



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 prakruti (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 prakruti (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 sukshma 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



It is within creation. If so, where is it? Whatever changes is AP. Anything that does not change is PP. Even space expands and changes, per scientists. They are all AP. Even body changes. Mind also changes. World changes. Whatever I observe is AP.

So, again, where is PP? Whatever you experience is AP; while You the experiencer is the PP, says Sri Krishna.

Therefore the Observer, the Jiva is the PP, while observed world is AP. Hence the phrase, "Tat Tvam Asi".

The whole creation is a mixture of the experiencer and the experienced; observer and observed.

Electrical energy is converted into mechanical energy, in the fan and it is further converted into sound energy. Energy is subject to modification, whereas consciousness is that principle which is not subject to modification. Therefore consciousness is neither matter nor energy.

Then what is consciousness? Consciousness is consciousness. 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



sitting beyond the cloud; either shiva; sitting in Kailasam; or Vishnu, lying on the adhissha 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



With Best Wishes

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