वाज referring to himself. Because भारद्वाज has sufficiently learnt the शास्त्रम् from the गुरुकुल वास. And he was popular. So when the prince wanted to know something prince approached भारद्वाज मम उपेत्य एतं प्रश्नं अपृच्छत् asked me the following the question. षोडशकलं भारद्वाज पुरुषं वेत्थ?

I would like to know about षोडशकलः पुरुषः this is the subject. षोडशकलः पुरुषः I would like to know. Therefore hey Bharadvaja do you know about षोडशकल पुरुष. And unfortunately भारद्वाज did not know the answer. And it is very, very difficult to say I don't know after becoming popular. It is very difficult to say I don't know. Therefore, what we will generally do? We will give some kind of an answer. भारद्वाज did not do that. And through that he is revealing the importance of a value also for a spiritual seeker. That also he tells here. So पुरुषं वेत्थ. This was the question to भारद्वाज. तं अहं कुमारं अब्रुवं. To that prince I gave this following reply. “नाहमिमं वेद. Very simple. I don't know what is the blessed षोडशकल पुरुष is. And then naturally the prince would have been surprised. You have been in the gurukulam for so long and how can you say you don't know. Perhaps you know and you don't want to tell me because I am not a Brahmin. That is another problem because prince is not Brahmin but he is a Kshatriya only. Therefore you might know and you are not telling me perhaps. Thus the prince expressed some surprise. It is not said in the मन्त्रा. We have to supply. And then for that भारद्वाज says really, honestly I am meaning. It is not that I am hiding my knowledge. It is not that I have any reservations in imparting this knowledge. But the truth is I do not know. If I know I would have certainly taught you यदि अहं इमं अवेदिषं – if only I had known षोडशकल पुरुषः कथं ते न अवक्ष्यं- how can I not tell you? And I don't want to tell untruth because according to scriptures untruth will destroy a person along with family. Untruth will destroy a person not by himself, alongwith the family it will destroy. Therefore for every human being and especially for a spiritual seeker truth is very, very important. Without truth he will destroy himself spiritually. That is said here. समूलः वा. मूलं means what: along with the family. The source. So along with the roots एष परिशुष्यति a person's family will dry up. Dry up means it will digest as a

tree without water will dry and die. Similarly without truth a human being with family will dry and die. That is what is the idea. एष परिशुष्यति. यः अनृतं अभिवदति. Who tells untruth. And here some printing corrections are there. In the third line last portion, यद्यहमिममवेदिषं there must be a dot above the letter ष. There is a dot below. It should go up. So ष.dot from down it should go up. And then in the 4th line last word यः अनृतं that नृ also is not clear. It looks like a dot. It should be नृ a hook down. So यः अनृतं अभिवदति. यः असत्यं वदति. He will destroy his family and Bharadvaja says that I know this very much. Therefore I don't want to tell a lie. I don't know. Therefore I will say I don't know. So तस्मात् न अर्हामि अनृतं वक्तुं. Therefore I should not be telling a lie and I am not telling a lie. And when we read the value of सत्यम्, we should remember the corresponding parallel उपनिषत्. I have said 2 उपनिषत्s are complimentary. Alongwith प्रश्न what is the other one? मुण्डकः. So, so many parallels are there. The word अक्षरं comes. पर अपरा all of them and in मुण्डक, in the last chapter the value of सत्यम् is highlighted. And in one of the मन्त्राः the most famous line comes. Which has been adopted by our government also. What is that famous line? सत्यम् एव जयते. न अनृतं. That word अनृतं he uses. Thus from Mundaka Upanisad this is the explanation. प्रश्न is the व्याख्यानम्, मुण्डक is the original. मुण्डक is संहितोपनिषत्. प्रश्न is ब्रह्मणोपनिषत्. ब्रह्मणोपनिषत् is a commentary on संहितोपनिषत्. So यः अनृतं अभिवदति. Therefore I want to say I do not know. Then what can the prince do? He cannot do anything. And he did not want to talk anything else also. सः तूष्णीं रथं आरूढ्य. So silently quietly he got on to his chariot and प्रवव्राज he left भारद्वाज residence. And ever since the prince asked this question, भारद्वाज had the bug now. Because he doesn't know something. Therefore he has been itching to know how to get it. Now that the opportunity has come, पिप्पलाद is in front. Therefore भारद्वाज

says, तां त्वा पृच्छामि. तां means what: षोडशकलम् पुरुषम्., त्वा पृच्छामि – I am asking you please teach me. क्वास पुरुष; इति? So who is that षोडशकलः पुरुषः First question we have to supply का सः? Second questions क्वा सः क्वा means where. Who is he? Where is he? He means what? षोडशकलः पुरुषः Where is he? Who is he and where is he? So thus the entire 6th chapter is the study of षोडशकल पुरुषः We will continue.

मन्त्रा no 2 page 68.

तस्मै स होवाच. इहैवान्तः शरीरे सोम्य स पुरुषो यस्मिन्नेताः षोडशकलाः प्रभवन्तीति.

So I will give you the development of the teaching. With that background we shall enter the मन्त्रा. The word षोडशकल finally means the entire universe. षोडशकलः is the name of the universe or प्रपञ्च or जगत्. And the entire universe is called षोडशकलः because in the शास्त्रा the entire universe is divided into 16 parts or portions. Because the universe is divided into 16 parts, in Sanskrit 16 is षोडशः कला means part or portion. So षोडशकलः means षोडशः कलाः यस्य सः प्रपञ्चः Now the sishya doesn't ask only षोडशकलः but he says षोडशःकलाः पुरुषः so पुरुषः means person. षोडशकलः means universe. Joining these two what is the meaning you get? The universal person. I would like to know the universal person. Once I say universal person, which chapter of the Bhagavad Gita must strike you. Helplessly वारुण्यम् अक्षु. The 11th chapter of the Bhagavad Gita where विश्वरूप ईश्वर is talked about. Otherwise विश्वरूपम् ब्रह्म. So what he wants to know is विश्वरूपम् ब्रह्म, ब्रह्मन् appearing in the form of the universe. This is what he wants to know. But विश्वरूप ईश्वर, ब्रह्मन् in the form of universe can be understood, only if some previous preparatory teaching is given. विश्वरूप ईश्वर can never be taught, unless the student is prepared with a previous teaching. That is why, in the Bhagavad Gita also, विश्वरूप ईश्वर is in the 11th

chapter. But Lord Krishna prepares for that, in chapters 7, 9 and 10. 8 we will leave it is क्रम मुक्ति. So 7, 9 and 10 three chapters are preparation for understanding जगत् रूपम् ब्रह्म. And what is the preparatory teaching? That also you know. जगत् रूपम् ब्रह्म can be understood only if जगत्कारणम् ब्रह्म is talked about. With जगत्कारणम् ब्रह्म, जगत् रूपम् ब्रह्म can never be understood. I will explain. What is जगत् कारणम् ब्रह्म? जगत् कारणम् ब्रह्म means, ब्रह्मन् as the cause of the entire universe. From that जगत् रूपम् ब्रह्म can be easily understood. How? If only you remember a particular law, what is that? कारणम् alone appears in the form of कार्य. cause alone appears in the form of varieties of products. What are the examples? எல்லாம் நான் சொல்லடாது. You are all senior students but for my trupti I will tell. Gold, the cause alone appears in the form of varieties of ornamental products. One wood alone appears in the form of varieties of furniture products. Clay alone appears in the form of earthenwares. कारणम् alone appears in the form of कार्य. ब्रह्मन् is कारणम्. जगत् is कार्य. Therefore कारणम् ब्रह्म alone appears in the form of कार्य जगत्. कारणम् ब्रह्म alone appears in the form of कार्य जगत्. जगत् means world. And therefore the world is named जगत् रूपम् ब्रह्म. ब्रह्मन् in the form of the universe. जगत् रूपम् ब्रह्मन् is ब्रह्मन् in the form of the universe. What is another word? विश्व रूपम् ब्रह्म. Thus ब्रह्मन् can be in the form of the universe, only if ब्रह्मन् is कारणम्. Without being कारणम्, it can never be in the form of universe. Therefore जगत् रूपम् ब्रह्म can be understood only if जगत् कारणम् ब्रह्म can be talked about. Therefore what is पिप्पलादस्य first project? Teach जगत् कारणम् ब्रह्म. Thereafter he can say: Therefore, ब्रह्मन् is in the form of जगत्.

And how to teach जगत् कारणम् ब्रह्म? எல்லாம் method irukku. How to teach जगत् कारणम् ब्रह्म? By pointing out that the world is born out of ब्रह्मन्. The world is

sustained by ब्रह्मन्. And the world goes back into ब्रह्मन्. यतो वा इमानि भूतानि जायन्ते येन जातानि जीवन्ति. यत् प्रयन् त्यविशं विशन्ति. Once पिप्पलाद says world comes out of ब्रह्मन्. Here we won't be using the word ब्रह्म. Instead we will be using the word पुरुष; because in this chapter ब्रह्मन् is named पुरुष; when I use the word पुरुष: don't imagine पुरुषः. TF it is Sanskrit पुरुषः आरुचिण नम्पी पुरुचिण वीटाके. Tamil saying எல்லாம் இருக்கு. So from पुरुष the world arises. In पुरुष the world rests. Into the पुरुष the world goes. Therefore पुरुष is a कारणं. Therefore पुरुष alone appears in the form of जगत्. Therefore this जगत् रूप पुरुष. And therefore श्रिष्टि प्रकरणम् is going to come. We will enter into that first.

So सः तस्मै ह उवाच. सः means what? That guru पिप्पलादः तस्मै शिष्याय भारद्वाजाय उवाच. सः so first word I am skipping. इहैव अन्तशरीरे - I am skipping now. After सोम्य we will see first. सोम्य, O dear student, are you awake? सः पुरुषः षोडशकल पुरुषः is he यस्मिन् एताः षोडशकलः प्रभवन्ति. In him alone the entire universe of 16 portions originate. So पुरुष षोडशकल पुरुष is that पुरुष, in whom, or from whom, the entire universe of 16 parts, originate. And if the entire universe should originate out of the पुरुष he must be what? कारणं ब्रह्म. That यस्मिन् नेताः reveals ब्रह्म पुरुष is जगत् कारणं. That is his first message. पुरुषः is who is जगत् कारणं because from him alone the entire universe of 16 portions come. I know you will be curious to know what the 16 portions are. I am not letting the cat out of the bag because, in another मन्त्रा the उपनिषत् itself, he is going to give a clean chit of all the 16 items. Since we will be seeing that in the मन्त्रा, I am not explaining that. We will note 16 parts. So षोडशकलः the 16 parts of the universe प्रभवन्ति. Therefore who is पुरुषः was the first question. The answer is जगत् कारणं पुरुषः जगत् कारणं पुरुषः is the answer.

Now what was the second question? So where is that पुरुषः? So where is that पुरुषः is the question? Naturally what will we think? जगत् कारणं when you say he must be certainly somewhere beyond the clouds you may think. पिप्पलाद is putting a bombshell इहैव अस्मिन् शरीरे.. मन्त्रा वाक्यं कृतं already he has put the foundation. In this very body that जगत् कारण पुरुष is there. यो वेद निहितं गुहायां. तस्मात् द्रव्यं ये तस्मात् आकाशः संभूतः very, very important मन्त्रा. So that कारणम् ब्रह्म is here itself. And this is logically also true because कारणम् must be pervading all the कार्यम्. Gold must pervade all the ornaments. Wood must pervade all the furnitures. Therefore कारणम् can never be away from the कार्यम्. In every कार्यम्-कार्यम् means a product-in every product कारणम् is there as its very essence. And therefore body is a product. Mind is a product. So within this product called sareeram also कारणम् ब्रह्म must be there. Therefore इहैव अन्तः within every one of us शरीरे in the body. And the details are not given. We have to note. In the body there is the mind. In the mind there are thought. And even though we are aware of because of the consciousness principle. That changeless एक, सार, नित्य, सत्य, चैतन्यं which is aware of all the events in the mind. That changeless consciousness is जगत् कारण पुरुषः स; पुरुषः षोडशकलः षोडशकलः पुरुषः वर्तते. वर्तते to be supplied.

Continuing

स इक्षांचक्रे. कस्मिन्नहमुत्क्रान्त उत्क्रान्तो भविष्यामि कस्मिन् वा प्रतिष्ठिते प्रतिष्ठास्यामिति.

So when we say ब्रह्मन् is the जगत् कारणम् we may get a doubt because whenever we talk about the कारणम् out of which all products come all the examples we give are

अचेतनम्. We give clay is the cause of all earthenwares. Gold is the causes of all ornaments. Thus all the examples we give are material example. Therefore we will extend this principle and what will be out conclusion. The entire universe is material in nature. And therefore whatever be the ultimate cause, whatever you name that, the cause also must be what? We may conclude जड inert matter or inert energy must be the कारणम्. This is how the scientists are proceeding. They talk about the cause of universe .but whatever because they talk about are inert in nature. पिप्पलाद wants to reveal that ब्रह्मन् the कारणम् is not अचेतन तत्त्वं. But it is चेतन वस्तु. That is why we give the example of the dream world. So the dream world is born out of the waker. Dream world arises out of the waker, rests in waker, and resolves in the waker. And waker is चेतनम् or अचेतनम्? चेतनम्. Therefore we give the dream example to remove this confusion. But most of the examples we give are अचेतन. Therefore one may conclude that ब्रह्मन् is अचेतनम् जडं. How to remove this misconception? The उपनिषत् uses a method and that is: ब्रह्मन् visualised the creation, before creating. So the उपनिषत् introduces visualization as the pre-condition before श्रिष्टि. And visualised to create the world and what type of visualization? To create a world according of the law of creation. Because according to scriptures creation is not a random event. Not a chance event. Visualization indicates, creation is a process, which has happened according to the law of creation. Therefore, ब्रह्मन्'s visualization conveys, 2 important things. One is world is not chance. Like a painter visualizing a picture before drawing. Or anyone creating something first he has a mental plan. When you build a house, DS says only exception is modern art. Do something and it is art. Otherwise any product requires visualization. So through the visualization event the उपनिषत् conveys two things. One is the world evolves according to the law of karma. This is the

difference between the scientific evolution theory and vedantic theory of evolution. We also talk about the evolution of world आकास, वायु, अग्नि. Etc. scientists also will talk about it. But we introduce a law of karma, scientists don't have any such law. For them it is chance for us it is planned, designed. Then the second important message communicated by visualization is ब्रह्मन् is not अचेतन तत्त्वं. Because visualization can be done only by चेतन तत्त्वं. You cannot gold visualised. Should I become a bangle or chain? Because gold is inert. Whereas ब्रह्मन् is चेतन तत्त्वं. To convey that the topic of visualization comes. But when we say visualization don't ब्रह्मन् was sitting in a clouds and keeping the hand on the head. Because it is creation. How to do it? Don't imagine ब्रह्मन् doesn't have hands legs brain all of them because the creation itself has to come. Time itself has not come. Space itself has not come. Therefore don't imagine conventional visualization. Visualization means one two messages. ब्रह्मन् is चेतनम्. Creation evolves according to law of karma. Once you get these two messages forget all your imagination of भगवान् sitting पाण्डुलु and there the cot. Spring cot, and Lakshmi devi massaging and between giving coffee because he is visualizing and he may get tired. Just as mother give coffee to children. Like that Lakshmi gives coffee. These are all puranic stories and you don't take these things literally. ब्रह्मन् is चेतनम्. Creation is lawful.

So सः इक्षांचक्रे so इक्षांचक्रे not went into चक्कर. चक्रे means he did the visualization सो कामयत बहु स्यां प्रजा येयेति. We saw in तैत्तिरीय. this is visualization. Then the उपनिषत् brings another important message also. So प्रश्नोपनिषत् has certain unique messages which we don't have on the other उपनिषत्: So भगवान् or ब्रह्मन् wanted to create this entire universe. Now the universe has got several portions. But in the entire

material universe, which part is the most important part? Is the question. In the entire universe, what is the most important component? The उपनिषत् says प्राण तत्त्वं is the most important component. प्राण तत्त्वं is the most important component. Why is प्राण तत्त्वं most important? You can imagine. Because only in प्राण, ब्रह्मन् can descend and become a living being. Without प्राण तत्त्वं, प्रतिबिम्ब चैतन्यम् is not possible. प्राण is the most important fundamental component of सूक्ष्म शरीर. All tatva bodha you should remember. Sukshma sarira is very important. In sukshma sarira also, प्राण alone evolves first. That is why a baby is alive in the womb of the mother. Means what? It has प्राण. The baby develops the mind much later. All other sense organs also will come much later. But before their arrival the foetus must be alive. So that liveliness of the foetus depends on what? The presence of प्राण. Any living being is a living being only if प्राण is there. Even if a person goes to coma, and mind is not functioning. Doesn't matter. As long as the vital organs are there. Indicating what? प्राण I functioning. That person is alive. Therefore प्राण तत्त्वं life principle alone is the medium for ब्रह्मन् to come down as a जीव. For ब्रह्मन् to come down as a जीव, प्राण is important. That is why every living being is called a Prani why can't we say mani. So Prani. प्राण अस्य अस्ति इति प्राणः So this we saw in the second chapter of प्रश्न itself. More important than mind is प्राण. That is why प्राण is given 2 titles. ज्येष्ठा and श्रेष्ठा? ज्येष्ठा: means the eldest one to be recognised in a foetus. Thereafter only in fact the parents are always anxious until the child develops all the organs. Till such time tension. ears should work properly. Above all the brain should work properly. All these evolve gradually. But the child is alive is indicating प्राण is there. Not only it is eldest in terms of age. It is श्रेष्ठा: the most important because minus प्राण no organ can function. Only if प्राण is there in the world, ब्रह्मन् can come down as

जीव. Tadsrushtva tadevanu praavisat. And only if ब्रह्मन् comes down as जीव, then alone the creation becomes meaningful. Imagine wonderful sunrise is there sunset is there there is nobody to appreciate that. World becomes useless unless there is a living being using it. So why do we build a house? The utility of the house starts when? Only when a living being enters. Then alone every wall, every window, every shelf becomes meaningful. Remember the inert universe is meaningful because of living beings. They are sentient because of प्राण. TF ब्रह्मन् decided to create the प्राण तत्त्वं prominently, dominantly. And that is said in this मन्त्रा. कस्मिन्नु उत्क्रान्ते उत्क्रान्तो भविष्यामि. What is that तत्त्वं, in whose presence I will be - ब्रह्मन् is thinking - I will continue as living being? What is that principle in whose presence I will continue as living being? And in whose absence I will not survive as a living being. What is that? He scratched his head. And found the answer. प्राण. So कस्मिन्नु उत्क्रान्ते उत्क्रान्तो भविष्यामि. कस्मिन् प्रतिष्ठिते प्रतिष्ठास्यामि. In whose presence one is living and in whose absence one is dead? What is that, he thought of? And he got the answer. The answer is not giving here. We have to supply. It is प्राण: and therefore he created प्राण तत्त्वं, the principle of प्राण, the possibility of life, he created. So at the time of big bang, eventhough life was not there. Even after big bang, for so many millions of years, life was not there. Much, much later only, from the soup of matter galaxies from galaxies planet and one planet like earth became conducive for living being. Which happened much later. But possibility of life in the form of प्राण, भगवान् created first. That is प्राण श्रिट्टि: which will be said in the next मन्त्रा, we will read.

प्राणमसृजत. प्राणाच्छुद्धां खं वायुर्ज्योतिराप पृथिवीन्द्रियं मनः अन्नमन्नाद्वीर्यं तपो मन्त्राः कर्मलोकाः लोकेषु च नाम च.

So सः सः पुरुषः that चेतनम्, निमित्त उपाधान कारण पुरुषः, चेतन निमित्त उपाधान कारण पुरुषः प्राणं असृजद. First created the possibility of life because without life the entire universe is meaningless. So he created प्राण first. And that is the first component of षोडसकल जगत्. And thereafter he created the next 15 components. Now the list is given in this मन्त्रा. But if you study the list, it is highly assorted list. There is no rhyme or reason on the list. Therefore for our convenience I will divide into 3 groups. And then we can look at the मन्त्रा. The first is the external group of 9, factors or members. External group. Then the internal group of 3 members or three portions. Then the third group, the sastric group, the group connected with sastra or scriptures or religion you can say. I will call it sastric group of 4 members. Or 4 factors. So $9 + 3 + 4 = 16$. षोडसकलः you can note down the list. In the next class we will see the details. The first list has got the पञ्च भूतानि. They are 5 items. पञ्च भूतानि we are taking as 5. Then लोकः लोकः means the world of living beings. Which represents all the 14 लोकाः. But we are not counting as 14. लोक one. पञ्च भूतानि 5. Then अन्नम् very important. Food. Then, वीर्यम्. वीर्यम् means nutrition, the power of अन्नम् to nourish living being. That is required is it not? अन्नम् should have nutrition. वीर्यम् शक्ति अन्न शक्ति. And the last one नाम - name. So name is important because all transactions require naming the object. Otherwise you will have to say bring that bring that. Therefore you require नाम for व्यवहार so पञ्च भूतानि, लोक and अन्न वीर्य. नाम. $5+4 = 9$ is the first group external. Then the internal group of 3. प्राण, मनः इन्द्रियम्. 3. प्राण, मनः, इन्द्रियम्. इन्द्रियम् represents all the 10 organs. But we count as one. इन्द्रियम्. So these are the three internal groups. Then the last sastric group. मन्त्रा representing वेद. मन्त्राः then कर्म, तपः, तपस्, and श्रद्धा. The possibility of faith. If there is no faith in the creation, everything will be in trouble. Therefore, मन्त्रा कर्म

तपः sraddha this is the final group. In fact this is the escape route of ब्रह्मन्. So ब्रह्मन् somehow entered into. Then like Abhimanyu's चक्रं व्यूहं we should not get caught. So ब्रह्मन् wanted a way out also. What is the way out? The final group. Using that the जीव can again claim what? जीव can again come back to ब्रह्मन्. So ब्रह्मन् to जीव, and जीव to ब्रह्मन्, the whole path is very clear.

The details of which we will see in the next class.

17 Prasna Upanisad मन्त्राs 6-4 to 6-8 (24-08-2015) (Notes)

Page 70. मन्त्रा 4.

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

In this final chapter of प्रश्नोपनिषत्, a small chapter with 8 मन्त्रा, आचार्य पिप्पलाद is presenting the entire vedantic teaching, as an answer to the question, raised by भारद्वाजः भारद्वाजः सुकेशः and he has asked about षोडशकलः पुरुषः. And I said the word षोडशकलः has got the direct meaning, which is the universe or world. World is called षोडशकलः because the उपनिषत् divides the world into 16 portions or components. कला means components. षोडश means 16. बहुव्रीहि समास. षोडश कलाः यस्य सः प्रपञ्चः. Therefore the primary meaning is world. But here the student uses the word, षोडशकलः पुरुषः. So when you join them together, it means पुरुषः is ईश्वर. षोडशकलः means world. So षोडशकलः पुरुषः means भगवान् in the form of the world. पृथिवीन्द्रियं. षोडशकलः world. पुरुषः भगवान्. Therefore भगवान् in the form of world. Or world in the form of भगवान्. To use our Bhagavad Gita language universal person विश्वरूप ईश्वरः so the question is teach me विश्वरूप ईश्वरः

And as I said in the last class, this is possible only under one condition. भगवान् can be in the form of the universe only under one condition. Gold can be in the form of ornaments, what reason? Because gold is the cause of the ornament. Wood can be in the form of furniture because wood is the cause of the furniture. Therefore, if भगवान् has to be in the form of the world, what is the condition? भगवान् has to be the cause of the world. That is why in Sanskrit I said, जगत् कारणम् alone can be जगत्

रूपम्. रूपम् = in the form of. The cause of the universe alone can be in the form of the universe.

And therefore first the teacher wants to point out पुरुषः is जगत् कारणम्. And once you know that out of the पुरुषः alone the universe rises. In the पुरुषः alone the universe rests, which means पुरुष alone appears in the form of universe. And into the पुरुषः alone all the 16 कलाः the world resolves. श्रिष्टि स्थिति लय कारणम् पुरुषः he wants to point out. And that was said in the answer. षोडशकलः यस्मिन् प्रभवन्ति. It was said.

And then the teacher gave one more important note. Because the question was where is the जगत् कारण पुरुषः because जगत् कारणम् the cause of the universe once you say, you imagine some higher heaven or some other place. पिप्पलाद says इहैव अस्मिन् शरीरे. So that जगत् कारणम् पुरुषः is in your own heart in the form of चैतन्यम्. Just as the स्वप्न प्रपञ्च arises out of me only. Here, उपनिषत् wants to say, very difficult thing, जाग्रत् प्रपञ्च also arises out of me only. That पुरुषः is inside.

After presenting these ideas in the first 3 मन्त्राः, in the 4th मन्त्रा which we were seeing in the last class, the 16 कलाः are enumerated. It being an assorted list, very very difficult to remember. Therefore I gave them in 3 groups. External portions one part, internal part and sastric part. What are the external ones? पञ्च भूतानि, लोक, अन्न, वीर्य, नाम. 5+4=9. Bhuta, लोक, अन्न, वीर्य नाम. This is 9 external components. Then 3 internal components. Very important. प्राण, मन, इन्द्रियम्. Then the last 4 is sastric. मन्त्रा, कर्मा, तपस्, श्रद्धा. मन्त्रा is the वेद. When भगवान् created the world, भगवान्

gave out the वेद also. That is why we never look upon वेद as a human composition. We don't accept human authorship to वेद. Human beings are only propagators. They are not the authors. Including ऋषयः. ऋषयः also are not authors. They are propagators. That is why वेद is called अपौरुषेय प्रमाणम्. अपौरुषेयं means what? Human contamination is not there. Human connection we can say, but I want to present in this form. Human contamination is not there. Because human intellect is involved confusion is involved. So मन्त्रा was given by the भगवान्. But the वेद will become utterly useless, if we don't have श्रद्धा in the values and validity and the divinity of the वेद. Therefore भगवान् gave faith also as a faculty of the mind. Very, very important faculty is faith. So वेद, श्रद्धा. And within the वेद, कर्मा and तपः; तपः means उपासना. कर्मा's are given. उपासनाः are given for what purposes? Refining the mind. Once these are all there प्रश्नोपनिषत्, we can study and get out of संसार. अक्षुण्णालु इन्द्रु न्नालु. But the उपनिषत् gives them in a different order. We will see the meaning of them.

Of these 16 कलाः which one be given prominence? Which should be the head of the list? The वेद says, प्राणः because if प्राण is not there, life is not there. If there is no living being, but libraries on वेदाः are there. No use. Therefore प्राण is most important. Therefore प्राणं असृजत्. Then प्राण श्रद्धा. श्रद्धा means faith. Then खं खं means space आकाशः; वायुः you know air. पञ्च भूताः ज्योतिः; means power. आपः; is waters. पृथिवी means earth. इन्द्रियम् means sense organs. मनः; means mind. अन्नम् means food. वीर्यम् means nourishment or shakti. So वीर्यम् means भलं, शक्ति nourishment, energy also you can translate. Then तपः .तपः can be taken as any austerity

including उपासना or meditation. Then मन्त्राः the वेद. Then कर्मा. कर्मा means Vedic कर्मा. वैदिक कर्माणि. Then लोक; लोक; means the 14 लोकs which provide the infrastructure for living beings. Remember even though 9 planets are there. Or so many planets are there. All the planets do not have the condition for life. So the word लोक means an infrastructure where life is possible, especially human life is possible. And therefore लोकः and lokeshu cha नाम. नाम means what? Not Vaishnava's नामं. So vaishnavas श्रीकृष्ण is called नाम. You know the reason. Because when they apply that they have to chant the नाम of the Lord. केशवाय नमः मादवाय नमः etc. Since नाम is chanted, while applying that, that itself got the name नाम. नाम means name. Name is very important for verbal transactions. Thus all the 16, and if you connect this मन्त्र to मुण्डक उपनिषत्, in the Mundaka Upanishad there is a mention of the कलाः in the context of a ज्ञानी attaining विदेह मुक्ति. The Mundaka Upanishad recently only in Sunday morning class we saw. Mundaka Upanishad says, at the time of death, all the 15 कलाः of a ज्ञानी, are resolved into ईश्वर. प्रश्नोपनिषत् mentions how many कलाः? 16. मुण्डक उपनिषत् says all the 15 कलाः resolve. So naturally the question will come what happens to one. And that too which one remains. There we saw, the name of a ज्ञानी, continues to be there in the world. Adi Sankaracharya has attained samadhi, centuries before. But still that नाम is there. So नाम alone remains during विदेह मुक्ति. Ok.

Continuing.

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

In the previous मन्त्राः the उपनिषत् said all the 16 कलाः originated from the पुरुषा. In this मन्त्रा all the 16 कलाः resolve into पुरुषा. पुरुषा is not only श्रिष्टि कारणम्. But पुरुषा is लय कारणम् also. स्तिथि कारणम् is not mentioned. But it is understood. And how does all the कलाः resolve into पुरुषाः or ब्रह्मन्? प्रश्न उपनिषत् gives an example, which is the same example given in मुण्डक उपनिषत्. And what is that? Rivers originating from the ocean and ultimately the rivers merge into ocean. During the summer time, from the ocean alone water evaporates, forms the clouds, and the clouds travel all over and it rains on the hills, mountains etc. and the rain becomes rivers and the rivers again join the ocean. Just as ocean is the श्रिष्टि and लय कारणम् of the rivers. Similarly for the षोडशकलाः the ब्रह्मन् is लय कारणम्. Look at this example. इमाः नद्यः So all the rivers. Because all those days ashramas were in the river banks. And the teaching was taking place in river banks. That is why the गुरु is showing these rivers. He doesn't say those rivers. Our class is also taking in river bank only. Ok that is alright. इमाः नद्यः:: all these rivers स्पन्दमानाः:: while they are flowing. समुद्रायणाः they are flowing in the direction of the ocean only. समुद्रायणाः flowing towards the ocean. समुद्रं प्राप्य. They merge into ocean. And what do you mean by merger? Water is not gone, destroyed. Only that particular नाम and रूप. Like the Ganga, Yamuna, Saraswathi, Cooum all these नाम and रूपs is dropped. The content waters, are not destroyed. Similarly अनात्म नाम रूप will go away. The चैतन्यम् never goes. Therefore अतंगच्छन्ति they resolve. And there is a correction here. भियेते in the second line भिय and there is a gap then ते comes. There should not be gap. And above the letter य there must be horn also. भियेते. Dual no. because both नाम and रूप disappear. तासां नामरूपे. तासां नामरूपे means of the rivers नदीनां and there after what remains

समुद्र इत्येव प्रोच्यते. So गङ्गा is what? समुद्रः यमुना; is समुद्रः सरस्वती, गोदावरी all the नाम रूपा go away. समुद्र alone remains. एवमेव in the same way, इमाः षोडशकला the entire universe also, at the time of प्रलयं, पुरुषायणा the entire creation is going towards भगवान् only. Remember पुरुषाः means ब्रह्म. जगत् कारणम्. पुरुषं प्राप्या अतंगच्छन्ति. They disappear, after merging into the ocean. That is why before श्रिष्टि what was there. ब्रह्म. वा इदम् अग्र आसीत्. आत्मा वा इदम् अग्र आसीत्. आत्मा वा आत्मा will be. Thus पुरुषाः इत्येवम् प्रोच्यते. इत्येतासां नाम रूपा, all the नाम रूपा responsible for the individuality, that will dissolve. And what happens to that पुरुषा? सः एषः अकलः अमृतः भवति. That कारण पुरुषाः ब्रह्म. is now अकलः. अकलः means what? Without any of the divisions. अकलः means divisionless ब्रह्म. सजातीय विजातीय स्वागत भेद रहितं ब्रह्म. And अमृतः भवति. Where there is no division, no limitations, and no मरणम् also. अमृतो भवति. पुरुषा is immortal. And this kind of resolution during प्रलयं, happens for all the जीवाः Because all the जीवाः at the time of प्रलयं will merge where? Will go to ब्रह्मन् only or ईश्वरा only. Then what is the difference between जीवा and ज्ञानी? In the case of the जीवा अज्ञानी, even though they resolve into ईश्वरा at the time of मरणम् or at the time of प्रलयं because of ignorance and कर्म they will come back during the next श्रिष्टि, whereas In the case of ज्ञानि merger is final. In Mundakopanishad special name was given. परान्तकालः. अज्ञानी's मरणम् is called अन्तकालः. ज्ञानि's death is called परान्तकालः परान्तकालः means what? Final death. Why final death? Again he will not be born to die. So this is what happens during मरणम्, प्रलयं etc. but this dissolution is only temporary. But what happens in the case of a ज्ञानि? Sankaracharya makes a very important note in his commentary which is very important. What is that? In the case of a ज्ञानि the 16 कालाः resolve, not at the time of प्रलयं or मरणम्. In the case of

अज्ञानि, the 16 कालाः resolve, at the time of मरणम् or प्रलयं. But in the case of a ज्ञानि, the 16 कालाः are resolved at the time of the ज्ञानं itself. The whole world is resolved into ब्रह्मन् at the time of ज्ञानं. Then does that mean that a ज्ञानि resolves the whole world at the time of ज्ञानं and thereafter, after ज्ञानं will he see the world or not? A question has come. Because at the time of ज्ञानं he resolves everything. And if ज्ञानि doesn't see the world he cannot teach. He can't talk to himself. So we have to note. Resolution is of two types. Resolution, dissolution is of two types. I have talked about this before. I know you remember. You have good memory. Since I keep forgetting, I want to check up whether I remember or not. I gave the example of a pot. And pot, can be dissolved, resolved, destroyed by two methods. Of which one method is popular. What is that? You just drop the pot. The pot will resolve into clay which is the कारणम्. This is called कर्मणा नाशः नाशः through कर्म. What कर्म? We are dropping is it not? There is another type of dissolution. ज्ञानेन नाशः You dismiss the pot by sheer enquiry. What type of enquiry? Is there a substance called pot? Look around the pot. What do you see? Clay. Top is clay bottom is clay. Middle is clay. Rim is clay. All of them are clay. Therefore pot is only a name for a form. There is no substance called pot. Once you understand, there is no pot other than clay, it is called, dissolution of the pot, within inverted commas "dissolution of pot" into the clay is nothing but understanding there is no pot other than clay. This is called ज्ञानेन लयः कर्मणा लयः. ज्ञानेन लयः कर्मणा लयः is called नाशः. ज्ञानेन लयः is called भादः word very important I have said. कर्मणा लयः is called लयः. ज्ञानेन लयः is called भादः. So ज्ञानि resolves the whole world into कारण पुरुषः How? Looking at the world. Doesn't destroy. Keeping the pot in hand, what should we say? There is no pot. Desk क़ेक़यालं पीडिक्कण्णुं न्णंन क़ेक़ालंलण्णुं? There is no thing called desk. Similarly looking at the world ज्ञानि says वाचारम्भणं विकारो नाम धेयं पुरुषः एव सत्यं.

एक, सार, नित्य, सत्य. This is called dissolution. And that kind of dissolution ज्ञानि does. And what remains? स एषः अकलः अमृतः भवति. And where is that पुरुष? When you dissolve, the whole world into पुरुषः where is that पुरुषः don't look up and down. इहैव अन्त शरीरे, as साक्षि चैतन्यम्. Therefore उपनिषत् uses a very important word, here also there is printing mistake. Third line परिद्रष्टुः द्रष्टा is there and द्रष्टा bottom उ ङेऽङ्गुलम्. परिद्रष्टुः so who is the पुरुषः पुरुषः is none other than the द्रष्टा साक्षी चैतन्यम्. ज्ञानि dissolves the entire world of 16 कालाः, into himself. मै एव सकलं जातं मै सर्वं प्रतिष्ठितम्। ब्रह्म सत्यं जगन् मिथ्या जीवो ब्रह्मैव ना परः Very, very important मन्त्राः Then the उपनिषत् says: तदेषः श्लोकः with regard to this there is a following Rig मन्त्राः also.

अरा इव रथनाभौ कला यस्मिन् प्रतिष्ठिता :तं वेद्य पुरुषं वेद यथा मा मृत्युः परिव्यथा इति.

So, अरा इव रथनाभौ this is a very popular example in the वेद. Because they have the wheel. And in the wheel the central hub is there. And various spokes are there coming out of that. And the external rim is supported by that hub alone. Because of that rim alone the movement is happening चक्र is there. Movement is possible. But still that rim is supported by what? The central नाभि. Similarly पुरुषः alone is the central support. सत्यं अदिष्टानं for all कलाः to revolve around. Often in the शास्त्रम् world is compared to a चक्रम्. Why? Because of two reasons. One is it is revolving round. If you read astrology books even galaxies are circling. So the entire world is revolving. Therefore it is called चक्रम्. Because of these changes our mind is also getting चक्क. Therefore also life is called चक्रम्. Therefore रथनाभौ अराः इव. Just as the spokes are fixed, are based on the रथनाभि. In the same way इव like that कला; if

you take the universe as a चक्रम्, with the 16 spokes. It is called ब्रह्म चक्रम् in svetasvatara उपनिषत्. This चक्रम् is described. So the world चक्रम् consisting of how many spokes? षोडश. 16 spokes are there. And all of them are fixed on the नाभि. पुरुषः: which itself doesn't move around. It doesn't move a round. यस्मिन् प्रतिष्ठिता. And what is the main purpose of life? Don't get caught in the 16 कला: Because they are माया. They keep you busy throughout. And therefore not getting caught in the कला: may you come to the central motionless peg. I have given the example of the stone grinder of those days. There is a stationary one stone with a peg in the middle and an upper one which alone you have to use for grinding. They go on grinding. All the grains get ground. And at the end when then take the stone a few grains will be there which would have escaped the grinding process. Those who have surrendered to the middle stationary पुरुषः peg. Like that the teacher says तं वेद्यं पुरुषं वेद यथा. So here the word वेद and यथा are taken as two separate words. There is an alternative reading वेद्यथा. Which means may you all know. What should you know? वेद्यं पुरुषं. That changeless eternal, एक सार नित्य सत्य पुरुषः may you know. Because once you go to that पुरुषः; काला cannot touch me. All the काला can touch only कला. ऋण्ण्णा इतिरुक्कु पाण्डुङ्केका. काला)Khaala) can touch only the कला, the 16 कला: . काला cannot touch the अदिष्ठानं. You come to अदिष्ठान साक्षि पुरुषः

न जायते म्रियते वा कदा चित्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

Body is one of the कला only. It will go away. But I am never affected. Therefore to get out of mortality, and the fear of mortality. Actual mortality is not a problem

because one second all out. But fear of mortality and the pre-conditions of mortality, that alone causes संसार. Therefore the teacher says, may you know, so that Yama dharma raja, will not threaten you. Harass you. पात्राङ्गुला. मृत्युः कालः वः मां परिव्यथा. परिव्यथा means what? Harassing, hurting disturbing, May yama dharma raja not disturb you anymore? So that will happen when? Only when you know the पुरुषः Not only know the पुरुषः You claim I am that पुरुषः इति continuing, तान् होवाचैतावदेवाहमेतत् परम् ब्रह्म वेद. नातः परमस्तीति.

After quoting the ऋग् वेद मन्त्रा in the previous one, that is why इति is there. That इति indicated inverted comma. Because the अथर्वण वेद is quoting ऋग् वेद मन्त्रा. Therefore इति. And after completing this teaching which is very comprehensive, ब्रह्म सत्यं जगन् मिथ्या जीवो ब्रह्म all the 3 components of वेदान्ता has been clearly taught. And then the गुरु student tells all the students. The previous 5 are all around. So तान् उवाच all the 6 disciples the गुरु addresses. What did he say? एतावत् एव अहं वेद. I know this much only. About what? एतत् परम् ब्रह्म. So the परम् ब्रह्म which you wanted to know in the name of षोडशकला पुरुषः in the name of षोडशकला पुरुष. Whatever ब्रह्मा you wanted to know, I have taught you to the best of my knowledge. I know this much only. So when the गुरु said, I know this much only. Naturally शिष्याः will be wondering. That means there may be something more to learn. And we cannot ask this गुरु because he says I know this much only. Again they have to go to some other गुरु. Therefore naturally the students were concerned. Therefore they must have asked the question. Question is not given here. Question we have to supply हे गुरो, is there something more that we have to know? अतः परम् किञ्चित् अस्ति किं? Is there something more than what you have already taught. When the शिष्याः asked

the गुरु says, nothing else. Now he says nothing else remains to be learnt. Because this much knowledge is liberating knowledge. Even if you are ignorant of anything else in the creation, that ignorance won't affect you. Which ignorance? A language - Italian or Chinese language. Or a particular recipe in Chile. Anything we don't know we need not know. That ignorance will not affect you because the fundamental ignorance has gone. Therefore यत् ज्ञात्वा नेह भूया अन्यत् ज्ञातव्यं अवशिष्यते. Therefore teacher says, अतः परम् न अस्ति. There is nothing more to learn worthwhile. So अपरं ब्रह्म वेद नातपरं अस्ति. So all the शिष्याs were relaxed. They need not go to another गुरुकुलं in search of another गुरु. So they feel blessed and complete. So they wanted to express their gratitude. Therefore they had a पूजा to the गुरु and नमस्कार. That is the final मन्त्रा. We will read.

ते तमर्चयन्तस्त्वं हि नः पिता योऽस्माकमविद्यायाः परम् पारं तारयसीति .नमः परमऋषिभ्यो
नमः परमऋषिभ्यः

So all of them organized a पाद पूजा, त तं अर्चयन्त; ते means all the 6 disciples. तम् गुरुम्, what is his name. पिप्पलाद ऋषिः they offered worship. Then together uttered the following words of gratitude. There should be within inverted commas. त्वं हि onwards, "त्वं हि न पिता" हे ऋषे not only you are our गुरु. But you are like our father also. त्वमेव माता च पिता त्वमेव. That idea. You are like our father. And why because you have given us the most basic education. Job of the father or parent in general is educating the child. You have given that liberating education. And by that, you have taken us across the ocean of ignorance. Therefore अविद्या ignorance is here compared to a vast ocean. And परम् पारं means the other shore. From this shore to the other shore of knowledge. And in वेदान्ता, अविद्या refers to संसारः because संसार is caused by ignorance. Therefore संसार is compared to an ocean. Ignorance is also

compared to an ocean. And you have been taken across. And for going across the ignorant ocean what should be the boat used? If ignorance is the ocean what should be the boat? Knowledge. In the Bhagavad Gita सर्वं ज्ञान प्लवेन एव. प्लव means boat. ज्ञान प्लवः means the raft of knowledge or the ship of knowledge. With that, as an oarsman you have taken us across संसार. When the शिष्याः gave the credit to गुरु, गुरु was so humble. And he said the credit doesn't belong to me. Why? because, I got it from my गुरु and if you go to our गुरु they will say my गुरु. Therefore every आचार्य in the परम्परा, is equally important. So instead of doing गुरु नमस्कार, we do गुरु परम्परा नमस्कार. That is what we do? सदाशिव समारंभां संकराचार्य मध्यमां अस्मताचार्य पर्यन्तं वन्दे गुरु परम्पराम्. So नमस्कार will go to all of them. Therefore together they offer prostrations to गुरु परम्परा. नमः परमऋषिभ्यः; here ऋषिःs referring to आचार्यs. गुरु परम्परा. And this gratitude is so intense that any amount of नमस्कार will be insufficient. Therefore he repeats नमः परमऋषिभ्यः; and also the end of the उपनिषत् is indicated. And if you go to मुण्डक उपनिषत् there also the final मन्त्रा is नमः परमऋषिभ्यः नमः परमऋषिभ्यः indicating मुण्डक and प्रश्न are complimentary उपनिषत्. With this the 6th question also has been answered. All the 6 students are happy. No more student. Therefore पिप्पलाद ended his teaching.

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

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शान्तिः शान्तिः शान्तिः

18 Prana Upanishad. summary (notes) (14-09-2015).

Today I will give you a summary of प्रश्न उपनिषत्, which we completed in the last class. प्रश्न उपनिषत् belongs to the अथर्वण वेदा. And this उपनिषत् is considered a complimentary उपनिषत् to the मुण्डक उपनिषत् of अथर्वण वेदा. And this उपनिषत् is called so, because some disciples come and ask, questions to an आचार्य, and the उपनिषत् is given as an answer to those questions. And therefore it got the name प्रश्न उपनिषत्. Really speaking प्रश्न-उत्तर उपनिषत्. And it has got 67 मन्त्राः spread over 6 chapters. And the entire teaching is given, as a dialogue between guru पिप्पलाद and 6 disciples. Each disciple asks one or more question and guru पिप्पलाद answers them. This is the procedure.

Coming to the first chapter, it consists of 16 मन्त्राः, and this is answer to the question by the first disciple by name कात्यायनः and कात्यायन asked about the origination of living beings. How do all the living beings originate is the question. And as an answer to that, पिप्पलाद presents a summary of the entire creation process. And the answer to the question is all the living beings came out of ईश्वर or भगवान्. God is the creator of all living beings. And God doesn't directly create. First he creates ब्रह्मा or प्रजापति and delegates the job of the creation to ब्रह्मा. Smart Alec they say. Smart God he is. He creates ब्रह्मा, educates ब्रह्मा and instructs ब्रह्मा, to produce everything. Therefore भगवान् to ब्रह्मा, otherwise called प्रजापति. From प्रजापति the entire creation comes.

And here the creation is presented in 4 stages which is unique to Prasnopanishad. In the first stage, the उपनिषत् talks about मिथुन श्रिष्टि, the creation of the first pair in the form of सूर्यः and चन्द्रः the sun and the moon. And why should the उपनिषत् talks about सूर्य and चन्द्र first. The reason is this. Both of them represent काल तत्त्वं. And the most integral part of the entire creation is कालः Without time principle creation cannot exist. Therefore to introduce काल तत्त्वं, sun and moon are indicated. Sun representing day and month etc. Year etc. And moon representing अमावास्य पौर्णमि, तीति etc. These are the two types of time principles. The solar calendar and the lunar calendar. Both the solar and lunar calendar represent what? काल तत्त्वं. And thereafter the काल तत्त्वं is represented in 3 ways. संवत्सरः मासः and दिवसः. संवत्सरः means the year. मासः means month. दिवसः means day. And each one of them has got a complimentary pair. उत्तरायनं, दक्षिणायनम् for संवत्सर. शुक्ल पक्ष, कृष्ण पक्ष for the month. Day and night for the day. Thus all मिथुनानि are born. So मिथुन श्रिष्टि, काल श्रिष्टि:

Then the next stage is in कालम् alone everything originates. And the next important stage is अन्न श्रिष्टि: or food for the living beings. Because creating the living beings without food is useless. Therefore the third stage is anna श्रिष्टि: So मिथुन श्रिष्टि. काल श्रिष्टि. Anna श्रिष्टि. मिथुनम् representing सूर्य चन्द्र श्रिष्टि: and once the food is there, then all living beings represented by varieties of physical bodies. Living beings here refers to all types of physical bodies. मनुष्य शरीरम्. पशु शरीरम्. पक्षि शरीरम् and all of them. So thus creation is presented in 4 stages. And as an aside teaching, पिप्पलाद talks about 2 important साधनानि, or disciplines, talked about in the शास्त्रम्. Because

once the living beings are born, then naturally they have got goals, and for attaining the goals they require means. Therefore साधन and साध्य, means and ends are required for living beings. Living beings means especially human beings. And two important साधनानि in the form of कर्म and उपासना. कर्म means physical and verbal activities. उपासना means meditation or ध्यानम्. These are the two types of साधनानि prescribed in the scriptures. And through these two साधनानि, what are the goals that can be achieved?

We have to remember that these साधनानि can be practiced without expecting any worldly results. They can be practiced for internal or spiritual growth. Then both कर्म and उपासना will give साधन चतुष्टय संपत्ति. But if a person is not interested in internal growth, they can give worldly result and what are they? कर्म can give the heavenly world, स्वर्ग लोकः and उपासना can give ब्रह्मा लोकः; the higher heaven. Lower heaven and higher heaven. So कर्मणा lower heaven. अपर स्वर्गः. And उपासनेन पर स्वर्गः superior heaven.

Then what is the difference between lower heaven and higher heaven? A person going to lower heaven will go with return ticket. So there is only limited visa, there is no permanent residence possible. Permanent residence not allowed. Whereas through उपासना a person can go to higher लोक and from there, क्रम मुक्ति is possible. Therefore it is a superior लोक. And if a person doesn't get क्रम मुक्ति, then he will also have to come back. There is only an advantage, possibility of क्रम मुक्ति. Therefore between these two साधनानि, कर्म and उपासना which one is superior? उपासना which can give क्रम मुक्ति is superior. So this is aside topic one. कर्म, उपासना and their nature.

Then in the first chapter itself one more aside topic is given. That is the importance of moral values. So सत्यम्, ब्रह्मचर्यं, तपः, अमायादित्वं etc. You can understand. सत्यम् means truthfulness. ब्रह्मचर्यं means following sexual morality. And then तपः means simple and austere lifestyle. And अमायादित्वं means honesty or transparent. Transparency in not having a double personality. So praising one in front and behind story after story you talk about. All these are not acceptable, if we are upanisadhic student. कर्म also requires values. उपासना also requires values. ज्ञानम् also requires. Values are common for all the people. So with this second aside note on values, the first chapter is concluded. This is summary. Ok. Therefore I cannot go into details.

The second and third chapters deal with प्राण उपासना. Because in the first chapter, the उपनिषत् has pointed out that उपासना is a superior साधन. Therefore it deals with प्राण उपासना in second and third chapters. Both chapters talk about glory of प्राण तत्त्वं or life principle. Of them the second chapter talks about the greatness of प्राण. As an answer to the question by भार्गवाः so how many principles sustain a living being? That is his question. How many principles sustain the living being? And how many principles claim their glory? And which principle is really glorious. That means what? Others only claim. Which principle is really glorious? These are the three questions asked by भार्गवा. And पिप्पलाद gives the answer in 13 मन्त्राः. And what is his answer. There are several principles like ज्ञानेन्द्रियाणि, sense organs of knowledge. कर्मेन्द्रियाणि, sense organs of action. अन्तकरणम्, the mind and intellect. प्राण, the प्राण तत्त्वं. And of course the पञ्च भूतानि. All of them sustain the individual. And all of them claim their glory also. But among all of them, there is only one principle which is the greatest. And what is that? प्राण is the greatest principle. And प्राण

claims I am the most glorious. But all the other organs don't acknowledge and accept. So then what does प्राण do? You know the story. प्राण said ok. Then I will have a walkout. We will walk out. So when the sense organs don't function, a person's life is not threatened. Eyes are not able to see well, we can survive. Ears are not able to hear well we can survive. Any other organs doesn't function we will have inconvenience alright. But we can survive. Even without brain-many politicians survive we know. Therefore even that is not - because of that only they survive. Therefore all these are incidental. But minus प्राण, there is no life possible. Therefore when प्राण was about to withdraw, all the organs became weaker. Therefore they all fell flat. And started glorifying प्राण. And the glory I said, it is a very beautiful prayer. I am not going to the details; the glorification, the points we should remember is not only the individual प्राण, one प्राण alone is there in all the living beings. Therefore we should respect, not व्यष्टि प्राण. But समष्टि प्राण, life principle in general is sacred. I have told that in villages even if they have to cut a tree, before cutting a tree, they do a puja, arati and ask for forgiveness and if there is no other way, then alone they cut the tree. Otherwise the scriptures even threaten with a punishment. That is your own family. The सन्तति will be affected. सन्तति means what? The lineage will be affected if you destroy a tree. Therefore don't destroy. If you destroy seek pardon. And as a parihara may you plant at least a few trees. Because we don't know how many will survive. Therefore plant. All these are in our culture. Why? Life is sacred. Whether it is plant or insect. When you use mosquito bat remember this. Insects all of them have got the sacred प्राण. Thus प्राण sustains the individual. And प्राण sustains the समष्टि विश्वरूप ईश्वर also. In technical language, हिरण्यगर्भ sustains विराट्. If you can understand these two words fine; otherwise ok. हिरण्यगर्भ sustains विराट्. So this is प्राण mahima in chapter 2.

Then chapter 3 also deals with the same subject matter. Here आश्वलायना is the student. He asks more questions about प्राण तत्त्वं. Life principle. And what are the questions? How does life originate? Origin of life. Then the second question entry into the body. Then third question, stay in the body. How does it stay in the body? Then 4th question, how does it sustain the body? And 5th question you can understand. After sometime how does it say Tata? How does it leave the body? So origin, entry, stay, sustenance, departure. All about प्राण. Asked by आश्वलायना. And answered by same पिप्पलाद only. He answers in 12 मन्त्राः: 3rd chapter has 12 मन्त्राः: And first question, what is the answer. प्राण originates from आत्म or ब्रह्मन्. So ब्रह्मन् is the ultimate cause, which has got a special creative power; what is the name of ब्रह्मन्सक्ति? माया देवि. Carefully write. माया देवि from the माया तत्त्वं of ब्रह्मन् everything comes. But most important, प्राण comes. So how does it originate or from ईश्वर. How does it enter the body? What is the answer? Because of संकल्प, काम and कर्म. So desire and action. कर्म you can put it as पुण्य-पाप कर्म is responsible for body coming into life.

And how long प्राण will be in the body? That is also determined by पुण्य पाप कर्म only. And पिप्पलाद says mind is responsible for the कर्म because actions are born out of our own volition only. Therefore your mind alone is responsible for your current body as well as your future bodies. What type of thoughts you entertain, what type of actions you do, they will determine the next body. So the second question answer is कर्म determines the entry.

Then third question is how does it stay? प्राण stays in the body, by dividing into 5 fold physiological functions. प्राण stays in the body, in 5 areas, doing 5 different functions. What are they? प्राण respiratory system. अपान excretory system. व्यान circulatory system. समान digestive system. उदान both security and departure. For these two उदान is responsible. And for each one, it occupies certain areas. प्राण is in the head. अपान is in the lower region. समान digestion is Madhya pradesa. And व्यान is spread all over. उदान is also spread over. Thus in areas, strategic areas of the body, प्राण stays. This is the third question answer.

Then what is the 4th question? How does it sustains the individual by performing the 5 fold important activities? Even while you are listening to my talk, unknowingly you are breathing. What is the proof? You are alive. So similarly you have dumped so many things in the stomach. Some continuously and whatever we do poor stomach; 24 x 7 all the time it has to digest. Not only digest, waste products will have to be removed. Otherwise it will be like our Madras city garbage everywhere. No clearance. Therefore through 5 fold functions प्राण sustains. And the उपनिषत् says not only inside, that प्राण alone in the form of the पञ्च भूत शक्ति it sustains the cosmos also. अग्नि शक्ति, वायु शक्ति, जल शक्ति, पृथिवी शक्ति. And सूर्य शक्ति. In the form of the 5 fold शक्ति. शक्ति means power. प्राण sustains the external world also. बाह्य आन्तर प्रपञ्च it sustains.

Then what is the final question? How does it depart? At the time of death, when the current bunch of प्रारब्ध gets over, प्राण is connected to कर्म. It entered because of कर्म. And therefore like time bomb it is ticking. Every breath is counted. That is why

when you do प्राणायाम longer life because breath is low. When you have fast life breath becomes faster. Therefore life becomes. Therefore they say the no of breathing is determined by the कर्म. So thus प्राण is connected to कर्म. When प्रारब्ध is about to end, प्राण withdraws all the sense organs of ज्ञानम्, कर्म etc. From the body they all become weaker and weaker. And not only that. Among the पञ्च प्राणs also the 4 प्राणs become weaker. उदान प्राण becomes alert and ready நும்து dept. வந்தூச்சு. Tf breathing is labored. Digestion is weak. Circulation already weak. So many things are withdrawn. And the उदान is indicated by the warmth of life. Therefore as we were seeing in the morning Chandokhya class. In Chandokhya उपनिषत् it says: वाङ्ग् मनसि संप्रथ्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यान् देवतायाम्. Speech is withdrawn. Mind is active. A dying person has so many thoughts and emotions. But not able to express. When the mind also resolves, but प्राण alone, is there. In the form of the warmth of the body. And finally, that one is also, withdrawn. And at the time of withdrawal, the next bunch of प्रारब्ध gets ready. Which will determine our thought pattern also. Our final thought, at the time of death, is also determined by the कर्म; Not only the कर्म of the current जन्म, but also the coming कर्म. Coming events, cast their shadow before called अन्तकाल संकल्पः So that thought also comes to the mind and the उदान takes all the sense organs, then all other प्राणs the mind, the संकल्प and the चिदाभास that you should not forget. The Reflected Consciousness, all of them the उदान प्राण, leaves the body. If one is a ज्ञानी, there is no question of leaving the body. One will merge into ब्रह्मन् or ईश्वर. But if one is not a ज्ञानी, according to कर्म, the जीवा will take either higher लोक or lower लोक or middle लोक, superior जन्म, inferior जन्म, any type. I may become mosquito. And

mosquito may become a human being and use a bat against me. Role reversed. Anyway. So thus प्राण has got this kind of biography.

Then having talked all about प्राण, the chapter concludes saying whoever meditates upon this प्राण तत्त्वं with all its glories, उत्पत्तिमायतिं स्थानं विभुत्वं चैव पञ्चधा. So one who meditates the उपासन फलम् of ब्रह्म लोका and possible क्रम मुक्ति also. विज्ञायामृतमश्नुते he will attain अमृतं. So with this the third chapter is also over. 2nd and third chapters should be read together because the topic is one प्राणा and its उपासना. So thus first three chapters deal with साधना, कर्मा and उपासन etc.

Now in the 4th chapter the वेदान्ता topic comes. So 4th chapter is important chapter. Here the 4th disciple by name, गार्ग्यः not गार्गि – that is different. This गार्ग्यः is the 4th disciple. He asks questions regarding, स्वप्ना अवस्था, सुषुप्ति अवस्था and आत्म स्वरूपम्. स्वप्ना – dream, sleep, and the साक्षि. The witness of all these. स्वप्ना, सुषुप्ति and साक्षि. So during dream, what all organs, withdraw from activity? During dream what all organs, continue to function? And who experiences the dream? And when a person enters sleep, who experiences the सुषुप्ति आनन्दा? And finally what is the आत्म, the essential nature, in which everything is supported or resting? These are the questions. 3 questions regarding dream. One regarding sleep. And one regarding आत्म. Totally five questions, गार्ग्यः asked. And पिप्पलाद gives the answer. In 11 मन्त्राःs.

What are the organs that withdraw during dream? All the sense organs withdraw. Then what all functions? प्राण is active. Mind is also active. In dream, projecting a

स्वप्ना. And who is the experiencer of the dream? Mind itself, divides into two and becomes the experiencer, as well as, the experienced. So mind projects the dream world. And mind itself experiences but not mind the pure one. Mind pervaded by चैतन्य. चैतन्य सहितं mind experiences. And then who experiences the सुषुप्ति सुखम्. The very same mind alone, in dissolved condition, experiences the आनन्दा called प्राज्ञः. So the प्राज्ञ, which is the कारण शरीरम्, which is dissolved mind - mind dissolved is called कारण शरीरम्. Dissolved mind the कारण शरीरम् with consciousness called प्राज्ञ, experiences the सुषुप्ति आनन्दम्. So then comes the most important question. Theses मन्त्राः answer to the 5th question. Important मन्त्राः from मन्त्रा 7 to 11. 5 मन्त्राः are important मन्त्राः. And what does it say? That all these 3 अवस्थायां, जाग्रत्, स्वप्ना and सुषुप्ति, they are variable. Subject to arrival and departure. When we are waking, dream is not there. When we are dreaming sleep is not there. When we are sleeping the other 2 are not there. The अवस्थायां are continuously changing. But the changing states are witnessed by the consciousness principle which is permanent. And that non-variable consciousness called अवस्था त्रय साक्षि that alone is the आत्म. And the उपनिषत् uses the word अक्षरम् borrowing from Mundaka Upanishad. It is called अक्षरम्, the imperishable. How do you know consciousness is not variable? Because if consciousness also comes and goes, nobody will remember the other state. That I am able to talk about all the three states, indicates I am outside them. If I am inside them, I will also be part of coming and going. But the very fact that I am the witness of sleep, dream and waking, indicates I am the non-variable, consciousness principle which is आत्म. That alone supports all the अवस्थायां. And in all the other states three things are there called Triputi. Experiencer, experienced objects and experiencing instrument. All these three are supported by one आत्म

only. Thus आत्म, is सर्व अधिष्ठानं भवति. And then the उपनिषत् concludes by saying whoever gains this knowledge, he becomes the knower of everything. सर्वज्ञः and he claims I alone am appearing in the form of everything. I am all with different नाम and रूप. So thus आत्म स्वरूपम् as अवस्था त्रय साक्षि is revealed in this important chapter. All मन्त्राः: 7 to 11, are important.

Then comes the 5th chapter. The student is सत्यकामाः And he asks a question about ओंकार उपासन. And ओंकार उपासन is comprehensively presented by पिप्पलाद in the 5th and short chapter consisting of 7 मन्त्राः. And what is the essence of ओंकार उपासन? ओंकार can be used for either विराट् उपासन, representing the gross universe. हिरण्यगर्भ उपासन the subtle. And ईश्वर उपासन the causal. It can be used for partial उपासन. Or it can be used for total उपासन. Total means, it includes विराट्, हिरण्यगर्भ and अन्तर्यामी, ईश्वर.

And if a person does the total, परम् ब्रह्म उपासन. If it a part it is called अपरम् ब्रह्म. If it is total it is called पर ब्रह्म उपासन. Then it is capable of giving क्रम मुक्तिः. क्रम मुक्तिः means what? Going to ब्रह्म लोका and from there, मोक्षा. After a brief stopover for breakfast or whatever you can call. Breakfast means वेदान्त श्रवणम्, there they have to do श्रवणम्. With this chapter 5 is over. ओंकार उपासन for क्रम मुक्ति.

Then the 6th and final chapter. Wherein the student भारद्वाजः asks a question regarding षोडशकला पुरुषः षोडशकला पुरुषः. means the विश्व रूप ईश्वरः who is विश्वरूप ईश्वर is the question. I have explained षोडशकला is another name for the universe. षोडशकला पुरुषः means विश्वरूप ईश्वर? And that is taught by पिप्पलाद in 8 मन्त्राः. The most

important chapter of Prasnopanishat. Especially from मन्त्रा 4 to 6, is the important portion. And what is the essence of this teaching? ब्रह्मन् is the cause of the entire universe. And TF as a cause, ब्रह्मन् alone, appears in the form of the entire universe. With different names and forms. Instead of ब्रह्मन्, पिप्पलाद uses the word पुरुषः. Remember the word पुरुषः means ब्रह्मन्. And what is the logic behind it? Cause alone appears as all products with different names and forms. One gold alone appears as various ornaments with different names and forms. One wood alone appears as different furnitures. Similarly one ब्रह्मन् alone appears in the form of the entire universe with different name and form. And it is called ब्रह्मन् when the names and forms are in resolved condition. And when the name and forms are manifest the same ब्रह्मन् is called विश्वरूप ईश्वर; when the names and forms are resolved it is called ब्रह्मन्. When the names and forms are thrown out then it is called विश्वरूप ईश्वर or षोडशकला पुरुषः and TF what is the corollary? Since ब्रह्मन् alone appears in the form of world, there is no world other than one ब्रह्मन्. Like what? One gold alone appears in the form of all ornaments. Therefore there are no ornaments other than gold. Ornaments are different names, substance is only one. So we don't talk about many things at all let alone many gods. Many complain Hinduism have got many Gods. We don't accept many objects in the creation. Where is the question of many Gods? Neither many people, nor many Gods. Nor many objects. Let it be very clear. In Hinduism, we have neither many Gods, nor many living beings, people, nor many objects. Plurality we reject totally. There is only one truth. That is called पुरुषः. And then the last question is where is that blessed पुरुषः? Then what will you do? Look up. Once you say god, you always look up or down. So here पिप्पलाद said इहैव अस्मिन् शरीरे. Don't look anywhere. Look within your own body. Then we will complain, in the body hands are there legs are there; sense organs are there; mind

is there; pancreas are not there; nonfunctioning kidney is there. So many things are there inside. Thoughts are there inside. But I don't see any पुरुषः. Then the उपनिषत् says परिद्रष्टुः; very crucial word. मन्त्रा no?. Better I tell the no. इहैव अस्मिन् शरीरे is मन्त्रा no 2. Very crucial word. And परिद्रष्टुः मन्त्रा no 5. It is inside and not as an experinceable object. पुरुषः is inside. Not as an experinceable object. But as the experiencing consciousness. परिद्रष्टा means साक्षि चैतन्यम्. Just reveals everything without doing any action. Revealing is not an action done. In its presence, everything gets revealed. That witness consciousness is षोडशकला पुरुषः अहं एव षोडशकला पुरुषः अस्मि अहं ब्रह्मास्मि अहं एव इदगुं सर्वं. I am all. I said we start with I am अहं in Tamil. In Tamil अहं means individual. And we have to end in English all. I am all. So thus with this the षोडशकला question is also answered. All the 56 students are very happy. Therefore what did they do? They organized a puja and glorified the guru pointing out that we have understood. That is what guru expects from the student. We have understood and we have crossed the ocean of samsara. Therefore we thank you. With a thank you note, not only the immediate teacher. नमः परम ऋषिभ्यः नमः परम ऋषिभ्यः all the आचार्य परम्परा we offer नमस्कारं. With this the 6th chapter is also over. प्रश्न उपनिषत् is also over.

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

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शान्तिः शान्तिः शान्तिः

19. Prasna Upanishad text in Devnagari Script

Great Thanks are due to Sanskritdocuments.org volunteers for the devnagari Unicode text copied below.

॥ प्रश्नोपनिषत् ॥

ॐ भद्रं कर्णेभिः शृणुयाम देवा ।
भद्रम् पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवाꣳसस्तनूभिर्व्यशेम देवहितं यदायुः ॥

स्वस्ति न इन्द्रो वृद्धश्रवाः
स्वस्ति नः पूषा विश्ववेदाः ।
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः
स्वस्ति नो बृहस्पतिर्दधातु ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

%*****

ॐ सुकेशा च भारद्वाजः शैब्यश्च 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॥

% ***** १/१'स्तु

तन् ह स ऋषिरुच भूय एव तपसा ब्रह्मचर्येण श्रद्धया

संवत्सरं संवत्स्यथ
यथाकामं प्रश्नान् पृच्छत यदि विज्ञास्यामः सर्वं ह वो
वक्ष्याम इति ॥ २॥

%*****१/२'न्द *****

अथ कबन्धी कत्यायन उपेत्य पप्रच्छ ।
भगवन् कुते ह वा इमाः प्रजाः प्रजायन्त इति ॥ ३॥

%***** १/३'द् *****

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

%***** १/४'थु *****

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

%***** १/५'थु *****

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

%***** १/६'थु *****

स एष वैश्वानरो विश्वरूपः प्राणोऽग्निरुदयते ।
तदेतद्वाऽभ्युक्तम् ॥ ७॥

%***** १/७'थ् *****

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

%***** १/८'थ् *****

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

%***** १/९'थ् *****

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

%***** १/१०'थ् *****

पञ्चपादं पितरं द्वादशाकृतिं
दिव आहुः परे अर्धे पुरीषिणम् ।
अथेमे अन्य उ परे विचक्षणं
सप्तचक्रे षडर आहुरर्पितमिति ॥ ११ ॥

%***** १/११'थ् *****

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

%*****१/१२'थ्*****

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

%*****१/१३'थ्*****

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

%*****१/१४'थ्*****

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

%*****१/१५'थ्*****

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

%*****१/१६'थ्*****

इति प्रश्नोपनिषदि प्रथमः प्रश्नः ॥

%*****१ एन्द्*****

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

%***** २/१'स्तु

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

%***** २/२'न्द

तान् वरिष्ठः प्राण उवाच । मा मोहमापद्यथ अहमेवैतत्
पञ्चधाऽऽत्मानं प्रविभज्यैतद्वाणमवष्टभ्य
विधारयामीति
तेऽश्रद्धधाना बभूवुः ॥ ३ ॥

%***** २/३'र्द्

सोऽभिमानादूर्ध्वमुत्क्रामत इव तस्मिन्नुत्क्रामत्यथेतरे सर्व
एवोत्क्रामन्ते तस्मि/श्च प्रतिष्ठमाने सर्व एव प्रतिष्ठन्ते ।
तद्यथा मक्षिका मधुकरराजानमुत्क्रामन्तं सर्व एवोत्क्रामन्ते
तस्मि/ष्व प्रत्ष्ठमाने सर्व एव प्रतिष्ठन्त एवम्
वाङ्मनश्चक्षुः
श्रोत्रं च ते प्रीताः प्राणं स्तुन्वन्ति ॥ ४ ॥

%***** २/४'थ

एषोऽग्निस्तपत्येष सूर्य
एष पर्जन्यो मघवानेष वायुः

एष पृथिवी रयिर्देवः

सदसच्चामृतं च यत् ॥ ५ ॥

% ***** २/५'थ्

अरा इव रथनाभौ प्राणे सर्वं प्रतिष्ठितम् ।

ऋचो यजूंषि सामानि यज्ञः क्षत्रं ब्रह्म च ॥ ६ ॥

% ***** २/६'थ्

प्रजापतिश्चरसि गर्भं त्वमेव प्रतिजायसे ।

तुभ्यं प्राण प्रजास्त्विमा बलिं हरन्ति

यः प्रणैः प्रतितिष्ठसि ॥ ७ ॥

% ***** २/७'थ्

देवानामसि वह्नितमः पितृणां प्रथमा स्वधा ।

ऋषीणां चरितं सत्यमथर्वाङ्गिरसामसि ॥ ८ ॥

% ***** २/८'थ्

इन्द्रस्त्वं प्राण तेजसा रुद्रोऽसि परिरक्षिता ।

त्वमन्तरिक्षे चरसि सूर्यस्त्वं ज्योतिषां पतिः ॥ ९ ॥

% ***** २/९'थ्

यदा त्वमभिवर्षस्यथेमाः प्राण ते प्रजाः ।

आनन्दरूपास्तिष्ठन्ति कामायान्नं भविष्यतीति ॥ १० ॥

% ***** २/१०'थ्

व्रात्यस्त्वं प्राणैर्कर्षरता विश्वस्य सत्पतिः ।

वयमाद्यस्य दातारः पिता त्वं मातरिश्च नः ॥ ११ ॥

% ***** २/११'थ्

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

% ***** २/१२'थ्

प्राणस्येदं वशे सर्वं त्रिदिवे यत् प्रतिष्ठितम् ।
मातेव पुत्रान् रक्षस्व श्रीश्च प्रजां च विधेहि न इति ॥ १३ ॥

% ***** २/१३'थ्

इति प्रश्नोपनिषदि द्वितीयः प्रश्नः ॥

% ***** २ एन्द्

अथ हैनं कौशल्यञ्चाश्वत्थलायनः पप्रच्छ । भगवन् कुत
एष प्राणो जायते कथमायात्यस्मिञ्शरीर आत्मानं वा
प्रविभज्य कथं प्रतिष्ठते केनोत्क्रमते कथं बह्वमभिधते
कथमध्यात्ममिति ॥ १॥

% ***** ३/१'स्त्

तस्मै स होउवाचातिप्रश्चान् पृच्छसि ब्रह्मिष्ठोऽसीति
तस्मात्तेऽहं ब्रवीमि ॥२॥

% ***** ३/२'न्द्

आत्मन एष प्राणो जायते । यथैषा पुरुषे
छायैतस्मिन्नेतदाततं
मनोकृतेनायात्यस्मिञ्शरीरे ॥३॥

% ***** ३/३'र्द

यथा सम्मादेवाधिकृतान् विनियुङ्क्ते । एतन् ग्रामानोतान्
ग्रामानधितिष्ठस्वेत्येवमेवैष प्राण इतरान् प्राणान् पृथक्
पृथगेव सन्निधत्ते

% ***** ३/४'थ्

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

% ***** ३/५'थ्

हृदि ह्येष आत्मा । अत्रैतदेकशतं नाडीनं तासां शतं
शतमेकैकस्या द्वासप्ततिर्द्वासप्ततिः
प्रतिशाखानाडीसहस्राणि
भवन्त्यासु व्यानश्चरति ॥ ६॥

% ***** ३/६'थ्

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

% ***** ३/७'थ्

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

% ***** ३/८'थ्

तेजो ह वा उदानस्तस्मादुपशान्ततेजाः । पुनर्भवमिन्द्रियैर्मनसि सम्पद्यमानैः ॥ ९ ॥

% ***** ३/९'थ्

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

% ***** ३/१०'थ्

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

% ***** ३/११'थ्

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

% ***** ३/१२'थ्

इति प्रश्नोपनिषदि तृतीयः प्रश्नः ॥

% ***** ३ एन्द्

अथ हैनं सौर्यायणि गाग्यः पप्रच्छ । भगवन्नेतस्मिन्
पुरुषे कानि स्वपन्ति कान्यस्मिञ्जाग्रति कतर एष देवः
स्वप्नान् पश्यति कस्यैतत् सुखं भवति कस्मिन्नु सर्वे
सम्प्रतिष्ठिता भवन्तीति ॥ १॥

% ***** ४/१'स्त्

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

% ***** ४/२'न्द्

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

% ***** ४/३'र्द्

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

% ***** ४/४'थ्

अत्रैष देवः स्वप्ने महिमानमनुभवति । यद्दृष्टं
दृष्टमनुपश्यति

श्रुतं श्रुतमेवार्थमनुशृणोति देशदिगन्तरैश्च
प्रत्यनुभूतं
पुनः पुनः प्रत्यनुभवति दृष्टं चादृष्टं च श्रुतं
चाश्रुतं
चानुभूतं चाननुभूतं च सूचासच्च सर्वं पश्यति सर्वः
पस्यति ॥ ५॥

% ***** ४/५'थ्

स यदा तेजसाऽभिभूतो भवति । अत्रैष देवः स्वप्नान्न
पश्यत्यथ यदैतस्मिञ्शरीर एतत्सुखं भवति ॥ ६॥

% ***** ४/६'थ्

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

% ***** ४/७'थ्

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

% ***** ४/८'थ्

एष हि द्रष्ट स्पृष्टा श्रोता घ्राता रसयिता मन्ता

बोद्धा कर्ता विज्ञानात्मा पुरुषः । स परेऽक्षर आत्मनि
सम्प्रतिष्ठते ॥ ९॥

% ***** ४/९'थ्

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

% ***** ४/१०'थ्

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

% ***** ४/११'थ्

इति प्रश्नोपनिषदि चतुर्थः प्रश्नः ॥

% ***** ४ एन्द्

अथ हैनं सैव्यः सत्यकामः पप्रच्छ । स यो ह
वै तद्भदगवन्मनुष्येषु प्रायणान्तमोङ्कारमभिध्यायीत ।
कतमं
वाव स तेन लोकं जयतीति । तस्मै स होवाच ॥ १॥

% ***** ५/१'स्त्

एतद्वै सत्यकाम परं चापरं च ब्रह्म यदोङ्कारः ।

तस्माद्विद्वानेतेनैवायतनेनैकतरमन्वेति ॥ २॥

% ***** ५/२'न्द्

स यध्येकमात्रमभिध्यायीत स तेनैव संवेदितस्तूर्णमेव
जगत्याभिसम्पद्यते । तमृचो मनुष्यलोकमुपनयन्ते स तत्र
तपसा ब्रह्मचर्येण श्रद्धया सम्पन्नो महिमानमनुभवति ॥ ३॥

% ***** ५/३'र्द

अथ यदि द्विमात्रेण मनसि सम्पद्यते सोऽन्तरिक्षं
यजुर्भिरुन्नीयते सोमलोकम् । स सोमलोके विभुतिमनुभूय
पुनरावर्तते ॥ ४॥

% ***** ५/४'थ्

यः पुनरेतं त्रिमात्रेणोमित्येतेनैवाक्षरेण परं पुरुषमभि-
ध्यायीत स तेजसि सूर्ये सम्पन्नः । यथा पादोदरस्त्वचा
विनिर्भुच्यत एवं ह वै स पाप्मना विनिर्भुक्तः स
सामभिरुन्नीयते ब्रह्मलोकं स एतस्माज्जीवघनात् परात्परं
पुरुशयं पुरुषमीक्षते । तदेतौ श्लोकौ भवतः ॥ ५॥

% ***** ५/५'थ्

तिस्रो मात्रा मृअत्युमत्यः प्रयुक्ता
अन्योन्यसक्ताः अनविप्रयुक्ताः ।
क्रियासु बाह्याभ्यन्तरमध्यमासु
सम्यक् प्रयुक्तासु न कम्पते ज्ञः ॥ ६॥

% ***** ५/६'थ्

ऋग्भिरेतं यजुर्भिरन्तरिक्षं
सामभिर्यत् तत् कवयो वेदयन्ते ।
तमोङ्कारेणैवायतनेनान्वेति विद्वान्
यत्तच्छान्तमजरममृतमभयं परं चेति ॥ ७॥

% ***** ५/७'थ्

इति प्रश्नोपनिषदि पञ्चमः प्रश्नः ॥

% ***** ५ एन्द्

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

% ***** ६/१'स्त्

तस्मै स होवाच । इहईवान्तःशरीरे सोभ्य स पुरुषो
यस्मिन्नताः षोडशकलाः प्रभवन्तीति ॥ २॥

% ***** ६/२'न्द्

स ईक्षाचक्रे । कस्मिन्नहमुत्क्रान्त उत्क्रान्तो भविष्यामि

कस्मिन्वा प्रतिष्ठिते प्रतिष्ठस्यामीति ॥ ३॥

% ***** ६/३'र्द्

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

% ***** ६/४'थ्

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

% ***** ६/५'थ्

अरा इव रथनाभौ कला यस्मिन्प्रतिष्ठिताः ।
तं वेध्यं पुरुषं वेद यथ मा वो मृत्युः परिव्यथा इति ॥ ६॥

% ***** ६/६'थ्

तान् होवाचैतावदेवाहमेतत् परं ब्रह्म वेद । नातः
परमस्तीति ॥ ७॥

% ***** ६/७'थ्

ते तमर्चयन्तस्त्वं हि नः पिता योऽस्माकमविध्यायाः

परं परं तारयसीति । नमः परमऋषिभ्यो नमः
परमऋषिभ्यः ॥ ८ ॥

% ***** ६/८'थ्

इति प्रश्नोपनिषदि षष्ठः प्रश्नः ॥

ॐ भद्रं कर्णेभिः शृणुयाम देवा \
भद्रं पश्येमाक्षभिर्यजत्राः । \
स्थिरैरङ्गैस्तुष्टुवाꣳसस्तनूभिर्व्यशेम देवहितं यदायुः ॥

स्वस्ति न इन्द्रो वृद्धश्रवाः
स्वस्ति नः पूषा विश्ववेदाः ।
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः
स्वस्ति नो बृहस्पतिर्दधातु ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

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