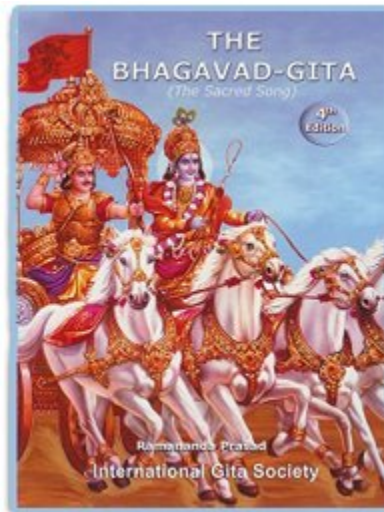


This excerpt is from our 4th edition, Bhagavad Gita our hardcover Gita.



ABOUT GOD or THE CREATOR, Part (1)

Just as the soul acquires a childhood body, a youth body, and an old-age body during this life, similarly, the soul acquires another body after death. This should not delude the wise. (See also 15.08) (2.13)

Just as a person puts on new garments after discarding the old ones, similarly, the living entity or the individual soul acquires new bodies after casting away the old bodies. (2.22)

All beings are unmanifest (or invisible) to our physical eyes before birth and after death. They manifest between birth and death only. What is there to grieve about? (2.28)

All actions are performed by the forces (or Gunas) of Nature, but due to delusion of ego or ignorance, people assume themselves to be the doer. (See also 5.09, 13.29, and 14.19) (3.27)

There is nothing higher than Me, the Supreme Being, O Arjuna. Everything in the

universe is strung on Me like different jewels are strung on the thread of a necklace. (7.07)

After many births, the enlightened one resorts to Me by realizing that everything is, indeed, My manifestation. Such a great soul is very rare. (7.19)

All this is, of course, the Spirit because everything is born from, rests in, and merges into the Spirit (ChU 3.14.01). All this is Spirit. The Spirit is everywhere.

All this universe is, indeed, Spirit (MuU2.02.11). The Bible says: You are gods (John 10.34).

The Vedas and Upanishads declare:

(1) Consciousness is Spirit (AiU 3.03 in Rigveda).

(2) I am Spirit (BrU 1.04.10 in Yajurveda).

(3) You are Spirit (ChU 6.08.07 in Samaveda).

(4) The Spirit is also called Atma (or Brahman, Brahm, Brahma) (MaU 02 in Atharvaveda). That which is One has become all these (RV 8.58.02).

The entire creation and every order of reality are nothing but another form of divinity.

The male musk deer, after a vain search for the cause of the scent of the musk, at last will have to find the musk in himself. After God-realization, one sees that it is the Spirit of God (or Consciousness) that has become the universe and all living beings. Everything is consciousness. Creation is like countless waves appearing in the ocean of consciousness by the wind of divine power (Maya).

Everything, including the primordial divine energy called Maya, is nothing but part and parcel of the Absolute.

GOD IS THE ORIGIN OF EVERYTHING But GOD HAS NO ORIGIN!!

Neither the celestial controllers nor the great sages know My origin because I am

the origin of celestial controllers and great sages also. (10.02)

One who knows Me as the unborn, the beginningless, and the Supreme Lord of the universe, is considered wise among mortals and becomes liberated from the bondage of Karma. (10.03)

Discrimination, Self-knowledge, non-delusion, forgiveness, truthfulness, control over the mind and senses, tranquility, pleasure, pain, birth, death, fear, fearlessness, nonviolence, equanimity, contentment, austerity, charity, fame, ill fame ^¾ these diverse qualities in human beings arise from Me alone. (10.04-05)

The great saints, sages, and all the creatures of the world were born from My potential energy. (10.06)

One who truly understands My manifestations and yogic powers, is united with Me by unswerving devotion. There is no doubt about it. (10.07)

I am the origin of all. Everything emanates from Me. The wise who understand this adore Me with love and devotion. (10.08)

That which is One has become this all (RV 8.58.02).

My devotees remain ever content and delighted. Their minds remain absorbed in Me and their lives surrendered unto Me. They always enlighten each other by talking about Me. (10.09)

**THE SUPREME CAN BE DESCRIBED BY PARABLES,
AND NOT IN ANY OTHER WAY**

I shall fully describe the Supreme Being ^¾ the object of knowledge. By knowing this one attains immortality. The beginningless Supreme Being is said to be neither eternal nor temporal. (See also 9.19, 11.37, and 15.18) (13.12)

In the beginning there was neither Eternal Being (Sat, Brahma) nor temporal (Asat, Divine Beings, Devas) ^¾ no sky, no air, neither day nor night. There was nothing whatsoever other than the Absolute Supreme Being (RV 10.129.01, AiU 1.01). The Absolute is beyond both Divine Beings (celestial controllers, Devas) and the Eternal Being (Spirit) (Verse 15.18). Therefore, He is neither temporal nor eternal.

The Supreme Being or the Absolute is also both temporal and eternal (Verse 9.19) and beyond temporal and eternal (Verses 11.37, 15.18) because He is everywhere, in everything, and also beyond everything. Therefore, the Absolute is all three ^¾ neither temporal nor eternal, beyond both temporal and eternal, as well as both temporal and eternal ^¾ at the same time. The Supreme Being has His hands, feet, eyes, head, mouth, and ears everywhere because He is all-pervading and omnipresent. (13.13)

He is the perceiver of all sense objects without the physical sense organs; unattached, and yet the sustainer of all; devoid of the three modes of material Nature, and yet the enjoyer of the modes of material Nature by becoming the living entity. (13.14)

Self walks without legs, hears without ears, performs many actions without hands, smells without a nose, sees without eyes, speaks without a mouth, and enjoys all tastes without a tongue. All His actions are so marvelous that one finds His greatness utterly beyond description (TR 1.117.03-04).

The Supreme Being may be described only by parables and paradoxes and in no other way. (See also ShU 3.19). Self expands Himself as the living entity to enjoy three modes of material Nature.

God does not possess a body like an ordinary being. All His senses are transcendental, or out of this world. His potencies are multifarious. Any one of His senses can perform the action of any other sense. All His deeds are automatically performed as a natural consequence.

He is inside as well as outside all beings, animate and inanimate. He is incomprehensible because of His subtlety. And because of His omnipresence, He is very near ^¾ residing in our inner psyche ^¾ as well as far away in the Supreme

Abode. (13.15)

He is undivided, yet appears to exist as if divided in living beings. He is the object of knowledge and appears as the Creator (Brahm), Sustainer (Vishnu), and Destroyer (Shankara) of all beings. (See also 11.13, and 18.20) (13.16)

One planet earth appears divided into so many countries; one country appears divided into several states; one state appears divided into counties, and so on; similarly, one Reality appears as many. These are apparent divisions because they have the same order of reality. The term God is used for the Generator, Operator, and Destroyer aspects of Self.

The Supreme Being is the source of all lights. He is said to be beyond darkness of ignorance. He is Self-knowledge, the object of Self-knowledge, and seated in the inner psyche as consciousness (or Ishvara in verse 18.61) of all beings, He is to be realized by Self-knowledge. (13.17)

I am the light of knowledge of the world. Whoever follows me will have the light of life and will never walk in the darkness of ignorance (John 8.12). One who knows the Almighty as much more radiant than the sun and beyond the darkness of material reality, transcends death. There is no other way (YV 31.18, SV 3.08). The Supreme is beyond the reach of senses and mind. It cannot be described or defined by words. Different means of attaining the Supreme continue below:

Thus, I have briefly described creation, as well as Self-knowledge and the object of Self-knowledge. Understanding this, My devotee attains My Supreme Abode. (13.18)

(2) About God or Brahman, Part 2: Brahman and Nirvana

One who says that I know Brahman does not know; one who knows the Truth says that I do not know. Brahman is the unknown to a person of true knowledge, it is known only to the ignorant --

Ken Upanishad 2.01-03

An attempt by: Ramananda Prasad

In Sanskrit the meaning of a word is based on the verbal root from which the word is derived. The word “Brahman” (also spelled as “Brahma”) is a noun derived from the verbal root “Briha” which means to become big. Thus the noun Brahman derived from the verbal root “Briha” means “bigness”. In English, however, the word Brahman is not translated as bigness, but as Absolute Reality. Let us first examine the meaning of Absolute Reality. Absolute means ultimate, independent, existing all by itself or complete by itself, and reality means nature, quality, or substance of objects. Thus Absolute Reality means ultimate nature of objects, called Brahman in Sanskrit. This word also means the substance that exists independent of all other substances and from which all other substances are derived.

That from which the origin, sustenance, and dissolution of this universe are derived is called the Absolute (BS 1.01.02, TaU 3.01.01). Thus the Absolute Reality, the substance from which everything is derived, must be “Big” or limitless, because everything else is either derived from it or is included in it. Because it is absolute, there is nothing else other than the Absolute Reality, the substratum of everything. Thus Brahman is all encompassing substance --- the root cause of everything, known or unknown, seen or perceived, feelings or emotions, thoughts or things. Everything is included in the “Bigness” of Brahman. Nothing is left out --- including God.

Brahman is indestructible, dimensionless, beginningless, and limitless. It cannot be measured, seen, or described by a human being that is limited in every way. Brahman is ever present and beyond time and space. Actually time and space are included in Brahman. It is the ever present reality of all objects and is also called “Sat” or permanent in Sanskrit. It is also present in the form of consciousness (Chit) or awareness in all living beings that cannot be seen or felt. Brahman in the form of awareness is not present in non-living objects, but Sat is present in both living and non-living objects. Brahman is also limitless (Ananta). Thus Brahman is referred as Sat-Chit-Ananta, or Sacchidananta from point of view of all objects, living or non-living.

Everything, perceivable or non-perceivable, in the cosmos is nothing but an apparent transformation of Brahman. It is the cause of all causes. Thus there is Brahman and Brahman only and nothing else. Brahman has apparently assumed different forms like water assumes different forms such as ice, vapor, ocean, waves, ripples, etc. The entire creation is born in time and space, and the time and space abides in Brahman. Thus Brahman is the absolute reality of everything including me, you, the animals, plants, minerals, our thoughts, knowledge, ignorance, happiness, suffering, etc. Thus there is nothing other than Brahman.

Brahman is often described as formless, because its transcendental or subtle form cannot be perceived by our senses. It can take any form. All forms are nothing but an apparent change of Brahman from one form to another. Thus it cannot be formless in a real sense. Everything has a form --- visible or invisible to human eyes. The process or the forces (Shakti) that cause this apparent change or creation is called Lord, the creator. The product of the change is called creation that includes both living and non-living beings.

Brahman itself is actionless awareness, and without Maya, the power of nature, it cannot create the world of objects, emotions and thoughts. This Maya, the efficient cause of creation is not separate from Brahman. Similarly, both the material of creation or the material cause of the creation is also in Brahman. Thus the Brahman is not only the entire creation, but also both the material and efficient cause of the creation. It is the creator as well as the creation, all in one. One who understands Brahman in this way can say: I am the limitless Brahman, called Atma,

that dwells in the body-mind complex; and not this body-mind complex which is limited. With the dawn of the knowledge of Brahman, one gets rid of want, unhappiness and limitations and attains full maturity and bliss called Nirvana.

The purity of mind that comes from selfless service, KarmaYoga, is required to gain the knowledge of Brahman or the Self-knowledge. "Truly, there is no purifier in this world like the true knowledge of the Supreme Being. One discovers this knowledge within, naturally, in course of time when one's mind is cleansed of selfishness by KarmaYoga. (See also Gita 4.31, 5.06, and 18.78). (Gita 4.38)"

(3) About God, Part 3:

Read a detailed explanation of [Om PurnaMadah, PurnaMidam, ...](#), A profound Upanishadic verse.

(4) About God, Part 4:

The following is contributed by:

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I do like your new article based on Ken Upanishad 2.01-03, as it clearly explains the name Brahman, the Eternal Truth, the real Self, the highest experience and the only Universal Reality or Omnipresent Reality which is the Truth of all life and existence whether visible or invisible. Brahman is the Alpha and Omega as described in the Apocalypse (Revelation) of the Bible, the beginning and the end, the no beginning and no end, or the eternal ageless of beginning, end and beginning again. Brahman is the One besides Whom there is nothing else existent. Like stated in the second part of the Bible by Paul, "in Brahman we live, move and have our being". There is no experience or conception by which we can limit it.

When Deepak Chopra referred to “Intelligent Principle”, he really meant in technological words “Brahman”. For the advanced Gîtâ yogi this may sound rather “cool”, devoid of any “Divine Sentimentality”, but “Intelligent Principle” may appeal to many people today as it did to me when I was 25, but only as a stepping on to further approach on the Brahman’s Path. The more one reads the Gîtâ, going pair with pondering, meditation and adjusted living in selflessness (see the Ten Commandments of Hinduism), and the more the Timeless enters Time, the Spaceless into Space, and the Causality in the cause and effect. As for us Gîtâ yogis, the Intelligent Principle or Collective Consciousness Force (the psychologist Carl Gustav Jung) enter the world of living entities through the Supreme Lord Krishna, the Divine Sentimentality among us, the recompense for our efforts, the peace within ourselves, the light that shines within in all its brightness, as through His Presence the “living soul” enters the deeper reality behind things seen. (The Lord Krishna eases our way.) The Gîtâ is the right approach for the whole wide world today. Creation is the body of Brahman, and the Physical Body of the Spirit (Brahman, Atma). In meditation where the yogi is brought to a higher dimension (being in the world, but not of the materialistic world), the human body and spirit in one oneness (infused) with Brahman, become the expression of the deeper reality.

As Deepak Chopra said, “spirituality is awareness of awareness”. And, we have to become aware of our awareness, in other words, “Know Thyself”. Science and spirituality go pair, but from spirituality we can expect liberation and realisation.

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WHAT IS A MAHAVAKYA?

Any sentence that reveals the identity between jiva, the individual, and Ishvara, the Lord, is considered a Mahavakya(s), the great saying(s).

Mahavakya is a compound of words mahat, meaning "great", and vakya, the form of the root vac, "to speak". Mahavakya compound means "that which is great and which is a sentence", a major sentence that is great because of its important subject content.

1. Mahavakya "Tat Tvam Asi", That thou are (ChU 6.08.07 in Samaveda)

In the Mahavakya "tat tvam asi", the immediate meaning of the word tvam is "you", the jiva I take myself to be. The meaning of the word tat is "that", Ishvara. That I, the jiva, am separate from Ishvara is experientially true. As a created being, I find myself bound and limited, and Ishvara is the creator of the whole cosmos. To say that this limited jiva is that omniscient Ishvara leads to confusion. The immediate meaning of Mahavakya tattvamasi "that thou art" appears to be contradictory, implying that it is not an ordinary sentence.

Through an understanding of the implied meaning, contradiction is negated and commonality is proved. Creating the proper context, the rishis and gurus wield the words with grace to reveal the common factor between tvam and tat, jiva and Ishvara, which is Brahman. Brahman viewed as total creation is Ishvara; viewed as individual, Brahman is jiva. In the implied meaning of tvam and tat, there is no difference-Brahman is the truth of both. The verb of being reveals this identity: That Ishvara thou art.

A Mahavakya is a great equation. If one can see that all that is created-in spite of differences-is ONE Brahman, then all the differences are resolved.

2. Mahavakya " Ayam Atma Brahma" (MaU 02 in Atharvaveda)

Ayam Atma word refers to this "I" the Awareness. A simple word like "speaker" means the one who speaks and also the thinker is one who thinks. Similarly "Awarer" reveals an "I", an individual with reference to a function. What is the function here? I am aware of something, hence I am called an "Awarer". The awarer is aware of all objects around him or her. If the objects are removed, the content of "awarer" will remain. When objects come, I become an awarer. When objects are gone, I am the content of the awarer "Awareness". In awareness all

objects and thought exist. Even when thoughts are gone, awareness remains.

The space is in awareness. The space is, awareness is. Space is not-as we are not aware of space in our sleep, where there is no space-awareness is. Similarly time is, awareness is, time is not, awareness is. Does awareness have form? The awareness has no form. All forms are objects of awareness. Awareness itself has no form. Awareness is formless, it is spatially limitless. Space is, awareness is. Therefore star is, awareness is. The limitless awareness is, space is. Space is, the limitless awareness is. Now between limitless awareness and the space, what is the distance? And also, between space and stars what is the distance? There is no distance. Between space and the moon, what is the distance? There is no distance. The moon is in awareness because I am aware of the moon. Between awareness, you and the moon in awareness, what is the distance? There is no distance. Between I the awareness and the moon in awareness, if there is any distance what should it be? Space. And where is the space? In awareness. Between awareness and space there is no distance. Therefore, in awareness is the space, in the space is the moon, in space is the sun, in space are the stars, in space are all the planets. The whole physical universe is in the awareness. Therefore between awareness and any object in the world, what is the distance? There is no distance between awareness and this physical world.

The Limitless Brahman

This physical body is in space. In the awareness is space, in space is this body, in space all bodies exist. All the bodies exist in space and space itself is in awareness. And therefore, between awareness and this body or any other body that exist, there is no distance. Therefore where am I? There is no location for I. Awareness is not located. The body is located in space and space itself is located in awareness. And where is awareness located? The question does not arise. The awareness is not located anywhere. In awareness is located space. With reference to space we say 'here' and 'there', and so on. And therefore in awareness is space, in space is this body and everything else. So where is awareness? Where the Akasha (space) is. Where Akasha shines, there the awareness is. Awareness is not located in space. In awareness is space. Therefore awareness is called all pervasive.

There is only one limitless awareness. There is no second limitless awareness. Therefore awareness is rightly called Brahman. Aham Atma Brahma. Atma, the self is Brahman.

Nature of Awareness

Awareness is not subject to time, nor does it have a beginning or an end. It exists at all time and is referred to as Sat in Vedanta; and the same awareness is also called the Cit, consciousness.

Note: This article is based on Swami Dayananda Saraswati's (Arsha Vidya Pitham, Saylorsburg, PA) book "Who am I?"

===== Editor's notes: =====

The other two sentences says basically the same: (3) Consciousness is Brahma (AiU 3.03 in Rigveda) (4) I am Brahma (BrU 1.04.10 in Yajurveda) After many births, the enlightened one resorts to Me by realizing that everything is, indeed, My manifestation. Such a great soul is very rare. (Gita7.19)

That which is One has become all these (RV 8.58.02). The entire creation and every order of reality are nothing but another form of divinity.

The basic teachings of the Upanishads are summed up in six great sayings (Mahavakyas). These are :

"I am Brahman" (Aham Brahmasmi). This states the identity of the inmost consciousness of the individual with that of the supreme Divine. The ultimate truth of Vedic knowledge is not that some great savior is God or the Lord or that such and such a God or name and form of God is the supreme. It is not the worship of a person, book, image or idea. It is not even the worship of God.

The Upanishads say that whatever we worship as truth apart from ourselves destroys us. They teach that our own Self is the true Divinity, that it is the presence of the absolute within our heart and all the universe.

"The Self is Brahman" (Ayam Atma Brahma). This also states the identity of the soul with the Absolute but in a more objective and less direct manner. Not only is our Self the Divine. It is the same Self in all beings that is the same Absolute truth.

"That thou art" (Tat tvam asi). Whatever we see or think about we are that. Not only is the I That, the You is also That. We are that ultimate I and Thou in all. The consciousness in the other is also the Divine.

"Intelligence is Brahman" (Prajnanam Brahma). Our discernment of truth is the truth itself. It indicates that the Divine intelligence is present within us and has the power to return us to the Divine. Our inmost intelligence is that supreme intelligence through which we can merge into the Absolute.

"The Universe is Brahman" (Sarvam Khalvidam Brahma). The entire universe is the Divine, which includes our self. The Divine is not only the consciousness principle in you and I, it is also the being principle in all things. It is the ultimate object as well as the inmost subject in all beings. It is one and all and all in one.

"He am I" (So'ham). This shows the identity of the self with the Divine Lord inherent within the natural movement of our breath. "So" is the natural sound of inhalation, "ham" of exhalation.

These are statements of the identity of the individual consciousness with the Absolute or Divine reality. They all derive from and merge into Om (AUM), the Divine Word of "I am all".

OM TAT SAT