

## Chapter 15 BG – Yoga of the Supreme Person, Puruṣottama Yoga – Realization of the Ultimate Truth

**5-8-2017 [BG 15.1-2]**

**BG 15.1**

*śrī-bhagavān uvāca  
ūrdhva-mūlam adhaḥ-śākham  
aśvattham prāhur avyayam  
chandāmsi yasya parṇāni  
yas tam veda sa veda-vit*

Synonyms:

*śrī-bhagavān uvāca* — the Supreme Lord said; *ūrdhva-mūlam* — upward rising roots (in aversion to the Supreme Lord); *adhaḥ* — downwards facing; *śākham* — branches (representing the beings in the material world from Lord Brahma to those in the lowest species); *aśvattham* — a banyan tree that is transient (for those in devotion to the Supreme Lord Kṛṣṇa); *prāhuḥ* — is said in the scriptures (in describing the material world); *avyayam* — eternal; *chandāmsi* — the Vedic hymns (specially the Chandayoga Upanisad); *yasya* — of which banyan tree; *parṇāni* — the nourishing leaves; *yaḥ* — anyone who; *tam* — that; *veda* — knows; *saḥ* — he; *veda-vit* — the knower of the Vedas.

**The Supreme Lord Sri Krishna said: The scriptures say that the material world is like a banyan tree which is imperishable for those averse to the highest principle—the Supreme Lord, and yet temporary for those who are devoted to the Lord. It has its roots rising upward and its branches going downward, and the leaves nourishing this tree are the vedic hymns. One who knows the truth of the nature of this tree is called a knower of the vedas.**

Chanda = poetic meter, lyrical, relating to songs. Sama veda=singing veda

The vedas talk about karma, action reaction, desirable and undesirable things for progress, injunctions, rules and regulations, and also talk about the Supreme Person or God, Krishna.

*Chandamsi*, also means 'that which unlocks or unseals', and by knowledge of the vedas one gets the weapon of detachment to cut down the tree of attachment to material existence. Only then can one come to a higher consciousness understanding of who Krishna really is.

The material nature created by Krishna's inferior energy and his separated superior energy as the 3 material modes of nature keep the living being in illusion. This can only be countered by Brhman consciousness, Reiki consciousness and Krishna consciousness, by Bhakti Yoga, as explained in chapter 14. For a person devoted to the Lord, the eternal tree is transient.

The tree extends from the highest Brahmaloaka down to the lowest Patal Loka planets.

## BG 15.2

*adhaś cordhvam prasṛtās tasya śākhā  
guṇa-pravṛddhā viṣaya-pravālāḥ  
adhaś ca mūlāny anusantatāni  
karmānubandhīni manuṣya-loke*

Synonyms:

*adhah* — downward; *ca* — and; *ūrdhvam* — upward (to the plane of celestial beings); *prasṛtāḥ* — extended; *tasya śākhāḥ* — Its branches, representing the living beings; *guṇa* — by the three modes of material nature; *pravṛddhāḥ* — nourished; *viṣaya* — sense objects; *pravālāḥ* — twigs (with its shoots, representing the objects of the senses); *adhah* — extending downward (to the planes of human, animal, and lower beings); *ca* — and; *mūlāni* — roots; *anusantatāni* — have extended (as a secondary causal factor, as the search to enjoy the fruits of actions); *karma* — to work; *anubandhīni* — bound (*karma anubandhīni* –According to religious and irreligious actions) ; *manuṣya-loke* — in the world of human society in the plane of karma and karmic consequences.

**The branches of this tree represent the jivas, the shoots represent the objects of the senses. The upward rising branches extend to the higher planes of existence, while the downward branches extend to the plane of human, animal and lower species of existence, taking root in the world of humans governed by binding karma.**

[The downward and upward extending branches of this great tree are nourished by the three qualities of material nature, and the twigs of this tree symbolize the objects of the senses. Result-oriented fruitive activity are the downward spreading branches of this tree that attach one to the world of human beings.]

*karma anubandhani* – bound by actions= lower roots / while higher rising roots=subtle impressions from the past.

The central root is the Supreme Lord, and subsidiary root is prakriti, the material substratum and the 3 gunas are attributes of this. The ancient banyan tree gives bondage and liberation depending on activities—upward or downward oriented.

Actual root is in Brahma and then rising to the Supreme. The upside down root from Brahmaloaka descends into lower planets to Patal loka.

Branches are 5 elements, leaves are vedic hymns, demigods smaller branches, humans twigs; actions get results accordingly – good/bad/spiritual-

Roots below are desires, sense enjoyment, roots above are subtle impressions of past desires/enjoyments - *karma anubandhani* refers to actions according to the proclivity to perform righteous or unrighteous activities which results in corresponding reactions some positive, some benign and some negative.

Ability to act in such a way out of knowledge and choice is available only to the world of humans—Manushya.

August 12, 2017

**BG 15.3-4**

*na* — not; *rūpam* — the inverted form; *asya* — of this tree; *iha* — within this world; *tathā* — also; *upalabhyate* — that which is realized; *na* — never (without vedic knowledge); *antaḥ* — end; *na* — nor; *ca* — also; *ādīḥ* — its origins; *na* — never; *ca* — also; *sampratiṣṭhā* — the foundation; *aśvattham* — banyan tree; *enam* — this; *su-virūḍha* — strongly; *mūlam* — rooted; *asaṅga-sāstreṇa* — getting the weapon of detachment form association with devotees- sadhu sanga; *dr̥dhena* — strong; *chittvā* — cutting; *tataḥ* —thereafter; *padam* — that place, (the lotus feet of the Lord); *tat* — that; *parimārgitavyam* — the way to which has to be searched out; *yasmin* — where; *gatāḥ* — going; *na* — never; *nivartanti* — they come back; *bhūyaḥ* — again; *tam* — to Him; *eva* — certainly; *ca* — also; *ādyam* — original; *puruṣam* — the Personality of Godhead; *prapadye* — surrender, take shelter of; *yataḥ* — from whom; *pravṛttiḥ* — the beginning; *prasṛtā* — extended; *purāṇi* — very old.

**The true form of this inverted ashvattha tree cannot be seen in the material world and cannot be realized without vedic knowledge. Its beginning, foundation and end cannot be perceived or understood by anyone. Thereafter, getting the sharp axe of detachment through the association of the saintly devotees, one must firmly cut down this illusory tree of material association that is rooted in aversion to the Supreme Lord. Then, one must search out the place, where having once gone, one never returns to the material plane of existence, which is lotus feet of the Supreme Lord Viṣṇu. From there one must also certainly surrender to the Supreme Personality of Godhead, from whom this unending illusory tree of the material world has appeared.**

The first Viṣṇu form is Maha Viṣṇu or Kāraṇodakaśāyī Viṣṇu who creates the mahattatva elements of the entire material creation, impregnating them with living entities.

'Supreme Lord Visnu' referred to here= Garbhodaka-śāyī Viṣṇu who creates all the universes; Garbhodaka-śāyī Viṣṇu, from whom we reach Krishna, and who expands into Kshirodakshayi Viṣṇu as Paramatma form and in every atom; "Kṣīrodakaśāyī Viṣṇu is the universal form of the Lord and is the Supersoul within every living entity. He is known as Kṣīrodakaśāyī because He is the Lord who lies on the ocean of milk. He is the maintainer and master of the universe." – *CC Madhya 20.295*

Garbhodaka-śāyī Viṣṇu who creates all the universes; then higher is karanodakshyi visnu also known as Maha Viṣṇu.

Reference also: [https://vaniquotes.org/wiki/From\\_Maha-visnu,\\_Garbhodakasayi\\_Visnu\\_is\\_generated,\\_and\\_from\\_Garbhodakasayi\\_Visnu,\\_Ksirodakasayi\\_Visnu\\_gradually\\_expands](https://vaniquotes.org/wiki/From_Maha-visnu,_Garbhodakasayi_Visnu_is_generated,_and_from_Garbhodakasayi_Visnu,_Ksirodakasayi_Visnu_gradually_expands)

Surrender = Exclusive devotional service, "to take shelter of"

Sridhara Swami commentary – "Using this weapon to cut down that illusory tree of one's mundane existence which is stubbornly rooted in aversion to the Supreme Lord, one attains to the plane of no return, which is the lotus feet of the Lord. With pure devotion, one should approach the holy lotus feet of the Supreme Lord Viṣṇu for shelter, and pray, "I surrender unto the Original Person, the Supreme Lord of all, by whose illusory potency Maya, this perpetual tree of the material world has appeared."

**August 19, 2017 [BG 15.5-9]**

**BG 15.5**

*nirmāna-mohā jita-saṅga-doṣā  
adhyātma-nityā vinivṛtta-kāmāḥ  
dvandvair vimuktāḥ sukha-duḥkha-samjñair  
gacchanty amūḍhāḥ padam avyayaṁ tat*

Synonyms:

*nir* — without; *māna* — false prestige; *mohāḥ* — and delusion (false belief) – [Having become free from pride and delusion]; *jita* — having conquered, becoming free; *saṅga* — of association, attachment; *doṣāḥ* — the faults; *adhyātma* — spiritual knowledge of the self, self-realization; *nityāḥ* — (dedicated to/engrossed in the) eternal; *vinivṛtta* — disassociated; *kāmāḥ* — from lust; *dvandvaiḥ* — from the dualities; *vimuktāḥ* — liberated; *sukha-duḥkha* — happiness and distress; *saṁjñaiḥ* — named; *gacchanti* — attain; *amūḍhāḥ* — un-bewildered; *padam* — position, shelter ; *avyayam* — eternal; *tat* — that.

Free from false prestige, and the delusion of being a creator; free of faulty and unholy association; dedicated to spiritual knowledge and realization of the eternal self; free from the lust for the temporary material, and liberated from the duality known as happiness and distress—those un-deluded and surrendered souls reach that position which is the eternal shelter.

nirmāna= without false prestige, pride; moha = delusion, false belief

*nirmāna-mohā jita-saṅga* having conquered the delusional attachment for fruitive creative activities—free from the false ego illusion of being a creator controller.

*jita-saṅga-doṣā* – having conquered/becoming free of defective, faulty, unholy association and attachment to it (also attachment to false ego, as well as *asat-saṅgha*)

- Therefore those who are overly attached to the material cannot approach the spiritual world.

**BG 15.6**

*na tad bhāsayate sūryo  
na śasāṅko na pāvakaḥ  
yat gatvā na nivartante  
tad dhāma paramaṁ mama*

*na* — not; *tat* — that; *bhāsayate* — illuminates; *sūryaḥ* — the sun; *na* — nor; *śasāṅkaḥ* — the moon; *na* — nor; *pāvakaḥ* — fire, electricity; *yat* — where; *gatvā* — going; *na* — never; *nivartante* — they come back; *tad dhāma* — that abode; *paramam* — supreme; *mama* — My.

**Neither the sun nor the moon nor fire nor electricity illuminate My Supreme abode, Goloka Vrindavana and the Vaikuntha planets. One who**

**reaches My all-illuminating abode never comes back to the material world.**

**BG 15.7**

*mamaivāṁśo jīva-loke  
jīva-bhūtaḥ sanātanaḥ  
manaḥ-śaṣṭhānīndriyāṇi  
prakṛti-sthāni karṣati*

Synonyms:

*mama* — My; *eva* — certainly; *aṁśaḥ* — fragmental particle; *jīva-loke* — in the world of conditional life; *jīva-bhūtaḥ* — the conditioned living entity; *sanātanaḥ* — eternal; *manaḥ* — with the mind; *śaṣṭhāni* — the six; *indriyāṇi* — senses; *prakṛti* — in material nature (the separated inferior and separated superior); *sthāni* — situated; *karṣati* — attract, adopts, struggles.

**The individual spirit souls are certainly the separated particles and potencies of Mine. These entities are eternal, but under the influence of material nature they are situated in a conditioned form of life, adopting and struggling with the five senses, and the mind which is the sixth sense.**

- The living entity is qualitative one with Lord Kṛṣṇa, but quantitatively very small. It's eternal nature is obscured by karmic entanglements that give entangling results in material life. (When the fragmental part is liberated from material influence and bodily entanglement it regains its spiritual nature.)

**BG 15.8**

*śarīraṁ yad avāpnoti  
yac cāpy utkrāmatīśvaraḥ  
grhītvaitāni samyāti  
vāyur gandhān ivāśayāt*

Synonyms:

*śarīraṁ* — the body; *yad* — as; *avāpnoti* — gets; *yad* — as; *ca api* — also; *utkrāmatī* — gives up; *īśvaraḥ* — the lord of the body; *grhītvā* — taking; *etāni* — all these; *samyāti* — goes away; *vāyuh* — the air; *gandhān* — smells; *iva* — like; *āśayāt* — from their source.

Translation:

**In any bodily form that it enters and from which it departs to enter another, the soul as the master of that body carries with it these six subtle senses and the impressions they have created, just as the air carries the fragrance of a flower from its source to another place.**

The mind, senses, false ego develop impressions while living in a particular body, and these are carried over to the next body—reference BG 13.6-7 (Nature, enjoyer consciousness) – "The five great elements, false ego, intelligence, the un-manifested (the un-manifested 3 material modes of material nature—*pradhān*), the ten senses and the mind, the five sense objects, desire, hatred, happiness, distress, the aggregate, the life symptoms, and convictions – all these are considered, in summary, to be the field of activities and its interactions."—ACBSP

### BG 15.9

*śrotram cakṣuḥ sparśanam ca  
rasanam ghrāṇam eva ca  
adhiṣṭhāya manaś cāyam  
viṣayān upasevate*

Synonyms:

*śrotram* — ears; *cakṣuḥ* — eyes; *sparśanam* — touch (via the skin); *ca* — also; *rasanam* — tongue; *ghrāṇam* — smelling power; *eva* — also; *ca* — and; *adhiṣṭhāya* — presiding over; *manaḥ* — mind; *ca* — also; *ayam* — the living entity; *viṣayān* — sense objects; *upasevate* — enjoys.

*Translation:*

**Having entered a material body, the living being presides over the ears, eyes, skin, tongue, nose and the mind, and enjoys the sense objects of sound, form, touch, taste and smell.**

- Thus according to the bodily form it gets according to karma, the living entity enjoys the senses.

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**August 26, 2017 [BG 15.10 -14]**

### BG 15.10

*utkrāmantam sthitam vāpi  
bhuñjānam vā guṇānvitam  
vimūḍhā nānupaśyanti  
paśyanti jñāna-cakṣuṣaḥ*

Synonyms:

*utkrāmantam* — departing the body; *sthitam* — situated in the body; *vā api* — either *bhuñjānam* — enjoying; *vā* — or *guṇānvitam* — (senses and their objects) under influence of the material modes of nature ; *vimūḍhāḥ* — deluded and foolish persons; *nānupaśyanti* — can not see; *paśyanti* — can see; *jñāna-cakṣuṣaḥ* — those who have the eyes of spiritual intelligence.

*Translation:*

**The deluded and foolish cannot see the soul when it leaves the body, nor when it is in the body, nor when it is enjoying the body through its senses and its objects under the influence of the material modes of nature, but one who has the eyes of spiritual intelligence can see this.**

Jnana-cakṣuṣaḥ - is needed to understand this knowledge to be free of the material sufferings. See through the eyes (vision) of the scriptures.

### BG 15.11

*yatanto yoginaś cainam,  
paśyanty ātmany avasthitam  
yatanto 'py akṛtātmāno,  
nainam paśyanty acetasaḥ*

*Synonyms:*

*yatantaḥ* — sincere, persevering; *yoginaḥ* — seeking transcendentalists; *ca* — also; *enam* — this; *paśyanti* — can see; *ātmani* — in the self; *avasthitam* — situated; *yatantaḥ api* — although making efforts; *akṛta-ātmānaḥ* — those without controlled senses and without self-realization; *na* — do not; *enam* — this; *paśyanti* — see; *acetasaḥ* — having undeveloped minds.

*Translation:*

**Among the different types of yogis, the sincere seekers situated in self realization can see the soul self within. Those who lack self control cannot see this even though they make efforts, because their minds and understanding are undeveloped.**

Those who are working with the yogic process only for health and fitness of the body, can never understand the soul and self realization although they are so-called yogis. Misdirected mentality.

**BG. 15.12 [15.12-14 in a continuity of sequence]**

yad āditya-gataṁ tejo,  
jagad bhāsayate 'khilam  
yac candramasī yac cāgnau  
tat tejo viddhi māmakam

*Synonyms:*

*yat* — that which; *āditya-gatam* — in the sunshine; *tejaḥ* —effulgent splendor; *jagat* — the whole world; *bhāsayate* — illuminates; *akhilam* — entirely; *yat candramasi* — that (light) which is in the moon; *yat* — that which; *ca* —is also; *agnau* — in fire; *tat* — that; *tejaḥ* — brilliant heat and splendor; *viddhi* — understand; *māmakam* — from Me.

*Translation:*

**The effulgent splendor of the sun that illuminates the entire universe, the light that is in the moon, and the brilliant heat and splendor of fire all come from Me.**

**BG 15.13**

gām āviśya ca bhūtāni,  
dhārayāmy aham ojasā  
puṣṇāmi cauśadhīḥ sarvāḥ,  
somo bhūtvā rasātmakaḥ

*Synonyms:*

*gām* — the planets; *āviśya* — entering; *ca* — also; *bhūtāni* — the living entities; *dhārayāmi* — maintain and sustain ; *aham* — I; *ojasā* — by My potency; *puṣṇāmi* — am nourishing; *ca* — and; *auśadhīḥ* — plants, herbs and vegetables; *sarvāḥ* — all; *somaḥ* — the moon's life-giving rays; *bhūtvā* — becoming; *rasa-ātmakaḥ* — essential juice.

*Translation:*

**Entering the planets and the earth, I maintain and sustain all the living entities by My potency, and by becoming the moon and through its life-giving rays I provide the essential nourishing juice of life in plants, herbs and vegetables.**

**BG. 15.14**

*aham vaiśvānaro bhūtvā,  
prāṇinām deham āśritaḥ  
prāṇāpāna-samāyuktaḥ,  
pacāmy annam catur-vidham*

*Synonyms:*

*aham* — I; *vaiśvānaraḥ* — the fire of digestion; *bhūtvā* — becoming; *prāṇinām* — of all living entities; *deham* — in the bodies; *āśritaḥ* — situated; *prāṇa* — the outgoing air; *apāna* — the down-going air; *samāyuktaḥ* — keeping in balance; *pacāmi* — I digest; *annam* — foodstuff; *catur-vidham* — the four kinds (chewed, sucked, licked or drunk).

*Translation:*

**I enter into the bodies of the living entities as the fire of digestion and acting with the ascending outgoing prana, and inward descending apana life airs, I digest the four kinds of foodstuff—that which is chewed (khadva), sucked (soshva), licked (lehya) and drank (peya).**

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**September 2, 2017**

**BG. 15.15**

*sarvasya cāham hṛdi sanniviṣṭo  
mattaḥ smṛtir jñānam apohanam ca  
vedaiś ca sarvair aham eva vedyo  
vedānta-kṛd veda-vid eva cāham*

*Synonyms:*

*sarvasya* — of all living beings; *ca* — and; *aham* — I; *hṛdi* — in the heart; *sanniviṣṭaḥ* — situated; *mattaḥ* — from Me; *smṛtiḥ* — remembrance of the self; *jñānam* — knowledge; *apohanam* — that drives away both (forgetfulness); *ca* — and; *vedaiḥ* — by the Vedas; *ca* — also; *sarvaiḥ* — all; *aham* — I am; *eva* — alone; *vedyaḥ* — the knowable Absolute object; *vedānta-kṛt* — the creator, compiler of the Vedas and the deliverer of the fruits of vedic sacrifices = Vedānta; *veda-vit* — the knower of the Vedas; *eva* — certainly; *ca* — and; *aham* — I.

*Translation:*

**I am situated in the heart of all souls as the observing and guiding Supersoul, and from Me arise the soul's remembrance of the self, knowledge, as well as forgetfulness of both. I am the creator of the Vedas and I alone am the Sweet Absolute to be known through the Vedas. As Veda Vyāsa, I am the compiler and revealer of the conclusion of the Vedas—the Vedānta, and I am the knower of the Vedas, and the deliverer of the results of following the vedic procedures.**



Vedanta = end of vedas, the end result of the vedas—the ripened fruit of the vedas = bhagavatam

As the Supersoul (paramatma), Kṛṣṇa is the giver of remembrance and knowledge of the self according to the desires and actions of the living entity, and accordingly He also keeps this knowledge away from the living entity, giving forgetfulness. As the individual acts according to vedic guidance and principles, Kṛṣṇa reveals the knowledge and helps the soul to remember his real position. When one associates with the mode of goodness, he gradually elevates to pure spiritual goodness--*shudh sattva*, that is beyond material nature.

Kṛṣṇa gives remembrance of the self, knowledge, as well as forgetfulness of both, according to the soul's actions.

Additional references -- [BG 7.21-22, 23 = Kṛṣṇa is the giver of results of those following demigod worship= *alpa-medhasām* — of those of small intelligence worship demigods.]

*Reference :[SB 11.13.6]--*

sāttvikāny eva seveta  
pumān sattva-vivṛddhaye  
tato dharmas tato jñānam  
yāvat smṛtir apohanam

Synonyms:

sāttvikāni — things in the mode of goodness; eva — indeed; seveta — he should cultivate; pumān — a person; sattva — the mode of goodness; vivṛddhaye — in order to increase; tataḥ — from that (increase in goodness); dharmas — one is fixed in religious principles; tataḥ — from that (religion); jñānam — knowledge is manifest; yāvat — until; smṛtiḥ — self-realization, remembering one's eternal identity; apohanam — driving away (the illusory identification with the material body and mind).

Translation:

**Until one revives one's direct knowledge of the spirit soul and drives away the illusory identification with the material body and mind caused by the three material modes of nature, one must cultivate those things in the mode of goodness. By increasing the mode of goodness, one automatically can understand and practice religious principles, spiritual principles, and by such practice transcendental knowledge is awakened. ]**

**Q & A:** "Spirituality is not the religion?" - Spirituality is the doing of what the religiosity is looking for. If we look at religiosity as the science (of searching for the truth), spirituality is the actual doing of the science--it is the practical research, and the practice of following the spiritual principles.

Other discussions: Demigods and the vedas; cleansing the mind, the consciousness; Ignorance, passion and goodness; the pain caused by others--non-forgiveness, blame and retaining the pain.

**September 9, 2017**

**BG 15.16**

*dvāv imau puruṣau loke  
kṣaraś cākṣara eva ca  
kṣaraḥ sarvāṇi bhūtāni  
kūṭa-stho 'kṣara ucyate*

Synonyms:

*dvau* — two; *imau* (eva)— (only) of these [imau dvau eva]; *puruṣau* — living entities; *loke* — in the world; *kṣaraḥ* — changeable, perishable, fallible; *ca* — and; *akṣaraḥ* — immutable, infallible; *eva* — certainly; *ca* — and; *kṣaraḥ* —perishable, fallible; *sarvāṇi* — all; *bhūtāni* — living entities; *kūṭa-sthaḥ* — spiritually situated in oneness; *akṣaraḥ* — infallible; *ucyate* — are described.

Translation:

There are only two types of living beings that exist in the world—the fallible, and the infallible. All the living beings from Lord Brahma down to the lowest unmoving entity are perishable due to having fallen away from their true nature, and having come in contact with material nature. Those who are situated in their eternally perfect nature in oneness of eternal association with the Supreme Lord, are known as infallible.

- Those in the material world who are captured by māyā and forgetfulness of their eternal nature are considered to be fallible. [When the living entity forgets his constitutional position as an eternal servant of Kṛṣṇa.] Those in the spiritual world are liberated from matter and are imperishable; they are the infallible *nitya mukta*--eternally liberated ones. It is not possible to fall from the spiritual world to the material.
- The soul aspect is in itself eternal and imperishable even though the material body is perishable. The descent of the soul came from the exercise of its free will to enjoy separately from Kṛṣṇa. Other type of descent (not fall) is when His servants come to the material world on Kṛṣṇa's desire—e.g. : Jaya and Vijay. Or His associates in Vrindavana. They are still in association with Kṛṣṇa directly therefore there is no "fall down" from the spiritual position. This is not comparable to the descent of the *nitya baddha* (eternally bound) jivas from Brahma down to the lowest unmoving living being in the 14 planetary systems.
- Those who revive their soul consciousness will return to the spiritual zone and therefore those in spiritual consciousness and action are considered infallible [even if they are in the material world]-they are in transition. *Bhakti bhava* means never to leave the association of Kṛṣṇa.
- One achieves liberation from the material existence and the association of Krishna by being connected through the spiritual master to the impersonal Brahma (universal life force) Reiki energies, chanting the Hare Krishna Mahamantra, and being engaged in Krishna's service. There is no progress without the grace of the spiritual master. By pleasing the spiritual master, Krishna is pleased. It is not possible to

jump over the spiritual master to attain Krishna's association. The master is the link.

*Ref: Śrī Śrī Gūrvaṣṭaka* (Eight Prayers to the Guru) *saṁsāra-dāvānala-līḍha-loka* (Visvanatha Cakravarti Thakura, in Stavamrta Lahari).

yasya prasādād bhagavat-prasādo  
yasyāprasādān na gatiḥ kuto 'pi  
dhyāyan stuvaṁs tasya yaśas tri-sandhyaṁ  
vande guroḥ śrī-caraṇāravindam

"By the grace and satisfaction of the spiritual master, the Supreme Personality of Godhead becomes satisfied and gives His benediction. Without the satisfaction and grace and the spiritual master, one cannot make advancement in Kṛṣṇa consciousness. I should always remember and praise the spiritual master three times a day, and therefore I offer my respectful obeisances unto unto the lotus feet of my spiritual master."

Study references--Whole of BG Chapter 8, specially 8.4-5; 8.14-15: [by remembering Krishna always, the *nitya baddha* (eternally bound) can attain to Him.]

Additional references:

Srimad Bhagavad Gita, The Hidden Treasure of the Sweet Absolute —(link on website;) - Srila Bhakti Rakshak Sridhar Swami (SCSM) [[Downloadable PDF](#)] [1961] -(2nd edition 2006)

Bhagavad Gita As It Is - Srila A.C. Bhaktivedanta Swami Prabhupada, Macmillan 1972 [[Free Downloadable PDF at this link](#)]

(Links available also on website in case these links don't work)

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### **September 16, 2017 [BG 15.17 -18]**

#### **BG 15.17**

*uttamaḥ puruṣas tv anyaḥ  
paramātmety udāhṛtaḥ  
yo loka-trayam āviśya  
bibharty avyaya īśvaraḥ*

Synonyms:

*uttamaḥ* — the supreme, highest, best; *puruṣaḥ* — personality; *tu* — but; *anyaḥ* — another; *parama-ātmā* — the Supreme Soul; *iti* — thus; *udāhṛtaḥ* — is described; *yaḥ* — who; *loka trayam*—the three divisions of the world (universe); *āviśya* — enters; *bibharti* — maintains, sustains; *avyayaḥ* — eternal; *īśvaraḥ* — the Lord.

Translation:

**Other than these two types of living beings, there is another who is described as the Supreme Soul, Paramatma, the imperishable transcendental Lord who has Himself entered the three worlds in His eternal form and is maintaining all living beings.**

[Kṣīrodakaśāyī Viṣṇu as Paramātmā]

*Loke*=world or universe, and the 3 types refers to the inanimate (achetna) elemental world [elements-mahat tattva]; the combination of inanimate and animate world (Buddha-chetna); and the para—transcendental category—the unlimited spiritual world.

The first 2 categories are of jivas in bondage and the last is the world of jivas who are liberated and situated in the proper soul consciousness in the spiritual worlds—*akṣarāt api ca uttamaḥ* (the superior beings who never fall down from their position).

Param-atma –the Supreme Soul is different from the temporary but imperishable souls as well as the individual immortal souls, and sustains all the living entities and the worlds. The temporary but imperishable refers to the souls trapped in illusion, and the individual immortal souls are the liberated ones.

The Supreme Soul maintains all living entities in all creation as one undivided reality, but each having their own individuality. The finite entities cannot become the Supreme Soul because the Paramatma is always *param*—superior and above them all. [While the finite eternal living entity souls are part and parcel of the Supreme Soul, the Supreme Soul is infinite, and separate and distinct from each of these. The individual soul can never become the Supreme Person, even though impersonalist philosophies wrongly claim this on the basis that the individual soul is part and parcel of the Supreme.]

REFERENCES—

BG. 13.31

*yadā bhūta-prthag-bhāvam*

*eka-stham anupaśyati*

*tata eva ca vistāram*

*brahma sampadyate tadā*

Synonyms:

*yadā* — when; *bhūta* — of living entities; *prthag-bhāvam* — separated identities; *eka-stham* — situated in one; *anupaśyati* — one tries to see through authority; *tataḥ eva* — thereafter; *ca* — also; *vistāram* — the expansion; *brahma* — the Absolute; *sampadyate* — he attains; *tadā* — at that time.

Translation:

**When a sensible man ceases to see different identities due to different material bodies and he sees how beings are expanded everywhere, he attains to the Brahman conception.**

*Bhagavad-gītā* (18.54), the Lord says, *brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati*: “One who is thus transcendently situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything.”

Study references--Whole of BG Chapter 8, specially 8.4-5; 8.14-15: [by remembering Krishna always, the *nittyā baddha* (eternally bound) can attain to Him.]

### BG 15.18

*yasmāt kṣaram atīto 'ham  
akṣarād api cottamaḥ  
ato 'smi loke vede ca  
prathitaḥ puruṣottamaḥ*

Synonyms:

*yasmāt* — because; *kṣaram* — to the perishable beings; *atītaḥ* — transcendental; *aham* — I am; *akṣarāt* — the imperishable beings; *api* — also; *ca* — and; *uttamaḥ* — superior; *ataḥ* — therefore; *asmi* — I am; *loke* — in the world; *vede* — in the Vedic literature; *ca* — and; *prathitaḥ* — celebrated; *puruṣa-uttamaḥ* — as the Supreme Person.

**Because I am transcendental to the perishable beings, and am also superior to My infallible eternal associates who never fall down from their position, My glories are sung throughout the universe and in the Vedas as that Supreme Person—Puruṣottamaḥ.**

*Also Refer to : Chāndogya Upaniṣad (8.12.3): tāvad eṣa samprasādo 'smāc charīrāt samutthāya param jyoti-rūpaṁ sampadya svena rūpeṇābhiniṣpadyate sa uttamaḥ puruṣaḥ.*  
“The Supersoul coming out of the body enters the impersonal *brahma-jyotir*; then in His form He remains in His spiritual identity. That Supreme is called the Supreme Personality.”=  
**ACBSP**

Both the Muṇḍaka Upaniṣad (3.1.2) and Śvetāśvatara Upaniṣad (4.7) confirm this:

*samāne vṛkṣe puruṣo nimagno  
'nīśayā śocati muhyamānaḥ  
juṣṭam yadā paśyaty anyam īśam  
asya mahimānam iti vīta-śokaḥ*

"Although the two birds are in the same tree, the eating bird is fully engrossed with anxiety and moroseness as the enjoyer of the fruits of the tree. But if in some way or other he turns his face to his friend who is the Lord and knows His glories—at once the suffering bird becomes free from all anxieties."

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### September 23, 2017 [BG 15.19-20 (Conclusion)]

#### BG. 15.19

*yo mām evam asammūḍho  
jānāti puruṣottamam  
sa sarva-vid bhajati mām  
sarva-bhāvena bhārata*

Synonyms:

*yaḥ* — anyone who; *mām* — Me; *evam* — only, thus; *asammūḍhaḥ* — without a doubt; *jānāti* — knows; *puruṣa-uttamam* — the Supreme

Personality of Godhead; *sah* — he; *sarva-vit* — the knower of everything; *bhajati* — renders devotional service; *mām* — unto Me; *sarva-bhāvena* — in all moods; *bhārata* — O son of Bharata.

Translation:

**One who knows Me thus without doubt as the Supreme Person Puruṣottama, of the eternal blissful form, such a one is the knower of everything. He therefore engages himself in rendering devotional service to Me in many ways, O son of Bharata.**

**BG 15.19-20 Lecture Notes, references**

**BG 15.19**

- *Mam evam asammūḍhaḥ jñānāti* = Me only without doubt/delusion can know. Or--only one who is free from delusion and doubt can know who I really am.
- *Mam evam* = Me only (as *Puruṣottama*) – there is no equal and no superior to Me, I am the greatest blissful transcendental living being of all.
- There are 3 stages of knowing the Divine, [knowing which one attains to the state of brahma nirvana--joyful ecstatic bliss] : SB 1.2.11 - "Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramātmā or Bhagavān. [*brahmeti paramātmēti bhagavān iti śabdyate. (Śrīmad-Bhāgavatam – 1.2.11- Creation).*]
- The effulgence emanating from the Divine Person (*brahmeti*, the universal life force--*Reiki*), the *Paramatma* personal form of the Divine in ones heart, and the original personal form of the Supreme Divine— *Bhagavān*. Brahma-nirvāṇa-sukham is the stage when one is in touch with the Absolute Truth in completeness. An outcome of this blissful association is the elimination of all desire for material sense enjoyment. It is a process that comes to fruition by ones spiritual practices.
  - Serving Kṛṣṇa in spiritual relationships the different mellows, rasas (tastes) or moods— *shanta, dasya, mitra, vatsala, madhurya rasas* [tranquillity, servitorship, friendship, parenthood, and conjugal/consortship.]

**ADDITIONAL BG REFERENCES—**

- BG 7.7 - "There is no Truth superior to Me, O conqueror of wealth. Everything rests upon Me, just like jewels strung on a thread." [Jewels also refers to the precious and valuable--atma and Paramatma.]
- BG 13.31 -

yadā bhūta-prthag-bhāvam  
eka-stham anupaśyati  
tata eva ca vistāram  
brahma sampadyate tadā

Synonyms:

yadā — when; bhūta — of living entities; pṛthak-bhāvam — separated identities; eka-stham — situated in one; anupaśyati — one tries to see through authority; tataḥ eva — thereafter; ca — also; vistāram — the expansion; brahma — the Absolute; sampadyate — he attains; tadā — at that time.

Translation:

When a sensible man ceases to see different identities due to different material bodies, and he sees (through vedic authority) that they are expansions of the One Supreme and rest in Him, he attains to the absolute Brahman conception.

**NB:** This understanding is clearly given in the Reiki mantras and symbols, with the healing energy networking through the atomically available Vishnu and Parmatma heart energies. Hence Reiki channels are, at the very minimum, at the very outset, capable of connecting with and having the absolute Brahman conception. KQ healers have this connection mantra and symbol in KQ 2. (KQ 1 now includes old basic and advanced levels.)

**BG 15.20**

*iti guhya-tamaṁ śāstram  
idam uktam mayānagha  
etat buddhvā buddhimān syāt  
kṛta-kṛtyaś ca bhārata*

Synonyms:

*iti* — thus; *guhya-tamam* — the most confidential; *śāstram* — revealed scripture; *idam* — this; *uktam* — described; *mayā* — by Me; *anagha* — O sinless one; *etat* — this; *buddhvā* — heartfelt understanding; *buddhi-mān* — intelligent; *syāt* — one becomes; *kṛta-kṛtyaḥ* — most perfect in his endeavors; *ca* — and; *bhārata* — O son of Bharata.

Translation:

**This most confidential hidden treasure of the Vedic scriptures has now been revealed and described by Me, O sinless one. Whoever takes this understanding to heart becomes wise, and attains perfection in his endeavors, O son of Bharata.**

This understanding is the most treasured part of the scriptures because it addresses the question of how we are trapped in the material world. The weakness comes from losing our heart connection to the Divine as described in the first 5 slokas of this chapter. The upside down tree reflecting the spiritual where we want to lord it over matter, in separation to Kṛṣṇa. As we do that our forgetfulness strengthens by getting attached more and more to materialistic endeavors and efforts.

Here it is made clear that only one who is free from sin or the tendency to be sinful can understand this and take it to heart. The heart consciousness revives the remembrance of ones spiritual nature. Reiki is directly the heart energy of Kṛṣṇa. It descends from the highest crown chakra and rests in our heart centers from where we channel it.

- ACBSP in his commentary has stated that our problem is of weakness of heart, and association with the heart energy is required to fix this.

**Reference— SB 7.7 What Prahlada Maharaj learned in the womb when Narada Muni was instructing his mother**

**SB 7.7.32**

*hariḥ sarveṣu bhūteṣu  
bhagavān āsta īśvaraḥ  
iti bhūtāni manasā  
kāmais taiḥ sādhu mānayet*

One should always remember the Supreme Personality of Godhead in His localized representation as the Paramātmā, who is situated in the core of every living entity's heart. Thus one should offer respect to every living entity according to that living entity's position or manifestation.

**SB 7.7.37 –**

*adhokṣajā lambham ihāśubhātmanaḥ  
śarīriṇaḥ saṁsṛti-cakra-śātanam  
tad brahma-nirvāṇa-sukham vidur budhās  
tato bhajadhvam ḥṛdaye ḥṛt-īśvaram*

Synonyms:

*adhokṣaja* — with the Supreme Personality of Godhead, who is beyond the reach of the materialistic mind or experimental knowledge; *ā lambham* — being constantly in contact; *iha* — in this material world; *aśubha-ātmanaḥ* — whose mind is materially contaminated; *śarīriṇaḥ* — of a living entity who has accepted a material body; *saṁsṛti* — of material existence; *cakra* — the cycle; *śātanam* — completely stopping; *tat* — that; *brahma-nirvāṇa* — connected with the Supreme Brahman, the Absolute Truth; *sukham* — transcendental happiness; *vidur* — understand; *budhāḥ* — those who are spiritually advanced; *tataḥ* — therefore; *bhajadhvam* — engage in devotional service; *ḥṛdaye* — within the core of the heart; *ḥṛt-īśvaram* — to the Supreme Personality of Godhead, the Supersoul within the heart.

Translation:

The real problem of life is the repetition of birth and death, which is like a wheel rolling repeatedly up and down. This wheel, however, completely stops when one is in touch with the Supreme Personality of Godhead. In other words, by the transcendental bliss realized from constant engagement in devotional service, one is completely liberated from material existence. All learned men know this. Therefore, my dear friends, O sons of the asuras, immediately begin meditating upon and worshiping the Supersoul within everyone's heart.

**SB 7.7.51-52**

*nālaṁ dvijatvaṁ devatvam  
ṛṣitvaṁ vāsurātmajāḥ  
prīṇanāya mukundasya  
na vṛttam na bahu-jñatā  
na dānam na tapo nejyā  
na śaucaṁ na vratāni ca  
prīyate 'malayā bhaktyā  
harir anyad viḍambanam*

Synonyms:

*na* — not; *alam* — sufficient; *dvijatvam* — being a perfect, highly qualified brāhmaṇa; *devatvam* — being a demigod; *ṛṣitvam* — being a saintly person; *vā* — or;



*asura-ātma-jāḥ* — O descendants of asuras; *prīṇānāya* — for pleasing; *mukundasya* — of Mukunda, the Supreme Personality of Godhead; *na vṛttam* — not good conduct; *na* — not; *bahu-jñatā* — vast learning; *na* — neither; *dānam* — charity; *na tapaḥ* — no austerity; *na* — nor; *ijyā* — worship; *na* — nor; *śaucam* — cleanliness; *na vratāni* — nor execution of great vows; *ca* — also; *prīyate* — is satisfied; *amalayā* — by spotless; *bhaktyā* — devotional service; *hariḥ* — the Supreme Lord; *anyat* — other things; *vidambanam* — only show.

Translation:

- My dear friends, O sons of the demons, you cannot please the Supreme Personality of Godhead by becoming perfect brāhmaṇas, demigods or great saints or by becoming perfectly good in etiquette or vast learning. None of these qualifications can awaken the pleasure of the Lord. Nor by charity, austerity, sacrifice, cleanliness or vows can one satisfy the Lord. The Lord is pleased only if one has unflinching, unalloyed devotion to Him. Without sincere devotional service, everything is simply a show.

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### **The Practical Method**

- Worshipping the expansion of Kṛṣṇa as the paramatma within the heart--the Reiki network (heart to heart--the Vishnu connection that comes from Kshirodakshayi Vishnu at the center of every atom, and also as Paramatma in the heart of all beings. Reiki 2's have the heart connection mantra and symbol.)
- Seeing Paramatma in all living beings, in food and other forms (connecting with those elements and beings, channeling healing to them.)
- Connecting with Reiki as Kṛṣṇa's heart Paramatma energy.
- Offering all that we do [everything] to Reiki—the paramatma energy, and universal life force energy to Kṛṣṇa.
- Knowing Kṛṣṇa is the Supreme Source of all things and nothing is above or beyond Him.
- Maintaining always an association with Him in thought word and deed.
- **NB: Key difference between Riki and the technical Brahminical methods:**
- In the technical brahminical system one is not permitted to offer certain forbidden things to Kṛṣṇa directly. Therefore as there are things that one may do that are not offerable to Kṛṣṇa and one is liable to experience negative reactions to those acts. For example these are sinful activities on the spiritual path--forbidden food (non-veg), alcohol and intoxication, lustful acts, gambling, telling lies, taking another's rightful share and so on. One cannot ask Kṛṣṇa directly to make these consequence-free. Personal practice of regulative principles must be done.
- It is understood that those who come to the Reiki healing process may be habituated to sinful and forbidden activities, and unable to properly or consistently follow the four regulative principle (no gambling, intoxication, meat-eating, forbidden sex activity).
- Offering everything healers do to the Divine through Reiki eliminates this restriction while applying rectification energies to such sinful acts as well as rectifying ones thinking gradually. In this way, while such acts are not "approved", there is a relatively rapid de-toxification of karma and thinking that takes place, resulting in time of reformation of sinful activities. The practitioner automatically comes to follow the natural brahminical path because he develops those qualities. Then he may follow the regulative principles easily or more naturally without getting negative consequences.

- **However**--it is to be noted that one may not commit sinful activities and think that on the strength of healing it is alright to do so. That in itself is a great offense. Where one is unable to resist indulging in these activities, the Reiki healing fixes this in time and gives the individual an opportunity to regulate his behavior. In the brahminical system it is recommended that first one must follow the regulative principles and chant the Mahamantra and once steady in that practice, one may be considered for receiving Brahmin initiation. This creates great stress, and many are unable to receive the Brahmin initiation due to their unfitness and inability to follow the rules. However, Reiki initiation takes care of this in the following way.
- Just as chanting the Mahamantra is restriction-free--anyone can do it at any time and place and under any circumstances, Reiki is exactly like that. Both these act very powerfully to cleanse and heal the practitioner. At the same time, Reiki energies can be focused on specific problem areas to heal and change conditions in all areas of life, while getting rid of binding consequence karma, and removing feelings of helplessness or inability to take proactive action. It also attaches one more firmly to the service and association of the universal life force, and eventually, by increased understanding--to Kṛṣṇa.
- This needs to be studied and understood under the guidance of a qualified spiritual master. In the absence of this higher knowledge, we observe that Reiki healers fall away from the path of service to Kṛṣṇa and liberation from karmic consequences. They fall back into the pool of material miseries, just as do those who are unable to follow the regulative principles and therefore are unable to achieve true Brahmin status.
- Brahma means 'universal life force energy'. Reiki means 'universal life force energy'. Reiki is the heart energy of the Divine, and when one accepts this compassionate energy, one is gradually freed from the clutches of material nature as described.

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## Chapter Review

30.9.2017

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