

# Baghawad Gita, Class 197:

## Chapter 15 Summary

Continuing his teachings

Swamiji said, today

I will give you a summary of the fifteenth chapter of the Gita, which we completed in the last class. The 15th chapter, titled Purushottama yoga, is a very popular chapter. Many people learn it by-heart, because in

many places, people have to chant

it compulsorily to get food!! Therefore, many people learn it by-heart and some people learn it because it is one of the shortest

chapters, and therefore useful for regular parayanam and some people learn it because it is one of the most significant and complete chapters

of the Bhagavat Gita. This contains

all the important features of the Upanishads. The essence of Upanishads is contained in this chapter and therefore this is a very significant

chapter. And for the convenience of

our summarization, I will divide the chapter into five portions and then summarize each portion.

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The

first topic is samsara varnanam, the description of samsara or transmigration.

□

The

second topic is moksha sadhanani, the spiritual disciplines leading to liberation.

□  
The  
third topic is Brahman sarvamatkatvam,  
Brahman being in the form of everything, Brahman as  
everything.

□  
Then  
the fourth topic is Brahmanaha purushottamatvam,  
Brahman being purushottama,

□  
And  
then the fifth and final topic is Brahma Gyana phalam; the  
knowledge of such a  
Brahman and the benefit of such knowledge.

These  
are the five topics of this chapter. We will take one by one  
and summarize each.

### **1. Samsara varnanam.**

The  
first topic is samsara  
varnanam, which we  
get in the first 2-1/2 verses. In this, Sri Krishna compares  
the whole universe  
to a huge Ashvatta tree, a  
huge fig tree or peepal tree, because of the several common  
features between  
the tree and the universe. And Sri Krishna himself mentions  
several common  
features between the tree and the whole universe; but I do not  
want to go to into  
those details. I have enumerated several common features. And  
among several  
common features, there is one significant feature, we have to

note and

remember. And Sri Krishna has not mentioned that feature in the 15th chapter

but we have to borrow that from the Upanishads, because this comparison is not Sri

Krishna's own invention but it is borrowed from two Upanishads. One is Kathopanishad and other is Mundako Upanishad where this comparison is elaborately given.

There

is a Kathopanishad mantra, from which Sri Krishna has borrowed this imagery.

Also

the same comparison comes in Mundaka Upanishad as well.

In Kathopanishad, the tree is called Ashvatta vrksha, and in Mundakopanishad, it is called pippalam; Ashvatta and pippalam means the same. In the Mundakopanishad, all the living beings are compared to the birds, which are seated or perched on the samsara tree. If the whole universe is comparable to a tree, all the living beings are comparable to the birds, which are seated on different branches of the tree, higher, lower and middle branches. And not only we are the birds seated on the samsara tree, we are constantly consuming the fruits which comes in the samsara vrksha and therefore the jiva bird is eating the fruit which comes in the samsara tree. And those fruits produced by the samsara tree, are of two types, and one is called sukha phalam and another is called dukha phalam, the fruit of pleasure and the fruit of pain. One is tasty fruit; another is a bitter fruit. And therefore through this imagery, Sri Krishna points out that the universe is going to constantly give us pleasures and pain. Even as the tree produces tasty and bitter fruits, the world will constantly produce pleasures and pains and as birds, we the jivas, will also have to constantly experience pleasure and pain. Which means nobody can uniformly expect pleasures, nobody need worry about uniform pain as well; life will give you a mixture of

pleasure and pain. **And therefore pleasures and pains are like the two sides of one coin; you can never have one alone; just as a one-sided coin is impossible; mere pleasures also are impossible; mere pain also does not exist.**

And  
therefore in life, we have only two options.

Welcome the pleasures and be ready to consume the attendant pains as well, are first option.

And  
the second option is to reject all the pains but along with the pains, you have  
reject or forego the worldly pleasures as well. Either accept both or reject  
both.

The  
idea of welcoming one alone and giving up the other is simply  
is not  
impossible.

So  
accept both or reject both.

But  
the problem is if we have to accept both or reject both options it requires tremendous  
mental strength.

Because  
when you are accepting both, you should have the mental strength to withstand  
the pain. When you reject both; you should have the mental strength to give up  
the worldly pleasures. Both require mental strength.

And the problem of human being is, he is weak in his mind. The

problem is not with the world; the problem of the human being is, he is weak in mind and therefore neither is he able to accept both nor is he able to reject both. Sometimes he feels like accepting everything, so that he can enjoy a wonderful life; and when the pains also come, then he says, Swamiji, I want to run, leaving everything. When he runs away to a quiet place, he cannot stay there for more than a week. That then becomes a miserable life; then he feels coming to the city and living with everything is wonderful. **When in Chennai, Rishikesh seems to be wonderful and while in Rishikesh, Chennai seems to be wonderful. Problem is neither with Rishikesh nor with Chennai, the problem is inside us.**

And

therefore samsara is because of the mental weakness of the human being, because of which he is neither able to accept both pleasures and pain, nor is he able to renounce both pleasure and pain. Neither he is able to take to grihastha ashrama nor is he able to take to sanyasa ashrama. In Grihasthshrama, sanyasa ashrama seems better, and in sanyasa ashrama, grihastha ashrama seems the best.

The problem is not with the ashrama; the problem is inside us. **And therefore the solution is not changing the world, because the nature of the world is that it is a mixture of pleasure and pain. Therefore the solution is removing the weakness from the mind by gathering and collecting inner strength.** Once I gather inner strength; I can choose any of the option; I will have the strength to give up both; or I will have the strength to accept both; I will be able to remain in Grihastha ashrama or I will be able to remain in Sanyasa ashrama; I will be able to remain in an active life or I will be able to remain in a secluded life. **So secluded life is also not better;**

active life is also not better; problem is neither with activity nor with seclusion; the problem is with the mind; and therefore freedom from samsara is freedom from mental weakness. Therefore moksha is transformation of the mind. Mind alone is the cause of bondage; mind alone is the cause of liberation.

**The weak mind**

**is the cause of bondage; strong mind is the cause of liberation.** So this idea

is indirectly conveyed through samsara varnanam, in the first two and half verses of this chapter.

## **2. Moksha sadhanani.**

Then

comes the second topic from the second half of the third verse up to the 6<sup>th</sup>

verse. Verse No.3 to verse No.6, is the next topic. How do you make the mind strong?

What is the method of strengthening the mind, so that I can be in grihastha ashrama and enjoy

the pleasures of the family members and also the problems caused by

relationship. Every relationship has two sides. Either I can give up all relationships

and take sanyasa or enjoy all

relationships. Sri Krishna prescribes four fold disciplines to strengthen the mind.

Four sadhanas are

mentioned: They are:

1.Vairagyam.

2.

Sadgunaha;

3.

Sharanaagathihi and

4.

Atma vichara or Shastra vichara

What

do you mean by vairagyam?

**Vairagyam is freedom from addiction. Freedom from addiction to tamasic**

**and rajasic pursuits of life. What do you mean by tamasic pursuits? Any**

**adharmic activity, unrighteous activity, improper activity, unethical activity or**

**pursuit is called tamasic pursuit; I have to give up all such addictions and**

**pursuits of improper nature. That is de-addiction No.1.**

And the second de-addiction is from rajasic pursuits. And that is dharmic materialistic activities are called rajasic pursuits. I take to dharmic activities only but they are all materialistic in nature. They are called rajasic pursuit. The tamasic addiction will lead to spiritual downfall, rajasic addiction will lead to spiritual stagnation.

**And therefore**

**reduction of the adharmic activities and the reduction of dharmic materialistic**

**activities is called vairagyam.**

And how do you remove those two addictions; or at least reduce those two addictions. The method is forming a new addiction. You have to remove one thorn using another thorn.

Remove

addiction with addiction. **Tamasic and**

**rajasic tendencies are balanced, or reduced by forming satvic**

**addictions; like attending Gita class; I have to make sure that you keep coming. So, therefore, satvic addiction**

**or good addiction will reduce tamasic and rajasic addiction.**

Then

you will ask Swamiji how to handle satvic addiction. Let satvic addiction come first; why are you bothered about handling that now; we will see that when we face that problem.

We do have methods of handling satvic addictions also later and therefore, satsanga as well as Shastric study, etc. are satvic addictions, which will promote vairagyam.

**Satsangatve, nissangatvam. This is Vairagyam.**

The

second **sadhana is sadgunaha**. Developing vedanta friendly virtues. Developing virtues, which are conducive to Vedanta, conducive to spiritual growth. We have already seen a big list in the 13th chapter, from the 8th verse up to the 12th verse, Amanitvam, adambitvam, etc. Sri Krishna reminds us of them in this chapter.

Thus

develop healthy virtues. Thus developing moral values is the second spiritual discipline.

Then

the third one is sharanagathi. What is sharanagathi? It is a very important spiritual discipline. It is developing a particular attitude in life.

What

is that attitude? Whatever choiceless situations, I face in life; whatever helpless, choiceless situations I face in life, they are all specially sent by the Lord for me, for the sake of my spiritual refinement and growth. It is a very

difficult attitude but we have to cultivate it. It will not come easily. You will only get angry with God whenever a choiceless situation comes, especially unfavourable choiceless situation. When any unfavourable choiceless situation comes, I cannot change the situation. Swamiji how to change the choiceless situation? I have said that it is choiceless; since **choiceless situations cannot be changed; work on changing your attitude. Intelligence is working to change what can be changed.**

Therefore in all choiceless and unfavourable situations, I have to work on 'my mind', because I can work only on my mind only. And what is the direction of the work? Changing the attitude. And what is the attitude? I require that situation for my improvement and the Lord has specially designed it and he has sent it to me. This is a very, very, difficult attitude. If you can develop that attitude, it is called sharanagathi. This is the third sadhana.

And sharanagathi includes, seeking Lord's help for the spiritual growth, so that I will convert the choiceless situations into a spiritual ladder. **Seeking Lord's help so that I will convert choiceless situations into a spiritual ladder or stepping-stone.**

**This is called sharanagathi.**

Vairagyam, sharanagathi and sadguna are all over.

Then the fourth one is shastra vichara or study of Vedantic scriptures for a length of time under the guidance of a competent acharya or guru. All these four will cumulatively contribute to the reinforcement of the strengthening of the mind, which will lead to moksha. Moksha means freedom from mental weakness.

Arjuna, the bravest warrior, was tormented by mental pain when a crisis arose. And how does this work with the four-fold sadhana's? That also Sri Krishna says the four-fold sadhana's will lead you to Brahma prapthi. It will take you to Brahman, which is the only source of strength in the creation. It will lead you to Brahman, which is the only source of strength in this universe.

And of course you should make a note, when we say that it will lead you to Brahman, do not imagine, Brahman is sitting in Mumbai, Calcutta or somewhere, and the sadhana will lead you to Brahman, which is your inner higher real nature. You will fall back to yourselves. This Brahma prapthi is called moksha.

And then Sri Krishna defines that Brahman also in an important verse #15.6.

It is a very important definition of Brahman based on the upanishadic mantra, occurring in Kathopanishad and Mundakopanishad. Sri Krishna points out that Brahman **is nothing but the pure consciousness, which is a formless and all pervading entity; which objectifies everything and which itself cannot be objectified by anyone.** It is an unobjectifiable-subject. That consciousness; that witness chaitanyam is Brahman; Satyam, Gyanam, Anantham Brahma.

3.  
Brahmana sarvatmakatvam.

Now we will go to the third topic, from verse No.7 to 15 and in this Sri Krishna points out that Brahman alone appears or

manifests in the form of the world. There is no world other than Brahman. Brahman is the only substance. Consciousness is the only basic substance. There is no such thing called matter. And this Brahman, this consciousness alone with different names and forms appears as the material universe. Consciousness plus names and forms is equal to space. Consciousness plus name and form is equal to air. Consciousness plus name and form is fire, akasha, vayu, agni, apaha, prthvi and all the elemental products.

Are

you understanding? So if you think that there is a substance called ornament,

it is a delusion; there is no substance called ornament, the substance is only

gold; we are wrongly attributing substantiality to ornament.

We are wrongly

attributing substantiality to the furniture. Furnitures are not there; then

what is there; wood; This, the wooden headed fellow does not understand. Clay

headed fellow does not understand that the clay is the truth.

Wooden headed

does not understand that the wood is the truth. Similarly Vedanta says that

there is only one substance called Consciousness; the formless Consciousness

manifests as the formed materials of the creation. The intangible consciousness

manifests as the tangible material universe.

And

here also the whole world is nama

rupa, but in this

nama rupa also, there

are two varieties. One variety of nama rupa is that which manifests the

existence-nature of Brahman. But, that nama rupa, is not able to manifest the chit aspect and therefore that part of the creation exists but it is only inert in nature.

But

there is another set of nama rupa, which is able to manifest, not only the existence, the sat nature, but also it is able to manifest the chit or consciousness nature as well. Like the physical body it manifests Brahman's existence as well as consciousness. Here Sat and Chit, both are visible outside. Thus, when you look at this mike it's existence you are able to appreciate; but consciousness, it is not able to manifest.

To

give another example, let us say, you heat a piece of metal and a glass of water. The heat principle, the fire principle will pervade the metal, the fire principle will pervade the water as well, when it comes in contact with fire.

We know the fire has got two attributes; heat and light; it has got ushnatvam and prakashatvam; the fire pervades the metal also; the fire pervades the water also. But you find, interestingly, the metal, because of the contact with fire, borrows the heat from the fire. Therefore the metal becomes hot; if you have doubt, touch and see. And not only the metal borrows the heat, the metal

becomes bright as well,  
shining, with a red-hot glow. Therefore metal manifests  
ushnatvam and  
prakashatvam of the  
fire.

Whereas

water when it comes in contact with fire, it borrows only the  
heat part of the fire,  
water never becomes bright. It does not borrow the light. Both  
are materials;  
but one is capable of borrowing only one feature, the other is  
capable of  
borrowing two features.

Similarly, in the universe, some part will borrow the sat  
amsha while another part borrows both the sat and the chit  
amsha's. Thus, wherever sat and chit are there; it is called  
sentient part of the universe, but wherever sat alone is  
manifest, it is called insentient universe. **Thus Brahman is  
manifest in the universe in the form of sat in some portions  
and in the form of sat and chit in some; and when the chit is  
manifest in some portion, it is called the jiva. while when  
sat alone is manifest, it is called jagat.** Thus Brahman alone  
is in the form of the insentient jagat; Brahman alone is also  
in the form of sentient jiva as well. Thus Brahman is  
everywhere.

And

Sri Krishna concludes that portion saying when Brahman is  
manifest in this  
whole creation, just as gold is manifest in all ornaments,  
Brahman is also  
manifest. If a person misses this Brahman, which is evident  
everywhere, that  
person must be a very gross and unrefined person. Like looking  
at the ornaments  
and missing the gold.

It is like looking at the electrical gadgets and missing the electricity. Similarly looking at all human beings, I miss the consciousness in everyone, My capacity to talk is an expression of the consciousness principle and your capacity to hear is an expression of consciousness principle; minus consciousness, I cannot talk and you cannot hear. And if a person misses this consciousness it is a problem. And for a person who has prepared the mind; Brahman is appreciated everywhere. So, this is the third topic: Brahman being chetana-achetana prapancha or sarvatmakatvam.

4.

Brahmana purushottamatvam.

Then

the 4th topic from the 16th to 18th verse is Brahmana purushottamatvam; Brahman being purushottama. And to convey this idea, Sri Krishna divides the whole universe into three parts; three components.

First

part is manifest matter; the material universe which is manifest; manifest meaning visible to the sense organs.

Second

part is unmanifest matter; that matter which is not sensorily perceptible or tangible. You can call it energy. We will use the word unmanifest matter.

Third

part: And then beyond these two matter and energy, there is the third part, which is the all-pervading consciousness principle, which is a distinct entity;

which alone, we called in Tatva bodha, the original consciousness or OC.

It

is not part of matter; it is not product of matter,

it

is not property of matter, but it is an independent entity.

The first one is

called kshara purusha, the second

one is called akshara purusha and the third

one is called uttama purusha.

And

Sri Krishna says, of these three factors, the third one; consciousness alone is

the greatest principle. It is the highest principle. The word uttama means the greatest.

Why

greatest? Because, matter cannot exist independent of consciousness; whereas,

consciousness can exist independent of matter. Consciousness alone lends

existence to the matter. Therefore, Kshara purusha and akshara purusha both are inferior. When I say

matter, it includes the reflected consciousness as well. Even if I do not say,

include it. RC is also included in Kshara purusha. And akshara purusha is also RC.

Just take it that, as matter is inferior, OC the original consciousness is uttamaha purusha. And this uttama purusha alone is reversed and called purushottama.

And

Sri Krishna says that uttama purusha or purushottama is My real and higher nature;

which was called in the 7th chapter, as Para prakrti. The  
uttama purusha of the 15th  
chapter is the para prakrithi of the 7th chapter. Therefore  
Arjuna: real God is  
formless consciousness and that God is not located in any one  
place. That  
formless, intangible consciousness, which is the real God, is  
all pervading.  
Thus all the forms attributed to God in the religious  
scriptures are  
temporarily given as a stepping-stone to go to the formless  
god. From the form,  
you go to the formless. Form is the steppingstone to the  
formless one.

Every  
person, in the beginning, is not capable of appreciating the  
formless God. The attributeless  
God, everybody cannot understand. For them you give a support  
in the Rama form,  
Krishna form, and that is why we have no quarrel with any form  
that you choose  
as a Ishta devatha; you  
can choose any form, but form is only a steppingstone, the  
destination is not  
form. Destination is the formless. And when you reach the  
destination,  
formless-Vishnu is identical  
with formless Shiva, who is identical with formless Krishna,  
who is identical with  
formless Rama. Why do you quarrel saying that I am Shaiva; I  
am Vaishnava etc.  
Religious quarrel is meaningless if religion is understood  
properly. That is  
why somebody said that we have enough religion for quarrel; we  
do not have enough  
religion to live harmoniously, because it is not understood.

Thus,  
the formless purushottama  
is the real Sri Krishna,

So  
this is the purushottama topic. A  
very important because of which the chapter is called  
purushottama yoga.

5.  
Brahma Gyanam.

Then  
the last topic ends with verses, 19 and 20 and Sri Krishna  
talks about Brahma  
Gyanam.

O Arjuna, everyone has to attain this Brahma Gyanam to derive  
mental strength, so that you can live a life of a grihastha or  
you can live a life of sanyasi, without any burden. Therefore  
Gyanam is the destination of all; and the benefit of this  
Gyanam is that you will attain total fulfillment in life. You  
will feel that the life has been a meaningful one. To make the  
life meaningful, you have to attain this Gyanam. With this  
Gyanam and phalam, the fifth and final topic of the 15th  
chapter is over.

Thus  
ends the fifteenth chapter named Purushottama Yoga in Srimad-  
bhagavadgita which  
is the essence of the Upanishads,  
which deals with Brahman-knowledge as well as the preparatory  
disciplines, and  
which is in the form of a dialogue between Sri Krishna and  
Arjuna.

**Take Away:**

And

therefore pleasures and pains are like the two sides of one coin; you can never have one alone; just as a one-sided coin is impossible; mere pleasures also are impossible; mere pain also does not exist.

When

in Chennai, Rishikesh seems to be wonderful; while in Rishikesh, Chennai seems to be wonderful. Problem is neither with Rishikesh nor with Chennai, the problem is inside us.

And

therefore the solution is not changing the world, because the nature of the world is that it is a mixture of pleasure and pain. Therefore the solution is removing the weakness from the mind by gathering and collecting inner strength

So

secluded life is also not better; active life is also not better; problem is neither with activity nor with seclusion; the problem is with the mind; and therefore freedom from samsara is freedom from mental weakness. Therefore moksha is transformation of the mind. Mind alone is the cause of bondage, mind alone is the cause of liberation.

The

weak mind is the cause of bondage; strong mind is the cause of liberation.

Reduction

of the adharmic activities and the reduction of dharmic materialistic

activities is called vairagyam.

Seeking Lord's help so that I will convert choiceless situations into a spiritual ladder or stepping-stone is called sharanagathi.

**With Best  
Wishes,**

**Ram Ramaswamy**

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## **Baghawad Gita, Class 196: Chapter 15, Verses 15 to 20**

**Shloka**

**15:15:**

**And I am seated in the hearts of all. From Me are memory, knowledge and their loss. I alone am the object to be known through all the Vedas; I am also the originator of the Vedanta, and I Myself am the knower of the Vedas.**

Continuing his teachings Swamiji said, with this 15th shloka, which we completed in the last class, Sri Krishna completes the important topic of Brahmana sarvatmakatvam. **Brahman sarvatmakatvam means Brahman alone is in the form of everything. This is the essential teaching of all the upanishads.** In the Mundakopanishad we saw a shloka that says, what is in front is Brahman, what is behind is Brahman, what is on the right, on the left, above and below, everything is

Brahman, just with different names and forms, which causes only a superficial difference. So the world is superficially different, but in essence the whole is Brahman; there is nothing other than Brahman. And Sri Krishna has mentioned this in the 4th chapter; shloka 4.24 also conveys the same idea. Brahman alone is everything. And this topic Sri Krishna started from the 7th verse and he concluded this in the 15th verse, and we should remember that the ultimate discovery is that Sarvatmakam Brahma is nothing but myself. It is not enough that we say Brahman is everything; then the sadhana is incomplete; I should finally say that, "That Brahman I am". Then the statement would be reworded; instead of saying Brahman is everything; we say I am everything. Aham Annam, Aham Annadaha, Aham Slokakt, Aham eva idagum sarvam. This is called sarvatmabhava and we completed that in the last class.

Now in the following three verses, 16, 17, and 18, Sri Krishna gives the definition of the word purushottama and based on this word alone, the very chapter is called purushottama yoga.

What is purushottama and who is purushottama, Sri Krishna tells us in these three verses.

## **Shloka**

**15:16:**

**15.16 There are these two persons in the world-the mutable and the immutable. The mutable consists of all things; the one existing as Maya is called the immutable.**

First I will give the gist of these three verses, so that you will

get a total picture, then understanding these verses becomes easier. To reveal

Purushottama, Sri Krishna divides the whole universe into three portions

or three components or amsa trayam.

The first portion is the visible universe, which is accessible, perceptible to our sense organs. This sensorially visible, tangible universe is one component and this we can call the manifest matter. Manifest matter is this visible universe; is made up of matter, that we know of. Scientifically it has been shown that the world is made up of matter and even scripturally we know that the world is made up of pancha bhutani, akasha, vayu, apaha, prthvi, and all of them are matter, inert-matter principle. Therefore, the first component is manifest matter and Sri Krishna gives it a technical name and calls it Kshara purusha.

Normally,  
matter is indicated only by the word prakrti. or referred to as prakrti tatvam,  
but this is an exceptional context in which the manifest matter is called kshara purusha.

Then Sri Krishna talks about the second component. When matter is destroyed; what happens to matter? We know scientifically, logically and shastrically that matter cannot be totally destroyed due to the law of conservation of matter and therefore when matter is destroyed, it will get converted into an unmanifest form, you may call it energy form, but it goes to the invisible intangible, unmanifest form and therefore at the time of total destruction of this universe, at the time of pralaya, the matter will continue but not in the form of manifest matter, but it will survive in the form of unmanifest matter and therefore the second component of the universe is matter in unmanifest form. So unmanifest matter, which is also inert in nature, is the second component. Sri Krishna gives it the name of akshara purusha. This is also an exceptionally rare usage because normally, the word akshara purusha is used for Nirgunam Brahma or consciousness. That is the general usage; but in this exceptional context; the unmanifest matter, you may called it energy; is named akshara purusha; it is also called Maya, because in Vedanta, Maya is unmanifest universe,

and that maya tatvam, the unmanifest matter principle, in this context, is called aksharam purusha. So we have manifest matter; unmanifest matter; kshara purusha and akshara purusha.

Consciousness principle, chetana tatvam, is the third component, because according to our scriptures, consciousness is distinct from matter. Remember, consciousness is not a part, product or property of matter. Consciousness is a distinct and independent entity; it is neither a part of matter; nor a property of matter, nor is it a product of matter. Material sciences think that consciousness is a product or phenomenon in matter; Vedanta strongly rejects that view and vedanta says consciousness is independent of matter and this independent consciousness is the third component or part of this universe. And this consciousness principle, Sri Krishna names it Uttama purusha.

Now, if you make a comparative study of these three components, we will see certain important differences among them. The three are: manifest matter, unmanifest matter and consciousness. Of these three, the first two components being matter, both of them are achetana tatvam, inert principle, whereas the third one being consciousness, it is chetana tatvam. The first two, are inert, the third one is sentient. Then the first two principles being matter, or material, it is full of varieties of properties or attributes or qualities. In Sanskrit, we call it guna; therefore the first two components are sagunam in nature, whereas the consciousness according to vedanta is free from all the attributes; hence nirguna tatvam. So one is chetanam, the other is achetanam; one is sagunam and the other is nirgunam.

Then the third difference, both manifest and unmanifest matter is subject to modification and or violent changes. Matter can never remain the same. It is constantly undergoing changes. In fact, manifest and unmanifest matter themselves are inter-convertible.

Manifest matter can be converted into unmanifest matter; unmanifest matter can be converted into manifest matter. In scientific language, we say matter and energy are inter-convertible.

The whole  $E=mc^2$ , the equation, is only revealing the fact of the inter-convertibility of matter and energy. In fact, at the time of creation, unmanifest matter is getting converted into manifest matter and at the time of pralaya or dissolution, the manifest matter is getting converted into unmanifest matter.

We had seen a parallel idea in the 8th chapter.

Therefore the first two are savikaram, whereas consciousness is nirvikaram. You cannot say that manifest consciousness getting converted is into unmanifest consciousness. You cannot say that because if you talk about the transformation of consciousness into manifest and unmanifest matter, consciousness also will be subject to change, but it is not so. So achetanam, chetanam, sagunam, nirgunam, savikaram, nirvikaram are the qualities.

Then the fourth difference is, the matter principle, both manifest and unmanifest are subject to divisions. They are subject to divisions; it is divisible principle. This body itself can be divided. This carpet can be divided. In fact our

body gets divided; teeth is missing after some years; After some time, hair will disappear; one by one it will disappear; whereas consciousness principle is indivisible. One is savikalpam as matter, savikalpam is divisible; nirvikalpam is consciousness.

And

finally and most importantly, matter does not have an independent existence of its own. It does not have the svatantra satta. Therefore it is called mithya

Therefore kshara purusha and akshara purusha both are mithya whereas uttama purusha, the consciousness principle alone has independent existence and therefore it is called satyam and therefore uttama purusha alone lends existence to kshara and akshara purusha; Just as the screen lends existence to the movie drama going on; similarly, the uttama purusha lends existence to the kshara, akshara purusha drama going on which is called creation and destruction. Matter manifests, then matter goes into unmanifest form; and this drama, is sustained by the screen called uttama purush, the chaitanyam.

And therefore of these three components, Sri Krishna says that the third component is the supreme one. Why? Because that is sarva adharam; Vishvadharam gagana sadrsham is uttama purusha.

And having said this much, Sri Krishna adds that the uttama purusha, the consciousness alone, is my real nature; this chaitanya tatvam alone is my real nature and therefore I would like to claim myself not as kshara purusha, I won't claim myself as the akshara purusha also, but I would like to claim myself as Uttama purusha, which is chetana nirguna, nirvikara, nirvikalpa tatvam. And since I am the uttama purusha, whole world knows me as Purushottama.

This  
is the saram; the  
essence. Now we will go to the verses.

In this cosmos, in this creation; firstly there are two purushas. The third one will be introduced later. First he talks about two purushas, and they are known as; kshara purusha and akshara purusha. Sri Krishna himself defines them as all the things and beings, which are visible matter, the visible material universe. The word 'beings' represent our physical body, and the word 'things' represents all the objects. Both the body as well as the objects, comes under visible matter.

Remember the body also comes under matter principle, because the  
body is made up of iron, sodium, carbon, nickel, cobalt, etc.  
You will know it  
when there is deficiency.

It is made of all those things; and therefore, sarvani bhutani, the entire visible matter is kshara purusha and kutastha, the unmanifest matter.

In this context, the word kutastha means unmanifest matter or maya tatvam. And since this maya is relatively eternal, it  
is kutastha. kutastha means relatively eternal.

Kutastha, the unmanifest matter, is also called akshara purusha. So in this shloka He says; manifest matter is kshara purusha; and unmanifest matter is akshara purusha. After that:

**Shloka 15:17:**

**15.17 But different is the supreme Person who  
is spoken of as the transcendental Self, who, permeating the  
three worlds, upholds  
(them), and is the imperishable God.**

Anyaha: means there is a different principle, a third principle, other than kshara and akshara purusha. Other than the manifest and unmanifest matter, there is a principle, which is called chaitanyam. Since we used the word consciousness, we have to supply anyaha that means the chetana tatvam.

And what is the chetana tatvam? Uttama purusha is the third component of this creation. And what is its nature? The uttama purusha or chaitanyam is nirgunam, nirvikaram, nirvikalpam and satyam. That satyam must be remembered very well.

Even though we have enumerated three tatvams, kshara, akshara and uttama, still we say advaitam because two of them are mithya; mithya means unreal; and therefore, those two cannot be counted. Satyam is only one. And therefore it is uttama purusha that is the satya tatvam.

And this uttama purusha, the chaitanyam, is known as paramatmetyudartaha. In all the upanishads, this consciousness principle is called paramatma.

What is the function of this uttama purusha? We know the functions of manifest and unmanifest matter, because all the sciences are dealing with matter and energy. And all the advancements are in the field of matter and energy.

Sri Krishna says: This uttama purusha is pervades (pervades, penetrates, inheres) all the three universes; all the three worlds. And here the word loka trayam represents kshara

and akshara purusha.

What does the *uttama purusha* do? *Bibarthi*, means sustains; supports, and lends existence; exactly like gold pervades all the ornaments and lends existence. Wood pervades all the furniture and lends existence. Water pervades all the waves and lends existence. Minus gold, no ornaments. Minus wood, no furniture; minus water, no wave; minus *uttama purusha*, there can be neither *kshara purusha* nor *akshara purusha*. No matter or energy is possible without consciousness principle. Consciousness is the substance behind both matter and energy. Even though the consciousness pervades the changing matter, consciousness itself does not undergo any change. In the movie, the characters may move, the vehicles may run, but the screen does not run. In fact, in the presence of the stationary screen alone, all the movements are possible. **Similarly in the presence of the motionless consciousness alone, all the changes of the universe are possible. That anchor of the universe is consciousness.**

Therefore

*avyayaha*; *avyayaha*

means

changeless it also means *Ishvara*.

*Ishvara* means this

consciousness, even though it pervades the changing matter, the consciousness

is not affected by, not tormented by, whatever happens in the material

universe. The body may be born; it may grow old, and it may die at the

individual level; upheavals may take place in the cosmos; there may be atomic

explosions; whatever happens to matter, consciousness is unaffected;

Therefore

it is called master; *Ishvaraha* means master of

matter; not the slave of matter. Consciousness is not a slave of matter; that means whatever happens to matter, consciousness is asangaha.

All the navagrahas may affect the body; Navagrahas cannot affect the chaitanya atma tatvam. Therefore, Consciousness is the real God or Ishvaraha.

**Shloka 15.18:**

**15.18 Since I am transcendental to the mutable and above even the immutable, hence I am well known in the world and in the Vedas as the supreme Person.**

This third component, viz., the consciousness principle is ksharam. Consciousness is superior to manifest matter. Consciousness is superior to even unmanifest matter. It is superior to even all forms of energy. That is why **we should remember that consciousness is not a form of energy.**

**Consciousness**

**is a principle, distinct from and superior to all forms of energy, because energy is only unmanifest matter.** Therefore Sri Krishna says consciousness is superior to manifest matter and unmanifest matter.

And

in Sanskrit, the word *uttama* means superior most.

Being

the superior most, the consciousness, is known as *uttama purush*, and if you reverse it, it is *Purushottama*.

The consciousness is well known as *Purushottama*, both in the world of people as well as in the scriptures.

Here

Sri Krishna does a small mischief, instead of saying Consciousness is superior, Sri Krishna quietly identifies with that consciousness, claiming it as His real nature. And therefore Arjuna, that consciousness is myself. Do not look at my body. My body is kshara purusha. I am the consciousness principle behind the Sri Krishna shariram and therefore that is My real nature and therefore I would say I am the Uttama purushaha. And therefore I am called purushottamaha.

Therefore

Sri Krishna says: Aham That is myself, instead of the word chaitanyam. Sri Krishna is purushottama.

We are referring to the nirguna Sri Krishna, who is chaitanya svarupa. And therefore, I am Purushottama.

So with this, Sri Krishna concludes the definition of the word Purushottama. And because of this reason alone, this chapter is called Purushottama yoga and now Sri Krishna says the aim of every spiritual seeker is the knowledge of Purushottama.

**Shloka 15.19:**

**15.19 O scion of the Bharata dynasty, he who, being free from delusion, knows Me the supreme Person thus, he is all-knowing and adores Me with his whole being.**

So here the Lord says all the intelligent people of the world will not go after kshara purusha; they will not go after akshara purusha, they will

go after uttama purusha; purushottama, the nirgunam brahma. Whereas deluded people alone will be materialistic people. What do you mean by materialistic people? The one's going after manifest matter or unmanifest matter; are the deluded people, whereas a viveki, a sadhana chatushtaya sampanna will go after uttama purusha, or Purushottama, by following karma, upasana and Gyana yoga.

Ultimately they will come to know purushottama; the nirguna, nirvikara, nirvikalpa, chetana, brahma tatvam. So intelligent people who know the purushottama, they are called the omniscient ones, because by knowing Brahman, they have known everything because Brahman alone is everything. And therefore, knowing Brahman is knowing everything. And thereafter he will continue to worship me, but his worship will be of a higher order. So Sri Krishna says such a Gyani will worship me in totality; wholeheartedly and fully.

And what do you mean by wholeheartedly or fully worshipping? Shankaracharya says the worship will be in the form of the knowledge that that purushottama is none other than "I", the atma chaitanyam. It is the all-pervading consciousness residing within my body-mind complex. And therefore, Gyani worships in the form of advaita bhakthi. So sarva bhavena means advaita bhavena, abheda bhavena.

And in the 7th chapter, Sri Krishna talked about four layers of bhakthi: artha bhakthi, artharthi bhakthi, jignasu bhakthi and Gyani bhakthi; and there Sri Krishna says Gyani bhakthi is the highest bhakthi and that is advaita bhakthi.

Sri Krishna now concludes:

**Shloka**

**# 15.20:**

**15.20 O sinless one, this most secret scripture has thus been uttered by Me. Understanding this, one becomes wise and has his duties fulfilled, O scion of the Bharata dynasty.**

This teaching about sarvatmakam brahma, this teaching about purushottama, both are one and same; sarvakatma brahma, or purushottama, are same. This teaching about Brahman or purushottama, is the greatest secret that is not easily available. You may go all over the world, there may be so many universities giving varieties of courses and there may be additions of newer and newer courses, but all those courses will be dealing with either kshara purusha or akshara purusha. All the researches in the world happening are dealing with kshara or akshara; all objective sciences are material sciences, all the material sciences are kshara, akshara purusha vidya, and Mundaka upanishad calls them, apara vidya, they are all inferior sciences; whereas para vidya is that which is the study of purushottama, the nirguna chaitanyam. In fact some of the scientists claim that the material sciences can never study consciousness.

Therefore, that rarely available knowledge, O Arjuna, I have told you. And why did I choose you for the teaching? Firstly, because you asked, that is important; and secondly you deserved the teaching as well as you are anagha or pure minded. Agam means papam, anagha means papa rahithaha or shuddha purusha. Since you are a pure one, I choose to give you this teaching.

May you receive this teaching and assimilate this teaching;  
and  
how should you assimilate it, by practising that uttama  
purusha, I am. I am neither  
the body, which is the kshara purusha, nor the mind, which is  
also kshara purusha,  
nor even the karana shariram, which is akshara purusha. I am  
the Turiyam of  
Mandukya Upanishad, which is the Uttama purushaha. May you  
become buddhiman.  
May you become a wise person.

Then you will ask the fundamental question what will I get out  
of it? Sri Krishna says, there is a practical benefit that  
this knowledge alone will give fulfillment in life. Krita  
krithyaha bhava. Nothing else will give you fulfillment; even  
if it gives fulfillment, it is a fake and temporary  
fulfillment. Sooner or later, you are again ready for next  
thing. Therefore the journey of fulfillment ends only when  
you get this wisdom.

Thus  
ends the fifteenth chapter named purushottama yoga in Srimad-  
bhagavad Gita which  
is the essence of the upanishads,  
which deals with Brahman-knowledge as well as the preparatory  
disciplines, and  
which is in the form of a dialogue between Lord Sri Krishna  
and Arjuna.

### **Take Away:**

We  
should remember that consciousness is not a form of energy.  
Consciousness is a  
principle, distinct from, and superior to, all forms of  
energy, because energy  
is only unmanifest matter.

Brahman sarvatmakatvam

means Brahman alone is in the form of everything. This is the essential teaching of all the upanishads.

Mandukya

Upanishad, the last chapter, shloka # 79, says that the benefit of this knowledge is that one will not develop Raga and Dvesha towards material world.

He will not run after material objects. (not from Gita).

**With Best  
Wishes,**

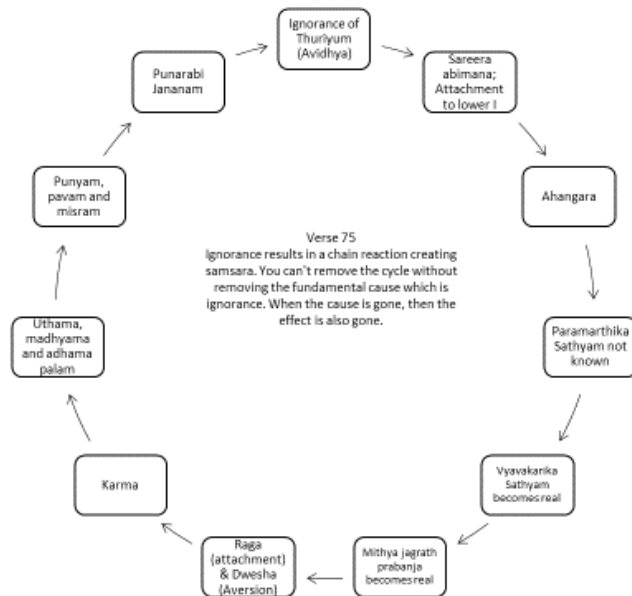
**Ram Ramaswamy**

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# **Mandukya Upanishad, Class 73**

Class

73



**Samsara**  
 What is the cause of sorrow when we are all Brahman? The unreal ignorance or Maya is alone is the cause of the problem. The world becomes very real just like the dream world is real from the dreamer's standpoint. Obsession with the mithya prabanja is the cause of samsara. Dwaiddam is samsara. Once you accept duality, time comes; once time comes, decease, old age etc. comes. After knowledge, there is no cause for samsara, ignorance and obsession; once knowledge comes, ignorance goes away and then the ignorance-based obsession goes away. That gyani is no more reborn because the word reborn itself is not relevant when there is no birth; therefore he gets liberated. Therefore solution for samsara is gyanam.

**Dream World and Wakers World**  
 When waking up from dream world, dream world disappears. When the spiritual waking up, the physical world does not disappear. It but after gyanam I will continue to experience dwaidda prabanja but will not attribute reality to it. The difference is at the cognitive level. We know the earth is rotating. But we don't experience the earth rotating; we experience the stationary earth. Once you understand the rope snake, it will not threaten you. Similarly, mithya prabanja can't generate attachment.

Gowdapadha is talking about the problem and remedy for samsara. When I happened to be ever free Brahman, why is it I am caught up in the cycle of samsara? In 75th verse, Gowdapadha says the cause is ignorance which leads to chain reaction in the form of samsara. Ignorance never comes, it is there from anadhi kala. The only saving grace is we can put an end to ignorance; it is not ananda. Ignorance of thuriyum is the cause for samsara. This ignorance by itself does not cause samsara; but it leads to misconception of viswa, taijasa and pragya. Once I have come down to viswa plane, the sthula prabanja becomes very real, just as the dream objects looks real for a dreamer. Ahangara adhyasa or kama or desire arises out of this ignorance. As viswa I am finite that sense leads to my desire to complete myself with the things in front

of me. Obsession  
with the world which is really not there. Avidhya leads to  
ahangara;  
ahangara leads to kama or desire; kama leads to karma; karma  
lead to uthama,  
madhyama and adhama karma palam in the form of punyam, pavam  
and misaram.  
This leads to punarabi jananam; you get ahangara etc. again in  
cycle. You  
can't remove the cycle without removing the fundamental cause  
which is  
ignorance. First you remove avidhya, then ahangara goes away;  
I realize I  
am viswa taijasa pragya vilakshanam. Then kama goes; and then  
not new  
karma. When knowledge arises the gyani or jivatma never born  
again.  
When the cause is gone, then the effect is also gone.

Verse 77

When the karmas are destroyed by  
knowledge, then one gets moksha. This means moksha is a  
result obtained  
in a particular time. Such a misconception can arise in a  
student's mind;  
we should never think moksha arrives or happen at a particular  
time. If  
as a result of gyanam, samsara ends and moksha begins on a  
particular date,  
then whatever has a beginning will also have an end.  
Therefore, we should  
never conclude that moksha should begin at a time. Beginning  
of moksha is  
a figurative expression for the removal of the notion that I  
am limited.  
Moksha is my very real nature. Attainment of moksha is a

figurative notion

for dropping the notion that I am bound. Moksha is not an event happening at a particular time.

Moon falling into well and being pulled out by mulla is compared to getting moksha.

Jivatma attains birth lessness, seemingly come to jivatma. The jivatma free from all karma, which are responsible for punar jenma. Uthama, madhyama and adhama karmas are the cause for punar jenma. Really speaking, jivatma is free from all vikara.

That atma alone appears as a pluralistic world. That jivatma appears to obtain moksha, but moksha was there all the time. It is a freedom existing all the time. Dropping the notion that I am not free is figuratively called moksha. It is not divisible into past, present or future. It is uniform and ever available. It is an eternal factor because the bondage we talk about is not a real bondage; it is mithya.

Any object is mithya because it doesn't have an independence existence of its own; every object needs a subject to prove its existences. This samsara cycle is mithya and therefore we don't require a freedom; we only need waking up and realize there is no problem requiring remedy. You don't solve the problem; you dissolve the problem; you understand there is no problem to solve. Mukthi is my

swaroopam.

## Verse 78

Viswa, taijasa alone kartha.

The more I assimilate the fact that I am akartha the more I will realize I am

free from karma. I don't need to exhaust karma. I am free from

sanjitha, agami and prarabtha karma all the time. This is my real

nature. Sanjitha karma is mithya; agami karma is mithya; prarabtha karma

is mitha; kartha himself is mithaya. Nidhithyasanam is not to obtain

moksha but realize moksha is my real nature. Until this becomes clear

sravanam, mananam and nidhidhtyasanam must continue. A seeker should know

that I am karma rehitha – free from karma. I am not only free from karma;

I won't accumulate fresh karma (agami) either. I am not a kartha

therefore I can't accumulate fresh karma. When you see this fact and

clearly understood, you will attain moksha. His struggles for moksha will

end. Moksha is freedom from grief and all selfish desire which are born

out of apoornatvam the notion that I am incomplete. There is not wants in

life. If there are any desires, they are desires to contribute to other's

poornatvam; non-binding desires. Constant insecurity is the reason most

of human action. Everything is driven by the fundamental insecurity and

it gets more intense as we get older. As we grow old, our insecurity increases.

the word budhwa used by Gowdapadha . Puja bakthi etc are glorious but none of them will solve the problem of samsara. They all will prepare the mind to come to sravana manana nidhithyasanam. All have to come to vedanta sravana, manana nidhidhtyasanam.

Verse 79

How the persistence of agyanam will keep the bondage going, is not said blindly. Light alone destroy darkness is not a phototropism but a fact. For removing darkness there is only one way – light. Multi path theory is illogical. We accept many paths for chitha sudhhi – purifying mind. As long as you are attached to the mithya sareeram, the viswa will get strengthened. From the standpoint of mithya viswam, jagrath prabanja will not be seen as mithya and it will be seen as sathyam. Only from thuriya dhrishty jagarath prabana is mithya. From the standpoint of one mithya another mithya appears sathyam. Viswa can't avoid raga dwesha and raga dwesha can't avoid pravirthi and nivirthi (going towards and going away).

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# Baghawad Gita, Class 195: Chapter 15, Verses 12 to 15

Shloka

15:12:

15.12 That light in the sun which illumines  
the whole world, that which is in the moon, and that which is  
in fire, -know  
that light to be Mine.

Continuing his teachings

Swamiji said, after

defining Brahman in the 6th verse of this chapter, Sri Krishna  
establishes in the

later verses, that Brahman alone is in the form of everything.

And in Sanskrit,

this is called sarvatmakatvam

and here Sri Krishna talks as one with Brahman; He says: I  
alone am appearing  
as everything.

I

am everything. He has already talked about this in the  
seventh, ninth, tenth,

and eleventh chapters. In the fact the very vishvarupa  
darshanam

is revealing this fact that Bhagavan is everything and that  
sarvatmakatvam is briefly dealt with in

these verses and for this purpose, the whole universe is  
divided into two, the

sentient, the living beings, and the insentient objects of the  
creation. Sri Krishna

says that I alone appear in the form of chetana jiva, I alone appear in the form of the achetana jagat also. Of these we have seen the first part, from verse No.7 to verse No.11. In the first part he says, I alone am in the form of the chetana jiva. We have entered into the second part, from verse no.12, which I introduced in the last class. And this part is I, the Brahman alone, am in the form of achetana jagat also. So from the 12th verse, up to the 15<sup>th</sup> verse, Brahman or Bhagavan is everything.

And in this context, Sri Krishna does not give the logic behind this conclusion because the logic has already been given in the previous chapters. Why do we say that Bhagavan is everything? Bhagavan being the cause of everything, Bhagavan alone has to be everything. Remember the example, gold is the cause of all ornaments and therefore gold alone is in the form of all the ornaments. So cause of the ornaments means, it is in the form of ornaments, because there are no ornaments other than gold. Wood is the cause of the furniture, means wood alone is in the form of furniture; there is no furniture separate from wood.

Generalizing, cause alone is in the form of all the effect; extending that, Brahman or Bhagavan being the cause of everything, Brahman or Bhagavan alone is in the form of everything. In short, there is no creation different or separate from Ishvara and this is the uniqueness of the vedic teaching, because that is why, we worship the Lord in any form and every form. We worship animals as God; we worship human beings as God; we worship trees as God; we worship rivers as God; we worship even the five elements as God; the reason is these do not exist separate from Bhagavan or Brahman. And therefore Bhagavan is in the form of everything. And therefore

Sri Krishna has to say, I am the table, I am the chair, I am the pen, I am the book, I am you, I am he, I am mike; if Sri Krishna has to enumerate everything in the creation, the 15th chapter will not end at all.

And therefore Sri Krishna wants to take a few important things in the creation and he points out they are my own manifestation. Just a few samples are taken to point out that Bhagavan is in the form of them and from that you can extend to everything else also. And what are those few samples Bhagavan takes? They are the fundamental natural forces that we experience all the time, which we have not created, but they are very much part of this creation. Without these natural power or forces or energy, we cannot think of the creation or its survival. What are the natural forces that Sri Krishna takes up? He takes three of them. One is surya Shakti, The solar energy. The solar power called surya Shakti and the second one is the lunar power, the chandra Shakti. Sri Krishna uses the word tejaha instead of Shakti; therefore surya teja, chandra teja, teja is Shakti, energy, power and the third one is Agni Shakti and Agni teja. The power of the fire. So these are the three natural and very important forces or energy; the more you study their glory, the more you admire. The scientists have been studying the sun for years, decades, for centuries and they are still studying; still they have not completed the glory of the Sun.

Sri Krishna enumerates them first and says I am in the form of Surya Shakti and I am in the form of chandra shakti and I am in the form of agni shakti. That is said in the 12th verse, which we read in the last class.

And

even those people who feel that all other sources of energy will be exhausted;

they think that ultimately we have to tap the solar energy only. And

especially, we the people in the tropical country, we have got

solar battery,  
solar cells; so many things are solar based.

Sri

Krishna says that energy belongs to me; the energy located in the sun, which illumines the entire universe;

So

he says; akhilam jagat bhasayate; meaning the energy of the sun never ends.

And

yat chandramasi; that energy, which obtains in the moon, the moonlight or the lunar energy, of course it is borrowed from the sun.

The

original sunlight is getting reflected in the moon; that reflection itself is so powerful that on a full purnami day, you can even read a book.

And

what is the third one, it is the energy which is stored in agni; agni means the fire principle, agni shakti, all these three powers belong to me.

That

is why in the vedic discipline, the day begins with the worship of the sun. And all the prayers are surya prayers.

So

this Sun alone sustains the living beings. Sun alone sustains the earth.

The brilliant light and energy and lot of nutrients like vitamin D, etc are there due to the sun. Our skin requires sunlight. And even our sleep and waking is connected to sunlight; And that is why they say, do not take heavy meal in the night, because, everything slows down including digestive power. So the more you study the Sun, the more its glory is. Therefore morning begins with the Surya Namaskara and on most pauranami days, we have got some festival or the other; every month you see pauranami is special for us, because we worship the moonlight. And then of course Agni worship is fundamental to vedic religion.

Do not take powers of Surya, Chandra and Agni for granted.

In the following verses, Sri Krishna is going to talk about the glory of each shakti. What is the contribution of sun light? What is the contribution of moonlight? He is going to explain in the following verses. We will read.

**Shloka 15:13:**

**And entering the earth I sustain the beings through (My) power; and nourish all the plants by becoming Soma [According to S. and most other translators, Soma means the moon.-Tr.] which is of the nature of sap.**

The first line talks about the contribution of the surya shakti,

which is a blessing from the Lord. So Sri Krishna says:  
regularly the solar  
energy, through the rays of the Sun, penetrate or enter on to  
the surface of  
the earth;

It pervades all the directions and blesses all the jiva rashis  
with ojas or prana shakti.

Having entered the earth, the sun rays or the solar light  
penetrates into every being, that is why we are asked to get  
up before sun rise  
and we are supposed to expose ourselves to the morning  
sunlight and therefore  
they go to the rivers for bath.

We are all exposing our body to the solar energy; which is  
called  
pranic  
energy. And that is why the pranic healers talk about drawing  
energy from the  
Sun and handing over to our prana maya kosha.

The entire pranamaya kosha is sustained by  
the Sun. And therefore, all the living beings, I sustain. Sri  
Krishna says: I  
sustain through the solar energy, by blessing the living  
beings with ojas,  
or prana Shakti or pranic energy or vital force.  
And this is supposed to be responsible for the health of the  
annamaya kosha. And  
it is also responsible for the health of manomaya kosha.

directly pranamaya kosha; indirectly  
annamaya and manomaya; **That is why, one of the  
most powerful daily prayers is aditya hridayam. If you do not  
know it, learn  
it; and daily chant it in the morning; it will take care of**

**the annamaya kosha  
health;**

**pranamaya**

**kosha health; manomaya kosha health, and vignana**

**maya kosha health, those who do not know**

**gayathri mantra, those who do not chant gayathri, they can  
replace their**

**sandhya vandhanam with Aditya Hridaya, because it is invoking  
aditya Shakti.**

Then what is the contribution of the soma Shakti? or Moon energy. He says: I myself become the moonlight or lunar energy and what type of moonlight it is? It is a light which is full of the plant nutrient; according to shastra, the moonlight has got lot of energy or nutrition, which is directly given to the plant kingdom. So here rasa means the sap of the plants, the nutrient power for the plant is here called rasa and I become that. And through that, I nourish all the plants. **So through Surya Shakti I nourish the human beings; through Chandra Shakti, I nourish the plant kingdom; i.e. why they say, some of the farmers, they expose the seeds to the moonlight;** they say it is very good, to expose the seeds to the moonlight; before sowing them; it will draw energy from the moon. So I am chandra teja. Then what is left out; it is agni teja.

**Shloka**

**15:14:**

**Taking the form of Vaisvanara and residing in  
the bodies of creatures, I, in association with Prana and  
Apana, digest the  
four kinds of food.**

So in this verse, the agni shakti or agni tejas or power is talked about. In the shastra, agni tatvam is divided into two types; one is called bhahya agni, the external fire principle;

which is the popular one; and the shastra says there is another internal fire principle; which is within our stomach, which is called anthara agni; the internal fire; this anthara agnihi, is known by different names. It is called jataragni; jataram means stomach; jataram, means within the stomach; so jataragni, the fire within the stomach; And, it is also known by another name, vaishvanara agni and this fire is called the digestive fire, which cooks the eaten food, the second time; before the body assimilates the food, the food should go through two types of cooking; one is the external cooking; another is the internal cooking; and in each cooking; the food gets transformed. Initially you gather the food in the form of vegetables; grains, cereals etc. and you do not directly eat the grains; normally we do not eat directly, and vegetables also generally we do not eat directly unless you are a naturopath and all the time living on salads only. Cooking is banned for them. Eat with the skin is their motto. Skin has got more nutrients than the original fruit. There are some who eat the skin and leave the fruit.

The

first transformation takes place in the external cooking; where the vegetables are converted into variety of foods, so that we have the taste; we have to do lot of 'dressing' so that it becomes eatable.

First conversion is make it edible, tasty for the tongue. and once you have eaten all the varieties of vegetables, it goes inside. but remember, idlis and dosas, cannot be directly taken; a second cooking has to take place, wherein the eaten food items have to go through second transformation. And after that alone the body can absorb; and this is done by the digestive fire; vaishvanara agni. In science they are called digestive juices, the enzymes and acids, and we have lot of acids and enzymes.

That

is why if you do not feed the body, the acid begins to eat your own stomach, which is called ulcer.

Therefore

you have to feed the internal fire, which cooks the food a second time.

And once the second time cooking takes place, all the idlis and dosas, have been converted into carbohydrates, fats, proteins, minerals; all these conversion takes place and the body absorbs this converted food alone. So first conversion is called cooking outside; the second cooking or conversion is inside; first cooking is done by bahya agnihi, the second cooking is done by anathara agnihi; vaisgvanara agni.

And Sri Krishna says, that cooking power belongs to me alone, which is otherwise called samana prana; the digestive power is Bhagavan's power and that is why, before we eat the food, we worship Bhagavan and consider the food as an offering to the Lord; the Lord who is in your stomach. And what type of Lord he is? vaishvanara agni; and that is why, that offering is also called another form of agni hotram. According to Chandogya upanishad, eating itself is a form of agni hotra ritual called pranagni hotram.

Therefore Sri Krishna says I am that power.

In Brihadarnya upanishad,

there is a special upasana upon vaishvanara

agni; you meditate upon your hunger, or digestive power as the Lord. Have you

heard of Hunger upasana anywhere? And how do you detect your hunger. The Upanishad says, when you are hungry within the stomach, you hear of

varieties of noises; so that noise represents the digestive power, the hunger that

is asking for food, and therefore meditate upon the sound as

Bhagavan.

So Sri Krishna reminds us of that; he says; I myself am in the form of anthara agni Shakti and the bahya agni Shakti as well.

Sri Krishna does not talk about here that we can supply; here he talks about only the internal digestive fire. And where do I reside?

I reside in the body of every pranani.

What is my job? I cook all forms of foods that are offered inside; in this second cooking; converting the food into the respective nutrients called carbohydrates; fats, etc. So I, digest the food, assimilate the food; What type of food;

There are four types of food; which a human being consumes; what is the chaturvidham annam?

They say all the food consumed all the living beings can be classified into four types, based on the mode of consumption; not-based on the type of food, not like Gujarati food, Tamil food, etc. etc.;

Here we classify the food based on the type of consumption, method that we used to eat; and accordingly we use four types; they are called bhakshyam, bhojyam, lehyam and chokshiyam; these are the four types of eating. What are those four:

bhakshyam means, those types of food which are masticated, which you bite and masticate and swallow

Second

type is bhojyam; those types of food, which you directly swallow; liquid type of food, like milk or soup or coffee or tea, which are directly swallowed. You do not require to masticulate them.

The third one is called lehyam; lehyam means that which has to be licked and consumed; You cannot directly pour into the mouth; like honey, honey you should not directly pour, it is viscous liquid, if you directly take, one could even be dead; it has to be licked; or lehyam.

The fourth one is chokshiyam, which has to be sucked inside, like the sugar cane, etc., or modern day example is the way you consume the soft drinks with a straw.

So bhakshyam, bhojyam, lehyam and chokshiyam; these are the only four types of eating; intravenous feeding, nasal feeding are all irregular and exceptions. Sri Krishna says all these types of foods, I cook or I digest in the form of digestive fire and naturally, the question is how the external fire is fanned; a normal fire is kindled by fanning.

So if the external fire is kindled by fanning; the question comes how is the digestive fire kindled; Sri Krishna says that is also done by fanning; You require another type of fanning; prana,

apana,  
breathing in, and breathing out is the fanning of the  
digestive fire; and  
therefore, Whenever you do extra activity; breathing becomes  
faster, and when  
breathing becomes fast internal fire is kindled and the  
vaishvanara  
agni becomes big, when vaishvanara agni is kindled, you  
feel hunger, therefore you eat more.

When the breathing slows down, hunger slows down; and  
breathing increases; hunger increases; from that it is clear,  
breathing is the fanning of the digestive fire; therefore Sri  
Krishna says, prana, apana, prana means breathing out, or  
exhalation; and apana here means breathing in, inhalation,  
supported by, activated by the breathing, I, in the form of  
vaishvanara agni, digest the food; and that is the agni  
shakti. And therefore, O Arjuna appreciate me in the creation;  
in the form of surya shakti, chandra shakti, and agni shakti.  
And therefore I am everything. And now Sri Krishna concludes  
that topic.

## **Shloka**

**15:15:**

**And I am seated in the hearts of all. From Me  
are memory, knowledge and their loss. I alone am the object to  
be known through  
all the Vedas; I am also the originator of the Vedanta, and I  
Myself am the  
knower of the Vedas.**

So here concludes the topic, pointing out that I am  
everything; I am in everything; he says, sarvasya hrdisi aham  
sannivishtaḥ. **O Arjuna, I, the paramatma, reside in the heart  
of everyone. So everybody is like a temple; the heart  
represents the mind, the mind represents the sanctum or garbha  
griham; and in that mind, I, the paramatma, am present as the**

**jivatma; witnessing every thought occurring in the mind.** Therefore, Hrdisakshi chaitanya rupena; in the form of the very consciousness, I am in every living being; And mattaha; because of me, the consciousness alone, all the functions of the body are going on and all the mental faculties are alive. What are some of the faculties; Gyanam means the capacity to learn, learning faculty; is alive because of me. Then smrtir, learning should be followed by remembering; remembering faculty is because of me.

And some people may say, I do not have remembering faculty, I have got forgetting faculty. Remember, we think forgetting is a curse, remember, forgetfulness is also important, we go through lot of painful experiences in life, in due course we have to forget; imagine if you remember all the painful experiences, you will be terrible; and that is why we say time is a healer; because in time, we forget those things. So remembering is an important faculty. Forgetfulness is also an important faculty.

Sri Krishna says what is to be remembered and what is to be forgotten; both faculties are a blessing; and both of them are my glory alone. And one commentator (name not given) gives a special meaning to these words.

He says Gyanam refers to the waking state; because in the waking state we are gathering fresh experiences. Smrti represents the dream state; because in dream, we do not gather anything new, only what is already registered that is projected again; therefore smrtir indicates svapna avastha.

And apohanam means  
forgetfulness and forgetfulness represents sushipti

Avastha, as in sleep, we forget everything. Therefore Gyanam, jagrath, smrtir, svapna, apohanam, sushupti, all these three avasthas are because of me alone. So I am in everyone, responsible for their experiences in all the three states. And not only that; sarvai vedaiha aham eva vedhya; I am the subject matter of all the scriptures; because scriptures are dealing with the Lord alone, the veda purva bhaga is dealing with Saguna Ishvara; Veda antha bhaga is dealing with Nirguna Ishvara. In short the entire veda is dealing with Ishvara alone. Therefore, he says, through all the four vedas, I am the one to be known. And vedantakrt aham; and I am the one who is the initiator of the vedantic tradition; vedantic tradition includes the vedas and the entire vedic tradition; so, therefore, what is known through the veda, I am, and the vedas themselves are nothing but my creation; or myself

Then

what about the students of the vedic teaching; he says the students are also myself; so vedavit; the students; the knower of veda.

**So the knower I am; the known I am; the means of knowledge, I am; pramata, pramanam, prameyam, the entire triputi I am. Therefore I am everything.**

So

with this Krishna concludes the second topic that I am in the form of the insentient world too. Previously he said I am in the form of the sentient living beings also; therefore, chetana-achetana prapancha aham asmi. This is called sarvatmakatvam.

**Take Away:**

So

the knower I am; the known I am; the means of knowledge, I am; pramata, pramanam, prameyam, the entire triputi I am. Therefore I am everything.

I, the paramatma, reside in the heart of everyone. So everybody is like a temple; the heart represents

the mind, the mind represents the sanctum or garbha griham; and in

that mind, I, the paramatma, am present as the jivatma; witnessing every thought occurring in the mind.

One of the most powerful daily prayers is aditya hridayam. If you

do not know it, learn it; and daily chant it in the morning;

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## **Baghawad Gita, Class 194: Chapter 15, Verses 7 to 12**

**Shloka # 15.8:**

**5.8 When the master leaves it and even when he assumes a body, he departs taking these, as wind (carries away) odours from their receptacles.**

Continuing his teachings Swamiji said in the first six verses of the 15th chapter, Sri Krishna talked about samsara and also the means of crossing the ocean of samsara; otherwise called moksha and he defined moksha as merging into Brahman; that brahman which happens to be the very root and base of the creation. Brahma aikya prapthi or merger into Brahman is not a

physical event, it is only dropping the notion, that I, the Jivatman, am away from the Brahman. Dropping the notion, which is purely a cognitive or intellectual event, is called moksha, that is why Vedanta Gyanam and moksha are treated synonymously, because Moksha is dropping the notion or wrong notion and any wrong notion is removed by right notion (we cannot say that) or by right knowledge. And Sri Krishna gave the definition of Brahman in the 6th important verse, which is based on the well-known upanishadic mantra: na tatra suryo bhati na chandratarakam, which essentially means that Brahman is the all-pervading consciousness.

Chaitanya

svarupam Brahman is

one which can objectify everything but which itself can never be objectified by

any means; it is the unobjectifiable subject, unobserverable observer; chaitanya

svarupam brahma.

And having defined Brahman in the sixth verse, from the seventh verse onwards, Sri Krishna introduced two important topics to show that Brahman alone appears in the form of everything. Just as God alone appears as varieties of ornaments, wood alone appears as different kinds of furniture or water alone appears in the form of the dream universe; similarly, Brahman alone appears in the form of the universe. This is called sarvatmakatvam; Sarvatmakatvam means Brahman is everything. For the sake of convenience, the entire universe is divided into two parts; one is the chetana Jivas, the sentient living beings, and the other achetana prapancha, the insentient objects. So the creation is chetanam plus achetanam, the sentient Jiva plus the insentient jagat and in these verses Sri Krishna points out Brahman alone appears in the form of jiva also; Brahman alone appears in the form of jagat also. Jiva api brahmaiva, jagat api brahmaiva, sarvam brahma mayam jagat; which is beautifully revealed in all the

upanishads, especially in the well-known Mundaka Upanishad Mantra, II.11.

Whether

you experience a sentient living and you are experiencing an insentient object, everything is Brahman alone and of this from verse No.7 up to 11, Sri Krishna says Brahman alone is in the form of Jiva.

This

is from verse No.7 to 11. Then from verse no.12 to 15, Sri Krishna says Brahman alone is in the form of the inert universe also. Of this we are now seeing the first part. Brahman alone is in the form of jeeva. And in this particular portion, as I said in the last class, Sri Krishna is referring to himself as Brahman and therefore the Brahman is replaced by the word I, in the first person singular; therefore whenever we hear the word aham, or I, we should replace it by the word Brahman. Therefore Sri Krishna said,

**Shloka 15.7 &**

**15.8:**

**15.7 It is verily a part of Mine which, becoming the eternal individual soul in the region of living beings, draws (to itself) the organs which have the mind as their sixth, and which abide in Nature.**

**15.8 When the master leaves it and even when he assumes a body, he departs taking these, as wind (carries away) odours from**

## **their receptacles.**

I, the original all-pervading Consciousness, alone am present in every living being as the reflected consciousness; the chidabhasa chaitanyam obtaining in the mind. And this chidabhasa alone makes the body sentient and alive. Just as the pervading electricity alone makes the filament bright and the brightness of the light only makes the filament bright, appreciating the light, my mind has to appreciate the invisible electricity which is expressing as the light in the bulb; as the motion in the fan, as the magnifying power in the mike, as the heat in the ironing machine. So different expressions I experience, they are blessings of the one invisible electricity. Similarly, all our physical bodies are like bulbs, very fragile; and our subtle body, the sukshma shariram is like the filament; and atma or Brahman is like the electricity; or Brahman is comparable to electricity. Bulb is visible, filament is visible, and electricity is invisible. Similarly body is visible, mind is partially visible, whereas Consciousness is invisible. But the presence of electricity can be discerned through the functions of the bulb, fan, mike, radio, television, etc. Similarly, if all of us are alive and sentient, as Taittiriya upanishad says: If our breath is going out and coming in; all these are because of the chidabhasa obtaining within and chidabhasa itself is possible because of the original chit. And therefore Sri Krishna says every function of every organ reveals the presence of Brahman. And this is said beautifully in Kenopanishad as: Prana is prana because of the presence of consciousness; Eye is an eye because of the presence of consciousness and Ear is ear because of it. And this chidabhasa alone leaves the physical body at the time of death; after which alone the body which is so sacred, which is so divine, which is very much decorated bathed and shampooed and painted and lipsticked and all those things we do because it is alive; but the moment that chidabhasa quits; chit quits (be careful) the moment reflected consciousness leaves along with the reflecting medium; the

mind is the reflecting medium, the mind leaves the body, the chidabhasa leaves the body and the sacred body has become an impure corpse.

It has become asoucham and the sooner it is disposed the better it is. What makes the difference between the dead body and live body? The scientists, the doctors; can only say that the functions have stopped but they can never say what was responsible for this function and what has left the body, they do not know. They cannot understand what is life, they cannot understand what is death. All others they know. What all others? What others, when there is only two. When the chidabasa leaves, it takes the all the pancha Gyaendriyani, pancha karmendriyani, and goes to another body, and starts its new business in a small shop.

And when this Jiva leaves this body, and shariram takes another body; we make such a big fuss about this change. And the rent is karma. Punyapapam prarabhda is the rent and when that is gone; it goes to another body; how does it go; along with a huge lorry of all the things. And he gave the example, just as the invisible wind carries the fragrance from the visible flower; the invisible chidabhasa carries the fragrance of life.

What

is the fragrance of life? Not powder and snow. The fragrance of body, is the very life in the visible body; it goes to another set up. What does it do there?

Again

start the old business of LKG, UKG, college, get married, get children, get grand children, then what? Pop off; then what; and again go to another place, it will go on like that.

## Shloka 15.9:

**15.9 This one enjoys the objects by presiding over the ear, eyes, skin and tongue as also the nose and the mind.**

So  
this invisible chidabhasa,  
the reflected consciousness carries the entire sukshma shariram and  
sukshma shariram includes all  
the organs, pancha Gyanendriyani,  
pancha karmendriyani panchca prana, manah, buddhi; and  
all the sense organs. Sense organs means not the eye ball. It  
does not carry  
the eye ball; but behind the eye ball, the perceptive power is  
there; which is  
carried with the sense organ, that is taken.

When a new body comes, and there also only if the next body is  
a human body, where all the five sense organs can be used, if  
it is a tree body, the tree does not have five sense organs;  
so the tree has only the skin; the other four sense organs are  
not utilized. So therefore this sukshma shariram of the tree  
has got all the sense organs but they do not have the physical  
medium for utilization.

Here, Sri Krishna assumes, the Jiva goes to another human body  
and in that human body, the chakshur indriyam is placed in the  
chakshur golakam; the srothram indriyam, the invisible part,  
is placed on the srothra golakam, which is the called the  
physical part; **indriyam is the invisible part, golakam is the  
visible part.**

Similarly,  
the srothra, tvak, chakshu,  
rasana, all of them are placed in the respective slots that is  
said here. srothram,

ear, chakshu, the eye,  
sparshanam, the skin,  
invisible organ of touch, rasanam, the invisible organ of  
taste, grahnam, the organ  
of smell, all of them are placed in the respective golakas and  
also adishtyaya mana. All  
the sense organs have to be backed by the mind and therefore  
the mind also must  
be located appropriately and according to the shastra,  
hrdyam is the location of the mind; not the brain. According  
to shastra,  
hrdyam is the golakam for the indriyam called mind. Which  
hrdyam? The physical  
heart is golakam. The physical heart is the golakam, because  
golakam should be  
visible Golakam must be the tangible part of the body, the  
tangible physical  
heart is the golakam; mind is the indriyam; which is located  
there.

Adhishtaya means resorting to all these six organs, pancha  
Gyanendriyani and plus one anthakaranam, resorting to all of  
them. What does the Jiva do; start experiencing the new  
environment. If the parents are wonderful parents, the child  
would have a gala time. If the parents are terrible, the child  
would have only misery; poor innocent child, has harsh  
experiences right from the birth itself and what determines  
the type of experience? It is not child's freewill, child was  
not consulted as to who should the parents; spouse can be  
chosen by svayamvaram; parents cannot be chosen, you are  
already born with parents; therefore what determines the  
innocent child's life? It is determined by the purva janma  
karma. If it is punya karma; wonderful mom, wonderful dad,  
wonderful siblings, wonderful neighbour, wonderful place; if  
karma's are not good, we are hearing lot of child abuse and  
all, and child cannot even protest; Now only some methods are  
suggested; child has to silently suffer. All because of purva

janma punya and papa.

And remember all these are possible; the experience of pleasures or pain; both are possible because of the chidabhasa alone; A dead body cannot experience pleasure; nor can it experience pain. Therefore experience reveals the presence of life, which is chidabhasa. Which reveals the presence of Brahman, which is the chit, the all-pervading consciousness.

And therefore Sri Krishna says; every moment of life reveals Brahman, for a discerning mind. Every moment of life reveals Brahman. Just as every letter you read in your book, reveals the presence of the light all over; the presence of light is not revealed at a particular moment, every letter you read is because of the presence of light. Similarly every word I speak and every word you listen is because of Brahman. And a person asks for the proof of Brahman. It is like when mother asked her son to ask neighbor's house to see if they had power or not. And the child was an obedient child; the child enters the neighbors house and sees the fan is on; the light is there; TV is running; Yet he tells them: My mother asked me to check up with you whether there is current in your house. A child can do that but if a grown up person asks, you will laugh. Similarly an immature person can ask for a proof of God; but for a mature person, the very question is a meaningless and ridiculous question. That is stated in the next verse.

**Shloka 15.10:**

**15.10 Persons who are diversely deluded do not see it even when it is leaving or residing (in this body), or experiencing, or in association with the alities. Those with the eye of knowledge see.**

So

while the previous verses were preparatory verses, this is the crucial verse.

So here alone Sri Krishna says, for a discerning mind, Brahman is recognizable in every activity of the individual, in every function of the Jiva. Just as the invisible electricity is discerned in every function of the electrical gadgets, in every function of the Jiva, Brahman is discerned. Of course, directly discern the function from the functions, we discern the chidabhasa; reflected consciousness; and from the reflected consciousness; we discern the original Consciousness, because we know that the original consciousness alone appears as the reflected consciousness. When you want to apply kumkumam or chandanam or vibhuthi, you see the mirror and you see the face upon the mirror in front of you, and when you want to apply, you see the mirror but apply the tilakam, where; on your face, and not on the mirror, because you know that there is no difference between that face and this face. What you see is that face, but what you discern or recognize is this face. And if you find a black dot on your face, but you wipe here. What does it mean? Seeing the abhasa mukham, you discern the original mukham. Similarly, I experience the abhasa chaitanyam, every moment, I understand the original consciousness and therefore Sri Krishna says mature people appreciate God in every breadth.

Gyanachakshu means people who have the eye of discernment, because it is not the physical eye that sees the electricity. Physical eye sees only the moving fan but I have got a third eye, called Gyana chakshu that tells me that behind the

visible moving fan, there is an invisible electricity blessing it; because I know a fan by itself cannot move. If a fan can move by itself the increase in electricity tariff will not affect you. Similarly, this body is like the fan; and I discern through my third eye, the invisible Consciousness, which touches the body. Gyana chakshusa means the people who have the eye of understanding.

And what is the understanding? Body is inert by itself, mind is inert by itself; but both are now as though sentient; because of an extraneous factor. That is called chakshusa atma anatma viveka. Gyana chakshusa, those people, pashyanti, they discern, not through the physical eye, but the eye of understanding. What do they discern? The chidabhasa, the Jiva, which is none other than Brahman which has descended down; Brahman's avataram is Jiva; because the original face alone has descended down on the mirror; Similarly, chit alone is in the form of chidabhasa, and that Brahman they recognize; Brahman in the form of chidabhasa.

And in what all ways that chidabhasa is playing in the body? sthitam; First we will take the word sthitam, which is very much present in the body, keeping the body alive. So sthitam means residing in the body. What is the proof; that very question is possible because of the chidabhasa or Brahman is there.

Bhujanam means this Jiva alone, this consciousness alone, experiences everything including shabda, sparsha, rupa, rasa, gandha in the world.

I am aware of the sound; I am conscious of the So, Bhujanam means experiencing the world. So it resides in the body, experiences the world and as even the experience comes; every experience generates a response; some of joy and some of sorrow.

Responses are broadly divided into three types: satvic response, rajasic response and tamasic response.

Shankaracharya calls it sukha, dukha and moha responses. And that is called here as said gunanvitham.

Thus the Jivatma is endowed with these threefold reactions and every reaction reveals the presence of the Brahman in the body.

Therefore every response reveals the presence of the Jiva. Therefore gunanvitham, Jivam, all these words are adjective to Jiva, which is an image of what? Brahman. And such a Brahman, gyana chakshu perceives or mature people recognize.

But vimudha, the immature people, the indiscriminate people, don't see this. They think that the body has got consciousness of its own. Their philosophy is that consciousness is the property of matter, the material body. Such a philosophy is charuvaka matham, they do not believe in God. They say body has got natural life; God need not enliven the body. That is called materialistic philosophy. What do we say? Body can never have a life of its own; If body has life it is the gift of the Lord alone. Therefore vimudha do not recognize this.

## **Shloka**

**15:11:**

**15.11 And the yogis who are diligent see this one as existing in themselves. The non-discriminating ones who lack self-control do not see this one-though (they be) diligent.**

So here Sri Krishna talks of the two types of people; the discerning, the vivekis and the non-discerning, aviveki. Just as I see only one fan, but I have discrimination, I know that

there are two things; what I see is one; what I understand is two. These two are, the **invisible** electricity and visible fan. They are both intimately associated, but they are not one and same; they are separate entities.

Even after the destruction of the fan, the visible fan, the electricity continues to be there. Immediately he will recognize if one puts the hand inside. What I see is one; what I recognize is two. Similarly what I see in every living being is only one, but if I study vedanta, I know, there is a visible body and an invisible consciousness. Body will perish; consciousness will survive. And consciousness is, you have to remember, is not a part, property, or product of the body; it is an independent principle.

So Sri Krishna says yoginaha; yoginaha means the discerning people, mature people recognize this Brahman, which is present in the body as Jiva. They recognize this paramatma, present in the body-mind complex.

Present in what form? It is in the form of the reflected consciousness, RC.

Here atma  
has to be translated as body, mind complex.

Thus, body is a temple; Mind is the garbha griham, the sanctum;  
and the consciousness is the deity.

Hence for moksha,  
let me worship atma lingam residing in the body.

Thus sadhana chatustaya  
sampanna or qualified people, recognize this. And how do they accomplish that? Yathantaha  
means putting appropriate effort. So, the discovery, this recognition is through  
yathanta kurvanthaha. And what is prayathnam? All the

spiritual sadhanas

are the prayathnam, which means what? One has to follow karma yoga, Upasana yoga and Gyana yoga. In short by going through all the sadhanas,

Including attending the classes they recognize this great truth. Whereas the other people who have not qualified, whose mind is not pure never recognize the Lord in their hearts.

And that is why every day, before doing the puja, puja starts with atma puja, because the Lord is very much in the sanctum in the Mind and after atma puja, we invoke the Lord outside and they do bahya puja. So atma puja should be the beginning and the end as well.

**Shloka**

**15:12:**

**15.12 That light in the sun which illumines the whole world, that which is in the moon, and that which is in fire, -know that light to be Mine.**

With the previous verse, the first topic that Brahman alone is present in every body as the chidabhasa, the Jivatma is over. Paramatma alone resides in every body as Jivatma and that is why in our culture, anybody we meet we greet with namaste; that means, tey namaha, my namaskaram to you; we know very well that person does not deserve namaskaram, but we still offer, because we know that behind this body mind, there is paramatma alone in the form of Jivatma, behind a unclean body mind; but paramatma, the Jivatma is ever shuddhaha.

Moving

to next topic, from 12th to 15<sup>th</sup> verse, we are entering topic

that

Brahman alone is in the form of the jagat; the inert universe as well.

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## Mandukya Upanishad, Class 72

When we ask is the world is real or not, we should remember from which standpoint. From the standpoint of the body, viswa, karma etc. world is real and capable of affecting the waker also. From vyvakarika dhrishti world is born and is real. But in Vedanta, we are trying to look at the world from the standpoint of thuriyum. From thuriya dhrishti, or paramarthika dhrishti, we say the world did not originate. Exactly like the dream world did not originate from the standpoint of waker. This world of duality is very much there from the standpoint of mithya vyavakaraha. From the vyvakarika dhrishti we do not naturally wake up. Ignorance never end by itself. Every object in nature have a natural death. Other than Brahman, avigyanam will not die naturally. We require sastra, guru and students for avidhya or ignorance to end. Other systems of philosophy also do not have paramarthika dhrishti. Vedanta use logic, but it is subservient; it is sastram. For materialistic purposes tarka or logic may be required but

not for vedantic philosophy. From dwaida philosophy or vyavakarika dhrishti they will never understand the teaching from paramarthika dhsrishti. They also misunderstand us. When we say world is unreal, it is from the standpoint of thuriyum. But from another standpoint, the world is very real. They get confused between vyavakarika and paramarthika dhrishti.

#### Verse 74

Up until now we are saying Brahman is nondual and kariya karana vilakshanam. It is beyond time as cause and effect are subject to time. Now Gowdapadha says, really speaking Brahman can't be called nirvikaram also. The very name nirvikaram is given only from vyavakarika dhrishti. Because from vyavakarika dhrishti, speaking talk about Brahman as karanam or savikaram subject change producing effect. Since from vyavakarika angle, they are looking up on Brahman, we are forced to negate that notion by using the word nirvikaram. From paramarthika dhrishti, since savikaram itself is not there, we need not use the word nirvikaram also. Similarly, from vyavakarika dhrishti, they call Brahman sagunam; because they use the word sagunam, advaidam uses word nirgunam. Every definition of Brahman is given only from the standpoint of vyavakarika

misconception. Once the misconception is gone, we will withdraw all the definition of Brahman. If we have negated vyavakarika prabanja, we will negate all the words like sathyam, sagunam, vikaram, gyanam. From paramarthika dhrishti, silence is the only definition of Brahman. Amathra is the only definition of thuriyum. Thuriyum is also not the correct word, since it implies the fourth, but when you negate the first three padhas, thuriyum can't be called thuriyum. From paramarthika dhrishti, it can't even be called eternal. When you negate the impermanent world, you can't call it eternal. This verse is similar to 33rd verse of second chapter. After negating dwaidam, we won't use the word advaidam.

#### Verse 75

With the previous verse, the summarization of Upanishad is over for now. In 75 to 86, Gowdapadha talks about problems of humans. What is the cause of sorrow when we are all Brahman? I can never become a samsari, because becoming is a change. If this is true, then why do you suffer. The reason is avidhya or agyaam The unreal ignorance or Maya is alone is the cause of the problem. Why did we get this ignorance? Ignorance never came, it is anadahi. Because of this anadhi avidhya, I have fallen without falling. Because of ignorance,

we have fallen into viswa and taijasa. From this standpoint, the individuality, the world becomes very real just like the dream world is real from the dreamer's standpoint. The more I get involved in it, the more real it becomes, just like a movie. Obsession with the mithya prabanja is the cause of samsara. Beginning with body mind complex, all the relationships etc. we get absorbed to such an extent, we do not believe when vedanta says it is mithya. It is not easy; one has to soak in vedanta to get out of this mechanical life.

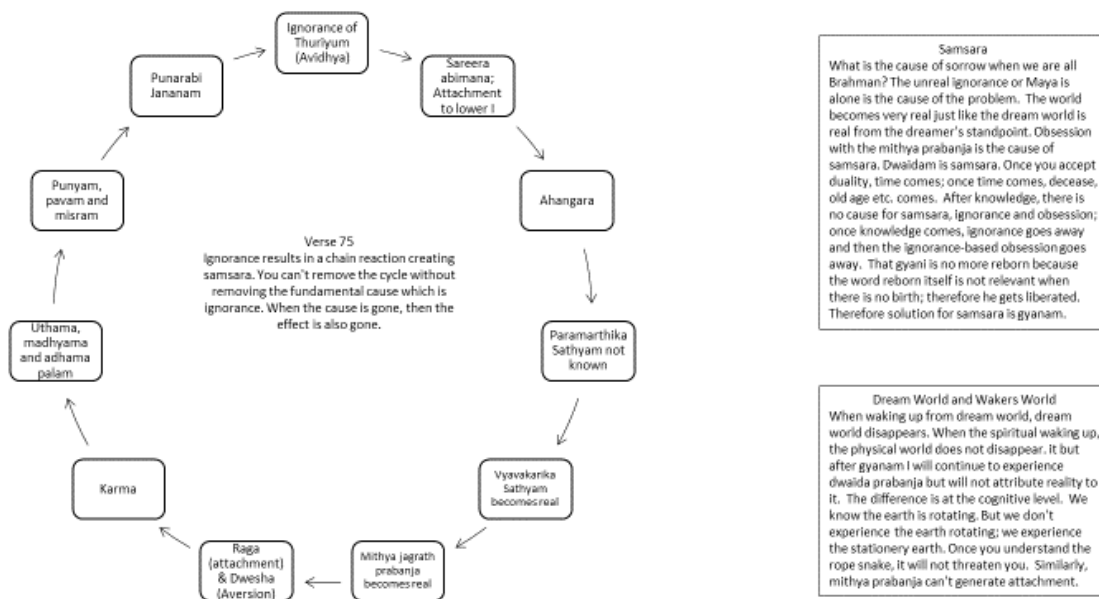
There is no duality born from Brahman; There is only a very strong obsessive notion regarding a duality which is really nonexistent. In vedanta, dwaidam is samsara. Duality means time and space. In deep sleep, there is not duality; there is no time. Once you accept duality, time comes; once time comes, decease, old age etc. comes. After knowledge, there is no cause for samsara: ignorance and obsession; once knowledge comes, ignorance goes away and then the ignorance-based obsession goes away. That gyani is no more reborn because the word reborn itself is not relevant when there is no birth; therefore he gets liberated. Therefore, solution for samsara is gyanam.

Verse 76

Ignorance is the cause of samsara

and knowledge is the only solution. Ignorance makes me think I am not thuriyum. Because this fact was not known, then I mistake myself as viwa or taijasa or pragya. From the standpoint of body, I become kartha and boktha; As a kartha, I produce karma palam.

Agyanam causes dheha abimana; dheha abimana results in karma; karma results in karma palam. Karma palam can be uthama (punyam), madhyama (misram) and adhama (pavam). Higher karma palam will take me to higher lokas and lower karma palam will take me to lower lokas, Madhya karma palam will result in punarabi jananm and punarabi manam. Gyani does not have dheha abimana and because of that his actions do not produce karma. When the cause is not there, how can there be effect?



# Swamiji's Special Talk for 2020: Hinduism and Family Life"

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## Baghawad Gita, Class 193: Chapter 15 Verses

Shloka : 15.

7

**15.7 It is verily a part of Mine, which becoming the eternal individual soul in the region of living beings, draws (to itself) the organs which have the mind as their sixth, and which abide in Nature.**

Continuing his teachings Swamiji said, in the first 6 verses of the 15th chapter, we saw the first part of the vedantic teaching. Sri Krishna described the nature of samsara, by comparing it to the ashvatta tree and then he talked about the **four important disciplines, by following which, a person will get out of samsara, the disciplines being, vairagyam, sharanagathi, satgunas, and vedanta vichara.** And by following these four, a person attains freedom from samsara, which is otherwise called attainment of moksha. Attainment of moksha is nothing but attainment of Brahman, which is the very

substratum of the samsara tree and Sri Krishna concluded that discussion by defining the nature of Brahman through a very important upanishad mantra that defined Brahman as the consciousness principle, which objectifies everything but itself cannot be objectified through any instrument. And then finally Sri Krishna added a note pointing out, that this consciousness is my higher nature. I-the-Lord have two natures or features; as apara and para prakrti, the lower and the higher nature, the lower nature is the saguna Ishvara, and the higher nature is the nirguna Ishvara, which is the consciousness. And therefore, indirectly Krishna tells:

Hey Arjuna! Do not look upon me as a physical body; born as son of Devaki; this visible personality of mine is only my inferior lower material nature and my real higher nature is the Nirguna chaitanyam which is never subject to birth or death, or even travel. That is why, we use the word Sri Krishna Paramatma, and that paramatma; the chaitanya svarupam, cannot travel from one place to another, because that Lord is all pervading.

And

therefore Sri Krishna hereafter talks about himself as Nirguna Brahma Chaitanyam.

We have to remember that Sri Krishna uses the word I, but it has three different meanings, which has confused many students of the Gita. Sri Krishna is very loose in using the first person singular. In certain context he uses the word I as the physical Krishna; having a date of birth and a date of death, and born as a contemporary of Arjuna and a friend of Arjuna

When

Krishna addresses Arjuna as his friend, Krishna is taking himself to be a personal God.

So the word 'I' sometimes is also used as the all-pervading virat svarupam.

In Shloka 7.24 he says, People think I am human being; people think I was born, because people do not know my formless higher nature.

So

Sri Krishna has three natures: ekarupa Krishna, anekarupa virat Ishvara and arupa nirguna Brahma chaitanyam.

Therefore

whenever Krishna says, aham, maya, mama, we have to enquire and find out which I is being referred to.

Shankaracharya says mam, neither means ekarupa, nor anekarupa, but arupa, nirgunam brahma alone

Here

in the following portions when Krishna says tat damam paramam mama, here mama refers to my own nirguna svarupam. Having said this much in the first six verses from the seventh verse onwards, Sri Krishna is entering into the next topic.

The

next topic is: I, the Nirgunam Brahma alone with the help of Maya, appear as both the jiva as well as the jagat. The conscious experiencer in the world, and the experienced object; both of them are my own manifestation. Just as in dream, we divide ourselves into two; both the dream-world and the dream-experiencer, and we interact. Just as I bifurcate myself in dream, similarly, I the Lord alone divide myself into bhoktha and bhogyam.

And therefore, I alone am everything. This is called sarva Ishvara bhava or Sarva brahma bhava. That is the topic.

And there from the 7th verse up to the 11th verse, Sri Krishna says that I am in the form of jiva; jiva means the individual experiencer in the world and from the 12th verse onwards up to 15th verse Krishna says, I alone am in the form of universe also. And therefore I am all. I am everything.

So  
this is the topic now.

So  
there in the 7th verse, I introduced how Bhagavan, the consciousness alone is in the form of every jiva. And how are we to understand? Every jiva, individual, has got primarily two bodies; the physical body and the subtle body. The causal body is not relevant at this time. Therefore, we will ignore that now; every individual consists of the physical body and the subtle body that we can take as the mind. And according to the shastras, the physical body is also inert, because it is made up of matter, and mind is also inert, because it is also made up of matter. We have seen in tatva bodha, that mind is also made up of panchca sukshma bhuthani.

The  
idea is that the mind is made of subtle matter or energy; therefore body and mind are both inert intrinsically. **However, now we find the body and mind are sentient; we are experiencing the sentiency**

of the body and mind. The scriptures point out that this sentiency or life in the body-mind complex is not natural to the body mind, but it is borrowed from

**Brahma chaitanyam.** The original all-pervading consciousness when it

pervades the mind, the mind becomes a live-mind. By itself it is dead matter;

but pervaded by the consciousness, the mind becomes live. And that

consciousness which pervades the mind is called pratibhimba chaitanyam, or abhasa chaitanyam.

In the last class, I used the word, RC, the reflected consciousness. So when the original consciousness pervades the

individual mind, the mind becomes live. And what does the mind do? It has

borrowed life from Brahman, and out

of the borrowed consciousness, the mind lends consciousness to the physical body.

And

from that borrowed consciousness, mind lends consciousness to the body, and therefore

now the body is also alive. Now the body is alive, because of the mind and the

mind is sentient because of the OC.

And

at the time of death, the mind quits the body. You should not say consciousness

quits as consciousness cannot quit because it is all pervading; whereas the

mind quits, and hence the mind is no more available to lend consciousness to

the body.

Why

can't the original consciousness lend consciousness to the body, if you ask; OC cannot directly lend to the body. If OC, the original all-pervading-consciousness can lend consciousness to the body, what will be the consequence? If OC can lend consciousness to the body, body will be eternally sentient. We will never die. You may say it is good.

Already

we have got 6 billion people and imagine nobody dies. So therefore for the good of the world, and for the good of others, we all should successfully die, which means the mind should quit the body; and thereafter the body will become insentient; and it will decay and then people will dispose it off.

So

therefore, the consciousness makes the mind sentient; the mind makes the body sentient. Therefore whenever I see a live body, I should remember that behind the live body, there is a live mind, even though I do not see the mind. That is why you can escape, you can think of something else also, because I do not see your mind and I do not know whether you are 'here'. I do not see your mind, whether you are listening to me or not. It is my great optimism.

But

how do I know that there is a mind, because you are alive.

Therefore

every activity of the body is the proof to the presence of the

mind, live-mind;  
and the presence of the live-mind is the proof for the original consciousness,  
this is so because, without the original consciousness lending consciousness,  
mind will not be sentient. Therefore body helps me recognize the mind; mind  
helps me recognize the original Consciousness, which is also called God.

Therefore Sri Krishna says every activity of a live person is a proof for the existence of the original consciousness, called God. Suppose somebody asks the question: Is there electricity in this hall; how do you know; you cannot perceive because electricity is invisible. So if somebody asks whether there is power or not, what do I do? Look at the bulb; the bulb is called sthoola shariram. So when I see a bright bulb, I know that the bulb does not have brightness of its own; therefore the brightness of the bulb is a borrowed brightness. And this brightness of the bulb is given by sthoola shariram, there is a sukshma shariram called the filament; tungsten filament; and that filament is very bright; and that bright filament alone lends brightness to the bulb.

Now the next question is: How is the tungsten filament is bright? Does the brightness belong to the filament itself or is it borrowed? The filament is not bright by itself; but now it is bright because of an invisible power that pervades. I do not see it but I recognize it because I tell other people, there is power. I do not say that there is bulb. I am seeing the bulb; I do not say I see the filament; my reply is there is power. Power means electricity. How do I recognize this; electricity enlivens the filament makes and it bright and that bright filament makes the bulb bright.

And some times the bulb is there; power is also there; but it is not burning. Why, electricity is there, bulb is there; but it is not burning. You say bulb is fused or Sukshma shariram

out. The filament is gone. Similarly, there is a person till yesterday, walking talking, scolding; one day I see the bulb is there; the body is like a bulb (round!) and of course, Consciousness is there everywhere, but no life. Why, because the mind filament that borrows consciousness and lends to the body that mind has quit this place; also because mind is not all pervading. And therefore Sri Krishna says: whenever you see the activity of a living being, you remember that it is the touch of the all-pervading Consciousness called God. You do not require any special tapas to realize God. Sri Krishna says; for a mature mind, God is realizable in and through every movement. Even my ability to talk is because of God. Consciousness blesses the mind; the mind blesses the mouth and therefore the mouth speaks. And the consciousness blesses your mind and your mind blesses your ears and therefore you hear. That I talk that you listen is the most amply evident proof for the existence of God. And Sri Krishna says inspite of so much clear evidence, people ask, what is the proof for God.

This

is the essence. Now look at the shloka.

Sri Krishna says mamaiva amsa. Mama, my, when he is referring to arupa nirguna brahma chaitanam; amsa means reflection or prathibhimba. So my own reflection alone is formed in the inert mind of every one. Just as the electricity alone is behind every live bulb that is why we say the wire is live wire. There also we use the word live wire. Therefore, He says, mamaiva amsa means prathibhimba. Is there in the jiva loke, in the world of living beings, which means in every body mind complex or jiva there is Ishvara in reflected form. Just as from the original sun we get a reflected bright sun depending on the many, many mirrors; similarly, as many minds are there; as many reflected paramatmas are also there. Each reflected paramatma is called the jivatma. And how long does this jiva live; it is sanatana or he is eternal. At the time of death also, jiva does not die; jiva quits or leaves the

body, the death belongs to the physical body alone; because it does not have the blessing of the mind with RC and that mind with RC is called jiva. That jiva does not die, that jiva travels. And therefore, that jiva is eternal. When did that jiva begin? Anadi kala meaning the jiva is beginningless, the jiva will continue the journey endlessly also until liberation.

And

**therefore jiva is called**

**sanatana, during death jiva does not die;** even during pralayam the cosmos

dissolution, jiva does not

die, the mind does not die, the mind goes to dormant condition; as it happens

in sleep. In sleep, mind goes to dormant state. How do you know? Because when we get up, we get up with the

same worry, if it is a different worry, we can say that it is a different mind

and that it has been switched.

But

we wake up with the same problem, indicating during sushupthi, the mind

survives, during pralayam also the mind with Reflected Consciousness called the

jiva will

survive; therefore sanatana;

And what does that jiva

do, at the time of death; he says, at the time of death, not only the reflected

Consciousness goes away, but it drags the entire sukshma shariram also along with it. And what is the sukshma shariram;

it is all

the sense organs; sense organs do not mean the physical sense organ, that is

called golakam; but behind the golakam, the sensory perception

faculty is there called the indriyani. That is why in the dead body, physical eye will be there, but it cannot see; all the physical parts will be there. In short, the anatomy will be there; but the physiology will be missing; physiology, the power of acting, that is sucked by the RC.

The word karshati means dragged; not only the sense organs, mana sastani, which includes the mind also are dragged. Not only the five Gyanendriyas are dragged away, but also the mind behind the sense organs as well. All our sensory faculties at the time of death, they are taken away. Who does that? Jiva the RC takes it away. It takes it away when the jiva leaves the body.

Then the next incidental question is: When will the jiva leave the body? Is it arbitrary or does God decide or do the family members decide. When does it happen? It is decided by karma. So we have got a set of punyams and papams to be exhausted through this medium. We have taken this specific medium called the physical body to exhaust our punya-papam. And once those punyams and papams are exhausted then death occurs and this medium is left.

Then what happens? Next bunch of punya-papam is waiting in queue. You get ready for next body based upon one's sanchita karmas. Your next bunch of karmas will determine what should be the type of next body. Whether it should be uttama shariram, madhyama shariram or adama shariram. And that karma guides the jiva

to the appropriate environment. And that is called the travel of the jiva.

### **Shloka # 15.8:**

**5.8 When the master leaves it and even when he assumes a body, he departs taking these, as wind (carries away) odours from their receptacles.**

When the jiva leaves the body, it carries with it the sense the organs and the mind. Now the next question is: What will the jiva do next? We are all eager to know.

Whenever death occurs in the neighborhood or in our own family, you suddenly begin to think of, what happened to that person? Where will that person go; when will he go; how will he go; what will happen? etc.

Sri Krishna answers that question. Before looking at his answer a few clarifications are in order. Jiva

Is the Lord of the body, jiva itself is called here Ishvara.

Why is jiva called Ishvara? Because of two reasons: first reason is Ishvara alone is in the form of jiva when he is reflected; after all jiva is reflected version.

The second reason is Ishvara means the master, the Lord and jiva is called Ishvara the master, because jiva is the Lord

of the individual body, because only his presence makes the body alive; and his absence makes the body dead and therefore Ishvara or swami Jiva.

And this swami jiva, after leaving this body, what does he do?

He takes another body. There is no rule that human being will take only human birth; there is no rule;

Human being can become a deva, a human being; or even inferior janmas are all possible. Because there are some other philosophers who say that evolution is uniformly from lower to higher only; matsya, kurma, varaha, they take it as the Darwin's theory of evolution; first we were monkeys (Now also doubtful), and then man.

We think from lower forms of life, we uniformly go to higher form, but Veda does not accept that; the journey need not be always upwards, that is why we give the example of the snake and ladder. You may take a ladder. So a human being may take a lower janma also.

Then the next question is; who determines the next janma? Is it Bhagavan?

Shastras says do not blame anyone. It is totally dependent on karma, and karma is dependent on karta, and you are the karta and therefore you alone determine your next janma. And in the 6th chapter,

Sri Krishna gives  
a great consolation for us; all the Gita students  
will never take lower janma. So be regular

in the class; that is better. So all the Gita students, of  
course, they will get liberation; no janma at all, but if at  
all they do not get liberation, the next janma will invariably  
be manushya janma only.

This is not my promise but Sri Krishna's promise. Therefore  
the next body is determined by punya papa karma. And when the  
jiva takes another body, what does he do? He has taken all the  
indriyas, sense organs from the previous body and all those  
sense organs, He, the jiva, will place in the respective  
physical plane; thus eye, the sense organ, must be placed in  
the chakshur golakam, chakshur indriyam must go to chakshur  
golakam.

Similarly, all Gyanendriya's are placed in respective  
Gyanendriya golakas, karmendriyas are placed in the  
karmendriya golakas; and one starts transactions in the new  
transferred body. So rebirth is nothing but a transfer.

Sri

Krishna provides us with a comparison for the death process.

Imagine there is a flower; the flower is compared  
to the physical body; because it is visible; and the flower  
has got the fragrance,

the fragrance is compared to the sukshma  
shariram, the

invisible mind. So the invisible vayu, wind, carries the  
invisible fragrance from

the visible flower and travels. And how do you know vayu  
carries the

fragrance. You can feel the smell. Therefore, just as the  
invisible vayu carries the

invisible fragrance; similarly the invisible jiva carries the  
invisible mind from the

physical body. Asayat, means flower,  
gandha, means fragrance, vayu,  
the wind;

And

the next question they will ask it, how long does it take to  
take the next body?

It

all will depend upon the fructification of the next karma, it  
can be one day;  
one year, or one-lakh years, and it will vary from individual  
to individual.

Therefore there is no regular rule and secondly, once the jiva  
quits this  
body, another important fact we should remember is, this  
particular time and  
space will become irrelevant for the jiva, which has quit this  
body.

You

should remember that this time and space are relevant only  
when you function through  
this body; that shows how time and space are highly relative.  
That is why the  
moment you withdraw from this body, and enter the dream body,  
for your dream

experiences, you have a different time, space field. So if  
this is true for

your dream experiences, extend it to the other thirteen lokas.  
**Each loka is a distinctive world like your dream world, which  
means**

**the present time and space are meaningless.** Therefore how can  
you measure

the duration of jiva's

travel based on our present time and space? And what is 100  
years for us, may

be one year or one day,

Therefore,  
we cannot say and that is why shastra  
says; when you are doing sradham,  
do it for three generations; we simply obey them; it is not  
based on when the jiva takes  
rebirth.

Sri  
Krishna wants us to remember is our primary topic.

What  
Krishna wants to say that the sentiency of the body is the  
proof for the presence  
of the mind, and the presence of the live-mind is the proof  
for the existence  
of god, and therefore, life is the proof for the presence of  
God and the death  
is a bigger proof for the presence of the Lord; because when  
the body becomes  
dead body.

What  
has happened? The Ishvara's  
blessing in the form of reflected consciousness is withdrawn.  
When Ishvara is there  
in this body, I am alive, when Ishvara  
has quit this body, Ishvara  
means you should understand, Ishvara  
in the form of chidabasa,  
has quit the body, the body becomes dead. So life is the proof  
for the Lord,  
death is the proof for the Lord and in the next verse he will  
say that between  
life and death, whatever activities you undertake, they are  
also the proof for  
the presence  
of

the Lord. How can you miss that Lord? It is like asking what is the proof that there is electricity? Sitting under the fan, sitting in a well-lit room, what is the proof for electricity; that he is able to see, that he is able to feel the breeze of the fan, is the proof for the invisible electricity.

### **Take Away:**

Moksha:

Four important disciplines, by following which, a person will get out of samsara (moksha) are: vairagyam, sharanagathi, satgunas, and vedanta vichara.

The scriptures point out that this sentiency or life in the body-mind complex is not natural to the body mind, but it is borrowed from Brahma chaitanyam.

Each loka is a distinctive world like your dream world, which means the present time and space are meaningless.

**With Best Wishes,**

**Ram Ramaswamy**

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# Mandukya Upanishad, Class 71

Mithyatvam of the world has been established through several methods. In these verses, Gowdapadha uses a special reasoning: Whatever is an object of an experience has to be mithya, because its existence can be proved and is dependent on the subject, the experiencer. Then he divided the whole universe into three categories: Sakshi, chitham and jagat. First, he established that the world is mithya because it is an object of mind. Three is now reduced into two. Now sakshi and chitham are the two left. He applies the same principle and says that mind is also mithya because it is an object of sakshi. Net result is prabanja is also dhrishyam from the standpoint of mind; mind is also dhrishyam from the standpoint of sakshi. Both are dhrishyam and so both are mithya. Sakshi is never an object, it is never a dhrishyam; it is always dhrig or sathyam.

In 67th verse, therefore of these three, two are mithya; consciousness alone is sathyam; mind and world are both mithya. He reinforces by giving one more reasoning. Since mind and world are both mithya, they do not exist independently and both of them depend on each other. You can't prove world without mind; and you can't prove

mind without world. Only if the forms and colors are there, then and then alone you can prove the existence of eye. When in a room there is absolute silence, you may get a doubt whether you have hearing ability or not; only by making a sound you can prove that the ear is functioning or existing. The mind and the world are mutually dependent to prove the existence of each other and therefore both are mithya.

#### Verse 68

Since the entire world and the four jivas being mithya, you can never clearly talk about their arrival and departure. They only apparently arrive and apparently depart. If this is not convincing, there is the example of jivas seen within dream. If you try find out how they arrived, you will have difficulty. The moment you go to dream, they instantaneously appear. On waking up, they disappear, but you won't be able to explain where they disappear. But during dream they appear real enough to give you experience. They appear and disappear without proper logic or reasoning. In the jagradh prabanja also, the more you probe into creation and resolution, or whether karma came first or jiva came first. they will all become more vague and beyond logical explanation. We have one-word Maya, representing anything that can't be

explained or indescribable of mithya.

#### Verse 69

In this verse second example is given: Maya or magical jiva. Just as a magician able to create a magical jiva, which is not there, but for you it appears as a jiva is created.

#### Verse 70

In 68, 69 and 70 the second line is same. In this verse third example, nirguna jiva created is by chidhi, a materialized jiva. The previous example is an illusion created by magician pradhikadhika; this example is a thing created by special power by chithda in vyavakarika.

Common to all of them – swapna jiva, maya jiva or nirmidhaka jiva – they are all mithya; either pradhikadhika mithya or vyavakarika mithya.

#### Verse 71

If all these jivas (swapna, maya and nirmidhaka) are not really born or apparently born, then which jiva is really born? No jiva or jivatma is really born because of every jivatma is none other than birthless paramatma. This verse is repetition of 48th verse of third chapter.

If jivatma is a product or kariyam, then we need a karanam. We think paramatma is the karanam of

jivatma, but  
up on study we find paramatma is not a karanam but a karana  
kariya  
vilaksham. For this jivatma to be born there is no cause.  
There is  
only one highest reality which is paramarthika sathyam or  
thuriyum which is  
greater than prathipadhika sathyam (swapna prabanja) or  
vyavakarika sathyam  
(jagradha prabanja). Jagradh prabanja is not available for a  
dream and  
swapna prabanja is not available for waker and therefore they  
both are mithya  
or relative reality. The absolute reality is thuriya  
chaithanyam.  
It is in all the three and is also beyond the three.

#### Verse 72

If you say no jiva is born, and  
therefore no jagat is not born, but why do I experience all of  
them? Just  
as your thought motion appears as tangible dream world the  
apparent motion of  
consciousness appear as tangible waker world. Modern science  
says  
tangible products are made of violently moving intangible  
atoms, neutrons  
etc. Motion of the universe is indicated by the eternal dance  
of  
Nataraja.

Duality indicates subject and  
object. Dualistic world consisting of subject object duality  
which is  
nothing but consciousness in motion – which is both subject  
and object.  
The ultimate truth is consciousness does not really contact a

world; it does not have an object to contact; because there is no object separate from consciousness. Just as clay can never contact the pot, because there is no pot separate from clay. Wave can never contact water because there is no wave other than water. The world can never contact the consciousness, because there is no world separate from consciousness. In advaidam, there is no relationship is possible. Since there is no matter other than consciousness, it is relation less. That is why people are afraid of advaidam. We think that without relationship life will be miserable. In advaidm, there is no fear and a source of moksha.

### Verse 73

Once you say that the world is caused by apparent motion of consciousness, then the world is apparently born, which means the world is really not born. From one angle, it is apparently born; from another angle it is really not born. It is either unreally born (vyavakarika sathyam) or really unborn (mithya). Vyavakiraka sahtyam and mithya are both same. From the emperical angle, relative angle the vyavakariaka prabanja is real. From the angle of one who is in dream, the dream world is very real. This is relative pereceiver's angle or vyakariaka dhrishti, the jagradh

prabanja or from the angle of viswa, the world is very very real. From the standpoint of Thuriyum, which is paramarthika dhrishti, the world is not real it doesn't even exist. This is similar to dream world nonexistent from the standpoint of waker. From the standpoint of other systems of philosophy, they are looking from the vyvakarika dhrishti as they don't accept or understand paramrthika dhrishti. When they ask the world is real or not, never say the world is unreal. Because other people are looking at the world from viswa angle or from the standpoint of sthula sareeram. You can say world is unreal only after introducing thuriyum. Only when a person accepts nirguna Thuriyum, you can say the world is unreal. Until then the world is real. You can't say vyvakarika because it is meaningful only when you know the paramarthika. From paramarthika dhrishti, the world is not real.

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## **Mandukya Upanishad, Class 70**

Beginning from 57th verse to 74th verse, essence of vedanta is given. Chaithanyam alone is sathyam and everything else obtained in the form of matter is mithya.

That

chaithanyam is myself and therefore I am sathyam everything else is mithya.

This has been conveyed by different methods. From verse 63 up to 67, Gowdapadha uses a particular type of argument. The summary of method of discussion.

Gowdapadha divides the whole universe into three portions:

1. Consciousness
2. Mind
3. Universe or the world.

In this group, we find that consciousness happens to be the absolute subject, illuminator and never an object;

The external world is always an object and never the subject.

In between

the ever-subject consciousness and ever object world, we have the intermediary

mind which functions both as an object and a subject. Mind serves as an

object sometimes and other times it serves as a subject. Mind is not

absolute subject or absolute object; it is subject object.

With regard to

the consciousness principle, mind is an object. This is because mind is

illuminated by consciousness only. In this – consciousnesses-mind pair,

consciousness happens to be subject and mind happens to be an object.

Illumined by the consciousness, mind the object becomes alive and becomes

capable of experiencing the world. So, when take the mind-world pair,

mind becomes the subject and world becomes object. With regard to consciousness, the mind is the object and with regard to world it is the subject.

It is similar to the father being father from the standpoint of son and son from the standpoint of grandfather.

This is the first point: to remember is that consciousness is always subject, mind is object and subject and world is always object.

Any object can't have an existence independent of a subject. Object depends up on the subject for its existence; whereas the subject does not depend up on the object for existence.

The second point is object has a dependent existence and therefore it is mithya;

Subject has an independent existence so it is sathyam.

The following discussions is based on these two points.

First taking the mind-world pair, where the subject is mind and the world is object. Gowdapadha argues,

subject mind is sathyam and the object world is mithya because world can't be proved independent of the subject, mind. If a good news or event happens somewhere, until you come to know about it, it is as good as nonexistent.

It does not give you pleasure or sorrow until you hear about. Therefore,

mind is sathyam, world is mithya. World does not exist independent of

mind. Here Gowdapadha says that there is no world different than mind.

Taking the second pair, consciousness-mind, the mind, which was subject previously, now is an object. Consciousness is the subject. Gowdapadha argues, since subject alone sathyam and object is mithya, mind the object does not exist separate from consciousness the subject. Therefore, consciousness is sathyam and mind is mithya. In the first stage world is mithya and mind is sathyam. In the second stage mind is mithya and consciousness is sathyam. Consciousness is never object and therefore it is the absolute reality.

1. Introduce consciousness, mind, world and establish three pairs.
2. Subject is sathyam, object is mithya
3. Come to pair of mind and world and establish world is mithya
4. In the final stage, you say mind is also mithya because it depends on consciousness.

Apply this to dream world. In dream world, dream mind and dream world is mithya. Similarly, in waker's world, mind and world is mithya as much as the world and mithya of dream.

Consciousness which blesses both, that alone is sathyam.

In the dream contest, Gowdapatha consciousness is called swapana dhriku (SD); the mind is called swapana dhrik

chitham (SDC). The world is called swapna dhrik chitha dhrishyam (SDCD). Of these mind and world are mithya consciousness alone is sathyam.

Dream observer, consciousness principle obtained in dream, moving about in the dream world, experiences of varieties of living being or world of objects.

All the living beings are categorized into four varieties:

1. Andajaha jiva: All living being born out of andam or egg. example birds'
2. Swethaja: All being born out of moisture; example insects, minute organisms;
3. Jarayujaha: All being born out of womb; example mammals;
4. Udbhijjaha: All being born out of ground; example: plants.

Verse 64

Here Gowdapadha takes the second pair – mind and world. That swapna world (consisting of all four categories of life) is object and the subject is mind. All the objects in swapna, are objects of mind. Mind is the subject with regard to those objects. Therefore object is mithya subject is sathyam; All objects of dream world do not exist separate from the mind which is the subject.

Dream world is mithya and dream mind is sathyam, for now.

Extending the same principle, when

you take the consciousness, mind pair: The mind is an object with regard to the consciousness or swapna dhriku. Therefore mind is also mithya it does not have an existence separate from consciousness; both mind and world are mithya with regard to swapna.

#### Verse 65

Things are not different in jagradh avastha. This is similar to verse 63. Instead of swapna, use jagradh

In the waking contest, Gowdapatha consciousness is called jagradh dhriku ; the mind is called jagradh dhrik chitham. The world is called jagradh dhrik chitha dhrishyam. Of these mind and world are mithya consciousness alone is sathyam.

#### Verse 66

This is similar to verse 64. Take the mind and object and point out mind is the subject world is object; mind is sathyam and world is mithya. The waker's world does not exist separate from the waker's mind which is sathyam for now. But when you come to consciousness and mind, the very same mind becomes an object of consciousness and therefore it doesn't exist separate from the subject, consciousness so it is mithya.

At any state of experience mind is mithya; objects are also mithya. Sathyam is neither the mind nor matter; consciousness alone sathyam; it doesn't come under mind or matter; it is beyond both mind and matter. It useful for vyavahara but don't rely on it.

Both of them are made up of three gunas.

Verse 67

Gowdapadha concludes this discussion by observing that mind is also mithya and the world is also mithya; since both of them are unreal, both of them can't exist independently. Mind is proved because of world and world is proved because of mind and they have mutual dependence. You cannot prove the world without the operation of mind. Moment mind goes to sleep, the world disappears. The world depends on mind; mind being mithya, you can't have mind without world. In meditation, when you remove all the objects and when you remove all the thoughts related to objects, the mind cannot have an existence independent of the world. Mutual dependence proves that they are mithya. In sleep both mind and world resolve; in waking when the mind rises, the world also rises. The mind and the world are both recognized because of each other. In mind world pair, mind is proved because of world and world is proved because of mind. Mind depends on world; world depends on mind. Appreciation of pot depends on pot cognition. Appreciation of pot cognition depends on pot. You can't appreciate pot cognition without pot. You can't appreciate pot without pot cognition (thought).

Do I see a tree because the tree exists,  
or does a tree exist because I see it? This proves both of  
them mithya.

Mind does not exist without world;  
world does not exist without mind; both of them do not have  
independent proof  
for their existence. The proof of mind depends on the world  
and proof of  
world depends on mind. This can be extended to sense organs.

Imagine a world free from all colors  
and form. We don't experience colors and forms so they are  
negated.

Can you prove the existence of a sense organ called eye if the  
world is free  
from colors and form? The proof of eye depends on forms and  
colors;

If colors and forms negated, then you can't talk about the  
existence of

eye. The existence of eye and colors and form depends on each  
other. Each one is recognized because of the other.

Knowledge of one

is responsible for the appreciation of the other.

Appreciation of mind is

responsible for the appreciation of world; appreciation of  
world is responsible

for the appreciation of mind. You can't appreciate any one of  
them

independent of the other. Mutual dependence for recognition.

The conclusion is mind and world are  
both mithya.