

Taitreya Upanishad, Class 45

Chapter 3, Anuvakha 3, Shloka # 1:

Brghu understood that prana is Brahman; because it is from prana alone that all living beings are born; having been born from it, they live by it and (in the end) on departing, they go towards prana and become one with it. Having known that, he again approached his father Varuna saying: "O Revered Sir, instruct me about Brahman". He, Varuna, told him: "Desire to know Brahman by tapas, tapas is Brahman." He performed tapas and having performed tapas....

Continuing his teaching Swamiji said, in Brghuvalli student Brghu has approached his father to give him Brahma vidya. Instead of teaching him completely Varuna gave him two clues. One clue was Brahma Upalabdi Karanani through Pancha Maha Kosha Viveka and second clue was Brahma Lakshanam, a definition of Brahman, as Srishti, Sthithi, Laya Karanam.

Brghu then meditated on Pancha Kosha Viveka. Then he went to annamaya kosha. He discovered annam as the substratum of this kosha or that it is anna brahmana. Discovering annam is not the ultimate cause he was not satisfied. He found annam was only a intermediary karanam and not the moola karanam. He went to his father and Varuna told him to continue with his Tapas and that he was moving in the right direction.

Brghu then went to Prana Maya Kosha. He found Samashti Prana and discovered Pranam Brahma. Here too, he found, Prana is not the ultimate cause.

Sruthi Pramanam says Prana is self-born. It is born; hence it is not the ultimate cause. Prana is subject to modifications hence it is Karyam. Anything subject to modification is a product; as such it is subject to six fold modifications. One of them is janma or birth; and, birth is a change. Therefore he concluded that Prana is a product, hence it is not an

ultimate cause.

Brghu then went to his father, again. Father tells him to continue his tapas with the two clues he has provided him.

Ch 3, Anuvakaha 4, Shloka # 1:

He knew that mind was Brahman; for, it is from the mind that these living beings are produced. Being born from it, they all live by it; and on departing, they enter into the mind and become one with it. Having known that, he again approached his father, Varuna, saying: "O Venerable One, teach me Brahman. Tapas is Brahman." Brghu performed tapas and having performed tapas....

From Pranamaya kosha Brghu went to Manomaya Kosha. He applied the definition of Brahman and found every manomaya comes from samashti manaha. Anna maya is Vyashti karyam, while annam is Samashti Karanam. The suffix maya conveys karyam. Thus the word Swarnamayam means Swarna Karyam.

That mind fulfills definition of Brahman. He finds Samashti Brahman is cause of each Manomaya. He was excited briefly.

Manaha, mind, means subtler form of matter.

Sometimes people define mind as flow of thought. This idea is not accepted by Vedas. As per Vedas, mind is a substance; an intangible material or a sukshma dravyam where in thoughts rise and subside, but the mind, the material itself, remains as is. Mind continues even in sushupti state. In sushupti, if mind goes away, then you will not wake up. Thought is a function of mind and subtle matter, mind, continues. Later Brghu discovers and finds mind is not ultimate cause. He finds mind too is a karyam, a product.

Sruthi Pramanam and logic support this contention. Even total mind, Hiranyagarbha, is subject to birth. Hence it is a karyam.

Logic says Mind is a product as it has modifications. So, once again Brghu rushes back to his father. Varuna sends him back to continue with his tapas.

Ch 3, Anuvakaha 5, Shloka #1:

He understood that knowledge is Brahman, because it is by knowledge that all living beings are born; having been born, by knowledge they live, and having departed, into knowledge alone they enter. Having known that, he approached his father, Varuna to know the Truth further and said, “ revered Sir, teach me Brahman.” He, Varuna, told him. “ By tapas seek thou to know Brahman. Tapas is Brahman.” He performed tapas and having performed tapas...

Brghu goes to the next layer of Vignanamaya kosha. He discovers Samashti Vignana is cause of all vignanamaya koshas. So, Vignana is Brahman. Vignana is still more subtle matter than mind.

Thus flow of our activity can be depicted as: Gyana Shakti>Ichha Shakti>Kriya Shakti.

Gyanam is knowledge of things is the first level. It is karanam for Ichha.

Ichha is grosser. Ichha Shakti makes me active. It is karanam for kriya.

Vignanamaya (gyana shakti) activates Mano maya (Ichha Shakti), which activates Pranamaya (Kriya Shakti).

In the word Hiranyagarbha, the garbha (womb) contains Hiranyam (unfading knowledge). Samashti Vigyanam is Hiranya garbha. He thought it was Brahman but was again disappointed. He found it too was not the ultimate cause. Vignanamaya is also subject to change. Being dissatisfied he goes back to his father. Varuna sends him back saying continue with your tapas or enquiry.

Ch 3, Anuvakaha 6, Shloka # 1:

He knew that Bliss was Brahman, for, from Bliss all these beings are produced, by Bliss do these things live. They go to Bliss on departing and become one with it—this is the knowledge learnt by Bhrgu and taught by Varuna. This is established in the supreme space—in the excellent cavity of the heart. He who knows thus becomes one with Brahman. He becomes the possessor (assimilator) of food and the eater (enjoyer) of it. He becomes great in progeny, cattle and gains the splendor of true brahmana-hood. Indeed, he becomes great through fame and renown.

Brghu skips ananda maya kosha and goes straight to ananda. Ananda does not mean kosha but ananda atma. In chapter 2, ananda was equated to Atma. Here ananda is equated to Brahman. Therefore,

Ananda=Atma=Brahman.

Therefore Atma and Brahman are one and same ananda. Ananda does not refer to any experience, as it is Brahman, the jagat karanam. Therefore Brahman alone is source of all beings; they all go back to ananda.

If ananda is considered an experience, remember ananda normally means joy, it means this experience is an impermanent one as such it is a product. Any product is a karyam; hence it cannot be a karanam. So ananda, here, means Chaitanyam. **Why use the word ananda? It means ananta tatvam. Here it does not mean happiness.** Happiness is a fleeting experience.

Thus:

Ananda=Purnatvam=Ananta Tatvam.

It is the chaitanya tatvam or principle of existence. Ananda is sat chid atmanaha.

Previously when talking about consciousness I have said it is:

1. Not a part or property of the body.
2. An independent entity pervading the body.
3. One that survives the fall of the body.

Existence has same four properties stated above. Existence is a noun and not an adjective. We normally think happiness is an adjective. Here Vedanta says happiness is not a part, property of the body. It pervades the body and makes the body happy. The surviving happiness is not accessible as there is no medium for expression after the body is gone. So, this ananda, a noun, is non experiential; it is my own Self.

Brghu liked this even after re-thinking on it. He found consciousness is the ultimate cause. Sruthi and Logic both support this contention.

Sruthi: Consciousness is not a product.

Logic: If consciousness were also subject to change it would have been subject to birth. But it is a witness to all changes. It, itself, is not born. It is nirvikara, hence it not a product. So, it is the ultimate cause.

Thus, Ananda=Brahman=Atma=Aham.

I am Ananda Brahman.

Brghu did not go back to his father. Brghu was totally satisfied. Teacher and student dialogue is over.

Upanishad says, the wisdom is that I, ananda, am Brahman. I, Brahman, am Jagat Kranam. So, everything is based on me. I am chaitanyam. This knowledge is called Barghavi vidya and Varuni Vidya.

Because Brghu received this knowledge it is known as Barghavi.

Because Varuna gave this knowledge it is known as Varuni.

This wisdom started with annamaya kosha and culminated in

sakshi chaitanyam. Where is sakshi chaitanyam located? It is located in Hridaya aksharam.

Then Upanishad says just as Brghu got this knowledge, anyone who goes through pancha maha kosha viveka can also get this knowledge. There is only one way of getting settled in life. This wisdom alone will do it. This is also Jivan mukti. Not only will he get the spiritual benefit; he will also get material benefits. He will get plenty of annam. Wisdom will keep his body healthy and in good shape. He will become great in the world through good children. The word prjaya in context of a sanyasi means disciples and not children. He will get plenty of wealth to spread the divine message. His personality will be great. He will be a famous teacher as well. With this Pancha Kosha Viveka part is over.

Take away:

The word ananda means ananta tatvam. Here it does not mean happiness.

With Best Wishes,

Ram Ramaswamy

Omkaara Upasana

In the 13th Class of Taitreya Upanishad, Swamiji discusses Omkaara Upasana. This upasana is presented in the form of a chart. Please click on the link for a chart form of this Upasana.

Upasanas in Shikshavalli

Shishavalli of Taitreya Upanishad enumerates the following vedic upasanas:

- Samhitha Upasana
- Vyahirithi Upasana
- Hiranya Garbha Upasana
- Panktha Brahma Upasana

Please click on the link below for a chart reproduced from Swami Paramarthananda's book with minor additions based on Swamiji's classes.

Upasanas in Shikshavalli