

Taitreya Upanishad, Class 42: Summary of Brahmanandavalli

1. Greetings All,

Swamiji said, today, I am giving you a summary of the Brahmanandavalli chapter. It is the main chapter of the Upanishad giving us the vedantic teaching. Chapters 1 and 3 are considered preparatory chapters dealing with preparatory disciplines only. Preparatory disciplines are also important in understanding Brahmanandavalli. In my summary, I am going to discuss it topic by topic.

Brahmanandavalli has nine sections or anuvakahas. It begins with Sutrabhaga, a capsule like aphorism, or capturing in a nutshell. A vrithi bhaga or a short note comments upon this sutra. The Vrithi bhaga is further elaborated upon in Vyakhyana bhaga. Thus, Sutra, Vrithi and Vyakhyana are three bhagas of Brahmanandavalli.

Sutra Vrithi: The sutra says the knower of Brahman attains the highest. The highest can be moksha or Brahman. This leads to three questions?

1. What is Brahman?
2. What is the method of knowing Brahman?
3. What is meant by, attaining the highest?

All three topics are dealt with in the Vrithi Bhaga.

1. Regarding what is Brahman the Upanishad says it is Satyam, Gyanam and Anantam. Satyam here means pure existence; a noun and as a substance. Gyanam here means pure consciousness as an entity in itself or as a substance. Anantam means infinite or limitless as an adjective. **So, this limitless existence consciousness, this substance, is called Brahman.**

2. Regarding method of knowing Brahman, the Upanishad says, it is to be recognized in one's own mind. **It is known as "I" the witness of presence and absence of thought in the mind and as non-different from myself or as Aham Brahma Asmi.**
3. Regarding, what is meant by attaining the highest, the Upanishad says, it is attainment of all pleasures simultaneously. It is simultaneous fulfillment of all pleasures. Swamiji says, enlightened means mind becomes lightened.

With this Vrithi bhaga is over in anuvakaha # 1. Vyakhyana Bhaga was then discussed. It is an elaboration on the three topics already discussed. The elaboration is performed in following manner:

1. The method of elaboration on srishti prakranam is used to define Brahman.
2. Method of knowing Brahman is elaborated upon through pancha kosha viveka.
3. Method of attaining the highest is elaborated upon through ananda mimamsa.

Srishti prakaranam: From creation of akasha to the body is definition of Brahman. It is clarified in two ways.

1. Brahman is presented as Karanam.
2. World is presented as Karyam.

Karanam is that which exists before, during and after creation. Thus, clay exists before pot creation, after pot creation and after destruction of pot. Whatever remains in all three states of existence is Satyam. Karyam does not exist in all three states. It exists only in the present. Karyam, a product, does not exist separate from Karanam. World does not exist separate from Brahman. So, world is not a separate thing. Thus, one cannot say, water and wave are separate; similarly there is no duality between Brahman and the world. Thus, world cannot limit Brahman as there is no world other

than Brahman. Therefore, Brahman is limitless anantham. Srishti prakaranam thus shows Satyam and Anantam. Gyanam comes later under pancha kosha viveka.

3. Pancha Kosha viveka: This topic is discussed from anuvakaha # 1 to anuvakaha # 5. Here the Upanishad takes the student to finer states of mind. Mind is brought to its subtlest principle from the gross. In anandamaya, subtlest form of mind, mind enjoys calmness and fulfillment or priya, moda and pramoda. This is all ananda maya kosha.

So, now, how does one get to atma?

Once mind becomes calm will atma rise? Answering, the Upanishad says, never look for atma. It is the onlooker, the "I", the witness of priya, moda and pramoda; that "I", am the atma. Atmananda is the subject of experience. When is it available? It is available at all times say the shastras. Atma is ananda. This witness is called Brahman. It is a mahavakyam. With this pancha kosha viveka topic is over.

3. What is meant by the phalam or attaining the highest? This is discussed through ananda mimamsa topic in anuvakaha # 8. Anuvakaha 6 and 7 are discussed as side topics. Upanishad says there are two types of anandas: Atmananda and Koshananda.

The features differentiating these two anandas are:

1. Koshananda is a reflection while atmananda is the original.
2. Atmananda is a subject of experience. It is never an object. Whereas koshananda is always an object.
3. Atmananda is not subject to gradation. Koshananda is graded as priya, moda and pramoda, as such subject to gradation.
4. Koshananda can be attained through sense objects as well as through Vairagyam or contentment.

For getting atmananda there is only one method; that is by knowing that it is the very nature of the seeker. One who has all sense objects has koshananda. One who has vairagyam will also obtain koshananda. However, it is only the one who has gyanam that gets both atmananda and koshananda. One who has gyanam has koshananda and Vairgyam. Vairagyam is essential for gyanam. Gyani, thus, enjoys atmananda and koshananda. This is known as phala prapthihi.

Suppose this Gyani gets an opportunity for sense pleasures, does it make a difference to him? Swamiji says, it does not make any difference to him. With this anuvakaha # 8, on phalam is over.

All three topics have been elaborated upon. Now Upanishad concludes with an upasamhara. Conclusion is that Gyani is not afraid of losing ananda. Gyani also goes through empathy and other emotional feelings. At time of sharing grief with others he is still aware of his own ananda. So, he does not fear.

Incidentally, the Upanishad adds, Gyani does not dwell on his past, his pre-gyanam days, and grieve. He does not feel hurt and guilt. Karta feels guilt while bhokta feels hurt. He sees them as mithya; as such he does not have samsara. This is moksha prapthihi. With this Vrithi and Vyakhyanam, both are over.

Anuvakaha # 6 and 7:

They are an aside of Brahmanandavalli. A student raised three questions. The questions are known as anuprashnaha. One question was an implied one while other two were explicit.

The questions were:

1. Is there a Brahman at all? Upanishad says, Brahman is not available for any transaction such as physical, emotional etc. What is proof of its existence? Some philosophers such as Visishta advaita don't accept idea

of a nirguna Brahman. This implied question was answered elaborately. Seven answers were given. 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.
7. Brahman is Bhaya Abhaya Cheta.

The final answer is that Brahman exists.

Now for the two other explicit questions, the answer is an implied one. The first answer is that the question is a wrong one to begin with. There is no question of attaining Brahman. Brahman is not an object to attain. Brahman is "I" myself (wise or ignorant person). **So there is no reaching Brahman. I am Brahman. So long as I am ignorant, I feel a notional distance. Thus, one feels one has not attained Brahman. In wise person this notional distance does not exist. He does not crave for Brahman. There is no reaching Brahman for him. Therefore, wise person has "as though" attained Brahman.**

Take away:

1. Brahman is not an object to attain. Brahman is "I" myself (one with wisdom or ignorant one). So there is no reaching Brahman. I am Brahman. So long as I am ignorant, I feel a notional distance. Thus, one feels "as though" one has not attained Brahman. In wise person this notional distance does not exist. There is no reaching Brahman for him. Therefore, wise person has "as though" attained Brahman.
2. So, this limitless existence consciousness, **this substance**, is called Brahman.

3. It (Brahman) is known as "I" the witness of presence and absence of thought in the mind and as non-different from myself or as Aham Brahma Asmi.
4. The Upanishad says, never look for atma. It is the onlooker, the "I", the witness of priya, moda and pramoda.

With Best Wishes,

Ram Ramaswamy

Baghawat Geeta, Class 110: Chapter 7 Summary

Greetings All,

Providing the summary swamiji said, chapter 7 is a turning point in the Gita teaching. In the first six chapters, three topics were dealt with: jiva svarupam; prayathnah; and karma yogah;

Jiva svarupam means the essential nature of the individual. The individual is neither the perishable body, nor the changing mind, but the changeless consciousness is the nature of the individual. This was discussed in chapters 2, 3, 4 and 6 respectively.

Prayathnah: Then Krishna highlighted the role of individual effort, so that we do not have a dangerous fatalistic approach. One of the pitfalls of the human pursuit or human life is the tendency to become fatalistic. Especially when we face problems. When we face failures; we conclude that nothing

is in our hands; someone controls everything; we are only puppets in the hands of someone. This is a dangerous fatalistic approach to life and it is spiritually fatal. Therefore Sri Krishna gives a strong warning in the first six chapters. Never take to this fatalistic approach; it is not that everything is pre-determined; you have control over your future; you can take charge of your life; Sri Krishna does not say I have got total control. Krishna says I am not totally helpless. Krishna does not say I have total control; Krishna only says I am not totally helpless; I do have a contributory role in deciding my future and therefore take charge of your life. You are responsible for your future; this is called jiva prayathna; " You are responsible for your future" is an assertion of free will.

Karma Yoga: The third topic was karma yoga as a very important spiritual sadhana for one's spiritual growth. This karma yoga sadhana also was highlighted up to the end of the 6th chapter.

From chapter 7 onwards three new topics are introduced.

- Ishwara swarupam
- Ishwara anugraha; God's grace supports our efforts. It is discussed up to chapter 12.
- Upasana sadhana or meditation on god in any form or saguna dhyanam.

Summary of chapter # 7:

Shlokas 1-3:

Sri Krishna introduces the subject matter in the first three shlokas. Ishwara swarupa gyanam is discussed and it breaks into Saguna Ishwara gyanam and Nirguna Ishwara gyanam also known as Vigyanam. Then he glorifies this knowledge. It is a rare valuable knowledge, a liberating knowledge. It provides emotional and intellectual fulfillment.

Shloka 4-12:

The main topic of this chapter and following five chapters is discussed, that is Ishwara swarupam.

First he defines what is God? God is a principle consisting of PP (Para prakriti) and AP (Apara prakriti)

What are the common and uncommon features between PP and AP?

1. AP and PP are both eternal principles. AP is also never created or creatable. Consider the fact that science can't create even an ounce of matter. Combination of AP and PP is called Ishwara.
2. This Ishwara (AP+PP) is cause of entire universe. This Ishwara has evolved and manifested as universe. Therefore Ishwara does not create the world and dump it down. Ishwara himself evolves into world as Upadana Karanam.

Then Sri Krishna derives a corollary. If Ishwara is cause and the world the effect then there is no world separate from God. God himself is manifesting as world. Thus, world is also God, only in a different configuration. Citing example gold is cause and ornaments the effect. Then there are no ornaments separate from gold. Ornament is not substantial; gold alone is. The word ornament does not indicate a new substance; it just means another manifestation of gold. It indicates only a configuration difference. Like ice, water and steam, all three are H₂O; the difference is in configuration of states. So, Arjuna, don't look down on this world as it is also my own avatara.

If Sri Krishna, Rama is avatara, this world is also an avatara available to us at all times. It is vishwarupa avatara if you remember that god alone is appearing as world. It is a divine world. Look at world also as divine. This is called shivamayam or vishnumayam jagat.

If world is a manifestation of god, it should consist of PP and AP. What is PP and AP? Whatever you experience is AP. The

world, body, mind are all AP. That is why bio-chemistry is possible; all are chemicals only; outside it is known as chemistry, the same chemicals inside the body are known as bio-chemistry; That is the only difference; outside chemistry; inside bio-chemistry. So world is apara prakriti; body is apara prakriti; even mind is apara prakriti; because mind is also subtle matter only; that is why change in body chemistry can often affect your psychological condition as well.

Then, where do I find PP? Sri Krishna says you don't have to search for it. He says, the experiencer of the world, body and mind, "I" the observer, the conscious principle, is PP. When the consciousness obtains before the creation evolves, it is called paramatma. When the very same consciousness is available, after the creation, in our body, the very same consciousness is called jivatma; Consciousness is ever the same. So this is the Ishwara svarupam, discussed in shlokas 4 to 12.

Shloka 13-19:

Then from shloka 13 to 19, Sri Krishna deals with the topic of samsara karanam; and samsara pariharaha; dealing with the cause of human misery; the cause of human worries; human anxieties and human fears. In simple language he diagnoses the disease of samsara and also provides the required remedy for it

The cause of samsara is that when god is available as AP (matter) and PP (spirit) we humans tend to run after AP. We lean on AP for security, happiness and fulfillment. Unfortunately we are dependent on material aspect of god that can change. So, it will never remain steady and same. It fluctuates. First you work for status (yoga) then you work for "quo" (kshema). Leaning on an insecure thing will not give me security. Expecting security from AP is called samsara. AP is only for fun, enjoyment, gains etc. But when you want emotional security turn to PP. There is no need to reject AP.

A beautifully decorated cardboard box, you can keep it for decoration, just don't sit on it. Similarly use apara prakriti for sport; use para prakriti for fulfillment and security. It is this that people don't realize and are trapped.

What is the remedy? Sri Krishna says surrender to Me. Bhakti is the remedy. Now this statement can cause confusion. In chapter's 2 and 4 it says Gyanam alone is the remedy for samsara; now here it says bhakti is the remedy. Is there a contradiction? Teacher should not teach a contradiction. Reality is that Bhakti is not one particular sadhana. It is a series of sadhanas that culminate in gyanam. When this happens it is called Gyana rupa bhakti?? What are the sadhanas that make up bhakti? These sadhanas are discussed in chapter 12. So, when we say bhakti is the remedy it means bhakti culminating in gyanam. So, a bhakta goes through various stages and reaches gyanam. Such a person is called a gyana bhakta.

So bhakthi has to go through various stages; and ultimately bhaktha should get knowledge, and that bhaktha is called Gyani bhaktha. The other bhakthas who are in the process of the journey, they are called either artha bhaktha; artharthi bhaktha, Jignasu bhakthas, they are all only in the process, they will not be free from samsara; Arta bhaktha is samsari; artarthi bhaktha is samsari and jignasu bhatha is also a samsari.

Sri Krishna talks about five levels of bhakti in chapter 12. This chapter will also discuss various sadhanas to be followed by a bhakta. All this will be discussed later.

However, travelling through various levels of bhakthi culminates in gyanam; the bhaktha becomes a gyani bhaktha; He alone is liberated from samsara; because gyani bhaktha alone knows para prakriti; artharthi bhaktha, artha bhaktha, jignasu bhaktha, none of them know para prakriti; Therefore they continue to lean upon apara prakriti alone; a Gyani bhaktha

only knows the source of security, which is para prakriti. And Sri Krishna says, that it is a long-term process.

Even a long journey you have to start somewhere; one usually starts from artha bhakthi; I hope you remember that artha bhakthi is worshipping God only when you are in crisis; so only when I am in crisis; I remember Balaji or Guruvaryoorappan. Sri Krishna says you have to start somewhere; therefore bhakthi culminating in Gyanam is the remedy for samsara; this is the topic from verse 13 to 19.

Shlokas 20-26:

Two forms of bhakti based upon one's motives are discussed. Thus we have sakama bhakti and nishkama bhakti. Both are acceptable but eventually one has to come to nishkama bhakti. Initially one has to come to sakama and then move to nishkama bhakti. Sri Krishna says Nishkama Bhakti is impossible without sakama bhakti.

Shlokas 20 -26 deal with sakama bhakti. Any form of bhakti seeking AP benefits or material benefits (things, money, status), comes under sakama bhakti. Here one should remember that all objects are subject to arrival and departure. Sakama bhakti has a bright and dark side to it. It is not sinful. You can ask any god for anything. It is valid and fruitful. God does answer our prayers, if bhakti is performed correctly and there are no obstacles within me.

Then what is the darker side; as I said before all the accomplishments belong to apara prakriti which means you can never hold on to them permanently. You cannot hold onto any apara prakriti gain. At any time, it will leave you high and dry. And not only that; even before it actually leaves, our mind is so imaginative, that we constantly think of the possible loss; thus in worrying about it we don't even enjoy it.

Shlokas 27-30:

Nishkama bhakti is discussed here. The bhakta uses the bhakti to discover PP or spiritual growth. He looks upon money and material gains as a secondary objective. His goal is spiritual growth. He wants to go beyond time (old age and death) to reach PP. Moksha is discovery of PP. The Nishkama bhakta discovers god in his totality consisting of AP (matter) and PP (spirit).

Sri Krishna concludes by saying nishkama bhakta will obtain Ishwara Gyanam. Sri Krishna now uses six new technical words: Karma, Brahma, Adhyatmam, Adhibhutam, Adhidevam, and adhiyajnam. All six factors equal AP and PP. Arjuna does not know these six factors are the same as AP & PP. So, Arjuna asks seven questions that include how to remember God at the time of death.

This chapter is called Gyana vigyana yogaha.

Ram Ramaswamy

Taitreya Upanishad Class 41

Greetings All,

Ch 2, Anuvakaha 8, Shloka # 12:

The Reality in the core of man and the Reality which is in the sun are one. He who knows this, on leaving from this world, first attains the Atman made of food, next the Atman made of

Prana, next attains the Atman made of mind, next attains Atman made of Buddhi and lastly attains the Atman made of bliss.....regarding this there is the following Vaidika Verse.

Continuing his teaching of the Upanishad, Swamiji said, in Anuvakaha 8 of Chapter 2, we are now in ananda mimamsa topic culminating in the mahavakya. The mahavakya says, the atmananda in jiva and hiranyagrabha are one and the same; however, when it comes to koshananda it is diagonally opposite. Atmananda in a human being has a poor quality of reflection, while Hiranya -garbha has a good quality of reflection. It is like a weak light in a bathroom while another is a powerful light. The electricity in both bulbs is still one and the same. Thus Jivatma paramatma aikyam was revealed. We own up to our swarupananda. The cessation of search for ananda is atmananda. Now the phalam resulting from this mahavakyam is discussed.

One who knows this fact; he turns his attention away from the external world. The word Pratya in shloka does not mean after death rather it means turning away from external world. Before, I was seeking Vishayananda, while now I know the secret that all ananda is Myself. I no more depend on a situation or object for happiness.

Upasamkramati in shloka means transcends. A wise person transcends anandamaya kosha. Shankaracharya says, transcends means giving up the abhimanam or ownership of annamaya. There is no more prarabdham; abhimana tyagam occurs. He does not identify with Pranamaya as well. Manomaya is also reduced to a kosha.

The atma notion is given up and anandamaya is seen as a kosha or anatma. He has no abhimana in ananda maya as well. Koshananda, he realizes, is just a reflection of my true self. I am not attached to Koshananda anymore, when I have the original.

After transcending all five koshas he falls back on to his own lap. He abides in atmananda. This is not meant in a literal sense. Abide here means, he knows I am atmananda or it is abidance in the “ non-forgetting knowledge” that I am Atmananda. The wise person does not forget the Aikyam knowledge. This is not action or meditation; it is a gradual grasping of knowledge that I am atma. With respect to this teaching there is this Rig mantra.

Chapter 2, Anuvakaha 9, Shloka # 1:

He who knows the Bliss of Brahman, from which all words return without reaching It, together with the mind, is no more afraid of anything.

This is the Rg mantra. It says a wise person is no more afraid of anything in creation as he has recognized that ananda or fullness is his very nature. He knows he will never lose it. External ananda can be lost but not atmananda. External ananda is conditional, meaning one's finite goals of obtaining promotions, acquisition of objects etc., can be lost. This in turn creates anxiety. First, I look for status, then I look for status quo or one looks for yoga kshema. Thus, a Wiseman's source of ananda is not dependent on external conditions at all. He has knowledge of Brahmananda or atmananda. He knows it is his very nature as such it cannot be lost.

What type of Brahman is it; that Brahman, from which words retreat or return, without objectifying. **Brahman is an unobjectifiable Being, which is the Subject, or one who knows Brahman to be one's Self.** Nothing can take away swarupananda. With this Rig mantra's ananda mimamsa topic is over.

Now, Swamiji provided some additional information as corollaries to this topic.

Through ananda mimamsa we know that atmananda can be obtained through Gyana Prapthihi and koshananda can be obtained through the two methods of Vairagya prapthihi and Vishay prapthihi,

respectively.

A Gyani has gyanam, so he has atmananda. A Gyani is supposed to have all necessary qualifications for Gyanam. The four qualifications required are, the Sadhana Chatushtaya Samapthi consisting of Viveka, Vairagya, Mumukshatvam and Shatka sampathi. Thus the Gyani also has Vairgyam. Viragyam is a means of obtaining Koshananda.

Thus, he has both atmananda and koshananda. So, a Gyani has both anandas. All joys of the world will fall into koshananda or atmananda. Therefore Gyani has all possible pleasures of the world even though he does not possess anything. Therefore it is said that, " Gyani enjoys all the pleasures of this world even though he does not have anything."

The next corollary is that the student had asked three questions:

1. Brahman exists or not? An implied question.
2. Whether a wise person attains Brahman ?
3. Whether an ignorant person attains Brahman?

The first question was answered with seven reasons for existence of Brahman.

Second question, the teacher never answered but went into ananda mimasa topic. It appears as though the teacher forgot. Shankaracharya says the answers are in the phala shruti.

The wise person transcends all five koshas and gets established in knowledge. We say, the question itself is wrong. It is like asking how many kilograms is the distance from here to Adayar. If Brahman is a destination away from me, only then there is a question about reaching it. Here the question is moot as Brahman is the very nature of the traveller or reaching Myself. Hence question is wrong.

One answer provided is: Until I know " I" am Brahman, I will

imagine Brahman as being away from me through ignorance. This notional distance will remain in me until ignorance exists. With wisdom, notion goes away in the wise; without wisdom it continues to exist in the ignorant. **So ignorant person has not reached (Brahman), as though. While in wise person notional distance is not there and he has reached Brahman, as though.**

Thus both questions are answered. All three questions have now been answered. Everything has been explained. Now the Upanishad concludes by glorifying the Gyani.

Chapter 2, Anuvakaha # 9, Shloka # 2:

Such thoughts, “why have I not done what is good? Why have I committed a sin? Certainly do not come to distress a man of experience of the Truth. He who knows thus, regards both these as the Atman. Verily both these are regarded by him who knows thus, as only Atman. Thus ends the Upanishad.

An ignorant person suffers from samsara while a gyani becomes free from samasara. He enjoys jivan mukti. Samasara expresses itself in different types of psychological problems. **Ignorance is an intellectual problem but it is felt as an emotional problem. Our experience of emotional problems is usually as regrets over past.** My duration of future is short while duration of past is longer. When I am young I dream of future. At 40 – 50 years of age, future recedes.

“ When dreams of future are replaced by regrets of past”, is a definition of old age. Omissions and commissions occupy mind. I can never escape samsara. In old age, activity cannot be used to escape. I planned for meditation but now am re-tired.

Regret # 1: Why did I not perform these good actions? This is an act of omission.

Regret # 2: Why did I perform such regrettable actions? This is an act of commission.

This is guilt. This guilt does not disturb a Gyani, although he has also committed his share of blunders in life. Why don't they hurt a Gyani? Wise person sees all commissions and omissions as a part of mithya samsara. Punyam, papam don't exist separate from Atma.

Dream punyam and papam are a part of Waker.

Essence of shloka is that he looks at punyam and papam from a higher order of reality and as such they appear insignificant; they appear like candlelight in the sunshine.

So for a wise person Shariram, Prarabhdam etc., are pinpricks in life; one who sees both punyam and papam as mithya or as a dream upon waking. So, both do not bother him.

Vidhwan in shloka means Knower, The knower is free from regrets and guilt. This is the Phalam. Guilt is the worst form of suffering. Wise person is free from this. With this the Upanishad concludes.

Chapter 2, Anuvakaha 9, Shloka # 3:

This is a Shantipatha chanted by teacher and taught.

Om may He protect both. May he help us both to enjoy the fruits of the scriptural study. May we both exert together to find the true meaning of the sacred text. May our studies make us brilliant. May we never quarrel with each other.

Take away:

1. Brahman is an unobjectifiable Being, which is the Subject, or one who knows Brahman to be one's Self.
2. Ignorance is an intellectual problem but it is felt as an emotional problem. Our experience of emotional problems is usually as regrets over past.
3. When dreams of future are replaced by regrets of past", is a definition of old age.
4. For a wise person Shariram, Prarabhdam etc., are

pinpricks in life; one who sees both punyam and papam as mithya or as a dream upon waking. So, both do not bother him.

With Best Wishes,

Ram Ramaswamy

Baghawad Gita Class 109: Chapter 7 Verses 25 to 30

Greetings All,

Shloka # 25:

ममैवायं कृपया मया योगमाया बद्धोऽस्मि
सर्वत्रोपस्थितो मया सर्वत्रोपस्थितो मया 7.25

Veiled by the delusive power of My Yoga-Maya, I do not stand revealed to all. This deluded world knows not Me, unborn and immutable.

Continuing his teaching of the Gita, Swami Paramarthananda said, from shloka # 20 onwards Sri Krishna is dealing with the topic of Sakama Bhakti. This Bhakti is worship, through which, a person seeks everything, other than God, the infinite. He spoke of the plus points of sakama bhakti. Sakama bhakti is an acceptable form of bhakti; one does not have a spiritual fall from it; it is valid and if practiced properly can even provide phalam.

Then he spoke of the minus points in shloka # 23. Sakama

bhakti can only provide finite results like children, wealth, position and Loka's, all finite in nature. Thus, these pleasures are only available for a limited time. A time will come when these pleasures will be lost and thus cause pain. **Every finite pleasure has potential pain built into it and the pain is proportionate to the pleasure.** Thus sakama bhakti keeps one in samsara, in a world of pleasure and pain. Such a person will not fall spiritually but he will also not grow spiritually.

A wise person knowing all this should only seek the limitless one that can bring permanent peace and happiness. What is that infinite goal? Sri Krishna says it is Para Prakriti (PP), my own higher nature. Every thing in AP is finite while PP is infinite. So, where is PP available?

Krishna says for this too I have given the answer before. **Para prakriti is the chaitanyam, the consciousness principle, which is everywhere including your own body.** Sri Krishna had pointed out in the fifth shloka of this chapter that para prakriti is the higher nature of God; para prakriti is the infinite; para prakriti is chaitanya svarupam and that chaitanyam is in every one. **In fact because of that consciousness alone, I am aware of everything including my body and my mind and thought.** And therefore the infinite source of peace and happiness is in my very heart; in my very mind; it is there.

Because of this chaitanyam, I am aware of my body, mind & thought. Therefore the infinite is literally very close to my heart. If infinite is so close to my heart, how come people run after finite things? Citing an example, swamiji says, it is like running after corporation water while I have a huge water reservoir right under my house. Sri Krishna says, there is only one reason why one seeks outside of one's self; it is due to sheer ignorance of this fact. This fact is covered or veiled. So we have to discover it. Who is responsible for this cover? This is discussed in shloka # 25.

And the next natural question is who is responsible for this cover, for which Krishna gives the answer in 25th verse, which we were seeing in the last class.

So yogamaya; my own maya shakthi has got the covering power; avarana shakthi. And this idea also is not a new idea; Sri Krishna has discussed this in the 13th shloka of this chapter.

Because of Maya and because of three gunas we miss our own nature and are enamored by three gunas of AP. The three gunas are in the outside world, in my body and my mind. Mind, body and world are all matter principle alone. This matter enamors us. Hence the whole world is deluded and he misses the consciousness, the key source of fullness in his own body.

Citing an example there are people called water diviners; and they are able to find out where there is water; they have some material and abilities by which they can find a source of water. You can then dig the well and access the water.

Swamiji says, a Guru water diviner is ready to inform you that divine is within you through shravanm, manam and nidhidhyasanam. Even with a Guru the deluded person doesn't have time for divine, but runs after the material world; hence he is called a mudhaha. They have forgotten their purpose in life. Therefore, people don't recognize Me.

Shloka # 26:

मया ज्ञातं भूतं भवतु भविष्यत्
मया ज्ञातं भूतं भवतु भविष्यत् 7.26

I know Arjuna! the beings past, present and future; but none knows Me.

In previous shloka Sri Krishna says Maya or Mohini deludes the entire humanity. If maya is deluding all of us does it delude the Lord himself? Does Maya also delude him?

Citing an example, if there is a book between us and because of the book, if you cannot see me, as your vision is obstructed, the same thing holds good for me as well; Because of the book covering, you cannot see me; and I too will not be able to see you. Therefore, will not maya cover the Lord is the question? Sri Krishna says, that is not so; I am the master of maya; whereas you are the slave of maya; that is the difference. I am the master of maya, therefore even though maya is closest to Me, I am its controller, whereas you are deluded by maya.

In this regard Swami Chinamayananda said a father was taking his son for a walk when they noticed a policeman taking a prisoner. Walking further they noticed two policemen taking a thief. The Child came up with a principle that the more policemen there are the greater is the thief. Then they saw the Presidents motorcade surrounded by many policemen. Then they realized that the President is the controller of the policemen whereas the police control the thief.

Thus, while I am controlled, God is the controller. Sri Krishna says I know PP and AP in its entirety. I know the entire creation including the past, present and future of all beings. I know them all while the jiva does not even know Me. Ishwara does not have ignorance while Jiva does.

Shloka # 27:

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ 7.27 ॥

0 Bharata Prince! scourge of foes! All beings in creation get confounded due to the delusions of dualities born of attachment and aversion.

Jiva has missed infinite God within himself. He has missed infinite peace and security from his time of birth it self. At time of birth every Jiva is affected by ignorance. Therefore, I seek peace and happiness outside. Thus an extrovert's life

starts. I start wishing for toys, then motorcycles, then wife, then children and so on and on. Through out life he remains an extrovert. He does not have the slightest suspicion that the Truth may be within himself. The more science advances the more we get extroverted. You are always busy without time for self-enquiry.

And therefore he says, whole world is deluded by dvandva; dvandva means pairs of opposites, caused by raga-dvesha; iccha and dvesha; I divide the world into two; this is the source of joy; this is the source of sorrow; which is all my own delusion.

And having divided the world into two; whole life I am interested in acquiring what I consider as a source of joy, and I am busy getting rid of the things I consider source of sorrow; getting and getting rid of; acquiring-disposing. Acquiring-disposing is called pravritti – nivritti activities and they are born out of ragah and dveshah.

Raga and Dvesha cause this Moha. Vedanta does not see world as a cause of happiness (by knowing myself) or sorrow (by not knowing myself). I keep changing house, wife, body; my hairstyle etc thinking changing situation will make me better.

Shloka # 28:

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ 7.28 ॥

But these men who have no more sins, who act righteously and who are liberated from the delusion of dualities, worship Me with a steadfast will.

There are some blessed people who are different. Due to their punya karmas in form of Pancha Maha Yagnaha their mind gets purer and their obstacles become fewer and fewer. What is an indication of a reduction in papam? They begin to ask the question, what am I doing in life?

If worldly acquisition worked I should have happiness, but even that has not worked. My problems continue. My tensions continue. Perhaps my direction is wrong?

Once that purity comes, he feels like asking someone; is there some other direction; do we have some other goal in life; is it merely pursuit of artha and kama; or do I have to do something else; and the moment this enquiry begins, purity comes and Bhagavan begins to give direction. Their delusion subsides and they begin to understand sukham and dukham are not outside; the problem is not outside; the problem is within me. As Dayananda Swami said, the Problem is You; the Solution therefore is You alone. So once the direction is turned towards myself; then I have become spiritual. Until then, he was in a world other than spiritual.

The real spirituality is when I turn towards myself. Sri Krishna says when the papam ends, the dvanada moha also ends. They are no more deluded; they have got nitya anitya vasthu viveka; therefore they have got vairagyam.

They have diagnosed the problem of life as, "I don't know who I am"?

This is a fundamental problem; without knowing what I am, I have been doing all things. So, now they begin to seek me, the para prakriti; not the apara prakriti, the personal God. They begin to seek the infinite; which is called nishkama bhakthi. Therefore, because of this confusion, people are sakama bhakthas; once clarity of thinking comes, one will become a nishkama bhaktha. Then the next question is what is nishkama bhakthi; which we will enter.

Shloka # 29:

ॐ नमो भगवते वासुदेवाय ॥ ७.२९ ॥
ॐ नमो भगवते वासुदेवाय ॥ ७.२९ ॥

Resorting to Me, those who strive for release from old age and

death come to know that Brahman in Its wholeness, as also the self and all the works.

What is nishkama bhakti?

Where does nishkama bhakthi begin? When I know that world is neither the cause of sorrow, nor the cause of happiness, and when I know that I am the cause of both sorrow and happiness. **Misunderstood-I is the cause of sorrow; Rightly understood-I is the cause of happiness. Like when a rope is understood and seen as a rope, it is not the cause of fear; but when the very same rope is misunderstood as snake, it frightens.**

For attaining moksha one needs freedom from samsara or old age and death. We never want to die. We are certainly frightened of old age when my faculties will wither away. You can't share your worries with your children as they are too busy with their lives.

Old age is the worst part of Samsara.

Some people work for that freedom by taking shelter in Me. They want to go beyond Kala or matter. Matter and time are inseparable. Going beyond AP means reaching PP. They discover PP or source of security and happiness. They will know both PP and AP of God. They know formed AP and formless PP. They know Lord in totality.

Here Sri Krishna adds a little mischief. PP and AP are the higher and lower nature of God. But Sri Krishna now uses a new and different set of words. Arjuna does not understand these words. AP and PP together is presented as Brahman. Another word used is Karma.

He says they will know Brahman completely. They will know Karman completely. Both these terms will be described in chapter # 8. They will know adhyatmam as well. This will also be detailed in Chapter # 8.

Shloka # 30:

Those who know Me together with My manifestation in elements,
divinities and sacrifices, know Me also at the time of
departure from this world, their minds being concentrated. 7.30

**Those who know Me together with My manifestation in elements,
divinities and sacrifices, know Me also at the time of
departure from this world, their minds being concentrated.**

Not only they will know the previous three factors, they will know the following three factors also. What are those three; adhi bhutam; adhi daivam and adhi yajnam. In short, they will know six factors. The six factors are: brahma, karma, adhyatmam, adhi bhutam; adhi daivam; adhi yajnam; all these six factors they know. All these six factors are nothing but para prakriti plus apara prakriti or Para-and-apara-prakriti mixture

Sri Krishna is presenting them in the form of these six technical terms.

And not only he will know these six technical words, or the six factors; Krishna adds one more; so this wise person will not only know these six factors completely; wise person will also remember them at the time of death. This wise person will remember Me, consisting of para and- apara-prakriti; or consisting of these six factors. This creates a question in Arjunas mind? Why talk of remembering god at time of death? How can one remember god at time of death? What is its significance?

Naturally, Arjuna will ask seven questions in the next chapter; what is brahma, what is karma; what is adhi bhutam; what is adhi deivam; what is adhi yajnam; and how to remember God at the time of death; therefore these two shlokas are the seed for the next chapter. Therefore Sri Krishna says, those devotees of disciplined mind remember God at the time of death; He says they are the Nishkama bhaktha's.

This concludes sakama and nishkama bhakti. This concludes chapter # 7. The chapter is called Gyana Vigyana Yoga.

Take away:

With Best Wishes

1. Every finite pleasure has potential pain built into it and the pain is proportionate to the pleasure.
2. Para prakriti is the chaitanyam, the consciousness principle, which is everywhere including your own body.
3. Because of this chaitanyam, I am aware of my body, mind & thought.

Ram Ramaswamy

Taitreya Upanishad, Class 40

Greetings All,

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.

Continuing his teaching of the Upanishad, Swamiji said, in Anuvakaha 8 of chapter 2, we are now in ananda mimamsa, an enquiry into ananda. It is a discussion about Koshananda

(Anandamaya kosha) and Atmananda.

Five differences between the two anandas were noted. They are:

- Koshananda is reflected ananda. Atmananda is the original, un-reflected ananda.
- Koshananda is impermanent. It is only a reflected ananda; 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. Atmananda has no changes, as it is not a reflection, hence it is ungraded.
- Since Koshananda is a reflection in mind, it is available for experience. It is experiential ananda.

However, Atmananda is not an object of experience.

Atmananda is Consciousness itself or Chaitanyam.

- Koshananda can be obtained by two methods. First one is Vairagya prapthi and second one is Vishaya prapthi. When desired object is obtained mind enjoys ananda. This is Koshananda. This koshananda can also be obtained by having Vairagyam towards the object. Viveka Shakti gives us Vairagyam. It is a mind without ragaha or dveshaha as such a calm mind. Through vairagyam and without acquiring any objects such a person is happy.

Atmananda, however, can only be realized through Gyanam that gives me the realization that I am atmananda.

The Upanishad now takes up koshananda first.

First the Upanishad defines an ideal unit of ananda. It is called manushyananda. Then ten higher levels of graded ananda were also discussed. The same higher ananda can be obtained through intensity of one's Vairagyam. Vairagyam can also be graded with respect to dispassion. To obtain external objects we need money or wealth. Internal dispassion, however, is

obtained through Viveka.

Thus we have:

- Vishaya Prapya Koshananda;
- Vairagya Prapya Koshananda;
- Gyana Prapya Atmananda.

Ch 2, Anuvakaha 8, Shloka # 6 & #7:

This joy of the gods born in the deva loka multiplied a hundredfold is a unit of the gods (karma devas) who have become so by their special karmas and it is also the joy of a Srotriya, free from desires. (Shloka # 6)

A hundred times this joy of the gods (karma devas) who have become so by their special karmas is a unit of joy of the gods (office bearers) and it is also the measure of the bliss of the Srotriya who has transcended all his desires. (Shloka # 7)

Here it says 100 units of Pitr loka ananda equals ajanajananda. An Ajanaja is a swargaloka vasi. Ajanaja's are in the swarga loka due to their punyams. Swarga loka can be obtained by two methods.

- Smartha Karmani are karmas prescribed by smriti grantha or secondary scriptures or non-vedic scriptures. Through performance of these Karmas one goes to Ajan Loka. A Srotri enjoys the same ananda. A Srotri is one with knowledge of scriptures as well as with Vairagyam. He has Vairagyam of all lower lokas.
- 100 units of ajanajananda equal one Karma Devananda. Karma Deva is one who has performed Srautha Karmas. Srautha karmas are one's prescribed by the Vedas. They also go to Swarga Loka. However, within Swarga Loka, they have a higher status and Loka as well. A Srotriya who has the cultivated Vairagyam upto Ajananaja Loka can experience this Koshananda.

Karma deva is an ordinary citizen in Swarga Loka. Devas, however, have a higher position in Swarga Loka. One should note that a Deva is distinct and separate from a Karma Deva, although both are residents of Swarga Loka. There are only 33 Devas in Swarga Loka. These Devas have an even greater ananda than Karma Devas.

How can one become a Deva? To become a Deva one has to perform Karmas as well as Upasanas. This gives a person higher punyam. In Upasana one prays to a Deva. In Katho Upanishad, Yama tells Nachiketas that, when I was a human, I wanted to become Yama through practice of rituals.

This ananda too can be obtained through Vairagyam.

Ch 2, Anuvakaha 8, Shlokas # 8:

One hundred measures of the happiness of the gods (office bearers) is the simple unit of joy of Indra and it is also the measure of the bliss of the Srotriya who has transcended all his desires.

100 units of Devananda are equal to one unit of Indrananda. A Srotri through Vairagyam too can obtain this.

Ch 2, Anuvakaha 8, shloka # 9:

A hundredfold the bliss of Indra is the unit of joy of Brihaspati and it is also equal to the bliss of a Srotriya who is devoid of all desires.

Brahaspathi or Vachaspathi represent words of wisdom. Therefore, Lord of wisdom Brihaspathi is Guru of Indra. So he has an even better Loka. Therefore, 100 units of Indrananda equal one Brihaspatyananda. A Srotri through Vairagyam too can obtain this

Ch 2, Anuvakaha 8, Shlokas # 10:

A hundredfold the bliss of a Brihaspati is the unit of measure

of the bliss of Prajapati and it also gives us a measure of the bliss enjoyed by a Srotriya who has no desires.

Here it says, 100 units of Brihaspatyananda equals one unit of Prajapatyananda. A Srotriya who has acquired the required level of Vairagyam too can obtain this.

Ch 2, Anuvakaha 8, Shlokas # 11:

A hundredfold the bliss of Prajapati is the unit of measure of the bliss of Brahman, which is in no way greater than the bliss of one who is a Srotriya and who, in his experience of the Reality, is devoid of all other desires.

100 units of Prajapatyananda equal one unit of Hiranyagarbhananda. Hiranyagarbhananda is called Brahman ananda in shloka. This Brahman is not the original ananda or the eternal Brahman. Here, it is still a reflected ananda only. This is the highest pleasure possible. A Srotri with appropriate level of Vairagya too can obtain this.

Vairagyam gives the highest level of sukham. We can be happier without possessions or by Tyaga. This is the lesson of India to the world. All other cultures talk of materialistic pleasures. While India does not condemn materialistic pleasures, it says, Tyaga is higher than material pleasures. Hence a Tyagi is more respected than a Bhogi. Citing story of a king and a Yogi, Yogi tells king, "You who has everything are standing before me, while I, who has nothing, is sitting." This is the difference between Bhoga and Tyaga.

Ch 2, Anuvakaha 8, Shlokas # 12:

The Reality in the core of man and the Reality which is in the sun are one. He who knows this, on leaving from this world, first attains the Atman made of food, next the Atman made of Prana, next attains the Atman made of mind, next attains Atman made of Buddhi and lastly attains the Atman made of bliss.....regarding this there is the following Vaidika Verse.

Now we are moving on from Koshanada to Atmananda. The first line of the shloka is a maha vakya. A maha vakyam is one, which discusses Jivatma Paramatma aikyam or the oneness of micro and macro.

The maha vakya says that, the ananda that obtains in a person, the micro, and the ananda obtained in Hiranyagarbha or the macro; both anandas are one and the same. Now, this statement contradicts what we just learned in the last few shlokas. We just learned that Manushyananda (1 unit) and Hiranyagarbhananda (10 to the power of 20 units) are hugely different in scale. But, here, in the maha vakyam the Upanishad says, Manushyananda and Hiranyagarbhananda are one and the same.

We should be aware that in Vedas, in Sanskrit, every word has two meanings. One is known as Vachyārtha or direct meaning and another is Lakshyārtha or indirect meaning. Thus, to Carnatak music lovers the word Chamangudi does not mean the village, rather it means the musician who hailed from that village.

A general rule of interpretation is to apply primary meaning first and if it does not fit then apply secondary meaning. If the statement comes from same source, one of them should fit.

The word Ananda, its Vachyārtha or direct meaning is experiential pleasure. This is koshananda pleasure.

Therefore, Manushyananda with 1 unit of pleasure and Hiranyagarbha with ten to the power of twenty units of pleasure are both koshanandas. So, the primary meaning does not fit here. So, we try the secondary meaning. Ananda, can also mean Atmananda or original ananda. This ananda is same in Manushyananda and Hiranyagarbhananda. This is the Lakshyārtha. Atmananda has no gradations. Human being has a poor quality of reflection, while Hiranya -garbha has a good quality of reflection.

How many methods are there to obtain Atmananda? Atmananda need

not be obtained at all as it is the very Experiencer himself. It is " I" the Chaitanyam. It is removing the ignorance and knowing that I am the Seeker. The seeking of an object is the wrong approach to obtaining Atmananda. One who knows this mahavakyam attains atmananda.

With Best Wishes,

Ram Ramaswamy

Baghawat Geeta, Class 108: Chapter 7, Verses 22 to 25

Greetings All,

Shloka # 22:

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Possessed of that faith, he desires the worship of that form. From that divinity he secures the objects of his desires; for, I Myself have ordained them.

Continuing his teaching of the Gita, Swami Paramarthananda said, Sri Krishna is differentiating between sakama and nishkama bhakti. Sakama Bhakti is worship of god seeking material gains. Nishkama Bhakti is worship of god seeking spiritual gain or moksha. To contrast the two Sri Krishna deals with sakama bhakti first.

Sri Krishna is presenting sakama bhakthi in a symbolic

language. Because a sakama bhaktha seeks only finite material ends; because all material ends are finite; therefore, sakama bhakthi is presented as worship of finite deities. A niskama bhaktha seeks the spiritual end, which is infinite, and therefore symbolically Sri Krishna presents nishkama bhakthi as the worship of the infinite Lord.

Who is finite deity and who is infinite deity? Every deity has a form described in scriptures hence it is finite. It has form. Any deity can be infinite if we invoke infinite in that deity. Conversely, if we invoke finite in the deity it becomes finite. Upon finite deity we have the choice of imposing the infinite. Citing example of a country's flag, we invoke an entire country in the relatively small flag. Thus Sri Krishna or Lord Ganesha can be invoked as infinite in their finite images. In Gita, Swamiji says, Sri Krishna is the purna avatara. It depends on how you invoke. A sakama bhakta can worship gods other than Sri Krishna.

One can seek result from finite gods. Sri Krishna says there is nothing wrong in worshipping finite god; one's desires do get fulfilled; finite devata's are blessing the devotee. However, their power comes from the infinite. Infinite Sri Krishna is giving power to devata who inturn blesses devotees. Sri Krishna says I am blessing everyone through devatas. Citing example of a postman, he gives money order to a person. It does not mean postman is giving money to the person. He is delivering somebody else's money. Every parichinna devata is also like a postman. They are only intermediaries. Sri Krishna alone is the ultimate receiver of all the worship and Krishna alone is the ultimate karmaphaladata as well.

Therefore, the Gita says if you want to receive moksha you have to go to Sri Krishna; while Devimahatmiyam says, you have to go to the Devi for moksha.

So, therefore, do not be enamored by the form; no form is superior; no form is inferior, what is inferior and superior

with wealth. He is a “poor” rich man. I continue to be Apurnam.

- Bandhatvam: Once used to accomplishments we can never think of losing them. It becomes an addiction. I can't imagine a happy life without these material gains.

So, Sakama bhakti will keep a person in Samsara. He will suffer from spiritual stagnation. Materially he will progress. There is no spiritual fall for a Sakama bhakta; but neither is there any progress.

In nishidha karma there is fall. In sakama karma there is stagnation. I am a religious Samsari.

They are indiscriminate people. God offers both Sreyas and Preyas to devotee. However, nobody asks for moksha. They do get results but they are finite ones. Whose mistake is it? You have chosen the wrong goal. Worshipper of finite gods will get finite results.

All gods in heaven are just exalted Jivas who got their positions due to their punyam. It is a finite post. My worshippers, the nishkama bhaktas, the mumukshu, they come to Me (infinite). Sri Krishna represents the infinite Brahman.

Shloka # 24:

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ 7.24 ॥

Here Sri Krishna talks about two types of people:

- Those people who have not understood God properly; and
- Those who have understood God properly.

God has Para Prakriti (PP) and Apra Prakriti (AP). PP is the higher nature of **God also known as Chetana Tatvam**. AP is the lower nature of God also known as Achetana Tatvam.

People who don't understand God see his lower nature; they see

Take away:

Wise people know that god is evident as consciousness in me.

God is also known as Chetana Tatvam.

With Best Wishes

Ram Ramaswamy

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:

- Koshananda 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: 100,000,000,000,000,000,000,000 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

vasthu alone can give ananda; apurna vasthu cannot give ananda or fulfillment. Even if it seems to give ananda; it is only a fake ananda; that is why when one actually gets it; one does not find any ananda. And because he does not know the real source, he is expecting these three things from the world, where it is not there; and since his expectations are wrong expectations all the expectations fail; and this failure leads to sorrow, depression; disappointment; frustration; all these consequences put together we call Samsara.

So, what is the remedy for this Samsara problem? Sri Krishna says the remedy is bhakthi alone. A bhaktha alone will be able to fulfill this basic yearning for security; permanence and purnatvam. He says there are four types of bhakthas: artah; artharthi; Jignasu and gyani.

He says of the four types of bhaktas it is only the Gyani Bhakta who fulfills all three wishes. And therefore the aim of a seeker is becoming a Gyani bhaktha and a Gyani bhaktha knows where to tap in to get these three things. He says, it will take time to become a Gyani Bhakta. A person has to go through many stages to become a gyani bhakti. Scriptures say, a Gyani Bhakta goes through many lives to become one. In the last class in shloka # 19 we discussed this topic.

Shloka # 20:

वैश्वानरं चैव शक्रं चैव विष्णुं चैव ब्रह्मणोः
वैश्वानरं चैव शक्रं चैव विष्णुं चैव ब्रह्मणोः 7.20

Deprived of knowledge by a variety of cravings, (people) resort to other deities; they adopt other disciplines, being constrained by their inborn nature.

Here, Sri Krishna is going to clarify that bhakti is of two types, Sakama and Nishkama. Shloka's # 20-26 are sakama bhakti related. Here Sri Krishna talks of the pluses and minuses of this bhakti. Shloka's 27-30 are about Nishkama bhakti. Thus, we get a comparison of these two bhaktis.

Bhakti means the act of worship of god using an attitude of devotion.

Sakama bhakti: It is using bhakti as a means of accomplishing finite goals of life of dharma, artha, and kama.

Artha is acquisition of material wealth and is a finite goal.

Kama is experiencing sense pleasures and it is also a finite goal.

Dharma means all forms of punyam which will take a person to higher worlds after death; bhulokah; bhuhvarloka, suvar loka, mahar lokah, etc. and according to shastras, all the higher lokas are also finite in nature. So therefore dharma, that is punyam; artha and kama, all come under finite goal.

Anything other than God is a finite goal. In Vedantic language all material things are finite goals; all anatma; all material things are finite goals because all materials are subject to destruction; And sakama bhakthi means a bhakthi through which I seek finite goals; in simple language we can say materialistic bhakthi; business bhakthi or commercial bhakthi.

Nishkama Bhakti: is not used for materialistic goals. It is not a goal without desires. There is a desire but it is for the infinite or God. So nishkama bhakthi is a sakama bhakthi in which a person is no more interested in dharma, artha or kama, no more interested in finite ends; no more interested in material ends; but he is interested in infinite; that is security, fulfillment and permanence, this is nishkama bhakthi. Mumukshu bhakthi is nishkama bhakthi; bubukshu bhakthi is sakama bhakthi.

Both are acceptable, however, Nishkama bhakti is superior. In Gita, Sri Krishna says, he represents the infinite moksha. All other gods represent finite ends. The personal god, Sri Krishna, is finite. Citing an example, a flag is small but it symbolizes a vast country. And we have got in our religion,

any number of symbols, because deities are countless in our religion; Rama, Krishna, Shiva are all there. Each devatha is finite; but any finite devatha can represent the infinite; and the general convention is depending upon the type of scripture, the representation will change.

In Shivapuram, shiva represents infinite. In Bhagavatham, Vishnu represents the infinite. In Devi puranam, Devi represents the infinite while others represent finite. Any deity can be used to invoke the infinite. It is my invocation of an Ishta Devata that makes a deity superior. Citing an example, it is like in a checkbook, which leaf is important? The check leaf where you have written the largest sum is probably the most important one. Similarly, people are quarrelling even now as to who is great between Shiva and Vishnu; Vaishnavas claim Vishnu alone is great; Shaivas claim Shiva alone is great; our Shastras say that both have not understood the Vedic teaching; who is great depends upon your invocation.

So, sakama bhakti is presented as anya devata bhakti; that is other than Sri Krishna bhakti.

Nishkama bhakti is Sri Krishna bhakti where he is considered the infinite God.

In shloka # 20 some bhaktas are only interested in wealth, entertainment, punyam or higher lokas. So, they worship other deities such as Lakshmi who can bestow wealth or Dhanwantari who can bestow health or Surya who can bestow perception, or Ganesha who can prevent obstacles. They worship, due to their intense desire. This intense desire blunts their discriminative powers. They forget that objects of desire will go away one day; that they are not permanent. Sakama bhaktas are short sighted. Sakama bhakti puja requires one to follow specific rules to obtain results. So, you have to observe: ahara niyama; naivedya niyama; which deity will like which particular naivedya; which particular dress etc. This desire

finite gods.

And that is why, you take any ashtothara archana; you find that certain names will be common for all; the description will be different in ashtothara; Shiva description will be different; Vishnu description will be different; but certain namas will be common; ananthaya namah; in everything; ananthah means infinite; sarva gathaya namah; all pervading; how many all pervading Gods are possible? Both, Shiva and Vishnu are both names of the infinite.

Shloka # 22:

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Pssessed of that faith, he desires the worship of that form. From that divinity he secures the objects of his desires; for, I Myself have ordained them.

Since one infinite god fulfillls desires of bhakta through a particular deity, that deity is the worshipped god. Each person feels, "my god is superior". Sri Krishna says, I allow him to entertain such a conclusion. In doing so his bhakti is reinforced. An Acharya gives a japa mantra based upon one's Ishta Devata; one to whom your mind is attracted. Because of this the bhakta wants to do more worship of that deity. He also gets more and more desires fulfilled. Sri Krishna reminds us that " I" the infinite Lord fulfillls through that deity all desires of devotee. I am the ultimate of all pujas and ultimate giver of all desires.

Take away:

1. The human problem has been defined as: seeking security, permanence in something to hold on to and purnatvam or ananda.
2. The remedy provided by Sri Krishna to this human problem is Bhakti alone.

3. Bhakti is the act of worship of god with an attitude of devotion.

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. Atmananda 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, modavrithi and pramodavrithi. 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.

Koshananda: 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 Vairagyam 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 abheda 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 Shabdapravritthanivriti. 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