



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 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 shasvatham (permanent) in AP. Thus, AP cannot provide security; money, power, people all disappear over time. The human being wants something to hold on to.

Citing an example even for a dip in the Ganges, in Hardwar, you need to hold on to a chain. One needs at least one changeless relationship, meaning where the relationship is not changing. Unfortunately, we tend to stick to something connected with AP; then we lose that relationship as well, only to regret. That changeless one, Shasvatha Vastu, is Bhagawan. In AP nothing is permanent. Only PP is permanent, but we miss it and accordingly suffer as well. This is the trouble with humanity.

If so, what is the solution? The solution is, do not hold on



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 punya 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:**

ॐ नमो भगवते वासुदेवाय ॥ १६ ॥  
ॐ नमो भगवते वासुदेवाय ॥ १६ ॥

**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. Shatras 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:**



(AP). This mixture of Chit and Jada is Ishwara. **This Ishwara is the root cause of the universe. From him the universe rises and into him it finally resolves as well. While studying this aspect of god as the cause of the universe we come across a law that says, whatever is the composition of the cause is also the composition of the effect.** Thus, if out of gold we make an ornament, the composition of both gold and ornament will be the same. Thus, if gold has, say, 5 % copper, the ornament will also have same amount of copper. We can say this law even applies to the character of children. The child's character is based upon the character of the parent.

We find that children inherit the characters of their parents. Since father and mother are involved, para and apra prakriti, are represented in them. That is the reason, in a newly born baby people try to find if the baby looks like the father or mother. This characteristic includes good ones as well as bad ones, such as say a disease. Thus, this law is known as karana gunah karye anuvartate.

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





**Whatever things are satvic, rajasic and tamasic, know these to proceed from Me alone; I am not in them; they are in Me.**

Until now Sri Krishna has talked about external world. Now he points out that external world as well as internal world (such as thoughts) is all a product of Ishwara alone.

Thoughts are inert by themselves. They appear to be sentient because of Para Prakriti (PP). Thus, the mind has Consciousness with changing thoughts (apara prakriti.) Thought and consciousness are closely intertwined as such difficult to differentiate. Citing an example:

In our hand, nails are there; fingers are there; lines are there; bacteria or dust etc; In fact, we tend to enumerate everything except one thing. That is the light, which is not part of the hand; but which is a distinct entity; the light and hand are intimately mixed together. Of these two principles, the hand is the moving part while the light is the movement-less part.

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, Vidyanaraya 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 त्रैलोक्यं कर्मभूतं त्रैविध्यं प्रकृति-  
संज्ञितं त्रैविध्यं त्रैलोक्यं त्रैविध्यं 7.13

**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 loose sight 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 Aparak 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:**

कुतश्चिद् भूयान्मया कृतं कश्चिद् भूयान्मया  
कुतश्चिद् भूयान्मया कृतं कश्चिद् भूयान्मया 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**



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 worshipped.

This way I look at everything as God. I am the radiance in the sun and moon. This radiance is worshipped in gayathri mantra. This radiance is consciousness. I worship that brilliant sunlight, that consciousness alone that makes my inert brain into a live knowing instrument.

I am the aumkara, the essence of all vedas. Vedas are condensed at three levels.

First: At Gayathri mantra. Chanting gayathri is like chanting the entire vedas.

Second: Gayathri condensed into Vyahrithi mantra called the bhuhu, bhuva, suvaha, mantra.

Third: Vyahrithi is then condensed into AUM.

Therefore, Veda is condensed in AUM kara while AUM kara diluted is Vedas. AUM kara is essence of vedas, It is also myself. I am the essence of all pervading space (akasha brahman), the sound principle (shabda brahman); I am the very

manliness (humaneness) in every human being.

**Shloka # 9:**

ममैवास्मिन् भूतानि सुखं तेषां तेषां च ममैव  
ममैवास्मिन् भूतानि सुखं तेषां तेषां च ममैव7.9

**I am pure odor in the earth; splendour in the fire; life in all beings; and austerity in ascetics.**

The essential nature of prithvi, the earth is its fragrance or smell; among the five elements the earth alone has got gandha gunaha; the other four elements do not have gandha; so akasha has got shabda gunaha, Vayu has got shabda and sparsha; sparsha means touch, agni has got

Shabda, sparsha and rupam, visible; jalam has got shabda, sparsha, roopa, and rasa; and prithvi has got shabda, sparsha, roopa, and rasa and gandha.

This gandha or fragrance of earth is Myself as felt during a fresh rain in the mud.

The essence of fire is heat. In hot water you don't see fire but you feel the heat. This heat, I am.

I am the very life principle, without which a life is dead.

Hence in our religion, we respect all living beings. Other religions believe animals, plants etc, do not have a soul and hence they are for our consumption. Our religion is talking of ecological protection to protect life principle.

Among human beings there are more evolved beings known as Tapasvinaha. They have accomplished success in material or spiritual worlds. I am austerity in austere. I am saintliness in saints.

We also look at the five elements themselves as God; thus we have five temples, each temple dedicated to one one bhutha;

akasha lingam in Chidambaram; Vayu lingam in kalahasti; agni lingam in Tiruvannamalai; jala lingam in Jambukesvaram, thirunaikavil; and prithvi lingam in Kancheepuram. What does it mean? I learn to look or see the five elements themselves as Ishwara's manifestation; all these indicate an attitudinal change in us.

### Shloka # 10:

ॐ इति श्रीमद्भगवद्गीतायां अष्टादशोऽध्यायः समाप्तः ॥ १० ॥  
ॐ नमो भगवते वासुदेवाय ॥ १० ॥

**Know Me, Arjuna! to be the eternal seed power in all beings; of intellectual beings I am the intellect; of those who are splendid, I am the splendor.**

I am the intelligence in intelligent people. I am boldness in 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 sanatnam 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:**

பெரிய பரிசுடர் பரிசுடர் பரிசுடர் பரிசுடர் பரிசுடர் பரிசுடர் பரிசுடர் பரிசுடர்  
பரிசுடர் பரிசுடர் பரிசுடர் பரிசுடர் பரிசுடர் பரிசுடர் பரிசுடர் பரிசுடர் 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 ardhanarishvara 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 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 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:

अपमृशन्मया त्वं प्रकृतौ प्रकृतौ च  
अपमृशन्मया त्वं प्रकृतौ प्रकृतौ च 7.5

**This is the lower nature; but My higher nature, know to be other than it. That constitutes, mighty armed! The living being by which this world is upheld.**

This is an important and significant shloka of the Gita. The eightfold principle is AP, the lower nature. Matter and energy are both part of AP. Scriptures consider consciousness as superior and as PP. Consciousness is neither energy nor matter. Energy is subject to change. Mechanical and electrical energy are thus inter-convertible. Consciousness is however not subject to any change. Conscious as the PP is beyond physical and chemical laws of nature.

Where is this PP located?

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 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 apara 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:

○○○○○○○○○○○○ ○○○○○○ ○○○○○○○○○○○○○○○○○○○○○  
○○○ ○○○○○○○○○○○ ○○○○ ○○○○○○ ○○○○○○○○○○○○○○7.6○○

**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:

ननु च तस्मिन् सृष्टिस्थितिप्रलयकाले तस्मिन्  
सर्वं सृष्टिस्थितिप्रलयकाले तस्मिन् सर्वं 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



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; of the one billion left, fifty percent, they want moksha but they do not know the means to obtain it. And half of that, they know that Ishvara Gyanam is the means but they do not know guru shastra Upadesha is the means; therefore they are all gone; after filtering; there are only very few who know that Shastra Vichara is important. Among thousands of people only a few strive in right direction of guru shastra sravanam to obtain inner freedom.

Now the word Siddhi in shloka means inner freedom; inner security; because according to shastras; ultimately insecurity is only a notion in our mind born out of ignorance; insecurity is a sense and that is why as long as we do not attack that inner sense of insecurity; whatever be the security you have outside; that will never give the sense of security, because really security does not come from outside. In India, one of our prime ministers was killed by her own security detail.

So a few people have understood and they want to get rid of inner sense of security, but among them also, very few people succeed in discovering that inner security; and therefore even among those who strive in the right direction; a few people gain my knowledge. Here My knowledge is Ishvara Gyanam. So very few people know Ishvara Gyanam in reality; in totality; which should include both saguna, nirguna Ishvara Gyanam. Having glorified this knowledge Sri Krishna now wants to enter the topic proper hereafter.

## Shloka # 4:

पृथिवी, वायु, अग्नि, जल, अकाश, मन, बुद्धि, अहंकार  
एते अष्टावैश्वानरस्यैवैवमिदं ॥7.4॥

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

Now Sri Krishna enters the main topic of the chapter or its central teaching. Shlokas 4-12 discuss this topic. It is one of the most important portions of the Gita discussing Ishwara 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

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# Taitreya Upanishad Class 33

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 6 of Brahmanandavalli we have just completed discussion of Pancha Kosha Viveka. Now a student raised some questions, anuprashnahas. Two questions were raised and a third was implied.

**The first or implied question** was, is there a Brahman? Doubts on this existence of Brahman are possible and legitimate as Brahman is not available for transactions. Anything not available for transaction we consider it as non-existent.

**The second question** was, assuming there is a Brahman; will an ignorant person merge into it upon death? As per shastras, any product will merge into its cause at its destruction. The very definition of destruction is that the product merges into its cause.

**The third question** is, will a wise person merge into Brahman at death?

Now the teacher answered the first question. In this answer many Vedantic ideas about creation were taught. Seven reasons were given as evidence of existence of Brahman. They are:

- Brahman is existent. It is the nimitha karanam. Nimitha karanam is the intelligent cause behind creation. We can infer this from our experience because any ordinary product has an intelligent cause behind it. A piece of cloth, a mike etc. all has an intelligent cause. Similarly, our complex universe also has an intelligent cause. Concluding that there is no intelligent cause behind creation does not make sense. Even scientists don't believe anymore that there is no cause behind creation. They know the natural laws of physics and chemistry but they are not able to find the cause of creation. Many scientists believe this cause cannot be found by scientific reasoning. It is this unknown X-factor that is brought out by the shastras. It has to be the Chetana Tatvam. It is a sentient intelligent cause. It has to be an extraordinarily intelligent cause. This is Brahman, the nimitha Karanam.

When you see a wooden desk, do you ask, did a carpenter create this or do you say, it may have been created by a carpenter? Maybe can also mean, may not be. Did the wood slice itself? So, with respect to desk we accept the carpenter was behind its creation.

Now the question rises, how did Brahman create this universe?

Any creation has three stages to it.

- A deep & intense desire to create must come up. Without it nothing gets produced. Kama avastha and Tirva ichha are required.
- Visualization as to what to create has to occur? When we

build a house we visualize how many rooms, bedrooms, bathrooms, puja room etc. are required? The house has to be created in mind before it comes into actuality.

- Actual implementation of the visualization: Here the concrete creation comes out. First and second stages are not visible, only the third stage is visible. Brahman also goes through these three stages of creation.

So Brahman desired to create the universe. I can desire because I have an instrument called the mind. What is the instrument of Brahman? The instrument is called Maya or Ichha Shakti. When Brahman uses Maya, it is called Ishwara. Brahman married to Maya and thus as the householder is called Ishwara.

Why should Brahman desire to create the universe and make us suffer? If there is no creation then there is no samara and no resultant suffering as well.

Desire to create comes out of apurnatvam. Kama is considered a product of avidya. Kama produces Karma and Karma produces Phallam.

Thus: Ignorance>Desire> Action>Result.

Therefore liberation is considered freedom from Kama. A free person is a desire-less person. A person becomes free from Samasara, once all desires are gone.

Now, Bhagawan desired. If the Lord is liberated, how come he has desire?

Bhagawan's desire is not born out of apurnatvam. It is a desire born out of knowledge as such it is a non-binding desire.

Why does God desire? His desire is meant for fructification of karma phalas of Jiva rashi's. All jiva rashi's have karma and phalam, which comes into being only when there is a Samsara.

Now a question comes, if creation is for fructification of

punyas and papa's, how did punyas and papa's come to be, to begin with? They came to be from a previous Srishti. In present Srishti also Karmas will be there and they will result in a new Srishti. So Bhagawan has to create swarga and naraka. He has to create different lokas. To create all these, he must have knowledge of the karma of all Jivas. Not only does he have to visualize the right environment (where) but he also has to visualize the right bodies (who).

If so, how did past Srishti come about? Also, how did first Srishti come about? As per shastras there is no first Srishti, as the process is not a linear one. Our intellect has to get out of the linear thinking or one with a beginning and an end; else we will be frustrated.

We need to think in terms of cyclic thinking. Everything in creation is cyclic. Once we can think cyclic then the mind gets out of the tyranny of linear thinking. In a circle there is no beginning or end.

If you start and end there is no circle. If I start and come back to beginning point, then it is impossible to say where is the beginning and where is the end.

Scientists also see the circulatory logic. So, every Srishti is an intermediate creation. There was one before and after it. Here we are now discussing the present Srishti. Therefore, Bhagawan creates Srishti for Karma phalam of jivatmas. He creates for the benefit of Jivarashi's.

Any number of nonbinding desires will not create samsara. The nonbinding desire has to be a pure one for that.

So the desire arose in Brahman that, "Now I am the universal father, let me multiply and become many lives." Like any father, say one with three children, Brahman also creates many children.

Thus: Aham> Aavam>Vayam.

I>We both> We All

Let me multiply myself by getting progeny. In creation, every species can reproduce only one of its own kinds. Thus, humans can reproduce humans; buffalo buffaloes etc. Bhagawan, however, is father of all species, because Maya can produce all Jiva Rashi's.

Once desire has come next is visualization; what appears where etc.? For this visualization, he requires knowledge of papam's and punyam's of all respective Jivas' (humans, insects, plants etc.). Such a Lord has to be omniscient. He has to fulfill karmas of many (parents, children; Guru shishya; brother, sister) etc. It is the result of fructification of visualization. This visualization is called Tapaha. He performed austerity through visualization. This is tapas performed through Gyanam. This tapas is performed with Maya as instrument. God, himself does not have hands and feet and indriyas to form them. Let us remember that nothing has yet been created.

Having performed Tapas for sufficient time (countless yugas) God created the whole universe. Even space and time were created. Just be aware that God has created whatever you experience in front of you.

Next question that arises is that between visualization and implementation there is a lot of effort involved; think of the effort of building a house; how difficult it is? How much time and effort has to be put into it?

However, shastras say, God did not put in any effort; he created the samsara just by his sankalpa.

Now, how is it possible to create by one's sankalpa? Shastras say, everyone can create by sankalpa. After all we create a dream world every night through our mind and vasanas. It is an effortless process. Dream is an unreal universe. How can you say that? Shashtra's say, this universe is also an unreal

universe. Ishwara has created this universe, just like you create your own dream world.

If this universe is unreal, why do I feel it is real? Shastras say, you feel many things; thus, when you are in a dream, you consider it as real. When you wake up you feel the dream was unreal. It is the same with the waking state as well. We will realize it is also unreal, when we wake up to it. Thus, God created mithya universe by Maya Shakti. Thus, God exists.

### **CH 2, anuvaka 6, shloka # 3: (continued)**

Ishwara created the universe. This universe is meaningful only when there are jivas or sentient beings to experience it. A house is useful only when sentient people use it.

God himself enters in the universe as Jiva rashis. Thus all jivas are Bhagawan. This phenomenon of God entering universe is known as anupravesha. Shankaracharya has written extensively on anupravesha. Brihadaranyaka Upanishad also discusses this topic.

In our dream world, who goes there to experience it? I create the dream; I enter the dream as dream individual to experience the dream. Thus, I create the tiger in dream; I enter the dream world and I experience the tiger. Thus, the waker, one in waking state, becomes the dream experience. So also Ishwara becomes part of universe he created.

With Best Wishes,

Ram Ramaswamy

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# Taitryea Upanishad, Class 32

Greetings All,

Ch 2, anuvakaha # 6, shloka #1:

**If he knows Brahman as non-existent, he becomes himself non-existent. If he knows Brahman as existent, then (they) the world knows him to be existent. Of the former (anandamaya kosa), the Self is the essence.**

Swamiji said, with the end of anuvakaha # 6, the Upanishad concludes the topic of Pancha Kosha Viveka, a method used to obtain Brahma Gyanam. This method was presented briefly in the beginning as well. **Even though Brahman is all pervading, one has to recognize it in one's own mind as the witness conscious behind every thought.**

This witness conscious is not available for objectification. One has to claim it as "I" the witness consciousness that observes all states "with thought" and "without thought".

Thus: Brahman=Sakshi=Myself.

Turning the attention from body, very gross, to consciousness, very subtle, all of a sudden is difficult. It is like climbing a mountain; one needs to get acclimatized at different levels. In Pancha kosha viveka we were taken through such acclimatization at different levels of annamaya, pranamaya, manomaya, vignanamaya, and anandamaya respectively. What you think of, as the blank-less state is not really blank; even that is matter. Then I can go to the final "witness" to the blank state of thought, which is the atma. This is the ananda atma. It is satyam, gyanam, anantam and anandaha. With this Pancha kosha topic was concluded.

Now a student interrupted and asked a question. These questions are known as anuprashnaha.

## Chapter 2, Anuvakaha # 6, Shloka # 2:

Thereupon arise the following questions:

**Does the ignorant leaving the world, go There? Or does the knower, leaving this world, obtain That?**

In the shloka there is a pluthi denoted by number 3. It means a very long vowel. The teacher answers the question, as he does not want to leave the student with a lingering doubt in mind. The questions are based on the teachings. Two questions are asked, about a wise person and an ignorant person. Both questions have been combined into one, in the shloka.

In the teaching Brahman has been presented as the cause of everything. It, Brahman, is the karanam (cause) and Samsara is the karyam (products, things, beings both sentient and insentient). The student applies a principle in the questioning process:

- At time of creation all products originate out of their cause. It is like the rivers and clouds that originate from ocean by evaporation.
- At time of destruction all products merge back into the cause. Thus, the river merges back into the ocean. So, if Brahman is the cause; at time of our destruction we will all merge into Brahman, our cause.

This is a choice-less situation. It is irrespective of the status of a being. All plants, animals, human beings, all must go back to the cause. So, whether a human being is wise or ignorant (one who has not performed any sadhana), after death they must all go back to Brahman.

Now merging into God has been defined as moksha. Keeping all these in mind student asks, "O guru, will an ignorant person merge into Brahman after death or not?"

The teacher is now faced with a dilemma. Whatever answers he

gives will be problematic.

Suppose teacher says, ignorant person does not merge into Brahman; then, it means Brahman is not the cause of everything. Remember everything goes back to its cause upon destruction.

If Brahman is not the cause, even a wise person will not merge. Conversely, if I can merge as an ignorant person, why obtain Gyanam at all?

Shankaracharya makes a point here. It is a comment on a grammatical issue in the shloka that also addresses this question. The word anuprashnaha in the shloka indicates the questions are plural or more than two. Sanskrit grammar recognizes singular, two persons and plural, consisting of three persons or more. Reality in shloka is that we have only two questions from the student. Shankara says this means there is a third implied question as well. What is this implied question? If you go back to the previous shloka one will know the implied question. In previous shloka Upanishad says some people accept existence of Brahman while others don't. The ones who do not accept existence of God say Brahman is not available for objectification since Brahman is considered beyond all transactions. This is the belief of the nastikas. Dvaitins also don't believe in a nirguna Brahman. If so, is there a Brahman at all? Only after we answer this question can we answer the two questions raised by the student.

The Upanishad answers this implied question in anuvakahas 6,7, and 8 respectively. The answer is a long one. The Upanishad concludes Brahman exists. It gives seven reasons supporting this conclusion. We will take each one of the seven one by one now.

**Chapter 2, Anuvakaha # 6, Shloka # 3:( Please note that only the first two lines of the shloka are discussed in the class today.)**

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"

Brahman is existent because it is the intelligent cause of creation.

The principle used here is: If I see a purposeful product, say a box, a mike etc., that has a function to perform, it means that product was visualized, designed and manufactured by an intelligent mind. It means there is an intelligent designer. Even if designer is not visible still we can say this cause existed.

Even behind an ordinary clip there must be a proportionately ordinary intelligence. Extending this idea everything available in front of me is a purposeful product. Thus, I have sense objects and I have food products. Every science reveals the purposeful design of creation. The universe is a well-designed universe. Life is possible due to this intelligent design. Then I infer that this purposeful design must have an organizing principle. Scientists say possibility of creation by chance is almost zero.

If you gave instruction to a computer it can write poetry. A human brain after all created the computer. Can we accept this computer as an accidental assemblage? If not, why should human brain be accidental? So, we think there is an organizing principle called Ishwara.

How would creation come out of this creator? Suppose one has to create cloth? One has to visualize the product. One has to create it in one's mind. For this one has to consider many

factors. Where should heaven, hell and earth be located etc.? This has to come in the Maya Tatvam or Total Mind. In Maya, design is visualized and a desire should come. Desire and visualization both are required. That Brahman desired, visualized and created this creation.

In Sanskrit every word has a gender.

### **Take away**

With Best Wishes,

1. Even though Brahman is all pervading, one has to recognize it in one's own mind as the witness conscious behind every thought.

Ram Ramaswamy