

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

Greetings All,

Shloka # 22:

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

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

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

Who is finite deity and who is infinite deity? Every deity has a form described in scriptures hence it is finite. It has form. Any deity can be infinite if we invoke infinite in that deity. Conversely, if we invoke finite in the deity it becomes finite. Upon finite deity we have the choice of imposing the infinite. Citing example of a country's flag, we invoke an entire country in the relatively small flag. Thus Sri Krishna or Lord Ganesha can be invoked as infinite in their finite

images. In Gita, Swamiji says, Sri Krishna is the purna avatara. It depends on how you invoke. A sakama bhakta can worship gods other than Sri Krishna.

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

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

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

Plus points are:

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

get results but they are finite ones. Whose mistake is it? You have chosen the wrong goal. Worshipper of finite gods will get finite results.

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

Shloka # 24:

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

Here Sri Krishna talks about two types of people:

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

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

People who don't understand God see his lower nature; they see the physical body of God or AP. He accepts the god who is subject to arrival and departure. Thus we have instances where god disappears after his avatara. God came and left. They are only aware of the Apara Prakriti. Sri Krishna says they are the deluded Bhaktas. But devotees who know PP, the higher aspect of god, where he is not subject to arrival and departure, they are aware of the Consciousness at all times. A thing can be covered, however, consciousness is never covered at any time. Wise people know that god is evident as consciousness in me. Unintelligent people have misconceptions of god as one who appears and disappears. Only a physical body appears and disappears. They don't know the higher nature of God as the Chaitanya swarupam. You are able to listen to my words because you are a conscious being. That Consciousness is Satyam, Gyanam and Anantam. This consciousness is never

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

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

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

Shloka # 20:

वैश्वानरं चैव शक्रं चैव विष्णुं चैव ब्रह्मण्यम् ।
वैश्वानरं चैव शक्रं चैव विष्णुं चैव ब्रह्मण्यम् ७.२०

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

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

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

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

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

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

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

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

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

Both are acceptable, however, Nishkama bhakti is superior. In Gita, Sri Krishna says, he represents the infinite moksha. All other gods represent finite ends. The personal god, Sri Krishna, is finite. Citing an example, a flag is small but it symbolizes a vast country. And we have got in our religion,

any number of symbols, because deities are countless in our religion; Rama, Krishna, Shiva are all there. Each devatha is finite; but any finite devatha can represent the infinite; and the general convention is depending upon the type of scripture, the representation will change.

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

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

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

In shloka # 20 some bhaktas are only interested in wealth, entertainment, punyam or higher lokas. So, they worship other deities such as Lakshmi who can bestow wealth or Dhanwantari who can bestow health or Surya who can bestow perception, or Ganesha who can prevent obstacles. They worship, due to their intense desire. This intense desire blunts their discriminative powers. They forget that objects of desire will go away one day; that they are not permanent. Sakama bhaktas are short sighted. Sakama bhakti puja requires one to follow specific rules to obtain results. So, you have to observe: ahara niyama; naivedya niyama; which deity will like which particular naivedya; which particular dress etc. This desire

finite gods.

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

Shloka # 22:

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

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

Take away:

1. The human problem has been defined as: seeking security, permanence in something to hold on to and purnatvam or ananda.
2. The remedy provided by Sri Krishna to this human problem is Bhakti alone.

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

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

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

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

Artaha Bhakta: Bhaktas who think of God, only at times of crisis. Such a bhakti requires a problem to arise for one to worship God and is known as dukha nivrittyartham bhakti. Most people start their bhakti from this stage.

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

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

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

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

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

There are two types of religious people:

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

becomes a Gyana Yogi, later on.

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

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

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

Shloka # 17:

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

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

Sri Krishna talked about four types or levels of bhakti. Human mind likes to compare and asks who is the greatest bhakta of the four. Among the four, the Gyani bhakta is considered the greatest one. This shloka also removes the misconception that one can be in bhakti Yoga without coming to Gyana Yoga.

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

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

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

In shloka the word Gatihi means goal. Other bhaktas have different goals. Citing an example: A couple without children pray to a rishi for a child. The Rishi blesses them. After some time the child is born, but later he dies. They go weeping to the rishi. Then the rishi gives them a boon to be able to talk to the dead child. When they talk, the child asks, which parent are you? Child has had many lives with many parents. They then realize that even the best relationship is subject to arrival and departure, then they ask for the wisdom and they are given the knowledge. Therefore, any other gain in the world is an inferior one, as it likely to end; whereas, Sri Krishna says, that Lord is not a relative accomplishment rather he is the highest accomplishment.

Shloka # 19:

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

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

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

Citing another example, if you don't have water and god asks you, do you want water or Me; that is why Vivekananda or somebody said; in front of a hungry person,

even God has to come with only bread, not with the Gita.

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

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

Take away:

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

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

With Best Wishes

Ram Ramaswamy

accessible to perception.

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

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

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

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

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

PP alone has purnatvam. AP will not provide purnatvam.

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

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

If so, what is the solution? The solution is, do not hold on

known as Manda Bhakti.

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

Only in Uttama bhakti one gets liberation.

Shloka # 15:

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

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

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

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

start cutting corners. Initially it pricks our conscience, but over time our conscience also becomes blunt. Match fixing by cricketers is a good example of this. Why should

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

Shloka # 16:

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

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

The knowledge seeker, wealth seeker and the knower.

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

2. Artah Bhakta: These are people in whom devotion rises when a crisis occurs. They are Sakama bhaktas. Artah means one who is in distress. This starts in childhood itself. A good example is facing an upcoming exam, students turn to God for his blessings. Shatras give examples of Artah Bhaktas. They include Vibhishana, Prahlada, Druvah, Panchali and Ahalya.
3. Artharthi Bhakta: One who desires wealth. Whenever he starts something he wants to benefit from it, so he prays. Here bhakti is used for obtaining something.

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

4. Jignasuhu: One who is interested in knowing more about

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

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

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

And here Krishna makes a small difference, when we say the whole creation is the manifestation of the Lord. We know that not only the wonderful things are the manifestation of the Lord, even the terrible things also is ultimately the manifestation of the Lord alone; but Krishna is very

among Bharata princes (Arjuna), in the strong, I am the strength. The word cause in Sanskrit is also known as Saram. Therefore, strength is the essence of strong people. Now, strength is of two types.

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

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

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

Desire is, in general, of two types:

- Dharmic, where his spirituality grows, in helping others, in desire for moksha (mumukshatvam). Any desire that promotes inner growth is dharmic. Even desire for money is good so long as it is used for sharing with others or as required by pancha maha yagnaha.
- Adharmic desire: is one that pulls me down spiritually or destructive desires.

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

Shloka # 12:

ॐ सर्वं कर्मफलं मेदान्ममैवमांसा
सर्वं कर्मफलं मेदान्ममैवमांसा ॥ ७.१२ ॥

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

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

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

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

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

In Panchadashi, Vidyanaraya Swami compares thoughts to the greatest dancer of the world; how the dancer violently moves the hands and legs so fast; similarly the mind assumes

thoughts after thoughts; the thoughts are varying but there is one thing which is not varying at all; that is consciousness; I am conscious of your first sentence; conscious of your second sentence; conscious of your third sentence; conscious, conscious, conscious, no sentence; and even when the mind is blank without thoughts, I am conscious of the blankness of the mind.

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

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

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

Here Shankaracharya adds a commentary to clarify the interpretation:

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

Citing an example. What is general cause of say, this hall? We can say the bricks and cement are the samanya karanam for the

hall. The brick and cement do not determine the particular shape of the hall whether rectangle, square etc, It is my plan and desire that becomes the visesha karanam.

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

Our discrimination power is visesha karanam.

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

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

Shloka # 13:

trairupya prakriti bhuta bhavah
bhavati jagat srishti sthithi laya karanam7.13

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

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

1. God is a mixture of para apara prakriti; that is chetana-achetana tatvam;
2. The second feature is God alone is the Srishti-sthithi laya karanam of the world, is the creator, the preserver and the destroyer; Srishti-sthithi laya karanam is the

second important feature;

3. And the third important feature is God being the cause, He alone manifests as the entire world and therefore world is the manifestation of God; the world is divine. This is what is called Vishvarupa Ishwara; this is the third important feature
4. And fourth and final thing is since God is the cause and the world is the effect; God has independent existence; therefore God is satyam; the world however, has a dependent existence and therefore is mithya;

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

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

What is the diagnosis of Sri Krishna?

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

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

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

In the PP and AP mixture we are attracted to the visible and changing AP. In this attraction we lose sight of the invisible PP. Citing an example, you are so much carried away by the

hand and its motion, that you are always distracted away from the very light principle. And that is why you take it lightly. In a movie, the screen is the motionless substratum; but once the movie is on, you are so much absorbed in the changing characters; that you loose sight the changeless screen and once you miss the para prakriti; Sri Krishna says, you are in trouble. **And therefore, our problem is losing sight of para prakriti (PP).**

Take away:

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

With Best Wishes

Ram Ramaswamy

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

Shloka # 7:

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

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

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

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

Until now we understand and assume that God is a person and Ishwara darshanam is coming in contact with a personal God. Sri Krishna wants to remove this idea. He wants to present Ishwara Darshanam as God's Vishwarupam. In Chapters 7 through 10, Sri Krishna prepares our mind, so that in the 11th chapter, we do not ask for the arrival of God, but we understand that God has already arrived in the form of akasha, vayu, agni, jalam and prithvi. So, thus, not only I should understand what is God but also I should reorient the mind to see the very world as God. When I look upon God as a person, it is ekarupa Ishwara; Krishna does not want us to confine to ekarupa Ishwara; Krishna want us to know the aneka rupa Ishwara, the entire Gita is aiming at aneka rupa Ishwara darshanam or Vishvarupa Ishwara darshanam. Sri Krishna considers this Ishwara darshanam as superior because ekarupa Ishwara or a personal God is subject to arrival as well as departure.

A Personal God is subject to arrival and departure as can be seen from the Gopika's attitude towards Sri Krishna when he

appeared and when he departed. They cried in distress whenever he departed. We do not decry this devotion, but this is a lower level of appreciation of God. Sri Krishna wants us to see the higher level of Vishwa Darshanam as sarvam Vishnumayam jagat or sarvam Shivamayam jagat or sarvam Devimayam jagat. He presents himself as jagat karanam.

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

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

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

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

than God.

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

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

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

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

Shloka # 8:

ममैवाहं ह्यस्य जगद्विभूतौ
ममैवाहं ह्यस्य जगद्विभूतौ 7.8

I am the essence of water, 0 Arjuna, as also the light of the moon and the sun. (I am) the sacred syllable AUM in all the Vedas, the sound inherent in space and the manhood of men.

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

understanding of this world changes, so does your attitude change as well.

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

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

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

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

Now, knowledge can be gathered immediately but attitudinal change is slow. Understanding the teaching and bringing about an attitudinal change is called divination of the world.

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

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

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

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

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

Third: Vyahrithi is then condensed into AUM.

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

Shloka # 9:

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

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

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

Shabda, sparsha and rupam, visible; jalam has got shabda, sparsha, roopa, and rasa; and prithvi has got shabda, sparsha, roopa, and rasa and gandha.

This gandha or fragrance of earth is Myself as felt during a fresh rain in the mud.

The essence of fire is heat. In hot water you don't see fire but you feel the heat. This heat, I am.

they are the manifestation of God. Credit is to God and not me. **I become humble, born out of knowledge. Humility coming out of humbleness is permanent, other wise it is superficial.**

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

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

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

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

Take away:

1. Sri Krishna says there is nothing other than God. There is neither jiva nor jagat other than Ishwara.

2. Therefore the teaching is there is no product other than the cause and the Lord being the cause, the world being the product, Sri Krishna wants to say the world is only a word; there is no substance called world; then what is the substance? The substance alone is the cause and that cause is God.
3. Any attitude is based on knowledge. As you understand the world so is your attitude. As your understanding of this world changes, so does your attitude change as well.
4. I become humble, born out of knowledge. Humility coming out of humbleness is permanent, other wise it is superficial.
5. Understanding Ishwara will give you humility; Ignorance of Ishwara will lead to arrogance.

With Best Wishes

Ram Ramaswamy

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

Greetings All,

Shloka # 4:

□□□□□□□□□□ □□□□ □□ □□□ □□□□□□□□ □□

7.4

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

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

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

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

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

PP is changeless and not a subject of time.

AP is subject to change.

AP is dependent on PP and hence called mithya.

Thus, chetana-achetana; nirguna-saguna; nirvikara and savikara, sathyamithya, this para and apara prakriti put together is God. Symbolically it is presented in our religion as ardhhanarishvara tatvam. And this mixture existed even before the evolution of the world.

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

In evolution PP remains the same and is not affected by time. In Narayaniyam, Bhattathiri defines God as beyond time and space parameters and because of this the para prakriti (PP)

continues to be the one changeless principle. It is also an indivisible principle.

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

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

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

Sri Krishna enumerates the eightfold principle consisting of earth, water, air, fire and space. Scriptures talk of two types of *pancha mahabhutani*. Five are *sthula Bhutani* that are concrete products and another five are *sukhma Bhutani* or subtle elements. Subtle are at intermediate stage, while gross are at final stage. Here Sri Krishna is talking about intermediate stage. He is talking about *sukshma bhutani* or subtle matter. They include: *Bhumi, apaha, agni, vayu* and *akasha*. Three other principles of *manaha, budhi, and ahamkara* are also mentioned. These three are a part of *samkhya* philosophy. They are also part of intermediate stage of evolution.

Manaha is a technical word and does not mean mind.

Ahamkara is also a technical word

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

They are all matter principles of the intermediate stage.

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

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

Now Sri Krishna introduces the PP (Para Prakriti).

Shloka # 5:

अविद्यात्मिका मया प्रकृतिरुपरतमिका
अविद्यात्मिका मया प्रकृतिरुपरतमिका 7.5

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

This is an important and significant shloka of the Gita. The eightfold principle is AP, the lower nature. Matter and energy are both part of AP. Scriptures consider consciousness as superior and as PP. Consciousness is neither energy nor matter. Energy is subject to change. Mechanical and electrical energy are thus inter-convertible. Consciousness is however not subject to any change. Conscious as the PP is beyond physical and chemical laws of nature.

Where is this PP located?

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

So, again, where is PP? Whatever you experience is AP; while

You the experiencer is the PP, says Sri Krishna.

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

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

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

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

What is the glory of this consciousness?

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

At the physical body level; the consciousness is experienced in the form of the very life principle; if you have any doubt, touch your body, the body is sentient, means that the body is blessed by the consciousness principle; and as long as there is life, the body is together and functioning; the moment the life principle is not there; the body disintegrates; the dearest body has to be disposed at the earliest; now this body is bathed, dressed and perfumed and all kinds of things are done; it is together; but without life, this will disintegrate. Extend this to the cosmic level; the

whole cosmos is in harmony, only because of the intelligence principle, the chaitanya tatvam; the world is functioning as though a cosmic human being; because of the para prakriti alone, the world is in harmony; and that is why in our

religion; we look at the universe itself as a cosmic person; the visible part of the creation is apara prakriti; the invisible sustaining principle is called para prakriti; and the creation itself is called a cosmic person.

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

Shloka # 6:

○○○○○○○○○○○○ ○○○○○○ ○○○○○○○○○○○○○○○○○○○○○
○○○ ○○○○○○○○○○○ ○○○○ ○○○○○○ ○○○○○○○○○○○○○○7.6○○

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

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

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

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

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

property-less Consciousness or the abstract truth.

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

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

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

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

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

Scriptures give another example. Out of my mind emerges the dream world. Here even time and space is generated. In a few minutes, the dream (REM) projection comes on. In these few minutes I get married, have children and grand children as well. This is because dreamtime is different from waker's time. When I wake up, I swallow the whole thing. Similarly God is srishti-sthithi-layam karta of the whole cosmos and therefore srishti-sthithi-laya karanam.

Shloka # 7:

ननु च तद्विद्युत्संज्ञायाः सत्त्वात् तद्विद्युत्संज्ञायाः सत्त्वात्
तद्विद्युत्संज्ञायाः सत्त्वात् तद्विद्युत्संज्ञायाः सत्त्वात् 7.7

Nothing whatsoever is beyond Me. All this is strung on Me like

clusters of gems on a thread.

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

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

PP: is anadi or without beginning.

AP: is also anadi or without beginning.

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

I am the ultimate cause of creation.

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

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

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

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

With Best Wishes

Ram Ramaswamy

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

Shloka # 2:7.2

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

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

Continuing his teaching of the Gita, Swami Paramarthananda said, in the first three shlokas of chapter 7, Sri Krishna is introducing the subject of the Ishwara Svarupam. It is discussed in chapters 7 through 12. This topic discusses who is God; what is God etc. This knowledge of God introduces us to two aspects of god; God as Gyanam (lower nature, Saguna) and God as Vigyanam (higher nature, Nirguna). Where God is seen as Saguna, there is duality; with form comes duality. Saguna swarupam is also known as Bheda swarupam. Thus Rama, Krishna and Shiva all have plurality. This is God's lower nature.

Higher nature is without form; all attributes are eliminated; there is no division. Thus, formless space represents advaitam (nirguna). Since higher nature is without attributes it is difficult for a beginner to conceive. It is too abstract for a

beginner. Therefore, everyone has to start with Saguna Ishwara. Therefore scriptures prescribe Gyanam and the Vigyanam. Thus one goes from dvaitam to advaitam. Sri Krishna says, Arjuna, I will give you knowledge of both completely and convincingly. This knowledge will be so comprehensive that all your questions regarding God and yourself will be answered.

Three questions arise within us. They are:

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

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

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

Shloka 3:7.3

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ಉಪಾಸ್ಯಮಾನ್ಸಾಃ ಸಾಧುಃಸಾಧುಃ ಸಾಧುಃಸಾಧುಃ ಸಾಧುಃಸಾಧುಃ 7.3

Just one man among thousands strives to win it; among those who know and strive, only one comes to know Me in truth.

In this shloka Sri Krishna talks about the glory of knowledge of God as Saguna and Nirguna. This knowledge is glorified as “rare knowledge”. Anything rare, we want to possess. You want something nobody else has. Why is this knowledge rare? Majority of people are busy pursuing other things than Gyanam. The scriptures talk about four purusharthas; dharma, artha; kama, and moksha; artha meaning security or wealth; kama means entertainment; dharma means punyam for higher loka, and moksha means, inner freedom. Most people are running after dharma,

artha and kama but not moksha. Even if one has desire for moksha, most do not know how to get it. Sri Krishna says the only method obtaining Ishwara Gyanam is through Guru Shastra Upadesha Sravanam.

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

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

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

Shloka # 4:

पृथिवी, वायु, अग्नि, जल, अकाश, मन, बुद्धि, अहंकार
एते अष्टावैश्वानरस्यैवैवमिदं ७.४

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

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

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

Citing example of a hall, its nimitta karanam is an architect or an engineer while the upadana karanam are the bricks and mortar and all such things, Now the Upanishads point out that the Lord is the cause of the universe; and before the creation came into being; this Lord, which is the cause of the creation or who was the creation alone, was existent Creation includes time and space. If he was alone before creation, what kind of a cause was he? It presents a dilemma. Scriptures say, since he was alone, he was both the causes, intelligent and material. From the standpoint of the intelligent cause, we say God created the world; from the standpoint of the material cause, we say God evolved into this universe. As intelligent cause, God is the creator, and as the material cause, God Himself has evolved into this creation.

How can I accept this as a fact?

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

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

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

The two principles are:

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

Both have some common features and some uncommon features.

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

Uncommon features:

1. PP is chetana Tatvam or the conscious principle. It can't be created or destroyed. Even some scientists are coming around to this conclusion. AP is material principle. Matter is also never created or destroyed and is known as Achetana. This conscious and material principle mixture is known as God.

2. Consciousness (PP) in pure form is without any attributes. Physical and chemical properties belong to matter. Consciousness is nirguna chaitanyam. AP is saguna; it has all properties. All of science is studying AP. PP, however, is not available for study. Some scientists also believe it will always be a mystery.
3. Chetana nirguna Tatvam does not undergo change under any conditions. It is free from any modifications.

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

PP: Nirvikara, no change possible.

AP: Savikara, subject to change all the time.

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

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

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

- Seed to plant;
- Plant to tree.

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

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

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

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

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

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

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

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

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

Take away:

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

With Best Wishes

Ram Ramaswamy

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

Greetings All,

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

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

Thus prathama shatakam deals with:

1. **Jiva swaroop**a or nature of the individual. Individual is neither the boy nor mind. Individual is the chaitanya that is in the body mind container. This satchidananda was brilliantly discussed in the second chapter, from verse 12 to 25; in the third chapter pancha kosha viveka was discussed; in the fourth chapter also, the chaitanya atma was pointed at akarta and abhokta; in the fifth chapter it said (5.13) that consciousness is the essential nature of the individual which does not

perform any action. So this Satchidananda atma which is Jiva svarupam was one of the topics which was there throughout the prathama shatakam; the first six chapters.

2. **Karma yoga** as an important sadhana was discussed. It was discussed in chapters 2,3,4 and 6 respectively. Chapter 6 discussed karma yoga at the very beginning. Importance of individual effort and initiative was also discussed. There is a big confusion that Karma theory is fatalistic. Many people say Hinduism is a fatalistic religion and that it is holding back India. **The law of karma, however, says that the present is the result of the past; if that is true, the future is the result of the present action that you choose to do; You are responsible for your life.** All four destinations of life known as purusharthas are all goals chosen by human beings.
3. **Self Effort:** Sri Krishna says you have to lift yourself; I can help you when you do so. Therefore, individual effort, free will is emphasized in choosing a course of action. **When you choose action you are also responsible for the results. Hence the saying:**

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

Watch your words and actions; they become your habits;

Watch your habits, they become your character;

Watch your character, it becomes your destiny.

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

Thus three topics are highlighted by prathama shatakam.

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

1. **Ishwara swaroopam** or nature of God. It represents macro aspect while Jiva swaroopam represents micro aspect of God. Therefore throughout the six chapters, Krishna talks about the definition of God, the nature of God, the function of God; the glory of God, all about God alone. And while discussing Jiva svarupam we saw that the body mind complex is the container; the cabinet, but the content, the essential Jiva, is satchidananda atma. Similarly for Ishwara also we have got aspects of the container or superficial aspect of God, and then the essential inner nature of God; deha and dehi; Shariram and shariri; anatma and atma. Just as Jiva as a mixture of anatma and atma; Ishwara is also a mixture of both; saguna and nirguna svarupam. So Ishwara svarupam is topic No.1.
2. **Upasana**: In prathama while karma yoga is shown as sharira pradhana; physical body is active in karma yoga; whereas upasana is mana pradhana, we are gradually going from the grosser instrument to the subtler instrument. In Karma yoga, you are heavily active serving the society, contributing through pancha maha yagnas; whereas in upasana, you learn to withdraw and focus; So saguna Ishwara dhyanam; upasana; this is the second topic.
3. **Grace of God** is an important factor. Ishwara kripa or anugraha is very important. Individual effort alone does not accomplish everything. So one should not be overconfident or arrogant about it. Over confidence means I can do anything. Then he faces failure. He then lapses into fatalism. Reality is, " I accomplish things through my effort boosted by grace of god." When we start our classes we say the dhyana shloka. It says that my effort boosted by god's grace is needed. Thus three aspects of Ishwara swaroopam, Ishwara Upasana and

Ishwara Kripa were discussed.

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

Shloka # 1:

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

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

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

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

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

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

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

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

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

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

Yoga in shloka means all the required sadhanas depending on my level. Thus all children cannot be admitted into the same class; depending upon the level of the student; he is admitted

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

Thus conditions imposed by Sri Krishna are:

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

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

Shloka # 2:

श्रीकृष्णः श्लोकं श्लोकं श्लोकं श्लोकं श्लोकं श्लोकं
श्लोकं श्लोकं श्लोकं श्लोकं श्लोकं श्लोकं 7.2

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

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

Saguna Ishwara Gyanam is Dvaita Gyanam.

Nirguna Ishwara Gyanam is Vigyanam or advaita.

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

At nirguna Ishwara Gyanam level the difference between God and

individual is removed.

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

Sri Krishna says I will give you this knowledge thoroughly.

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

1. At the gross body level people for whom samsara is only at the physical level; they talk about their diseases; they talk about their old age; they talk about their death; their samsara is at the grossest body level.
2. At the emotional level they are not bothered about the physical condition; but they feel the emotional needs of life more; they say, I am very fine; my health is very good; my children take care of me very well; but they do not spend time with me; they do not even know whether I am alive or not.
3. At the intellectual level, such as quest of a scientist. He is intellectual. They have questions, regarding the creation; when did the creation come; when did the first

human being come; how did life start; what is the individual; what is consciousness; etc.

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

Take away:

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

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

Watch your words and actions; they become your habits;

Watch your habits, they become your character;

Watch your character, it becomes your destiny.

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

Everything is decided by thought.

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

With Best Wishes

Ram Ramaswamy

Baghawat Geeta, Class 99: Chapter 6 Summary

Greetings All,

Continuing his teaching of the Gita, Swami Paramarthananda summarized chapter six. It deals with one of the most important topics of spirituality, namely meditation. This chapter is also very important as in the entire body of scriptures it is the only one that has dealt with meditation so extensively. Meditation has two roles to play.

- Meditation to be performed before Vedantic Sravanam. This is an upasana to prepare the mind for Sravanam. It includes a variety of saguna ishvara dhyanam. This upasana will lead to self-knowledge through Guru Upadesha.

Suppose a person has not performed this preparatory upasana? His mind is not considered qualified enough to receive the teaching, when he performs sravanam. In such a person while he will receive the knowledge, it will not assimilate within him. It will be like oil and water, each standing separately. What that person knows and what he is will be different. If it is an unprepared mind gyana-nishta does not occur. For such cases Nidhi dhyasanam or Vedantic meditation is a compulsory requirement.

- Nidhidhyasanam is nirguna ishvara dhyanam. It is also known as atma dhyanam. Let us remember that Upasana is saguna ishvara dhyanam.

In Vedantic meditation; **a person dwells upon the teaching received during sravanam; and this dwelling is done for a**

length of time; so that the knowledge enters my mind; enters my sub-conscious personality. In short, it irrigates my whole personality so that I and the knowledge have become one; and thus Vedantic meditation does not produce knowledge but Vedantic meditation helps in the assimilation of knowledge; it is not the cause of Gyanam; but it is cause of Gyana nishta.

Thus we can summarize the process as follows:

Upasana: Is for obtaining gyana yogyata.

Gyanam: Is to obtain Gyanam.

Nidhidhyasanam : Is to obtain Gyana Nishta.

The word dhyana is used in all three instances, such as upasana dhyanam.

What is the topic of chapter six? Is it upsana or nidhidhyasana dhyanam? Chapter six is focused only on Vedantic meditation or Nidhidhyasana dhyanam. Why does Sri Krishna introduce Vedantic meditation here?

Because, Sri Krishna feels, Arjuna has already done sravanam in chapters 2, 3, 4 and 5 so this chapter is for assimilation of the teaching.

There are six parts to chapter six. They are:

- Bahiranga sadhanani, general disciplines to be followed daily.
- Antaranga sadhanani: Specific disciplines to be followed just before meditation.
- Dhyana Swaroopam: Actual process of meditation.
- Dhyana Phalam.
- Dhyana Pratibhanda Pariharau; remedies to obstacles to meditation.
- Yoga Bhrashta: Sri Krishna answers a pessimistic question of Arjuna.

Detailing each one of them:

- Bahiranga sadhanani: (Shloka 1-9, 16 and 17).

The general disciplines to be followed daily include: a) Practice karma yoga; it is very important. A karmi cannot practice meditation.

Sri Krishna says a karma yogi is one who is able to accept all the actions that he has to do in life without grumbling. One source of mental disturbance is doing things without loving that job; when I keep on doing things; without having a love for that; there is a split in my personality; mind does not want to do it; body has to do it; therefore there is a stress and strain.

Karma Yogi accepts and performs all actions without love or hate for the action.

He performs all actions with Ishwararpana budhi. He also accepts all fruits with Prasada Bhavana. Thus he has a stress free mind. It is a mind without conflict. It is a mind of samatvam. In such a mind there is no violent reaction. Therefore Karma yoga is a must for a dhyana yogi. Sri Krishna says such a man is as good as a Sanyasi.

Have self-confidence. Never look down upon yourself. Even if you feel you don't have any qualifications, remember that you are a part of the divine. If you feel diffident, surrender to God. God, Guru and Shastra will help you.

Do not be fatalistic; fatalism is un-vedantic. We think karma theory is fatalism; this is the biggest misconception. Nowhere in the Vedas, fatalism is talked about; it always says, take charge of your life.

1. Practice self-control. When you use an instrument you should have control. Sri Krishna says God has given us this body with all the indriyas. All of them will help,

if you control them. Make sure that they do not control you.

2. Practice moderation in everything. Don't indulge too much. Sense pleasures are allowed but don't over do it. Check yourself once in a while by saying "no" to something you like. If there is a protest it means it is getting hold of you.
3. Antaranga sadhanani: (shlokas 10-15). These are specific disciplines to be practiced before a meditation. Eight disciplines are mentioned. They are:
 1. Place of meditation should be clean, secluded and spiritual.
 2. Time should be satvik. Early morning or evening hours are acceptable. The time of meditation should not be one, when you are rajasic or tamasic.
 3. Proper seat to sit upon. Shastras don't recommend sitting on the floor.
 4. Condition of body. It should be straight but not stiff.
 5. Condition of sense organs. They should be withdrawn. Eyes partially closed focusing on nose or between eyebrows.
 6. Breathing should be smooth and slow. Breath and mind are connected.
 7. Condition of mind, one should become a mental Sanyasi for the duration of meditation. Drop all relationships such as husband, wife, child, son etc. Drop all roles. Just be a bhakta or shishya during meditation.
 8. Condition of intellect or budhi: I must be convinced of the value of meditation. I must have conviction in meditation. I must be convinced that it will transform my personality.

These are the eight factors to be taken care of before meditation.

Dhyana Swaroopam: Shlokas 18-32. Dhyana swaroopam is the process of meditation. Mind dwelling upon a chosen object is meditation; which means the mind is there in meditation; mind is functioning in meditation; and mind entertains thoughts in meditation; therefore never think meditation is silencing the mind. Vedantic meditation is not silencing the mind; it is not stopping the mind; it is not curbing the mind; it is not restraining the mind; but it is directing the mind; which means thoughts are there; but the thoughts are dealing with the subject matter that I chose. And that subject matter is whatever I have learned from the scriptures. And what have I learned? That the body is not the real I; it is an incidental instrument which will be there for a few years and will disappear; similarly sense organs, similarly the mind; they are all instruments that I handle, my higher nature is the very chaitanyam; the consciousness principle, which is aware of all of them.

This topic is discussed extensively in Chapter 2, shlokas 12-25 in the Gita. All the knowledge learned from this Sravanam is the recording process. Meditation is the retaining and reliving the teaching. Thus:

Dharana is focus.

Dhyanam is retaining the focus.

Samadhi is becoming absorbed in the subject. Here will is not required.

Sri Krishna gives example of a protected flame to describe the process.

Now seven definitions of Samadhi are provided. They are:

1. Samadhi is that stage, in which chitta uparamanam, mind subsides; mind is absorbed in itself;
2. Atma darshanam; the one's mind is absorbed in the atma darshanam; owning up one's own higher nature;

3. Atyantika sukham, I see my own higher nature.
4. Tatva nishta, is being established in one's higher nature.
5. Atyantika labha, it is a stage in which one has attained highest in life;
6. Atyantika dukkha Nivrittihi; it is stage in which one has withdrawn from and thus one is free from all the sorrows.
7. dukkha samyoga viyogah; a stage in which a person is no more identified with the gains of anatma.

Sri Krishna then discussed Gyana phalam. This meditation transforms a person. The way I look at the world changes. The world does not change; my way of looking at it changes. One obtains freedom from ragah and dvesha. I do not get attached nor do I hate anything. I may have preferences but no attachments. As I said preferences are different from ragah-dvesha. I would prefer to have a cup of coffee is one thing; I need a cup of coffee is quite different. If you say I prefer; it is available, welcome and good; or else, OK. But when I say I need it means if that is not available; I become non-functional.

One obtains samadarshanam. One obtains equanimity. One obtains jivan mukti.

Shlokas 33-36 discusses obstacles to meditation. The specific obstacle of Vikshepa or restless mind is discussed. Two remedies are suggested for Vikshepa. First is Vairagya and second is abhyasa. Vairagya reduces raga and dvesha. **Raga dvesha is the single most important internal enemy of a spiritual seeker. We don't have any external enemies at all.** It is raga dvesha that disturbs us. It is our loves and hates that disturb us. I have provided this capacity to disturb me to Raga and dvesha. Vairagyam means reducing the ragah-dvesha slavery.

Abhyasa means practice. So practice of the meditation; here

practice makes a man perfect; sheer abhyasa will improve the meditation.

The topic of meditation is now over. Arjuna , now asks a question.

Shlokas 37-45 is a discussion of this question.

“Suppose I fail in my spiritual journey, what will happen to me?” is Arjuna’s question to Sri Krishna.

Sri Krishna answers who ever come to spirituality will gain knowledge and then moksha. Even if he does not obtain moksha he will still obtain swarga. After swarga he will obtain a very conducive birth and continue his spiritual journey taking up from where he left off in previous birth. So don’t be pessimistic Arjuna; enjoy the spiritual journey.

Shlokas 47 and 48 are the concluding verses of the chapter. They are glorification of Vedantic meditation. Of all meditators the Vedantic meditator is closest to liberation, says Sri Krishna.

This chapter is called dhyana yogah; or atma samyama yoga, because the central theme is directing the mind towards Vedantic teaching.

Take away:

1. Raga dvesha is the single most important internal enemy of a spiritual seeker.
2. Nidhidhyasanam: A person dwells upon the teaching received during sravanam; and this dwelling is done for a length of time; so that the knowledge enters my mind; enters my sub-conscious personality. In short, it irrigates my whole personality so that I and the knowledge have become one

With Best Wishes

Ram Ramaswamy