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Gita Comes Alive Learning Community  
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\*Scribe-RJ for JA: transcribing Jeffrey's words – errors may occur.

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**Chapter 15: The Gunas: The Supreme Being and the Tree of Life**

19:09:21 **Scribe-RJ for JA:** Sangha is the coming together of yogis to amplify the signal that we are meditating on together to break through in a useful way the barriers that are in the physical world. So, we begin remembering that this knowledge came to us in extraordinary ways. Especially for us outside of the culture. It made an amazing journey to us.

19:09:24 **JA chants: guru mantra**

Om guru brahma guru Vishnu  
guru devo Maheshvaraha  
guru sakshat para brahma  
tasmai shri guruveh namaha

The guru reveals Brahma, the creator  
The guru reveals Vishnu, the preserver  
The guru reveals Shiva, the destroyer  
The guru reveals the supreme Brahman  
I offer my respects to such a divine guru.

19:16:22 **Scribe-RJ for JA:** 7,500 years ago, the Bhagavad Gita was voiced to a group of humans who have a user's manual. We must make this distinction. When there is a descent of some being from the realms that are higher than human to take birth in a human-like body. That process is called avatar. ava to descend and tara to heal. In the Pandava side compared to the Duryodhana side of the family. The 5 Pandavas: Bhima is Vayu, Yudhishthira: Yamaraja, the deity that sends atmas into their next body. Nakula and Sahadeva: The Ashwini Kumaras, the celestial healers, and then Arjuna is Indra, the Deva of lightening and thunder. These are all Avesha avatars. They are not purna avatars. Bhagavan is a purna avatar. Bhagavan is making a personal descent while staying on the ground over hundreds of years as Shri Krishna. The avatars arrange to leave something that is beneficial for the planet after their departure. That is what the Bhagavad Gita is. It is the user's manual. There are three other groups used for Vedanta in order to explain a conc

19:16:34 **552 v.1**

19:17:25 **Scribe-RJ for JA:** It is said that this Universe is like an immortal ashvattha peepul tree that grows with its roots extending upward and its branches blossoming downward. The leaves of this cosmic tree are the truths contained in the vedic knowledge, and one who knows this tree is a wise seer of the vedic truths.

19:23:00 **Scribe-RJ for JA:** The banyan tree has roots that hang down. One banyan tree can spread out across an acre of land. Its branches grow upward and then it sends roots down which become trunks as the tree continues to grow. This is the only tree that produces a forest, a grove that is entirely itself. That is the metaphor that is being used here. Rig Veda: yatta pinde tatha brahmande. In English: As above, so below. Originally from the Rig Veda. This tree is giving us a metaphor for above and below which are integrated into a single reality. This tree is the symbol of what we are learning. The roots go upward, and the branches go downward. Meaning that existence is rooted in Brahman which is growing down into prakriti. This is the reversal that Western civilization, Abrahamic religions, science have all ignored the immortal realm that is entirely different from the realm of matter which is called Brahman. This is the ABCs of vedic learning. Brahman: briha--brilliant. A luminous place from where we emanate. We have landed here in

**553.v2**

19:29:52 **Scribe-RJ for JA:** The branches of this tree reach both upward and downward, nourished by the three gunas, while its budding sprouts manifest as the desirable objects of the senses. The roots of this tree also extend downward, creating an entangling confusion of cause and effect that eventually leads one to karmic bondage.

**554 v3**

The actual form of this ashvattha tree cannot be seen from any location, and neither can a beginning nor an end to its branches be found. Therefore, cut this tree off at its very root with the sharp axe of vedic knowledge. This will result in detachment from all material actions.

**555 v4.**

Then saying, "I take refuge in the Supreme and Ultimate Being," one should seek to enter into the transcendental abode of param dhama. If we want in a human body, we can say that we are done. Otherwise, we will deepen our entanglement in prakriti. Those tangles of roots at the bottom of the tree are tamas where we get tangled. Our actions become frenetic and chaotic. We deepen our entanglement where the threads of rajās, s

19:38:30

**556 v5**

**Scribe-RJ for JA:** Then without arrogance or delusion, finally freed from all material desires and without bondage to pleasure and pain, they come directly to me and enter into pada avyaya. If we go to the homecoming experience and gain moksha, the sadhus who with their axe cut all of the ropes that bind them, they go back to that dhama. 557 v6 My param dhama 'supreme immortal abode' is always brilliant; the Sun, Moon, and fire are not needed there. One who enters that place never returns to the dark and temporary realms of matter. This is where enlightenment comes from. It shows up as starlight, moonlight, and sunlight. We are like the Sun. The word soul, originally the Latin sol, a little sun. Our atma is a little sun, and we are in a little Solar system where all of the articles of prakriti are orbiting us. This is the lunch body orbiting you. You are the atma. This is how we stand in relationship to it. Those particles are orbiting us because we are particles of Brahman because they can't resist, and they are unconscious

19:46:14

**561 v10**

**Scribe-RJ for JA:** Those who have opened the jnana chakshusha of transcendental discernment can see the atma enjoying the body under the control of the gunas. Those without yogic vision do not see the atma at all. A seer is someone who has opened the extra eye. So, they are not bound by the perceptive senses. They are not seeing on a binary way. They see the atma, Brahman. They are a Rishi. When they hear the mantras, they see the mantras source. That source is outside of prakriti. This is a recapitulation of the process of Sankhya yoga where we see all of the disparate parts of matter. Science has disassociated analytical study. What it really is a half-assed solution. It is studying matter to manipulate matter to have more fun to exploit matter. Yogic sankhya is studying matter to know what is me and what is not me. That is the true sankhya. Especially Christianity was a blind faith religion separated from any form of knowing. Their ill begotten child was science against blind-faith religion from the Catholics and Protestants

19:53:25

**562 v12**

**Scribe-RJ for JA:** Those who practice yoga gain the ability to see the atma, while those who lack this discernment look but cannot see. Shakespeare could have said to see or not to see. But he said to be or not to be. We are backwards. That is the reversal. That is not the question. That is the problem. To become a rishi or not. To open the third eye. When it comes time to leave there is no committee to come and take us. In Western, they dress you in a nice suit, buy some land, put it into an apartment. What is worst? Every time I go to a graveyard. They act like grown-ups. They think they have it all figured out. Truman says they bombed the Japanese. Are we just dumb seeing only the gender and race. That's not who we are. You're not the body. Aham brahmasmi. You are the atma. It is somewhere between funny and

amazing. We are being let in. As all of the practitioners of asana and pranayama. At a certain step they will read Patanjali. They say in the second sutra. They say in the yoga sutras. Yogas Chit Vritti Nirodha. Yoga...

## Q&A Session

- 19:58:36 **Question from Reivin Johnson:**  
Isn't the process of understanding the self about also having conversations about the material identities that are being argued about on TV? This includes religion, gender, race, nationality etc. A large amount of knowledge is easy to fragment. Fragmentation occurs in the bottom of the tree. We are twisted around each other. These are the vrittis. It is important to learn and master them and get focused on the distorted energetic patterns that we have been calling self. We call this twistedness ourselves. As it becomes more effective. It removes the roots that are twisted. Really what is necessary is to get one concept at a time. To get feedback a great deal. We are inventing a new way to learn this knowledge. When I am not there. You will have to find a new type of focus. To get feedback to find out if you have gotten it correctly to have yourself chiseled until all of the goo.
- 20:01:58 **SANDI:** Last weeks Homework was to Memorize the last verse of v 2 524 Ch. 15. Who would like to have a go at that? Lindsey says the HW.  
**Debanik:** I just want to share something about the 15th Ch. I had an experience in the Himalayas. When the sadhus come down for any gathering, they chant this chapter from beginning to end before taking any food. My question is do you think the lack of belief in reincarnation where you are only given one life, where you have the liberty to treat people anyway that you want. If you have belief in reincarnation, you would be more cognizant of human beings than you know that there is a consequence of an action.
- 20:04:40 **Kavindra:** Everyone is in the run-away abused church of the scientists, and they have stolen bits and pieces which have been stolen from the Silk Road and made their culture. During their colonization all of the knowledge of India was stolen. They don't know where their knowledge came from. Their one lifetime is all they have. Having them read the Ramayan, they have to become reidentified. It cannot be enforced upon them. No conversion or coercion. The book is a commercial. Anyone you know who is good with this convo. Give them a Gita. It is written in such a way that it is not obscured. It is not going on beyond itself. If you are really listening everything changes.
- 20:07:33 **Debanik:** After all these chapters, there is a common theme, under all adversity I am forever the atma and the atma only. Everything else fades into the background and doesn't affect as much. Kavindra: Atma, the individual atma. Not atman. These words have been obscured by the New Age movement. That kind of stupid, self-perpetuating conversation that isn't Vedic. That is a self-referencing thing that is avoiding the point. We are addicted to everything. We are supposed to become free from dependency. That individual atma is supposed to be free by going to Brahman. The individual

atma, and now in the foreseeable future. He is talking to Arjuna. If you hold that clear, then the person will take back their personhood. The agency and autonomy have been stripped. This is the first thing they need to have restored. You will see how this is important in this chapter.

20:11:29 **Bev:** When jiva-atmas take birth in a new body and the remaining material desires are like fragrances. Depending on whether an atma has done any yoga in the past, does that essence carry from the past. Does that fade away?

**Kavindra:** We do not carry all of our previous lives in our next lives. You do carry something forward. It is just something that you need to make you adhikari. Your readiness for the next statement from the Veda. The next rung in the ladder. Many of them have been burned off again and again. We keep smelling like our last life. You can see if the man goes out to bar, the wife will smell the clothing and think where you have been. She can smell much more than he can. This is the way that we are from life to life. It's not like some crazy loop that is with us. On our adhikari it is how we are working for our PHD. That is exactly where we parked it in the last lifetime. You will wake up exactly at this adhikari. The guru is always looking for this. The teacher should give this knowledge in a unique

20:19:28 **Scribe-RJ for JA:** This is the summary of where we been whereas the other was the summary of where we are going. **562 v 12**  
Krishna is pointing to a certain degree of stability that allows the next steps to unfold.

### **563 v. 13**

The fire in firewood is actually sunshine. The Vedas say the nourishment in our food is also related between the exchange of light between us and the other planets and stars. Krishna's effulgence creates this and Brahman. It means that the emanating brilliance of Brahman which becomes the galaxy light which becomes the fire in our belly. In Brahman there are no shadows or nighttime...

### **564. v13**

Pervading the Earth, I maintain all human beings by becoming the ojas that nourishes all plants through soma. That nourishes all who live with the rasas. The Sun makes things ripe, and the moon fills it with sweetness. Krishna gave us some of that. The flavors of life are called rasas. The later stages of developing relationships with Bhagavan is the rasa that you are exchanging with each other. If you say, I love my dog,

20:43:54 **565 v14**

**Scribe-RJ for JA:** I am vaishvanara the digestive fire of all beings. I reside unseen in the body, joining the prana with the apana incoming and outgoing breath in order to promote digestion of the four kinds of food. Everything has categories. It is the digestive fire that externalizes as the cooking fire. He says all of the light is me. All of those hotspots you should think of them as me. They are also Agni. He is acting as an extension of Bhagavan. The uninitiated got confused that the lesser were the final conclusion.

## 566 v.15

I reside in the heart of all beings, and from Me come knowledge, remembrance, and forgetfulness. I am that which is known from the vedas, I am the author of the Vedanta Sutras, and I am also the knower of the vedas. When Bhagavan says that I am all of these things, don't think that I am everything. That is how you got into this mess in the first place. You are not everything. We would not be having this conversation. You would be the person you are talking to. Don't give up common sense. Tr

- 20:46:40 **Scribe-RJ for JA:** You must get the effect. It brings you back to the atma. Isvara pranidhana. Give every drop of energy to Bhagavan. Bhagavan will take it and give it back 10 times as much. This is the alignment. This is secret. Isn't that just the rotten smell from your rotten past. From the people from your past lives. Can you drop that? You can't drop that and come to nothing. Better to be that than nothing. Govinda Jaya. All of our poetry tries to say this. If they don't kill themselves, they are finally feeling the rasa. The beauty, the love.
- 20:47:51 **Scribe-RJ for JA:** I am a yogaholic. I am a Bhaktiholic. My third eye is always winking at Bhagavan. Sometimes he takes me out for a dance. There is one thing he will not pry. The Bhagavad Gita Comes alive.
- 20:49:50 **Manjunath:** Since you brought up the different flavors of love. We have the love of Material things. Love for studies. Love for friends. Love for children. Love for elders. Love for divine is called Bhakti.
- 20:51:31 **Manjunath:** Pashu and Pasha?  
**Kavindra:** As you progress in Bhakti. Those flavors are articulated. It is shown through the relationships we have with him. The rasas that you mentioned are the flavors in matter. They are originally the flavors in bhakti.
- 20:51:53 **From Reivin Johnson to Sandi - VASA (Direct Message):** Yeah, it erased from 567-571. I can watch the recording tomorrow and type those if you want.
- 20:54:55 **Scribe-RJ for JA:** We are trying to rub up on one another to squeeze out the rasas. so, we can get those drops of flavor. We are hungry for the rasa not the baby, the diaper etc. All of those rasas become apart of as sophisticated view. We can request a particular kind of relationship with a certain type of flavor. There are the gopis with Krishna. Those are his girlfriends. He is in love with them. In this rasa, the reflection of that into this world drives people crazy. The screenplay is Romeo and Juliet. That rasa is available with Bhagavan. When someone says do you want to go be with Krishna, they say I am dasa, dasa, dasa and become the servant of the servant of Bhagavan. It turns out all of the qualities within Bhagavan. All of the dramas of life that we are hungry for are bits of Bhakti rasa. Are only temporarily here in small doses.
- 20:57:45 **Zubin Parihar:** Samadhi - Same as Dharana - One Pointed Focus

21:03:01

[Scribe-RJ for JA](#): There are 4 rules to this Bhakti: Always remember, never forget, whatever helps you remember to do that, whatever makes you forget don't do that. The term samadhi. One pointed focus. Imagine Romeo and Juliet ignoring one another and being like I am busy right now. Can you call me later. What light shines...is that someone who wants to wait until later? Bhagavan is saying that you know that Krishna, the most attractive thing you can't resist. It's Krishna, Christos, Christmas. It's Krishna. When truly sophisticated yogis usually say I'll have what she's having. Sleepless in Seattle. She's faking an orgasm in the middle of a restaurant. All of those moments that we have been chasing. You are lucky to get 2 or 3 percent. Everyone is still chasing. One knows they are the atma. and one does not know they are. Don't forget to breathe. They go up through the ladder. All of the steps. Unmanageable manas. Their guru gives them a mantra. There are hundreds of them. Each a different flavor or rasa. Each a different ecstasy