



Supreme Being is the origin of Everything

The Supreme Lord Krishna said: I am the goal, the supporter, the Lord, the witness, the abode, the refuge, the friend, the origin, the dissolution, the foundation, the substratum, and the immutable seed. (9.16-18) I give heat. I send, as well as withhold, the rain. I am immortality, as well as death. I am also both the absolute (Sat or Akshara) and the temporal (Asat or Kshara). (9.19)

I am the origin of all. Everything emanates from Me. Understanding this, the wise adore Me with love and devotion. (10.08) I am the origin or seed of all beings, O Arjuna. There is nothing, animate or inanimate, that can exist without Me. (10.39) I am gambling of the cheats, splendor of the splendid, victory of the victorious, resolution of the resolute, and goodness of the good. (10.36)

Just as one sun illuminates the entire world; similarly, the Supreme Being illumines --- or gives life to--- the entire creation, O Arjuna. (13.33)

Supreme Being is the essence of Everything

Know the light energy to be Mine that comes from the sun and illumines the whole world, and is in the moon and in fire. (15.12) Entering the earth, I support all beings with My energy. Becoming the sap-giving moon, I nourish all the plants. (15.13) Becoming the digestive fire, I remain in the body of all living beings. Uniting with vital life forces (Prāna and Apāna), I digest all types of food. (15.14) And I am seated in the inner psyche of all beings. Memory, Self-knowledge, and removal of doubts and wrong notions (about the Eternal Being by reasoning, or in trance (Samādhi)) come from Me. I am, in truth, that which is to be known by the study of all the Vedas. I am, indeed, the author of the Vedānta and the knower of the Vedas. (15.15)

Supreme Being can be described by parables and not in any other way

The beginningless Supreme Being is said to be higher than both Eternal Being and Temporal Divine Beings. (13.12) 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 three modes (Gunas) of material Nature (Prakriti), and yet the enjoyer of the modes of Prakriti by becoming a living entity (Jeeva). (13.14) 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 --- residing in one's inner psyche; as well as far away --- in the Supreme Abode. (13.15) He is undivided, and yet appears to exist as if divided in beings. He, the object of knowledge, appears as: Brahmā, the creator; Vishnu, the sustainer; and Shiva, the destroyer of all beings. (13.16) He is the source of all light. He is said to be beyond darkness (of ignorance or Māyā). He is the Self-knowledge, the object of Self-knowledge, and seated in

the inner psyche as consciousness of all beings, He is to be realized by Self-knowledge. (13.17)

What is Eternal Being?

Supreme Being is the basis of the Eternal Being. Eternal Being is called by various names such as: Brahma, Akshara Purusha, Atmā, and the Spirit. Eternal Being is a small fraction of the Supreme Being. Eternal Being is thought of as the Atmā of the Supreme Being and is the cause of all causes. Eternal Being in the body is the witness, the guide, the supporter, the enjoyer, the great Lord, and also the Supreme Self. (13.22)

The invisible Spirit (Sat, Atmā) is eternal, and the visible world (including the physical body) is transitory. The reality of these two is indeed certainly seen by the seers of truth. (2.16) The Spirit (Atmā) by which all this universe is pervaded is indestructible. No one can destroy the imperishable Spirit. (2.17) Bodies of the eternal, immutable, and incomprehensible Spirit are perishable. (2.18) Atmā neither slays nor is slain. Atmā is neither born nor does it die at any time. It does not come into being, or cease to exist. It is unborn, eternal, permanent, and primeval. Atmā is not destroyed when the body is destroyed. Atmā that dwells in the body of all beings is eternally indestructible. (2.20) Weapons do not cut this Atmā, fire does not burn it, water does not make it wet, and the wind does not make it dry. Atmā cannot be cut, burned, wet, or dried. It is eternal, all-pervading, unchanging, immovable, and primeval, unexplainable, incomprehensible, and unchanging. (2.23-24)

Definitions of Prakriti and Purusha

The mind, intellect, ego, ether, air, fire, water, and earth are the eightfold transformation (or division) of My material energy (Prakriti). (7.04) Prakriti is My lower Nature. My other higher Nature is the Spirit or Purusha by which this entire universe is sustained. (7.05) All creatures have evolved from this twofold energy; and I --- the Supreme Being (ParaBrahma, Krishna) --- am the source of origin as well as dissolution of the entire universe. (7.06)

Know that both the material Nature (Prakriti) and the Spiritual Being (Purusha) are beginningless. All manifestations and three dispositions of mind and matter, called modes or Gunas, are born of Prakriti. Prakriti is said to be the cause of production of the physical body and the eleven organs of perception and action. Purusha (Consciousness, Spirit) is said to be the cause of experiencing pleasure and pain. (13.19-20) Spiritual Being (Purusha) enjoys three modes (Gunas) of material Nature (Prakriti) by associating with Prakriti. Attachment to the Gunas (due to ignorance caused by previous Karma) is the cause of birth of the living entity (Jeeva) in good and evil wombs. (13.21)

What is Jeeva?

The eternal individual soul (Jeeva) in the body of living beings is, indeed, integral part of the Supreme Being. It associates with the six sensory faculties of perception --- including the mind --- and activates them. (15.07)

Just as the living entity (Jeeva) acquires a childhood body, a youth body, and an old age body during this life; similarly, it acquires another body after death. The wise are not deluded by this. (2.13) All beings are unmanifest --- invisible to our physical eyes --- before birth and after death. They manifest between the birth and the death only. (2.28)

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

The Spirit dwells in all bodies as a living entity (Jeeva). (13.31) Just as the all-pervading space is not tainted because of its subtlety; similarly, Spirit (Atmā), abiding in all bodies, is not tainted or affected in any way. (13.32)

The manifest creation is a very small fraction of the Supreme

Whatever is endowed with glory, brilliance, and power --- know that to be a manifestation of a very small fraction of My splendor. I continually support the entire universe by a small fraction of My divine power (YogaMāyā). (10.41-42)

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

Jeeva transmigrates into 8.4 million species of life on the earth as long as it remains in bodily concept due to the veil of ignorance created by Māyā. Jeeva attains salvation when one obtains the transcendental knowledge, discussed above, that he or she is not this physical body, but Atmā, and an integral part and parcel of the Supreme Being.

Thus, this most secret science of Self-knowledge was explained to Arjuna. Having understood this, one becomes enlightened, and one's all duties are accomplished and nothing more remains to be known in this world. (15.20)

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