

# Taitreya Upanishad, Class 37

Ch 2, Anuvakaha # 7, Shloka # 3:

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That very same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not. To the same effect, there is the following Vaidika verse.

Continuing his teaching of the Upanishad, Swamiji said,

We are in chapter 2, Anuvakaha 7, where Brahman has been identified as the Nimitha Karanam, Sukridam and only source of all Anandam. Knowingly or unknowingly all people draw ananda from Brahman alone. Wise people know that this ananda is from Brahman while others do not. Brahman is Sukritam and Rasaha. It is the only source of consciousness; hence even an inert thing appears conscious. Karana, sukshma and sthula shariras all draw consciousness from Brahman. Thus, every moment we are experiencing Brahman, expressed through our body.

Thus we have identified six reasons for existence of Brahman. They are:

1. Brahman is nimitha karanam
2. Brahman is jivatma.
3. Brahman is the material cause; Brahman is existent as universe.
4. Brahman is Self Creator or Sukritam
5. Brahman is ananda.
6. Brahman is life principle.

Now we are entering the next topic which is that the only way to discover security is through Brahma Gyanam. All other sources are fake as they are insecure to begin with.

Citing example of the mighty American missile security system that could not prevent the world trade center from being reduced to rubbles.

Brahma Gyanam alone is abhaya gyanam. Just knowing about Brahman does not do it. True Brahma Gyanam is when one knows that, " I am" that Brahman. Citing example of a poor man, his knowing about Bill Gates will not remove his poverty. Knowledge that Brahman is ever secure will not help; "I am" ever secure is the goal.

I am Brahman; I am ever secure; therefore I am secure.

Without abheda gyanam and advaita gyanam there is no security. Only a person firmly established in Brahman as " Aham Brahma Asmi" is secure. This Brahman is invisible and un-objectifiable. Un-objectifiable Brahman can exist only as the subject "I" or as "I" the observer. Brahman is body-less, therefore formless or un-embodied. It is unobjectifiable, undefinable, formless and indescribable. Anything can only be described through its attributes. Brahman is nirguna or without attributes, hence it cannot be described.

Anything can be described only when it fulfills five conditions known as Shabdapravritthanivriti. This topic will be discussed in Mandukya Upanishad. The word Aninilayanam in the shloka means it does not have support of anything or it is without dvaita or advaita.

In its initial stages Vedanta says, Brahman is the support of the world. This statement may indicate duality as if there is a supporter it also means there is a supported. Thus when we say husband it implies a wife. However, in its final stages Vedanta says, Brahman is not a support; it is not even a subject. Keep in mind that the word subject implies an object. In Mandukya Upanishad it says, it is not even advaitam; advaitam implies dvaitam; so it is just silence. One has to get established in this silence through knowledge.

What is that knowledge? It is that, " I am" that Brahman.

What does one get out of being established in Brahman? He discovers security in himself. He discovers emotional self-dependence. We are all born depending on family, society etc. Scriptures say we should change it to God dependence. Don't depend on perishables.

Thus, god dependence equals self-dependence. This means seeking security in myself. I now give security to others.

Citing an example to clarify the thought, **when I claim I am a wave, my security depends on the ocean. When I claim I am water even the ocean's security depends on existence of water.**

Bhavam represents samsara, emotional security. All my activities are due to this emotional insecurity. Even going to school is for a job. Even having children is for security. Even religion is for security. The day security is not a force in my life it becomes a leela.

Suppose I refuse to get " Aham Brahma asmi" knowledge? What happens?

Upanishad says in such an ignorant person who sees duality or difference between himself and god there will be fear. Differences can be related to Jiva-Ishwara, Jiva-jagat and jiva-jiva (another jiva).

The word Ud Aram means little difference. The word used is not Udaram, meaning belonging to stomach. Ud Aram indicates use of two philosophies. Dvaita says I am totally different from God. Advaita says, I am not totally different from god; I am part of god.

For such a person who sees difference there will always be fear. God, here, becomes a source of fear. Even the Rudram mantra begins with a salutation to god's anger. How can god be a source of fear; he is after all srishti and sthithi laya

karta?

He is also Samhara karta or Laya karta. In duality, he is also a destroyer. In Gita's chapter # 11, in Vishvarupa darshanam, god is a destroyer. So, fear is when you see a difference between God and you.

Citing an illustrative quotation, " If you say education is expensive, try ignorance." Vedanta also says try dvaita darshanam.

What is the source of fear in an ignorant person? Brahman is the source of his fear. For the wise, Brahman is a source of fearlessness. Thus, Brahman is a source of both fear and fearlessness.

Understood Brahman is fearlessness. Unknown Brahman is cause of fear. To illustrate this idea following example of rope and snake was cited.

Rope in front of me is not a cause of fear, when you know it is rope. Same rope, unknown, can be mistaken for a snake. Thus unknown rope is cause of fear while known rope is not.

Thus:

Snake>mistaken rope>unknown rope> can cause fear.

Known Brahman>advaitam>fearlessness.

Unknown Brahman>mistaken Brahman>Dvaitam.

Thus Brahman, which is jiva-jagat-ishwara, which in turn is the world, creates persecution complex in me. All disturbances caused by the world bother me.

The word Vidushaha in shloka means ignorant person. Normally this word means wise person. The usage of this word is explained in three ways.

1. When a person is ignorant he is called a Brihaspati, a

so-called wise person.

2. He is learned in all sciences (apara vidhya) except shatras (para vidhya). Citing an example for this, a Brahmana was crossing a river on a boat. He asked the boatman if he knew Vyakarana (grammar). The boatman said he did not. The Brahmana told him, one fourth of your life is gone without this knowledge. Then he asked him, if he knew artha shastra. The boatman replied he did not. The brahmana said you have lost half your life. Then Brahmana asked him if he knew mimamsa? The boatman replied he did not. Then Brahmana told him, you have lost three quarters of your life. Around that time the boat hit an obstacle and started taking in water. It was filling quite fast. The boatman asked the Brahmana do you know how to swim? Brahmana replied he did not. Then the boatman told Brahmana then your whole life is gone.
3. Vidushaha also is one who has performed sravanam of scriptures. However, he has not performed mananam and because of that he does not yet have the conviction in the teaching. He has not yet become an Sthita Pragyaha.

Essence of this teaching is that Brahman is the source of both fear and fearlessness. In world we see examples of both. Wise persons, without possessions, who are secure and people with possessions that are not secure.

**So the seventh reason is that Brahman is a source of fear for the ignorant while it is a source of fearlessness in the wise.**

Thus, seven reasons were given in response to the implied question of the student. Following the topic of God as a source of fearlessness there is a Rig mantra.

**Chapter 2, Anuvakaha # 8, Shloka # 1:**

**Through fear of Him blows the wind. Through fear of him rises the sun. Through fear of him again fire and moon and lastly, the fifth, death proceed to their respective duties.**

This is a Rig mantra. Here Upanishad presents in a poetic manner that the whole world is frightened of God. Even devatas are frightened. Devatas are Lords of the laws of Universe. Thus, Surya Devata is the intelligent principle of the sun. Varuna devata is intelligent principle of rain and so on. All devatas are functioning well without shirking their duties. The sun rises and sets. Earth goes around the sun. This is the harmony of creation, meaning perfect functioning of universal laws; also meaning perfect functioning of Devatas.

How do you know devatas are supervising these laws? Wherever there is orderliness, there is an intelligent principle governing it. Just look at our roads; nobody follows the rules; suddenly, when you see people waiting at a red light it means there is a policeman there; there is a law-enforcing principle there.

Second law of thermodynamics says when things change disorder increases. Thus we have devatas who function perfectly due to Ishwara, who controls them. They are mortally afraid of Brahman; hence they perform their duties.

With Best Wishes,

Ram Ramaswamy

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## **Bhagawat Geeta, Class 106: Chapter 7, Verses 16 to 19**

**Shloka # 16:**

ॐ नमो भगवते वासुदेवाय ॥ ७.१६ ॥

Arjuna! Men of righteous acts are four fold. They resort to Me, O best of Bharatas! They are afflicted, 7.16

**Arjuna! Men of righteous acts are four fold. They resort to Me, O best of Bharatas! They are afflicted,**

**The knowledge seeker, wealth seeker and the knower.**

Continuing his teaching of the Gita, Swami Paramarthananda said, after dealing with Ishwaraswarupam, consisting of Para Parkriti (PP) and Apara Prakriti (AP), Sri Krishna then pointed out about our human problem in shloka # 13. The cause of the human problem is seeking security from the insecure objects of the world; seeking permanence from the impermanent objects of the world; seeking fulfillment

from the finite objects of the world; seeking happiness from the sorrowful or sorrow-giving objects of the world; this misplaced seeking is the cause of misery. Our expectations are the wrong ones hence they are not fulfilled, leading to sorrow and depression. Apara Parkriti cannot give us permanent security; Para Parkriti alone can provide us with this.

Now from shlokas # 14 through # 19, Sri Krishna is discussing solutions or Samsara Nivrithi karanam; and Ishwara Sharanagathi or Ishwara Bhakti is presented as the solution.

Now what is Bhakti? This topic is now elaborated upon. Various stages of Bhakti are also discussed. Many people don't turn to Bhakti, as they do not have the punyam from past births. A few do obtain the punyam of past births and turn to God. Many of them do so without knowing the true nature of God. For such people scriptures temporarily present various forms of God for our worship; just as in Mathematics until we find an answer to a problem, we use X. X only represents the unknown solution and using it you start to find out what X is. Similarly, we have got personal Gods or formed Gods or Ishta devata, which are like the unknown X of mathematics. Until I know what exactly is the unknown God, I hold on to that Ishvara.

Shloka # 16 discussed in last class the four types of bhaktas who surrender to God. They are:

Artaha Bhakta: Bhaktas who think of God, only at times of crisis. Such a bhakti requires a problem to arise for one to worship God and is known as dukha nivrittyartham bhakti. Most people start their bhakti from this stage.

Because of this bhakti, now, there is the idea that religion is only for weak people. In times of problems one does look to god for help. Many people, however, consider religion is only for weaker people. This misconception exists. Generally we go to the Lord when we have a crisis. If we are not confident enough of solving it we go to some temple or some Swami for help.

1. Artha-arthi Bhakta: He uses god for fulfilling his worldly ends.
2. Jignasu Bhakta: He considers God himself as his end.
3. Gyani Bhakta: For him God is "I" myself. Here the seeker is one with sought. Sri Krishna has presented these four types of Bhaktas. They can also be considered as four stages of Bhakti in a person.

I start as artha or artharthi bhakta and once I use it for my material gains, I mature. I understand the material world cannot give me security. I continue to be a bhakti; however, I now become a nishkama bhakta instead of remaining a sakama bhakta. The jignasu is one such bhakta. For him, he knows god alone can give him security. God can be accomplished only in terms of

Gyanam; accomplishing God is not a physical event; it is not a travel in time; accomplishment of God is in terms of knowledge; because, if God is all pervading and I don't have to travel to reach him; why should I travel to reach an omniscient god? I have to discover God here and now. Ishwara prapthi is same as Ishwara gyana parpthi. I want knowledge

of God. Desirer of this knowledge is jignasu.

Ishwara Gyanam is only possible in a purified mind. So, I want a pure mind. Therefore Jignasu bhakta uses religion for purity of mind; and this conversion is conversion of a religious person into a spiritually religious person.

There are two types of religious people:

1. Materialistic religious person, one who uses religion for material gains.
2. Jignasu: One who uses religion for purifying the mind. He uses religion for purity of mind, purity of knowledge and this purity are meant for Gyanam, which is meant for attainment of God; attainment of God is meant for getting purnatvam and security. The jignasu bhakta becomes a Gyana Yogi, later on.

And, therefore, Jignasu bhaktha is a karma yogi; a karma yogi means a spiritually religious person; whereas a karmi is a materially religious person.

Jignasu Bhakta's travel is a long one. He has to go through Karma Yoga, then Gyana Yoga and then become a Gyana Bhakta. He has discovered the Lord. That lord is never away from Me. In him, dvaita bhakti is converted to advaita bhakti.

There are four levels of bhakti. So don't feel bad about being an artha bhakta. There is nothing wrong in praying for cure of a disease or any other problem. God says, gradually move from artha bhakti to the next stage. Gradually move from Artha to artharthi or jignasu or gyani. Scriptures are generous; they say one can do this over many lives.

**Shloka # 17:**

ॐ नमो भगवते वासुदेवाय ॥  
 ॐ नमो भगवते वासुदेवाय ॥ ७.१७ ॥

**Of them all, the knower, ever integrated and exclusively**

**devoted, excels; for I am exceedingly dear to the knower and he is dear to Me.**

Sri Krishna talked about four types or levels of bhakti. Human mind likes to compare and asks who is the greatest bhakta of the four. Among the four, the Gyani bhakta is considered the greatest one. This shloka also removes the misconception that one can be in bhakti Yoga without coming to Gyana Yoga.

Sri Krishna says a bhakti yogi too cannot escape Gyanam. Initially he can stay in karma yoga but later on he has to come to Gyanam. Here it does not mean coming to meditation. He has to come to a systematic study of scriptures under a qualified acharya. Scriptures talk of saguna and nirguna Ishwara.

Bhagawatham discussed both saguna and nirguna god; but it distilled out the nirguna portion out. It removes another misconception that a Gyani has no bhakti. Sri Krishna says a nirguna Gyani is the greatest bhakta of all.

This Gyani is ever steadfast in Me. **In Dvaita bhakti, god arrives and departs. In advaita, "I" am never away from god.** Ekabhakta is advaita bhakta.

Talking about love there is a discussion in Brihadaranyaka Upanishad on this topic. **The question is whom does a human being love most? The Upanishad says, no one loves anyone; everyone loves one's self, alone. Everyone is interested in one's own happiness only.** As long as those external factors are conducive we love that person or thing; once they are not conducive, we drop them like a hot potato.

**This is the truth. One is interested only in his own selfish happiness. Love of anyone else is conditional and only if it is favorable to him.**

Scriptures say even love of god, where god is an object other than you, even this love is conditional. Self-love is the

highest love. Object love is conditional and hence lower. If love of God is highest, it is possible under only one condition; then god should not be different from me. Only in this case can God's love be the highest. Brihadaranyaka Upanishad says, for a Gyani, God and self are one, hence it is highest love of all.

### **Shloka # 18:**

सर्वेषां श्रेष्ठं श्रेष्ठं श्रेष्ठं श्रेष्ठं श्रेष्ठं श्रेष्ठं श्रेष्ठं श्रेष्ठं  
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**All these (four) are noble; but the knower, I deem to be My very Self; for with an integrated self, he has resorted to Me alone, the goal without parallel.**

When Sri Krishna mentions this, other devotees may feel bad. But God says, I love all devotees (bhaktas). The difference is that Gyani is identical with Me. In others, love of god is conditional.

This shloka is a mahavakya. It says Gyani is one with a committed mind, meaning his goal is liberation. He has come to the highest goal of life, Me.

In shloka the word Gatihi means goal. Other bhaktas have different goals. Citing an example: A couple without children pray to a rishi for a child. The Rishi blesses them. After some time the child is born, but later he dies. They go weeping to the rishi. Then the rishi gives them a boon to be able to talk to the dead child. When they talk, the child asks, which parent are you? Child has had many lives with many parents. They then realize that even the best relationship is subject to arrival and departure, then they ask for the wisdom and they are given the knowledge. Therefore, any other gain in the world is an inferior one, as it likely to end; whereas, Sri Krishna says, that Lord is not a relative accomplishment rather he is the highest accomplishment.

## Shloka # 19:

ॐ नमो भगवते वासुदेवाय ॥  
ॐ नमो भगवते वासुदेवाय ॥ 7.19 ॥

**At the end of many births, the man of knowledge directly reaches Me, realizing, “Vasudeva is all”. Such a magnanimous soul is extremely rare.**

Sri Krishna admits these four stages of bhakti cannot be completed in one janma.

Citing another example, if you don't have water and god asks you, do you want water or Me; that is why Vivekananda or somebody said; in front of a hungry person, even God has to come with only bread, not with the Gita.

So, we use bhakti for worldly desires. Veda purva is for use of bhakti for sakama bhakti. Then, after getting bored with life, I want moksha, but don't know how to get it. Only after many births will one value moksha; he then comes to gyanam and becomes a gyani.

What is his Gyanam? His gyanam is that Vasudeva is everything. What does this mean? Does Vasudeva mean Sri Krishna the personal god? Personal god is finite and limited. Personal Sri Krishna is not everything. Here Vasudeva refers to infinite Brahman. The word Vasu means existence principle in all beings. Deva means Chid rupam. So, he is sad-chid-rupam. He is the formless Sri Krishna. He is entire creation. Such a gyani mahatma is a very rare being. Arjuna, May you try to become a gyani bhakta.

### **Take away:**

Upanishad says, no one loves anyone; everyone loves one's self, alone. Everyone is interested in one's own happiness, alone.



and formless.

Now, Sri Krishna discussed another topic, raising the question as to why do humans suffer when everything in the universe is divine? Why does one feel incomplete, insecure and not at ease? This is a universal problem. Different people solve it in different ways. Some acquire material things, some seek position, some seek power, name, family etc. Nothing, however, seems to work. This universal problem is called Samasra. Sri Krishna is diagnosing the problem in shloka # 13 and provides its resolution in shloka # 14.

The problem is this: Since the Para prakriti (PP) is formless, colorless and not accessible for our perception, we generally miss it. Hence it is also called "Aprameya" meaning not accessible to perception.

We only seem to see things that are Apara Prakriti. We don't even attempt to know PP, as AP keeps us busy. Sri Krishna calls Apara Prakriti, Mohini. Asuras lost amritam (knowledge), due to Mohini.

I am always preoccupied by this universe; by this body (sringaram), thoughts and emotions. This universe is so attractive, that one gets carried away. Hence one has no time for PP. So, they do not even to attempt to know Me, one who is not subject to change, says Sri Krishna.

Now, what is the harm if I do not know PP?

If AP provides me with everything, why do I need PP?

You should know that AP cannot give you some of the basic fundamentals of life. AP cannot give purnatvam. Everything in AP is finite, bound by time and space. Hence shanti and fulfillment will not rise.

PP alone has purnatvam. AP will not provide purnatvam.

Everything in AP is in constant state of flux. Nothing is



is also in the PP. It is dependent on PP.

So, what is the solution?

Those who surrender to Me will obtain Ishwara Kripa; that will lead one to the Guru; who will lead to the teaching; and then, shastra will lead you to Yourself.

Those who practice Bhakti will cross over the Maya. So, Bhakti is the solution.

What is Bhakti? Sri Krishna clarifies it in later chapters. For now, let us be aware that Bhakti goes through three stages. They are:

1. We see the Lord as a means for a material end. This is known as Manda Bhakti.
2. God is not seen as the means but seen as the end itself. One goes from world dependence to God dependence. This is known as Madhyama Bhakti.
3. God is neither the means nor the end. God is "I", myself. Means and end are both different from me. The real God is never away from me. This is Uttama Bhakti.

Only in Uttama bhakti one gets liberation.

### **Shloka # 15:**

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**Base, deluded, evildoers do not surrender to Me; due to Maya, they have been robbed of knowledge and they assume a demoniac attitude.**

Here Sri Krishna points out that many people don't take recourse to Bhakti Marga, as they don't have the punyam from previous life. Such people are deluded by Maya that keeps them busy chasing after money and entertainment. They lead a life to earn and entertain. It does not allow them to come near

shastras. Maya robs one's discrimination power. One sees impermanence all around but still does not turn his mind to God. He thinks impermanent as permanent.

To remove our delusions God has created Guru and Shastra. They provide us with the "how to " manuals for leading our lives.

The Moodha, deluded ones, think they know everything and hence don't take help of Guru and shastra. Thus they become the lowliest among humans. They miss using this life to accomplish its highest goal. They are called Nara-Dhamaha or mean people and indiscriminate people. They are a problem to themselves as well as others. Any amount I get, I am not satisfied. The desire is for more and more. A time comes when we cannot fulfill our desires (income) by legitimate means. Then we start cutting corners. Initially it pricks our conscience, but over time our conscience also becomes blunt. Match fixing by cricketers is a good example of this. Why should

these cricketers fix the match; when their earning is so much and they are adored by the society; but there afterwards they lose everything and it is never possible to recover; life is gone; For such a person, life was artha kama pardhana and they became Asuric Svabhava. They are unfortunate people.

### **Shloka # 16:**

Arjuna! Men of righteous acts are four fold. They resort to Me, O best of Bharatas! They are afflicted,  
The knowledge seeker, wealth seeker and the knower.

**Arjuna! Men of righteous acts are four fold. They resort to Me, O best of Bharatas! They are afflicted,**

**The knowledge seeker, wealth seeker and the knower.**

Now there are punyavans too in this world. They are known as Sukritha Bhakthas. Swamiji says bhaktas are of four types. They are:

2. Artah Bhakta: These are people in whom devotion rises

when a crisis occurs. They are Sakama bhaktas. Artah means one who is in distress. This starts in childhood itself. A good example is facing an upcoming exam, students turn to God for his blessings. Shastras give examples of Artah Bhaktas. They include Vibhishana, Prahlada, Druvah, Panchali and Ahalya.

3. Artharthi Bhakta: One who desires wealth. Whenever he starts something he wants to benefit from it, so he prays. Here bhakti is used for obtaining something.

Both Artah and Artharthi Bhaktas are manda Bhaktas. They are interested in using God to get something or as a means. Swamiji says, for them God is Give-up-able.

4. Jignasuhu: One who is interested in knowing more about God. His goal is God. His is a Madhyama nishkama bhakti. His thought process is, to reach God I am ready to sacrifice everything.
5. Gyani: He has discovered that God is not away from him. God is not a means or an end to him. He realizes, God is Me.

### **Take away:**

Those who have Bhakti will cross over the Maya. Bhakti is the solution to reach Para Prakriti.

With Best Wishes

Ram Ramaswamy

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# Taitreya Upanishad, Class 36

Ch 2, Anuvakaha # 7, shlokas # 1:

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

Continuing his teaching of the Upanishad, Swamiji said,

We are in chapter 2, Anuvakaha 7 that begins with a Rig mantra quotation. No new teaching is imparted here. It says Brahman is the intelligent and Material cause of universe.

Brahman with Maya is the real cause. Maya is not separate from Brahman. It is like the Shakti of a person. It is the Shakti of Brahman. When we say, somebody is coming, it means, he is coming with all his powers of seeing, hearing, talking, intelligence etc. This Mayasahitam Brahman is called Asat in the shloka. Before Srishti, Brahman with Maya alone existed.

Brahman all by itself, without Maya, is beyond transactions. Maya is present in a potential form in Brahman. Matter is also in a potential form in Brahman. Brahman with Maya are both not aware before transactions, hence they are not available. Hence they are considered non-existent and hence called Asat.

Therefore, Asat can be explained as Brahman plus Maya in a potential form. The raw material of creation is Ishwara.

Now, Sat is consciousness combined with matter in a manifest form wherein transactions can occur. Thus, earlier it was in an un-manifest form as Maya, however later it is now in a manifest form.

God did not look for a raw material and instrument for

creation. A carpenter needs wood and a chisel to create his furniture. Subject, object and instrument together create the furniture. It is very similar to the way we create our own dream world.

Because of this versatility of God, (subject/object/instrument, all in one)

Brahman is called Sukritam or Self Creator. **This is the fourth reason, per the Rig Mantra. Brahman is existent as the Self-Creator.**

**Ch 2, Anuvakaha # 7, Shloka # 2:**

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

In the next line it says, Brahman is existent as the source of ananda. The very existence of ananda is clue of Brahman. This process is explained in two stages:

1. Brahman is source of ananda for all Gyani's who do not go after the external world for ananda. Here humanity has been divided into two groups, Gyani's and Agyani's. Worldly people have Vishayanda. We think, since a Sanyasi Gyani is without Vishayananda, he should be a miserable person; however; reality is that he is quiet a happy person. What is his source of ananda? For such a person, his source is internal, that is Brahman. A logic called pariseshanyaya is used to explain this. This ananda comes from Brahman.
2. Really speaking not only wise people get ananda; the worldly people too get ananda from Brahman alone. Worldly people erroneously think they are getting ananda from their wife, children, possessions etc.

It is like a dog-logic. A dog chews on a bone. The sharp edges

of the bone cut his mouth and it starts bleeding. The dog enjoys the blood thinking it is coming from the bone. Reality is that the bone only creates a condition for manifestation of dog's own blood.

So, whenever we think the world is giving us ananda, we are using the dog-logic. **No object in the world can give us sukham, say the Vedas.** If such was the case the world should give ananda to all the people. Reality is that while some people like a particular music, others do not. Thus, ananda is dependent on my attitude. External objects create a mental condition called shanti vrithi. In this state, my own ananda-swarupam becomes manifest. Worldly people enjoy ananda without knowing that it is coming from within them. A Gyani, however, knows this fact.

How do you say, Brahman alone is source of ananda?

Chandogya Upanishad in chapter 7 says **happiness is a state of freedom from want or a state of purnatvam. Unhappiness is an emotional state of apurnatvam.**

Citing an example a man gets a watch in a lottery. He was complaining that the next day another man got a scooter. He thinks he lost a scooter that he never had to begin with.

Infinite alone is ananda. In alpa vastu, there is no sukham. Thus, Brahman alone is anantam and its source, nothing else in creation is.

Therefore, knowingly or unknowingly, when I am happy, I am tapping into Brahmananda. Thus to recap:

First stage: Brahman is proved by ananda of wise people.

Second stage: Brahman is also proved by ananda of un-wise people.

Brahman is not a dry drab thing. It is full of juicy ananda obtained through knowledge. Hence, Satyam, Gyanam and anantam

is also called Sat, Chid, Ananda.

Thus, a human being becomes happy only through contact with Brahman. Brahmananda is expressed in a quiet mind; one without desires and is contented. This topic is discussed later, in-depth, in Section 8 of this Upanishad.

In shloka 2, the last sentence starting with Eshaha Hyevanandayati, it says, this Brahman alone gives ananda to everyone. External ananda or vishayanada is also internal ananda. Here it says there is nothing called sense pleasure, it is all atmananda alone. **No external thing gives joy. They only create a mental condition where "my" joy is expressed.**

Vedanta is able to create a mental condition of joy even without wife, children and possessions. The wife and children are no more for taking joy (samsari) rather family members are for giving joy (Jivan mukti).

Atma alone gives all joy, nothing else gives joy. **Shankaracharya calls it the fifth argument for Brahman.**

Recapping the arguments for Brahman:

1: Brahman is nimitha karanam

2. Brahman is jivatma.

3. Brahman is the material cause; Brahman is existent as universe.

4. Brahman is Self Creator or Sukritam

5. Brahman is ananda.

Physical body is made of matter only. Thus, iron, calcium, and sodium deficiencies in our body prove this, as does biochemistry. Shastras say body is made up of five elements that are all inert. Logically body is inert, however, experientially, we find body is sentient. Both body and a table are made of matter, however, my body is sentient. So, body gets its sentiency from somewhere, while the table does

not get it. An inert thing can't function intelligently without an intelligent principle propelling it, as evident in a moving car. Thus all our inert organs (eyes, ears, nose etc.) function due to Brahman.

**So, the sixth argument is that we see sensible action in an inert body due to an invisible factor behind it. Thus, a fan rotates due to an external invisible factor called electricity. Similarly, our body moves via our atma tatvam.**

Previously we said Brahman is source of all ananda. Now the shloka says if this Brahmasvarupa atma is not there in the body, then which living being will breathe in and breathe out? If atma is not there, there is no life. Therefore life principle is a manifestation, a version of Brahman. Without understanding Brahman, life will be a mystery. Science is still not able to explain life and death. But for Vedanta explaining it, Brahman will still remain a mystery.

**Shankaracharya says this is the sixth argument. Brahman asti. I see intelligent activity in inert body. This is proof of Brahman. Every movement of yours is proof of Brahman, just like every movement of fan is proof of electricity. A refined intellect will appreciate this proof.**

We have seen the sixth argument. Now we move to the seventh and final argument.

**Ch 2, Anuvakaha # 7, Shloka # 3:**

**When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That very same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not. To the same effect, there is the following Vaidika verse.**

Here teacher says my sense of insecurity will leave me only by

knowing Aham Brahma Asmi. Insecurity is a constant refrain of an unwise person. A child from birth clings to its mother seeking security. Lifelong we are pursuing things due to a sense of insecurity. Hence it is a struggle. Because our actions are not deliberate rather they are dictated by a sense of insecurity, life becomes a struggle. Most of our reactions are due to insecurity. As we grow old, we seek security from children; hence the feeling in a woman that my daughter-in-law is taking my son away. Children too seek security in parents. Everything in life is finite and subject to destruction. Brahman alone is not lost, because it is Me. I cannot be separated from Myself. The day I am established in Myself, I don't have insecurity anymore. I, now, provide security to others.

**Take away:**

1. No object in the world can give us sukham (joy), say the Vedas.
2. No external thing gives joy. They only create a mental condition where "my" joy is expressed.
3. Happiness is a state of freedom from want or a state of purnatvam. Unhappiness is an emotional state of apurnatvam.
4. A fan rotates due to an external invisible factor called electricity. Similarly, our body moves via our atma tatvam.

With Best Wishes,

Ram Ramaswamy

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Since Ishwara is a combination of Chetana and Achetana, the universe is also a combination of these two aspects. Therefore all glories of Universe belong to Me alone. Therefore Sri Krishna wants a total transformation in us. He wants us, not to look at the world as world, but look at the world as Ishwara, with both its chetana and achetana aspects. He is preparing us for chapter 11 for the Vishwarupa darshanam.

And here Krishna makes a small difference, when we say the whole creation is the manifestation of the Lord. We know that not only the wonderful things are the manifestation of the Lord, even the terrible things also is ultimately the manifestation of the Lord alone; but Krishna is very diplomatically, very intelligently suppressing the negative aspect, he is claiming only the glorious and wonderful thing as himself. What is the purpose of this deliberate suppression? Because already we find it difficult to develop devotion to God. If Bhagavan is going to claim all the negative things also as himself, one will never develop devotion to God.

Therefore in initial stages only positive aspects are emphasized. Once we are mature, we will be able to expand our vision to include both positive and negative aspects or be able to look at the totality of Creation. Once we are sufficiently mature we see even the so-called negative aspects in a positive light. We find that they actually complement the positive aspects.

Citing an example, birth is considered mangalam while death is considered amanagalam. We don't like to talk of death of close one's. As per shastras we see death as amanagalam, not because death itself is amangalam, rather it is because it is our mind that is still amangalam. Once our mind is mature, we will see everything as Ishwara and that everything in life is in complementary pairs.

Continuing with shloka # 10, Sri Krishna says, I am the





Similarly the scriptures point out, within our mind also, there are two things; one is the changing thought, which is changing every moment. In fact, right from the first word that I uttered, your mind has been changing. In fact your mind has to entertain thoughts in keeping with the movement of my words. Every word I utter has to enter through your ears and you should know the meaning and in accordance with the meaning, a thought will come. And how are my words moving; fast; and what about your thoughts, they also change fast.

In Panchadashi, Vidyaranya Swami compares thoughts to the greatest dancer of the world; how the dancer violently moves the hands and legs so fast; similarly the mind assumes thoughts after thoughts; the thoughts are varying but there is one thing which is not varying at all; that is consciousness; I am conscious of your first sentence; conscious of your second sentence; conscious of your third sentence; conscious, conscious, conscious, no sentence; and even when the mind is blank without thoughts, I am conscious of the blankness of the mind.

This consciousness is PP while whatever changes, such as thought, is AP. Every thought that rises in you is AP. This AP (apara prakriti) has three gunas. They are: satva standing for knowledge faculty; rajas standing for dynamism or activity; and tamas standing for dullness or delusion. So knowledge, activity, and delusion, satva, rajas and tamas, are three gunas belonging to aparaprakriti, and now the thoughts, which are products of apara prakriti, they also will have three gunas.

Thus, thought, a product of AP, also has the same three gunas. Thus, body and mind also have these three gunas. We will study them in detail in chapter 14.

In short, varieties of thoughts occur in the mind; and all of them arise from where? Sri Krishna says, all those mental states are also born out of Me alone. Which part of Me? The

apara prakriti part of Me alone.

Here Shankaracharya adds a commentary to clarify the interpretation:

Sri Krishna has said all thoughts are born out of Me alone. Thus, I can say God is responsible for all violence, jealousy etc in me, as well. Such a misinterpretation is possible. So, Shankaracharya says, God alone is Samanya (general) karanam. You and your free will are responsible for the specific (visesha) thought.

Citing an example. What is general cause of say, this hall? We can say the bricks and cement are the samanya karanam for the hall. The brick and cement do not determine the particular shape of the hall whether rectangle, square etc, It is my plan and desire that becomes the visesha karanam.

Citing another example, petrol is samanya karanam for movement of the car. Whether car should move on road or the sidewalk, that direction is not determined by petrol, rather it is determined by the driver, the visesha karanam.

Our discrimination power is visesha karanam.

This entire creation is dependent on Me, the cause. An effect depends on the cause. **Try to remove gold and have an ornament; it is not possible. Effect depends upon cause. Cause does not depend on effect.**

Arjuna, I do not depend on the world; that is why during pralayam; even when the whole world is resolved, I continue to exist. I don't depend on product. God is therefore called Satyam as world depends upon him while the dependent world is called a mithya.

### **Shloka # 13:**

ॐ नमो भगवते वासुदेवाय ॥ ७.१३ ॥  
ॐ नमो भगवते वासुदेवाय ॥ ७.१३ ॥

**Due to three (kinds of) objects, consisting of (prakriti's) constituents, this whole world is deluded; it fails to cognize Me, the immutable (Reality) beyond them.**

With the previous shloka Sri Krishna concludes the topic of Ishwara svarupam, the nature of God and the main points mentioned were:

1. God is a mixture of para apara prakriti; that is chetana-achetana tatvam;
2. The second feature is God alone is the Srishti-sthithi laya karanam of the world, is the creator, the preserver and the destroyer; Srishti-sthithi laya karanam is the second important feature;
3. And the third important feature is God being the cause, He alone manifests as the entire world and therefore world is the manifestation of God; the world is divine. This is what is called Vishvarupa Ishwara; this is the third important feature
4. And fourth and final thing is since God is the cause and the world is the effect; God has independent existence; therefore God is satyam; the world however, has a dependent existence and therefore is mithya;

Then, Sri Krishna discussed the topic of: **why there is suffering in the world when everything is God?** In this shloka he gives the answer. It is a very important shloka. It is a diagnosis of all our mental problems.

Correct diagnosis is important. We have never really analyzed why sorrow comes in our life? I thought education, then job, getting settled, having children and so on would solve our problems. But we still do not know why we mental problems of depression, anxiety, fear, sorrow, irritation, anger, jealousy; because we are treating the disease called bhava roga without diagnosis.

What is the diagnosis of Sri Krishna?

Sri Krishna says whole world is a combination of PP and AP.

PP: It is the changeless chetana that is nirguna, nirvikara, formless, propertyless, Consciousness principle.

AP: It is the achetana that is changing, with properties and is the matter principle. AP is perceptible to our sense organs. Sound, form, smell, taste and touch are evident to sense organs.

**In the PP and AP mixture we are attracted to the visible and changing AP. In this attraction we lose sight of the invisible PP. Citing an example, you are so much carried away by the hand and its motion, that you are always distracted away from the very light principle. And that is why you take it lightly. In a movie, the screen is the motionless substratum; but once the movie is on, you are so much absorbed in the changing characters; that you lose sight of the changeless screen and once you miss the para prakriti; Sri Krishna says, you are in trouble. And therefore, our problem is losing sight of para prakriti (PP).**

**Take away:**

**In the Para Prakriti and Apara Prakriti mixture known as Samsara we are attracted to the visible and changing AP. In this attraction we lose sight of the invisible PP, the divine.**

With Best Wishes

Ram Ramaswamy

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# Taitreya Upanishad, Class 35

Chapter 2, Anuvakaha # 6, Shloka # 3:

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

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

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

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

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

Describing the four pairs of words in the shloka: Sat,

Tayat; Niruktam and aniruktam; Nilayam and Anilayam; and Vigyanam and Avigyanam, they all prove that Sthula and Sukshma prapancha are created by Brahman. Karana prapancha is not created; it is already present in Brahman as Maya. Thus, tonight's dream is already present in you as a potential dream. This potential dream is called Vasana. The tiger of the dream is in you, as a tiger vasana. Any vasana not in you can never come up as a dream. So also in Brahman, Maya is present and it comes out as his dream of this world.

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

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

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

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

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

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

Citing another example: Difference between body and a table is that, body is with Chidabasha (RC) while table is without Chidabasha. When body dies it is also without Chidabasha. Both are however, Brahman alone.

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

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

Prathibhashika satyam: Swapna prapancha or subjective reality.

Vyavaharika satyam: Empirical reality or waking state.

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

The word Anrithum means dream world.

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

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

Recapping the three reasons for Brahman, so far:

First reason: Brahman is the nimitha karanam.

Second reason: Brahman is Jivatma.

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

Explaining the third reason further, when gold has become an

ornament, the existence of ornament is proof of existence of gold. How so? Gold alone is existent as ornament. Therefore, the very existence of ornament is proof of gold. Similarly, Brahman is existent as the world. Existence of world is proof of existence of Brahman.

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

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

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

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

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

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

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

According to the Rig mantra, the whole creation was existent before its arrival. Thus, creation was not created. Creation is a very confusing word. Nothing can be created by anyone including God. Science says, matter cannot be created or

destroyed. We, in Vedic religion, knew this millennia ago as Satkaryavada. It means matter cannot be created or destroyed. Then why use the word creation? It is used, because creation existed before its arrival in a potential form or as Avyakta Rupam. Anything in its un-manifest form can become manifest. This manifestation is called Creation. Manifestation is a better word than create.

Thus:

Unmanifest to manifest > creation or birth.

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

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

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

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

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

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

Describing creation: Maya+Brahman=Ishwara.

Our vasanas come out as our dream. When God dreams, the world comes out, just as dream world emerges from our vasanas and they become tangible in dream.

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

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

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

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

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

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

With Best Wishes,

Ram Ramaswamy

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**Baghawat Geeta, Class 103:**

# Chapter 7, Verses 7 to 10

Shloka # 7:

ननु मे परमं कश्चित् किञ्चिदप्युच्यते  
ननु मे परमं कश्चित् किञ्चिदप्युच्यते 7.7

**Nothing whatsoever is beyond Me. All this is strung on Me like clusters of gems on a thread.**

Continuing his teaching of the Gita, Swami Paramarthananda said, after introducing the subject matter in the first three shlokas of chapter 7, Sri Krishna has now entered the main topic of the Gita. This topic continues up to Ch 12. It is the topic of Ishwara swarupam. It discusses what is God and what is his function.

God is the Jagat Karanam. He is the cause of the universe. God is the intelligent cause and the material cause. God alone has created the world; he also has evolved into this creation. God is not a person sitting in a place; rather the world itself is a manifestation of God. This view of the world is Vishwarupa darshanam. It requires understanding and maturity to look at this world as Ishwara's manifestation.

Until now we understand and assume that God is a person and Ishwara darshanam is coming in contact with a personal God. Sri Krishna wants to remove this idea. He wants to present Ishwara Darshanam as God's Vishwarupam. In Chapters 7 through 10, Sri Krishna prepares our mind, so that in the 11th chapter, we do not ask for the arrival of God, but we understand that God has already arrived in the form of akasha, vayu, agni, jalam and prithvi. So, thus, not only I should understand what is God but also I should reorient the mind to see the very world as God. When I look upon God as a person, it is ekarupa Ishwara; Krishna does not want us to confine to ekarupa Ishwara; Krishna want us to know the aneka rupa Ishwara, the entire Gita is aiming at aneka rupa Ishwara

darshanam or Vishvarupa Ishwara darshanam. Sri Krishna considers this Ishwara darshanam as superior because ekarupa Ishwara or a personal God is subject to arrival as well as departure.

A Personal God is subject to arrival and departure as can be seen from the Gopika's attitude towards Sri Krishna when he appeared and when he departed. They cried in distress whenever he departed. We do not decry this devotion, but this is a lower level of appreciation of God. Sri Krishna wants us to see the higher level of Vishwa Darshanam as sarvam Vishnumayam jagat or sarvam Shivamayam jagat or sarvam Devimayam jagat. He presents himself as jagat karanam.

Thus this Vishwa rupa god has two aspects, Para prakriti (consciousness) and Aparaprakriti (material cause). Sri Krishna points out that this Ishwara consists of two aspects or amshas; one is called the para prakriti (PP), the consciousness part; the chetana amsha, and apara prakriti (AP), the achetana amsha. Thus the higher and lower nature put together; consciousness and matter put together is God. And how does this God evolve into the universe. Sri Krishna said that it happens in two stages; in the initial stage, it is one para prakriti and one apara prakriti; then in the intermediary stage, the apara prakriti divides itself into 8-fold ashtadha prakriti while para prakriti continues as one; and then in the final stage the 8 fold apara prakriti becomes the manifold creation.

Thus, wherever you see the changing matter, you appreciate it as the apara prakriti of Ishwara; and wherever you see consciousness which you can feel in your body, if you have doubt, you can touch; it is para prakriti.

It is because of consciousness that you can hear my words. All the five elements (shabda, sparsha, roopa, and rasa and gandha) that provide awareness of my words is PP.

Citing example of Mahabali story; with one step the Lord has measured the entire world, with another step the Lord has measured the entire apara prakriti; and after that there is nothing else other than your problematic ego, which claims this is my body; this is my mind; this is my property. Therefore bhagavan takes the third step and removes that ignorance, the ego, to indicate that there is nothing other than God.

**He says there is nothing other than God. There is neither jiva nor jagat other than Ishwara.**

Shloka # 7, continued: There are no ornaments other than gold, no furniture other than wood, no wave or ocean other than water. River is only a name, there is no substance called river.

**Therefore the teaching is there is no product other than the cause and the Lord being the cause, the world being the product, Sri Krishna wants to say the world is only a word; there is no substance called world; Then what is the substance? The substance alone is the cause and that cause is God.**

Just as the thread is inherent in the garland, I am the sutra-atma or the thread inherent in creation.

**Shloka # 8:**

अहमिदं वायुमहमिदं जलमहमिदं अहमिदं अहमिदं  
अहमिदं अहमिदं अहमिदं अहमिदं अहमिदं अहमिदं 7.8

**I am the essence of water, 0 Arjuna, as also the light of the moon and the sun. (I am) the sacred syllable AUM in all the Vedas, the sound inherent in space and the manhood of men.**

Sri Krishna wants us to not only understand this fact but he also wants our attitude to change as well. Attitude can change only through understanding. Our love for our parents is based

upon the fact of all the things they have done for us; proportionally in keeping with that understanding; I develop the attitude of reverence. **Any attitude is based on knowledge.** When we meet a stranger we have no attitude, no Ragaha or Dveshaha towards him as we do not know him. Once we know the person we develop an attitude such as reverence. **As you understand the world so is your attitude. As your understanding of this world changes, so does your attitude change as well.**

When I look upon world as world, my attitude is ragah or dveshah; but when I understand the world as vishvarupa, the manifestation of God, then my attitude is one of reverence. In fact the basic teaching of Hinduism is reverence to the creation as manifestation of God.

Citing example of the mantra, Rudram, it is all about Vishwadarshanam. It says I worship the Shiva who is mud, fresh leaf, etc. We are asked to look at everything reverentially; it is same with sunrise. Thus, I worship the sun.

Similarly, we have got twofold job of understanding the teaching and also bringing about an attitudinal change, a perspective change or divinization of the world. When the world is seen as world, it will persecute you; it will create fear; it will disturb you; so the world as world will cause samsara; but the very same world as Ishwara will not cause any samsara. In fact, this is the first mantra of Ishavasya Upanishad; Ishavasyam

idagum sarvam. May you learn to look upon the very world as Ishwara svarupa, paint the world with Ishwara bhavana.

Now, knowledge can be gathered immediately but attitudinal change is slow. Understanding the teaching and bringing about an attitudinal change is called divination of the world.

“Arjuna, when you drink water, consider that the essence of water is myself.” Hence in sandhya vanadanam water is





bold people. Boldness can overcome obstacles; it is the bulldozer capacity. Such people conquer all obstacles. Hence they are known as Parakrama. I am Parakrama.

Because essential nature of everything is God, if we have got any of these virtues; like boldness, like intelligence; like austerity; like knowledge, if anyone of these virtues is in me; I should remember they really do not belong to me; but they are the manifestation of God. Credit is to God and not me. **I become humble, born out of knowledge. Humility coming out of humbleness is permanent, other wise it is superficial.**

Story of Yaksha. Kenopanishad has this story. When the devas got a victory over asuras, they became arrogant. Now Bhagavan came in the form of a mysterious yaksha to teach Devas a lesson. Yaksha asks Agni Devata to burn a blade of grass. Agni tries to burn the blade of grass but cannot do so. Agni realizes that the agni principle is God. God asks Vayu devata to lift a blade of grass. He is not able to. All this shows the essential nature of God.

Any award that we get is really due to God so place it in front of him as an offering. Knowing this will lead to humility. Ignorance of God leads to arrogance. This way, I don't feel jealousy when I know all glory is God's. I do not compare; it is comparison that leads to jealousy. When I appreciate God, there cannot be jealousy. We are only pipelines; the water belongs to God. All glory belongs to God. Whenever I see glory, appreciate it as Lord's glory. Humility, non-jealousy are benefits of Ishwara Gyanam. I am the seed, the primal cause. Let us always Keep this corollary in mind: **understanding Ishwara will give you humility; Ignorance of Ishwara will lead to arrogance.**

Causes are either intermediate or ultimate. Our parents are our cause. They had their parents, their cause. God is absolute primal cause, which is cause of everything. God himself is, however, a parentless cause (or parent) of

creation.

The word sanatana means without a beginning or causeless cause of creation.

**Take away:**

1. Sri Krishna says there is nothing other than God. There is neither jiva nor jagat other than Ishwara.
2. Therefore the teaching is there is no product other than the cause and the Lord being the cause, the world being the product, Sri Krishna wants to say the world is only a word; there is no substance called world; then what is the substance? The substance alone is the cause and that cause is God.
3. Any attitude is based on knowledge. As you understand the world so is your attitude. As your understanding of this world changes, so does your attitude change as well.
4. I become humble, born out of knowledge. Humility coming out of humbleness is permanent, other wise it is superficial.
5. Understanding Ishwara will give you humility; Ignorance of Ishwara will lead to arrogance.

With Best Wishes

Ram Ramaswamy

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# Taitreya Upanishad, Class 34

Greetings All,

Chapter 2, Anuvakaha # 6, Shloka # 3:

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

Continuing his teaching of the Upanishad Swamiji said, the Anuvakaha six has introduced some questions from a student. The teacher has started answering those questions. There were three questions raised. One was an implied one while the other two were real questions.

The implied question is, is there a Brahman or not? The teacher answering the implied question first says the entire creation comes out of Brahman. He gives seven reasons as proof of the existence of Brahman.

2. Brahman with Maya is the sentient cause of creation. Brahman as the intelligent cause is called Ishwara. He desired, visualized and created the world. He is the nimitha karanam of the world.
3. Now next point is that having created this world Ishwara himself entered the creation as a Jivatma. This process of god entering creation is known as anupravesha. Thus, every Jiva is the Paramatma himself.

Existence of Jivatma is proof of Paramatma. Citing an example of our dreams, the creation of a dream is similar to the creation of this world. There are certain similarities and

differences between swapna and real srishti. Nevertheless a swapna is the closest example of srishti.

If something is 100 percent equal to another thing it is not considered an example. When an example is given, our focus should be on the common features and not the uncommon ones. Thus, if a person is called a pillar of society, it is a comparison to pillars supporting a building. It does not mean the person is round like a pillar nor does it mean he is an inert being like a pillar.

Ishwara creates the world by his sankalpa. The same process also creates a dream. Our dream is a projection of our Self while world is a projection of Ishwara.

Everything in a dream has to be experienced. This means an experiencer also has to be there. Who creates the experiencer? I, the creator of Swapna, go into Swapna prapancha and become the dream experiencer.

Thus, the waker-creator becomes the dream experiencer.

How does this process of the dream creator entering and experiencing the dream work? Until dream is created, I am a waker identified with the physical body lying on the bed. The moment the dream occurs (swapna prapancha) a special body for experiencing the dream is created. At that moment I shed this physical body and I create the dream body also known as Vasanamayi Sharira. I, myself, take on the swapna shariram dropping the physical body. It is similar to the process of re-birth after one's death. I die in jagrit prapancha and take birth in swapna prapancha. In this process the physical body is dropped. We perform this phenomenon every day going from physical body to dream body and back. This is one of the reasons a morning bath is required by our tradition. We need to clean the body.

In swapna sharira we have swapna indriyas and all other faculties. Thus, we have gyanendriyas of shabda, sparsha,

rupa, rasa, gandha in dream body as well. Using this swapna body, we travel as well. We even get hungry in our dream. Waker becomes a product in the dream world. I am only limited by dreamtime and dream space. I am the Creator of the dream and I also am the one Created. Thus, I experience swapna. Experiencer of dream is not different from one in waking state. The Experiencer is one and same, the medium alone changes. Waker is with a sthula sharira, while dreamer is with a dream body.

How do you know waker has entered dream world? For a moment suppose that the waker was different? If waker were different, he would never know the dream experience. Reality tells us that upon waking I am aware of the nightmare I had. Thus waker and dreamer are one and the same. When I am within the dream, I never claim to be its creator. I just feel I am part of the dream, experiencing the joys and sorrows of the dream world. The moment I wake up, I dis-identify with the dream body; I now become one with the waking body. So, am I karyam or karanam depends upon which body I am associated with.

In waker-body, I am an individual in the world as a Jivatma. I claim the world is outside of me. **The moment I dis-identify from my body, I can claim I am the paramatma.** It is through Me that this whole world and creation has come into being. The moment I dis-identify with the body, I become the Creator. In the dream, the dreamer argues that there is no waker creator. **The very experiencer of dream, as a Waker he is the creator of the dream.** The very experience of the dream is proof of the Waker. So also, the very existence of Jivatama is proof of Paramtama. Paramatma takes role of Jivatma. We all need to see the Paramatma.

Having entered shariram, paramatma has become a karta as well as a bhokta. Paramatma alone, like in a dream, performs all transactions. If you want to get out of this show, you need to wake up and then body becomes falsified. Hence the saying: Brahman Satyam, Shariram Mithya.

Having entered the body, Brahman alone performs all karmas. Both Jagrat prapancha and swapna prapancha are all fields of my activity. While in each field, I take on a body for my role; I alone am really the Chaitanyam. Jagrat role, dream roles all come and go. The problem is, once I am in a field I feel I am a part of it. Shankaracharya says Jivatma is Paramatma. This is the second proof. **Your very existence is the proof of Brahman.**

3. Here Brahman is nimtha karanam or intelligent cause or creator. This is just like a carpenter is the creator of furniture.

If Brahman is the intelligent cause, what is the raw material for creation? Just as wood or gold are raw materials for furniture, jewelry etc. respectively; they can be called the material cause. Generally intelligent cause and material cause are different just as goldsmith and gold are different or a mason and his bricks are different. If Brahman is the intelligent cause, what is the material cause? What is the material cause of the five elements? The elements being: Akasha, Vayu, agni, apaha and prithvi.

Unfortunately there is nothing other than Brahman. Before creation, there was Brahman alone who was both the intelligent cause and material cause. How is this possible? Nimitham and Upadanam are generally separate. Scriptures say there are some exceptions to this general rule. The term Utsarga means general rule while Apavada means exception. Mundako Upanishad says the spider itself is the intelligent and material cause of its web.

Another example cited was, you alone are the intelligent cause and material cause of your own dream. My own vasanas become the material cause. **The dream created is solid in the dream; however, it comes from my own abstract mind. Thus, non-solid thought creates a solid dream.** Similarly, the non-solid consciousness can create a tangible earth. Creator is the non-

solid consciousness. Scientists say energy (intangible) is cause of creation (tangible). Just like I am the intelligent and material cause of the dream world, Brahman is also the intelligent and material cause of the Universe. Ishwara using Maya and Karma produces this world.

Clarifying the terminologies, we say, Carpenter is creator of furniture. In this sentence the word the verb "create" is used to describe the intelligent cause. For material cause, we say, gold becomes an ornament. Here the verb " becomes" is used. So too, Brahman "creates" the world and is the nimitha karanam. Brahman itself "becomes" the creation and is thus also its upadana karanam.

One cannot say this of a carpenter. I create the dream world and then I also become the dream world. Therefore, Brahman has become everything. In the Gita, in Vishvarupa darshanam, God says, I alone have become everything.

Therefore God is everywhere. You are seeing the Vishvarupa everywhere. That is why even when entering a river, one does not place the feet first in the river; one must touch the river and perform Prokshanam and then enter the river. Thus, the tangible universe is Brahman as is the intangible (mind, thought) world as well.

Brahman creates the world with Maya. Maya itself is never created.

In shloka: Sat means sthula prapancha and Tayat means sukshma prapancha. Niruktam means with clearly defined features. Aniruktham means with features not clearly defined such as one's inner personality. Nilayanam means clearly defined while anilayanam means not clearly defined.

### **Take away**

1. The dream created is solid in the dream; however, it comes from my own abstract mind. Thus, non-solid thought

creates a solid dream. Similarly, the non-solid consciousness can create a tangible earth. Creator is the non-solid consciousness.

2. The moment I dis-identify from my body, I can claim I am the paramatma.

With Best Wishes,

Ram Ramaswamy

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## Baghawat Geeta Class 102: Chapter 7, Verses 4 to 7

Greetings All,

**Shloka # 4:**

पृथ्वीवायुअग्निमहाबाहोमनोबुद्धिश्च  
इन्द्रियमहोत्तममत्तमस्यैवैतन्मया 7.4

**The earth, water, fire, air, space, mind, intellect and the ego-sense constitute My distinctive eight-fold nature.**

Continuing his teaching of the Gita, Swami Paramarthananda said, after the first three shlokas of chapter 7, Sri Krishna has now entered the topic of Ishwara Svarupam in shlokas # 4-12. He defines god as the cause of the universe. God is the intelligent cause and the material cause. Just as material cause evolves into effect, so also God alone becomes creation. God is manifested as creation.

What is God? He is a mixture of PP (para prakriti) and AP

(apara prakriti). Both of them are eternal principles. They also have some differences.

PP, higher nature, is nirguna, meaning without properties.

AP, lower nature, is saguna, meaning with properties.

PP is changeless and not a subject of time.

AP is subject to change.

AP is dependent on PP and hence called mithya.

Thus, chetana-achetana; nirguna-saguna; nirvikara and savikara, sathyamithya, this para and apara prakriti put together is God. Symbolically it is presented in our religion as ardhhanarishvara tatvam. And this mixture existed even before the evolution of the world.

Sri Krishna now wants to talk about how the universe emerges. Sri Krishna is now presenting the intermediate stage of evolution in shlokas 4 & 5.

In evolution PP remains the same and is not affected by time. In Narayaniyam, Bhattathiri defines God as beyond time and space parameters and because of this the para prakriti (PP) continues to be the one changeless principle. It is also an indivisible principle.

Change is possible only when something is within time; and the division is possible only when something is within space; and what is beyond time and space, is unchanging and indivisible; therefore the higher principle remains undivided and unchanged; whereas the lower principle called apara prakriti (AP), which is the basic matter principle or energy principle that, divides itself into eight fold sub-principles.

Thus 1PP+ 8 AP's=9, this is at the intermediate stage of creation.

In the final stage the 8 AP's become the multifaceted creation. At that time the solar system, body, mind etc., all come into being. Mind is also matter. It is very subtle matter. Mind is part of AP as is the body as well as the entire creation.

Sri Krishna enumerates the eightfold principle consisting of earth, water, air, fire and space. Scriptures talk of two types of pancha mahabhutani. Five are sthula Bhutani that are concrete products and another five are sukhma Bhutani or subtle elements. Subtle are at intermediate stage, while gross are at final stage. Here Sri Krishna is talking about intermediate stage. He is talking about sukshma bhutani or subtle matter. They include: Bhumi, apaha, agni, vayu and akasha. Three other principles of manaha, budhi, and ahamkara are also mentioned. These three are a part of samkhya philosophy. They are also part of intermediate stage of evolution.

Manaha is a technical word and does not mean mind.

Ahamkara is also a technical word

Budhi is also a technical word and does not mean intellect.

They are all matter principles of the intermediate stage.

With regards to these terms from Samkhya philosophy, Shankaracharya says, Manaha should be replaced by the word Avyaktam.

Thus there are eight principles at intermediate stage. Physical world has not yet come into being. It is still at the subtle stage. It is like the big bang moment where 100 th of a second after big bang is talked about. These eight are the AP.

Now Sri Krishna introduces the PP (Para Prakriti).

**Shloka # 5:**



Just as electricity activates a gadget, so also the mind body complex is activated by this consciousness.

What is the glory of this consciousness?

**Because of this Consciousness principle the entire material universe is sustained. "It" is experienced as the "life" principle.**

At the physical body level; the consciousness is experienced in the form of the very life principle; if you have any doubt, touch your body, the body is sentient, means that the body is blessed by the consciousness principle; and as long as there is life, the body is together and functioning; the moment the life principle is not there; the body disintegrates; the dearest body has to be disposed at the earliest; now this body is bathed, dressed and perfumed and all kinds of things are done; it is together; but without life, this will disintegrate. Extend this to the cosmic level; the

whole cosmos is in harmony, only because of the intelligence principle, the chaitanya tatvam; the world is functioning as though a cosmic human being; because of the para prakriti alone, the world is in harmony; and that is why in our religion; we look at the universe itself as a cosmic person; the visible part of the creation is apra prakriti; the invisible sustaining principle is called para prakriti; and the creation itself is called a cosmic person.

Thus, Purusha suktam means the cosmic person; or in Tamil, it becomes Perum All; the whole cosmos is Perum All; combine it and it becomes Perumal, which is same as Bhagavan.

Shloka # 6:

ॐ नमो भगवते वासुदेवाय ॥  
ॐ नमो भगवते वासुदेवाय ॥७.६॥

**Know all beings to be born of this My dual nature. I am the**

**source of the entire world as well as that into which it is dissolved.**

In this shloka Sri Krishna talks of conversion of intermediate stage to final cosmos. In intermediate stage 1 PP+8 AP's were there. From these 9 came the creation or gross elements plus elementals. Elementals are produced by the elements. Thus body is an elemental made up of earth, water, fire, vayu and akasha (empty space), all elements. Elements are known as Bhutas while elementals are known as Bhautikam.

Bhuta> Bhautika. It is a PP+ AP mixture. PP+AP is known as Yoni.

And therefore God alone has evolved in the form of this creation. So Sri Krishna is revolutionizing the concept of God. Until we study this, our concept of God is of a person, sitting beyond the cloud; either shiva; sitting in Kailasam; or Vishnu, lying on the adhishesha etc.

So we have an idea of god that is in its infancy. We cannot appreciate God in his true nature in the beginning. Therefore the scriptures introduce God at three levels; God as a person, God as the universe, and God as the nirguna chaitanyam; the property-less Consciousness or the abstract truth.

Very few understand God as an abstract truth. Now Sri Krishna says do not look upon God as a person, learn to look at everything as my own manifestation. Therefore assert in your mind, digest and assimilate this teaching that not only the whole universe evolves out of me; the whole universe rests in me alone.

Pralayam always follows Srishti. Thus the process of expansion and contraction is an ongoing one for the universe. Everything goes to unmanifest state and then comes back as manifestation.

Thus, when we wake up, our thought and actions, all evolve. During night at sleep, everything is withdrawn. This process

starts every day and closes every day. When did this all start?

A cycle or circle has no beginning or an end. It is an eternal process. But you can get out of the cycle through moksha.

“ I am the source, origin of the entire universe. In the same manner I am also the graveyard of creation. The whole thing will come to Me alone.”

Scriptures give another example. Out of my mind emerges the dream world. Here even time and space is generated. In a few minutes, the dream (REM) projection comes on. In these few minutes I get married, have children and grand children as well. This is because dreamtime is different from waker's time. When I wake up, I swallow the whole thing. Similarly God is srishti-sthithi-layam karta of the whole cosmos and therefore srishti-sthithi-laya karanam.

Shloka # 7:

Nothing whatsoever is beyond Me. All this is strung on Me like clusters of gems on a thread. 7.7

**Nothing whatsoever is beyond Me. All this is strung on Me like clusters of gems on a thread.**

Normally when we study creation there is one law we observe. Every cause has its own cause. Thus our parents were products of our grand parents. I am product of my parents. Every cause also has its own cause.

If God is the cause, then who caused God? In effect who is God's parent? Sri Krishna says I am the parentless cause of creation. Thus:

PP: is anadi or without beginning.

AP: is also anadi or without beginning.

PP+AP: God is also anadi without a beginning.

I am the ultimate cause of creation.

In second line of this shloka an important philosophy is communicated.

God is material cause of creation. God has manifested as creation. Material cause is inherent in all products. All products exist because of material cause.

Thus Pot exists because of the inherent clay. Ornaments exist because of inherent gold.

I being the material cause of creation, I am its inherent cause as well. A mala (garland) has an inherent thread ( sutram) that keeps it together. I am inherent in creation, just like the thread of a mala.

With Best Wishes

Ram Ramaswamy

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**Baghawat Geeta, Class 101:**

# Chapter 7, Verses 2 to 4

Shloka # 2:7.2

Exhaustively I shall set forth that knowledge together with its realization; once it is grasped, nothing more will remain to be known. 7.2

**Exhaustively I shall set forth that knowledge together with its realization; once it is grasped, nothing more will remain to be known.**

Continuing his teaching of the Gita, Swami Paramarthananda said, in the first three shlokas of chapter 7, Sri Krishna is introducing the subject of the Ishwara Svarupam. It is discussed in chapters 7 through 12. This topic discusses who is God; what is God etc. This knowledge of God introduces us to two aspects of god; God as Gyanam (lower nature, Saguna) and God as Vigyanam (higher nature, Nirguna). Where God is seen as Saguna, there is duality; with form comes duality. Saguna swarupam is also known as Bheda swarupam. Thus Rama, Krishna and Shiva all have plurality. This is God's lower nature.

Higher nature is without form; all attributes are eliminated; there is no division. Thus, formless space represents advaitam (nirguna). Since higher nature is without attributes it is difficult for a beginner to conceive. It is too abstract for a beginner. Therefore, everyone has to start with Saguna Ishwara. Therefore scriptures prescribe Gyanam and the Vigyanam. Thus one goes from dvaitam to advaitam. Sri Krishna says, Arjuna, I will give you knowledge of both completely and convincingly. This knowledge will be so comprehensive that all your questions regarding God and yourself will be answered.

Three questions arise within us. They are:

- What is this world?
- What is God? Is there a God?

- Why am I born? Where am I going?

We have asked these questions of our parents but never got a clear answer. Until these questions are answered humans will be curious. Sri Krishna says, I will answer all these questions for you.

Mundaka Upanishad asks, what is that, knowing which everything else will be known? The Upanishad says, it is Paravidya, knowing which everything is known.

### Shloka 3:7.3

एकमन्तुस्रियतेऽस्यैकं ज्ञानं तद्विदुः  
एतन्मन्तुस्रियतेऽस्यैकं ज्ञानं तद्विदुः 7.3

**Just one man among thousands strives to win it; among those who know and strive, only one comes to know Me in truth.**

In this shloka Sri Krishna talks about the glory of knowledge of God as Saguna and Nirguna. This knowledge is glorified as “rare knowledge”. Anything rare, we want to possess. You want something nobody else has. Why is this knowledge rare? Majority of people are busy pursuing other things than Gyanam. The scriptures talk about four purusharthas; dharma, artha; kama, and moksha; artha meaning security or wealth; kama means entertainment; dharma means punyam for higher loka, and moksha means, inner freedom. Most people are running after dharma, artha and kama but not moksha. Even if one has desire for moksha, most do not know how to get it. Sri Krishna says the only method obtaining Ishwara Gyanam is through Guru Shastra Upadesha Sravanam.

Now number of people wanting moksha are few; among them number of people, who want Ishvara Gyanam are fewer still; and even among majority does not know how to get Ishvara Gyanam. While they try all kinds of things for getting knowledge. They are still not able to obtain it. If there are say six billion people; out of this four billion are not interested in moksha;



Swarupam. All teachings of Gita in this area are based upon Upanishads. Nothing is considered Sri Krishna's own philosophy. Here he is reviving Upanishadic teachings. To understand this section we have to recapitulate the upanishadic background and upanishadic view.

All Upanishads define God as jagat karanam, or cause of the universe. Everything has two causes. Citing example of a desk, it has: 1) raw materials needed to make a desk; this is known as upadana karanam and 2) An intelligence principle to convert the raw material known as nimitha karanam.

Citing example of a hall, its nimitta karanam is an architect or an engineer while the upadana karanam are the bricks and mortar and all such things, Now the Upanishads point out that the Lord is the cause of the universe; and before the creation came into being; this Lord, which is the cause of the creation or who was the creation alone, was existent Creation includes time and space. If he was alone before creation, what kind of a cause was he? It presents a dilemma. Scriptures say, since he was alone, he was both the causes, intelligent and material. From the standpoint of the intelligent cause, we say God created the world; from the standpoint of the material cause, we say God evolved into this universe. As intelligent cause, God is the creator, and as the material cause, God Himself has evolved into this creation.

How can I accept this as a fact?

Normally intelligent cause and material cause are different. The rice is different from the cook. Cook is different; rice is different; is there any doubt that rice is the material cause and the cook, the intelligent cause? They are also not identical.

How can one principle be, both causes? Upanishads say exceptions to the general law do exist. Mundako Upanishad cites example of a spider. All beings create their living

space from external raw materials. A spider's web, however, is strong, light and is different. It is a wonder of creation. Spider spins the raw material from within itself; thus it is it's on material and intelligent cause. It is the Abhinna nimitha upadana karanam. God also is such a karanam.

What is nature of such a God? Upanishads say God consists of two principles put together. In our religion Ardhanarishwara symbolizes the two principles.

The two principles are:

- 1) Apara Prakriti (AP); the lower nature.
- 2) Para prakriti (PP); the higher nature.

Both have some common features and some uncommon features.

**Common features:** Both are eternal. Both are never created or destroyed. We can only transform matter.

**Uncommon features:**

1. PP is chetana Tatvam or the conscious principle. It can't be created or destroyed. Even some scientists are coming around to this conclusion. AP is material principle. Matter is also never created or destroyed and is known as Achetana. This conscious and material principle mixture is known as God.
2. Consciousness (PP) in pure form is without any attributes. Physical and chemical properties belong to matter. Consciousness is nirguna chaitanyam. AP is saguna; it has all properties. All of science is studying AP. PP, however, is not available for study. Some scientists also believe it will always be a mystery.
3. Chetana nirguna Tatvam does not undergo change under any conditions. It is free from any modifications.

Whatever changes are happening occur only at matter level; that is why some of the scientists have come to the conclusion that all our studies which are based on the physical and chemical properties will deal with only matter; consciousness will never be available for scientific study.

PP: Nirvikara, no change possible.

AP: Savikara, subject to change all the time.

The book Tao of physics also discusses this phenomenon. It says Nataraja represents the eternal dance of creation.

- PP is said to be Satyam; meaning it has independent existence. AP is dependent on PP and is a Mithya. PP+AP=Ishwara, the cause of creation.

Now you can imagine the state of evolution when God alone was there with both AP and PP within him. Then creation evolved and is called Srishti Prakaranam. It happens in two stages:

- Seed to plant;
- Plant to tree.

How does it happen or how does cosmology occur? Cosmology is mindboggling. Many theories exist for cosmology.

Sri Krishna presents evolution as per Samkhya philosophy of Kapila. It is a slightly different view from Vedic point of view. According to this, creation happened at two levels:

At **the first level** is there is only one para prakriti and one apara prakriti; this is at the pralaya or deluge stage;

Then came **the intermediary stage**; here the one-apara prakriti multiplies itself into eight-fold principle. It is similar to amoeba that multiplies itself into many.

All the while Para Prakriti, the consciousness principle remains the same. It is the material aspect alone that

multiplies into ashtada or 8-fold apara prakriti.

Thus there were 8 fold apara prakriti's plus one fold para prakriti; totalling 9 at the intermediary stage of God.

And there afterwards comes **the final explosion**; final magnification wherein the ashtada prakriti multiplies into the manifold universe and now purusha comes into being.

During all this what happens to PP? Nothing happens to PP. It does not change. Conscious principle remains same. Only the materials cause changes.

Where is that para prakriti now? **Sri Krishna says stop running; that para prakriti is You the observer. So the very jiva tatvam; the very observing conscious principle, you who are the observer is para prakriti; and whatever is observed is apara Prakriti.**

**Take away:**

So the very jiva tatvam; the very observing conscious principle, you who are the observer is para prakriti; and whatever is observed is apara Prakriti.

With Best Wishes

Ram Ramaswamy