

Baghawad Gita Class 109: Chapter 7 Verses 25 to 30

Greetings All,

Shloka # 25:

ममैवायं कुरुते मां विदुः सर्वे
ममैवायं कुरुते मां विदुः सर्वे 7.25

Veiled by the delusive power of My Yoga-Maya, I do not stand revealed to all. This deluded world knows not Me, unborn and immutable.

Continuing his teaching of the Gita, Swami Paramarthananda said, from shloka # 20 onwards Sri Krishna is dealing with the topic of Sakama Bhakti. This Bhakti is worship, through which, a person seeks everything, other than God, the infinite. He spoke of the plus points of sakama bhakti. Sakama bhakti is an acceptable form of bhakti; one does not have a spiritual fall from it; it is valid and if practiced properly can even provide phalam.

Then he spoke of the minus points in shloka # 23. Sakama bhakti can only provide finite results like children, wealth, position and Loka's, all finite in nature. Thus, these pleasures are only available for a limited time. A time will come when these pleasures will be lost and thus cause pain. **Every finite pleasure has potential pain built into it and the pain is proportionate to the pleasure.** Thus sakama bhakti keeps one in samsara, in a world of pleasure and pain. Such a person will not fall spiritually but he will also not grow spiritually.

A wise person knowing all this should only seek the limitless one that can bring permanent peace and happiness. What is that infinite goal? Sri Krishna says it is Para Prakriti (PP), my

own higher nature. Every thing in AP is finite while PP is infinite. So, where is PP available?

Krishna says for this too I have given the answer before. **Para prakriti is the chaitanyam, the consciousness principle, which is everywhere including your own body.** Sri Krishna had pointed out in the fifth shloka of this chapter that para prakriti is the higher nature of God; para prakriti is the infinite; para prakriti is chaitanya svarupam and that chaitanyam is in every one. **In fact because of that consciousness alone, I am aware of everything including my body and my mind and thought.** And therefore the infinite source of peace and happiness is in my very heart; in my very mind; it is there.

Because of this chaitanyam, I am aware of my body, mind & thought. Therefore the infinite is literally very close to my heart. If infinite is so close to my heart, how come people run after finite things? Citing an example, swamiji says, it is like running after corporation water while I have a huge water reservoir right under my house. Sri Krishna says, there is only one reason why one seeks outside of one's self; it is due to sheer ignorance of this fact. This fact is covered or veiled. So we have to discover it. Who is responsible for this cover? This is discussed in shloka # 25.

And the next natural question is who is responsible for this cover, for which Krishna gives the answer in 25th verse, which we were seeing in the last class.

So yogamaya; my own maya shakthi has got the covering power; avarana shakthi. And this idea also is not a new idea; Sri Krishna has discussed this in the 13th shloka of this chapter.

Because of Maya and because of three gunas we miss our own nature and are enamored by three gunas of AP. The three gunas are in the outside world, in my body and my mind. Mind, body and world are all matter principle alone. This matter enamors us. Hence the whole world is deluded and he misses the

consciousness, the key source of fullness in his own body.

Citing an example there are people called water diviners; and they are able to find out where there is water; they have some material and abilities by which they can find a source of water. You can then dig the well and access the water.

Swamiji says, a Guru water diviner is ready to inform you that divine is within you through shravanm, manam and nidhidhyasanam. Even with a Guru the deluded person doesn't have time for divine, but runs after the material world; hence he is called a mudhaha. They have forgotten their purpose in life. Therefore, people don't recognize Me.

Shloka # 26:

मया ज्ञातं भूतं भवितुं च भूतानि भूतानि च
मया ज्ञातं भूतं भवितुं च भूतानि भूतानि च 7.26

I know Arjuna! the beings past, present and future; but none knows Me.

In previous shloka Sri Krishna says Maya or Mohini deludes the entire humanity. If maya is deluding all of us does it delude the Lord himself? Does Maya also delude him?

Citing an example, if there is a book between us and because of the book, if you cannot see me, as your vision is obstructed, the same thing holds good for me as well; Because of the book covering, you cannot see me; and I too will not be able to see you. Therefore, will not maya cover the Lord is the question? Sri Krishna says, that is not so; I am the master of maya; whereas you are the slave of maya; that is the difference. I am the master of maya, therefore even though maya is closest to Me, I am its controller, whereas you are deluded by maya.

In this regard Swami Chinamayananda said a father was taking

his son for a walk when they noticed a policeman taking a prisoner. Walking further they noticed two policemen taking a thief. The Child came up with a principle that the more policemen there are the greater is the thief. Then they saw the Presidents motorcade surrounded by many policemen. Then they realized that the President is the controller of the policemen whereas the police control the thief.

Thus, while I am controlled, God is the controller. Sri Krishna says I know PP and AP in its entirety. I know the entire creation including the past, present and future of all beings. I know them all while the jiva does not even know Me. Ishwara does not have ignorance while Jiva does.

Shloka # 27:

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ 7.27 ॥

0 Bharata Prince! scourge of foes! All beings in creation get confounded due to the delusions of dualities born of attachment and aversion.

Jiva has missed infinite God within himself. He has missed infinite peace and security from his time of birth it self. At time of birth every Jiva is affected by ignorance. Therefore, I seek peace and happiness outside. Thus an extrovert's life starts. I start wishing for toys, then motorcycles, then wife, then children and so on and on. Through out life he remains an extrovert. He does not have the slightest suspicion that the Truth may be within himself. The more science advances the more we get extroverted. You are always busy without time for self-enquiry.

And therefore he says, whole world is deluded by dvandva; dvandva means pairs of opposites, caused by raga-dvesha; iccha and dvesha; I divide the world into two; this is the source of joy; this is the source of sorrow; which is all my own delusion.

And having divided the world into two; whole life I am interested in acquiring what I consider as a source of joy, and I am busy getting rid of the things I consider source of sorrow; getting and getting rid of; acquiring-disposing. Acquiring-disposing is called pravritti – nivritti activities and they are born out of ragah and dveshah.

Raga and Dvesha cause this Moha. Vedanta does not see world as a cause of happiness (by knowing myself) or sorrow (by not knowing myself). I keep changing house, wife, body; my hairstyle etc thinking changing situation will make me better.

Shloka # 28:

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ 7.28 ॥

But these men who have no more sins, who act righteously and who are liberated from the delusion of dualities, worship Me with a steadfast will.

There are some blessed people who are different. Due to their punya karmas in form of Pancha Maha Yagnaha their mind gets purer and their obstacles become fewer and fewer. What is an indication of a reduction in papam? They begin to ask the question, what am I doing in life?

If worldly acquisition worked I should have happiness, but even that has not worked. My problems continue. My tensions continue. Perhaps my direction is wrong?

Once that purity comes, he feels like asking someone; is there some other direction; do we have some other goal in life; is it merely pursuit of artha and kama; or do I have to do something else; and the moment this enquiry begins, purity comes and Bhagavan begins to give direction. Their delusion subsides and they begin to understand sukham and dukham are not outside; the problem is not outside; the problem is within me. As Dayananda Swami said, the Problem is You; the Solution

therefore is You alone. So once the direction is turned towards myself; then I have become spiritual. Until then, he was in a world other than spiritual.

The real spirituality is when I turn towards myself. Sri Krishna says when the papam ends, the dvanada moha also ends. They are no more deluded; they have got nitya anitya vasthu viveka; therefore they have got vairagyam.

They have diagnosed the problem of life as, "I don't know who I am"?

This is a fundamental problem; without knowing what I am, I have been doing all things. So, now they begin to seek me, the para prakriti; not the apara prakriti, the personal God. They begin to seek the infinite; which is called nishkama bhakthi. Therefore, because of this confusion, people are sakama bhakthas; once clarity of thinking comes, one will become a nishkama bhaktha. Then the next question is what is nishkama bhakthi; which we will enter.

Shloka # 29:

ॐ नमो भगवते वासुदेवाय ॥ ७.२९ ॥
ॐ नमो भगवते वासुदेवाय ॥ ७.२९ ॥

Resorting to Me, those who strive for release from old age and death come to know that Brahman in Its wholeness, as also the self and all the works.

What is nishkama bhakti?

Where does nishkama bhakthi begin? When I know that world is neither the cause of sorrow, nor the cause of happiness, and when I know that I am the cause of both sorrow and happiness. **Misunderstood-I is the cause of sorrow; Rightly understood-I is the cause of happiness. Like when a rope is understood and seen as a rope, it is not the cause of fear; but when the very same rope is misunderstood as snake, it frightens.**

For attaining moksha one needs freedom from samsara or old age and death. We never want to die. We are certainly frightened of old age when my faculties will wither away. You can't share your worries with your children as they are too busy with their lives.

Old age is the worst part of Samsara.

Some people work for that freedom by taking shelter in Me. They want to go beyond Kala or matter. Matter and time are inseparable. Going beyond AP means reaching PP. They discover PP or source of security and happiness. They will know both PP and AP of God. They know formed AP and formless PP. They know Lord in totality.

Here Sri Krishna adds a little mischief. PP and AP are the higher and lower nature of God. But Sri Krishna now uses a new and different set of words. Arjuna does not understand these words. AP and PP together is presented as Brahman. Another word used is Karma.

He says they will know Brahman completely. They will know Karman completely. Both these terms will be described in chapter # 8. They will know adhyatmam as well. This will also be detailed in Chapter # 8.

Shloka # 30:

Those who know Me together with My manifestation in elements, divinities and sacrifices, know Me also at the time of departure from this world, their minds being concentrated. 7.30

Those who know Me together with My manifestation in elements, divinities and sacrifices, know Me also at the time of departure from this world, their minds being concentrated.

Not only they will know the previous three factors, they will know the following three factors also. What are those three; adhi bhutam; adhi daivam and adhi yajnam. In short, they will know six factors. The six factors are: brahma, karma,

adhyatmam, adhi bhutam; adhi daivam; adhi yajnam; all these six factors they know. All these six factors are nothing but para prakriti plus apara prakriti or Para-and-apara-prakriti mixture

Sri Krishna is presenting them in the form of these six technical terms.

And not only he will know these six technical words, or the six factors; Krishna adds one more; so this wise person will not only know these six factors completely; wise person will also remember them at the time of death. This wise person will remember Me, consisting of para and- apara-prakriti; or consisting of these six factors. This creates a question in Arjunas mind? Why talk of remembering god at time of death? How can one remember god at time of death? What is its significance?

Naturally, Arjuna will ask seven questions in the next chapter; what is brahma, what is karma; what is adhi bhutam; what is adhi deivam; what is adhi yajnam; and how to remember God at the time of death; therefore these two shlokas are the seed for the next chapter. Therefore Sri Krishna says, those devotees of disciplined mind remember God at the time of death; He says they are the Nishkama bhaktha's.

This concludes sakama and nishkama bhakti. This concludes chapter # 7. The chapter is called Gyana Vigyana Yoga.

Take away:

With Best Wishes

1. Every finite pleasure has potential pain built into it and the pain is proportionate to the pleasure.
2. Para prakriti is the chaitanyam, the consciousness principle, which is everywhere including your own body.
3. Because of this chaitanyam, I am aware of my body, mind & thought.

Baghawat Geeta, Class 108: Chapter 7, Verses 22 to 25

Greetings All,

Shloka # 22:

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Possessed of that faith, he desires the worship of that form. From that divinity he secures the objects of his desires; for, I Myself have ordained them.

Continuing his teaching of the Gita, Swami Paramarthananda said, Sri Krishna is differentiating between sakama and nishkama bhakti. Sakama Bhakti is worship of god seeking material gains. Nishkama Bhakti is worship of god seeking spiritual gain or moksha. To contrast the two Sri Krishna deals with sakama bhakti first.

Sri Krishna is presenting sakama bhakthi in a symbolic language. Because a sakama bhaktha seeks only finite material ends; because all material ends are finite; therefore, sakama bhakthi is presented as worship of finite deities. A niskama bhaktha seeks the spiritual end, which is infinite, and

therefore symbolically Sri Krishna presents nishkama bhakthi as the worship of the infinite Lord.

Who is finite deity and who is infinite deity? Every deity has a form described in scriptures hence it is finite. It has form. Any deity can be infinite if we invoke infinite in that deity. Conversely, if we invoke finite in the deity it becomes finite. Upon finite deity we have the choice of imposing the infinite. Citing example of a country's flag, we invoke an entire country in the relatively small flag. Thus Sri Krishna or Lord Ganesha can be invoked as infinite in their finite images. In Gita, Swamiji says, Sri Krishna is the purna avatara. It depends on how you invoke. A sakama bhakta can worship gods other than Sri Krishna.

One can seek result from finite gods. Sri Krishna says there is nothing wrong in worshipping finite god; one's desires do get fulfilled; finite devata's are blessing the devotee. However, their power comes from the infinite. Infinite Sri Krishna is giving power to devata who inturn blesses devotees. Sri Krishna says I am blessing everyone through devatas. Citing example of a postman, he gives money order to a person. It does not mean postman is giving money to the person. He is delivering somebody else's money. Every parichinna devata is also like a postman. They are only intermediaries. Sri Krishna alone is the ultimate receiver of all the worship and Krishna alone is the ultimate karmaphaladata as well.

Therefore, the Gita says if you want to receive moksha you have to go to Sri Krishna; while Devimahatmiyam says, you have to go to the Devi for moksha.

So, therefore, do not be enamored by the form; no form is superior; no form is inferior, what is inferior and superior is determined by what you invoke in that form. The word Kaman means desired end or object of desire. The devotee thinks my Ishta Devata has given me the blessing. Sri Krishna says, behind the visible deity I am there. According to Sri Krishna,

Sakama Bhakti is valid. Now he talks of the plusses and minuses of Sakama Bhakti.

Plus points are:

- 1) Sakama bhakti is valid.
- 2) Nothing wrong in asking god for what you want. It is you alone who decides what you want.
- 3) It will produce result if the puja is performed properly. Correct performance of puja is essential to obtain results.

Now we are entering the negative points.

Shloka # 23:

सकामभक्तिरपि वैदिकी भक्तिः परमात्मनि निवृत्तौ
सकामभक्तिरपि वैदिकी भक्तिः परमात्मनि निवृत्तौ 7.23

Here Sri Krishna is giving a statutory warning like on a cigarette pack. He says, sakama bhakti is certainly valid but it also has a problem associated with it. Every worldly gain has got certain intrinsic doshas that go with it. Three doshas have been identified. They are:

- Dukha mishritham: all worldly pleasures are mixed with equal amounts of pain as well. First there is pain in accomplishing the desire, such as competition. Once acquired, there is the pain of preservation. Finally, in time, the object will be lost anyway, causing further pain. The pain is proportionate to the pleasure.
- Athritptikaratvam: Since all pleasures are finite, we always think of next higher possibility. I never enjoy what I have. I suffer from disease of comparison. Nachiketas says no human being will ever be satisfied with wealth. He is a “poor” rich man. I continue to be Apurnam.
- Bandhatvam: Once used to accomplishments we can never think of losing them. It becomes an addiction. I can't

imagine a happy life without these material gains.

So, Sakama bhakti will keep a person in Samsara. He will suffer from spiritual stagnation. Materially he will progress. There is no spiritual fall for a Sakama bhakta; but neither is there any progress.

In nishidha karma there is fall. In sakama karma there is stagnation. I am a religious Samsari.

They are indiscriminate people. God offers both Sreyas and Preyas to devotee. However, nobody asks for moksha. They do get results but they are finite ones. Whose mistake is it? You have chosen the wrong goal. Worshipper of finite gods will get finite results.

All gods in heaven are just exalted Jivas who got their positions due to their punyam. It is a finite post. My worshippers, the nishkama bhaktas, the mumukshu, they come to Me (infinite). Sri Krishna represents the infinite Brahman.

Shloka # 24:

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ 7.24 ॥

Here Sri Krishna talks about two types of people:

- Those people who have not understood God properly; and
- Those who have understood God properly.

God has Para Prakriti (PP) and Apara Prakriti (AP). PP is the higher nature of **God also known as Chetana Tatvam**. AP is the lower nature of God also known as Achetana Tatvam.

People who don't understand God see his lower nature; they see the physical body of God or AP. He accepts the god who is subject to arrival and departure. Thus we have instances where god disappears after his avatara. God came and left. They are only aware of the Apara Prakriti. Sri Krishna says they are

the deluded Bhaktas. But devotees who know PP, the higher aspect of god, where he is not subject to arrival and departure, they are aware of the Consciousness at all times. A thing can be covered, however, consciousness is never covered at any time. Wise people know that god is evident as consciousness in me. Unintelligent people have misconceptions of god as one who appears and disappears. Only a physical body appears and disappears. They don't know the higher nature of God as the Chaitanya swarupam. You are able to listen to my words because you are a conscious being. That Consciousness is Satyam, Gyanam and Anantam. This consciousness is never subject to change (avyayam). Even Sri Krishna's body is subject to change. Thus sakama bhakti holds on to AP while nishkama bhakti holds on to PP.

Shloka # 25:

शुद्धं चैतन्यं शुद्धं चैतन्यं शुद्धं चैतन्यं शुद्धं चैतन्यं
शुद्धं चैतन्यं शुद्धं चैतन्यं शुद्धं चैतन्यं शुद्धं चैतन्यं 7.25

In previous shloka Sri Krishna says, God has a higher and lower nature. One can have a doubt about this. If consciousness is ever evident and it is our higher nature, how come people miss it and run after lower nature? All devotees want to see god as a finite formed god. Why do they go after his inferior nature?

Giving the reason, Sri Krishna says, the lower nature is more attractive hence they go after it. The word Yogamaya means it is a combination of three gunas that make up Maya. They are Apara Prakriti. Maya is also called Mohini. Hence my higher nature is not evident. They are not interested in formless God.

Take away:

Wise people know that god is evident as consciousness in me.

God is also known as Chetana Tatvam.

With Best Wishes

Ram Ramaswamy

Baghawat Geeta, Class 107: Chapter 7, Verses 19 to 22

Greetings All,

Shloka # 19:

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ 7.19 ॥

At the end of many births, the man of knowledge directly reaches Me, realizing, “Vasudeva is all”. Such a magnanimous soul is extremely rare.

Continuing his teaching of the Gita, Swami Paramarthananda said, having talked about the problem of samasara in shloka # 13, Sri Krishna then talked about the remedy for the samasara problem in shlokas # 14 through # 19. He says human beings seek three things in life. They seek security, permanence in something to hold on to and purnatvam or ananda. However, human beings do not know where to find these three things. They do not realize that these three things can only be found in Para Prakriti (PP) of Ishwara. Instead, they go looking for these three in Apra Parkriti (AP), the lower nature of God.

Unfortunately all these three things are not available in the creation, the world cannot give security because it itself is bound by time; the world cannot give permanence, because it is all the time changed by time and the world cannot give purnatvam or ananda because everything in the creation is apurnah or finite.

Chandogya upanishad says: alpa vasthu cannot give happiness, because happiness is the expression of purnatvam; so purna vasthu alone can give ananda; apurna vasthu cannot give ananda or fulfillment. Even if it seems to give ananda; it is only a fake ananda; that is why when one actually gets it; one does not find any ananda. And because he does not know the real source, he is expecting these three things from the world, where it is not there; and since his expectations are wrong expectations all the expectations fail; and this failure leads to sorrow, depression; disappointment; frustration; all these consequences put together we call Samsara.

So, what is the remedy for this Samsara problem? Sri Krishna says the remedy is bhakthi alone. A bhaktha alone will be able to fulfill this basic yearning for security; permanence and purnatvam. He says there are four types of bhakthas: artah; artharthi; Jignasu and gyani.

He says of the four types of bhaktas it is only the Gyani Bhakta who fulfills all three wishes. And therefore the aim of a seeker is becoming a Gyani bhaktha and a Gyani bhaktha knows where to tap in to get these three things. He says, it will take time to become a Gyani Bhakta. A person has to go through many stages to become a gyani bhakti. Scriptures say, a Gyani Bhakta goes through many lives to become one. In the last class in shloka # 19 we discussed this topic.

Shloka # 20:

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ 7.20 ॥

Deprived of knowledge by a variety of cravings, (people) resort to other deities; they adopt other disciplines, being constrained by their inborn nature.

Here, Sri Krishna is going to clarify that bhakti is of two types, Sakama and Nishkama. Shloka's # 20-26 are sakama bhakti related. Here Sri Krishna talks of the pluses and minuses of this bhakti. Shloka's 27-30 are about Nishkama bhakti. Thus, we get a comparison of these two bhaktis.

Bhakti means the act of worship of god using an attitude of devotion.

Sakama bhakti: It is using bhakti as a means of accomplishing finite goals of life of dharma, artha, and kama.

Artha is acquisition of material wealth and is a finite goal.

Kama is experiencing sense pleasures and it is also a finite goal.

Dharma means all forms of punyam which will take a person to higher worlds after death; bhulokah; bhuhvarloka, suvar loka, mahar lokah, etc. and according to shastras, all the higher lokas are also finite in nature. So therefore dharma, that is punyam; artha and kama, all come under finite goal.

Anything other than God is a finite goal. In Vedantic language all material things are finite goals; all anatma; all material things are finite goals because all materials are subject to destruction; And sakama bhakthi means a bhakthi through which I seek finite goals; in simple language we can say materialistic bhakthi; business bhakthi or commercial bhakthi.

Nishkama Bhakti: is not used for materialistic goals. It is not a goal without desires. There is a desire but it is for the infinite or God. So nishkama bhakthi is a sakama bhakthi in which a person is no more interested in dharma, artha or kama, no more interested in finite ends; no more interested in

material ends; but he is interested in infinite; that is security, fulfillment and permanence, this is nishkama bhakthi. Mumukshu bhakthi is nishkama bhakthi; bubukshu bhakthi is sakama bhakthi.

Both are acceptable, however, Nishkama bhakti is superior. In Gita, Sri Krishna says, he represents the infinite moksha. All other gods represent finite ends. The personal god, Sri Krishna, is finite. Citing an example, a flag is small but it symbolizes a vast country. And we have got in our religion, any number of symbols, because deities are countless in our religion; Rama, Krishna, Shiva are all there. Each devatha is finite; but any finite devatha can represent the infinite; and the general convention is depending upon the type of scripture, the representation will change.

In Shivapuram, shiva represents infinite. In Bhagavatham, Vishnu represents the infinite. In Devi puranam, Devi represents the infinite while others represent finite. Any deity can be used to invoke the infinite. It is my invocation of an Ishta Devata that makes a deity superior. Citing an example, it is like in a checkbook, which leaf is important? The check leaf where you have written the largest sum is probably the most important one. Similarly, people are quarrelling even now as to who is great between Shiva and Vishnu; Vaishnavas claim Vishnu alone is great; Shaivas claim Shiva alone is great; our Shastras say that both have not understood the Vedic teaching; who is great depends upon your invocation.

So, sakama bhakti is presented as anya devata bhakti; that is other than Sri Krishna bhakti.

Nishkama bhakti is Sri Krishna bhakti where he is considered the infinite God.

In shloka # 20 some bhaktas are only interested in wealth, entertainment, punyam or higher lokas. So, they worship other

as well.

Note: Sri Krishna says I will fulfill their desires, although they worship other deities. In Gita, Sri Krishna represents totality while other deities represent the finite. So, all finite devatas become part of the infinite Sri Krishna. Since all Devatas are part of Sri Krishna, he is finally receiving all the worships offered. So all pujas offered to other gods also go to Sri Krishna. So, phalam also comes from Sri Krishna. He gives the phalam through the Devata worshipped. I bless every devata. **Infinite God receives all pujas offered to finite gods.**

And that is why, you take any ashtothara archana; you find that certain names will be common for all; the description will be different in ashtothara; Shiva description will be different; Vishnu description will be different; but certain namas will be common; ananthaya namah; in everything; ananthah means infinite; sarva gathaya namah; all pervading; how many all pervading Gods are possible? Both, Shiva and Vishnu are both names of the infinite.

Shloka # 22:

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Pssessed of that faith, he desires the worship of that form. From that divinity he secures the objects of his desires; for, I Myself have ordained them.

Since one infinite god fulfillls desires of bhakta through a particular deity, that deity is the worshipped god. Each person feels, "my god is superior". Sri Krishna says, I allow him to entertain such a conclusion. In doing so his bhakti is reinforced. An Acharya gives a japa mantra based upon one's Ishta Devata; one to whom your mind is attracted. Because of this the bhakta wants to do more worship of that deity. He also gets more and more desires fulfilled. Sri Krishna reminds

us that “ I” the infinite Lord fulfills through that deity all desires of devotee. I am the ultimate of all pujas and ultimate giver of all desires.

Take away:

1. The human problem has been defined as: seeking security, permanence in something to hold on to and purnatvam or ananda.
2. The remedy provided by Sri Krishna to this human problem is Bhakti alone.
3. Bhakti is the act of worship of god with an attitude of devotion.

With Best Wishes

Ram Ramaswamy

Bhagawat Geeta, Class 106: Chapter 7, Verses 16 to 19

Shloka # 16:

दृष्ट्वा तु पापमण्डलानि तान् पापेभ्यः प्रसज्यते
ततस्तान् पापान् स्मरन्तस्त्रिभुवनेषु तेषु
पापेभ्यः प्रसज्यते तेषु पापेभ्यः प्रसज्यते 7.16

Arjuna! Men of righteous acts are four fold. They resort to Me, O best of Bharatas! They are afflicted,

The knowledge seeker, wealth seeker and the knower.

Continuing his teaching of the Gita, Swami Paramarthananda said, after dealing with Ishwaraswarupam, consisting of Para Parkriti (PP) and Apara Prakriti (AP), Sri Krishna then pointed out about our human problem in shloka # 13. The cause of the human problem is seeking security from the insecure objects of the world; seeking permanence from the impermanent objects of the world; seeking fulfillment

from the finite objects of the world; seeking happiness from the sorrowful or sorrow-giving objects of the world; this misplaced seeking is the cause of misery. Our expectations are the wrong ones hence they are not fulfilled, leading to sorrow and depression. Apara Parkriti cannot give us permanent security; Para Parkriti alone can provide us with this.

Now from shlokas # 14 through # 19, Sri Krishna is discussing solutions or Samsara Nivriti karanam; and Ishwara Sharanagathi or Ishwara Bhakti is presented as the solution.

Now what is Bhakti? This topic is now elaborated upon. Various stages of Bhakti are also discussed. Many people don't turn to Bhakti, as they do not have the punya from past births. A few do obtain the punya of past births and turn to God. Many of them do so without knowing the true nature of God. For such people scriptures temporarily present various forms of God for our worship; just as in Mathematics until we find an answer to a problem, we use X. X only represents the unknown solution and using it you start to find out what X is. Similarly, we have got personal Gods or formed Gods or Ishta devata, which are like the unknown X of mathematics. Until I know what exactly is the unknown God, I hold on to that Ishvara.

Shloka # 16 discussed in last class the four types of bhaktas who surrender to God. They are:

Artaha Bhakta: Bhaktas who think of God, only at times of crisis. Such a bhakti requires a problem to arise for one to

worship God and is known as dukha nivritttyartham bhakti. Most people start their bhakti from this stage.

Because of this bhakti, now, there is the idea that religion is only for weak people. In times of problems one does look to god for help. Many people, however, consider religion is only for weaker people. This misconception exists. Generally we go to the Lord when we have a crisis. If we are not confident enough of solving it we go to some temple or some Swami for help.

1. Artha-arthi Bhakta: He uses god for fulfilling his worldly ends.
2. Jignasu Bhakta: He considers God himself as his end.
3. Gyani Bhakta: For him God is "I" myself. Here the seeker is one with sought. Sri Krishna has presented these four types of Bhaktas. They can also be considered as four stages of Bhakti in a person.

I start as artha or artharthi bhakta and once I use it for my material gains, I mature. I understand the material world cannot give me security. I continue to be a bhakti; however, I now become a nishkama bhakta instead of remaining a sakama bhakta. The jignasu is one such bhakta. For him, he knows god alone can give him security. God can be accomplished only in terms of

Gyanam; accomplishing God is not a physical event; it is not a travel in time; accomplishment of God is in terms of knowledge; because, if God is all pervading and I don't have to travel to reach him; why should I travel to reach an omniscient god? I have to discover God here and now. Ishwara prapthi is same as Ishwara gyana parpthi. I want knowledge of God. Desirer of this knowledge is jignasu.

Ishwara Gyanam is only possible in a purified mind. So, I want a pure mind. Therefore Jignasu bhakta uses religion for purity of mind; and this conversion is conversion of a religious

person into a spiritually religious person.

There are two types of religious people:

1. Materialistic religious person, one who uses religion for material gains.
2. Jignasu: One who uses religion for purifying the mind. He uses religion for purity of mind, purity of knowledge and this purity are meant for Gyanaam, which is meant for attainment of God; attainment of God is meant for getting purnatvam and security. The jignasu bhakta becomes a Gyana Yogi, later on.

And, therefore, Jignasu bhaktha is a karma yogi; a karma yogi means a spiritually religious person; whereas a karmi is a materially religious person.

Jignasu Bhakta's travel is a long one. He has to go through Karma Yoga, then Gyana Yoga and then become a Gyana Bhakta. He has discovered the Lord. That lord is never away from Me. In him, dvaita bhakti is converted to advaita bhakti.

There are four levels of bhakti. So don't feel bad about being an artha bhakta. There is nothing wrong in praying for cure of a disease or any other problem. God says, gradually move from artha bhakti to the next stage. Gradually move from Artha to artharthi or jignasu or gyani. Scriptures are generous; they say one can do this over many lives.

Shloka # 17:

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ७.१७ ॥

Of them all, the knower, ever integrated and exclusively devoted, excels; for I am exceedingly dear to the knower and he is dear to Me.

Sri Krishna talked about four types or levels of bhakti. Human mind likes to compare and asks who is the greatest bhakta of

the four. Among the four, the Gyani bhakta is considered the greatest one. This shloka also removes the misconception that one can be in bhakti Yoga without coming to Gyana Yoga.

Sri Krishna says a bhakti yogi too cannot escape Gyanam. Initially he can stay in karma yoga but later on he has to come to Gyanam. Here it does not mean coming to meditation. He has to come to a systematic study of scriptures under a qualified acharya. Scriptures talk of saguna and nirguna Ishwara.

Bhagawatham discussed both saguna and nirguna god; but it distilled out the nirguna portion out. It removes another misconception that a Gyani has no bhakti. Sri Krishna says a nirguna Gyani is the greatest bhakta of all.

This Gyani is ever steadfast in Me. **In Dvaita bhakti, god arrives and departs. In advaita, "I" am never away from god.** Ekabhakta is advaita bhakta.

Talking about love there is a discussion in Brihadaranyaka Upanishad on this topic. **The question is whom does a human being love most? The Upanishad says, no one loves anyone; everyone loves one's self, alone. Everyone is interested in one's own happiness only.** As long as those external factors are conducive we love that person or thing; once they are not conducive, we drop them like a hot potato.

This is the truth. One is interested only in his own selfish happiness. Love of anyone else is conditional and only if it is favorable to him.

Scriptures say even love of god, where god is an object other than you, even this love is conditional. Self-love is the highest love. Object love is conditional and hence lower. If love of God is highest, it is possible under only one condition; then god should not be different from me. Only in this case can God's love be the highest. Brihadaranyaka Upanishad says, for a Gyani, God and self are one, hence it is

At the end of many births, the man of knowledge directly reaches Me, realizing, "Vasudeva is all". Such a magnanimous soul is extremely rare.

Sri Krishna admits these four stages of bhakti cannot be completed in one janma.

Citing another example, if you don't have water and god asks you, do you want water or Me; that is why Vivekananda or somebody said; in front of a hungry person, even God has to come with only bread, not with the Gita.

So, we use bhakti for worldly desires. Veda purva is for use of bhakti for sakama bhakti. Then, after getting bored with life, I want moksha, but don't know how to get it. Only after many births will one value moksha; he then comes to gyanam and becomes a gyani.

What is his Gyanam? His gyanam is that Vasudeva is everything. What does this mean? Does Vasudeva mean Sri Krishna the personal god? Personal god is finite and limited. Personal Sri Krishna is not everything. Here Vasudeva refers to infinite Brahman. The word Vasu means existence principle in all beings. Deva means Chid rupam. So, he is sad-chid-rupam. He is the formless Sri Krishna. He is entire creation. Such a gyani mahatma is a very rare being. Arjuna, May you try to become a gyani bhakta.

Take away:

Upanishad says, no one loves anyone; everyone loves one's self, alone. Everyone is interested in one's own happiness, alone.

Love of anyone else is conditional and only if it is favorable to him.

With Best Wishes

Bhagawat Geeta, Class 105: Chapter 7, Verses 13 to 16

Shloka # 13:

ॐ त्रैलोक्यं कर्मभूतं त्रैविध्यं प्रकृति-
संज्ञं विदुः शुकः प्रकृतौ त्रैविध्यं ७.१३

Due to three (kinds of) objects, consisting of (prakriti's) constituents, this whole world is deluded; it fails to cognize Me, the immutable (Reality) beyond them.

Continuing his teaching of the Gita, Swami Paramarthananda said, with the 12th shloka of chapter 7, Sri Krishna has completed talking about Ishwaraswarupam. In his talks, Sri Krishna points out that the entire universe is God himself consisting of the Spirit (consciousness) that is of a higher nature and Matter, consisting of an inferior nature.

Wherever there is change it is Apara Prakriti (AP). So, the whole world, the body, mind and thought all are AP. The Para Prakriti (PP) is the consciousness alone, which is changeless and formless.

Now, Sri Krishna discussed another topic, raising the question as to why do humans suffer when everything in the universe is

divine? Why does one feel incomplete, insecure and not at ease? This is a universal problem. Different people solve it in different ways. Some acquire material things, some seek position, some seek power, name, family etc. Nothing, however, seems to work. This universal problem is called Samasra. Sri Krishna is diagnosing the problem in shloka # 13 and provides its resolution in shloka # 14.

The problem is this: Since the Para prakriti (PP) is formless, colorless and not accessible for our perception, we generally miss it. Hence it is also called "Aprameya" meaning not accessible to perception.

We only seem to see things that are Apara Prakriti. We don't even attempt to know PP, as AP keeps us busy. Sri Krishna calls Apara Prakriti, Mohini. Asuras lost amritam (knowledge), due to Mohini.

I am always preoccupied by this universe; by this body (sringaram), thoughts and emotions. This universe is so attractive, that one gets carried away. Hence one has no time for PP. So, they do not even attempt to know Me, one who is not subject to change, says Sri Krishna.

Now, what is the harm if I do not know PP?

If AP provides me with everything, why do I need PP?

You should know that AP cannot give you some of the basic fundamentals of life. AP cannot give purnatvam. Everything in AP is finite, bound by time and space. Hence shanti and fulfillment will not rise.

PP alone has purnatvam. AP will not provide purnatvam.

Everything in AP is in constant state of flux. Nothing is shasvatham (permanent) in AP. Thus, AP cannot provide security; money, power, people all disappear over time. The human being wants something to hold on to.

Citing an example even for a dip in the Ganges, in Hardwar, you need to hold on to a chain. One needs at least one changeless relationship, meaning where the relationship is not changing. Unfortunately, we tend to stick to something connected with AP; then we lose that relationship as well, only to regret. That changeless one, Shasvatha Vastu, is Bhagawan. In AP nothing is permanent. Only PP is permanent, but we miss it and accordingly suffer as well. This is the trouble with humanity.

If so, what is the solution? The solution is, do not hold on to Apra Prakriti. Use it to play around. Hold on to Para Prakriti. Play in the river but hold on to the chain.

Shloka # 14:

ॐ नमो भगवते वासुदेवाय ॥ १४ ॥
ॐ नमो भगवते वासुदेवाय ॥ १४ ॥

Indeed this divine delusive power of Maya is hard to cross over. Those who surrender themselves exclusively to Me pass beyond this Maya.

Citing an experience near Badrinath, while crossing mountains there are many paths. While the hill appears small, they are in fact quite far away. In one such trip, Swamiji slipped and tumbled down a bed of dry leaves. They did not offer him a purchase. Luckily there was a tree stump that he held on to and saved himself. What saved him was motionless. The tree stump is analogy to PP while dry leaves are like AP.

This AP is Maya, capable of tempting the human mind. Maya is Mohini. It turns mind away from PP. It is very powerful and we cannot transcend it by our own intellect. Maya has three gunas to trap us. Chapter # 14, later, details these gunas. The AP is also in the PP. It is dependent on PP.

So, what is the solution?

Those who surrender to Me will obtain Ishwara Kripa; that will lead one to the Guru; who will lead to the teaching; and then, shastra will lead you to Yourself.

Those who practice Bhakti will cross over the Maya. So, Bhakti is the solution.

What is Bhakti? Sri Krishna clarifies it in later chapters. For now, let us be aware that Bhakti goes through three stages. They are:

1. We see the Lord as a means for a material end. This is known as Manda Bhakti.
2. God is not seen as the means but seen as the end itself. One goes from world dependence to God dependence. This is known as Madhyama Bhakti.
3. God is neither the means nor the end. God is "I", myself. Means and end are both different from me. The real God is never away from me. This is Uttama Bhakti.

Only in Uttama bhakti one gets liberation.

Shloka # 15:

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Base, deluded, evildoers do not surrender to Me; due to Maya, they have been robbed of knowledge and they assume a demoniac attitude.

Here Sri Krishna points out that many people don't take recourse to Bhakti Marga, as they don't have the punyam from previous life. Such people are deluded by Maya that keeps them busy chasing after money and entertainment. They lead a life to earn and entertain. It does not allow them to come near shastras. Maya robs one's discrimination power. One sees impermanence all around but still does not turn his mind to God. He thinks impermanent as permanent.

To remove our delusions God has created Guru and Shastra. They provide us with the "how to " manuals for leading our lives.

The Moodha, deluded ones, think they know everything and hence don't take help of Guru and shastra. Thus they become the lowliest among humans. They miss using this life to accomplish its highest goal. They are called Nara-Dhamaha or mean people and indiscriminate people. They are a problem to themselves as well as others. Any amount I get, I am not satisfied. The desire is for more and more. A time comes when we cannot fulfill our desires (income) by legitimate means. Then we start cutting corners. Initially it pricks our conscience, but over time our conscience also becomes blunt. Match fixing by cricketers is a good example of this. Why should

these cricketers fix the match; when their earning is so much and they are adored by the society; but there afterwards they lose everything and it is never possible to recover; life is gone; For such a person, life was artha kama pardhana and they became Asuric Svabhava. They are unfortunate people.

Shloka # 16:

ॐ नमो भगवते वासुदेवाय ॥ १६ ॥
ॐ नमो भगवते वासुदेवाय ॥ १६ ॥

Arjuna! Men of righteous acts are four fold. They resort to Me, O best of Bharatas! They are afflicted,

The knowledge seeker, wealth seeker and the knower.

Now there are punyavans too in this world. They are known as Sukritha Bhakthas. Swamiji says bhaktas are of four types. They are:

2. Artah Bhakta: These are people in whom devotion rises when a crisis occurs. They are Sakama bhaktas. Artah means one who is in distress. This starts in childhood itself. A good example is facing an upcoming exam,

students turn to God for his blessings. Shatras give examples of Artah Bhaktas. They include Vibhishana, Prahlada, Druvah, Panchali and Ahalya.

3. Artharthi Bhakta: One who desires wealth. Whenever he starts something he wants to benefit from it, so he prays. Here bhakti is used for obtaining something.

Both Artah and Artharthi Bhaktas are manda Bhaktas. They are interested in using God to get something or as a means. Swamiji says, for them God is Give-up-able.

4. Jignasuhu: One who is interested in knowing more about God. His goal is God. His is a Madhyama nishkama bhakti. His thought process is, to reach God I am ready to sacrifice everything.
5. Gyani: He has discovered that God is not away from him. God is not a means or an end to him. He realizes, God is Me.

Take away:

Those who have Bhakti will cross over the Maya. Bhakti is the solution to reach Para Prakriti.

With Best Wishes

Ram Ramaswamy

Baghawat Geeta, Class 104: Chapter 7, Verses 10 to 13

Shloka # 10:

ममैवात्मनो शरीरकर्ता ममैवात्मनो शरीरधारणम्
ममैवात्मनो शरीरकर्ता ममैवात्मनो शरीरधारणम् 7.10

Know Me, Arjuna! to be the eternal seed power in all beings; of intellectual beings I am the intellect; of those who are splendidous, I am the splendor.

Continuing his teaching of the Gita, Swami Paramarthananda said, in chapter 7 from shloka # 4 onwards Sri Krishna has been talking about Iswaraswarupam. Ishwara has two parts, a higher nature or consciousness or para parkriti (PP) and a lower nature consisting of matter principle or apara parkriti (AP). This mixture of Chit and Jada is Ishwara. **This Ishwara is the root cause of the universe. From him the universe rises and into him it finally resolves as well. While studying this aspect of god as the cause of the universe we come across a law that says, whatever is the composition of the cause is also the composition of the effect.** Thus, if out of gold we make an ornament, the composition of both gold and ornament will be the same. Thus, if gold has, say, 5 % copper, the ornament will also have same amount of copper. We can say this law even applies to the character of children. The child's character is based upon the character of the parent.

We find that children inherit the characters of their parents. Since father and mother are involved, para and apara prakriti, are represented in them. That is the reason, in a newly born baby people try to find if the baby looks like the father or mother. This characteristic includes good ones as well as bad ones, such as say a disease. Thus, this law is known as karana gunah karye anuvartate.

Since Ishwara is a combination of Chetana and Achetana, the universe is also a combination of these two aspects. Therefore all glories of Universe belong to Me alone. Therefore Sri Krishna wants a total transformation in us. He wants us, not to look at the world as world, but look at the world as Ishwara, with both its chetana and achetana aspects. He is preparing us for chapter 11 for the Vishwarupa darshanam.

And here Krishna makes a small difference, when we say the whole creation is the manifestation of the Lord. We know that not only the wonderful things are the manifestation of the Lord, even the terrible things also is ultimately the manifestation of the Lord alone; but Krishna is very diplomatically, very intelligently suppressing the negative aspect, he is claiming only the glorious and wonderful thing as himself. What is the purpose of this deliberate suppression? Because already we find it difficult to develop devotion to God. If Bhagavan is going to claim all the negative things also as himself, one will never develop devotion to God.

Therefore in initial stages only positive aspects are emphasized. Once we are mature, we will be able to expand our vision to include both positive and negative aspects or be able to look at the totality of Creation. Once we are sufficiently mature we see even the so-called negative aspects in a positive light. We find that they actually complement the positive aspects.

Citing an example, birth is considered mangalam while death is considered amanagalam. We don't like to talk of death of close one's. As per shastras we see death as amanagalam, not because death itself is amangalam, rather it is because it is our mind that is still amangalam. Once our mind is mature, we will see everything as Ishwara and that everything in life is in complementary pairs.

Continuing with shloka # 10, Sri Krishna says, I am the

intelligence in the intelligent people and I am the seed of the entire creation as well. Up to this we saw in the last class.

Shloka # 11:

शुभं शक्तिसम्पन्नं शक्तिसम्पन्नसम्पन्नम्
शक्तिसम्पन्नसम्पन्नं शक्तिसम्पन्नं शक्तिसम्पन्नम् 7.11

Also of the mighty I am the might, devoid of appetite and attachment. Foremost Bharata prince! in beings I am appetite not opposed to righteousness.

The same ideas as last shloka are commented upon. Hey foremost among Bharata princes (Arjuna), in the strong, I am the strength. The word cause in Sanskrit is also known as Saram. Therefore, strength is the essence of strong people. Now, strength is of two types.

1. Positive strength, that is dharmic and constructive.
2. Negative strength, that is adharmic and causes destruction.

Thus Rakshsas had destructive strength while Anjaneya swami had constructive strengths. Sri Krishna says I am the constructive strength or dharmic balam. Such strength is free from selfishness (kama) and desires (ragaha). This is pure strength. Kama is desire for an object not yet acquired by me. The moment I buy the object the desire is completed. Now karma converts to Ragaha or attachment. Both Kama and Ragaha are poisonous.

I am also kama in people with desires or desire-ridden people. Sri Krishna's desire , however, was desire without any impurity.

Desire is, in general, of two types:

- Dharmic, where his spirituality grows, in helping others, in desire for moksha (mumukshatvam). Any desire

that promotes inner growth is dharmic. Even desire for money is good so long as it is used for sharing with others or as required by pancha maha yagnaha.

- Adharmic desire: is one that pulls me down spiritually or destructive desires.

Shankaracharya says: Even money can be used for noble activities, noble activities will be useful for purification of mind; purification will be useful for knowledge. Knowledge will be useful for liberation; thus even desire for wealth can be a dharmica iccha; and Sri Krishna says such a dharmic desire I am.

Shloka # 12:

ॐ सर्वं कर्म मां प्रतिष्ठेत् सर्वत्र कामं भ्रष्टं ॥
ॐ सर्वं कर्म मां प्रतिष्ठेत् सर्वत्र कामं भ्रष्टं ॥7.12॥

Whatever things are satvic, rajasic and tamasic, know these to proceed from Me alone; I am not in them; they are in Me.

Until now Sri Krishna has talked about external world. Now he points out that external world as well as internal world (such as thoughts) is all a product of Ishwara alone.

Thoughts are inert by themselves. They appear to be sentient because of Para Prakriti (PP). Thus, the mind has Consciousness with changing thoughts (apara prakriti.) Thought and consciousness are closely intertwined as such difficult to differentiate. Citing an example:

In our hand, nails are there; fingers are there; lines are there; bacteria or dust etc; In fact, we tend to enumerate everything except one thing. That is the light, which is not part of the hand; but which is a distinct entity; the light and hand are intimately mixed together. Of these two principles, the hand is the moving part while the light is the movement-less part.

Similarly the scriptures point out, within our mind also, there are two things; one is the changing thought, which is changing every moment. In fact, right from the first word that I uttered, your mind has been changing. In fact your mind has to entertain thoughts in keeping with the movement of my words. Every word I utter has to enter through your ears and you should know the meaning and in accordance with the meaning, a thought will come. And how are my words moving; fast; and what about your thoughts, they also change fast.

In Panchadashi, Vidyaranya Swami compares thoughts to the greatest dancer of the world; how the dancer violently moves the hands and legs so fast; similarly the mind assumes thoughts after thoughts; the thoughts are varying but there is one thing which is not varying at all; that is consciousness; I am conscious of your first sentence; conscious of your second sentence; conscious of your third sentence; conscious, conscious, conscious, no sentence; and even when the mind is blank without thoughts, I am conscious of the blankness of the mind.

This consciousness is PP while whatever changes, such as thought, is AP. Every thought that rises in you is AP. This AP (apara prakriti) has three gunas. They are: satva standing for knowledge faculty; rajas standing for dynamism or activity; and tamas standing for dullness or delusion. So knowledge, activity, and delusion, satva, rajas and tamas, are three gunas belonging to aparaprakriti, and now the thoughts, which are products of apara prakriti, they also will have three gunas.

Thus, thought, a product of AP, also has the same three gunas. Thus, body and mind also have these three gunas. We will study them in detail in chapter 14.

In short, varieties of thoughts occur in the mind; and all of them arise from where? Sri Krishna says, all those mental states are also born out of Me alone. Which part of Me? The

apara prakriti part of Me alone.

Here Shankaracharya adds a commentary to clarify the interpretation:

Sri Krishna has said all thoughts are born out of Me alone. Thus, I can say God is responsible for all violence, jealousy etc in me, as well. Such a misinterpretation is possible. So, Shankaracharya says, God alone is Samanya (general) karanam. You and your free will are responsible for the specific (visesha) thought.

Citing an example. What is general cause of say, this hall? We can say the bricks and cement are the samanya karanam for the hall. The brick and cement do not determine the particular shape of the hall whether rectangle, square etc, It is my plan and desire that becomes the visesha karanam.

Citing another example, petrol is samanya karanam for movement of the car. Whether car should move on road or the sidewalk, that direction is not determined by petrol, rather it is determined by the driver, the visesha karanam.

Our discrimination power is visesha karanam.

This entire creation is dependent on Me, the cause. An effect depends on the cause. **Try to remove gold and have an ornament; it is not possible. Effect depends upon cause. Cause does not depend on effect.**

Arjuna, I do not depend on the world; that is why during pralayam; even when the whole world is resolved, I continue to exist. I don't depend on product. God is therefore called Satyam as world depends upon him while the dependent world is called a mithya.

Shloka # 13:

ॐ नमो भगवते वासुदेवाय ॥ ७.१३ ॥
ॐ नमो भगवते वासुदेवाय ॥ ७.१३ ॥

Due to three (kinds of) objects, consisting of (prakriti's) constituents, this whole world is deluded; it fails to cognize Me, the immutable (Reality) beyond them.

With the previous shloka Sri Krishna concludes the topic of Ishwara svarupam, the nature of God and the main points mentioned were:

1. God is a mixture of para apara prakriti; that is chetana-achetana tatvam;
2. The second feature is God alone is the Srishti-sthithi laya karanam of the world, is the creator, the preserver and the destroyer; Srishti-sthithi laya karanam is the second important feature;
3. And the third important feature is God being the cause, He alone manifests as the entire world and therefore world is the manifestation of God; the world is divine. This is what is called Vishvarupa Ishwara; this is the third important feature
4. And fourth and final thing is since God is the cause and the world is the effect; God has independent existence; therefore God is satyam; the world however, has a dependent existence and therefore is mithya;

Then, Sri Krishna discussed the topic of: **why there is suffering in the world when everything is God?** In this shloka he gives the answer. It is a very important shloka. It is a diagnosis of all our mental problems.

Correct diagnosis is important. We have never really analyzed why sorrow comes in our life? I thought education, then job, getting settled, having children and so on would solve our problems. But we still do not know why we mental problems of depression, anxiety, fear, sorrow, irritation, anger, jealousy; because we are treating the disease called bhava roga without diagnosis.

What is the diagnosis of Sri Krishna?

Sri Krishna says whole world is a combination of PP and AP.

PP: It is the changeless chetana that is nirguna, nirvikara, formless, propertyless, Consciousness principle.

AP: It is the achetana that is changing, with properties and is the matter principle. AP is perceptible to our sense organs. Sound, form, smell, taste and touch are evident to sense organs.

In the PP and AP mixture we are attracted to the visible and changing AP. In this attraction we lose sight of the invisible PP. Citing an example, you are so much carried away by the hand and its motion, that you are always distracted away from the very light principle. And that is why you take it lightly. In a movie, the screen is the motionless substratum; but once the movie is on, you are so much absorbed in the changing characters; that you lose sight of the changeless screen and once you miss the para prakriti; Sri Krishna says, you are in trouble. **And therefore, our problem is losing sight of para prakriti (PP).**

Take away:

In the Para Prakriti and Apara Prakriti mixture known as Samsara we are attracted to the visible and changing AP. In this attraction we lose sight of the invisible PP, the divine.

With Best Wishes

Ram Ramaswamy

Baghawat Geeta, Class 103: Chapter 7, Verses 7 to 10

Shloka # 7:

कुतश्चिद् भूयान्मया शक्यते विदुषः
कुतश्चिद् भूयान्मया शक्यते विदुषः 7.7

Nothing whatsoever is beyond Me. All this is strung on Me like clusters of gems on a thread.

Continuing his teaching of the Gita, Swami Paramarthananda said, after introducing the subject matter in the first three shlokas of chapter 7, Sri Krishna has now entered the main topic of the Gita. This topic continues up to Ch 12. It is the topic of Ishwara swarupam. It discusses what is God and what is his function.

God is the Jagat Karanam. He is the cause of the universe. God is the intelligent cause and the material cause. God alone has created the world; he also has evolved into this creation. God is not a person sitting in a place; rather the world itself is a manifestation of God. This view of the world is Vishwarupa darshanam. It requires understanding and maturity to look at this world as Ishwara's manifestation.

Until now we understand and assume that God is a person and Ishwara darshanam is coming in contact with a personal God. Sri Krishna wants to remove this idea. He wants to present Ishwara Darshanam as God's Vishwarupam. In Chapters 7 through 10, Sri Krishna prepares our mind, so that in the 11th chapter, we do not ask for the arrival of God, but we understand that God has already arrived in the form of akasha, vayu, agni, jalam and prithvi. So, thus, not only I should

understand what is God but also I should reorient the mind to see the very world as God. When I look upon God as a person, it is ekarupa Ishwara; Krishna does not want us to confine to ekarupa Ishwara; Krishna want us to know the aneka rupa Ishwara, the entire Gita is aiming at aneka rupa Ishwara darshanam or Vishvarupa Ishwara darshanam. Sri Krishna considers this Ishwara darshanam as superior because ekarupa Ishwara or a personal God is subject to arrival as well as departure.

A Personal God is subject to arrival and departure as can be seen from the Gopika's attitude towards Sri Krishna when he appeared and when he departed. They cried in distress whenever he departed. We do not decry this devotion, but this is a lower level of appreciation of God. Sri Krishna wants us to see the higher level of Vishwa Darshanam as sarvam Vishnumayam jagat or sarvam Shivamayam jagat or sarvam Devimayam jagat. He presents himself as jagat karanam.

Thus this Vishwa rupa god has two aspects, Para prakriti (consciousness) and Aparaprakriti (material cause). Sri Krishna points out that this Ishwara consists of two aspects or amshas; one is called the para prakriti (PP), the consciousness part; the chetana amsha, and apara prakriti (AP), the achetana amsha. Thus the higher and lower nature put together; consciousness and matter put together is God. And how does this God evolve into the universe. Sri Krishna said that it happens in two stages; in the initial stage, it is one para prakriti and one apara prakriti; then in the intermediary stage, the apara prakriti divides itself into 8-fold ashtadha prakriti while para prakriti continues as one; and then in the final stage the 8 fold apara prakriti becomes the manifold creation.

Thus, wherever you see the changing matter, you appreciate it as the apara prakriti of Ishwara; and wherever you see consciousness which you can feel in your body, if you have doubt, you can touch; it is para prakriti.

It is because of consciousness that you can hear my words. All the five elements (shabda, sparsha, roopa, and rasa and gandha) that provide awareness of my words is PP.

Citing example of Mahabali story; with one step the Lord has measured the entire world, with another step the Lord has measured the entire apra prakriti; and after that there is nothing else other than your problematic ego, which claims this is my body; this is my mind; this is my property. Therefore bhagavan takes the third step and removes that ignorance, the ego, to indicate that there is nothing other than God.

He says there is nothing other than God. There is neither jiva nor jagat other than Ishwara.

Shloka # 7, continued: There are no ornaments other than gold, no furniture other than wood, no wave or ocean other than water. River is only a name, there is no substance called river.

Therefore the teaching is there is no product other than the cause and the Lord being the cause, the world being the product, Sri Krishna wants to say the world is only a word; there is no substance called world; Then what is the substance? The substance alone is the cause and that cause is God.

Just as the thread is inherent in the garland, I am the sutra-atma or the thread inherent in creation.

Shloka # 8:

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I am the essence of water, O Arjuna, as also the light of the moon and the sun. (I am) the sacred syllable AUM in all the Vedas, the sound inherent in space and the manhood of men.

Sri Krishna wants us to not only understand this fact but he also wants our attitude to change as well. Attitude can change only through understanding. Our love for our parents is based upon the fact of all the things they have done for us; proportionally in keeping with that understanding; I develop the attitude of reverence. **Any attitude is based on knowledge.** When we meet a stranger we have no attitude, no Ragaha or Dveshaha towards him as we do not know him. Once we know the person we develop an attitude such as reverence. **As you understand the world so is your attitude. As your understanding of this world changes, so does your attitude change as well.**

When I look upon world as world, my attitude is ragah or dveshah; but when I understand the world as vishvarupa, the manifestation of God, then my attitude is one of reverence. In fact the basic teaching of Hinduism is reverence to the creation as manifestation of God.

Citing example of the mantra, Rudram, it is all about Vishwadarshanam. It says I worship the Shiva who is mud, fresh leaf, etc. We are asked to look at everything reverentially; it is same with sunrise. Thus, I worship the sun.

Similarly, we have got twofold job of understanding the teaching and also bringing about an attitudinal change, a perspective change or divinization of the world. When the world is seen as world, it will persecute you; it will create fear; it will disturb you; so the world as world will cause samsara; but the very same world as Ishwara will not cause any samsara. In fact, this is the first mantra of Ishavasya Upanishad; Ishavasyam

idagum sarvam. May you learn to look upon the very world as Ishwara svarupa, paint the world with Ishwara bhavana.

Now, knowledge can be gathered immediately but attitudinal change is slow. Understanding the teaching and bringing about

an attitudinal change is called divination of the world.

“Arjuna, when you drink water, consider that the essence of water is myself.” Hence in sandhya vanadanam water is worshipped.

This way I look at everything as God. I am the radiance in the sun and moon. This radiance is worshipped in gayathri mantra. This radiance is consciousness. I worship that brilliant sunlight, that consciousness alone that makes my inert brain into a live knowing instrument.

I am the aumkara, the essence of all vedas. Vedas are condensed at three levels.

First: At Gayathri mantra. Chanting gayathri is like chanting the entire vedas.

Second: Gayathri condensed into Vyahrithi mantra called the bhuhu, bhuva, suvaha, mantra.

Third: Vyahrithi is then condensed into AUM.

Therefore, Veda is condensed in AUM kara while AUM kara diluted is Vedas. AUM kara is essence of vedas, It is also myself. I am the essence of all pervading space (akasha brahman), the sound principle (shabda brahman); I am the very manliness (humaneness) in every human being.

Shloka # 9:

पृथिवीं पृथिवीं पृथिवीं पृथिवीं पृथिवीं पृथिवीं
पृथिवीं पृथिवीं पृथिवीं पृथिवीं पृथिवीं पृथिवीं 7.9

I am pure odor in the earth; splendour in the fire; life in all beings; and austerity in ascetics.

The essential nature of prithvi, the earth is its fragrance or smell; among the five elements the earth alone has got gandha gunaha; the other four elements do not have gandha; so akasha

of intellectual beings I am the intellect; of those who are splendid, I am the splendor.

I am the intelligence in intelligent people. I am boldness in bold people. Boldness can overcome obstacles; it is the bulldozer capacity. Such people conquer all obstacles. Hence they are known as Parakrama. I am Parakrama.

Because essential nature of everything is God, if we have got any of these virtues; like boldness, like intelligence; like austerity; like knowledge, if anyone of these virtues is in me; I should remember they really do not belong to me; but they are the manifestation of God. Credit is to God and not me. **I become humble, born out of knowledge. Humility coming out of humbleness is permanent, other wise it is superficial.**

Story of Yaksha. Kenopanishad has this story. When the devas got a victory over asuras, they became arrogant. Now Bhagavan came in the form of a mysterious yaksha to teach Devas a lesson. Yaksha asks Agni Devata to burn a blade of grass. Agni tries to burn the blade of grass but cannot do so. Agni realizes that the agni principle is God. God asks Vayu devata to lift a blade of grass. He is not able to. All this shows the essential nature of God.

Any award that we get is really due to God so place it in front of him as an offering. Knowing this will lead to humility. Ignorance of God leads to arrogance. This way, I don't feel jealousy when I know all glory is God's. I do not compare; it is comparison that leads to jealousy. When I appreciate God, there cannot be jealousy. We are only pipelines; the water belongs to God. All glory belongs to God. Whenever I see glory, appreciate it as Lord's glory. Humility, non-jealousy are benefits of Ishwara Gyanam. I am the seed, the primal cause. Let us always Keep this corollary in mind: **understanding Ishwara will give you humility; Ignorance of Ishwara will lead to arrogance.**

Causes are either intermediate or ultimate. Our parents are our cause. They had their parents, their cause. God is absolute primal cause, which is cause of everything. God himself is, however, a parentless cause (or parent) of creation.

The word sanatanam means without a beginning or causeless cause of creation.

Take away:

1. Sri Krishna says there is nothing other than God. There is neither jiva nor jagat other than Ishwara.
2. Therefore the teaching is there is no product other than the cause and the Lord being the cause, the world being the product, Sri Krishna wants to say the world is only a word; there is no substance called world; then what is the substance? The substance alone is the cause and that cause is God.
3. Any attitude is based on knowledge. As you understand the world so is your attitude. As your understanding of this world changes, so does your attitude change as well.
4. I become humble, born out of knowledge. Humility coming out of humbleness is permanent, other wise it is superficial.
5. Understanding Ishwara will give you humility; Ignorance of Ishwara will lead to arrogance.

With Best Wishes

Ram Ramaswamy

Baghawat Geeta Class 102: Chapter 7, Verses 4 to 7

Greetings All,

Shloka # 4:

पृथिवी पानी अग्नि वायु अकाश मन इन्द्रिय अहंकार
एते अष्टात्मनो भेदाः ७.४

The earth, water, fire, air, space, mind, intellect and the ego-sense constitute My distinctive eight-fold nature.

Continuing his teaching of the Gita, Swami Paramarthananda said, after the first three shlokas of chapter 7, Sri Krishna has now entered the topic of Ishwara Svarupam in shlokas # 4-12. He defines god as the cause of the universe. God is the intelligent cause and the material cause. Just as material cause evolves into effect, so also God alone becomes creation. God is manifested as creation.

What is God? He is a mixture of PP (para prakriti) and AP (apara prakriti). Both of them are eternal principles. They also have some differences.

PP, higher nature, is nirguna, meaning without properties.

AP, lower nature, is saguna, meaning with properties.

PP is changeless and not a subject of time.

AP is subject to change.

AP is dependent on PP and hence called mithya.

Thus, chetana-achetana; nirguna-saguna; nirvikara and

savikara, sathyamithya, this para and apara prakriti put together is God. Symbolically it is presented in our religion as ardhhanarishvara tatvam. And this mixture existed even before the evolution of the world.

Sri Krishna now wants to talk about how the universe emerges. Sri Krishna is now presenting the intermediate stage of evolution in shlokas 4 & 5.

In evolution PP remains the same and is not affected by time. In Narayaniyam, Bhattathiri defines God as beyond time and space parameters and because of this the para prakriti (PP) continues to be the one changeless principle. It is also an indivisible principle.

Change is possible only when something is within time; and the division is possible only when something is within space; and what is beyond time and space, is unchanging and indivisible; therefore the higher principle remains undivided and unchanged; whereas the lower principle called apara prakriti (AP), which is the basic matter principle or energy principle that, divides itself into eight fold sub-principles.

Thus $1PP + 8 AP's = 9$, this is at the intermediate stage of creation.

In the final stage the 8 AP's become the multifaceted creation. At that time the solar system, body, mind etc., all come into being. Mind is also matter. It is very subtle matter. Mind is part of AP as is the body as well as the entire creation.

Sri Krishna enumerates the eightfold principle consisting of earth, water, air, fire and space. Scriptures talk of two types of pancha mahabhutani. Five are sthula Bhutani that are concrete products and another five are sukhma Bhutani or subtle elements. Subtle are at intermediate stage, while gross are at final stage. Here Sri Krishna is talking about intermediate stage. He is talking about sukshma bhutani or

subtle matter. They include: Bhumi, apaha, agni, vayu and akasha. Three other principles of manaha, budhi, and ahamkara are also mentioned. These three are a part of samkhya philosophy. They are also part of intermediate stage of evolution.

Manaha is a technical word and does not mean mind.

Ahamkara is also a technical word

Budhi is also a technical word and does not mean intellect.

They are all matter principles of the intermediate stage.

With regards to these terms from Samkhya philosophy, Shankaracharya says, Manaha should be replaced by the word Avyaktam.

Thus there are eight principles at intermediate stage. Physical world has not yet come into being. It is still at the subtle stage. It is like the big bang moment where 100 th of a second after big bang is talked about. These eight are the AP.

Now Sri Krishna introduces the PP (Para Prakriti).

Shloka # 5:

अविद्यायाः कर्मणोः स्वप्नसंसारोत्थिता
मया तस्मै शरीरेण कृताः प्रकृतयस्तथा
अविद्यायाः कर्मणोः स्वप्नसंसारोत्थिता
मया तस्मै शरीरेण कृताः प्रकृतयस्तथा7.5

This is the lower nature; but My higher nature, know to be other than it. That constitutes, mighty armed! The living being by which this world is upheld.

This is an important and significant shloka of the Gita. The eightfold principle is AP, the lower nature. Matter and energy are both part of AP. Scriptures consider consciousness as superior and as PP. Consciousness is neither energy nor matter. Energy is subject to change. Mechanical and electrical energy are thus inter-convertible. Consciousness is however

not subject to any change. Conscious as the PP is beyond physical and chemical laws of nature.

Where is this PP located?

It is within creation. If so, where is it? Whatever changes is AP. Anything that does not change is PP. Even space expands and changes, per scientists. They are all AP. Even body changes. Mind also changes. World changes. Whatever I observe is AP.

So, again, where is PP? Whatever you experience is AP; while You the experiencer is the PP, says Sri Krishna.

Therefore the Observer, the Jiva is the PP, while observed world is AP. Hence the phrase, "Tat Tvam Asi".

The whole creation is a mixture of the experiencer and the experienced; observer and observed.

Electrical energy is converted into mechanical energy, in the fan and it is further converted into sound energy. Energy is subject to modification, whereas consciousness is that principle which is not subject to modification. Therefore consciousness is neither matter nor energy.

Then what is consciousness? Consciousness is consciousness. Just as electricity activates a gadget, so also the mind body complex is activated by this consciousness.

What is the glory of this consciousness?

Because of this Consciousness principle the entire material universe is sustained. "It" is experienced as the "life" principle.

At the physical body level; the consciousness is experienced in the form of the very life principle; if you have any doubt, touch your body, the body is sentient, means that the body is blessed by the consciousness principle; and as long as there

is life, the body is together and functioning; the moment the life principle is not there; the body disintegrates; the dearest body has to be disposed at the earliest; now this body is bathed, dressed and perfumed and all kinds of things are done; it is together; but without life, this will disintegrate. Extend this to the cosmic level; the

whole cosmos is in harmony, only because of the intelligence principle, the chaitanya tatvam; the world is functioning as though a cosmic human being; because of the para prakriti alone, the world is in harmony; and that is why in our religion; we look at the universe itself as a cosmic person; the visible part of the creation is apra prakriti; the invisible sustaining principle is called para prakriti; and the creation itself is called a cosmic person.

Thus, Purusha suktam means the cosmic person; or in Tamil, it becomes Perum All; the whole cosmos is Perum All; combine it and it becomes Perumal, which is same as Bhagavan.

Shloka # 6:

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥७.६॥

Know all beings to be born of this My dual nature. I am the source of the entire world as well as that into which it is dissolved.

In this shloka Sri Krishna talks of conversion of intermediate stage to final cosmos. In intermediate stage 1 PP+8 AP's were there. From these 9 came the creation or gross elements plus elementals. Elementals are produced by the elements. Thus body is an elemental made up of earth, water, fire, vayu and akasha (empty space), all elements. Elements are known as Bhutas while elementals are known as Bhautikam.

Bhuta> Bhautika. It is a PP+ AP mixture. PP+AP is known as Yoni.

And therefore God alone has evolved in the form of this creation. So Sri Krishna is revolutionizing the concept of God. Until we study this, our concept of God is of a person, sitting beyond the cloud; either shiva; sitting in Kailasam; or Vishnu, lying on the adhisessa etc.

So we have an idea of god that is in its infancy. We cannot appreciate God in his true nature in the beginning. Therefore the scriptures introduce God at three levels; God as a person, God as the universe, and God as the nirguna chaitanyam; the property-less Consciousness or the abstract truth.

Very few understand God as an abstract truth. Now Sri Krishna says do not look upon God as a person, learn to look at everything as my own manifestation. Therefore assert in your mind, digest and assimilate this teaching that not only the whole universe evolves out of me; the whole universe rests in me alone.

Pralayam always follows Srishti. Thus the process of expansion and contraction is an ongoing one for the universe. Everything goes to unmanifest state and then comes back as manifestation.

Thus, when we wake up, our thought and actions, all evolve. During night at sleep, everything is withdrawn. This process starts every day and closes every day. When did this all start?

A cycle or circle has no beginning or an end. It is an eternal process. But you can get out of the cycle through moksha.

“ I am the source, origin of the entire universe. In the same manner I am also the graveyard of creation. The whole thing will come to Me alone.”

Scriptures give another example. Out of my mind emerges the dream world. Here even time and space is generated. In a few minutes, the dream (REM) projection comes on. In these few minutes I get married, have children and grand children as

well. This is because dreamtime is different from waker's time. When I wake up, I swallow the whole thing. Similarly God is srishti-sthithi-layam karta of the whole cosmos and therefore srishti-sthithi-laya karanam.

Shloka # 7:

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ७.७ ॥

Nothing whatsoever is beyond Me. All this is strung on Me like clusters of gems on a thread.

Normally when we study creation there is one law we observe. Every cause has its own cause. Thus our parents were products of our grand parents. I am product of my parents. Every cause also has its own cause.

If God is the cause, then who caused God? In effect who is God's parent? Sri Krishna says I am the parentless cause of creation. Thus:

PP: is anadi or without beginning.

AP: is also anadi or without beginning.

PP+AP: God is also anadi without a beginning.

I am the ultimate cause of creation.

In second line of this shloka an important philosophy is communicated.

God is material cause of creation. God has manifested as creation. Material cause is inherent in all products. All products exist because of material cause.

Thus Pot exists because of the inherent clay. Ornaments exist because of inherent gold.

I being the material cause of creation, I am its inherent

cause as well. A mala (garland) has an inherent thread (sutram) that keeps it together. I am inherent in creation, just like the thread of a mala.

With Best Wishes

Ram Ramaswamy

Baghawat Geeta, Class 101: Chapter 7, Verses 2 to 4

Shloka # 2:7.2

Exhaustively I shall set forth that knowledge together with
its realization; once it is grasped, nothing more will remain
to be known. 7.2

**Exhaustively I shall set forth that knowledge together with
its realization; once it is grasped, nothing more will remain
to be known.**

Continuing his teaching of the Gita, Swami Paramarthananda said, in the first three shlokas of chapter 7, Sri Krishna is introducing the subject of the Ishwara Svarupam. It is discussed in chapters 7 through 12. This topic discusses who is God; what is God etc. This knowledge of God introduces us

to two aspects of god; God as Gyanam (lower nature, Saguna) and God as Vigyanam (higher nature, Nirguna). Where God is seen as Saguna, there is duality; with form comes duality. Saguna swarupam is also known as Bheda swarupam. Thus Rama, Krishna and Shiva all have plurality. This is God's lower nature.

Higher nature is without form; all attributes are eliminated; there is no division. Thus, formless space represents advaitam (nirguna). Since higher nature is without attributes it is difficult for a beginner to conceive. It is too abstract for a beginner. Therefore, everyone has to start with Saguna Ishwara. Therefore scriptures prescribe Gyanam and the Vigyanam. Thus one goes from dvaitam to advaitam. Sri Krishna says, Arjuna, I will give you knowledge of both completely and convincingly. This knowledge will be so comprehensive that all your questions regarding God and yourself will be answered.

Three questions arise within us. They are:

- What is this world?
- What is God? Is there a God?
- Why am I born? Where am I going?

We have asked these questions of our parents but never got a clear answer. Until these questions are answered humans will be curious. Sri Krishna says, I will answer all these questions for you.

Mundaka Upanishad asks, what is that, knowing which everything else will be known? The Upanishad says, it is Paravidya, knowing which everything is known.

Shloka 3:7.3

एकं मानुषं लोके कुरुते जितुं यत्नवान् ।
तस्यैव शतानि कुरुते जितुं यत्नवान् ॥7.3॥

Just one man among thousands strives to win it; among those

who know and strive, only one comes to know Me in truth.

In this shloka Sri Krishna talks about the glory of knowledge of God as Saguna and Nirguna. This knowledge is glorified as "rare knowledge". Anything rare, we want to possess. You want something nobody else has. Why is this knowledge rare? Majority of people are busy pursuing other things than Gyanam. The scriptures talk about four purusharthas; dharma, artha; kama, and moksha; artha meaning security or wealth; kama means entertainment; dharma means punya for higher loka, and moksha means, inner freedom. Most people are running after dharma, artha and kama but not moksha. Even if one has desire for moksha, most do not know how to get it. Sri Krishna says the only method obtaining Ishwara Gyanam is through Guru Shastra Upadesha Sravanam.

Now number of people wanting moksha are few; among them number of people, who want Ishvara Gyanam are fewer still; and even among majority does not know how to get Ishvara Gyanam. While they try all kinds of things for getting knowledge. They are still not able to obtain it. If there are say six billion people; out of this four billion are not interested in moksha; of the one billion left, fifty percent, they want moksha but they do not know the means to obtain it. And half of that, they know that Ishvara Gyanam is the means but they do not know guru shastra Upadesha is the means; therefore they are all gone; after filtering; there are only very few who know that Shastra Vichara is important. Among thousands of people only a few strive in right direction of guru shastra sravanam to obtain inner freedom.

Now the word Siddhi in shloka means inner freedom; inner security; because according to shastras; ultimately insecurity is only a notion in our mind born out of ignorance; insecurity is a sense and that is why as long as we do not attack that inner sense of insecurity; whatever be the security you have outside; that will never give the sense of security, because really security does not come from outside. In India, one of

our prime ministers was killed by her own security detail.

So a few people have understood and they want to get rid of inner sense of security, but among them also, very few people succeed in discovering that inner security; and therefore even among those who strive in the right direction; a few people gain my knowledge. Here My knowledge is Ishvara Gyanam. So very few people know Ishvara Gyanam in reality; in totality; which should include both saguna, nirguna Ishvara Gyanam. Having glorified this knowledge Sri Krishna now wants to enter the topic proper hereafter.

Shloka # 4:

पृथ्वी वायु अग्नि ईश्वर मनो बुद्धिः
अहंकार इत्यष्टौ भूतानि मे व्यक्तमनाम् ७.४

The earth, water, fire, air, space, mind, intellect and the ego-sense constitute My distinctive eight fold nature.

Now Sri Krishna enters the main topic of the chapter or its central teaching. Shlokas 4-12 discuss this topic. It is one of the most important portions of the Gita discussing Ishwara Swarupam. All teachings of Gita in this area are based upon Upanishads. Nothing is considered Sri Krishna's own philosophy. Here he is reviving Upanishadic teachings. To understand this section we have to recapitulate the upanishadic background and upanishadic view.

All Upanishads define God as jagat karanam, or cause of the universe. Everything has two causes. Citing example of a desk, it has: 1) raw materials needed to make a desk; this is known as upadana karanam and 2) An intelligence principle to convert the raw material known as nimitha karanam.

Citing example of a hall, its nimitta karanam is an architect or an engineer while the upadana karanam are the bricks and mortar and all such things, Now the Upanishads point out that the Lord is the cause of the universe; and before the creation

came into being; this Lord, which is the cause of the creation or who was the creation alone, was existent Creation includes time and space. If he was alone before creation, what kind of a cause was he? It presents a dilemma. Scriptures say, since he was alone, he was both the causes, intelligent and material. From the standpoint of the intelligent cause, we say God created the world; from the standpoint of the material cause, we say God evolved into this universe. As intelligent cause, God is the creator, and as the material cause, God Himself has evolved into this creation.

How can I accept this as a fact?

Normally intelligent cause and material cause are different. The rice is different from the cook. Cook is different; rice is different; is there any doubt that rice is the material cause and the cook, the intelligent cause? They are also not identical.

How can one principle be, both causes? Upanishads say exceptions to the general law do exist. Mundako Upanishad cites example of a spider. All beings create their living space from external raw materials. A spider's web, however, is strong, light and is different. It is a wonder of creation. Spider spins the raw material from within itself; thus it is it's on material and intelligent cause. It is the Abhinna nimitha upadana karanam. God also is such a karanam.

What is nature of such a God? Upanishads say God consists of two principles put together. In our religion Ardhanarishwara symbolizes the two principles.

The two principles are:

- 1) Apara Prakriti (AP); the lower nature.
- 2) Para prakriti (PP); the higher nature.

Both have some common features and some uncommon features.

Common features: Both are eternal. Both are never created or destroyed. We can only transform matter.

Uncommon features:

1. PP is chetana Tatvam or the conscious principle. It can't be created or destroyed. Even some scientists are coming around to this conclusion. AP is material principle. Matter is also never created or destroyed and is known as Achetana. This conscious and material principle mixture is known as God.
2. Consciousness (PP) in pure form is without any attributes. Physical and chemical properties belong to matter. Consciousness is nirguna chaitanyam. AP is saguna; it has all properties. All of science is studying AP. PP, however, is not available for study. Some scientists also believe it will always be a mystery.
3. Chetana nirguna Tatvam does not undergo change under any conditions. It is free from any modifications.

Whatever changes are happening occur only at matter level; that is why some of the scientists have come to the conclusion that all our studies which are based on the physical and chemical properties will deal with only matter; consciousness will never be available for scientific study.

PP: Nirvikara, no change possible.

AP: Savikara, subject to change all the time.

The book Tao of physics also discusses this phenomenon. It says Nataraja represents the eternal dance of creation.

- PP is said to be Satyam; meaning it has independent existence. AP is dependent on PP and is a Mithya. PP+AP=Ishwara, the cause of creation.

Now you can imagine the state of evolution when God alone was there with both AP and PP within him. Then creation evolved and is called Srishti Prakaranam. It happens in two stages:

- Seed to plant;
- Plant to tree.

How does it happen or how does cosmology occur? Cosmology is mindboggling. Many theories exist for cosmology.

Sri Krishna presents evolution as per Samkhya philosophy of Kapila. It is a slightly different view from Vedic point of view. According to this, creation happened at two levels:

At **the first level** is there is only one para prakriti and one apara prakriti; this is at the pralaya or deluge stage;

Then came **the intermediary stage**; here the one-apara prakriti multiplies itself into eight-fold principle. It is similar to amoeba that multiplies itself into many.

All the while Para Prakriti, the consciousness principle remains the same. It is the material aspect alone that multiplies into ashtada or 8-fold apara prakriti.

Thus there were 8 fold apara prakriti's plus one fold para prakriti; totalling 9 at the intermediary stage of God.

And there afterwards comes **the final explosion**; final magnification wherein the ashtada prakriti multiplies into the manifold universe and now purusha comes into being.

During all this what happens to PP? Nothing happens to PP. It does not change. Conscious principle remains same. Only the materials cause changes.

Where is that para prakriti now? **Sri Krishna says stop running; that para prakriti is You the observer. So the very jiva tatvam; the very observing conscious principle, you who are the observer is para prakriti; and whatever is observed is**

apara Prakriti.

Take away:

So the very jiva tatvam; the very observing conscious principle, you who are the observer is para prakriti; and whatever is observed is apara Prakriti.

With Best Wishes

Ram Ramaswamy

Baghawat Geeta, Class 100: Chapter 7, Verses 1 and 2

Greetings All,

Continuing his teaching of the Gita, Swami Paramarthananda started chapter 7 today. He said Gita consists of 18 chapters and they are divided into three groups. Chapters one through six are known as prathama. Chapters seven through twelve are known as madhyama and chapters thirteen through eighteen are known as charama. Since each group consists of six chapters they are known as shatakam. Thus, Shankaracharya's nirvana shatakam verses are famous.

Each of the six chapter segments deals with three specific topics respectively.

Thus prathama shatakam deals with:

1. **Jiva swaroopam** or nature of the individual. Individual is neither the body nor mind. Individual is the chaitanya that is in the body mind container. This satchidananda was brilliantly discussed in the second chapter, from verse 12 to 25; in the third chapter pancha kosha viveka was discussed; in the fourth chapter also, the chaitanya atma was pointed at akarta and abhokta; in the fifth chapter it said (5.13) that consciousness is the essential nature of the individual which does not perform any action. So this Satchidananda atma which is Jiva svarupam was one of the topics which was there throughout the prathama shatakam; the first six chapters.
2. **Karma yoga** as an important sadhana was discussed. It was discussed in chapters 2,3,4 and 6 respectively. Chapter 6 discussed karma yoga at the very beginning. Importance of individual effort and initiative was also discussed. There is a big confusion that Karma theory is fatalistic. Many people say Hinduism is a fatalistic religion and that it is holding back India. **The law of karma, however, says that the present is the result of the past; if that is true, the future is the result of the present action that you choose to do; You are responsible for your life.** All four destinations of life known as purusharthas are all goals chosen by human beings.
3. **Self Effort:** Sri Krishna says you have to lift yourself; I can help you when you do so. Therefore, individual effort, free will is emphasized in choosing a course of action. **When you choose action you are also responsible for the results. Hence the saying:**

Watch your thoughts, it will become your words and actions;

Watch your words and actions; they become your habits;

Watch your habits, they become your character;

Watch your character, it becomes your destiny.

Therefore destiny is decided by character; which is decided by habit; which is decided by your words and actions and which are decided by your thoughts; therefore watch your thoughts; and direct your thoughts; and **by directing your thoughts in the present, you are ultimately determining your destiny. All is decided by thought.**

Thus three topics are highlighted by prathama shatakam.

Now in madhyama shatakam three more topics are highlighted. They are:

1. **Ishwara swaroopam** or nature of God. It represents macro aspect while Jiva swaroopam represents micro aspect of God. Therefore throughout the six chapters, Krishna talks about the definition of God, the nature of God, the function of God; the glory of God, all about God alone. And while discussing Jiva svarupam we saw that the body mind complex is the container; the cabinet, but the content, the essential Jiva, is satchidananda atma. Similarly for Ishvara also we have got aspects of the container or superficial aspect of God, and then the essential inner nature of God; deha and dehi; Shariram and shariri; anatma and atma. Just as Jiva as a mixture of anatma and atma; Ishvara is also a mixture of both; saguna and nirguna svarupam. So Ishvara svarupam is topic No.1.
2. **Upasana**: In prathama while karma yoga is shown as sharira pradhana; physical body is active in karma yoga; whereas upasana is mana pradhana, we are gradually going from the grosser instrument to the subtler instrument. In Karma yoga, you are heavily active serving the society, contributing through pancha maha yagnas;

whereas in upasana, you learn to withdraw and focus; So saguna Ishvara dhyanam; upasana; this is the second topic.

3. **Grace of God** is an important factor. Ishwara kripa or anugraha is very important. Individual effort alone does not accomplish everything. So one should not be overconfident or arrogant about it. Over confidence means I can do anything. Then he faces failure. He then lapses into fatalism. Reality is, “ I accomplish things through my effort boosted by grace of god.” When we start our classes we say the dhyana shloka. It says that my effort boosted by god’s grace is needed. Thus three aspects of Ishwara swaroopam, Ishwara Upasana and Ishwara Kripa were discussed.

Now moving on to chapter # 7, the first three shlokas are introductory.

Shloka # 1:

ॐ नमो भगवते वासुदेवाय ॥ ७.१ ॥
ॐ नमो भगवते वासुदेवाय ॥ ७.१ ॥

With mind set on Me and dependent on Me and performing Yoga, O Arjuna! hear how you will know Me wholly without any doubt whatsoever.

Sri Krishna says, “ if you follow my teachings, you will come to know Me”. You will get Ishwara Gyanam. There are two aspects to discovering God. First, you will know me completely. I have two natures. A lower nature that is evident in the bodies like Rama and Krishna.

The lower nature is the visible physical nature of God; like Rama shariram; Krishna shariram; which people worship as God. In fact majority of devotees when they think of God; they think only of God only in a particular form; particular body; that is why the dhyana shlokams describe the physical form alone. Sri Krishna says that the visible, tangible form, known

as saguna svarupam is also my lower nature.

Saguna svarupam is however subject to arrival and departure. It is limited in space and time and is known as apara prakriti. And Arjuna I have got a higher nature as well; which is invisible, intangible, eternal, all pervading nature, which is called the nirguna svarupam; paraprakrithi; and only when you know both; saguna and nirguna svarupam; finite and the infinite nature of God; your Ishvara Gyanam is complete. And therefore through this chapter, I am going to give you both saguna and nirguna gyanam; only then your Ishvara Gyanam is complete.

Sri Krishna asks how am I going to teach? I will teach so that you are left without any doubts. What are the conditions you need to fulfill? You should have a desire to know Me; else you will be bored. You should have a desire to know if God is your destination. "I" or God must be your goal. Should God be my goal or moksha? God and moksha are identical. In the language of spirituality it is called moksha while in religion it is called Bhagawan.

Every person wants independence; wants security; wants ananda and wants peace. Therefore peace, security; fulfillment; these are the destinations of everyone.

God alone is ever secure. Anything finite is bound by time and space; anything bound by time and space is subject to fluctuations and destruction; even the stars cannot escape destruction; they might have a very long life; but you ask the astronomers; they will say that even the Sun will collapse but in a few billion years!; therefore we are saved. But remember, the stars explode which is known as nova; and supernova; which indicates that anything finite is insecure; seeking security from finite thing is the most unintelligent approach; Even stars die eventually. Anything finite is insecure. So true security is available only in the infinite called bhagawan. So, it has a symbol in the form of Rama and Krishna etc.

Infinite is called Bhagawan in Religion. Moksha and Bhagawan are synonymous.

If your mind is fixed on Me as the ultimate destination and you work, it is known as devotion. This condition one.

When you fulfill an earthly goal you get fulfillment but you start on another goal; as such they are only intermediary goals. Poornatvam alone gives you complete fulfillment.

Yoga in shloka means all the required sadhanas depending on my level. Thus all children cannot be admitted into the same class; depending upon the level of the student; he is admitted in the first standard or sixth standard etc. Therefore depending upon my need, I have to take to karma, or upasana, or sravanam; whatever is required and practice those relevant sadhanas **or put individual effort with the grace of God**. A devotee should not challenge God. Take refuge in God. Citing an example of a long train being hauled by two engines one in the front and another in the back. Spirituality is similarly an uphill climb and while you can be engine that is pulling you still need God's push. This God's push is bhakti.

Thus conditions imposed by Sri Krishna are:

- Keep God as destination.
- Do what you should or exert self-effort.
- Seek grace of God.

With these three you will attain Me. The secret of knowing Me is same as attaining Me.

Shloka # 2:

ॐ नमो भगवते वासुदेवाय ॥ ७.२ ॥
ॐ नमो भगवते वासुदेवाय ॥ ७.२ ॥

Exhaustively I shall set forth that knowledge together with its realization; once it is grasped, nothing more will remain to be known.

Sri Krishna continues with the introduction. In shloka # 1, he said you would get divine knowledge or saguna and nirguna Ishwara Gyanam.

Saguna Ishwara Gyanam is Dvaita Gyanam.

Nirguna Ishwara Gyanam is Vigyanam or advaita.

A secret: When a person is at Saguna Ishwara Gyanam, there is a difference between God and the individual.

At nirguna Ishwara Gyanam level the difference between God and individual is removed.

Citing example of wave and ocean, as long as you look at the wave and ocean; from the name and form standpoint; they are different; names are different; one is called wave; other is called ocean; forms are also different; wave has got a small wavy form; whereas ocean has got an ocean of vast magnitude; So when you observe at the name and form level you see the difference; but when you go to the essential nature of both; wave is essentially water; ocean is essentially water; or satchidananda; and you find that wave and water are no more distinct. Similarly saguna gyanam means bheda gyanam; nirguna Gyanam means abheda gyanam. Bheda means difference between God and Jiva; and abhedananda means oneness; thus Gyanam is equal to bheda gyanam.

Sri Krishna says I will give you this knowledge thoroughly.

What is the benefit of this knowledge? Having gained this knowledge you have nothing more to know. All your intellectual questions are resolved. Samsara is experienced at three levels:

1. At the gross body level people for whom samsara is only at the physical level; they talk about their diseases; they talk about their old age; they talk about their

death; their samsara is at the grossest body level.

2. At the emotional level they are not bothered about the physical condition; but they feel the emotional needs of life more; they say, I am very fine; my health is very good; my children take care of me very well; but they do not spend time with me; they do not even know whether I am alive or not.
3. At the intellectual level, such as quest of a scientist. He is intellectual. They have questions, regarding the creation; when did the creation come; when did the first human being come; how did life start; what is the individual; what is consciousness; etc.

Vedanta solves all three levels of fulfillment. it gives you emotional fulfillment; it gives you even intellectual fulfillment; you find all the fundamental questions regarding Jiva, Jagat and Ishvara get resolved.

Take away:

1. When you choose action you are also responsible for the results.
2. Hence the saying:

Watch your thoughts, it will become your words and actions;

Watch your words and actions; they become your habits;

Watch your habits, they become your character;

Watch your character, it becomes your destiny.

3. By directing your thoughts in the present, you are ultimately determining your destiny.

Everything is decided by thought.

4. The law of karma says that the present is the result of the past; if that is true, the future is the result of the present action that you choose to do. You are

responsible for your life.

With Best Wishes

Ram Ramaswamy