

Lesson 14:
The Absolute truth is non-dual consciousness —the *Jīvas* are His parts & parcels (Text 50-52)

Lesson 14 & 15
SB's message defined in terms of understanding the *Jīva-tattva* & Supreme Brahman (Text 50-55)

Lesson 15:
Understanding the Absolute Truth by understanding the *Jīva-tattva* (Text 53-55)


Yogendra Pippplāyana's teachings to King Nimi (SB 11.3.38-39)

Lesson 15: Understanding the Absolute Truth by understanding the *Jīva-tattva* (Text 53-55)—
Yogendra Pippplāyana’s teachings to King Nimi
(SB 11.3.38-39)

- 53) “*Tat tvam asi*, or you are that” helps us understand the Absolute Truth through the insight it gives us into the *Jīvas*’ nature—The first of two SB verses (11.3.38) help us in the same regard
- 54) A second SB verse (11.3.39) gives further insight into the *Jīvas*’ nature, and thereby the nature of the Absolute Truth
- 55) Summarizing the previous two texts

TEXT 53: “*Tat tvam asi*, or You are that” helps us understand the Absolute Truth through the insight it gives us into the *Jīvas*’ nature—The first of two SB verses help us in the same regard (11.3.38)

■ “*Tat tvam asi*, or you are that”

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- “*tvam*” ⇒ You, the *Jīvatmā* ⇒ Because it is the witness of the different states of the changes (childhood, youth, and so on) of the transient material body, the *Jīvatmā* is changeless, conscious, witness, and eternal ⇒ Its spiritual identity
 - “*tat*” ⇒ That, the Supreme Brahman, or Paramātmā
 - The *Jīvatmā* is being of the same essential nature—conscious, witness & eternal—as that of Paramātmā
 - The deliberation on the *Jīvatmā* leads to the knowledge of Paramātmā ⇒ Pipplāyana Yogendra’s teaching to King Nimi (SB 11.3.38)
 - **Analogy**: A man in the cave learns about the nature of the sun by being instructed about the sun’s ray (*annuccheda* 52)

- The deliberation on the *Jīvatmā* leads to the knowledge of Paramātmā ⇒ *Vedānta-sūtra* aphorism (1.3.20) “*anyārthaś ca parāmarśaḥ*”
- BV’s commentary on this *sūtra* ⇒ *dahara-vidyā* of *Chāndogya Upaniṣad*
 - Describes meditation on Paramātmā within the tiny space (*dahara*) in the inner chamber of the heart
 - “*Uttamaḥ puruṣaḥ*” is the *Jīvatmā*, who has attained perfection of acquiring transcendental knowledge of Bhagavān
- Question: Why is the *Jīvatmā* mentioned in the midst of this description of the *dahara*, dealing with meditation on Paramātmā?
 - This *sutra*’s answer: The reference to the *Jīva* in *dahara-vidyā* is not simply to convey knowledge about the *Jīva*, but to lead to knowledge of Paramātmā, for by knowing Paramātmā, the *Jīva* attains his real nature (*anyārthaś ca parāmarśaḥ*)
 - Pipplāyana Yogendra’s teaching to King Nimi (SB 11.3.38) about the *Jīva* to educate him about the nature of the Supreme ⇒ to distinguish the self from the body (his spiritual identity), which undergoes 6 types of changes (birth, subsists for some time, grows, changes, dwindles, and finally dies), but the *Jīva* remains changeless because he is the constant witness of his own body

- “Brahman, the eternal soul, was never born and will never die, nor does it grow or decay. That spiritual soul is actually the knower of the youth, middle age and death of the material body. Thus the soul can be understood to be pure consciousness, existing everywhere at all times and never being destroyed. Just as the life air within the body, although one, becomes manifest as many in contact with the various material senses, the one soul appears to assume various material designations in contact with the material body.” (SB 11.3.38)
- Two arguments derived from the words of Pippalāyana (SB 11.3.38)
 - i. Based on the changes that occur in the material body. We see these changes as time progresses, but with some reflection we can understand that we ourselves have not changed but are the same person. Since the attributes of changelessness and transformation cannot be attributed to the same object, the unchanging soul must be distinct from the changing body.
 - ii. Based on the distinction between the seer and the seen. The body and mind cannot be the seer because they are objects of perception. Thus, the perceiver, the soul, must be different from them.

- The Buddhist sect's objection on the eternality of consciousness (text 52) is revisited in text 53.3, but answered differently
 - The momentary consciousness of which they speak actually consists of changes in a person's mental modes (*vṛttis*), or variations in the content of consciousness, and not primordial consciousness itself
 - The variations in the content of consciousness is produced by the senses interacting with the external world. Consciousness itself remains constant!
 - The Vedānta explains: When a person observes an object \Rightarrow *vṛtti*, which the *Jīvatmā* perceives—*vṛtti* itself is not the perceiver
 - The Buddhists, who denies the eternality of consciousness, misconstrue this temporary, ever-changing *vṛtti*, as non-eternal
 - Analogy of the vital force, or life air (*prāṇa*): Universal *prāṇa* is one, but the *prāṇa* are of several kind depending upon the function it performs (*prāṇa*, *apana*, *samana*, etc.). Similarly, the *Jīvatmā* is one, but while in the body, it manifests consciousness, which appears many-branched and ever-changing.

TEXT 54: A second SB verse (11.3.39) gives further insight into the *Jīvas*' nature, and thereby the nature of the Absolute Truth

- “The spirit soul is born in many different species of life within the material world. Some species are born from eggs, others from embryos, others from the seeds of plants and trees, and others from perspiration. But in all species of life the *prāṇa*, or vital air, remains unchanging and follows the spirit soul from one body to another. Similarly, the spirit soul is eternally the same despite its material condition of life. We have practical experience of this. When we are absorbed in deep sleep without dreaming, the material senses become inactive, and even the mind and false ego are merged into a dormant condition. But although the senses, mind and false ego are inactive, one remembers upon waking that he, the soul, was peacefully sleeping.” (SB 11.3.39)

- Pippalāyana in 11.3.39 explains that the vital force perpetually accompanies the soul into various species of life, which fall into 4 categories based on their source (eggs, embryos, seeds, and perspiration). The vital force in the various bodies undergo transformation, but factually remains unchanged
 - Analogy: The vital force may be in an ant body in one life, but in the next life it may occupy in that of an elephant body. And yet, all the while the vital force remains unchanged. Similarly, the soul appears to undergo changes in association with the many states and shapes of its successive bodies, but in fact it remains unchanged.
- The soul experiences 3 states of consciousness while in the body
 - Waking state \Rightarrow the soul is conscious of his body, the gross instruments of the senses and the mind \Rightarrow his consciousness seems divided and channeled by the mind and outward senses
 - Dream state \Rightarrow the mind is disconnected from the senses \Rightarrow the soul is unaware of the body \Rightarrow thru' the dreams, the soul perceives various impressions imprinted on the subconscious mind during the waking state, and because of the soul's attachment to these impressions, his consciousness seems to undergo transformation
 - Deep sleep \Rightarrow the soul loses contact even with the mind, and thus it is not conscious of either the gross or subtle body \Rightarrow the soul not necessarily liberated because it is still bound to its subtle desires, which propel it to return to the dreaming and wakeful state

- The Buddhists question *ātmā*'s existence in deep sleep when there is no experience of the senses or the mind ∴ they assume only “void” remains during deep, dreamless sleep. But this can be refuted because we can recollect the experience of deep sleep!
 - After waking a person may declare, “I slept happily and wasn't aware of anything!” Since someone can recollect something w/out having experiencing it, the person who perceived himself in deep sleep and the person who remembers this experience must be identical.
 - The sun illuminates both itself and other objects as well. Similarly, the *ātmā* does not require the gross external senses to know itself, just as one doesn't need a lamp to see the sun.
 - Of course, it is the Paramātmā, who is the source of the individual soul's self-luminous nature.
 - Citing the analogy of the vital force, Jīva Gosvāmī has further shown that the *Jīvātmā* is distinct both from the body and from Paramātmā.

TEXT 55: Summarizing the previous two texts

- From the logic (“*tarka*”) of affirmation, there is the general principle that when the soul is in the conditional state of association with the body, changes occur that the soul perceives when the soul itself remains changeless. From the logic of negation, one never perceives either alternations in the soul or changelessness in the body ∴ the body & the soul are distinct indeed.
- Understanding this difference by logical analysis is the 1st step towards transcendental realization. We can also use the same analysis to infer the difference between the soul and Supersoul ⇒ necessary foundation of *bhakti-yoga*.

- The logic of affirmative and negative inference is 4-fold in nature: Distinction between...
 - 1) that which undergoes transformation and that which is free form transformation as creation and annihilation
 - 2) seer and seen
 - 3) the witness and that which is to be witnessed
 - 4) That which suffers and the repository of love

- Further analyses
 - Only the body takes birth, grows old, becomes diseased, and then dies. The soul perceives all these changes, and when he identifies himself with his body (false ego or bodily conception of life), the *Jīvātmā* becomes attached to his body & its byproducts, such as happiness and distress. The Supersoul witnesses the soul's miseries in his material body, but doesn't experience them as His own.
- As a result of understanding all these things we can more easily understand the Supersoul/Brahman.
- Taking into account the shared quality of consciousness between the *Jīvātmā* & Supreme Brahman, the latter can be identified as nondual consciousness, the subject of SB.
- In the next text, Jīva Gosvāmī begins a new analysis based on the total situation of the universe.