

Taitreya Upanishad, Class 39

Greetings All,

Chapter 2, Anuvakaha 8, Shloka # 2:

The following is the enquiry concerning the Bliss (Brahmananda rasa). Suppose there be a youth, good, well versed in the scriptures, well disciplined, resolute and very strong; to him belongs all this earth full of wealth. This is one unit of human bliss. This (unit of bliss) of man multiplied hundredfold is the bliss of human gandharvas- and this is also the bliss of one well versed in the Vedas and who is free from desires.

Continuing his teaching of the Upanishad, Swamiji said, in Anuvakaha 8 of chapter 2, we are now in ananda mimamsa or ananda vichara or enquiry into ananda. In last class I gave an outline of what this enquiry is all about. To recap what I said, Ananda is divided into two types: 1) Atmananda and 2) Koshananda. Five differences between the two anandas were noted. They are:

- Koshanada is reflected ananda. Atmananda is the original, un-reflected ananda.
- Koshananda is impermanent. It is only a reflected ananda. The quality of the reflecting surface affects the quality of image or ananda. It is like reflecting my face in the mirror. If mirror is dull the reflection will also be dull. Thus, it is a conditional ananda. Atmananda, however, is permanent and is not conditional.
- Koshananda is a graded ananda, depending upon the quality of reflecting medium. Thus, it can be graded as Priya, Moda or Pramoda. Atmananda has no changes, as it is not a reflection, hence it is ungraded.

Reflected ananda is ananda-maya-kosha and is anatma. It is an experiential pleasure. I can objectify my reflectable face.

However, my original "I" is never experiencable. I can never experience my own original "I". **Nobody can claim I have experienced atmananda. One can only experience reflected ananda. Atmananda can only be owned up to.**

- Koshananda can be obtained by two methods. To obtain Koshananda one requires a tranquil mind to begin with.

First method is one where one can tune or change the external conditions.

Second one is via internal adjustment or via Viveka. The internal adjustment is not dependent on external conditions. This adjustment gives me tranquility. It is tranquility obtained due to viveka and vairagya. It is tranquility obtained in a mature and dispassionate mind.

Those who do not have viveka or have trouble with it, can always adjust the external conditions or set ups and still obtain tranquility. A tranquil mind can reflect atmananda.

For Atmananda there is only one method. It is known only by knowledge. It cannot be experienced. It is the "I" the experiencer. "I" the original is never lost. Even if mirror does not reflect well, the original face still remains as is. Thus, they can be summarized as:

- Vishaya Prapya Koshananda; It is dependent on external things to obtain tranquility of mind.
- Vairagya Prapya Koshananda; It is dependent on dispassion and maturity to obtain the tranquility of mind.
- Gyana Prapya Atmananda.

Of these three, the Upanishad deals with koshananda first. It deals with external and internal methods of getting koshananda. The goal of both is tranquility of mind, also called "Chitta Prasada". In this condition there is no kama, krodha and other negative feelings. In Koshananda there is

gradation. To measure this gradation, the Upanishad has come up with a measurement standard for ananda and it is called “One Manushya ananda unit”. It is similar to measurements such as the metric system. The Upanishad also defines the type of manushya to be used in this standard. It is an “ideal” unit or one, which may be difficult to put in practice.

Defining this ideal unit of ananda the Upanishad says, “ This is a human being in his youth with following characteristics:

- He is a sadhu;
- With a healthy body;
- A dynamic person;
- An efficient person;
- Firm of will;
- Perseverant;
- With all internal wealth to enjoy all sense pleasures;
- Has all needed sense objects to enjoy;
- Owner of the entire earth; we are imagining an ideal human, with all its wealth (petroleum, diamonds, etc) in his possession.
- With internal conditions and external conditions both in a perfect combination, ideal for enjoyment.

This experiential pleasure, Koshananda, we will designate it as “One unit of Manushya ananda”, as experienced by this ideal youth.

The word sadhu for the youth is used in context that he is a cultured and dharmic person. Mind without values is a sick mind. In youth, one is prone to pride and arrogance. This ideal youth is, however, humble. His humility comes from his study of scriptures. His knowledge of shastra's gives him humility.

The Upanishad is going to take us to ten higher koshanandas.

Chapter 2, Anuvakaha 8, Shloka # 2 through Shloka # 11: All shlokas were recited.

Shloka # 2, continued:

The Upanishad talks of ten higher Koshanandas.

Thus:

First level: 100 units of Manushyananda.

Second level: 10,000 units of manushyananda.

Third level: 1,000,000 units of manushyananda.

Fourth level: 100,000,000 units of manushyananda

Fifth level: 10,000,000,000 units of manushyananda

Sixth level: 1,000,000,000,000 units of manushyananda

Seventh level: 100,000,000,000,000 units of manushyananda

Eighth level: 10,000,000,000,000,000 units of manushyananda

Ninth level: 1,000,000,000,000,000,000 units of manushyananda

Tenth level: 100,000,000,000,000,000,000 units of manushyananda. The tenth level is known as the Hiranyagarbha ananda kosha.

Between the first level and tenth level there are many levels of manushyananda.

Ch 2, Anuvakaha 8, Shloka # 3:

A hundred fold of the bliss of the human gandharvas is the unit of measure of the bliss of the celestial gandharvas. This is the same bliss of one who is well versed in the Vedas and who is free from all desires.

The next level is manushya gandharvananda. Here the ananda is 100 times. This is due to superior organs of enjoyment and the available objects of enjoyment. His organs are fine-tuned to enjoy at a higher level. His mind is refined, like a trained

musician who can enjoy a high level of music. The word Upadhi means instruments and they are superior; therefore objects sensed by them are also superior. Hence he gets hundred times of the unit of pleasure. This is koshananda. Only a person who has dispassion, a man without desires, can obtain this pleasure of manushya -gandharvananda. This dispassion can come about in two ways in a human being. One is through suppression and second by knowledge. Now, suppression cannot give true dispassion. However, the knowledge by which one knows that external objects are not the source of his enjoyment is true dispassion. It is like the dog chewing on the bone that thinks it is tasting the blood, in the bone, while in reality it is tasting its own blood bleeding in its mouth. This Srotriya has Viveka Janya Vairagyam. The intensity of his vairagyam will decide his pleasure. His vairagyam is for manushya ananda, so he gets Manushya gandharva ananda. He gets a mind that is tranquil, as he does not have desires, hence his ananda. His Koshananda can be obtained by going to higher lokas or by getting vairagyam.

Ch 2, Anuvakaha 8, Shloka # 4:

A hundredfold the bliss of the celestial gandharvas is the unit of joy of the manes, whose world continues for long. The same is the joy expressed by one well versed in the Vedas and who is free from desires.

Next is Deva-gandharva-manushyananda. Here, a human being, due to his past punyams, has migrated to gandharva status. A Devagandharva is born directly in Gandharva loka. This gives him some advantages. His ananda is 100 times that of manushyagandharva. He has a different external set up; hence, his pleasures are also of a higher level.

This is also a koshananda. You can get this same ananda of Deva-gandhrava, if you have the viveka janya vairagyam. Here his vairagyam is more intense; it is a graded vairagyam. He has vairagyam for manushyananda and manushya- gandharv-ananda

to get Devagandharva ananda.

Ch 2, Anuvakaha 8, Shloka # 5:

This joy of the manas , whose worlds are relatively immortal multiplied a hundred fold is one unit of joy of the ajanaja gods born in deva loka and it is also the joy of a srotriya free from desire.

The next is Pitr Loka or Chir loka ananda. So chirloka vasi has equivalent to 1 million units of manushyananda. You can get the same ananda with greater vairgyam. He has vairagyam for all three that is, manushyananda, gandharvananda and pitrananda.

With Best Wishes,

Ram Ramaswamy

Taitreya Upanishad, Class 38

Ch 2, Anuvakaha # 8, Shloka # 1:

Through fear of Him blows the wind. Through fear of him rises the sun. Through fear of him again fire and moon and lastly, the fifth, death proceed to their respective duties.

Continuing his teaching of the Upanishad, Swamiji said,

We are in beginning Anuvakaha 8 of chapter 2 that begins with a Rig mantra. The mantra says that Brahman becomes a source of fear if one does not understand him. The Brahman referred to here is the dvaitam Brahman consisting of jiva and jagat that causes fear as it contains space and time and thus finitude and thus mortality which in turn creates fear. Fear of death

causes fear in us. Unknown Brahman is the source of fear. This was pointed out to us in anuvakaha # 7, but is now expanded here. Even Devas have fear. Devas have much more favorable conditions of existence but they also are afraid. Even in devaloka there is dvaitam that results in fear. Vayu Devata functions well due to Ishwara, as does Indra. Each Devata has a duty and Ishwara monitors their Swadharma.

The word Bhisha means out of fear.

Even Surya Devata functions perfectly out of fear of Ishwara. Agni also functions perfectly by heating everything out of fear of Ishwara. Proof of Agni is in the cooking. Anything ripens and grows due to Agni. Even a child grows due to Agni. Even mind grows due to heat of sorrow (manas tapam). Indra does his function of supervising Devatas including thunder and lightning, all due to fear. The fifth god is Mrithya (kala) due to which all events happen. He also functions perfectly due to fear of Ishwara. Never be afraid of death as he performs only according to Dharma. Even this Yama is afraid of Ishwara. Surrendering to this Ishwara will keep Yama away. Essence of shloka is even Devatas are frightened of Brahman. This is the seventh argument and with this all the arguments are over.

Thus the seven arguments for Brahman are:

1. Brahman is nimitha karanam
2. Brahman is jivatma.
3. Brahman is the material cause; Brahman is existent as universe.
4. Brahman is Self Creator or Sukritam
5. Brahman is ananda.
6. Brahman is life principle.
7. Brahman is Bhaya Abhaya Cheta.

So, the implied question has been answered. As a side note, while these seven points are logical basis for the existence

of Brahman, other Upanishads such as Katho Upanishad say Brahman is beyond logic. Logic can't prove his existence. If so, God would have been a chapter in a science book.

A group of philosophers, Nyayika's, say Brahman can be proved through reasoning. Shankaracharya, however, says God cannot be proved through logic. He says so in his commentary on Brahmasutra. When the Nyayika shows proof, the advaitin pokes holes in his logic. Advaitins say God belongs to a field where no logic can be applied.

Then how can Taittiriya Upanishad claim seven arguments for existence of God? It appears there are two types of logic.

- Independent logic and
- Scripture backed logic.

Vedanta logic is scripture backed logic. Pure logic cannot establish God. It is deficient in handling of God. The deficiency is in the logic. It can be remedied by shastra logic. In Sadhana Panchakam, Shankaracharya talks of Dus Karta (pure logic) and Srutimata Karta (Shastra backed logic).

Pure logic can't prove existence of God. That is why Sadhana Chatushtaya Sampathy requires shradha. So, these seven reasons are all shastra-based logic. So the first implied question has been answered. The other two questions will be answered later.

Now we go to a side topic called ananda mimamsa. Mimamsa means analysis. Ananda mimamsa is exploration of ananda or joy.

Chapter 2, Anuvakaha 8, Shloka # 2:

The following is the enquiry concerning the Bliss (Brahmananda rasa). Suppose there be a youth, good, well versed in the scriptures, well disciplined, resolute and very strong; to him belongs all this earth full of wealth. This is one unit of human bliss. This (unit of bliss) of man multiplied hundredfold is the bliss of human gandharvas- and this is also

the bliss of one well versed in the Vedas and who is free from desires.

What is this enquiry? A gist of this enquiry is offered below.

In Brahmanandavalli we talked about ananda kosha and ananda atma. There, ananda was divided into two categories:

1. Atmanada and
2. Ananda maya Koshaha or manifest ananda in a quiet mind.

Both are analyzed here. Five distinct features are discussed. Five differences between the two, Atmananda and Ananda maya Koshaha, are also discussed.

1. Koshananda is reflected ananda; it is like the face in a mirror is a reflected face. Ananda is the original ananda or atma. The reflecting medium of ananda is a "quiet mind" or ananda maya kosha.
2. Koshananda is impermanent while Atmananda is permanent. How do we say so? A reflection occurs only where there is a reflecting medium. If reflecting medium is destroyed or changed the reflection goes away; while Atmananda will still remain. The original face remains as is.
3. Koshananda is graded, such as happy, happier and happiest. It is subject to change. Atmananda, the original, is ungraded ananda. It is not subject to change. How so? Koshananda is a reflection; as such it is graded due to condition of reflecting media (mirror). A clean mirror will give a clear image. Thus, tranquility of mind is subject to gradation as priya, modavriithi and pramodavriithi. We discussed this in anandamaya kosha. Original ananda, however, is ungraded.
4. All koshananda's are experiential in nature and hence impermanent and graded, since they are a reflection alone. Thus, Samadhi ananda is available only in Samadhi, as the mind is very clear at that time as such

reflection is also bright. Thus, it is an impermanent ananda.

Atmananda, however, is a non-experiential ananda. Eyes can't see it's own self. You can only see a reflected eye whose image can always change. Atmananda can never be experienced in its original version. It can be experienced only as a reflection.

5) Koshananda can be attained through two methods. Atmananda can be attained only by one method.

Koshannda: When mind is tranquil, contented and fine, atmananda can be reflected. Tranquil mind or tranquility-based koshananda can be attained by two methods.

Mind is disturbed by its dissatisfaction with a set up. We have a mental mold of how we like our house, wife, children etc. If this mold is changed, mind gets upset. Struggling mind is a disturbed mind. In such a mind there is no ananda. When mind and set up are not aligned there is mental disturbance. So, we need to align them to bring tranquility of mind.

This alignment can be brought by two methods:

- By adjusting external set up or re-ordering it and then aligning the setup to my mind. To quote swamiji, you can try to adjust the wife knob, child knob, house knob etc. The reality is that you will have to deal with the many knobs of the samsara with which you are not in alignment.
- Learn to make adjustments to one's own mind to accept choice-less set ups. This is an internal adjustment and requires a change in my attitude. This is also known as Vairagya and it is not based on external conditions; rather it is based upon viveka. In this scenario only one mind has to be adjusted. In this an attitude adjustment is required. Citing an example to illustrate this, imagine walking on a bad road with sharp and

thorny stones. You can always lay a carpet on the path and you should be able to walk without a problem; or you can wear a shoe and this too will allow you to walk over the thorny path. Swamiji says, for the person with the shoes, the entire earth is carpeted.

What is the means to get to atmananda? Atmananda is my very nature. There is no means at all. If at all one exists, it is Gyanam. The gyanam is that, “ I am atmananda”. Owning up to the fact that atmananda is myself; gyanam is only a means for atmananda.

Take away:

Mental disturbance causes emotional issues of anger, jealousy etc. Mental disturbance is caused when one's expectations in life are not met. In a choice-less situation, the best way to reduce this mental disturbance is to change one's expectations. This involves a change in our attitude to the world, as well.

With Best Wishes,

Ram Ramaswamy

Taitreya Upanishad, Class 37

Ch 2, Anuvakaha # 7, Shloka # 3:

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That very same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not. To the

same effect, there is the following Vaidika verse.

Continuing his teaching of the Upanishad, Swamiji said,

We are in chapter 2, Anuvakaha 7, where Brahman has been identified as the Nimitha Karanam, Sukridam and only source of all Anandam. Knowingly or unknowingly all people draw ananda from Brahman alone. Wise people know that this ananda is from Brahman while others do not. Brahman is Sukritam and Rasaha. It is the only source of consciousness; hence even an inert thing appears conscious. Karana, sukshma and sthula shariras all draw consciousness from Brahman. Thus, every moment we are experiencing Brahman, expressed through our body.

Thus we have identified six reasons for existence of Brahman. They are:

1. Brahman is nimitha karanam
2. Brahman is jivatma.
3. Brahman is the material cause; Brahman is existent as universe.
4. Brahman is Self Creator or Sukritam
5. Brahman is ananda.
6. Brahman is life principle.

Now we are entering the next topic which is that the only way to discover security is through Brahma Gyanam. All other sources are fake as they are insecure to begin with.

Citing example of the mighty American missile security system that could not prevent the world trade center from being reduced to rubbles.

Brahma Gyanam alone is abhaya gyanam. Just knowing about Brahman does not do it. True Brahma Gyanam is when one knows that, " I am" that Brahman. Citing example of a poor man, his knowing about Bill Gates will not remove his poverty. Knowledge that Brahman is ever secure will not help; "I am" ever secure is the goal.

I am Brahman; I am ever secure; therefore I am secure.

Without abhedha gyanam and advaita gyanam there is no security. Only a person firmly established in Brahman as “ Aham Brahma Asmi” is secure. This Brahman is invisible and un-objectifiable. Un-objectifiable Brahman can exist only as the subject “I” or as “I” the observer. Brahman is body-less, therefore formless or un-embodied. It is unobjectifiable, undefinable, formless and indescribable. Anything can only be described through its attributes. Brahman is nirguna or without attributes, hence it cannot be described.

Anything can be described only when it fulfills five conditions known as Shabdapravritthanivritthi. This topic will be discussed in Mandukya Upanishad. The word Aninilayanam in the shloka means it does not have support of anything or it is without dvaita or advaita.

In its initial stages Vedanta says, Brahman is the support of the world. This statement may indicate duality as if there is a supporter it also means there is a supported. Thus when we say husband it implies a wife. However, in its final stages Vedanta says, Brahman is not a support; it is not even a subject. Keep in mind that the word subject implies an object. In Mandukya Upanishad it says, it is not even advaitam; advaitam implies dvaitam; so it is just silence. One has to get established in this silence through knowledge.

What is that knowledge? It is that, “ I am” that Brahman.

What does one get out of being established in Brahman? He discovers security in himself. He discovers emotional self-dependence. We are all born depending on family, society etc. Scriptures say we should change it to God dependence. Don't depend on perishables.

Thus, god dependence equals self-dependence. This means seeking security in myself. I now give security to others.

Citing an example to clarify the thought, when I claim I am a wave, my security depends on the ocean. When I claim I am water even the ocean's security depends on existence of water.

Bhayam represents samsara, emotional security. All my activities are due to this emotional insecurity. Even going to school is for a job. Even having children is for security. Even religion is for security. The day security is not a force in my life it becomes a leela.

Suppose I refuse to get "Aham Brahma asmi" knowledge? What happens?

Upanishad says in such an ignorant person who sees duality or difference between himself and god there will be fear. Differences can be related to Jiva-Ishwara, Jiva-jagat and jiva-jiva (another jiva).

The word Ud Aram means little difference. The word used is not Udaram, meaning belonging to stomach. Ud Aram indicates use of two philosophies. Dvaita says I am totally different from God. Advaita says, I am not totally different from god; I am part of god.

For such a person who sees difference there will always be fear. God, here, becomes a source of fear. Even the Rudram mantra begins with a salutation to god's anger. How can god be a source of fear; he is after all srishti and sthithi laya karta?

He is also Samhara karta or Laya karta. In duality, he is also a destroyer. In Gita's chapter # 11, in Vishvarupa darshanam, god is a destroyer. So, fear is when you see a difference between God and you.

Citing an illustrative quotation, "If you say education is expensive, try ignorance." Vedanta also says try dvaita darshanam.

What is the source of fear in an ignorant person? Brahman is the source of his fear. For the wise, Brahman is a source of fearlessness. Thus, Brahman is a source of both fear and fearlessness.

Understood Brahman is fearlessness. Unknown Brahman is cause of fear. To illustrate this idea following example of rope and snake was cited.

Rope in front of me is not a cause of fear, when you know it is rope. Same rope, unknown, can be mistaken for a snake. Thus unknown rope is cause of fear while known rope is not.

Thus:

Snake>mistaken rope>unknown rope> can cause fear.

Known Brahman>advaitam>fearlessness.

Unknown Brahman>mistaken Brahman>Dvaitam.

Thus Brahman, which is jiva-jagat-ishwara, which in turn is the world, creates persecution complex in me. All disturbances caused by the world bother me.

The word Vidushaha in shloka means ignorant person. Normally this word means wise person. The usage of this word is explained in three ways.

1. When a person is ignorant he is called a Brihaspati, a so-called wise person.
2. He is learned in all sciences (apara vidhya) except shatras (para vidhya). Citing an example for this, a Brahmana was crossing a river on a boat. He asked the boatman if he knew Vyakarana (grammar). The boatman said he did not. The Brahmana told him, one fourth of your life is gone without this knowledge. Then he asked him, if he knew artha shastra. The boatman replied he did not. The brahmana said you have lost half your life. Then Brahmana asked him if he knew mimamsa? The boatman

replied he did not. Then Brahmana told him, you have lost three quarters of your life. Around that time the boat hit an obstacle and started taking in water. It was filling quite fast. The boatman asked the Brahmana do you know how to swim? Brahmana replied he did not. Then the boatman told Brahmana then your whole life is gone.

3. Vidushaha also is one who has performed sravanam of scriptures. However, he has not performed mananam and because of that he does not yet have the conviction in the teaching. He has not yet become an Sthita Pragyaha.

Essence of this teaching is that Brahman is the source of both fear and fearlessness. In world we see examples of both. Wise persons, without possessions, who are secure and people with possessions that are not secure.

So the seventh reason is that Brahman is a source of fear for the ignorant while it is a source of fearlessness in the wise.

Thus, seven reasons were given in response to the implied question of the student. Following the topic of God as a source of fearlessness there is a Rig mantra.

Chapter 2, Anuvakaha # 8, Shloka # 1:

Through fear of Him blows the wind. Through fear of him rises the sun. Through fear of him again fire and moon and lastly, the fifth, death proceed to their respective duties.

This is a Rig mantra. Here Upanishad presents in a poetic manner that the whole world is frightened of God. Even devatas are frightened. Devatas are Lords of the laws of Universe. Thus, Surya Devata is the intelligent principle of the sun. Varuna devata is intelligent principle of rain and so on. All devatas are functioning well without shirking their duties. The sun rises and sets. Earth goes around the sun. This is the harmony of creation, meaning perfect functioning of universal laws; also meaning perfect functioning of Devatas.

How do you know devatas are supervising these laws? Wherever there is orderliness, there is an intelligent principle governing it. Just look at our roads; nobody follows the rules; suddenly, when you see people waiting at a red light it means there is a policeman there; there is a law-enforcing principle there.

Second law of thermodynamics says when things change disorder increases. Thus we have devatas who function perfectly due to Ishwara, who controls them. They are mortally afraid of Brahman; hence they perform their duties.

With Best Wishes,

Ram Ramaswamy

Taitreya Upanishad, Class 36

Ch 2, Anuvakaha # 7, shlokas # 1:

In the beginning was verily this non-existence. From that existent was born. That created Itself by Itself. Therefore, it is called the self-made or the well made. (shloka 1)

Continuing his teaching of the Upanishad, Swamiji said,

We are in chapter 2, Anuvakaha 7 that begins with a Rig mantra quotation. No new teaching is imparted here. It says Brahman is the intelligent and Material cause of universe.

Brahman with Maya is the real cause. Maya is not separate from Brahman. It is like the Shakti of a person. It is the Shakti of Brahman. When we say, somebody is coming, it means, he is

coming with all his powers of seeing, hearing, talking, intelligence etc. This Mayasahitam Brahman is called Asat in the shloka. Before Srishti, Brahman with Maya alone existed.

Brahman all by itself, without Maya, is beyond transactions. Maya is present in a potential form in Brahman. Matter is also in a potential form in Brahman. Brahman with Maya are both not aware before transactions, hence they are not available. Hence they are considered non-existent and hence called Asat.

Therefore, Asat can be explained as Brahman plus Maya in a potential form. The raw material of creation is Ishwara.

Now, Sat is consciousness combined with matter in a manifest form wherein transactions can occur. Thus, earlier it was in an un-manifest form as Maya, however later it is now in a manifest form.

God did not look for a raw material and instrument for creation. A carpenter needs wood and a chisel to create his furniture. Subject, object and instrument together create the furniture. It is very similar to the way we create our own dream world.

Because of this versatility of God, (subject/object/instrument, all in one)

Brahman is called Sukritam or Self Creator. This is the fourth reason, per the Rig Mantra. Brahman is existent as the Self-Creator.

Ch 2, Anuvakaha # 7, Shloka # 2:

This which was self-made.... that is taste (joy). Having obtained this taste, man becomes blessed; for who can breathe out or breathe in, if this joy were not there in the cavity of the heart? This Brahman Itself brings us joy.

In the next line it says, Brahman is existent as the source of ananda. The very existence of ananda is clue of Brahman. This

process is explained in two stages:

1. Brahman is source of ananda for all Gyanis who do not go after the external world for ananda. Here humanity has been divided into two groups, Gyani's and Agyani's. Worldly people have Vishayanda. We think, since a Sanyasi Gyani is without Vishayananda, he should be a miserable person; however; reality is that he is quite a happy person. What is his source of ananda? For such a person, his source is internal, that is Brahman. A logic called pariseshanyaya is used to explain this. This ananda comes from Brahman.
2. Really speaking not only wise people get ananda; the worldly people too get ananda from Brahman alone. Worldly people erroneously think they are getting ananda from their wife, children, possessions etc.

It is like a dog-logic. A dog chews on a bone. The sharp edges of the bone cut his mouth and it starts bleeding. The dog enjoys the blood thinking it is coming from the bone. Reality is that the bone only creates a condition for manifestation of dog's own blood.

So, whenever we think the world is giving us ananda, we are using the dog-logic. **No object in the world can give us sukham, say the Vedas.** If such was the case the world should give ananda to all the people. Reality is that while some people like a particular music, others do not. Thus, ananda is dependent on my attitude. External objects create a mental condition called shanti vrithi. In this state, my own ananda-swarupam becomes manifest. Worldly people enjoy ananda without knowing that it is coming from within them. A Gyani, however, knows this fact.

How do you say, Brahman alone is source of ananda?

Chandogya Upanishad in chapter 7 says **happiness is a state of freedom from want or a state of purnatvam. Unhappiness is an**

emotional state of apurnatvam.

Citing an example a man gets a watch in a lottery. He was complaining that the next day another man got a scooter. He thinks he lost a scooter that he never had to begin with.

Infinite alone is ananda. In alpa vastu, there is no sukham. Thus, Brahman alone is anantam and its source, nothing else in creation is.

Therefore, knowingly or unknowingly, when I am happy, I am tapping into Brahmananda. Thus to recap:

First stage: Brahman is proved by ananda of wise people.

Second stage: Brahman is also proved by ananda of un-wise people.

Brahman is not a dry drab thing. It is full of juicy ananda obtained through knowledge. Hence, Satyam, Gyanam and anantam is also called Sat, Chid, Ananda.

Thus, a human being becomes happy only through contact with Brahman. Brahmananda is expressed in a quiet mind; one without desires and is contented. This topic is discussed later, in-depth, in Section 8 of this Upanishad.

In shloka 2, the last sentence starting with Eshaha Hyevanandayati, it says, this Brahman alone gives ananda to everyone. External ananda or vishayanada is also internal ananda. Here it says there is nothing called sense pleasure, it is all atmananda alone. **No external thing gives joy. They only create a mental condition where “my” joy is expressed.**

Vedanta is able to create a mental condition of joy even without wife, children and possessions. The wife and children are no more for taking joy (samsari) rather family members are for giving joy (Jivan mukti).

Atma alone gives all joy, nothing else gives joy.

Shankaracharya calls it the fifth argument for Brahman.

Recapping the arguments for Brahman:

1: Brahman is nimitha karanam

2. Brahman is jivatma.

3. Brahman is the material cause; Brahman is existent as universe.

4. Brahman is Self Creator or Sukritam

5. Brahman is ananda.

Physical body is made of matter only. Thus, iron, calcium, and sodium deficiencies in our body prove this, as does biochemistry. Shastras say body is made up of five elements that are all inert. Logically body is inert, however, experientially, we find body is sentient. Both body and a table are made of matter, however, my body is sentient. So, body gets its sentiency from somewhere, while the table does not get it. An inert thing can't function intelligently without an intelligent principle propelling it, as evident in a moving car. Thus all our inert organs (eyes, ears, nose etc.) function due to Brahman.

So, the sixth argument is that we see sensible action in an inert body due to an invisible factor behind it. Thus, a fan rotates due to an external invisible factor called electricity. Similarly, our body moves via our atma tatvam.

Previously we said Brahman is source of all ananda. Now the shloka says if this Brahmasvarupa atma is not there in the body, then which living being will breathe in and breathe out? If atma is not there, there is no life. Therefore life principle is a manifestation, a version of Brahman. Without understanding Brahman, life will be a mystery. Science is still not able to explain life and death. But for Vedanta explaining it, Brahman will still remain a mystery.

Shankaracharya says this is the sixth argument. Brahman asti.

I see intelligent activity in inert body. This is proof of Brahman. Every movement of yours is proof of Brahman, just like every movement of fan is proof of electricity. A refined intellect will appreciate this proof.

We have seen the sixth argument. Now we move to the seventh and final argument.

Ch 2, Anuvakaha # 7, Shloka # 3:

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That very same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not. To the same effect, there is the following Vaidika verse.

Here teacher says my sense of insecurity will leave me only by knowing Aham Brahma Asmi. Insecurity is a constant refrain of an unwise person. A child from birth clings to its mother seeking security. Lifelong we are pursuing things due to a sense of insecurity. Hence it is a struggle. Because our actions are not deliberate rather they are dictated by a sense of insecurity, life becomes a struggle. Most of our reactions are due to insecurity. As we grow old, we seek security from children; hence the feeling in a woman that my daughter-in-law is taking my son away. Children too seek security in parents. Everything in life is finite and subject to destruction. Brahman alone is not lost, because it is Me. I cannot be separated from Myself. The day I am established in Myself, I don't have insecurity anymore. I, now, provide security to others.

Take away:

1. No object in the world can give us sukham (joy), say the Vedas.
2. No external thing gives joy. They only create a mental

- condition where “my” joy is expressed.
3. Happiness is a state of freedom from want or a state of purnatvam. Unhappiness is an emotional state of apurnatvam.
 4. A fan rotates due to an external invisible factor called electricity. Similarly, our body moves via our atma tatvam.

With Best Wishes,

Ram Ramaswamy

Taitreya Upanishad, Class 35

Chapter 2, Anuvakaha # 6, Shloka # 3:

He desired, “ I shall become many and be born. He performed tapas; having performed tapas, He created all this whatsoever (we perceive). Having created it, He entered into it. He became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood and all this whatsoever exists. Therefore, it is called Existence. In this sense, there is the following Vaidika verse”

Continuing his teaching of the Upanishad Swamiji said, in Anuvakaha six of Brahmanandavalli, the teacher is dealing with topic of Creation as well as answering questions posed by a student.

He says Brahman is the nimitha karanam. Brahman is the intelligent cause. Brahman descends, as it were, and takes avatara as Jiva. That Brahma Chaitanyam has to come down as

the Experiencer Consciousness. This Brahma Chaitanyam is the jiva atma. This Brahman alone experiences this world. Waker comes to swapna prapancha. Waker becomes the experiencer of dream world. Waker becomes a part of the dream

Citing an example, some cinema directors also become heroes in their movie. We are all producers, directors and hero's of our swapna prapancha. Even as Waker is proof of the dream, the very existence of the Waker is proof of Brahman.

Just as Waker is material cause of swapna prapancha Brahman is the material cause of the universe.

Describing the four pairs of words in the shloka: Sat, Tayat; Niruktam and aniruktam; Nilayam and Anilayam; and Vigyanam and Avigyanam, they all prove that Sthula and Sukshma prapancha are created by Brahman. Karana prapancha is not created; it is already present in Brahman as Maya. Thus, tonight's dream is already present in you as a potential dream. This potential dream is called Vasana. The tiger of the dream is in you, as a tiger vasana. Any vasana not in you can never come up as a dream. So also in Brahman, Maya is present and it comes out as his dream of this world.

Sthula prapancha (sthula sharira) is thus, Sat or Nirukta or Nilayam while Sukshma prapancha (sukshma sharira) is Tayat, Anirukta or Anilayam.

For sthula prapancha, physical world and body are all tangible. Niruktham means well defined, thus physical body can be clearly seen.

Sukshma sharira, however, is not clearly defined. It is vague. Hence the statement when we say, " I am not able to understand his mind."

Nilayam means supporter or tangible while Anilayam means non-supporter or supported one. Example cited was, gas (intangible) for cooking needs a container (tangible). Thus,

also, Ayatanam (tangible physical body) encloses Sukshma shariram (intangible).

Describing usage of verbs, Upanishad says Brahman “becomes” the world. However, it also says, Carpenter “creates” furniture and wood “becomes” furniture.

The word Vignana means chetana prapancha while Avignana means insentient matter, which is also Brahman. Insentient matter is of two types. Stone, wood etc are insentient matter (without RC). Mind is also an insentient matter, but a very subtle one. Because it is very subtle, mind can reflect or borrow consciousness. Due to this property the material mind appears sentient. It is a borrowed sentiency.

Citing another example: Difference between body and a table is that, body is with Chidabasha (RC) while table is without Chidabasha. When body dies it is also without Chidabasha. Both are however, Brahman alone.

Universe has two fields, Jagrit prapancha and Swapna prapancha. From point of view of swapna prapancha, Jagrit is real.

Expanding on the word Satyam in the shloka, there are three types of satyam:

Prathibhashika satyam: Swapna prapancha or subjective reality.

Vyavaharika satyam: Empirical reality or waking state.

Paramarthika satyam: Absolute reality. It never becomes mithya. Absolute reality alone appears as empirical as well as subjective reality. Once we wake up, it is all absolute reality alone.

The word Anrithum means dream world.

Absolute truth alone appears as Vyavaharika and Prathibhashika satyam. It is similar to gold that appears to us as jewelry or

the wood that appears as furniture. Similarly, the Brahman also appears as the Universe.

The third reason then is that Brahman is existent as the material cause of creation or the upadana karanam.

Recapping the three reasons for Brahman, so far:

First reason: Brahman is the nimitha karanam.

Second reason: Brahman is Jivatma.

Third reason: Brahman is material cause or Upadana karanam. Thus, Brahman is existent as the universe.

Explaining the third reason further, when gold has become an ornament, the existence of ornament is proof of existence of gold. How so? Gold alone is existent as ornament. Therefore, the very existence of ornament is proof of gold. Similarly, Brahman is existent as the world. Existence of world is proof of existence of Brahman.

When we say, ornament "is", the is-ness of ornament is borrowed from gold alone. If ornaments have their own existence, not borrowed from gold, then we can say a watch has its own existence, as does a bangle. The question is, does a bangle have its own existence even after removal of gold? Reality is that bangle cannot exist without the gold.

Thus existence of every product belongs to the cause alone. When I appreciate the aksha, vayu, agni, bhumi etc., the "is ness" of all these things does not belong to any one of them. The "is ness" belongs to the Brahman alone.

Shanakaracharya commenting on Dakshinamurthy stotram says, when you see existence, it is Brahman.

With regard to this idea (Brahman has become creation) there is the following Rig mantra.

Ch 2, Anuvakaha # 7, shlokas # 1 and # 2:

In the beginning was verily this non-existence. From that existent was born. That created Itself by Itself. Therefore, it is called the self-made or the well made. (shloka 1)

This which was self-made.....that is taste(joy). Having obtained this taste, man becomes blessed; for who can breathe out or breathe in, if this joy were not there in the cavity of the heart? This Brahman Itself brings us joy. (shloka 2)

According to the Rig mantra, the whole creation was existent before its arrival. Thus, creation was not created. Creation is a very confusing word. Nothing can be created by anyone including God. Science says, matter cannot be created or destroyed. We, in Vedic religion, knew this millennia ago as Satkaryavada. It means matter cannot be created or destroyed. Then why use the word creation? It is used, because creation existed before its arrival in a potential form or as Avyakta Rupam. Anything in its un-manifest form can become manifest. This manifestation is called Creation. Manifestation is a better word than create.

Thus:

Unmanifest to manifest> creation or birth.

Manifest to unmanifest > Destruction or death. (wrongly called destruction)

Both are only transformations of the ever-existent universe. Hence janmam and maranam are called modifications or known as janma vikara and marana vikara. Before manifestation it was in un-manifest form called Maya. Maya was potentially in Brahman. Thus, dream is potentially in Me the Waker.

Before its manifestation the creation was un-manifest. The word Asat is used but it means non-existent or potentially existent.

Shankaracharya has written a commentary on this. He says, whatever is potentially existent is as good as non-existent. Why so? Potentially existent object is not available for utility or transaction. If you have milk but no butter, you say I don't have butter, although the butter is existent in a potential form in the milk.

Similarly a lump of clay has all potential forms of pot. We however say, we don't have a pot. Similar analogy is also made for coconut and its oil.

Therefore Upanishads say un-manifest universe is practically non-existent.

Describing creation: Maya+Brahman=Ishwara.

Our vasanas come out as our dream. When God dreams, the world comes out, just as dream world emerges from our vasanas and they become tangible in dream.

That Ishwara converted himself into Creation just as the Waker converted himself into dream world

In dream, I convert myself into subject, object and instrument world. Similarly, Ishwara converted himself by himself to Himself; meaning he did not use any other material cause.

God does not use any instrument. I am raw material, I am creator and I am the instrument as well. With a carpenter, however, it is different. He is different from the wood as well as the chisel.

Because of this extraordinary feat (subject/object/instrument, all in one)

Brahman is called Sukritam or Self Creator. He multiples himself, enjoys the drama and then withdraws.

Now God does not forget himself in his creation; I, however, forget myself in my dream.

With Best Wishes,

Ram Ramaswamy

Taitreya Upanishad, Class 34

Greetings All,

Chapter 2, Anuvakaha # 6, Shloka # 3:

He desired, “ I shall become many and be born. He performed tapas; having performed tapas, He created all this whatsoever (we perceive). Having created it, He entered into it. He became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood and all this whatsoever exists. Therefore, it is called Existence. In this sense, there is the following Vaidika verse”

Continuing his teaching of the Upanishad Swamiji said, the Anuvakaha six has introduced some questions from a student. The teacher has started answering those questions. There were three questions raised. One was an implied one while the other two were real questions.

The implied question is, is there a Brahman or not? The teacher answering the implied question first says the entire creation comes out of Brahman. He gives seven reasons as proof of the existence of Brahman.

2. Brahman with Maya is the sentient cause of creation. Brahman as the intelligent cause is called Ishwara. He desired, visualized and created the world. He is the

nimitha karanam of the world.

3. Now next point is that having created this world Ishwara himself entered the creation as a Jivatma. This process of god entering creation is known as anupravesha. Thus, every Jiva is the Paramatma himself.

Existence of Jivatma is proof of Paramatma. Citing an example of our dreams, the creation of a dream is similar to the creation of this world. There are certain similarities and differences between swapna and real srishti. Nevertheless a swapna is the closest example of srishti.

If something is 100 percent equal to another thing it is not considered an example. When an example is given, our focus should be on the common features and not the uncommon ones. Thus, if a person is called a pillar of society, it is a comparison to pillars supporting a building. It does not mean the person is round like a pillar nor does it mean he is an inert being like a pillar.

Ishwara creates the world by his sankalpa. The same process also creates a dream. Our dream is a projection of our Self while world is a projection of Ishwara.

Everything in a dream has to be experienced. This means an experiencer also has to be there. Who creates the experiencer? I, the creator of Swapna, go into Swapna prapancha and become the dream experiencer.

Thus, the waker-creator becomes the dream experiencer.

How does this process of the dream creator entering and experiencing the dream work? Until dream is created, I am a waker identified with the physical body lying on the bed. The moment the dream occurs (swapna prapancha) a special body for experiencing the dream is created. At that moment I shed this physical body and I create the dream body also known as Vasanamayi Sharira. I, myself, take on the swapna shariram dropping the physical body. It is similar to the process of

re-birth after one's death. I die in jagrit prapancha and take birth in swapna prapancha. In this process the physical body is dropped. We perform this phenomenon every day going from physical body to dream body and back. This is one of the reasons a morning bath is required by our tradition. We need to clean the body.

In swapna sharira we have swapna indriyas and all other faculties. Thus, we have gyanendriyas of shabda, sparsha, rupa, rasa, gandha in dream body as well. Using this swapna body, we travel as well. We even get hungry in our dream. Waker becomes a product in the dream world. I am only limited by dreamtime and dream space. I am the Creator of the dream and I also am the one Created. Thus, I experience swapna. Experienter of dream is not different from one in waking state. The Experienter is one and same, the medium alone changes. Waker is with a sthula sharira, while dreamer is with a dream body.

How do you know waker has entered dream world? For a moment suppose that the waker was different? If waker were different, he would never know the dream experience. Reality tells us that upon waking I am aware of the nightmare I had. Thus waker and dreamer are one and the same. When I am within the dream, I never claim to be its creator. I just feel I am part of the dream, experiencing the joys and sorrows of the dream world. The moment I wake up, I dis-identify with the dream body; I now become one with the waking body. So, am I karyam or karanam depends upon which body I am associated with.

In waker-body, I am an individual in the world as a Jivatma. I claim the world is outside of me. **The moment I dis-identify from my body, I can claim I am the paramatma.** It is through Me that this whole world and creation has come into being. The moment I dis-identify with the body, I become the Creator. In the dream, the dreamer argues that there is no waker creator. **The very experienter of dream, as a Waker he is the creator of the dream.** The very experience of the dream is proof of the

Waker. So also, the very existence of Jivatama is proof of Paramtama. Paramatma takes role of Jivatma. We all need to see the Paramatma.

Having entered shariram, paramatma has become a karta as well as a bhokta. Paramatma alone, like in a dream, performs all transactions. If you want to get out of this show, you need to wake up and then body becomes falsified. Hence the saying: Brahman Satyam, Shariram Mithya.

Having entered the body, Brahman alone performs all karmas. Both Jagrat prapancha and swapna prapancha are all fields of my activity. While in each field, I take on a body for my role; I alone am really the Chaitanyam. Jagrat role, dream roles all come and go. The problem is, once I am in a field I feel I am a part of it. Shankaracharya says Jivatma is Paramatma. This is the second proof. **Your very existence is the proof of Brahman.**

3. Here Brahman is nimtha karanam or intelligent cause or creator. This is just like a carpenter is the creator of furniture.

If Brahman is the intelligent cause, what is the raw material for creation? Just as wood or gold are raw materials for furniture, jewelry etc. respectively; they can be called the material cause. Generally intelligent cause and material cause are different just as goldsmith and gold are different or a mason and his bricks are different. If Brahman is the intelligent cause, what is the material cause? What is the material cause of the five elements? The elements being: Akasha, Vayu, agni, apaha and prithvi.

Unfortunately there is nothing other than Brahman. Before creation, there was Brahman alone who was both the intelligent cause and material cause. How is this possible? Nimitham and Upadanam are generally separate. Scriptures say there are some exceptions to this general rule. The term Utsarga means

general rule while Apavada means exception. Mundako Upanishad says the spider itself is the intelligent and material cause of its web.

Another example cited was, you alone are the intelligent cause and material cause of your own dream. My own vasanas become the material cause. **The dream created is solid in the dream; however, it comes from my own abstract mind. Thus, non-solid thought creates a solid dream.** Similarly, the non-solid consciousness can create a tangible earth. Creator is the non-solid consciousness. Scientists say energy (intangible) is cause of creation (tangible). Just like I am the intelligent and material cause of the dream world, Brahman is also the intelligent and material cause of the Universe. Ishwara using Maya and Karma produces this world.

Clarifying the terminologies, we say, Carpenter is creator of furniture. In this sentence the word the verb “create” is used to describe the intelligent cause. For material cause, we say, gold becomes an ornament. Here the verb “ becomes” is used. So too, Brahman “creates” the world and is the nimitha karanam. Brahman itself “becomes” the creation and is thus also its upadana karanam.

One cannot say this of a carpenter. I create the dream world and then I also become the dream world. Therefore, Brahman has become everything. In the Gita, in Vishvarupa darshanam, God says, I alone have become everything.

Therefore God is everywhere. You are seeing the Vishvarupa everywhere. That is why even when entering a river, one does not place the feet first in the river; one must touch the river and perform Prokshanam and then enter the river. Thus, the tangible universe is Brahman as is the intangible (mind, thought) world as well.

Brahman creates the world with Maya. Maya itself is never created.

In shloka: Sat means sthula prapancha and Tayat means sukshma prapancha. Niruktam means with clearly defined features. Aniruktham means with features not clearly defined such as one's inner personality. Nilayanam means clearly defined while anilayanam means not clearly defined.

Take away

1. The dream created is solid in the dream; however, it comes from my own abstract mind. Thus, non-solid thought creates a solid dream. Similarly, the non-solid consciousness can create a tangible earth. Creator is the non-solid consciousness.
2. The moment I dis-identify from my body, I can claim I am the paramatma.

With Best Wishes,

Ram Ramaswamy

Taitreya Upanishad Class 33

Chapter 2, Anuvakaha # 6, Shloka # 3:

He desired, “ I shall become many and be born. He performed tapas; having performed tapas, He created all this whatsoever (we perceive). Having created it, He entered into it. He became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood and all this whatsoever exists. Therefore, it is called Existence. In this sense, there is the following Vaidika verse”

Continuing his teaching of the Upanishad Swamiji said, in Anuvakaha 6 of Brahmanandavalli we have just completed discussion of Pancha Kosha Viveka. Now a student raised some questions, anuprashnahas. Two questions were raised and a third was implied.

The first or implied question was, is there a Brahman? Doubts on this existence of Brahman are possible and legitimate as Brahman is not available for transactions. Anything not available for transaction we consider it as non-existent.

The second question was, assuming there is a Brahman; will an ignorant person merge into it upon death? As per shastras, any product will merge into its cause at its destruction. The very definition of destruction is that the product merges into its cause.

The third question is, will a wise person merge into Brahman at death?

Now the teacher answered the first question. In this answer many Vedantic ideas about creation were taught. Seven reasons were given as evidence of existence of Brahman. They are:

- Brahman is existent. It is the nimitha karanam. Nimitha karanam is the intelligent cause behind creation. We can infer this from our experience because any ordinary product has an intelligent cause behind it. A piece of cloth, a mike etc. all has an intelligent cause. Similarly, our complex universe also has an intelligent cause. Concluding that there is no intelligent cause behind creation does not make sense. Even scientists don't believe anymore that there is no cause behind creation. They know the natural laws of physics and chemistry but they are not able to find the cause of creation. Many scientists believe this cause cannot be found by scientific reasoning. It is this unknown X-factor that is brought out by the shastras. It has to

be the Chetana Tatvam. It is a sentient intelligent cause. It has to be an extraordinarily intelligent cause. This is Brahman, the nimitha Karanam.

When you see a wooden desk, do you ask, did a carpenter create this or do you say, it may have been created by a carpenter? Maybe can also mean, may not be. Did the wood slice itself? So, with respect to desk we accept the carpenter was behind its creation.

Now the question rises, how did Brahman create this universe?

Any creation has three stages to it.

- A deep & intense desire to create must come up. Without it nothing gets produced. Kama avastha and Tirva ichha are required.
- Visualization as to what to create has to occur? When we build a house we visualize how many rooms, bedrooms, bathrooms, puja room etc. are required? The house has to be created in mind before it comes into actuality.
- Actual implementation of the visualization: Here the concrete creation comes out. First and second stages are not visible, only the third stage is visible. Brahman also goes through these three stages of creation.

So Brahman desired to create the universe. I can desire because I have an instrument called the mind. What is the instrument of Brahman? The instrument is called Maya or Ichha Shakti. When Brahman uses Maya, it is called Ishwara. Brahman married to Maya and thus as the householder is called Ishwara.

Why should Brahman desire to create the universe and make us suffer? If there is no creation then there is no samara and no resultant suffering as well.

Desire to create comes out of apurnatvam. Kama is considered a product of avidya. Kama produces Karma and Karma produces Phallam.

Thus: Ignorance>Desire> Action>Result.

Therefore liberation is considered freedom from Kama. A free person is a desire-less person. A person becomes free from Samasara, once all desires are gone.

Now, Bhagawan desired. If the Lord is liberated, how come he has desire?

Bhagawan's desire is not born out of apurnatvam. It is a desire born out of knowledge as such it is a non-binding desire.

Why does God desire? His desire is meant for fructification of karma phalas of Jiva rashi's. All jiva rashi's have karma and phalam, which comes into being only when there is a Samsara.

Now a question comes, if creation is for fructification of punyas and papa's, how did punyas and papa's come to be, to begin with? They came to be from a previous Srishti. In present Srishti also Karmas will be there and they will result in a new Srishti. So Bhagawan has to create swarga and naraka. He has to create different lokas. To create all these, he must have knowledge of the karma of all Jivas. Not only does he have to visualize the right environment (where) but he also has to visualize the right bodies (who).

If so, how did past Srishti come about? Also, how did first Srishti come about? As per shastras there is no first Srishti, as the process is not a linear one. Our intellect has to get out of the linear thinking or one with a beginning and an end; else we will be frustrated.

We need to think in terms of cyclic thinking. Everything in creation is cyclic. Once we can think cyclic then the mind gets out of the tyranny of linear thinking. In a circle there is no beginning or end.

If you start and end there is no circle. If I start and come

back to beginning point, then it is impossible to say where is the beginning and where is the end.

Scientists also see the circulatory logic. So, every Srishti is an intermediate creation. There was one before and after it. Here we are now discussing the present Srishti. Therefore, Bhagawan creates Srishti for Karma phalam of jivatmas. He creates for the benefit of Jivarashi's.

Any number of nonbinding desires will not create samsara. The nonbinding desire has to be a pure one for that.

So the desire arose in Brahman that, "Now I am the universal father, let me multiply and become many lives." Like any father, say one with three children, Brahman also creates many children.

Thus: Aham> Aavam>Vayam.

I>We both> We All

Let me multiply myself by getting progeny. In creation, every species can reproduce only one of its own kinds. Thus, humans can reproduce humans; buffalo buffaloes etc. Bhagawan, however, is father of all species, because Maya can produce all Jiva Rashi's.

Once desire has come next is visualization; what appears where etc.? For this visualization, he requires knowledge of papam's and punyam's of all respective Jivas' (humans, insects, plants etc.). Such a Lord has to be omniscient. He has to fulfill karmas of many (parents, children; Guru shishya; brother, sister) etc. It is the result of fructification of visualization. This visualization is called Tapaha. He performed austerity through visualization. This is tapas performed through Gyanam. This tapas is performed with Maya as instrument. God, himself does not have hands and feet and indriyas to form them. Let us remember that nothing has yet been created.

Having performed Tapas for sufficient time (countless yugas) God created the whole universe. Even space and time were created. Just be aware that God has created whatever you experience in front of you.

Next question that arises is that between visualization and implementation there is a lot of effort involved; think of the effort of building a house; how difficult it is? How much time and effort has to be put into it?

However, shastras say, God did not put in any effort; he created the samsara just by his sankalpa.

Now, how is it possible to create by one's sankalpa? Shastras say, everyone can create by sankalpa. After all we create a dream world every night through our mind and vasanas. It is an effortless process. Dream is an unreal universe. How can you say that? Shashtra's say, this universe is also an unreal universe. Ishwara has created this universe, just like you create your own dream world.

If this universe is unreal, why do I feel it is real? Shastras say, you feel many things; thus, when you are in a dream, you consider it as real. When you wake up you feel the dream was unreal. It is the same with the waking state as well. We will realize it is also unreal, when we wake up to it. Thus, God created mithya universe by Maya Shakti. Thus, God exists.

CH 2, anuvaka 6, shloka # 3: (continued)

Ishwara created the universe. This universe is meaningful only when there are jivas or sentient beings to experience it. A house is useful only when sentient people use it.

God himself enters in the universe as Jiva rashis. Thus all jivas are Bhagawan. This phenomenon of God entering universe is known as anupravesha. Shankaracharya has written extensively on anupravesha. Brihadaranyaka Upanishad also discusses this topic.

In our dream world, who goes there to experience it? I create the dream; I enter the dream as dream individual to experience the dream. Thus, I create the tiger in dream; I enter the dream world and I experience the tiger. Thus, the waker, one in waking state, becomes the dream experience. So also Ishwara becomes part of universe he created.

With Best Wishes,

Ram Ramaswamy

Taitryea Upanishad, Class 32

Greetings All,

Ch 2, anuvakaha # 6, shloka #1:

If he knows Brahman as non-existent, he becomes himself non-existent. If he knows Brahman as existent, then (they) the world knows him to be existent. Of the former (anandamaya kosa), the Self is the essence.

Swamiji said, with the end of anuvakaha # 6, the Upanishad concludes the topic of Pancha Kosha Viveka, a method used to obtain Brahma Gyanam. This method was presented briefly in the beginning as well. **Even though Brahman is all pervading, one has to recognize it in one's own mind as the witness conscious behind every thought.**

This witness conscious is not available for objectification. One has to claim it as "I" the witness consciousness that observes all states "with thought" and "without thought".

Thus: Brahman=Sakshi=Myself.

Turning the attention from body, very gross, to consciousness, very subtle, all of a sudden is difficult. It is like climbing a mountain; one needs to get acclimatized at different levels. In Pancha kosha viveka we were taken through such acclimatization at different levels of annamaya, pranamaya, manomaya, vignanamaya, and anandamaya respectively. What you think of, as the blank-less state is not really blank; even that is matter. Then I can go to the final “witness” to the blank state of thought, which is the atma. This is the ananda atma. It is satyam, gyanam, anantam and anandaha. With this Pancha kosha topic was concluded.

Now a student interrupted and asked a question. These questions are known as anuprashnaha.

Chapter 2, Anuvakaha # 6, Shloka # 2:

Thereupon arise the following questions:

Does the ignorant leaving the world, go There? Or does the knower, leaving this world, obtain That?

In the shloka there is a pluthi denoted by number 3. It means a very long vowel. The teacher answers the question, as he does not want to leave the student with a lingering doubt in mind. The questions are based on the teachings. Two questions are asked, about a wise person and an ignorant person. Both questions have been combined into one, in the shloka.

In the teaching Brahman has been presented as the cause of everything. It, Brahman, is the karanam (cause) and Samsara is the karyam (products, things, beings both sentient and insentient). The student applies a principle in the questioning process:

- At time of creation all products originate out of their cause. It is like the rivers and clouds that originate

from ocean by evaporation.

- At time of destruction all products merge back into the cause. Thus, the river merges back into the ocean. So, if Brahman is the cause; at time of our destruction we will all merge into Brahman, our cause.

This is a choice-less situation. It is irrespective of the status of a being. All plants, animals, human beings, all must go back to the cause. So, whether a human being is wise or ignorant (one who has not performed any sadhana), after death they must all go back to Brahman.

Now merging into God has been defined as moksha. Keeping all these in mind student asks, "O guru, will an ignorant person merge into Brahman after death or not?"

The teacher is now faced with a dilemma. Whatever answers he gives will be problematic.

Suppose teacher says, ignorant person does not merge into Brahman; then, it means Brahman is not the cause of everything. Remember everything goes back to its cause upon destruction.

If Brahman is not the cause, even a wise person will not merge. Conversely, if I can merge as an ignorant person, why obtain Gyanam at all?

Shankaracharya makes a point here. It is a comment on a grammatical issue in the shloka that also addresses this question. The word anuprashnaha in the shloka indicates the questions are plural or more than two. Sanskrit grammar recognizes singular, two persons and plural, consisting of three persons or more. Reality in shloka is that we have only two questions from the student. Shankara says this means there is a third implied question as well. What is this implied question? If you go back to the previous shloka one will know the implied question. In previous shloka Upanishad says some people accept existence of Brahman while others don't. The

ones who do not accept existence of God say Brahman is not available for objectification since Brahman is considered beyond all transactions. This is the belief of the nastikas. Dvaitins also don't believe in a nirguna Brahman. If so, is there a Brahman at all? Only after we answer this question can we answer the two questions raised by the student.

The Upanishad answers this implied question in anuvakahas 6,7, and 8 respectively. The answer is a long one. The Upanishad concludes Brahman exists. It gives seven reasons supporting this conclusion. We will take each one of the seven one by one now.

Chapter 2, Anuvakaha # 6, Shloka # 3:(Please note that only the first two lines of the shloka are discussed in the class today.)

He desired, “ I shall become many and be born. He performed tapas; having performed tapas, He created all this whatsoever (we perceive). Having created it, He entered into it. He became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood and all this whatsoever exists. Therefore, it is called Existence. In this sense, there is the following Vaidika verse”

Brahman is existent because it is the intelligent cause of creation.

The principle used here is: If I see a purposeful product, say a box, a mike etc., that has a function to perform, it means that product was visualized, designed and manufactured by an intelligent mind. It means there is an intelligent designer. Even if designer is not visible still we can say this cause existed.

Even behind an ordinary clip there must be a proportionately ordinary intelligence. Extending this idea everything available in front of me is a purposeful product. Thus, I have

sense objects and I have food products. Every science reveals the purposeful design of creation. The universe is a well-designed universe. Life is possible due to this intelligent design. Then I infer that this purposeful design must have an organizing principle. Scientists say possibility of creation by chance is almost zero.

If you gave instruction to a computer it can write poetry. A human brain after all created the computer. Can we accept this computer as an accidental assemblage? If not, why should human brain be accidental? So, we think there is an organizing principle called Ishwara.

How would creation come out of this creator? Suppose one has to create cloth? One has to visualize the product. One has to create it in one's mind. For this one has to consider many factors. Where should heaven, hell and earth be located etc.? This has to come in the Maya Tatvam or Total Mind. In Maya, design is visualized and a desire should come. Desire and visualization both are required. That Brahman desired, visualized and created this creation.

In Sanskrit every word has a gender.

Take away

With Best Wishes,

1. Even though Brahman is all pervading, one has to recognize it in one's own mind as the witness conscious behind every thought.

Ram Ramaswamy

Taitreya Upanishad, Class 31

Greetings All,

Ch 2, Anuvakhaha 5, Shloka # 2:

Of that, of the former, this one is verily is the embodied self. Different from this self made up of intellect (vignanamaya) is another self within., formed of bliss (anandamaya). By this, that is filled (by anandamaya the vignanamaya is full). It also has the shape of man. According to the human form of that, is the human form of this. Of it, joy (priya) is the right side, rejoicing (moda) is the left side, and bliss (pramoda) is the trunk. Brahman is the tail support. There is this vaidika verse about it.

Swamiji said we are in the middle of anuvakaha # 5 of Brahmanandavalli. We have gone from vignanamaya to anandamaya. Vignanamaya has now become a kosha. The moment you understand it is a kosha or anatma it means anatma is born out of atma. Vignanamaya is Karyam or it has nama and roopa. Thus, it is not a substantial entity. It only has a borrowed existence. It is Mithya. As such, it is as good as non-existent. This understanding in us is known as Pravilapanam or dissolution. Mithya is dissolved in satyam. Vignanamaya is dissolved in anandamaya.

What is the shape of anandamaya? It is in the container called Vignanamaya, which has the shape of manushya. Thus, anandamaya also is in the shape of the manushya. Anandamaya does not have a shape of its own as such it borrows its shape from the container. Thus of all the Koshas only annamaya has its own shape, all others borrow from annamaya.

Now coming to the factors, anandamaya atma's head is priyam. Priyam means happiness. It's right hand side is Moda. Moda means more happiness. Its left hand side is Pramoda. Pramoda means highest happiness.

How to understand these three terms of happiness being used? It is like happy, happier and happiest. Citing an example: You go to a restaurant and see gulabjamun on menu. You like gulabjamun. The pleasure of seeing gulabjamun is priyam, also known as Ishta darshanaja sukham.

Now you order the gulabjamun and it is brought to you. This owning of object of desire is known as Moda or Ishta grahanaja sukham. Then, when you finally taste the gulabjamun you obtain Pramoda or Ishta anubhavajam sukham. This is highest pleasure when the object of desire and one who desires it, become one. Swamiji says, the food and you become one, reflecting advaita. All these three experiential pleasures are anandamaya. The word maya means it is subject to change. Thus all conditional pleasures are anandamaya. Now the Upanishad says, anandamaya is not atma.

In case of anandamaya there are only three factors instead of the normal five. In fact anandamaya is also not the real atma. The real atma is anandaha. The suffix maya is not added to it. Ananda is the non-fluctuating pleasure, the real atma. It is not a changing, experiential pleasure. Once I know ananda is atma then anandamaya also becomes a kosha. Thus all experiential pleasures are anatma. They are subject to arrival and departure. Thus, they have nama and roopa as well. This anandamaya is a mithya. It is also known as kosha ananda.

Then, what is atma-ananda? It is not an object of experience. It has to be understood as myself. Not only is it myself, it has the support of (pucha) in Brahman. Really speaking the Brahman is only an apparent support rather than a real one. Citing an example, Swamiji says, it is like saying outer space is the support of inner space in a pot. Really speaking outer and inner space is one and the same. It is only a superficial difference.

How do we know that Brahman seemingly supports that atmananda? In beginning of this chapter Brahman was defined as Satyam,

Gyanam and Anantam. From this Brahman the creation comes into being. Brahman and Atma are identical.

What is the difference between anandamaya kosha and atmananda?

Anandamaya is an object while atmanada is the subject.

Koshanada is subject to change while atmananda is my self with no arrival or departure.

How can I experience atmanada? Whatever I experience is koshananda. "I" am the experiencer, not the experience.

How can I see my own original eye?

I can never see my own original eye. Even in a mirror we see only the reflected eye. Reflected eye is visible, while original eye is not. Reflected eye can come and go with the mirror while original eye does not change. Even the mirrors reflective quality can change the reflection. The original eye has no arrival or departure.

If original eye cannot be seen and I can see only the reflected eye; if so, what is the proof of the original eye?

The very experience of the reflected eye is proof of the original eye. Every experiential experience is proof of atmananda. So, who am I? I am Satyam, Gyanam, Anantam and Anandaha.

Now the Rig mantra comes in.

Ch 2, anuvakaha # 6, shloka #1:

If he knows Brahman as non-existent, he becomes himself non-existent. If he knows Brahman as existent, then (they) the world knows him to be existent. Of the former (anandamaya kosa), the Self is the essence.

The Rig mantra talks about a serious problem faced by Vedantic students. The student understands annamaya, pranamaya,

manomaya, vignanamaya, anandamaya and now seeks the experience of atmananda as well. In general we all wish to seek to experience the objects we come in contact with.

While Atmananda is eternal, I am seeking for the arrival of the eternal atmananda. How can I look for experience of eternal atmananda? Even in Nirvikalpa Samadhi, ananda goes away when you come out of Samadhi and you feel pain. Highest mystic pleasure is really koshananda. Atmananda, you never experience. Students are not able to accept this fact. This is a universal problem. We conceptualize everything. Our study of Vedanta is often an intellectual exercise.

Nastika is one who says Brahmananda is not a subject of experience. Suppose a person negates Brahmananda, it is equivalent to negating himself. Because, Brahmananda is Yourself. Most contradictory statement is, "I am not existent". Therefore, never negate existence of Brahman. Accept Brahmananda is existence even though it can't be experienced. There is only one thing in creation that is without objectification. It is, "I am". He himself is existence.

There is another meaning to this shloka as well. Suppose a man says Brahman is not existent, Shankaracharya says, such a person is adharmic. It is adharmic because he can't have Brahmagyanam as a goal in his life. For such a person all shastras are redundant. The very purpose of dharma shastras is to prepare one for Brahma gyanam.

In a society that values only money and entertainment, god does not exist. Such a society has no dharmic values. Such a society is exclusively focused on artha and kama.

In our culture artha and kama are perfectly acceptable until one reaches his middle age at around 40 or 50 years of age. After that one's goal is pursuit of god.

Materialists thus become asurah's. Asu means organs and raha

means protector. One who protects his organs for long life. Asuraha is also called Asata.

On the other hand if one believes in Brahman, then Chitta shuddhi and Gyanam become important. He is a spiritual person. He is called a Suraha. Chapter 16 of the Gita discusses asura's and sura's.

If a family is only into material pleasures then it can become separated very easily through divorces, remarriages and inter-racial marriages. In India, family was strong although the trend is changing. In all stages of life family is required when the goal is dharma and moksha. So, accept Brahman. One day you will understand that Brahman is " I am".

Now the Yajurveda Upanishad has completed Pancha Kosha. This is pancha kosha viveka.

In the beginning three questions were raised. They were:

- 1) What is Brahman?
- 2) How to know Brahman?
- 3) What do you mean by knowing the greatest?

We have discussed what is Brahman and how to know Brahman. Now we move to discussing the third question.

However, before answering the third question, a student interrupts with a question. Questions related to a topic being taught are known as Anu-Prashna. We will discuss this first

Taitreya Upanishad, Class 30

Greetings All,

Chapter 2, Anuvakaha # 4, Shloka # 2:

Different from that made up of mind (manas) is another inner soul made up of intelligence (Vignana) and by that this (manomaya-self) is filled. It also has the shape of man. According to the human shape of the previous, is the human shape of this one. Faith (sraddha) is its head, righteousness (Rtam) its right side, Truth (satyam) its left side, Yoga is the trunk and total intellect (mahah) is the tail and support. There is this following Vaidika verse about it.

We are now in anuvakaha # 4 of Brahmanadavalli. The Upanishad has entered Vignanamaya kosha. Initially it (manomaya) is still looked as atma, later as anatma. Once we accept vignanamaya as atma manomaya then becomes its container or deha while Vignanamaya is the dehi.

Knowledge (vignanamaya) does not have a shape. It assumes shape of manomaya or assumes manushya akara.

Once we accept manushya akara then the five factors come into play and they are the head, the right side, the left side, the central part and the support.

The knower principle Vignanamaya is the cause of deliberate action. A man first knows something's, then he chooses one of them and he works towards accomplishing it. One cannot take an unknown thing as a goal. This is a process we perform lifelong. Pramatha, the knower becomes Karta. Shradha, faith in Vedas, guides him to spiritual knowledge. Spiritual knowledge requires shastra pramanam. If you spend a lot of time and effort on the spiritual it requires knowledge of religion. This religion or spirituality requires shastra pramanam. This comes only from shradha in

religion/spirituality.

Heaven or hell has no scientific proof. There is no proof of Pitr puja reaching ancestors. Concepts of punyam, papam, and moksha are all only coming from shastra pramanam.

Mind, different from brain, is not accepted by science. End of brain is not end of mind. Mind is sukshmam, while brain is sthulam, per shastras. However, there is no proof of this.

Therefore, one who does not have an appropriate attitude towards religion cannot accept all these facts. Thus spiritual life requires gyanam and faith in validity of scriptures.

Science too believes in blind faith. They feel sense organs are the only valid way to know sense objects. We, however, believe in non-worldly knowledge of shastras.

Science believes in sense organs because it works. For supra worldly wisdom, belief in shastra works.

We are not insisting you have shradha. Without faith in the eye, you cannot walk even a single step. This faith helps me.

Shradha is head. Ritum is right hand. Sensory perceptions must be understood correctly. As an example: Senses report earth is stationary while the reality is that earth is rotating at a high speed. It is not terra firma. The eyes show stars as small while the reality is that they are several times larger than earth. So, illusion is possible. So, interpretation is required. Scriptural illusion too must be corrected. Mananam after sravanam is performed to correct this illusion. Ritu is right side.

Satyam is utara paksha. Knowledge is not enough. As per Karma kanda knowledge is useful only when implemented.

Therefore, knowledge is incomplete without practice. **Practice of Vedic teaching is Satyam.**

Atma is the central part is known as Yogaha. Yoga means leading a focused life style. The focus should be on life's end goal or moksha. First get gyana yogyata then get gyanam.

Don't lose track of goal. Once in a while perform a check on your course to see if it needs correction. Most people get lost in the complexity of samsara. That is why 41 samskaras are prescribed to be performed by the Vedas. From birth, marriage, deaths etc. are all rituals that remind you of your goal. This constant awareness is Yogaha.

Support is mahaha or samashti Vignanamaya or Hiranyagarbha. Every action has to be supported by God. Sri Krishna says, every organ functions only when supported by the Devata of the organ. Hiranyagarbha is the overarching Devata.

Five factors are now mentioned for Vignanamaya. There is now the Rig mantra glorifying Vignanamaya.

Ch 2, Anuvakhaha 5, shloka # 1 and part of Shloka # 2:

Knowledge performs the sacrifices and it is the real agent of all the physical activities. All the "gods" worship Knowledge as Brahman, the eldest. If a man knows Brahman as knowledge and if he does not swerve from it, he attains all desires and comes to abandon all the sins of the body.

We are entering anuvakaha # 5 with the Rig mantra.

This Vignanamaya atma is the karta. This knowing, judging, fixing capacity called "I" becomes aware of a program. Then Viveka chooses and directs me to the program. Hence Vignanamaya is important. Animals don't have this capacity. It makes humans different from all beings. Vignanamaya atma, the karta atma, alone performs all vaidic upsanas (karmas). Once scriptures go out adrisha pradhana karmas go religion also goes. This happens in inter-caste marriages, when religion and tradition are thrown out of the door. No gothra is required for such a marriage. When marriage is dharma moksha pradhana, couple has a different approach to marriage.

Vignanamaya karma also performs all non-scriptural activities like working for earning etc. Therefore, Vignanamaya is laukika Vaidika (common religion). So, meditate upon this vignanamaya atma. Even Gods meditate on this atma. This knowledgeable one performs the actions. How do they meditate? They meditate on Samashti Hiranyagarbha, the first-born Vignanamaya.

Hiranyagarbha is responsible for rest of creation. Hiranyagarbha is Brahman and he comes out of the navel of Ishwara. Vyashti-Samashti Upsana is to be performed.

The benefits of this upasana are:

- Sakama: Suppose a person performs meditation on Vignanamaya Samashti aikyam through out his life then he will drop all papams born out of individuality, even as he drops his body. Gita, in chapter # 8, says **whatever you constantly think of at time of death, you reach that after death.** This upasana drops all papa karmas. He gets only punyam. He gets Brahma Loka. He. However, cannot get moksha, as he still needs gyanam for that.
- Nishkama karma: Chitta shudhi, expansion of mind and focus of mind all improve. Individuality is dropped in meditation. It dilutes the ego by visualizing totality. If I prepare long enough I will be prepared for anandamaya atma, the next step.

What is advantage of Brahma Loka? This loka has all possible material pleasures one can think of. The environment, objects and instruments are all ideal. The Rig mantra is complete with this.

The Yajur mantra takes over now.

Here person values knowledge. People who were involved in India's freedom struggles, their Vignanamaya atma was strong. This is Vignanamaya abhimana topic. Now we are entering next

sheath of ananda maya or Karana shariram.

Ch 2, Anuvakhaha 5, Shloka # 2:

Of that, of the former, this one is verily is the embodied self. Different from this self made up of intellect (vignanamaya) is another self within., formed of bliss (anandamaya). By this, that is filled (by anandamaya the vignanamaya is full). It also has the shape of man. According to the human form of that, is the human form of this. Of it, joy (priya) is the right side, rejoicing (moda) is the left side, and bliss (pramoda) is the trunk. Brahman is the tail support. There is this vaidika verse about it.

We are entering the subtler layer. Really speaking Vignanamaya is not the atma. Atma is different. Atma is now anandamaya. It is the real atma. Where is it located?

It is within vignanamaya. With this vignanamaya becomes anatma or a kosha. Every thing including anatma is born out of atma. Vignanamaya is Karyam or it has nama and roopa. Thus, it is not a substantial entity. It only has a borrowed existence. It is Mithya. As such, it is as good as non-existent. This understanding in us is known as Pravilapanam or dissolution. Mithya is dissolved in satyam. Vignanamaya is dissolved in anandamaya. Microcosm is dissolved in macro cosm. Macrocosm also gets resolved.

Take away

1. Gita, in chapter # 8, says whatever you constantly think of at time of death, you reach that after death.
2. Practice of Vedic teaching is Satyam.

With Best Wishes,

Ram Ramaswamy