

Prasna Upaishad, Class 22

Greetings All,

Swamiji continued his talks on Chapter 6 of Prasna Upanishad.

Shloka # 2: The sixth and last student asked for the sixteen part Purusha or Param Brahman. Here the Teacher is going to reveal Brahman through Srishti Prakaranam as Jagat Karanam. The Universe comes out of, exists and goes back into Brahman. This Upadana Karanam is Brahman. In this Lakshanam, the unknown Brahman is revealed through the world, that is known. How does Srishti point Brahman out?

If World is Karyam (the effect) then its Karanam (cause) Brahman is revealed. Karya Prapancha is the tool to describe this phenomenon. Is this world an integral part of Brahman? It is not, as Brahman is Nirvikalpa (without another). So, Brahman is revealed through something else.

There are two types of Lakshanams.

1) If I describe a person's long face, his long nose, etc., I am revealing a person through his features, an integral part of the person, also called Swaropa Lakshanam.

2) If I describe a person through his son, not his integral part, it is called Tatastha Lakshanam.

When Brahman is revealed through Satyam, Chaitanyam, Gyanam etc., it is Swaropa Lakshanam. But when Brahman is revealed through this world, not an integral part of it, then it is called Tatastha-lakshanam. Tatastha-lakshanam is more often used. Srishti Prakriya is through Tatastha-lakshanam. Here, in Prasna Upanishad, the teacher wants to reveal Brahman through Tatastha-lakshanam.

Here Karyam (the effect) Prapancha is divided into sixteen parts. Brahman is revealed through the world, which has

sixteen parts. Hence the name Shodashakala Purusha. It should be noted that the Purusha does not have sixteen parts; rather it is the world that has sixteen parts. Brahman is Nishkala or without parts.

Srishti Prakriya reveals through Tatastha-lakshanam.

In Srishti Prakriya world is revealed as Karyam (effect) and Brahman as its Material cause.

Thus, Jagat (the Karyam or effect) is caused by Brahman (Upadana Karanam, the cause). The clay and pot analogy is used.

(My note: Stage 1. The pot is presented as the effect of clay.

Stage 2. Clay is presented as the cause of the pot.

Stage 3. Now, the teacher asks me to find out if I can see the pot without the clay. I look at the pot on all sides and conclude that everywhere it is clay alone. It is not available as different from clay, its cause. The conclusion: the effect is non-different from the cause.

Stage 4. This much is not enough, for the concept of cause and effect does exist. Now the teacher states that since it was concluded that the effect does not exist apart from the cause, it would be correct to hold that the cause alone really exists. But this still limits the cause as a cause. The vision born of wisdom is: There is no longer any need to call the clay as the cause. As clay alone matters in that wise vision, it would be appropriate to divest the clay of its status of a cause. Thus, divested of this status, clay remains as the one that transcends the cause-effect duality.)

The Jagat or world is nama roopa only. It is not different from Brahman. This is advaita.

Brahman is Upadanam Karanam (Cause). There are two types of Upadana Karanam. One is Parinami and other is Aparinami or

Vivārtha.

Example of Parinami Upadana Karanam: Milk changing to Curd. Here the cause is one, which changes to produce effects.

Example of Aparinami Upadana Karanam: Rope seems to be Serpent. This is also called changeless cause. The cause has not changed.

Parinami Upadana Karanam will not work here because:

1) Here Brahman is subject to change and that means Brahman will die.

2) Also, The world will become the earth and tree. Tree is a modification of the earth. This results in duality. Brahman is then subject to duality.

In Aparinami or Vivārtha Upadana Karanam, Brahman does not change. Karyam, the effect, does not enjoy same degree of reality. Snake is not as real as the rope.

Shloka # 2: means, the world of sixteen parts is falsely born out of Brahman.

Shloka # 3:

Before Srishthi, Brahman visualized the whole universe to be created. When we say Brahman is material cause, usually material causes are inert, like gold or Clay. They are all inert or Jada. In that case, Brahman also becomes Jada. However, Upanishad says, it is the Chaitnaya Brahman (infused with Chaitanya), which is not Jada.

The second implication is, even if clay is cause of the pot, another cause has to be involved to create the pot, like a potter. Meaning somebody has to make the pot from the clay. Here Clay is the Upadana Karanam (material cause), while the potter is the Nimitha Karanam (or intelligent cause).

Brahman is both the material and intelligent cause of the world (abhinna nimitta upadana karanam).

Just like a spider is cause of the web, so also Brahman is the cause of the universe. Therefore Brahman's thought is the cause of the universe.

Process of Creation:

First Brahman wanted to create Prana. He wished, "I want to create such a thing in whom a person's life or Chaitanya will come and in whose presence also the "I" chaitanya will not be present." Prana performs this function. Prana allows Chaitanya to come in, giving life and later allows it to go out, causing death.

So he created Prana. It was Samashthi Prana or Hiranyagarbha, where in, manifest consciousness comes into the Prana.

Then he created the sixteen Kala's. They are:

- Prana
- Shradha
- The five elements: earth, water, fire, air and space.
- The five indriyani: vision, hearing, smell, taste and touch.
- Manaha-Mind
- Annam-Food
- Viryam-Energy
- Tapaha-Prayaschitha or penance for one's wrong karmas.
- Mantraha: Sacred prayer
- Karma: All types, including Upasana.
- Lokas: All Lokas
- Nama Karanam: Naming. You need a name for everything.

The above are the Sixteen Kalas or limbs of Srishti Prakranam. With this the Adhya-Roopa-Prakaranam is completed. Srishti is over.

Shloka # 5: Now Apavada Prakaranam starts.

River, coming out of ocean, merges back into ocean. In between, there is nama roopa. All rivers are flowing down to the ocean. They reach the ocean and disappear. River's water has not disappeared, as matter cannot be created or destroyed. Only their name and form is gone. The Ganga name is gone once it merges into the ocean. The Ganga has lost its nama and roopa and is now called Samudra.

Swamiji says, we alone give names as well as remove names. Human life is just adding a name and removing a name.

From this Purusha, the sixteen Kalas arose. They all go towards the Purusha. They reach the same Purusha and disappear. Their nama and roopa is completely destroyed. Thus, the Prapancha becomes Purusha. In Pralayam, there is dissolution, however, it is not permanent. Only with Gyanam does permanent dissolution occur. This is the Apavada Prakaranam.

The question can come: Since Kalas come out of Brahman, does Brahman have Kalas? Upanishad says Brahman does not have even potentiality for Kalas. Kalas are Mithya. In potential form they are Maya. In dynamic form they are Jagat.

Shloka # 6:

Brahmana Upanishad's always have a shloka.

"The whole Prapancha is born out of Brahman and resolves in Brahman."

The example of a wheel is used. The spoke of a wheel is sustained by its central part. The spokes and rims cause action, however, the motionless central hub holds the wheel. Like spokes in a wheel, all sixteen Kalas are based upon Purusha. If a person knows that Vedyam Purusha (which is worth knowing), mortality will not torment him. Amrithatvam is the

phalam. This shloka is also the Phala Shruthi.

Shloka # 7:

After answering the Sixth student Pipillada says: About Param Brahma, I know only this much. Hearing this students are confused. Is there more to know?

Guru says there is nothing more to be known.

Shloka # 8:

The students then worshipped their teacher.

They said: You are our father (a father who has given them Brahma Shariram or the immortal I). You have taken us to the supreme, the other shore of the ocean of ignorance or Samsara Sagaram. I prostrate to the entire Guru Parampara, and all previous Gurus as well.

With this the Sixth question has been answered and the Upanishad also concludes.

My Notes: The spider designs its web. So it is the intelligent cause of the web. Raw material is also produced by the spider itself (normally any raw material is different from the maker). So here spider is the intelligent as well as the material cause of the web. In many cases like furniture, ornaments etc, the carpenter, who is the intelligent cause is different from wood, which is the material cause. Goldsmith is different from gold. Intelligent cause is called Nimitta Karanam. Material cause is called Upadana Karanam. **So spider is Abhinna Nimitta Upadana Karanam. So is Brahman.** It alone visualizes the creation; it alone is also the material. So he is the cosmic architect. Other than him there is nothing; no time, no space, so there is no question of searching for material cause.

My Notes: Till now *shrI shaMkara* has described that knowledge gives liberation and supporting *sAdhanA-s* only give us the

readiness for knowledge. He also described that the root cause of our problems is ignorance and karma being unopposed to ignorance can't remove it. Knowledge is the only antidote for ignorance. Now he talks about the problems ignorance gives. There are two kinds of problems faced due to ignorance. Firstly, I superimpose something else as reality and this causes misery. Apart from superimposing and projecting, I take the unreal world as real; this is the second mistake.

How come the world is unreal when I experience it is rock solid? This is a technical topic in *vedAnta*. Let us first briefly look at this topic before entering the next verse. There are essentially two natures (*prakRRiti*) viz. the lower nature (*apara prakRRiti*) consisting of material world and body and Higher nature (*para PrakRRiti*) which is *Atma*, the self. *apara prakRRiti* includes the whole cosmos and laws of nature. *Atma* is also known as *brahman* in the scriptures. *brahman* is the cause of everything. The entire *apara prakRRiti* has its basis in *para PrakRRiti*. I, the *Atma* (*brahman*) am the cause from which everything manifests and everything resolves into. In other words *apara prakRRiti* has no existence apart from me.

It is seen commonly that any cause undergoes a change to become an effect. A seed modifies to become a tree. Milk modifies to become yogurt. So does *Atma* undergo change to become the world?

No. We know that *Atma* is *nirvikAra*— changeless. So how is the world emerging without changing the *Atma*. That is possible if and only if the world is *mithyA*, meaning, seemingly existent. This can be supported by the example of a magician. He appears to slit the throat of a lady. The audience stare in disbelief as the body is separated into two parts. But there is no change in the lady; she comes back in one piece. It was just an apparent cutting. I see a rope as snake in darkness. Upon using a flashlight I realize that it is a rope. So do I need to run away from any snake, or is it going to bite me. No because the snake was 'as though' existent. The basis of the

'as though' existent snake is the rope.

Then what is the world? World does not have any existence apart from Me the *Atma*. World is just seemingly apparent (*mithyA*). Everything I see in this world carries a name and form which can be traced to its cause which in turn is also a name and form. E.g. – the cause hunting for furniture would be -> wood ->tree -> seed -> earth -> water -> fire -> air -> space -> *brahman*.

The next question could be how the world can be *mithyA*. Anything can be categorized as seemingly existent (*mithyA*) only on apprehending the reality (*satyam*); e.g. snake can be dismissed as *mithyA* only after knowing the rope. What is the definition of *mithyA*? Anything that has a dependent existence is *mithyA*. Pot is only a pot for a person who knows not the clay. But for a person who knows that pot is made of nothing but clay, for him the pot becomes name and form while clay is the only truth.

□*brahman* has *mAyA* as its *upAdhi* to create the world. For creation to manifest, two types of causes are required, material cause (*upAdAna kAraNam*) and Intelligent cause (*nimitta kAraNam*). Applying this to the furniture example; wood is the material for furniture, so it is the material cause. Wood need to be cut , shaped and assembled together. Wood being insentient by itself, a sentient cause is required to turn wood to furniture. The carpenter who has this skill is the intelligent cause. We see that material and intelligent cause are different for furniture (wood and carpenter respectively).

□*Atma* is both the material and intelligent cause of the world (***abhinna nimitta upAdAna kAraNam***). ***Abhinna* means non different**. There are no two different causes because there are no two things, there is only *Atma*. *Atma* uses *mAyA* as the limiting adjunct for manifestation of creation. It must be noted that *mAyA* is as much *mithyA* as the world because it

depends on *brahman* for its existence. *mAyA* undergoes change to create the world hence it is called the ***pariNAmi upAdAna kAraNam***; meaning a cause which changes to produce effects.

Atma does not undergo any change to manifest the world and hence is called ***vivarta upAdAna kAraNam***; meaning a cause that does not undergo change to produce effect.

With reference to *brahman* I say the Lord (*Ishvara*) is the changeless cause of creation (i.e in this context Lord means *brahman*). When we talk of the world as non separate from the Lord, we are talking about Lord from the standpoint of *mAyA* which undergoes change to produce the elements. So based on the context the word Lord (*Ishvara*) has to be interpreted differently.

□*mAyA* has three *guna-s*; *satva*, *rajas* and *tamas*. From these aspects of *mAyA* the elementals are produced. These elementals mix in different ways to produce the elements which in turn form the gross world. So clearly, *mAyA* which is *mithyA*, undergoes change to produce world while *Atma* is the changeless cause of the world. The world is created, sustained and resolved in *Atma*.

The world appears to be true till *brahman*, the nondual, the support of all is not recognized. It is like the illusion of silver on the pearl.

In my dream, I project a dream world and become a part of it as a dream individual. The whole dream time and dream space is supported by me, the waker. Once I wake up everything pertaining to the dream is negated. So, the dream world was created, sustained and resolved in the waker. The waker was the truth, basis for the dream. The waker is the reality while the dream is the projection.

So also, when I wake to my own higher nature as consciousness, the world is negated as *mithyA*. The basis, *satya* for the world is *brahman*. The basis for the cloth is the thread, the fibre

is the basis for the thread and so on. Hence cloth is just name and form. It has dependent existence, meaning it cannot exist without the very thing from which it is deriving existence from. One independent basis for all utensils made of clay is clay alone. The wave, froth, wavelets, spray everything derive their existence from water alone. They are all nothing but water. So also all the *jagat* we see. Due to ignorance we pay importance to name and form. We pay more heed to the form- 'ring' than the gold. Once we realize the world to be name and form and then come to realize *Atma* itself to be the basis of creation, till then the world with names, forms and events will victimize us. If the truth, the basis of all this is known as *Atma* then the world is dismissed as *mithyA*.

□*shrI shaMkara* uses the example of shell silver. One can mistake a shell for silver due to the sunlight reflecting off it. But on going near, one realizes that there is no silver, it was just an illusion. The shell is apprehended as the only truth. Similarly, due to non apprehension of reality, one misapprehends the world to be something else and consequently faces misery. Due to misapprehensions, he either runs away from certain things (like snake example) or gets attracted to certain things (like shell silver example). This is how the whole life is spent without recognizing the *satya*, the basis of this entire creation. Clay is present everywhere in the pot. It is not present partially in the top and partially in the bottom. It is in fact nothing but clay. Clay is inherent throughout the pot. So also *brahman* is the warp and woof of this entire creation, the basis of all names and forms, the substratum of all objects, sentient or non sentient. On recognition of this *brahman* i.e. *Atma* as my own self, I dismiss the world as *mithyA*. It does NOT mean I will not interact with the world. It only means that one stops depending on the world for happiness. He finds the infinite repository of happiness within himself. This infinite *Atma* is within and pervading everywhere else also. *shrI shaMkara* has used the word *sarvAdhiShThAnam* to explain this. He quickly

uses the word *advayam* to reiterate that there is one and only one basis *Atma*.

Just as we do not mistake a sparkling shell for silver on having known it, similarly on having discovered my own true nature, the world will never be taken as real or as separate from the *Atma*. I, the *Atma* am in and through the world and all pervasive.

References: Teachings of *svAmi paramArthAnanda*

With best wishes,

Ram Ramaswamy

Prasna Upanishad, Class 20

Greetings All,

Swamiji continued his talks on Chapter 5 of Prasna Upanishad.

Omkaara Upasana is of three types. Eka Matra Omkaara Upasana or A kara is concentrated upon. Next upasana is on A kara and U kara. Third one is on A, U and M Karas.

First Upasana, Eka Matra, leads to Manushya Loka or Bhu Loka.

Second Upasana, Dvi matra, Leads to Pitra Loka, Soma Loka or Bhuvan Loka. This is obtained through Krishna Gathi.

Third Upasana, Tri matra, Leads to Brahma Loka or Suvar Loka. Here all papam's are gone. Like a snake shedding its skin one sheds the entire past. The taint of the old skin is gone. It is an effortless and total process. Brihadaranyaka Upanishad also references the snake skinmanalogy. Here the path is Shukla Gathi.

In Brahma Loka he can perform Omakara Vichara to obtain Turiyam. Here he gains pure Brahman. Brahmaji is the teacher in Brahma Loka. So, an ideal condition exists in Brahma Loka and he becomes liberated on obtaining Krama Mukthi.

Eka and Dvi matras give only Samsara phalam. They do not result in Krama Mukthi. Therefore the Third Upasana is most important.

Shloka # 6:

Atharvana Veda gives us the Rk Mantras. If Omkara Upasana of Eka and Dvi matras are used then it results in an incomplete Upasana. The phalam one gets is Manushya loka or Soma Loka. All three matras, when used separately, or not totally, only provide finite or ephemeral results.

They become properly employed when they are mutually connected as one whole Omkara. So they must be wholly used to become holy. Double negatives are used in these mantras to emphasize.

Why say properly employed? Only when it is done in totality as Omkara that one obtains Mukthi, also called Purna phalam or Nithya phalam.

When three matras are properly employed in meditation it means Jagat, Swapna and Sushupthi.

A Kara is Jagat, Vishva or Virat.

U Kara is Swapna or Tejas or Hiranyagarbha.

M Kara is Sushupthi or Pragyaha or Ishwara.

One who obtains mukthi will not tremble, will not have fear, will be free from Samsara or will obtain liberation.

Shloka # 7:

This shloka is another Rk mantra through Rig Devata. It says, if Omkara mantras are incompletely used, it gives only finite results. It also says, if Omkarar mantras are completely

used, it will provide infinite results.

Thus:

A Kara results in manushya loka or Bhu loka.

U Kara results in anthariksha loka or Bhuvan or Soma Loka.

M Kara results in Brahma Loka.

Swamiji says all three results can be obtained in total Omkara Upasana or 3 in 1. Ayatanam means Symbol. After obtaining Brahma loka same Omkara mantra can be used for Vichara to obtain mukthi. The Mukthi phalam results in: Peacefulness, Freedom from Jara, Freedom from mortality, and Freedom from fear.

With this the Rk Veda quotation is over. The chapter 5 also has concluded.

Swamiji says the first two matras are only to glorify the third. The first two are not primary matras.

Sixth Question/ Sixth Chapter:

Shloka # 1:

After answering question of Satyakama, now the sixth student Bharadwaja Sukesha asks his question.

Swamiji reminded us that in the beginning, in introduction, the first student was Bhardwaja, however, in order of questioning, he is the last one.

He, Sukesha, narrates an incident to the Guru. He was approached by a Rajput prince, Hirayanabha, of Koshala Desa, who asked him a question.

“ Oh Pippilada Guru, He asked me: Oh Bhardwaja Sukesha, the Purusha with 16 parts, do you know him?” While Sukesha was well versed he did not know about this Purusha. He, Sukesha, was a man of great intellectual honesty. He said, I do not know. The prince did not accept this answer. I told him if I

had known this Purusha, why would

I have not told you? I have no reason to hide. Moreover, I do not lie. Lying can destroy a person from his roots.

Pippilada, hearing this, gets a hint about the Sukesha, that he is a man of great values and a well-qualified student for Vedanta. In this context, Swamji says, study of scriptures without values results in Agyanam, while one with values can obtain Gyanam.

Furthermore, Swamiji says, Satyam is speaking the truth. Brahman is also Satyam. Satyam as Brahman is known as Paramarthika Satyam, while Speaking the truth is known as Vyavaharika Satyam. First speak the truth only then the greater truth can be obtained.

(My note: The Vyavaharika state refers to the Dual (Dwaita) state of reference. Most people understand the Universe from this plane. They perceive the duality of object and the subject. There is the world (Jagat) and there is Individual (Jiva) and the God (Ishwara) all separate. The Paramarthika state refers to the Absolute Non-dual (Advaita) state of reference, where only Brahman/Atman is. There is no difference between God or Individual or the world. The former is a temporary and relative state of existence whereas the latter is the absolute-permanent state of existence. It should be kept in mind that world is constantly changing, so Vyavaharika is a relative state.)

So, therefore, I cannot tell you a lie. Hearing this, Hirayanabha was disappointed that he did not get an answer. He quietly got into his chariot and drove away. Swamiji says he was probably impressed with the honesty of Sukesha as well.

So Gurudev, now I want to ask you about this Purusha of 16 parts. Where is this 16-part Purusha available? This is my question.

With best wishes,

Prasna Upanishad, Class 21

Greetings All,

Swamiji continued his talks on Chapter 6 of Prasna Upanishad.

Sukesha Bharadwaja asks the sixth and last question. Before asking his question he narrates an incident. The Rajput prince Hiranyanabha asked him about the sixteen-part Purusha. Sukesha told him he did not know about this Purusha. Now, Sukesha, asks his Guru, Pippilada, about this sixteen-part Purusha. Swamiji asked why narrate the incident at all?

Two reasons were presented:

- 1) To teach the value of Satyam. When one does not know the answer, one should not give the wrong answer. One should accept one's ignorance.
- 2) A prince approached Sukesha Bharadwaja. This indicates he, Sukesha, was held in high esteem. The fact that he did not know the answer indicates that it is a rare knowledge. Here rareness of knowledge is emphasized.

Finally student asks where the sixteen-part Purusha is? He does not ask who the sixteen-part Purusha is first. Swamiji says, this maybe because he may have some idea about whom he is. So the question is who is he? And where is he?

Shloka # 2:

To that student, who has approached his Guru properly, who is truthful and deserving this knowledge, Guru Pippilada says:

O Somya, or Pleasing one, He is within the body within Hridayam as the awareness.

Note: Shankara says: When a student is deserving, the teacher has to impart him knowledge.

Brahman in Antahakarana means it is manifest in anatahakarana. It is outside as well and as such all-pervasive. Being all-pervasive does not mean it manifests everywhere. This is the answer to the question where is the Purusha.

Now, who is this Purusha? Purusha, here, means Brahman. Upanishad says Purusha is Niravyavam or Niskalaha. Student is asking about Sakala Purusha, while Brahman is Nishkala.

Teacher is going to reveal Nishkala (without limbs) Brahman. How can Teacher reveal a Brahman without Limbs? Where eyes do not go, intellect does not go, how can one reveal such a Brahman? So, an extraordinary method is used. It is called Adhyaropa Apavada. It is a four-step process.

First step: Introduce the world itself as an effect or Karyam. Material world, according to our experience, is always there. The world of matter is always there. It is also called Jada Prapancha.

Second step: If the world is a Karyam, then there must be a Karanam, which people do not know about. The cause of the Material universe is Satyam or Gyanam. Gyanam or Chaitnaya is the cause of matter.

Note: As per Science, matter is the basis and Consciousness is the product of matter or life.

First and second step together are called Adyaropa or Srishti.

Third Step: Karyam does not have an existence separate from Karanam. I have to show this. I am negating Karyam as separate from Karanam. There is no matter separate from Consciousness.

Fourth Step: Once Karya Budhi is negated, Karana kartavyam is negated from Karanam.

The third and fourth steps together are known as Apavada.

From Pot thought to Clay thought or Clay Budhi. Keeping clay thought , where is the pot? It does not exist. Keeping eye on clay, I negate the Pot (Karyam). Clay can be the cause only as long as Pot is there.

Therefore Clay thought is> Clay was>Clay will be. The word pot caused the confusion.

At this stage Avasishtam or Jada Rahita Chaitanya remains or Adhyaropa Chaitanya or consciousness alone is. Adhyaropa Parkriya begins as Srishti.

Srishti is explained in different Upanishads in different ways. Thus, there are Krama, Akrama, and Vikrama Srishti's. Why this inconsistency in Upanishads? It is only a temporary introduction, eventually it is all negated.

In Prasna Upanishad Srishti is introduced as the sixteen parts. Using the sixteen parts Purusha, the teacher reveals the Nishkala Purusha.

Thus, the sixteen-part Purusha is born from Nishkala Purusha and then again resolved in Brahman.

Thus: Sixteen part Purusha> Born from Brahman> Again Resolved in Brahman.

Sodasha Kala Adishtanam Param Brahma is a new name for Brahman. Swami says Shodasha Kala is only an indicator for Brahman.

One more question can come up. When we say Brahman is Karanam, how can Brahman be the Karanam? Karanam undergoes change. Thus, Clay becomes pot or changes to pot. Here Shankara says: Brahman is Karanam. It does not mean Brahman is Karanam.

Karanatvam is only a temporary status assigned to Brahman. So, don't go deep into it. It is for this that the concept of Maya is introduced. Karanathvam is Maya.

This sixteen part Material universe is the basis for Universe. What are the sixteen Kalas?

{My Notes: Got this from internet on Adhyaropa Apavada. In the Vedanta, even though the Supreme Purport is in Advaita, we do encounter passages declaring creation implying the duality of a created world (and jIva-s) and the Creator Brahman. This suggests a cause-effect relationship between Brahman and the world. One can appreciate this seeming contradiction, that is, the declaration of Advaita on the one hand and the presence of creation passages on the other, by understanding the principle of adhyAropa – apavAda or the Method of Deliberate Superimposition and Negation.

The source of this idea is the explanation of the principle by Swami Paramarthananda in the course of his mANDUKya kArikA discourse.

The example of a pot is considered for the purpose of understanding the principle. I have a 'pot' vision. The teacher wants to change this vision of mine as he wants me to have the correct vision, that of the clay. This is accomplished in FOUR stages:

Stage 1. The pot is presented as the effect of clay.

Stage 2. Clay is presented as the cause of the pot.

Stage 3. Now, the teacher asks me to find out if I can see the pot without the clay. I look at the pot on all sides and conclude that everywhere it is clay alone. It is not available as different from clay, its cause. The conclusion: the effect is non-different from the cause.

Stage 4. This much is not enough, for the concept of cause and

effect does exist. Now the teacher states that since it was concluded that the effect does not exist apart from the cause, it would be correct to hold that the cause alone really exists. But this still limits the cause as a cause. The vision born of wisdom is: There is no longer any need to call the clay as the cause. As clay alone matters in that wise vision, it would be appropriate to divest the clay of its status of a cause. Thus, divested of this status, clay remains as the one that transcends the cause-effect duality.

The first two stages are the 'adhyAropa' stages where the 'effect'-hood of the pot and the 'cause'-hood of the clay were superimposed deliberately. This is done in order to afford the foundation for finally negating them and driving home the non-dual nature.

The latter two stages constitute the 'apavAda' stages where the supposed effect-hood of the pot is negated and even its substantiality is shown to be only in the clay. The pot is shown to be insubstantial as apart from its substance, the clay. Next, and finally, even the causehood of the clay is negated, for when the effect-hood is admitted to be of no consequence, to accord the cause- status to the clay is meaningless. The clay can exist without that definition as the cause.}

{My Notes: More From Internet on Adhyaropa Prakriya:

"May I add my own (2 cents), more with the idea of learning more on the fundamentals of Advaita Vedanta.

Adhyasa is not Knowledge. Adhyasa leads to **mithya-gnanam** and because of this **mithya-gnanam** one makes wrong conclusions about himself and the world. It is mithya-gnanam because such knowledge changes (budhi vyabhicharati) when one enquires into it.

Adhyasa takes place, just like cooking takes place, when the various factors required for adhyasa to take place are

present. This is a natural law.

Adhyaropa and Apavada is the methodology or prakriya used in Vedanta for one to understand that Adhyasa exists and it is like a natural law, but it leads to mithya gnana and fools people. The prakriya is used only to correct the mithya-gnana, (and not to remove Adhyasa) because the appearance of one thing as another thing, or one thing appears as having the qualities of another thing and vice-versa, can continue. The prakriya has nothing to do with the objects, as all it does is to correct one's Budhi, i.e. intellect, so that one does not more get fooled by the mithya-gnana resulting from Adhyasa.

Samsara, rather Samsara Budhi, takes place only because of Adhyasa i.e. Atmani Anatma Budhi and Anatmani Atma Budhi, (intellectual appreciation of what is real as unreal and what is unreal as real). The Adhyaropa-Apavada Prakriya removes this wrong intellectual appreciation, and corrects it with Atmani Atmabudhi and Anatmani Anatmabudhi (intellectual appreciation of what is real as real and what is unreal as unreal). “}

With best wishes,

Ram Ramaswamy

Prasna Upanishad, Class 19

Greetings All,

Swamiji continued his talks on Chapter 5 of Prasna Upanishad.

In this chapter, Question 5, student Satyakama asked about Omkara Upasana that leads to Krama Mukthi. This chapter is also under Vedanta, as Omkara Upasana indirectly leads to

Moksha. Other types of Upasana are not part of Vedanta as they provide benefits only in this world and not Moksha.

Shloka # 2:

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

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

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

Shloka # 3:

Omkara Upasana is of three types.

- Eka Matra Omkara Upasana or A kara is concentrated upon.
 - Next upasana is on A kara and U kara.
 - Third one is on A, U and M Karas.
-
- First Upasana leads to Manushya Loka or Bhu Loka.
 - Second Upasana Leads to Pitra Loka or Bhuvan Loka.
 - Third Upasana Leads to Brahma Loka or Suvar Loka.
 - First Upana gets its phalam from Rig Veda Devata.
 - Second Upasana gets its phalam from Yajur Veda Devata.
 - Third Upsana gets its phalam from Sama Veda Devata.
 - A Kara is Vishva or Virat.
 - U Kara is Tejas or Hiranyagarbha.
 - M Kara is Pragyaha or Ishwara

If a person meditates on Eka Mantra Omkara, to what extent does he meditate? He should meditate till he is completely absorbed in the Upasana; only then he gets the phalam. Thus, if he meditates on say Rama, then Rama should be reached as

Savikalpa Samadhi. It should then move to Nirvikalpa Samadhi. The Upasya Devata should be Sakshat Sara.

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

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

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

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

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

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

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

Shloka 4:

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

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

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

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

Shloka # 5:

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

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

All three Loka's come under Aparam Brahman.

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

Thus, in this Loka, Omkara Upasana > Brahma Loka
In Brahma Loka, Omkara Vichara > Leads to Mukthi.

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

With best wishes,
Ram Ramaswamy

Prasna Upanishad, Class 18

Greetings All,

Swamiji continued his talks on Prasna Upanishad.

He summarized the first four chapters as follows:

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

Q1. What are the things that are asleep?

A: Except Prana all other organs are asleep.

Q 2. What are the things that are awake?

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

Q 3. Who experiences the dream?

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

Q 4. When everything is resolved, who is enjoying the

sleep, Sushupthi?

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

Q 5. Where is everything supported?

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

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

Chapter # 5 or the Fifth Question:

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

Shloka # 1:

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

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

Any Upasana gives phalam when practiced till death. He has to remember Omkara at time of death as well. He must withdraw from sense organs. Therefore, no relatives should be near him at time of death. He must be detached from Samsara. At time of

Maranam, we should not think of anything else. You must start remembering (Upasana) right now until and including at death. Marana Upasana is very important. Imagine one's own death and practice it. The death rehearsal is very important. At time of death, I must remember my Ishta Devatha. When concentration comes in, Dhyana occurs. Dhyana is a part of Ashtanga Yoga. If one has to perform dhyana or concentrate, one must follow the eight requirements of Yoga.

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

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

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

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

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

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

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

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

experiencing and examining self

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

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

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

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

Dhyanam is of two types.

A) Deity separate from me and

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

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

What is the phalam? Which Loka does such an Upasaka attain?

Through Upasana he does not attain Moksha. Upasana is Krama Mukthi but it does not lead to Moksha. Upasana only takes one to Brahma Loka. There, he still has to get Gyanam, to obtain Mukthi.

Shloka # 2:

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

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

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

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

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

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

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

A Kara, from Rig Veda, leads to Manushya loka or Bhu loka.
U Kara, from Yajur Veda, leads to Soma Loka or Bhuvan Loka also called Antharikshaha.
M Kara, from Sama Veda, leads to Brahma Loka-or Suvar Loka. This is called Krama Mukthi.

A Kara is associated with Vishwa.
U Kara is associated with Tejas.
M Kara is associated with Brahma Loka.

With best wishes,
Ram Ramaswamy

Prasna Upanishads, Class 17

Greetings All,

Swamiji continued his talks on Prasna Upanishad.

Fourth Question

Mantra 7:

The teacher Pippilada is answering the questions of student number four, Sauryayana. He has asked five questions of which the fifth question is being answered now.

Q: Where does everything remain supported? What are the substrata of everything?

Answer: The mukhya atma or Turiyam supports everything.

In Turiyam alone everything exists. Everything comes out of Turiyam and then goes back into it. Just like the birds that come out at sunrise and go back to rest, in the tree residence, at sunset. The Tree is Turiyam and the birds represent the creation.

Shloka: 8:

Now the teacher refers to all Bhuthani and then to Triputi. Triputi, the threefold, is used for knower-known-act of knowing, seer-seen-act of seeing etc.

The Pancha Bhutas, the Pancha Karana Bhuthas, the Pancha Sthula Bhuthas and the Pancha Sukshma Bhutha's all rest in Turiyam.

The Pancha Bhuthas as: Prithvi and its subtle matter, Prithvi matra, Apas and Apas matra, Tejas and Tejas matra, Vayu and Vayu matra and Akasha and Akasha matra, all rest in Turiyam.

Sight and the object of sight drastavyam, Ear and object of hearing Srotavyam, Smell and the object of smelling Ghratavyam, Taste and object of taste Rasyitavyam, Touch and object of touch Sparasyithavyam, Speech and object of speech Vaktavyam, The two hands and object of taking Adatvayam, Organ of generation and its object

Anandayithavyam, Organ of excretion and its object Visarjayithavyam, The two feet and their object Gantavyam, the mind and its object Mantavyam, Buddhi, the intellect and its object Boddhavyam, Ahamkara the ego and its object Ahamkartavyam, Chittam (memory) and its object Chethayitavyam, Tejas, the light and its object Vidyotayitavyam, Prana (energy) and its object Vidharayitavyam (what can be held up), all these rest in the Atman as well.

All the pairs indicate instrument and object relationship.

Shloka # 9:

Now the Bhoktha is discussed. The Jiva is the Bhoktha. The experiencer is being defined.

Who is Jiva? The Jiva is Purusha or Jivatma. Purusha is referenced in Upanishads as Paramatma as well. It has to be interpreted in context of the use of the word. Here it is Jivatma that resolves into Paramatma. The Self, identifying

with the body as the Drshta (Seer), Sprashta (toucher), Srotha (hearer), Grhatha (smeller), and Rasayitha (Taster) is the Jivatma. The Chidabasha is the one indicated by the "I". I is referring to a conscious being. The "I" references to myself as a limited conscious being. Therefore Jiva is an all-pervading consciousness. It is the primary I, Ahamkara. It identifies with each attribute (I am fat, I am old, I am young etc.) through Chiddabasha. This Chiddabasha identifies with each instrument. Thus we have seer, hearer etc., including for mind and budhi. This is called Vignatma. They all come together and get resolved.

The Triputi, (Bhoktha, Bhojanam and Bhojyam) all three come together in dream and are resolved. This Jivatma also rests on paramatma, here called Aksharam.

Aksharam means imperishable one. This word comes from Mundako Upanishad. Now with shlokas 7, 8 and 9 question # 5 has been answered. The Triputi are all resolved in Paramatma. The adhishtana of Triputi cannot be known. So long as you are the Knower, you cannot know the Brahman. The moment you try to know, you become the knower. So, Brahman cannot be known. This is the object of this knowledge. This is Brahma Gyanam.

Shloka # 10:

This is a Phala Shruthi.

The one who knows this knowledge will become Brahman. Own up That I am Brahman. O student, the One who knows Brahman as himself and not as an object to be known; he attains Aksharam or Parambrahman. Sometimes Aksharam also refers to Omkara.

What type of Aksharam is it?

That which is free from Maya or Agyana Karana Shariram or Karana Shariram at Vyashthi level is Turiyam. The Turiyam is beyond Karanam and Kariyam. Chaya is used to describe Maya. Chaya is shadow.

You cannot say Shadow is non-existing. You also cannot say it is existing. On enquiry the shadow shows up as Asat. Hence it is called Anirvachaniyam. Like Chaya, Swapna, Raju and Maya are all also called Anirvachaniyam.

Description of Aksharam:

Aksharam means free from Sukhsma Shariram or indestructible.

Alohitham means free from all colors.

Sthula Sharira rahitham.

Subhram, meaning pure.

This Pratyatma is Paramatma. Qualified Atma is Jivatma. Qualifiers are the Sharirams. When the three Shariram's are removed, I am Paramatma. To become Paramatma "I" must be without qualifications. "I" must remove the three Sharirams. How can I do this? Removal of qualification is understanding that the qualifications are Mithya. You do not have to remove them physically. Just like a shadow is without substance, so even now "I" am the unqualified Atman. Even when "I" am experiencing the limitations, I am still the unqualified "I" or Paramatma. He, who becomes the knower of all, then becomes everything or one with everything.

Brahman is everything. I am Brahman. Therefore, I am everything. This is the Phala Shruthi.

Now being a part of Brahmana scripture, Prasna quotes some supporting shlokas.

Shloka # 11:

From mantra portion of Brahmanas:

The person who knows Aksharam, he enters everything as all pervading, as Brahman. As Aksharam, he is all pervading.

What type of Aksharam?

An Aksharam, in which, everything is resolved. Jivatma along

with all organs (gyanaindriyas, karmaindriyas, pancha pranas, pancha bhuthani, gross and subtle, are all supported by the all-pervading paramatma. Disowning the limitation is the only way to enter this state. Thus, the Phala Shruthi is also over. The Phalam has been described. Now the student, Sauryayana, goes back to his seat.

With best wishes,
Ram Ramaswamy

Prasna Upanishads, Class 16

Greetings All,

Swamiji continued his talks on Prasna Upanishad.

Fourth Question

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

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

First question was answered in the second mantra.

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

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

Mantra 3:

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

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

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

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

Shloka 5:

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

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

It is not a fresh perception. It is exactly as in waking

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

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

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

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

Shloka # 6:

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

The mind then does not see any dreams. Nischiya, Aham and

Anusandhanam vrithi's are not functioning. Karanam becomes Karana Avastha. Like the melting of a wax doll its specific nature is lost. In this case every thing becomes non-specific when it is not functioning.

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

Thus fourth question has been answered.

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

Shloka 7:

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

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

Shloka # 8:

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

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

the objective world is sensed.

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

With best wishes,
Ram Ramaswamy

Prasna Upanishad Class 15

Greetings All,

Swamiji continued his talks on Prasna Upanishad.

Fourth Question

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

1. What are the things that are asleep?
2. What are the things that are awake?
3. Who experiences the dream?
4. When everything is resolved, who is enjoying the sleep?
5. It deals with Turiyam, an adhishtanam, when everything is resolved.

First question was answered in the second mantra.

What are the organs that are sleeping? Which organs are nonfunctional at time of dream? The five Gyana indriyas and five Karma Indriyas go to sleep. How do we know they are not functioning? Their experiences are not coming. As an example,

there is no rupa darshanam, as the eyes are not functioning.

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

Mantra 3:

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

Agniadhanam is a fire kindled during a wedding, which is maintained by Grihastha. The fire in the house is called Gahyapathya Agni and is maintained by a grihastha. If this fire is put out due to some reason, the second case, a prayaschittham has to be performed. He has to light a new fire from another Grihastha. From Grahya pathya Agni a fire is kindled in a separate homa, performed daily, and is called Aahavaniyagni. The remaining fire is put back into Grahya pathya Agni.

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

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

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

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

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

The seventh factor is the goal attained by the punyam.

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

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

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

Grahyapathya Agni > Aahavaniyagni.

(Apana)

(Prana)

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

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

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

Udanaha is compared to Punya Phalam.

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

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

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

Mantra # 4:

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

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

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

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

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

With best wishes,
Ram Ramaswamy

Prasna Upanishad, Class 14

Greetings All

Swamiji continued his talks on Prasna Upanishad.

Fourth Question

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

1. Where does Prana come from? It comes out of Atma like a shadow.
2. How Prana arrives into the body? It arrives into the body due to Manokrithe from our Sankapla or Karma. So, it comes through our mind because of our Purva karmas.
3. How does Pranas divide itself? It divides into the pancha pranas known as: Apana, Udana, Samana, Vyana and Prana and each has its role defined. Shlokas 4,5 and 6 address this. Like an Emperor it delegates powers to other Pranas.

4. How does Pranas go out of the body? This is addressed in mantras 7, 9 and 10 respectively. Prana goes out through the susuhmna nadi, in case of Upasakas. In a Gyani and non-Upasaka it does not go through the Susuhmna Nadi. At time of death, all pranas are absorbed in Udana with the sense organs. So, Udana and Sankalpa are the only one's left and they together lead the Jivatma to various Lokas.

5. How does it function? This is addressed in mantra 8.

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

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

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

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

Chapter 4

Shloka 1: Beginning Chapter 4, Question 4, the fourth student

Sauryayini Gargyaha asks five questions. They are:

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

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

Shloka # 2: Teacher Pippallada now answered the questions.

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

The five Gyana indriyas and five Karma indriyas, 10 in all, are all dormant. The Karma Indriyas are: Vak (organ of speech), Pani (hands), Pada (feet), Upashtam (organ of generation) and Payu or Guda (anus, the organ of excretion) are the five organs of action. All ten are resolved in the mind. It is not a permanent resolution. The 10 indriyas come forth during the Jagrithi Avastha. This is a daily affair. Giving example of the Sun and its rays, Sun is the mind and the rays are like the 10 indriyas. In early morning we are able to see the sun. As it rises the rays come in all directions. At sunset the rays are withdrawn. At sunset you can see the orb of the sun. You can see the same at dawn.

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

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

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

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

With this the first question has been answered.

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

The Pancha Pranas are awake.

With best wishes,
Ram Ramaswamy

Prasna Upanishad, Class 13

Greetings All,

Swamiji continued his talks on Prasna Upanishad.

Third Question

Summarizing his talks from last week, Swamiji says, the last part of the third question was how does this Prana (Samasthi)

sustain the external universe? How does the Prana, as Vyashthi, sustain the individual?

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

Shloka # 8:

Vyashti

Prana

Apana

Samana

Anthariksham)

Vyana

Udanaha

Samashthi

Aditya Devatha

Prithvi Devi

Akasha Devatha (Antar Akasha or

Vayuhu Devatha, all pervading.
Agni Devata or Tejaha.

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

Shloka # 9:

Vava means indeed. The fire principle pervades at the cosmic (virat) level and is the external expression of Udana. In form of Udana it sustains whole cosmos and individual Udana. So, the question of how does Prana sustain the external universe has been answered. It sustains the universe as the Pancha Prana named Adithya, Prithvi, Akasha, Vayuhu and Agni.

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

Although it was answered in shloka # 7 that Prana goes out of Susushmna Nadi, this process is elaborated in Shloka 9. At time of death all five Pranas are withdrawn and absorbed in Udana. All pancha pranas start failing. This Udana now leaves

body as Agni Tatvam. Thus, the heat of the body also leaves. The body becomes cold. One whose body has become cold moves to another body along with same Indriyas or organs.

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

In which direction does Prana go upon death?
It depends upon what Sankalpa is in the mind.

Shloka # 10:

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

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

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

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

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

Shloka # 11:

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

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

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

The meaning of the Brahmana Shloka is:

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

1. How does Prana come into existence? It comes out of Atma like a shadow.
2. How Prana arrives in body? It arrives in body because of our purva karmas through the mind.
3. How are Pranas positioned? The pancha pranas, Apana, Udana, Samana, Vyana and Prana have their roles defined.
4. How is Pranas power distributed? Like an Emperor it delegates powers to other Pranas.
5. How does it function? By dividing itself into the fivefold pranas.

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

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

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

Some definitions:

Upashantham means cold or colder.

Mumukshuhu means dying person.

With best wishes,

Ram Ramaswamy