

The Six Questions Of The Rishi's

[Satsang] on July-17, 2011

Om shree Gurubhyo namaha
Gurur Brahma Gurur Vishnuhu Gurur Devo Maheshwaraha |
Gurur Saakshaat Parabrahma Tasmai Shree Gurave Namaha || @@GururBrahmaVerse@@
|| [Hari OM] ||
ॐ श्री गुरुभ्यो नमः ।
गुरुर ब्रह्म गुरुर विष्णुः गुरुर देवो महेश्वरः ।
गुरुर साक्षात् परब्रह्म तस्मै श्री गुरवे नमः ॥
|| हरिः ॐ ||

We are trying to understand the teaching that the great [Brahmarishi] [Angirasa Rishi] imparted to the six great Rishis that came to his [aashram]. Now, these are all great ones, they were not ordinary ones and they had their own questions. They supplicated, adored and asked their questions. The great [Rishi] says ([Angirasa Rishi] is also called Pippalaada), [Pippalaada Rishi] says that I surely will try and answer but I have my one condition. Granted that all of you are worthy seekers of the highest of the high knowledge, yet I want you to stay in my [aashram] for one [samvatsara].

Typically, a [samvatsara] means one year. But this [kaala ganana] i.e. the measure of time could be any. It could mean a month, it could mean a day, it could mean 12 years, yet it is called [samvatsara]. And during this stay you have to observe very meticulously the discipline of [Brahmacharya]. Generally, people understand [Brahmacharya] means abstinence from copulation or sexual abstinence, no sex. No, that is a very very limited understanding of what really [Brahmacharya] is. It is that [aacharana] i.e. it is that discipline by virtue of which one realigns ones' priority in day to

day activities with one single goal in mind and that single goal is the search and the discovery and the final personal experience of the absolute Supreme Truth. For that the [Sanaatana Dharma] or the [Vedic] disciplines that are described are so many - [Shama], [Dama], [Niyama] and those kinds along with that there are 5 [Brahmayagnas] that one has to do.

We have already spoken earlier and in observance of these disciplines and the austerities or the purity that goes with it. Then, after the completion of these disciplines you may ask me the questions and should I know the answer, I will answer your question. See here, there are these humble students; these students are again not ordinary students or curiosity seekers. These are [Brahma jignyaasu], meaning very eager and compellingly wanting to know the absolute Supreme Truth and very humbly they approach [Pippalaada Rishi].

Why I'm going over this aspect in such detail every time is because all the ones today that are listening and usually the ones that join can learn from this. What can you learn is the need for humility, the need for surrender, the need for the earnest genuine longing that will produce that humility and the need to follow the discipline because you have an ulterior supreme goal and you are so committed to that. This commitment is each individual's own. So here upon the completion of the year we already went over 2 [satsang]s when what is this [Praana], what is this [Agni], these questions I have answered. However, we will further elaborate on that. I gave you an example last time that, let us say amongst us there is this one young man, Devadutta who brings a basketful of flowers, oh fruits, I beg your pardon, and a whole bunch of beautiful flowers. And the entire environment just by his presence and his joyful nature everyone is so happy to have him around. And sure enough he has a chest pain and has a massive heart attack and dies. Now, if I were to ask Charlie (Charlie I hope you are listening), if I were to ask Charlie, where is Devadutta, he would say that [Guruji], he is right there, he dropped dead, what happened? He had a chest pain and he is gone, dead. He is no more there.

So there is a situation when there was Devadutta, now Devadutta's body is there, yet, the way that we knew Devadutta is no more there. The body is there, the body has all the [karma indriyaas] and pgnyaana indriyaas]. What I mean is, the body does have [indriyaa], meaning the instruments of action and the Shakti or power, the intellect to make these actions possible. Now, though he has all of those yet none of them are functioning. What is it that made Devadutta operational? And what is it that made Devadutta dead? This principle applies to each and every living being including human beings. Now, only the human beings are capable to understand the finesse in the logic and the need for the pursuit of the Truth. So here are these 6 great [Rishi]s that have approached Pippalaada and they are asking these questions.

Last time we went over [Praana]. [Praana] meaning the life force meaning the air that we breath in, very crude meaning, yet this air that we breathe in, becomes [Pancha praana] meaning the 5 fold [Praanic] energy, which further expands into their corollary or [Upapraana], i.e. the 5 subsequent [Upapraana] meaning sub life force centers, so we have 5 organs of action likewise we have 5 senses of actions also. Then there is the 6th one instrument that is called [Antaha karana]. [Antaha] means inner, [karana] means [indriya] or the organ except that there is no physical attribute that we can say that this is [Antaha karana]. For example, if I was to ask Charlie or Goutam raise your right hand, he knows the left from the right hand. He raises his right hand. We all can see his right hand. Where is your nose? He can point to his nose or his eyes and so on and so forth. [Antaha karana] cannot be told.

Now, here is an example. Devadutta that has died what is it that made him alive and operational? If I were to ask the same question to, let us say, Sai or Sarada, what is it that makes you function? Oh [Guruji], yesterday I went to the movies. And which movie did you go to? I went to this and this movie. Why did you go to that movie? My mind, to my mind it appeals to me. Then why didn't you go to the other movie? No, my mind doesn't like it. So this mind is also such a nebulous thing yet it is so predominant and all human beings are made to do whatever they do by virtue of this mind. So what are all these things? So eventually it comes down to that the main [Praanic] Force or the Life force in every living being there was Devadutta, there was that force there and by virtue of which he was a living being. Now, that Life Force has left him. This Life force is also called as [Praana]. This is one word, this [Praana] is also synonymous with the Self, is synonymous with the Self and the Self which is the [Aatma] or the soul. English language there is no parallel word for the virgin nature of [Aatma].

We have to call it as a soul. And this Soul cannot be shown. The eyes, the ears, the senses cannot touch and understand or interpret the Soul or [Aatma]. So this [Aatma] is itself also has the [Praana]. Let me elaborate on this. The [Pancha praana] are there operating in Devadutta. Let us come back to that same example. He is able to see, he is able to hear, sing and do so many things and each one say, of these instruments of understanding and senses, they all take pride and say, we are, I, the sense of touch, I am really responsible and I control Devadutta. I manage him, I manipulate him. Then the sense of seeing, he says, no no, it is I who make him go here, there, anywhere. And then, no no no, the sense of smell says, no, it is impossible because I am the one who is able to give him the [Praanic] Force or the air that I breathe and smell and so on and so forth, I interpret the environment and the world around him. So there is an argument that is ensuing between these all 5 senses. Then, the [Praanic] Force steps in, I think, he say, I think you are so wonderful and great in your own ways, so let me leave, there is no room for me. So as the [Praanic] force or [Praana] of the Self is trying to leave the [deha], meaning the body, just then, all these karma [indriyaas], pnyaana indriyaas or these living forces in the Self, come

to realize and they tend to live with the Praana itself or with the Soul itself or with the [Aatma] itself. Then they realize, oh my, we are so sorry mistaken.

It is because of you that we are able to function. So when I come back to the example of Devadutta what is it that makes Devadutta to act, react, function and choose and do and live, eat and dance and sing? What is it that makes him do that? He has such a beautiful voice. Where does the you come from? The eyes see but who is the seer of what the eye sees. You enjoy a very tasty mango for example. You taste it, it goes into your tummy and then the whole body is nourished by the nutrients from the mango. Where does this nutrition get separated? How does it get separated and how is it the body gets nourished. Who is the nourisher of this nourishment? Eventually you come down or reduce it to one single factor and that is the self which is existent in each one of us, that is the sustainer, that is the nourisher, that is the one that propels and gives you the life to function.

This Devadutta, young fellow, who is lying there motionless, is dead. This [Tatva], the Self or the [Aatma] has departed that body and along with goes the power of the powerful one. Now let me explain to you a little bit more on this power or [Shakti] and the [Shaktimaan]. Some of you maybe a little new. This is a very very complex subject but it is very important and how eventually all this comes together, I'll get to that. Presently, who is the President of this country? We believe we know that Obama is the President of United States. And who is the most powerful person in this country? Automatically, the answer is Obama, who is the president of this country. If that be the case, then what happened to Ronald Reagan? Oh, he was the President. He is no more there, he died. So the power does it rest with Ronald Reagan or does it rest with Obama or does it rest with the President? Understand this.

Thereafter, there were 2, a pair of Bushes who became the presidents, the Sr. and Jr. So, George W Bush, he was the President, he is no more a president. He was powerful, is he now as powerful as before? No, he is not as powerful as before because he is no more the President. So the power lies not essentially in the person that you see and know and understand from the newspaper and from the TV. The power lies with the Presidency. Now, the Presidency and the power of the presidency, can it ever be separated? Impossible. It is not possible. Similarly, the Self that is there in each one of us, that so many of you understand as the Soul, this Soul is the one who is the most powerful. So the power and the one with the power is called the powerful one. So this Powerful One cannot be separated from its' own power. In simple words, the [Shakti] or the power and the one who wields this [Shakti] or the [Shaktimaan], the [Shakti] and [Shaktimaan] are inseparable. It is this [Shakti] that translates the elements into the air that we breathe and makes the entire equipments alive and functioning. It is this powerful one which is the soul or the [Aatma] that provides the energy and

the source of the power to the mind also. The mind by itself cannot exist. Nothing can exist without the source of this power or the Powerful one. Similarly, this [Agni] also, we do [Agnihotra], I speak about [Agnihotra] all the time.

Nanda, understand that. Now, when you do [Reiki] for example, there are 2 things that you do, i.e. one is the transmission of the power from the provider to the one who needs it and bringing in an alignment of this power. So once this alignment is there, then the natural system is expected to work in symphony, to work in tandem with the nature's law, so that one could be healthy. I'm just giving you, Nanda is the first time attendee today, so here again [Agni], [Agni] is nothing other than this power, or this [Shakthi]. There is one more word that I would like to introduce and that is called the [Chaitanya] or the Life force or the Universal Power that is inherent in any and every living being, may it be a cat, a mouse, a worm, a fish, a tree, a sapling or what have you or a human being as well. So in the absolute sense, what is it? Everything is there by virtue of what really is there? What really is there is none other than the Supreme Truth. This Supreme Truth is what operated in Devadutta and this Supreme Truth, as what we called as [Aatma] or the Soul has left that body, yet the form of the body is still there and this form of the body is also power, except this power is inoperable. Keep in mind, there is something very important that I want to put across. And that is this power or the [Shakti] or energy is also in the form of fire in every living being in the form of digestive fire and this power or the fire has no particular form.

Understand this, has no particular form. Understand this, has no particular form but forms in every form. Charlie, do you get that? I'll say that again that this power, this [Chaitanya] or [Chaitanya Shakti] of this Fire or this [Aatma Shakti] , in simple words, is also in the form of fire. The fire that we see and kindle during Agnihotra and during various [yagna]s, that fire too is energy, that fire too is [Shakti] and this fire is in every being, every living being, in the form of maybe digestive fire or the fire that keeps the ability to see, the ability to hear, the ability to touch, walk, strut, dance, sing, understand, read, think, assume so many different different forms and function. So this fire or [Chaitanya] or [Chitshakti] has no particular form that can be interpreted by the senses or by the intellect and yet though it may not have any particular form but forms is every form.

Understand that, this is very important. So similarly here the human being that we function and the entire phenomenal world as we understand, is all nothing other than this fire, this [Shakti], this [Chaitanya]. It is this [Chaitanya] that marries another Chaitanya, which is a girl or a boy, it doesn't matter, he marries her and then she is expected to become a mother, the same [Chaitanya] forms the embryo and becomes a baby and a baby is born. So the one who thinks I am the father of this baby or the one who thinks I am the mother of this baby, is essentially, that essential Chaitanya, that universal power, this power that we call as [Aatma]. This one [Aatma] marrying the other [Aatma] and thus creating another child which is none other

than another [Aatma]. So eventually what is there? There is nothing other than the [Aatma] that is there and it keeps on multiplying or expanding or whatever but the common denominator is the same in every living being.

And it is only through this power that you can approach, understand, experience the Powerful One which is none other than the Almighty God, that people understand and can relate to. I worship, I adore Jesus Christ, someone says. That is fine. Wonderful! They need someone something like this that they can relate to. Somebody else says I worship the one and only Allah because the Holy Prophet says there is no God but one God and that Almighty God, the Holy Prophet is his humble servant. Likewise, even the [Vedic] scriptures or the other scriptures, [Puranic] scriptures in the Hindu literature speak of so many things and so many different different Gods. These different different Gods are none other than the form of the Powerful One i.e. the [Aatma Shakti] or the [Chaitanya] or the Power of the Self which manifests as the ability to hear, ability to see, ability to think and so and so forth. However, these forms, these expressions of the Self, there are 2 major differences.

One is Subtle and the other is non -subtle or Gross. Gross meaning [Sthoola] and subtle meaning [Sookshma]. [Sookshma] or subtle can never be known by the sensory organs or the senses. There even the intellect that we have or the, [mana] or the mind that we have in the evolution of the discovery of the Supreme Truth. The discovery of the Supreme Truth i.e. the love of the Almighty, the love for the Allah or the love for Jesus Christ or Lord [Shri Krishna] or [Bhagwaan Buddha] or whatever it maybe, the Supreme Truth, you eventually come down to nothing other than the Supreme Truth that dwells within you and this Supreme Truth is nothing different from the Absolute Supreme Truth that you think and call and address as [Param Aatma] or the

Almighty God or whatever [Yahvey] or whatever you might call. Please flow with the thought and meditate on it. It is impossible to thoroughly completely make you or anyone understand and realize by spoken word. It has to be experienced, realized by each and everyone in the same manner as the great [Brahmarishi] Pippalaada is asking these 6 great [Maharishi]s that they should stay in discipline for one [samvatsara] observing all the [Brahmacharya] and then he will impart, should he know the answer. That does not mean that he does not know, but he is too humble and very [vinamra] or humble that I will let you know, I will teach you and this is how we thus far today we have covered almost 50% of the entire discourse in the last 2-3 [satsang]s and today. I think I may be okay with the time. I am ready for some questions and answers because the subject is very complex and until someone listens to this enough number of times it will be difficult to be clear to anyone.

हरि ओं [Hari OM].

यज्ञ दान तपः कर्म स्वाध्याय निरतो भवेथ

एष एवहि शरुत्युक्तःसत्य धर्म सनातनः @@yagnyadaanaverse@@

Yagna, Daana, Tapah, [karma], Swaadhyaya Nirato Bhaveth

Esha Evahi Shrutyuktaha Satya Dharma Sanaatanaha

Glossary

Hari om Sanskrit phrase of Salutation representing Amen.

Brahmarishi

Angirasa rishi

Aashram

Rishi

Pippalaada rishi

Samvatsara

Kaala ganana

Brahmacharya

Aacharana

Sanaatana dharma

Vedic

Shama

Dama

Niyama these are the rules of self-discipline a. Saucha: internal and external cleanliness b. Santosha: Joy and being content c. Tapas: Penance and austerities d. Swadhyaya: Study of the Self e. Ishvara pranidhana: Total unconditional surrender to God.

Brahmayagnas

Brahma jignyaasu

Satsang Sat means the Absolute Truth or God. Sat also means the Atma which is the soul or the Self. Sang means in the presence of or in the company of. Hence Satsang is a sacred or holy gathering in the presence of the Absolute Truth where the knowledge essential for soul evolution or Self-Realisation is imparted.

Praana

Agni

Guruji

Karma indriyas

Indriya

Pancha praana

Praanic

Upapraana

Antaha karana

[Karana](#)[Aatma](#)[Deha](#)[Tatva](#)[Shakti Power](#)[Shaktimaan](#)

Agnihotra The healing fire ceremony conducted precisely at the sunrise and sunset timings. Agnihotra purifies the surrounding environment and also the mind simultaneously.

[Reiki](#)[Shakthi](#)[Chaitanya](#)[Chaitanya shakti](#)[Aatma shakti](#)[Yagna](#)[Chitshakti](#)[Puranic](#)[Sthoola](#)[Sookshma](#)[Mana](#)[Shri krishna](#)[Bhagwaan buddha](#)[Param aatma](#)[Yahvey](#)[Maharishi](#)[Vinamra](#)