

Bhagawat Geeta, Class 113 : Chapter 8, Verses 8 to 12

Shloka # 8:

ॐ नमो भगवते वासुदेवाय ॥ ८.८ ॥
ॐ नमो भगवते वासुदेवाय ॥ ८.८ ॥

O Arjuna! Steadily thinking with an unswerving mind, disciplined in the yoga of repeated practice, one proceeds to the supreme, divine Spirit.

Continuing his teaching Swamiji said, Sri Krishna answering the seventh question of Arjuna, from the fifth shloka onwards, is dealing with topic of remembering God at time of death. He is also dealing with Saguna Ishwara Upasanam or meditating on god with attributes. This Upasaka is a nishkama upasaka whose goal in life is spiritual and who has acquired Vairagyam.

And this Nishkama upasaka can take to two different courses of life, one is practising Nishkama upasana for sometime, and thereafter switching over the sadhdana to the vedanta vicharah; or nirguna ishvara gyanam in form of sravanam, mananam and nidhidhyasanam. By performing this upasana one obtains Jivan mukti. This topic of nishkama upasana is however further elaborated in chapter # 9.

Another path for an Upasaka is where he or she continues in Saguna Upasana. Here Upasaka feels he is not qualified enough; or an appropriate acharya was not available to him or due to his poor health etc. So, due to some obstacles he is not able to perform Nirguna Upasana. So, he continues in Saguna Upasana. Sri Krishna says, since this upasaka values Ishwara parpthi he too remembers god at time of death. He, however, after his death goes to Brahma Loka where he enters into Nirguna Ishwara Upasana. In Brahma Loka he obtains Gyanam and this gyanam is called Krama Mukti. This Krama Mukti is the

topic of the current Chapter 8.

How can a person remember god at time of death when my control over my fading senses is weak? Sri Krishna says it will become effortless if your devotion enters and permeates your subconscious mind. So, at time of death, even if conscious mind does not think, subconscious mind will certainly think of god. Swamiji repeated his favorite phrase in this context:

Watch your thoughts; they become the words;

Watch your words, they become your actions;

Watch your action, they become your habit;

Watch your habit; they become your character;

Watch your character, it becomes your destiny.

So therefore an alert life from now itself is called abhyasa yoga. And with a mind which is strengthened by abhyasa yoga, and therefore with an undistracted mind, when a person remembers the Lord, he will attain krama mukthi.

Shloka # 9:

वृषभवाक्यं श्रीकृष्णस्य
वृषभवाक्यं श्रीकृष्णस्य
वृषभवाक्यं श्रीकृष्णस्य
वृषभवाक्यं श्रीकृष्णस्य 8.9

Whosoever remembers the wise, ancient Ruler, subtler than subtle, the Upholder of all (things), imponderable of form, resplendent like the sun beyond darkness.

So here Krishna talks about the attributes of the Lord who is remembered by the Nishkama upasaka at the time of death. Each word in the shloka is an attribute describing God. Eight attributes are mentioned. So, here, it looks like the Nishkama Upasaka appears to be in touch with scriptures.

The word **Kapi** means total mind or omniscient.

The word **Puranam** means ancient one; one never created; the creator.

The word **Anusashithanam**: One who gives karma phalam to Jivas according to laws of karma, including moral laws.

The word **Anoh aniyamsam** means the one who is subtler than even the subtlest atom; which means the one who is not available for any sense organs or any sensory perception. So the one who is beyond shabda, sparsha, rupa, rasa and gandha. So, from this, it is very clear, that a physical form that we attribute to the Lord is only symbolic, like a national flag; the flag is not India; but the flag represents India. Similarly, the form-full God represents the formless reality; the formless beauty; the formless immortality; the formless peace; the formless security, in fact everything that we seek in life that is symbolized as God. These are the things that we seek, peace, we seek, security we seek, fullness we seek, all these are abstract goals; and these abstract goals are concretely symbolized as the physical God; and therefore anoh aniyamsam, whose real nature is formlessness.

The word **Sarvasya Dhataram** means the one who is the substratum; the support of the entire creation; being the very cause of the creation; just as ocean is the very substratum for all the waves and bubbles, they all rise in the ocean, rest in the ocean, and resolve in the ocean. Similarly, the Lord is vishva-adharam and in vedantic context, we use the word, sadrupam; sattha; the one who is the very existence principle.

In Chandogya Upanishad, the Lord is presented as the very existence principle, which supports all. But to understand the existence principle, we require a subtle intellect and therefore we symbolize the 'sat' in a particular form; but existence has no form at all. Therefore sarvasya dhataram;

The word **Achintya rupam** means one who is incomprehensible, one, who cannot be objectified.

Mind can only study attributes. It cannot study one without attributes; just as a car cannot move in the ocean or a ship on the land; the Mind is not meant for a field without attributes.

God is the subject that objectifies everything; so he can't be objectified. But God is temporarily objectified in the physical formed god. By stepping through every attribute one reaches the attribute-less god.

For those people who cannot conceive of the attribute-less truth, the Upanishad comes down and presents the attributed God. By stepping through every attribute one reaches the attribute-less god; therefore achintyarupam

The word **Adityavarnam** means One who is like the sun. In Katho Upanishad it says one sun illuminates everything. Just as one Sun illumines everything, God is that one consciousness, because of which we are conscious of everything else; therefore adityavarnam is the one who is all-illuminating consciousness.

Tamasaha Parastat means one who is unaffected by darkness. The difference between sunlight and atma jyoti is that sunlight can't illuminate darkness. Swami Chinmayananda used to tell a story: somebody told Sun God: There is a beautiful girl, Miss Darkness; so you can get married to her. Therefore the Sun God decided he should meet Miss Darkness; so he asked, where is Miss Darkness; they told him it is on the other side of the earth; so the Sun started running after Miss Darkness. The Sun is still going round and round; that is why we have sunrise and sunset;

Sun can illumine everything, but he can never illumine darkness; that is the limitation of the Sun. Consciousness is, however, a superior light, which can illumine the Darkness as

well. Thus, think, how do you know if it is dark? Because you know it is dark. It is not affected by darkness.

Such a nishkama upasaka meditates upon god including at time of death. Swamiji said this shloka is grammatically incomplete as such we have to add that: he obtains god or krama mukti.

Shloka # 10:

ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय ॐ नमो
ॐ नमो भगवते वासुदेवाय ॐ नमो
ॐ नमो भगवते वासुदेवाय ॐ नमो 8.10 ॐ

At the hour of departure whoso with steady mind, and with devotion and the power of Yoga, sustains aright the life force between the brows (and remembers), reaches the Spirit supreme, divine.

Here Sri Krishna talks of how the Nishkama Upasaka remembers god at time of death. This process is detailed in Katho Upanishad.

At time of death the pancha prana's are withdrawn to Hridayam; then they are directed to Sushumna Nadi that opens at the top of the head; then Brahma launches prana through shukla gathi to take it to Brahma Loka.

For all these things, he has to prepare. Therefore, he has to bring the prana to a place between the eyebrows; which represents sushumna nadi, because it is supposed to travel through the middle of the head and directly behind the brahmarandhra.

How can I withdraw prana, at time of death? Sri Krishna says if a person wants karma mukti, he must not only be a great upasaka but a great yogi as well. A yogi well versed in ashtanga yoga so that he can control prana. There are yogis who can control involuntary muscles. So Sri Krishna says,

upasaka must be a yogi to obtain karma mukti.

To obtain jivan mukti one need not be a great yogi. By strength of yoga one can withdraw prana and direct it. He also enjoys a mind, which is very steady and undistracted at time of death. This is possible through the discipline of yoga.

He must be totally devoted to Me. This devotion is powered by yoga by which he can direct the mind towards the Lord.

By such upasana he obtains lord himself. What type of Lord? One who is param purusham divyam or the highest, limitless and is of the nature of consciousness. This leads him to karma mukti.

Shloka # 11:

तत्परमं तदव्ययं तदमृतं
तदशक्यं तदद्वयं तदसंख्यं
तदसंज्ञं तदसंज्ञं तदसंज्ञं
तदसंज्ञं तदसंज्ञं तदसंज्ञं८.११

That Imperishable which the Veda-knowers set forth, which ascetics, devoid of attachments, enter, and seeking which, they live a life of continence-that goal, briefly, I shall declare to you.

Here, Sri Krishna talks of glories of god.

All Vedic learners learn that the aksharam or ultimate reality is the only source of fullness, happiness etc. Committed seekers reach this ultimate reality.

The word Yataha means Sanyasi, who single-mindedly pursue spiritual goal. Sanyasi need not be an external sanyasi; it is anyone who has turned away from finite goals of life. They understand that everything is Apara Prakriti; that they are not permanent, that they cannot give emotional security. So, they have turned to the infinite. They lead a life of Brahmacharya or committed to study of scriptures.

Word Brahmacharya is Brahma, meaning scriptures and Charya meaning dwelling in them.

Sri Krishna says I shall briefly define the nature of this Ishwara. However, he does so, only in shlokas 20, 21 and 22.

Shloka # 12:

संयमात्मनोऽङ्गुलिं प्रयत्नं कुरु ॥
संयमात्मनोऽङ्गुलिं प्रयत्नं कुरु ॥8.12॥

Controlling all gateways of the senses, confining the mind in the heart, fixing the life breath in the crown and intent on the maintenance of Yoga.

God's nature is formless. It is difficult to conceive this formless god, hence scriptures created alambanam, a concrete symbol. And this alambanam or symbol is of two types; one is called prathama alambanam, and the other is called pratheeka alambanam; prathama alambanam is a symbol, which has got all the limbs or organs like a head, hands, legs etc. where the Lord is personified.

Thus, Sri Rama's picture is a pratima alambanam. Pratika alambanam, like a shiva linga does not have limbs. Even a flame can be a pratika alambanam even as turmeric powder too is one used to denote Ganesha.

One can choose whichever alambanam suits him or her.

Omkara is also an alambanam. Katho Upanishad says when you visualize god in Omkara it is Omkara upasana. It is a well-known upasana. It is discussed in several Upanishads. So, Sri Krishna also borrows it here in shloka's # 12 and 13 respectively.

When Sri Krishna talks of Omkara upasana, it is just one of the choices, among several upasanas. The goal here is that one should have a concrete symbol for the abstract god to meditate upon. Then, one should withdraw from one's sense organs at

time of death and bring mind to one's heart where god is visualized. Shankaracharya says: "at time of death all yama dutha's are coming and threatening me and criticizing me for wasting my life. At that time when I am frightened, I am booking you now itself; you should come into my heart and dance in my heart so that Yama duthas run away." This poem is known as Shivashankara ashtakam.

So, having withdrawn mind and having placed it in the heart, prana should be withdrawn and brought to top of head. At that time mind should be focused. This comes from long practice. This is Omkara Upasana.

Ram Ramaswamy

Bhgawat Geeta Class 112, Chapter 8: Verses 5 to 8

Shloka # 5:

ॐ कर्मणो भक्त्यनुष्ठानेनैव मुक्तिर्वाप्स्यते ॥
ॐ कर्मणो भक्त्यनुष्ठानेनैव मुक्तिर्वाप्स्यते ॥ ८.५ ॥

At the end, whoso departs giving up his body, and remembering Me alone, proceeds to My status; of this there is no doubt.

Continuing his teaching Swamiji said, based upon the last two shlokas of chapter 7 Arjuna raises his seven questions

reflected in Shlokas 1 and 2 of this chapter # 8. In shloka's # 3 and 4 Sri Krishna answers the first six questions.

From the fifth shloka onwards, Sri Krishna answers the seventh question elaborately on the topic of remembrance of god at time of death. This topic is going to be answered in the rest of the chapter # 8. And, by way of answering this question, Sri Krishna is also dealing with Saguna Ishwara Upasanam or meditating upon a god with attributes. Every dhyana shloka, be it on Rama, Krishna, Devi etc., describe the respective god's attributes. Saguna Upasana can be classified into two types as Saguna and Nishkama. Saguna upasana is for worldly benefits or other than spiritual benefits, or for artha and kama in this life or next. Miraculous powers also come from such an upasana.

Nishkama upasana is for spiritual growth or obtaining required qualifications and opportunity for moksha. And this nishkama saguna upasana itself can be divided into two types. In one, person practices Nishkama upasana for acquiring all the qualifications for entering into nirguna gyanam. Because we have seen in the 7th chapter that saguna ishvara is not the ultimate reality. Saguna Ishwara is only an empirical vyavaharika satyam or it is also mithya; only the nirguna Ishwara also called para prakrithi in chapter 7, that alone is the ultimate reality; and we have to come to the ultimate nirguna Ishwara.

Thus one can start with Saguna Upasana and then come to nirguna upasana. Nirguna upasana will lead person to nirguna upasana gyanam. This gyanam will result in Sadyo mukti or jivan mukti. Sadyo mukti is instant liberation.

Alternative method:

Saguna Upasana leads to nirguna Upasana. However person is not able to go to nirguna Ishwara. Switching from a god with attributes to a god without attributes is difficult. Nirguna

happens to him?

Sri Krishna says, his next janma will depend upon what he thinks at time of death. As the

famous proverb goes; "As a person thinks, so a person becomes". It is a very very powerful law, which is a fact; it is not a law applicable only after death; but it is a

law applicable within this life itself, as a person thinks, so he becomes.

In this context, Swamiji reminded us of a beautiful proverb which he likes:

Watch your thoughts; they become the words;

Watch your words, they become your actions;

Watch your action, they become your habit;

Watch your habit; they become your character;

Watch your character, it becomes your destiny.

Your destiny is already determined by the thoughts you entertain. Sri Krishna says this rule also applies to next life. Jada Bharata story in Bhagawatham says he got attached to a small deer. His obsession over the deer came up at the time of his death when he was worried as to who would look after his deer. Because of this obsession at time of death, he was born again as a deer.

And this important lesson Krishna imparts in this shloka. Suppose a person drops the physical body at the time of death; remembering various objects in his mind, any particular object, any particular goal in mind, remembering, then, he will certainly attain only such a birth which is in keeping with the person's thought process. So, Arjuna, remember this is the most important law.

normal duties? Should I become a Sanyasi? How to remember god all the time?

Sri Krishna says, don't drop your responsibilities. Continue with them. But you also have to fight, Arjuna. He means Arjuna should fulfill his duties as well. How can I do two jobs at the same time; remembering you and fighting?

Conscious mind cannot do two jobs simultaneously. Even when conscious mind is working on a job, in subconscious mind my priority should be clear. Subconscious mind can have Ishwara chintana, while conscious mind can perform work. It is like a tamera sruthi in background. While singing, tamera sruti will still be maintained.

Citing another example Swamiji says, it is like when one gets down at a platform in a railway station to buy food. The person keeps one eye and ear tuned to any signal as to departure of the train. So, in life one should continue his normal activities while keeping mind alert to the divine as well. Our emotional personality should be focused on God. Learn to emotionally depend upon god rather than on mortals. Remember, a mortal will leave you one day as such are undependable. Love everyone but depend on saguna Ishwara. The Thyagaraja Krithis are all about talking to God.

May you be rationally be convinced; because the physical personal God symbolizes the truth; symbolizes immortality; symbolizes love; symbolizes compassion; symbolizes steadiness. Therefore the physical form we do not say is the ultimate truth; but the physical form represents the highest reality; and that is called the intellectual conviction. Until you understand this abstract truth till then you depend on saguna Ishwara.

This lifestyle will lead you to Me without doubt.

Shloka # 8:

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ 8.8 ॥

0 Arjuna! Steadily thinking with an unswerving mind, disciplined in the yoga of repeated practice, one proceeds to the supreme, divine Spirit.

At time of death an Upasaka remembers God, the highest reality Purushaha.

Purushah, the word has two meanings. One meaning is the one who resides in the heart of everyone; and other is the indweller of all. Puri or pure, means the body, shete means dwells, resides. Puarayati: one who fills whole world; Vidhyam: Chaitanya swarupam.

So Saguna upasaka remembers such a god with the strength of regular practice. It is a mind that is undistracted; with such a mind he remembers Me. Math prodigy Ramanujam at time of death, was asked for his

car's number. He said it is a number with two cube roots. He was able to do so because of what he valued. So, when you value God, you will remember him and merge into him. Merge here means Krama mukti.

Take away:

1. Your destiny is already determined by the thoughts you entertain.
2. At time of death one will remember only that which he values most in his or her life.
3. Watch your thoughts; they become the words;

Watch your words, they become your actions;

Watch your action, they become your habit;

Watch your habit; they become your character;

Watch your character, it becomes your destiny.

Ram Ramaswamy

Baghawat Geeta, Class 111: Chapter 8, Verses 1 to 5

Starting chapter 8, Swamiji said, this chapter is primarily based upon the last two shlokas of chapter 7. In Chapter 7, in the last two shlokas, Sri Krishna introduced some technical terms without explaining them. They were: Karma, Brahma, Adhyatmam, Adhibhutam, Adhidaivam, and Adhiyajnam. He also mentioned remembering god at the time of death.

The last one naturally creates a curiosity in Arjuna's mind as to why Sri Krishna should talk about Ishwara smaranam at the time of death. He feels there must be some significance to it. Arjuna, in fact, has a total of seven questions. They are regarding the six technical terms and remembering god at time of death. Chapter 8 is dedicated to answering these seven questions. In answering these seven questions Sri Krishna also introduces saguna ishvara dhyanam. Here, Sri Krishna highlights Sadhana Upasana. In the middle of the Gita upasana is discussed. So, the chapter begins with Arjunas questions.

Shloka # 1:

Arjuna said, "O Krishna, what is Brahman? What is Adhyatmam? What is Karma? What is Brahma? What is Adhibhutam? What is Adhidaivam? What is Adhiyajnam?"

Arjuna asked the following questions:

1. What is Brahman?
2. What is Adhyatmam?

3. What is Karma? While dictionary meaning of word is action, what does it mean here?
4. What is adhibutam?
5. What is adhidaivam?

Please answer these five questions.

Shloka # 2:

Arjuna said, O Madhusudhana, please answer:
 8.2

Arjuna continues, O Madhusudhana, Please answer:

6. Who or what is Adhiyagna?
- 6.b. How does Adhiyagna reside in the body; a side question.
- 7.a. What is significance of remembering god at time of death?
- 7.b. How can one remember god at time of death?

Even living beings can't remember god, how can I remember god at time of death when all my faculties are fading? Is there a technique? Please teach me Sri Krishna?

How are You to be remembered by committed people, by integrated people and by people with self-control?

There must be a tremendous control over the mind required to remember the Lord at the time of death; therefore how can self-controlled people remember God at the time of death? This is the 7th question regarding antahkala smaranam.

In the shloka, in the word Madhusudhana, Madhu also means karmaphalam. Therefore, Madhusudhana is destroyer of all karmas or one who gives mokhsa.

Shloka # 3:

Arjuna said, O Madhusudhana, please answer:

What is that Brahman? What is the inner self? What is work? O highest spirit! What is said to be the elements? What is said to be the divinities?

Sri Krishna now answers the questions.

Q 1. What is Brahman?

The imperishable principle aksharam paramam (the highest) is called Brahman.

Why use paramam? Without it the word aksharam can also mean alphabet or a letter. So Brahman is the most supreme aksharam or the ultimate imperishable. The word Kshas means imperishable. In Mandukya Upanishad too, Brahman is called aksharam. What is this imperishable principle? Consciousness is the only entity that is not perishable. Matter is subject to decay and death. AP (apara prakriti) is perishable while PP (para prakriti) or Chaitanya tatvam is not. The very word Brahma means brihat tamatva or a superlatively big entity. Sri Krishna does not elaborate on Brahman as he has described it as Para Prakriti in chapter 7, shloka's 4-10.

Chapter 8 is also called Aksharam Brahma Yoga as the teaching starts with it.

Q 2. What is Adhyatmam?

The all-pervading consciousness also exists in the individual body as well. Within body it is called Adhyatmam (obtaining within body). Samashti consciousness is called Brahman while same consciousness in a body is called Adhyatmam or inner essence consciousness. Adhyatmam is Jivatma while Brahman is Paramatma. Consciousness is the same; two different words are used, because of two different terms of reference. Citing an example, a man is, from wife's point of view, a husband; from a child's point of view, a father; a mother's point of view, a

son.

How can one and the same person be called father, son, grandfather, husband, brother etc? This is called shabda prakriti nimittam. It means, the point of reference, when it differs the name also differs.

Thus, consciousness is called paramatma; consciousness is also called jivatma, depending upon macro and micro point of reference. This answers second question.

Q 3. What is karma?

Visarga in shloka means all activities of human beings who are responsible for future creation. This is karma. **Scriptures say creation is not an accident. It is an incident caused by previous factors (karmas).** My physical body is a result of my past karmas. Individual birth is due to individual's karmas. Humanities' birth is due to karma of humanity.

In shloka bhutabhava means the insistence of living beings; udbhavakaraha means that which brings about, so bhutabhavodbhavakaraha means that which brings about the existence of every living being.

My karma determines my parentage, my bothers, my sisters, my place of birth etc. My parents got me due to their karma. It is same with a guru and shishya as well.

And therefore what is karma? Srishti karanam is Karma.

So present creation is a result of past creation. Future creations will be a result of this creation. Creation did not come up as a wish of god. He is not responsible for creation. I have asked for it by my good bad and mixed actions. That is why there are 14 Lokas to fulfill all karmas.

We do such terrible action, necessitating a naraka environment; and we also do wonderful actions necessitating a wonderful heaven; and we also manage to mix up necessitating

manushya loka. Thus everything is karma ordered and therefore karma is defined as srishti karanam. That is presented here as bhuta bhava udbhavakarah and visargah means action. My own contribution; is called karmasamjnitah. So with this three questions are answered.

Shloka # 4:

ஊர்ஜிதம் ஊர்ஜிதம் ஊர்ஜிதம் ஊர்ஜிதம் ஊர்ஜிதம்
ஊர்ஜிதம் ஊர்ஜிதம் ஊர்ஜிதம் ஊர்ஜிதம் ஊர்ஜிதம் 8.4

“Elements” constitute perishable existence; the divinities are the Spirit. Thou, best of men! in the body I alone am related to sacrifices.

Q 4. What is Adhibhutam?

Any object that is experienced is perishable. All elements, the sun, moon, stars, rivers etc are all physical bodies and are, as such, perishable. **The material world is known as adhibhutam.**

Q 5. What is adhidaivam?

It is Hiranyagarbha or total consciousness with total mind and thus total knowledge with a subtle body. And that hiranyagarbha alone is called a presiding deity from the standpoint of every organ, so the presiding deity of the eye is surya devatha; and the presiding deity of the ears is dig devatha. **Thus we have presiding deities for every organ; all these presiding deities put together is called hiranyagarbha; that hiranyagarbha is called adhi daivam.**

Q.6: What is adhiyagna?

I myself, or God himself, am adhidavam. What is Ishwara? As per Tatvabodha, it is consciousness associated with Karana prapancha. The whole universe in potential form is Shakti or Maya. Shakti plus consciousness is Ishwara.

Sri Krishna says I am that Ishwara. I am the seed of the universe. And they say after the pralaya, when everything is destroyed, it is said that then on a banana leaf Sri Krishna floats.

What does the water and the banana leaf represent? It is nothing but the seed form of the universe, and Sri Krishna represents the consciousness principle; Consciousness plus potential universe is called Ishwara. In scientific terms consciousness plus basic energy is Ishwara. So with this, the 6th question is also answered.

Where does Ishwara reside?

Sri Krishna answers: O Arjuna, Lord resides in every body. In chapter's 10 and 18 respectively, Sri Krishna refers to this fact. He is called Narayana since he resides in every being. Explaining the word Narayana, naram means all the living beings. Naram means jeeva samuhaha; and ayanam means the residence; So, Narayanam means every living being is the residence of the Lord.

Every human is a residence of God. He is in pragya rupam in each of us (Tatva bodha).

Why is he called Adiyagnaha?

Adhiyagnah means residing in the heart; because god is associated with every action you take. How is he associated? Lord is associated with our yagnas, our poojas. He is the receiver of the pooja, as we saw in the 7th chapter. Any pooja done by anyone I receive and for the pooja, I give the karma phalam. Therefore

as the receiver of the pooja and as the giver of the result, I remain in the heart of everyone.

So, do not worry that your good actions are not registered. It is all registered and according to the laws of karma it will

in material benefits. It provides spiritual benefits.

Thus, one devotee prays: Oh Lord I am remembering you not for artha; not for kama; not for punyam; I am not interested in anyone of them; because I know they are all perishable in nature. I have got only one goal; and that is the spiritual goal called moksha or in religious language, God himself is my goal. I want to attain oneness with you.

This upasana requires Vairagyam. This Nishkama Upasana has two directions:

1. One practices the upasana for a long time. He then becomes qualified for Gyanam. Gaining this gyanam in this life itself, he attains moksha, which is called sadyo mukthih.

Note: **sadyo mukti** means Infallible knowledge about one's own identity with Brahman.

2. A person continues in saguna upasana but is not able to come to nirguna upasana. He continues saguna upasana. At time of death he asks for moksha. He then goes to Brahma loka and gets gyanam there. This is Krama mukti.

Take away:

1. Thus we have presiding deities for every organ; all these presiding deities put together is called hiranyagarbha; that hiranyagarbha is called adhi daivam.
2. The material world is known as adhibhutam.
3. And therefore what is karma? Srishti karanam is Karma. Thus, present creation is a result of past creation.
4. Scriptures say creation is not an accident. It is an incident caused by previous factors (karmas).

Ram Ramaswamy

Baghawat Geeta, Class 110: Chapter 7 Summary

Greetings All,

Providing the summary swamiji said, chapter 7 is a turning point in the Gita teaching. In the first six chapters, three topics were dealt with: jiva svarupam; prayathnah; and karma yogah;

Jiva svarupam means the essential nature of the individual. The individual is neither the perishable body, nor the changing mind, but the changeless consciousness is the nature of the individual. This was discussed in chapters 2, 3, 4 and 6 respectively.

Prayathnah: Then Krishna highlighted the role of individual effort, so that we do not have a dangerous fatalistic approach. One of the pitfalls of the human pursuit or human life is the tendency to become fatalistic. Especially when we face problems. When we face failures; we conclude that nothing is in our hands; someone controls everything; we are only puppets in the hands of someone. This is a dangerous fatalistic approach to life and it is spiritually fatal. Therefore Sri Krishna gives a strong warning in the first six chapters. Never take to this fatalistic approach; it is not that everything is pre-determined; you have control over your future; you can take charge of your life; Sri Krishna does not say I have got total control. Krishna says I am not totally helpless. Krishna does not say I have total control; Krishna only says I am not totally helpless; I do have a contributory role in deciding my future and therefore take charge of your life. You are responsible for your future; this is called jiva

prayathna; “ You are responsible for your future” is an assertion of free will.

Karma Yoga: The third topic was karma yoga as a very important spiritual sadhana for one’s spiritual growth. This karma yoga sadhana also was highlighted up to the end of the 6th chapter.

From chapter 7 onwards three new topics are introduced.

- Ishwara swarupam
- Ishwara anugraha; God’s grace supports our efforts. It is discussed up to chapter 12.
- Upasana sadhana or meditation on god in any form or saguna dhyanam.

Summary of chapter # 7:

Shlokas 1-3:

Sri Krishna introduces the subject matter in the first three shlokas. Ishwara swarupa gyanam is discussed and it breaks into Saguna Ishwara gyanam and Nirguna Ishwara gyanam also known as Vigyanam. Then he glorifies this knowledge. It is a rare valuable knowledge, a liberating knowledge. It provides emotional and intellectual fulfillment.

Shloka 4-12:

The main topic of this chapter and following five chapters is discussed, that is Ishwara swarupam.

First he defines what is God? God is a principle consisting of PP (Para prakriti) and AP (Apara prakriti)

What are the common and uncommon features between PP and AP?

1. AP and PP are both eternal principles. AP is also never created or creatable. Consider the fact that science can’t create even an ounce of matter. Combination of AP and PP is called Ishwara.

2. This Ishwara (AP+PP) is cause of entire universe. This Ishwara has evolved and manifested as universe. Therefore Ishwara does not create the world and dump it down. Ishwara himself evolves into world as Upadana Karanam.

Then Sri Krishna derives a corollary. If Ishwara is cause and the world the effect then there is no world separate from God. God himself is manifesting as world. Thus, world is also God, only in a different configuration. Citing example gold is cause and ornaments the effect. Then there are no ornaments separate from gold. Ornament is not substantial; gold alone is. The word ornament does not indicate a new substance; it just means another manifestation of gold. It indicates only a configuration difference. Like ice, water and steam, all three are H₂O; the difference is in configuration of states. So, Arjuna, don't look down on this world as it is also my own avatara.

If Sri Krishna, Rama is avatara, this world is also an avatara available to us at all times. It is vishwarupa avatara if you remember that god alone is appearing as world. It is a divine world. Look at world also as divine. This is called shivamayam or vishnumayam jagat.

If world is a manifestation of god, it should consist of PP and AP. What is PP and AP? Whatever you experience is AP. The world, body, mind are all AP. That is why bio-chemistry is possible; all are chemicals only; outside it is known as chemistry, the same chemicals inside the body are known as bio-chemistry; That is the only difference; outside chemistry; inside bio-chemistry. So world is apara prakriti; body is apara prakriti; even mind is apara prakriti; because mind is also subtle matter only; that is why change in body chemistry can often affect your psychological condition as well.

Then, where do I find PP? Sri Krishna says you don't have to search for it. He says, the experiencer of the world, body and

mind, "I" the observer, the conscious principle, is PP. When the consciousness obtains before the creation evolves, it is called paramatma. When the very same consciousness is available, after the creation, in our body, the very same consciousness is called jivatma; Consciousness is ever the same. So this is the Ishwara svarupam, discussed in shlokas 4 to 12.

Shloka 13-19:

Then from shloka 13 to 19, Sri Krishna deals with the topic of samsara karanam; and samsara pariharaha; dealing with the cause of human misery; the cause of human worries; human anxieties and human fears. In simple language he diagnoses the disease of samsara and also provides the required remedy for it

The cause of samsara is that when god is available as AP (matter) and PP (spirit) we humans tend to run after AP. We lean on AP for security, happiness and fulfillment. Unfortunately we are dependent on material aspect of god that can change. So, it will never remain steady and same. It fluctuates. First you work for status (yoga) then you work for "quo" (kshema). Leaning on an insecure thing will not give me security. Expecting security from AP is called samsara. AP is only for fun, enjoyment, gains etc. But when you want emotional security turn to PP. There is no need to reject AP.

A beautifully decorated cardboard box, you can keep it for decoration, just don't sit on it. Similarly use apara prakriti for sport; use para prakriti for fulfillment and security. It is this that people don't realize and are trapped.

What is the remedy? Sri Krishna says surrender to Me. Bhakti is the remedy. Now this statement can cause confusion. In chapter's 2 and 4 it says Gyanam alone is the remedy for samsara; now here it says bhakti is the remedy. Is there a contradiction? Teacher should not teach a contradiction.

Reality is that Bhakti is not one particular sadhana. It is a series of sadhanas that culminate in gyanam. When this happens it is called Gyana rupa bhakti?? What are the sadhanas that make up bhakti? These sadhanas are discussed in chapter 12. So, when we say bhakti is the remedy it means bhakti culminating in gyanam. So, a bhakta goes through various stages and reaches gyanam. Such a person is called a gyana bhakta.

So bhakthi has to go through various stages; and ultimately bhaktha should get knowledge, and that bhaktha is called Gyani bhaktha. The other bhakthas who are in the process of the journey, they are called either artha bhaktha; artharthi bhaktha, Jignasu bhakthas, they are all only in the process, they will not be free from samsara; Arta bhaktha is samsari; artarthi bhaktha is samsari and jignasu bhaktha is also a samsari.

Sri Krishna talks about five levels of bhakti in chapter 12. This chapter will also discuss various sadhanas to be followed by a bhakta. All this will be discussed later.

However, travelling through various levels of bhakthi culminates in gyanam; the bhaktha becomes a gyani bhaktha; He alone is liberated from samsara; because gyani bhaktha alone knows para prakriti; artharthi bhaktha, artha bhaktha, jignasu bhaktha, none of them know para prakriti; Therefore they continue to lean upon apara prakriti alone; a Gyani bhaktha only knows the source of security, which is para prakriti. And Sri Krishna says, that it is a long-term process.

Even a long journey you have to start somewhere; one usually starts from artha bhakthi; I hope you remember that artha bhakthi is worshipping God only when you are in crisis; so only when I am in crisis; I remember Balaji or Guruvaryoorappan. Sri Krishna says you have to start somewhere; therefore bhakthi culminating in Gyanam is the remedy for samsara; this is the topic from verse 13 to 19.

Shlokas 20-26:

Two forms of bhakti based upon one's motives are discussed. Thus we have sakama bhakti and nishkama bhakti. Both are acceptable but eventually one has to come to nishkama bhakti. Initially one has to come to sakama and then move to nishkama bhakti. Sri Krishna says Nishkama Bhakti is impossible without sakama bhakti.

Shlokas 20 -26 deal with sakama bhakti. Any form of bhakti seeking AP benefits or material benefits (things, money, status), comes under sakama bhakti. Here one should remember that all objects are subject to arrival and departure. Sakama bhakti has a bright and dark side to it. It is not sinful. You can ask any god for anything. It is valid and fruitful. God does answer our prayers, if bhakti is performed correctly and there are no obstacles within me.

Then what is the darker side; as I said before all the accomplishments belong to apara prakriti which means you can never hold on to them permanently. You cannot hold onto any apara prakriti gain. At any time, it will leave you high and dry. And not only that; even before it actually leaves, our mind is so imaginative, that we constantly think of the possible loss; thus in worrying about it we don't even enjoy it.

Shlokas 27-30:

Nishkama bhakti is discussed here. The bhakta uses the bhakti to discover PP or spiritual growth. He looks upon money and material gains as a secondary objective. His goal is spiritual growth. He wants to go beyond time (old age and death) to reach PP. Moksha is discovery of PP. The Nishkama bhakta discovers god in his totality consisting of AP (matter) and PP (spirit).

Sri Krishna concludes by saying nishkama bhakta will obtain Ishwara Gyanam. Sri Krishna now uses six new technical words:

Karma, Brahma, Adhyatmam, Adhibhutam, Adhidevam, and adhiyajnam. All six factors equal AP and PP. Arjuna does not know these six factors are the same as AP & PP. So, Arjuna asks seven questions that include how to remember God at the time of death.

This chapter is called Gyana vigyana yogaha.

Ram Ramaswamy

Baghawad Gita Class 109: Chapter 7 Verses 25 to 30

Greetings All,

Shloka # 25:

ममैवायं कृपया मया योगमाया कृतः
विश्रुतः सर्वैः सः शक्यो ज्ञातुः ७.२५

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:

○○○○○○ ○○○○○○○○ ○○○○○○○○○○ ○○○○○○○○
○○○○○○○○○ ○ ○○○○○○ ○○○ ○○ ○○○ ○ ○○○○○○○○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:

सर्वसिद्धिर्वाप्तव्यस्तस्यैतन्मोक्षमयम् ।
तस्मिन्निश्चिन्तयन्निश्चिन्तयन्निश्चिन्तयन् ७.२८

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.

Ram Ramaswamy

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

Greetings All,

Shloka # 22:

□ □□□ □□□□□□□□ □□□□□□□□□□□□□□□□□□□□

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 Devimahatmyam 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:

सकामा भक्तिरिति शक्यं तत्र फलं प्राप्नुयान्मनुजान् ।
 सकामा भक्तिरिति शक्यं तत्र फलं प्राप्नुयान्मनुजान् ॥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:

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ 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 ॥ ७.१९ ॥

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 Apara 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; artharathi; 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:

दृष्ट्वा कर्मणो धारं प्रकृत्या धारिणीनिभुवत्
 धारं धारिणीनिभुवत् ॥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 Shivapuranam, 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

Vedapurva bhaga of scriptures prescribes details of sakama bhakti. They detail which gods will fulfill which desire etc.

Thus, for disease one can worship: Vishnu, Dhanwantari, Mrithyunjaya, Ashwini kumar and Lord Surya. Thus sakama bhaktha will take to one of these deities.

Sri Krishna says, sakama bhakti is valid and the deity will fulfill their wishes, if one worships with faith.

There are seven items which will give you benefit directly proportional to your faith; higher the faith, higher the benefit; no faith; no benefit; and in that Ishvara bhakthi is also included.

Sri Krishna says, " I reinforce his bhakti by fulfilling his desires". This reinforces faith and propagates the message of the scriptures. Thus, temples and Swami's can fulfill desires 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.

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

Shloka # 16:

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ७.१६ ॥

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.

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 punyam 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 nivrittyartham 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 prapthi. 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 Gyanam, 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 highest love of all.

Shloka # 18:

सर्वेषां चतुर्णां श्रेष्ठानां च तन्मयात्मनो मेव
सर्वेषां च तन्मयात्मनो मेव सर्वेषां च तन्मयात्मनो मेव 7.18

All these (four) are noble; but the knower, I deem to be My very Self; for with an integrated self, he has resorted to Me alone, the goal without parallel.

When Sri Krishna mentions this, other devotees may feel bad. But God says, I love all devotees (bhaktas). The difference is that Gyani is identical with Me. In others, love of god is conditional.

This shloka is a mahavakya. It says Gyani is one with a committed mind, meaning his goal is liberation. He has come to the highest goal of life, Me.

In shloka the word Gatihi means goal. Other bhaktas have different goals. Citing an example: A couple without children pray to a rishi for a child. The Rishi blesses them. After

some time the child is born, but later he dies. They go weeping to the rishi. Then the rishi gives them a boon to be able to talk to the dead child. When they talk, the child asks, which parent are you? Child has had many lives with many parents. They then realize that even the best relationship is subject to arrival and departure, then they ask for the wisdom and they are given the knowledge. Therefore, any other gain in the world is an inferior one, as it likely to end; whereas, Sri Krishna says, that Lord is not a relative accomplishment rather he is the highest accomplishment.

Shloka # 19:

ॐ नमो भगवते वासुदेवाय ॥ ७.१९ ॥
ॐ नमो भगवते वासुदेवाय ॥ ७.१९ ॥

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

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 to attempt to know Me, one who is not subject to change, says Sri Krishna.

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 punya 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:

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

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 apra 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

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, Vidyanaraya 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 pralaya; 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:

तत्र त्रयं प्रकृतिं कुरुते तत्रैव प्रकृतौ प्रकृतौ
प्रकृतौ प्रकृतौ प्रकृतौ प्रकृतौ प्रकृतौ 7.13

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 loose sight 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