

Taitreya Upanishad, Class 35

Chapter 2, Anuvakaha # 6, Shloka # 3:

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

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

He says Brahman is the nimitha karanam. Brahman is the intelligent cause. Brahman descends, as it were, and takes avatara as Jiva. That Brahma Chaitanyam has to come down as the Experiencer Consciousness. This Brahma Chaitanyam is the jiva atma. This Brahman alone experiences this world. Waker comes to swapna prapancha. Waker becomes the experiencer of dream world. Waker becomes a part of the dream

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

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

Describing the four pairs of words in the shloka: Sat, Tayat; Niruktam and aniruktam; Nilayam and Anilayam; and Vigyanam and Avigyanam, they all prove that Sthula and Sukshma prapancha are created by Brahman. Karana prapancha is not

created; it is already present in Brahman as Maya. Thus, tonight's dream is already present in you as a potential dream. This potential dream is called Vasana. The tiger of the dream is in you, as a tiger vasana. Any vasana not in you can never come up as a dream. So also in Brahman, Maya is present and it comes out as his dream of this world.

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

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

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

Nilayam means supporter or tangible while Anilayam means non-supporter or supported one. Example cited was, gas (intangible) for cooking needs a container (tangible). Thus, also, Ayatanam (tangible physical body) encloses Sukshma shariram (intangible).

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

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

Citing another example: Difference between body and a table is that, body is with Chidabasha (RC) while table is without

Chidabasha. When body dies it is also without Chidabasha. Both are however, Brahman alone.

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

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

Prathibhashika satyam: Swapna prapancha or subjective reality.

Vyavaharika satyam: Empirical reality or waking state.

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

The word Anrithum means dream world.

Absolute truth alone appears as Vyavaharika and Prathibhashika satyam. It is similar to gold that appears to us as jewelry or the wood that appears as furniture. Similarly, the Brahman also appears as the Universe.

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

Recapping the three reasons for Brahman, so far:

First reason: Brahman is the nimitha karanam.

Second reason: Brahman is Jivatma.

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

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

the very existence of ornament is proof of gold. Similarly, Brahman is existent as the world. Existence of world is proof of existence of Brahman.

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

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

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

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

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

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

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

According to the Rig mantra, the whole creation was existent before its arrival. Thus, creation was not created. Creation is a very confusing word. Nothing can be created by anyone including God. Science says, matter cannot be created or destroyed. We, in Vedic religion, knew this millennia ago as Satkaryavada. It means matter cannot be created or destroyed.

Then why use the word creation? It is used, because creation existed before its arrival in a potential form or as Avyakta Rupam. Anything in its un-manifest form can become manifest. This manifestation is called Creation. Manifestation is a better word than create.

Thus:

Unmanifest to manifest > creation or birth.

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

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

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

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

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

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

Describing creation: Maya+Brahman=Ishwara.

Our vasanas come out as our dream. When God dreams, the world

comes out, just as dream world emerges from our vasanas and they become tangible in dream.

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

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

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

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

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

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

With Best Wishes,

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