

and not available to any sense organs, as such it is not revealed by any sense organs as well. It does not have properties that can be perceived by sense organs of shabda (hearing), rupa (sight), gandha (smell), rasa (taste), and sparsha (touch) respectively.

The PP is described as Avyaktam meaning beyond all sense organs or formless.

Second feature of Brahman:

The second feature of Brahman is it is Sarvagatam. It is all pervading, with no spatial limitation; a natural consequence of Avyaktam, meaning having no form and as such it has no boundaries. Form is determined by boundaries. Since God is formless, he is boundless or all pervading. He is here and now. You need not travel to merge with the Lord, if at all there is a merger it is only through the wisdom that the Lord is never away from me. **So in Vedanta, merger is the wisdom that the Lord is never away. Dropping the notion of division is merger.**

Third feature of Brahman:

Whole world is resting in Me. I am Vishwa Adharam. Thus, in the following shloka we see this description of Lord as: Shantakaram bhujagashayanam padmanabham sureshsam vishvadharam gaganasadrsham. This is a description of God lying on a snake. The snake is his bed. Snake is the adhara or support for the Lord; However, in the second line it says, Vishvadharam; meaning snake does not support the Lord; the truth is that the Lord is not supporting the snake alone; the Lord is supporting the whole creation.

Thus, I am not supported by this world. I am the supporter, not the supported. Jagat adhishtanam is the third feature or support of all.

Shloka # 5:

□ □ □□□□□□□□ □□□□□□ □□□□ □□ □□□□□□□□□□□□
□□□□□□□□ □ □□□□□□□ □□□□□□□□ □□□□□□□□□□□9.5□□

Neither do beings exist in Me-behold My sovereign Yoga! My Self brings beings into existence and sustains them, yet does not dwell in them.

Fourth feature of Brahman:

Brahma satyam; jagan mithya

Sri Krishna says this world or the beings do not rest in Me. They are not in Me at all. Here Sri Krishna is contradicting his previous shloka. Gita has several seemingly contradictions. Sri Krishna said previously, all beings are in Me; now he says, all beings are not in Me.

Shankaracharya resolves this contradiction. He says, suppose you say X exists and then you say X does not exist. Both are coming from the Lord. Shankaracharya says there is only one way this can be resolved. He says, X should be considered as seemingly existing (meaning it appears as if it is there); however, upon closer examination one sees that the seeming existence is not real existence.

Thus, from one angle it seems to exist; from another angle, it is really non-existent.

Several examples of this exist. One example is our own dreams. Did your dream exist? Yes, you have experienced it and it was very tangible during the dream. A Nightmare can, after all, even frighten you.

So, from dreamers point of view the dream exists. From Waker's point of view the dream is not real. Whatever you dreamt did not exist other than as a thought in mind.

And therefore the question is, is there a dream or not? From dreamer's angle, it is there; from waker's angle, it is not there; from a lower order of reality, it is there; from a

higher order of reality, it is not there; and this unique phenomenon in Vedanta is called mithya; mithya means experientially available, but factually non-existent. Anything experientially available, apparently available; capable of invoking responses from you; but upon waking (from a higher angle) it is not there; such a thing is called seemingly existent. In Vedanta, it is defined as sad-asadbhyam-anirvachaniyam.

You cannot say it is there; you cannot say it is not there also; you cannot say it is not there because it frightens you; you cannot say it because when you wake up, it is not seen. Otherwise the lottery you won in dream; that money should be available to you upon waking; in reality, it does not benefit your bank balance; but in dream state it did give you enough happiness.

That which is in lower order of reality is called Mithya; or **from body's stand point the world exists. From Brahman's stand point World does not exist.**

So, therefore, Sri Krishna says may you appreciate my higher yoga. And what is my higher yoga? It is my higher nature. In Vedanta, the higher order of reality is called paramarthika satyam; the worldly (lower) order of reality is called vyavaharika satyam; thus, from Vedanta's perspective: empirical reality is non-existent from the standpoint of the absolute reality; empirical reality is existent only from the standpoint of the ordinary worldly perception. **And therefore this is My higher nature; may you recognize Brahma satyam; jagan mithya. This is the Vedantic essence that Sri Krishna gives us here.** Not only that; this is the third feature; I am formless; I am all pervading; I am the substratum of the mithya universe.

Then what is the fourth feature: Krishna says: I am the srishti, sthiti, laya karanam of this entire universe; thus the waker is the srishti, sthiti, laya karanam of the dream

world; the dream world comes out of me; and the irony is I create the dream world and I myself get frightened by the dream. Then I wake up and entire dream world is resolved back in me, the Waker.

Similarly, the Universe is a dream in Brahman that rises and resolves in Brahman.

Therefore my atma; the higher nature; the PP, is bhutabhavanah; bhavana is srishti karanam. So I am the srishti kartha. Just as the waker is the supporter of the dream world, I am also the Sthiti karta. Thus, once you wake up, the dream world cannot be sustained. Therefore you project; you support; similarly Brahman projects, Brahman supports:

I am the supporter of the creation; but I am not

supported by the creation; I do not depend on the world; that means the world cannot exist without me but I can exist without the world. That is the definition of the Satyam. Satyam can exist without mithya; mithya cannot exist without Satyam. Dream cannot exist without Waker but Waker can exist without dream.

You exist without dream; but dream cannot exist without you. Lord can exist without the world; World cannot exist without the Lord. This is called sathya-mithya sambhanda in the Upanishadic literature.

Shloka # 6:

व्योमस्यैवाकाशोऽप्यस्यैव
सर्वभूतानां तद्विद्यमानम्॥१.६॥

Just as the vast (expanse of) air, eternally subsists in space while moving everywhere, even so know that all beings exist in Me.

Fifth Feature of Brahman:

Here Sri Krishna introduces the fifth feature of Brahman as **Asangatvam or unsullied nature of Brahman**. It is an important shloka that says, I support the whole universe and the universe is resting in me.

Then whatever impurities of universe will also affect God? Sri Krishna says, this does not happen. I am not tainted by anything.

Space also is formless; the real Ishvara is also formless; space is all-pervading; the higher nature of Lord is also all pervading; space accommodates everything; everything is in space. Similarly the Lord accommodates everything. Fourthly, even though space accommodates everything, space is not burned by fire, wet by water; you cannot cut space, you cannot burn space, even though fire is in space. So this nature of space is called asangatvam. Similarly, the Lord accommodates everything including all akramams that are going in the world; but Lord is not tainted by kramam and akramam.

Sri Krishna says, God is beyond good and bad; because good and bad belongs to the relative empirical world, in which pairs of opposites are there; if Lord comes within the pairs of opposites, Lord will again be within the empirical world of time and space. And therefore here, Sri Krishna says, I am neither beautiful nor ugly; neither good nor bad; neither punyam nor papam; who am I; I am beyond dvandatvam. God is not in a pair of opposites; it is beyond dvandva.

Space accomodates Vayu. What type of Vayu? Vayu that is sometimes fragrant and sometimes not so fragrant. Akasha accommodate both, but Vayu does not affect Akasha. Vayu is located in space. Vayu moves everywhere; all this does not affect Space. So, also, there are good and bad people, but they don't impact Me.

Shloka # 7:

□□□□□□□□ □□□□□□ □□□□□□ □□□□□ □□□□□□□□

9.7

All beings, Arjuna! at the end of a cycle repair to My nature; again, at the beginning of the (next) cycle, I loose them forth.

In the sixth shloka Sri Krishna pointed out that he is Srishti Sthiti Laya Karanam. This is now explained further in shlokas # 7 and # 8.

How does Lord create? Before I created the Universe, universe was already in Me in an un-manifest form. Nothing in universe can be newly created. The world already existed in Me in a seed form. Thus, a huge tree exists within a seed and a baby exists in the womb of the mother. So when she looks up at a grown up child and the mother says, this is my son; you wonder; how can such a big person be in the stomach of the mother; even though he is so big now; previously he was a tiny fetus, who was existing in an un-manifest form.

They say the information contained in DNA is equal to 300 books of information. If hair has to turn gray at 43, it was coded in the gene. It is same with disease. This is called Avyakta rupam.

Similarly, Sri Krishna says, all the details of this universe is already coded in me in ayaktha rupam; that unmanifest universe is called prakrti or maya or the world in seed form or matter in potential form. You may also call it energy; and it is this un-manifest universe that evolves into manifestation. The world comes to manifestation and again it goes back to unmanifestation; like the expansion and contraction of the heart; the creation also expands and contracts; unfolds and folds.

This is also true of the dream world. Everybody gets dreams; it is universal. All dreams one has are impressions from our observations or experiences, including one's from previous janma. Therefore, your dream already exists in a potential

form in you, the Waker. Similarly the dream-like-world is in Brahman, in an Unmanifest form, which is called maya or prakrti.

All the beings come back to me alone; in what form; prakrti form; unmanifest form; otherwise called maya form. That prakrti is also dependent on Me, just as the manifest world is dependent on Me.

Similarly, the unmanifest prakrti is also dependent on Me. Just as the manifest dream is dependent on the waker; similarly the unmanifest dream vasanas; the imprints or samskaras are also dependent on the Waker. So the imprint becomes dream; dream again becomes the vasana; I am the substratum for both.

Similarly, Sri Krishna says, the world resolves into prakrti; which is dependent on Me.

And when does this happen? It happens at the end of a kalpa; a Brahmaji's day, which is 2000 chatur yugas; So therefore at the end of a kalpa, they all

resolve into Me. At the beginning of the next Kalpa; when Brahmaji gets up again the creation comes;

There is no end to creation, only a temporary rest.

Shloka # 8:

ॐ नमो भगवते वासुदेवाय ॥ १.८ ॥
ॐ नमो भगवते वासुदेवाय ॥ १.८ ॥

Resorting, again and again, I loose forth this entire multitude of bound beings, swayed by and dependent on that nature.

This is also an explanation of Jagat karanatvam. In a cyclic process, I repeatedly create this world. Per Vedanta, creation is not a linear process; i.e., a process with an end. Rather

it is a cyclic process, endlessly manifesting and un-manifesting. It does not have a beginning or an end. So, when did creation begin is an illogical question.

For Brahman, for creation, Prakriti, the potential universe, has to be there. So multitudes of beings are created. They are helpless beings. So even committing suicide is not a solution. One can't stop the process. One can only get out of it through Moksha.

Take away:

1. In Upanishad Para Prakriti is called Brahman while Apara Prakriti is called Maya. The knowledge of PP is known as Gyanam while knowledge of AP is known as Vigyanam.
2. In Vedanta, merger is the wisdom that the Lord is never away. Dropping the notion of division is merger.
3. From dreamers point of view the dream exists. From Waker's point of view the dream is not real. Strangely, you are both the dreamer and Waker.
4. The lower order of reality is called Mithya; thus from body's standpoint the world exists. From Brahman's stand point World does not exist.
5. Brahma satyam, jagan mithya. This is the essence of Vedanta.

With Best Wishes,

Ram Ramaswamy

Baghawat Geeta, Class 117: Chapter 8 Summary

Swamiji provided a summary of the chapter today. He said this chapter is in the middle section of the Gita. The middle section is from Chapter 7 through chapter 12. Here one of the sadhanas highlighted is Upasana. Upasana is discussed all the way up to chapter 12. It is an important sadhana. It is Saguna Brahma Upasana. It is defined as Saguna Brahma Vishaya Manasa Vyaparah. It is a mental activity. Puja is not Upasana. Puja is a physical activity as such it is a part of Karma Yoga. Japa and Parayana are also part of Karma Yoga. Upasana, however, is a Manasa Vyapara. Upasana is not a mental activity such as say worry. It is a Saguna Brahma Vishaya; or mental activity associated with a God with attributes. This upasana is one of the important topics of Madhyama Shatakam. Two types of upasanas were discussed.

1. Sakama Upasana performed for Material benefits in this world or other worlds. Going to a higher Loka is also a material benefit. It includes miracles. Miracles are not considered spiritual.
2. Nishkama Upasana is where one practices meditation without hankering for material benefits. This nishkama upasana is the topic of the middle section. It is meant for inner and spiritual growth. Nishkama upasana is of two types.

First one one is **sakama upasana**, in which a person practices this for material benefits; either material benefits belonging to this world or the material benefits belonging to the other world. And remember going to higher lokas, also will come under material benefits only because, higher lokas means superior material pleasures. This includes miraculous powers; powers to do miracles; they also will come under material benefits; remember; miracles have nothing to do with

spirituality. All this a person can accomplish by practicing sakama upasana.

And there is another form of upasana, which is **nishkama upasana**, in which a person practices the same meditation, saguna Brahma vishaya manasa vyaparaha; but without hankering for material benefit. So without seeking material benefits, a person can practice nishkama upasana. And this nishkama upasana is the primary topic of the middle section. Sri Krishna is not keeping in mind sakama upasana at all in the Gita, he deals with the topic of nishkama upasana primarily. That is an upasana, which is meant for the inner growth of a person; which is meant for the spiritual progress of a person. A person who values spiritual growth more than material accomplishments practises Nishkama upasana; and this Nishkama upasana is divided into two types.

Nishkama Upasana First Type:

In one, a person practices nishkama upasana for a length of time, which will give sufficient spiritual maturity or inner growth or spiritual qualification. The qualifications which are required for Gyana yoga abhyasah; and if a person has acquired those qualifications, known as sadhana cathushtaya sampathi, technically Then he withdraws from nishkama upasana and turns his attention towards Gyana yogaha or Vedanta vichara. Gyana Yoga does not come under upasana.

In what way is Gyana yoga different from upasana? Upasana concentrates on saguna Ishvara; whereas Gyana yoga concentrates upon nirguna Ishvara, the attribute less Brahman; and this nirguna Ishvara is persuaded not by meditation; but through Vedanta sravana manana nidhidhyasana; Gyana yoga means learning from an acharya. Gyana yoga involves Vedanta sravana consistently for a length of time under the guidance of a competent acharya. And this will give the knowledge of nirgunam Brahma or nirguna Ishvara and then by practising mananam, this knowledge is consolidated, made free from all

the doubts in the intellect; and by nidhidhyasanam; this nirguna Ishvara Gyanam is assimilated; all these are done in this life itself.

So thus practice nishkama upasana; acquire qualifications, withdraw from nishkama upasana; apply yourselves in vedanta vichara or shravana manana nidhidhyasana and attain nirguna brahma Gyana nishta; and by acquiring Gyana Nishta; a person gets liberation; here and now, which is called sadyomukthihi; or jivan mukthih;

And having attained jivan mukthi and enjoyed the benefit of jivan mukthi, throughout the life, at the end of prarabdha, this Gyani dies and after the death, the Gyani does not have any travel at all; there is no shukla gati; there is no krishna gati; there is no gati at all; Gyani is one with the Lord; here and now. This is one route of nishkama upasana; it is also known as sadyomukthi route or jivan mukthi route.

And this is the nishkama upasana topic, which Krishna wants to highlight in the Gita; because he wants all of us to get liberation; here and now; not postponing; for Posthumous benefit. Sri Krishna dwells upon that; and therefore nishkama upasana as a means of jivan mukthi is the primary sadhana, Sri Krishna deals with in the 7th chapter, in the 9th chapter, in the 10th, in the 11th and in the 12th also. Whereas in the 8th chapter alone, in the odd man out chapter, the unique and peculiar chapter, Sri Krishna deals with nishkama upasana of another type.

Nishkama Upasana, Second type:

Here a person practices nishkama Ishvara upasana or meditation; he does not want any material benefit other than moksha; and the difference is he continues nishkama upasana throughout the life. Whereas the other person practices nishkama upasana and changes the direction and comes Gyana yoga; whereas in the second type, a person does not come to

nirguna Ishvara Gyanam at all; he does not come to Vedanta sravanam manana etc.; Why, whatever be the reason; either he feels he has not qualified enough to think of nirgunam or he does not get an acharya for nirguna Ishvara vichara or for some other problem; a person continues nishkama upasana throughout the life; and because of that his mind is imbued with Ishvara chinta in the form Rama, Krishna or Devi and naturally at the time of death also, his mind thinks of only God; because what you value most in life is the one remembered at the time of death.

So, technically he is an Agyani but nevertheless a nishkama Upasaka. So, remembering God at time of death, is the topic of chapter 8. He does not get liberation here. He travels through shukla gathi to Brahma Loka. There he changes track to Nirguna Ishwara Upasana. Brahmaji himself teaches him. He gets liberation there. This route is called Krama Mukti and it is the topic of chapter 8. Sri Krishna is not suggesting this path to us. He prefers following the jivan mukti route. Therefore chapter 8 can also be called Krama Mukti Chapter. With this background we have to study this chapter.

Shlokas 1-4: Sri Krishna answers questions of Arjuna. Arjuna asked seven questions in Chapter 7. The questions were:

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 adhibhutam?
5. What is adhidaivam?
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?

The seven questions are described in chapter 7, shlokas 7.29 and 7.30.

First six questions were answered in brief answers in shlokas 1 and 2.

Adhyatmam and Brahman are one and same that is the consciousness principle. Two names come from different angles of observation; just like a person is a father, brother, husband etc depending on the relationship. Person is same, however, he is called by different titles.

Thus one consciousness from an individual level is adhyatmam. Same consciousness from macro level is called Brahman.

Adhibhutam is the material universe made of the five elements or the pancha bhutas.

Then adhi daivam; is the hiranyagarbha tatvam or the total mind, governing the material universe. Just as the individual body is governed by the individual mind, and it is your mind that is driving this body; Similarly the total adibhutham is governed by the total mind; which is called hiranyagarba tatvam; which is called adhidaivam.

Adhiyagnam is Ishwara Tatvam that is above Hiranyagarbha Tatvam. He is the Karma Phala Data and the one who presides over laws of Karma. He is seated in my own body noting every action of mine.

Karma is responsible for creation and thus also responsible for punyam and papam. One's sukham and dukham exhaust our punyams and papams. It requires a body to exhaust punyam and papam. Since there are innumerable jivas with their respective and many punyams and papams, is the reason God has created this law of Karma.

Shloka 5-14:

Six topics were addressed in shlokas 1 and 2. Seventh question

was then addressed from shloka # 5 to Shloka # 14. This dealt with the significance of remembering god at time of death. Whatever is remembered at time of death shows the personality of the individual. As we grow older our will power gets weaker and weaker. We are dominated by our vasanas and less by our will. Even addiction, the first time you will be strong and you can say no; but once you don't say no, a vasana forms in form of samskara and you will become weaker. This goes on and on and you will become weaker and weaker with addiction. In AAA they say surrender to God.

As we grow older our habits become stronger than our will power. Our final thoughts are determined by our lifestyle. The last thought is an indication of my lifestyle. Significantly it also determines my next janma as well. Since our will is weak and Vasanas strong; we need to develop good vasanas starting now. **So, therefore what you read; what you utter, what you see, and the people that you move with; should all be noble and good, so that they will generate shubha vasanas.**

Only then our subconscious mind will be saturated with mangala samaskaras. This way, even in a comatose mind, there will be Shubha Vasana. This will lead to Ishwara prapthihi.

Let everything you do including your satsang help you. Choose even the company you keep carefully. Initially this will be an effort but gradually it will become a habit.

You can use any symbol or Devata (alambanam). One can even use Omkara. The symbol is used to remember god through out life. In such a person, at time of death, his mind withdraws and he thinks of God and then dies. Nishkama Upasaka remembers god effortlessly. This we saw till shloka # 14.

Shlokas # 15-22:

Human beings have two types of goals. First goal is God himself; and the second goal is the world that is other than god. God symbolizes immortality, security, peace and

happiness. Hence we say Achytayanamaha that means one who does not slip from immortality. If I chose any other goal than god keep in mind that it is risky. The object of your goal may leave me or I may leave it, at any time.

All the 14 lokas and the higher positions will also come under time and space and therefore there is nothing wrong in using them; nothing wrong in handling them; but don't depend on them. For security and peace depend upon Ishwara. These two goals known as Shreyas and Preyas were discussed in shlokas # 15 through 22.

Shlokas 23-27:

Two types of paths leading to two types of goals were discussed.

Krishna Gathi: leads to finite goals; it will provide you with enjoyment but you will have to return from some higher loka than Brahma loka.

Shukla Gathi: takes one to Brahma Loka, where he gets Gyanam which in turn leads one to Krama mukti.

One who goes through Krishna gathi is a Karmi or a ritualist. These rituals can include Pancha Maha Yagna, social service and all such activities.

One who travels the Shukla gathi meanwhile is a Nishkama upasaka and he attains god in the form of Krama mukti.

In all this we are only discussing a Karmi or Upasaka. We have not included Gyani in this discussion. So, we are talking about an Agyani Karmi or an Agyani Upasaka. Gyani has been excluded from chapter 8.

Shloka # 28: concludes the chapter. Between karma and upasana, Sri Krishna says, upasana is better as it gives Krama mukti after death. A Karmi, however will not get any mukti. So, Arjuna! choose Upasana, says Sri Krishna.

Sri Krishna then glorifies the Nishkama Upasaka Yogi. This chapter is called Akshara Brahma Yoga.

Take away:

What you read; what you utter, what you see, and the people that you move with; should all be noble and good, so that they will generate shubha vasanas.

Ram Ramaswamy

Baghawat Geeta, Class 116: Chapter 8, Verses 23 to 28

Shloka # 22:

ॐ शिवाय नमः ॥ श्रीगणेशाय नमः ॥
ॐ नमो भगवते वासुदेवाय ॥ ८.२२ ॥

The supreme Spirit, O Arjuna! may be won by means of unswerving devotion-the Spirit in whom all beings dwell and by whom all this is pervaded.

Continuing his teaching Swamiji said, Sri Krishna made a comparative and contrasting study of two possible destinations for a human being. Although one can have many goals including the four purusharthas, Sri Krishna compressed all those goals into two types. One is an infinite goal while the other is a finite goal. Every goal is finite or infinite. Even dharma,

which, they return.

Having talked about two destinations from shloka 23 onwards Sri Krishna now talks about two types of paths that lead to the two types of goals. A route is required to reach a destination. So, we have two margas. This also means there are two types of travellers travelling the two routes to two different destinations. Shloka # 23 through # 27 discuss the two margas then the two travellers.

In the shloka Kala means marga. Yogin means traveller or seeker. Yanti means reaches. Anavrthi means infinite goal; it is a goal from which one does not return. The other goal is called Avrithi, where they go and return. Avrithi is a finite goal. These two margas, I shall teach, O Arjuna, says Sri Krishna.

The two margas are:

Shulka Marga: Bright path

Krishna marga: Gloomy path. In this path one enjoys pleasures of another world and then returns. It is known as Devayanam or Krishnayanam.

Shloka # 24:

ॐ अग्निं वायुं सूर्यं चन्द्रं ब्रह्मण्योः
ॐ अग्निं वायुं सूर्यं चन्द्रं ब्रह्मण्योः ॐ ॥८.२४॥

The fire, light, day, the bright fortnight, the six months of the northern solar movements, departing in time marked by these, Brahman-knowers reach Brahman.

Sri Krishna defines Shukla Gathi or Devayanam here. Those who go through shukla marga attain God or Krama mukti. To attain karma mukti one goes first to Brahma loka, gets Gyanam there and then gets liberation. The nature of shukla marga is now described. Vedas talk of Shukla and Krishna margas. Brahmasutra provides greater details of both these paths.

There are guides, devatas, to help travellers in these paths. They take you to a particular destination and hand you off to another guide. Who are these devatas? They are: Agni, Jyoti, Ahaha, Shukla and Uttarayanam. These are the five devatas for Shukla marga.

Uttarayanam is the six-month period when sun travels north. Devata here means the intelligent principle governing laws of nature. All devatas put together is Hiranyagarbha Tatvam. These five devatas are the guides.

Who is the traveller? They are special people entitled to this travel. They are Saguna Brahma Upasakas or worshippers of God with attributes. Ritualists or Karmi's don't get to travel in this marga.

A Gyani will also not get to travel this path because he gets his liberation here itself. A Gyani does not need Krama mukti. The karmi, ritualist, does not get any mukti, jivan or krama. So, the route is shukla gathi and the traveller is also known.

Shloka # 25:

शुक्लं रात्रिं च ताम्रं चतुर्दशं च
सप्तमासं सूर्योऽप्युत्तरायणम् ॥८.२५॥

Smoke, night, the dark (fortnight) the six months of the sun's southern course-passing away during time marked by these, the Yogi reaches the lunar light and returns.

In shloka:

Tatra means the second path or Krishna marga.

Yogi means Karmi or ritualist; they don't practice upasanas. They obtain punyams of a lower quality. Upasana gives the highest quality of punyam, as mental sadhana is more difficult. Karmi reaches swarga loka or Chandra loka that are lower than Brahma Loka (satya loka).

The guides here are: Dhuma Devata (smoke); Ratri devata; Krishna paksha devata and Dakshinayana Devata. More devatas are cited by Chandogya Upanishad to take one to Swargaloka.

Why is swarga loka path a dark one? Here he will go and enjoy, but once punyam is over he has to come back to this world. Even thinking of his return adds to his misery. The traveller here is a karmi or a ritualist.

Shloka # 26:

शुक्लं च कृष्णं च यथा गच्छन्ति तथैव
मृत्युर्वापि भवति नान्यथा ॥८.२६॥

These two are indeed the light and dark courses held to be eternal for the world. By means of the first one goes and does not return; by the other one comes back again.

Sri Krishna is gives the names of the paths here. The two paths are known as Shukla gathi and Krishna gathi. When were the two roads created? They were created with the creation of the universe and vedas when the Karma Upasana teaching came down, as did human beings. With this the sadhaka also came into being, as did the two paths. So, they are all eternal until next pralayam. They are as eternal as the universe. A person going via shukla gathi will obtain Krama Mukti also known as anavrithi.

Through Krishna gathi one goes to Swarga loka due to his punyam; he will however have to return. The two paths have been detailed in the Brahma sutra.

The previous two shlokas have some confusing aspects. In the previous two shlokas, Sri Krishna mentions uttarayanam and shukla paksha, and day-time and Sri Krishna says whoever dies in those times, a person will go to karma mukthi. So the confusion that can come is we may think the time of death will determine whether we will get shukla gati or Krishna gati.

Similarly if you study the 25th shloka, it appears as though if you die in dakshinayanam, Krishna paksha or nighttime, it appears as though you will get Krishna gati. Therefore it appears as though the time of death will determine the direction of travel because the word kala is used there.

Brahma sutra however clarifies by saying that time of death does not determine direction of journey; rather it is quality of death that determines which route one takes. For any confusion in understanding the Gita, Brahma sutra's interpretation is considered the final word.

Shloka # 27:

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ८.२७ ॥

Knowing these courses, Arjuna no Yogin falls into delusion. Therefore, at all times apply yourself to Yoga.

Sri Krishna says, I have talked about two paths and two travellers. Knowing the difference between the two margas a Yogi, an intelligent seeker, a viveki, is never confused with respect to the path.

O Arjuna I assure, you are an intelligent seeker; so become an upsaka or take the path of upsana. Continue with karma but also perform Saguna Ishwara Upasana.

Yoga in shloka means Saguna Ishwara Upasana. Between Karma and Upasana choose upasana. Keep in mind Gyanam is still superior to both Karma and Upasana. It is, however, not discussed in chapter # 8.

Gyanam comes back in Chapter # 9. With this the discussion on this topic has concluded. Now Sri Krishna glorifies God as the destination.

Shloka # 28:

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ 8.28 ॥

The meritorious fruits (of learning) the Vedas, of sacrifices, penances and gifts-all these the Yogin transcends by knowing this, and he also reaches the supreme Primal State.

Yogi Idam Sarvam in shloka means Saguna Ishwara Upasaka. Having understood the teaching, this upsaka votes for Krama mukti and attains God.

Here God is described as Param adhyam sthanam; the supreme and beginning less abode; or destination; So adhyam means sarva karanam; param means the highest and sthanam means destination, which is none other than nitya Ishwaram upaiti.

What is glory of Nithya Ishwara? It is greater than all karma phalam's including Veda parayanam, rituals, vows, charity and many more such karmas. Veda promises punya phalam. However, Upsana phalam transcends all these karma phalams. Upasana gets God, so take to saguna Ishwara Upasana. So, O Arjuna! remember God at time of death, says Sri Krishna. With this the seventh question of Arjuna also has been answered.

So thus is concluded the 8th chapter titled, aksharam brahma yoga. Better title for this chapter might have been prayanakala smarana yoga. In some books, this chapter is titled, Taraka Brahma yoga. They are all acceptable.

Ram Ramaswamy

Bhagawat Geeta, Class 115: Chapter 8, Verses 18 to 22

Greetings All,

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ 8.18 ॥

**At break of day, all individuals are born of the Unmanifest;
when night falls, they are dissolved in the same Unmanifest.**

Continuing his teaching Swamiji said, from shloka # 15 to shloka # 22, Sri Krishna is comparing two forms of human goals.

One attainable through karma through a varieties of actions, loukika and vaidika; scriptural and non-scriptural; secular and religious. They can give one set of results and the other type of goal attainable is through Nishkama upasana.

Sri Krishna wants to point out that Karma phalam is finite while upasana phalam is infinite. We are not comparing gyanam to any other sadhana here. Here comparison is between karma phalam and upasana phalam. Upasana phalam is superior to karma phalam. Karma can give all types of results upto Brahma loka but they are all finite in nature. Nishkama Upasana gives one Krama Mukti, which is an infinite result.

Therefore, karma phalam is parichinnam whereas Nishkama upasana phalam, krama mukthi, is aparichinna. This is the idea Sri Krishna wants to convey through the shlokas beginning from the 15th to 22nd.

While talking of material results, the highest goal possible, within time and space, is Brahma Loka prapthihi, which is also

finite. Sri Krishna admits that while Brahmaji's life is a long one even he finally faces an end. He spoke about one day of Brahmaji as being 2000 Chatur Yugas. It appears as though it is infinite, while in reality it too is finite.

Sri Krishna gives some incidental information now. When Brahmaji's day starts, creation comes into being. When he goes to sleep creation goes into an unmanifest condition. Similar process plays out with an individual as well. When he wakes up everything rises. And when he goes to sleep his private world is resolved. This is known as Laya.

In Brahmaji's world, objective world rises and resolves. In shloka # 18 all Vyaktas arise from Avyakta condition. They were resting in Brahmaji in a potential form.

We also experience this through our dream world every day. We throw our dream world from our own mind; our today's dream is potentially there in our mind in form of Vasanas and impressions. We throw out the dream-space; dreamtime and dream objects and we have duration for the dream as well. In the same way, with Brahmaji, he withholds the creation and again throws them out. And that form withheld by Brahmaji is called avyaktam.

Similar idea was discussed in chapter 2 as well. Thus we learn that the universe is never created by anybody. Creation is wrong word to use; **nothing is created or destroyed**. This applies to the creation of the world as well. So the question of why god created does not arise for us. For us, the world is there eternally. Nobody created the world. It is against law of conservation of energy. **Thus the word creation must be replaced by the word manifestation. The world was always there, God did not create; it was there in potential form; and the potential matter; the potential world in time acted upon by time, undergoes a modification and the unmanifest, now modified, becomes manifest.**

Time is an integral part of matter and creation. Matter and time cannot be separated. They are inseparable. That is the reason we do not know about time before the big bang.

With time everything goes back into unmanifest condition then it comes back as manifest. This cycle of manifest and unmanifest is an eternal process. So, unmanifest does not mean an end of the world.

Shloka # 19:

सर्वसृष्टिर्भूतानि च तस्मिन्निर्वाणन्ति
सर्वसृष्टिर्भूतानि च तस्मिन्निर्वाणन्ति 8.19

This same host of beings after repeated births, get dissolved, helplessly, O Arjuna! at the time of nightfall and are born at day break.

If universe goes to unmanifest and then again manifests, what happens to all jivas?

Sri Krishna says the individual will also have the same destiny. They also will go to unmanifest condition; in which all the Jivas will remain potentially inactive, dormant, like the hibernation of some animals; we all will go back to hibernation. And after remaining in potential form for many yugas; again the jivas will emerge with their own karmas, punyam and papam intact.

How will we remain in pralayam? God has given us a simulated experience. We get a taste of it when we go to sleep. In sleep, our ego gets resolved and it remains dormant without destruction.

Citing an example, suppose in tonight's sleep, all the 8th chapter knowledge was destroyed, then next class I have to again start with the same topic. But how am I able to continue with the same topic? Because, during sleep, your knowledge is not destroyed, it goes to a potential condition. In the same

But beyond that Unmanifest is another eternal Unmanifest Being; It perishes not (even) when all beings perish.

Up to the previous verse, Krishna has talked about all the finite result, which will come under the field of matter; and any result which falls within matter, is bound by time and therefore it will have two conditions; manifest and unmanifest. In Sanskrit, it is called manifest matter and unmanifest matter, which you may call energy. So energy becomes matter, and matter becomes energy and again energy becomes matter.

There is another goal a human can achieve beyond this cycle of karya and karana prapancha, vyakta avyakta prapancha, where maya becomes the world and then world becomes Maya. They both exist within time. There is another condition known as Unmanifest # 2 also known as Consciousness principle. It is the witness of unmanifest and manifest condition of matter. That witness consciousness does not fall within the witnessed field because the observer is different from and beyond the observed.

To understand this, in the waking state, material world, time and space are experienced. In dream too I experience a world conditioned by time and space.

When I go to the sleep state, the whole material world is resolved; and the time and space also go to unmanifest condition; and **there is total blankness; but even at that time, there is someone who is aware of that condition.** Who is aware of that; I am aware; how do you know, I am aware; because when I wake up, I am able to talk about the blank state, that means I was continuing, unchangeably, even when the duality came and the duality got resolved, I remained unaffected by that. This observer of the matter, this observer of the change, is the changeless consciousness principle, which is beyond time and space. Consciousness does not fall within time. Consciousness does not fall within space.

It is beyond time and space.

Consciousness therefore does not fall within matter and therefore consciousness does not fall within the physical and the chemical laws. That is reason the scientists are struggling to understand Consciousness; the physical and chemical laws do not appear to apply to it. It does not follow physical and chemical laws. Therefore, scientists are not able to understand it. Some scientists have started saying consciousness is beyond these laws and cannot be located. Only something in space can be located. Who is this consciousness? It is the witness consciousness. It is God, says Sri Krishna. It is Satyam, Gyanam, Anantam Brahman.

What about various forms attributed to God? A gross mind cannot grasp the subtle consciousness, which is beyond space and time.

Therefore until the intellect gets sufficiently sensitized, until it is sufficiently prepared, we have to attribute a form. We have to worship form. Ultimately God is Shudha Chaitanya Swarupam. O Arjuna! Become one with this God.

And O Arjuna, I want to you to discover oneness with that God. That is the aim of all religious and spiritual struggles.

One, avyaktha is nothing but unmanifest matter; other than that unmanifest matter, there is something else, which is a third entity. So the three entities are:

- 1) manifest matter No.1;
- 2) unmanifest matter No.2; you may call it energy and
- 3) 3rd one is consciousness, which is beyond manifest and unmanifest matter.

These three principles exist. Consciousness is known as Sanatana, one not affected by time. It witnesses time, its arrival and dissolution without being affected by time. Hence

it is called immortal or timeless. Where is it present? It does not perish even when all beings perish through unmanifestation. Its location—it does not have a location; rather time and space are located in consciousness.

A God is located in space is the basis for the question where is god? It cannot be answered.

In field of god, cause and effect do not enter. So you cannot ask the when, where, why, how etc in relation to God, all these questions can be answered only with regard to a thing, which are time, space and causality

If you remember Kathopanishad's definition of

Brahman; it is one which is beyond the concept of causality; so, we have to go to that Brahman. When we say go, it is again a problem, because go is a concept in time, space and travel. That is why any word you use in Vedanta, you get trapped; because intellect can function only in the field of time space and causality; that is why

we say it is a matter to be understood.

Shloka # 21:

अविद्यात्मिकात्मानं विद्यात्मिकात्मानं विद्यात्मिकात्मानं
विद्यात्मिकात्मानं विद्यात्मिकात्मानं विद्यात्मिकात्मानं 8.21

The Unmanifest is said to be “the imperishable”; they say that He is the supreme goal. My supreme abode is that, attaining which none returns.

Sri Krishna talks more about God, the limitless goal; the real goal of life, which is worth attempting; which is avyaktha No.2 mentioned in the previous verse. This avyaktha No.2 mentioned in the previous verse is the Consciousness principle; and this consciousness or chaitanyam is also known in the scriptures as akshara.

It is also known as Akshara, the imperishable or timeless. This word is used in Mundako Upanishad.

Mundako Upanishad calls consciousness as aksharam and defines it as: colorless, formless, smell-less; tasteless; touch-less; etc.

Accomplishing such a Brahman is the real goal. Only then you go beyond time and space. Space is within time. Liberation does not mean going to a place. **It is going to Brahman, reaching which one does not return.**

How to reach Brahman? There is no travel required to reach Brahman. It is possible only through wisdom. It was never away from me. It is "I" myself. So you reach Brahman in the form of claiming Brahman as myself.

Through knowledge you do not reach Brahman,

Through knowledge you drop the notion that Brahman is away. So all these are the important fundamentals of Vedanta, which you have to reflect upon and it is about reaching one from whom one never returns.

Sri Krishna, Rama etc are my inferior nature or Apara Prakriti. Consciousness is Para Prakriti. Start with AP then one day goes to PP.

Shloka # 22:

ॐ श्रुत्वा इह वचनं परमं ब्रह्मण्युत्तरं
ॐ श्रुत्वा इह वचनं परमं ब्रह्मण्युत्तरं ८.२२

The supreme Spirit, O Arjuna! may be won by means of unswerving devotion-the Spirit in whom all beings dwell and by whom all this is pervaded.

O Partha! So this avyaktha No.2; this consciousness principle is called Para purusha; So he is the supreme

purusha; supreme Brahman, the highest reality; the absolute truth. I have given two meanings of the word

purusha. One is that it is the absolute Brahman in which all beings rest. The other is the idea that Brahman does not exist within the creation rather the whole creation rests in that Brahman.

Purusha is a description of nature of Brahman.

In him alone all beings rest. By this Consciousness whole creation is pervaded. If anything exists, consciousness must be there. To know it exists, the being requires consciousness. Existence presupposes knowledge; it pre-supposes consciousness. So, this consciousness pervades whole creation. Sri Krishna feels this may be too high a matter to understand. Don't get disheartened, he says. What is required is sincere desire to get this knowledge.

So, Sri Krishna says, You can go to nirgunam brahma by your Nishkama bhakthi; once you understand that alone is the ultimate goal; because anything else falls within domain of time and space and therefore mortality; I am no more interested in mortality and the tyranny of time. But once you have understood tyranny of time, and once you are sincerely devoted to the timeless Brahman, you are called a Nishkama bhaktha; or a mumukshu; and with this sincere desire, you continue your saguna bhakthi; sooner or later, you will get the qualifications required for that nirguna bhakthi; therefore he says that Brahman is attainable.

So with this Sri Krishna completes his comparative study of God as higher goal and world as the lower goal, and an intelligent person would vote for god and not for

world and if you vote for God you become a Nishkama upasaka.

Take away:

1. The world was always there, God did not create; it was there in potential form; and the potential matter; the potential world in time acted upon by time, undergoes a modification and the unmanifest, now modified, becomes manifest.
2. The same group of Jivas will go dormant, but will come back again and again in an eternal process. Thus, no new jiva is created.
3. Nothing is created or destroyed. Thus the word creation must be replaced by the word manifestation.
4. Through knowledge you do not reach Brahman;

Through knowledge you drop the notion that Brahman is away.

Ram Ramaswamy

Bhawat Geeta Class 114: Chapter 8, Verses 12 to 18

Shloka # 12:

संयमात्मनो ज्ञानं समाधौ योगोऽस्य
योगोऽस्य योगोऽस्य योगोऽस्य योगोऽस्य८.१२

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.

Continuing his teaching Swamiji said, from shloka # 6 onwards, of chapter # 8, Sri Krishna has been answering Arjuna's questions regarding the method, significance and benefits of remembering god at time of death. Ishwara smaranam at time of death requires a person to be a Nishkama upasaka; upasaka means the one who practices meditation on Ishwara with

attributes; therefore we say saguna upasaka.

Upasaka is a meditator on god who recognizes that his highest goal is Ishwara alone. Finite form Ishwara symbolizes infinite God. Symbol is representation of god. We know symbol is finite. Facing this finite symbol he considers the infinite god as goal of life. God alone is Sat. Everything else is Tamas.

He considers that infinite God as the primary goal of life. Thus we have the shloka:

Asatoma sad gamaya;

everything else other than God

is asat, God alone is Sat;

Tamasomaya jyotirgamaya;

everything other than God is tamas; God alone is jyothihi; and

Mrythoma amrutham gamaya;

everything other than God is mruthyu means mortality; God alone represents immortality.

Such a person is a nishkaama upasaka. He remembers god at time of death. As a person thinks so he becomes. Nishkama Upasaka thinks of god and he becomes one with god. This Upasaka then goes to Brahma loka and gets nirguna upasana gyanam. This is known as Krama Mukti.

Even though infinite god is one, the symbols representing him are finite and can be many. Scriptures give us many symbols such as Rama Krishna etc. There are also Pratika symbols such as fire, lingam, Omkara etc. Omkara is a Pratika alambanam. Upasaka through Omkara remembers God. At time of death too he remembers Om and dies. Some others may remember Rama or Krishna as well at time of death.

Citing a story, a man was about to die. Goddess Parvati wanted to help him. She requested God Shiva to help him. Shiva said that man did not need any help. But upon Parvati's insistence Shiva agreed to help. He said if man remembers amma, it would mean he remembered parvati and if he remembers appa it will mean he remembered Shiva. Unfortunately at time of death the man said Ayyo and died. Shiva told parvathi that human beings are like that. Even if you want to rescue them they wont allow it.

Shloka # 13:

ಉಚ್ಚಾರಣಾಶಿಕ್ಷಾ ಯೋಗ್ಯಾಂ ನೌಪಾಸ್ಯಾನಾಂ ಧರ್ಮೈಃ ಸತ್ಯೈಃ ಸತ್ವೈಃ ಸತ್ಯೈಃ ಸತ್ಯೈಃ ಸತ್ಯೈಃ ಸತ್ಯೈಃ
ಉಚ್ಚಾರಣಾಶಿಕ್ಷಾ ಯೋಗ್ಯಾಂ ನೌಪಾಸ್ಯಾನಾಂ ಧರ್ಮೈಃ ಸತ್ಯೈಃ ಸತ್ವೈಃ ಸತ್ಯೈಃ ಸತ್ಯೈಃ ಸತ್ಯೈಃ 8.13

Uttering the monosyllable AUM representing Brahman and remembering Me, who goes forth leaving the body, he proceeds to the highest goal.

What does this Nishkama Omakra Upasaka do at the time of death? Since he has not come to Vedanta Gyanam, Vedanta considers him an Agyani.

Even though he is a very informed person, with regard to all other things, even though he is well informed with regard to upasana, he is ignorant with regard to the essential oneness between the jivatma and paramatma. And if he has that knowledge, he need not bother about krama mukthi at all; because with this knowledge itself liberation is guaranteed here and now.

This Agyani Nishkama Upasaka uses Omkara to remember God. He remembers Om the Ekaksharam (one syllable), the word revealing Brahman.

Everyone does not have to remember Om; other names such a Rama or Krishna will also do. Through this word he remembers not any finite thing but god alone. Finite things wont accompany him after death only god will. The one who travels with God,

nishkama Upasaka, upon death he takes the Shukla Gathi. Sthula sharira is dropped, atma does not travel, and therefore, what travels is the subtle and causal body in which all the punya papa karmas are stored. It is that one which travels, which alone we call the soul or jivaha and therefore this jivaha consisting of sukshma shariram and of course the reflected Consciousness, it travels. And it, the jivatma travels towards the highest goal of life; so the travel is towards krama mukthi. Krama mukthi means one goes to brahma loka, and gains knowledge and liberation there.

Shloka # 14:

एकचिन्तयुगेन भक्तो मम भक्तियुगेन भक्तियुगेन
एकचिन्तयुगेन भक्तो मम भक्तियुगेन भक्तियुगेन 8.14

To the single-minded Yogin in perpetual communion, who constantly remembers Me, I am easily accessible, O Arjuna.

Question comes up how all these things are possible especially at time of death? Sri Krishna says, it is possible by sheer abhyasa or practice. Everything I am associated with belongs to God alone.

This life is a field, an exercising field, to learn loving other people. Not to get security from them; not for taking anything from them; we will only be training in giving care, love, and compassion; and through my training I have been given a nice opportunity.

Shastras say, at time of death hand over everything to God then mind will not dwell on them.

Suppose a person remembers me all the time, and remembers God represents the totality. Personal God is only for convenience, but the personal God also represents the totality. The one who remembers this fact that there is no individual separate from the total, that there is no wave separate from ocean, reaches Me. If wave claims I have a separate existence, it is

ignorance on the part of the wave; enlightened wave never claims individuality; it knows that there is nothing separate from ocean; with this awareness, one who remembers regularly this fact is an upasaka. That is why I repeatedly tell this example: a wave is always permanently related to the ocean alone; because it rises from the ocean; it exists in the ocean; and it resolves into the ocean. And not only in this birth; if the wave takes a punarjanma, again it is born out of the ocean; and therefore, wave’s permanent relationship is with the ocean alone. The relationship between any two waves is temporary and incidental. In my preoccupation with incidental relationships, I should not loose sight of the fundamentals.

The fundamental relationship makes me a bhaktha; incidental relationships make me a husband, wife, father, mother, brother, sister, in laws, etc. So, all the roles that you play are incidental; and you have to play those roles, you need not deny them. But remember, that fundamental relationship is with the Lord, the one who remembers this without being distracted by the incidental roles that he plays, the one who remembers this fact in the background like a tampura sruti reaches Me. Just as a musician does not lose sight of tampura sruti, the moment tampura sruti is lost sight of, apa sruti comes; then the music will not be music anymore. And, therefore, in the background, the one who remembers Me, for such a Nishkama upasaka, O Partha, I am the easiest person to remember. Just as a person who is attached to money always remembers money, similarly, if I know the value of god, remembrance is easier. **Your mind remembers what you value most in your life.** And in shloka nityayukta means who is ever integrated; ever balanced, ever clear about his priorities in life; and yoginah means one who is a seeker; a upasaka yogi.

Shloka # 15:

ॐ नमो भगवते वासुदेवाय ॥ श्रीकृष्णाय नमः ॥ श्रीमद्भगवद्गीता ॥ १०.८.१५ ॥

Reaching Me and winning supreme perfection, magnanimous sages no longer suffer re-birth-this ephemeral abode of all sufferings.

With previous shloka Sri Krishna has concluded his answer to Shloka # 7 about remembering god at time of death. Now he discusses some related topics. Till Shloka # 22 he wants to discuss two types of human goals. They are:

1. God, infinite and spiritual.
2. World, finite and material.

For an intelligent person God is primary goal. For an indiscriminate person, world is the goal. With respect to finite goals there are three defects or doshas.

1. Dukha mishritatvam: It means pleasure is mixed with pain of acquisition, preservation and ultimate loss. Each of these steps is a cause of pain.
2. Atriptikaratvam: One never gets total satisfaction as he feels there is something greater out there. Thus, he has no satisfaction at all. With all the money I still feel I am middle class.
3. Bandhatvam: Once I depend on external factors I become enslaved by them.

Sri Krishna says God alone represents purnatvam or independence. Because when you choose God as your goal; ultimately you are going to discover God not outside but as tat tvam asi; therefore ultimately God dependence is going to become self-dependence, because God is not going to be away from me. Therefore God represents tripti; God represents security; God represents fulfillment. So, he is a wiser choice.

Now, a comparison is provided between two goals of God and world. He says: If a person attains Me, the Lord, then what is the advantage?

If one attains Me such a mahatma won't come to finitude or mortality; he will have no ups or downs in life. I am on top of world. He is a like a floating log. Finitude represents a temple of sorrow. In Ramalaya, Rama is permanently placed in temple, as is Shiva in shivalaya. In world, dukham is permanent placed. Dukham is a source of dissatisfaction that is fleeting and impermanent.

This samsara is not for wise person. They have accomplished the much higher goal of moksha.

Shloka # 16:

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ 8.16 ॥

Worlds upto and including Brahma's are repeatedly won and lost, O Arjuna! but, on reaching Me, there is no more rebirth.

What about heaven?

In some religions heaven is called eternal. Sri Krishna says heaven is also a finite goal. Scriptures say there are six heavens: bhuvar loka, suvar loka, mahar loka, jana loka, tapo loka, and satya loka. In each higher loka the pleasure goes higher and higher. Brahmaloaka is place of highest pleasure. But even Brahmaloaka cannot assure Security. You can go there enjoy and come back to the world. All 14 lokas exist within time and space. There is only one beyond time and space, and that is Ishwara. He is un-located. That is the reason you have to travel to Lokas. Even Brahmaji is not permanent. It is only a name of a post. Even he will have to vacate. He too depends on Gyanam for security. O Arjuna, if you come to Me, who is beyond time and space, there is no question of the infinite becoming finite again, therefore, that alone will give you permanent security.

Shloka # 17:

शुद्धब्रह्मणोऽस्य शतस्यैव त्रयोदशस्यैव चतस्रस्यैव
पञ्चस्यैव सप्तस्यैव अष्टस्यैव नवस्यैव दशस्यैव
॥८.१७॥

Men who know about day and night hold that a day of Brahma consists of a thousand ages, and that night also is of a thousand ages.

In these shlokas Sri Krishna talks of Brahmaji's longevity. Brahmaji is different from Brahman. Brahman is timeless God. Brahmaji is finite husband of Goddess Saraswathi. Brahman is nirguna while Brahmaji is saguna.

One Brahmaji day is 2000 human chatur yugas. One Yuga is a measurement of time like a month or year. We have four yugas. They are: krita yuga; threta yuga; dvapara yuga and kaliyugah.

We are in kali yuga. Its duration is 432,000 human years.

Dwapara yuga was double of Kali yuga or 864,000 human years.

Tretayuga was three times kaliyuga or 1,296,000 human years.

Krita Yuga was four times kaliyuga or 1,728,000

Therefore one chatur yuga is a combination of all four yugas or 4,320,000 years.

One day of Brahmaji is 2000 chatyr yugas. After 2000 chatur yugas Brahmaji will tear off his one day. He has 365 days in a year as well. He has 100 years to live. Brahmaji is now 51 years old. We are in first day of his 51 st year. This is 27th or 28th chatur yuga. We can estimate chatur yugas years left.

For 1000 chatur yugas Brahmaji is awake. For 1000 chatur yugas Brahmaji will sleep. In shloka yuga means chatur yuga.

In shloka ahaha means day time or half a day. Those people who have studied scriptures alone know these details. What happens to a day and night of Brahmaji is detailed in next Shloka.

Shloka # 18:

Mrythoma amrutham gamaya;

Ram Ramaswamy

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

Shloka # 8:

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

0 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 parpithi 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:

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

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 Brahmastrandam 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 brahmadanda.

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:

तत्तद्विद्यां तद्विद्यां तद्विद्यां
तद्विद्यां तद्विद्यां तद्विद्यां
तद्विद्यां तद्विद्यां तद्विद्यां तद्विद्यां
तद्विद्यां तद्विद्यां तद्विद्यां तद्विद्यां 8.11

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 Aparā 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:

ॐ नमो भगवते वासुदेवाय ॥ १२ ॥
ॐ नमो भगवते वासुदेवाय ॥ १२ ॥

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 prathima alambanam, and the other is called pratheeka alambanam; prathima 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

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 Ishwara enquiry requires a very subtle mind.

So, if the mind is not ready for nirguna ishvara it will not appeal to that person. Then what should that person do? No doubt, he wants moksha; no doubt he wants to become one with God; he does not have interest in any other material goal; he is a nishama purushah; he is a mumukshu purushah; but his mind is not ready for nirguna vicharah.

Sri Krishna offers a solution. He says such a person should continue his Saguna Upasana alone in this life. He should make sure it is a nishkama mumukshu upasana. At time of death he **will remember only that which he values most in his or her life**. He will remember saguna Ishwara. He won't get liberation. But because of his intense desire he will go to Brahma Loka. There he will get ideal condition for Nirguna Ishwara Gyanam. Brahmaji himself will impart this knowledge and thus he will attain liberation. This is called Krama Mukti. Therefore a Nishkama upasaka can follow either path. Chapter 8 focuses on Krama Mukti.

Shloka # 5:

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.

The question comes up if there is a loophole at time of death that one can get around it regarding thinking about god? Sri Krishna says you never know when death will come to you. Thoughts of a person are based upon: his will power and Vasanas (habits, samskaras, impressions). Thoughts in mind are decided by will power or vasana. There is a constant clash between the two. As we grow older vasana becomes more powerful, powered by many years of thinking. Our subconscious mind is saturated with vasanas while our will becomes weaker. At time of death it is very difficult to control thought. So, Sri Krishna says, saturate your vasanas with spiritual thoughts. So preparation for this should start this very moment. Rehearsal for death should start right now.

Sri Krishna discussed this topic although many will not like it. He says constant practice makes subconscious mind divine oriented.

Citing story of Appaya Diskhitar a great devotee, he wanted to find out about subconscious mind. He wanted to find out from our dreams. He drank milk made from erruka tree called errukam milk. Drinking this milk throws one off balance. He told

disciples to write down whatever he said when he was not in his senses after drinking this milk. His thought came out as the Unmat- stotram out of his mouth uttered during his dream. It was a great hymn to the Lord Shiva.

Shloka # 7:

ॐ नमो भगवते वासुदेवाय ॥ ७ ॥
ॐ नमो भगवते वासुदेवाय ॥ ७ ॥

Therefore, at all times, remember Me and fight. Dedicating mind and intellect to Me, rid of all doubts, you will reach Me, indeed.

So Arjuna, my advice to you is, may you always remember Me.

If I remember god all the time when will I have time for my 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 ॥ ८ ॥
ॐ नमो भगवते वासुदेवाय ॥ ८ ॥

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, please answer my questions. 8.1

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 adhibhutam?
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:

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥८.३॥

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 brothers, 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 udbhavakaraha and visargaha means action. My own contribution; is called karmasamjnita. So with this three questions are answered.

Shloka # 4:

एतन्मूलानि भूतानि भूतानि भूतानि भूतानि भूतानि
भूतानि भूतानि भूतानि भूतानि भूतानि भूतानि 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 Adhibutam?

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 adhibutam.**

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 also give results.

For a Daivic person every result is due to karma phalam. I am reaping results of my own actions. Non-remembrance of action does not mean non-performance. I have to pay the price for my actions through Adhiyagnaha or Karmaphaladata.

Shloka # 5:

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ 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.

In Shlokas 3 and 4 Sri Krishna has answered all six questions. Now he answers question # 7. The answer to this question is elaborately discussed till shloka # 28. In this answer he is introducing Ishwara Upasana as well. Ishwara, here is Saguna Ishwara. This god can be meditated upon. This Saguna Ishwara upasana gives two results depending on one's motive and attitude.

Thus we have:

1) Sakama Saguna Ishwara upasana and

2) Nishkama Saguna Ishwara Upasana.

Saguna Upasana is for material benefits in this world, heaven or in another birth. It can also bestow miraculous powers. Many upasakas are sidhas. Upasana gives some people extraordinary powers. Such siddhas say, on a given day the deity enters them and he (siddha) is able to predict events and suggest parihara. Hundreds of sidhis are enumerated in the puranas, in bhagavatham, related to knowing the past, knowing the future etc., Countless sidhis are mentioned; all are the result of Sakama Saguna Ishwara Upasanam.

Nishkama Saguna Ishwara Upasana: This upasana does not result 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 upsana 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 adhibutam.
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 bhatha 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:

□□□□ □□□□□□ □□□□□□ □□□□□□□□□□□□□□□□

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

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

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

A wise person knowing all this should only seek the limitless one that can bring permanent peace and happiness. What is that infinite goal? Sri Krishna says it is Para Prakriti (PP), my own higher nature. Every thing in AP is finite while PP is infinite. So, where is PP available?

Krishna says for this too I have given the answer before. **Para prakriti is the chaitanyam, the consciousness principle, which is everywhere including your own body.** Sri Krishna had pointed out in the fifth shloka of this chapter that para prakriti is the higher nature of God; para prakriti is the infinite; para prakriti is chaitanya svarupam and that chaitanyam is in every

one. **In fact because of that consciousness alone, I am aware of everything including my body and my mind and thought.** And therefore the infinite source of peace and happiness is in my very heart; in my very mind; it is there.

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

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

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

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

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

Swamiji says, a Guru water diviner is ready to inform you that divine is within you through shravanm, manam and nidhidhyasanam. Even with a Guru the deluded person doesn't

have time for divine, but runs after the material world; hence he is called a mudhaha. They have forgotten their purpose in life. Therefore, people don't recognize Me.

Shloka # 26:

मया कृतं भूतं भवितुं च भविष्यत्
मया कृतं भूतं भवितुं च भविष्यत् 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 ॥ ७.२७ ॥
ॐ नमो भगवते वासुदेवाय ॥ ७.२७ ॥

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

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

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

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

Raga and Dvesha cause this Moha. Vedanta does not see world as

a cause of happiness (by knowing myself) or sorrow (by not knowing myself). I keep changing house, wife, body; my hairstyle etc thinking changing situation will make me better.

Shloka # 28:

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ 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