

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 Prapthi and koshananda can be obtained through the two methods of Vairagya prapthi and Vishay prapthi, 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 mimamsa 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