

Pranic Force And Journey To Absolute Truth

Satsang on Aug 9, 2014

Namaste everyone! Today 9th August, I happened to be in Cary, NC. Let us start the satsang. Let us do Guru vandana please.

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

Namaste all. We are continuing with this subject of **Prana** or the life force, the **Prana tatwa** or the principle of the life force as well as **Chaitanya**, the very universal power that prevails in the entire creation. This universal power as **Chaitanya**, is also the **Prana**, and the **Prana tatwa** or the principal of **Prana**. How does this **Prana** manifest and prevail in our human system? This human system has the five major instruments of action and the instruments of the senses, i.e. the ear, the nose to smell, the eyes, the tongue for taste, the skin together with all the implements of action.

This **Prana** is the very life force, is the phenomenal energy, and the power that is there in every human being. It is not only in the human being, but in every cell of the human being, as also in all other beings, such as the birds, the fish in the water or the 2 legged or 4 legged beings or the creeping creatures on top of the earth or in the bosom of the earth, and below the surface of the earth as well. So this is the power that keeps the life living, and perpetuating. Now this life, this **Pranic force**, is the fundamental force. How does it manifest and act through the entire system? We will understand that. This **Prana** is the **Shakti**. **Prana** is the power. **Prana** is like the mother. **Prana** is also the **Kundalini shakti**. So many of you are fascinated with what **Kundalini shakti** is. This **Prana** is that **Shakti**. That **Shakti** is also the **Prana**. **Prana** is the power.

Prana is also the power of Almighty God or what we call as **Swa-shakti**. It is because of this **Prana** that the living beings live the entire life and do so many things within the span of life. Whether one is aware or unaware, this **Pranic force** is constantly there. This **Pranic force** is the **Shiva-shakti** also. It is also **Chaitanya**. That is how the living beings, particularly as far human beings are concerned, the living soul is in need of the **Prana** in the body. With the **Prana** or the life force in the journey of life, a living being continues to experience whatever as the life unfolds for this individual. This **Prana** is the one that moves all the other primordial elements such as the earth, air, **Agni** or light, ether.

This **Prana** or the life force takes all the 5 primordial elements with it and moves in the human system as also in the entire creation. This entire creation is full of this energy. This energy is the very expression of the supreme power. We went through this earlier that on the earth, human beings have 5 different sheaths. Such as, the top sheath that is made from food, i.e. **Annamayakosha**. Likewise the mind or **Manomayakosh** or **Vignanamayakosh**, all these, such and so forth. Similarly, the last shell, i.e., the **Anandamaya** or the enclave you may call or the cave as it is described in **Vedas**; that is where the soul dwells in itself. And as the **Kathopanishad** says

Angushta matra tishtantu.. **

What it means is that the soul which is the very life force, the very nature of Almighty God, is so small and its luster, its radiating power or the light is like the shape of a thumb. It is in the heart center. In the heart center is the place of awareness of human beings. It is not the heart that is the organ that pumps blood. No! No! No! The heart center is entirely different. It is right in the center of the chest, slightly to the right. That is where, every human being has the store of information of its past life and all its passions and desires. Likewise, the **Antahkarana** or the 6th organ of action, which cannot be shown like the five others, is also in the heart itself. That is where the **Chitta**, **Manah** (i.e. mind), **Buddhi**(i.e. intellect), and

Ahamkar or Self as the ego principle dwells. And there too, the casual body and subtle body together, they manifest as past fashions, desires, their attributes and so on and so forth.

Now let us understand how the **Pranic force** operates. We now know that the living being or the living soul, by virtue of the **Prana**, is constantly there. This **Prana** is the **Chaitanya**. **Prana** is the being of the Self itself. The nature of this in an expanded macro sense is also Almighty God. This living being as a living soul is connected to this principal of **Atma tatwa** meaning the divine being, the divine self. As it is wrapped up with all the passions, desires, wishes, and bags of massive data of information, of all the actions that one has done and the consequent reactions. Every action has a reaction. Particularly if you have an action of the nature of expectation, it leaves embedded information in your casual body. So, all the data are there. Hence every divine soul that is conditioned or wrapped up or attached to all these desires or passions, together with the action-reaction syndrome, becomes a living soul or **Jeevatma**.

Where ever this divine soul that is wrapped up with all the past, that is the one which is the living soul, and that is where all the 10 organs of action and organs of intelligence, relative to those organs are also there. Right there is the subtle Self of every human being together with casual Self, which is nothing other than the **Jeevatma** or the living soul, which is also the casual body. So this together is the **Prana tatwa**. This together, is also the divine soul. Thus this principal of **Prana** is also the principal of the Self, which is the divine soul. Can you understand now? Please understand this carefully, that the divine soul, the living soul and eventually, the principal of **Prana** or the principal of **Atma** or the divine soul- they are essentially same. Same, My dear, same!

Now having set this as the foundation, let us further understand how this principal of **Prana** operates. We breathe in air and we breathe out air. This air which is managed, operated, manifested by the **Pranic force**, when it enters our body, it breaks down into 5 major **Prana**. They are called **Pancha** meaning 5 and **Prana** meaning life force. They are essentially 1. **Prana**, 2. **Apana**, 3. **Samana**, 4. **Vyana**, and 5. **Udana**. We will now today try to understand how these 5 **Pranic** principles, these energies manifest in our body.

This body is merely an instrument to experience the life as it unfolds. As also, it is the instrument of your own free will to choose what you must do, and also that you choose what you want to do. This is the same instrument that can free you from the entanglement of life and death, as also can keep you perpetuating in the cycles of birth, life and death ,and back to birth, life and death until infinity. This is God given gift of free will, together

with the sense or intelligence of discretion or **Vivek**. One is though equipped or committed to one's own passions, own desires, own inner longings, yet by virtue of sense of discretion or **Vivek**, uses this same instrument, i.e. this body, to do what is right, and to do what he must. What he must do is seek one's own salvation or **Atma uddhar**, or discovering the truth or understanding the divine nature of the Self i.e., the **Atma tatwa** or the divine soul.

Please understand how important this instrument of human body is. You are given this **Pancha prana**. You are given the **Vivek** or the sense of discretion which is intelligent. You are given the ability to do and to choose whatever you want to. Hence, who is responsible? Nobody else, other than you or I or we or each human being as a living being.

Now let us come back to this **Prana**. Among the **Pancha prana**, the first is **Prana**. The **Prana** is like the supreme lord of all and dwells in the heart center. The body can be classified into 3 major parts. 1. that is from the neck and above that includes our mouth, our nose, both our ears, our eyes, then the bhru madhya, i.e. the center between eyebrows slightly up, and the crown of our head which is **Brahma randra**. These are phenomenal energy centers. These energy centers are the ones that you have to know how to use. That is how the **Prana** operates in all the centers - neck and above. It is from the **Sahasrara** or the crown, where this **Prana** or this energy i.e. **Pranic force**, that dwells in the heart center, moves up towards the **Sahasrara** or the crown of the head. While controlling the **Kanta** (throat), the center between the eyebrows, the crown of the head (as also crown meaning the front part of your head and **Sahasrara** is slightly behind that).

The **Prana** establishes itself and controls the action of the heart as an organ; keeping it constantly pumping blood to the rest of the body; keeps the breathing constantly in sync, so that irrespective of what you are doing, this action of pumping blood or heartbeat together with sequence or the system of the cycle of breath going in, going out, is all regulated from the top of the head. Likewise the nose, knows the nature of the breath or the smell. Likewise the eyes that see and the brain that analyzes that. So also the ears being able to hear, and what is heard is understood by the brain. That is where the principle of **Prana** is also established from the heart, into the heart, into the head, into the crown center. The senses are understood and the senses are instructed by the Self which is within the **Antahkarana**, along with the mind, **Buddhi**, **Chitta**, (and that is where the **Ahamkar** also dwells), and these control the entire functions of the body. The heart and the head together i.e, **Hruday** meaning heart, and **Mastishka** meaning head; from these 2 centers, this principle of **Prana** thus operates and controls all that I just told you.

The next principal **Prana** among the 5, is **Apana**. It is very important to understand that the purpose of **Apana**, is to filter out the nourishment and separate the nourishing element or the energy needed for nourishment and the waste. This waste is of 2 types. One that when we sweat, and other are the fluids that we reject as urinary discharge. Likewise the excretion of all the solid food that we eat and rejected part is excreted out. This function is an important aspect of **Apana**.

In other words, what **Apana** does is to filter out the nourishment and also to reject all that is not nourishing and waste. Thereby it keeps the entire human system very pure, and very austere. The proper word really is keeping the whole system very clean and hence pure, or **Pavithra**. Please understand that **Pavithra** as a word is not a complete expression. There is no proper word in English for what is **Pavithra** or what you think as austere. When this waste is rejected, excreted out, and purged out, the whole system is recharged. Similarly among the various aspects of **Pranayama**, like **Anulom**, **Vilom** breathing exercise of air, then **Bhastrika** or khumbaka, or the 4th one **Kapalabhati**. **Kapalabhati** is the one that helps to reject all the waste from body. When this waste is gone, the body is clean. The body is pure. The body is healthy.

That is how this **Apana** also gives you the ability of dynamism in your physical expression, or what you may call as one being very quick to action, very quick to speak, very quick to think, and very quick to react. This agility, (that is a good word), is possible by virtue of this **Apana Vayu**. This agility gives you the sharpness that you need, to be always in the action-reaction mode. Thus, the no:1 **Prana** I just spoke about, and **Apana** both work in sync in cooperation and keep the health well of that being and keeps the body also, clean.

The 3rd aspect of **Prana** among the 5, is **Samana vayu**. So this 3rd **Prana**, **Samana** is centered where the naval is or the **Naval chakra** is. That is from where the process of digestion, the process of absorption, the process of nourishing, process of rejection, process of purging out or excretion, happens. So, all the nourishment that is received is supplied to the various parts of body, like the blood, the muscle tissues, the bones, the veins, the arteries and so forth. So the life force that you need, the energy that you need to live, this energy is possible by virtue of **Samana vayu** that distributes energy, the nourishment to the entire body.

This may be news to many new ones as to how our human system is so infinitely complex, yet so simply arranged and how this body is merely an instrument and not you. We are trapped in this concept, that I am this body. Whereas this body is merely an instrument for you to use it, to do whatever you want to do. It is by virtue of this **Samana**, the nourishment that it takes, the creation of **Rudhir** meaning blood, happens. It is because of

the **Samana vayu** that the functions of the brain are possible because it distributes the nourishment to the brain also. This **Samana vayu** is the one that gives nourishment to the eyes, to the ears, to the tongue, to the nose, and to our skin. It keeps all the 5 organs or instruments of knowledge always alert, active, receptive, so that they transmit the reception of any information to the brain, i.e. to the **Prana** as well or to the mind as well. And this **Samana vayu** when kept in a state of equilibrium that is **Samadhi**, it is by this **Samana vayu** that one can go into a state of **Samadhi**. **Samadhi** meaning, a state of equilibrium.

Samana Prana the third **Prana**, by virtue of this **Samana** which keeps the body healthy, by taking the nutrition as also **Samana**, that purges out the waste by virtue of our sweat, by virtue of urination, by virtue of defecation, and so forth. Thereby, the **Samana** keeps our body clean as you sweep clean your house. As you sweep clean your house and when you vacuum it clean, the house is completely nice and tidy and **Pavithra**, meaning pure. It is this **Samana vayu** also, that helps you to keep a constant equilibrium within your body as well as the mind.

When you try to meditate, you are trying to move to a state of **Samadhi**. **Samadhi** meaning that equilibrium, that neither of the internal or external disturbances disrupt or can cause an imbalance, and will not ruffle the feathers of the process of your intellectual persuasion, or understanding and venturing into the higher realms of creation, higher realms of power, higher realm of the universe, and higher worlds that are there. Earth is one area as **Martyalok**. But there are so many other **Loka** or worlds of astral beings such as the **Gandharvaloka**, the **Deva loka**, the **Nakshatraloka**, **Vaikuntuloka**, **Goloka** or the **Loka** where all the great saints have gone to which is also called as **Guru loka**. These are all in the ascending order.

In the descending order are also the **Tala**, **Tala tala**, **Rasa tala**, **Atala**, **Vitala** so on and so forth; what in English language is called as going to hell. But the English language does not know that there are 7 different layers of such hell as well. These are the **Seven hells**. So it is through this **Samana vayu** that one can go into that state of deep meditation. And it is possible by virtue of a clean body, by virtue of a healthy body, by virtue of an equilibrium.

Now let us understand 4th - the **Vyana**. It is very important to understand what this **Vyana** is. In our **Heart chakra** there are 101 **Nadis**. These are energy channels. These are the basic energy channels. There are 100 **Nadi** or energy channels that go to lower body. There is only 1 **Nadi** or 1 channel, that goes from the heart upwards, through the neck and between the eyes, into the head, into the area where the brain is or where the **Sahasrara** is, or the top of the crown. In the top of the crown there is small hole, very tiny, small hole which is called **Brahmarandra**.

I will explain you about all these and how it works. Now every channel out of the 101, every channel has another set of branches. Each of these **Nadi** or channels has 100 such branches. These 100 such branches together with 100 main branches going to the lower body, i.e. from the neck and below; each one having 100 branches, so totally there are 10,000 branches. From these branches again, there are 72000 branches further that go to every extreme point of the entire body. Thus, there are something like 72 crores or 7.2 million and 72000 total **Nadis** or total channels of energy or total channels of communication that are spread all over the body.

Now, there is 1 particular channel of communication or **Nadi** starting from heart. Let us look at this one. This also has 100 branches. These branches move to the upper torso, particularly the neck and above. This is called **Sushumna**. It starts from the heart, and as it travels controlling the neck or **Kanta**, the nose, the eyes, the center of eyebrows i.e. **Ajna chakra** and spreading out into the brain. There is 1 another **Nadi**, 1 tiny branch going to the top of the crown. So all these branches of the energy centers, all these branches of these channels, they are controlled again by fundamental **Prana tatwa**. Every branch, every **Nadi** is keeping the communication of **Prana**, meaning the communication of the energy into all aspects of the entire body.

Let us say big city like Dallas. It may have a control center. The city of Dallas will also have so many subdivisions, huge as it is. But every part of the city must be energized, must have electricity, must have light, must have telephone communication, must have cable communication, whatever you need to communicate, to transmit business, to keep access and to keep moving. Similarly how complex is this entire setup in the city of Dallas. Similarly so complex, if not more complex, it is to keep the energy circulating in the entire human system. This energy reaching every center of your senses receiving information, transmitting information, receiving this information to the **Antahkarana**, to the mind, the mind that confers with the **Buddhi** or the intellect, and understands what is going on, then decides what to do. This decision of what to do, the reaction mode of what to do, is checked with the ego or the Self and the process of the action starts. Similarly, this **Prana** that is functioning through all these energy channels or the channels of communication are the channels through which energy flows into entire system.

Now, coming back to that one particular **Nadi** that goes upwards in human system, which is the head, and is called **Sushumna**. I have just explained how this **Nadi** branches out into another 100 other branches and functions. It keeps all the functions above the neck operating. There is one particular tiny branch that goes up to the area of the crown of the head. Also, going through the throat, going through the eyebrows, and comes to the

top of the head, where the **Sahasrara chakra** is. Like the 1000 petal lotus, it is called. There, in this **Sahasrara chakra**, there is a **Sookshma randhra**. **Sookshma** means subtle or very fine and **Randhra** means hole.

There is a very fine hole at the top of the crown or top of the head. It is through that hole, that a human being can escape leaving the physical body in a state of **Samadhi**, and taking the senses with it, can fly out whereby the body is still living, and can be kept alive for as long as you want for 1000s of years, and nothing can effect that. So you can escape with subtle body through that **Brahma randhra** and travel astrally to any world that you can. It happens at the speed of the mind. Speed is phenomenal. It cannot be measured as the mind moves. How swiftly, you know, your mind moves? That speed cannot be measured. That is the speed of the soul, which takes a divine soul position or becomes that, but still is carrying all the subtle organs of physical body with it. Because these subtle organs are necessary to receive information, so that the divine soul understands all that. My goodness! How amazing all this entire manifestation of **Prana** and the **Pranic** energy is! We did not even think, how detailed it could be and how important it is, and that keeps this entire body full of energy.

This power of Almighty God through this **Vyana Prana** is the one that circulates in this subtle body that has come out of the physical body. This is the power of Almighty God that also keeps the physical body healthy and all the functions operating. Now, coming back to the physical self in the state of **Samadhi**, where you are still in the body, and despite you having shut off all the senses, and enjoying the bliss, enjoying the union of the Self with the supreme Self, which is full of joy, full of life, full of ananda i.e. joy, full of love, and having experienced that over and over and over and again and again, without you knowing, you become THAT.

You become THAT very embodiment of love. You become the very embodiment of the Supreme Truth. You become the very embodiment of joy. There is no room for fear. There is no room for anxiety. There is no room for worry. Nothing, nothing. You are free of mortal turmoil that any human being may always go through. That is when you, though being in the physical body you can step out and look at your own body though it may be full of ailments, full of discomforts, full of some disease or problems; some may have high blood pressure, some may have high sugar, some may have high cholesterol, some may have hypertension, and so many varieties of different physical symptoms or syndromes you may call. Yet the Self is independent of this physical self and hence you achieve in this living body, in this living state itself, a state of divine living. Please understand this.

Now let us go and understand the last, 5th - **Udana**. This **Udana** is also established in the **Hrudaya**, ie heart. The **Hrudaya aakash** it is called. This **Hrudaya** space is so great, that this space even consumes the entire space of phenomenal world, in the skies above and all the worlds that are there- the 7 above, the 7 below and all that there is. The **Hrudaya aakash**, the sky, the vacuum, the ether or whatever you may call it, it can envelope all the creation, My dear. This is very important. That you reaching that state of **Samadhi**, that state of super elevated awareness, whereby in that deep state of meditation, you have already enveloped the entire creation. In that sense, that entire creation is nowhere outside, but it is within you itself. This is possible by virtue of this **Udana Vayu**.

As I just stated earlier, the Self which is the soul, when it is encased in a living being, it is the living soul. When it is free of that, it is also the divine soul. The divine soul is no different from this supreme divine soul which is none other than Almighty God, or none other than **Paramatma** or none other than **Allah**, or none other than **Jehovah**, or none other than **Ahur mazda**, as a priest who taught **Zoroastrian**. See how it does not matter to what fellowship you belong, does not matter to what religion you may belong, eventually you transcend all these mental barriers, barriers of perception, and end up merely perceptions of your own mind. You transcended all of these into that supreme realm of the very expression of supreme truth. That expression of supreme truth is nothing different from what Almighty God is.

How wonderful this is! So, coming back to this **Udana Prana** that is scattered in our heart; There, we know that the soul is immortal. It does not die. When a person is born, surely the being born activity happens only when in that body, there is a soul that has entered. So the soul was there before. The soul now is encased in a living being as a baby and the baby is born. And along with the body that it has received, it has received all the 10 instruments of action- i.e. 5 instrument of action, 5 centers of intelligence, also the intellect, also the **Chitta**, also the mind, together with ego, which is all the **Antahkarana**. This **Udana** is connected to all of this. This **Udana** is the **Vayu**, is that breath that is circulating in the entire body. When one meditates by virtue of this **Sushumna Nadi**, that is the one very subtle final branch or the **Nadi** or channel of communication that goes through the head; from that there is one another fine channel that takes you straight to the **Brahma randra**.

Now when a person dies, what happens? This body is kept in operation by virtue of all these 5 **Prana**- i.e. **Prana**, **Apana**, **Vyana**, **Udana**, **Samana**. We have understood what **Samana** is. Now, I am talking about **Udana** alone. **Udana** does not leave the body. All the other 4 **Prana** will leave the body. It occupies the body till the body disintegrates, or the body is consumed by the earth, or it is cremated. Then, this **Prana** called the **Udana** leaves the physical body. But when it leaves the physical body, the casual body and also subtle body take another birth. It maybe is reborn as a

human being or any other being depending on the last thoughts that were there when the person died. At that time depending upon the circumstances of the person that has died, what may be the last wishes of that departing soul? What may be the last longings of the departing soul? If one is the devotee of Lord **Sri krishna** or Lord **Vishnu**, that soul, when that love of Lord **Vishnu** or Lord **Sri krishna** is there prevailing at the time of death, perhaps that soul may go **Vishnuloka**, **Vaikuntaloka** or **Goloka**. If someone is so fascinated, and in love, in adoration, in devotion to Lord **Shiva**, that soul may go to **Shivaloka**. If that one is so devoted, in love of one's own beloved **Sadguru**, that soul may go to the **Guru loka**. Understand! When someone still has a thought in the mind, that my goodness! In my living life I have not completed my **Tapasya**, meaning my austerities, meaning my search for the truth, the discovery of truth, and experience of supreme truth, and knowing that I am Almighty God, I and my father are one, until then, that person comes back to a human life.

When ignorant souls that die, having lived a mediocre, normal life and have done all the things that they should not do, for they don't know better, they die and along with their soul, goes the subtle soul together with the casual body, and they take a birth based upon their passions, based upon their deeper drives, based upon their action-reaction i.e. the **Karma**, they may be born just a gnat, as a pest, or a fly, or a cockroach, or a fish, or a bird, or a crawling worm, or a 4 legged animal, or 2 legged animal, or a 2 legged human being as well. There is a great lot of information available on this, if you want to study what happens in **Manu smruti**.

But I want to impress on all of you, take a good look at your own life. Nobody other than you and you alone are going to be the architect of your next life. You alone are going to walk towards your process of salvation. And in this journey, there is a major, major junction. That junction is the element of **Sadguru**. The **Sadguru** and his grace is no different from grace or what the power of Almighty God is. It is same thing as the Sun and its light, the sunlight, that cannot be separated and is always all enveloping, so is this grace. And for this grace, one has to make efforts to achieve that, to achieve that acceptance by the **Sadguru** and follow those instructions given by **Sadguru**. Those instructions have to be followed very promptly, very earnestly, very efficiently, very honestly, very lovingly, and lovingly surrendering them to the holy lotus feet of **Sadguru**. **Sadguru** is not an individual. It is the same principle as that of the Almighty god. So any human being when one is well adept, and is well disciplined by virtue of the **Udana Vayu**, can travel anywhere in the universe. As also upon the fall of the body or the death of the body, reaches supreme state of being.

|| हरि ॐ Hari om ||

यज्ञ दान तपः कर्म स्वाध्याय निरतो भवेथ |

एष एवहि श्रुत्युक्तःसत्य धर्म सनातनः ॥ **

Yagna, Daana, Tapah, karma, Swaadhyaaya Nirato Bhaveth |
Esha Evahi Shrutyuktaha Satya Dharma Sanaatanaha ॥

Glossary