

Taitreya Upanishad, Class 39

Greetings All,

Chapter 2, Anuvakaha 8, Shloka # 2:

The following is the enquiry concerning the Bliss (Brahmananda rasa). Suppose there be a youth, good, well versed in the scriptures, well disciplined, resolute and very strong; to him belongs all this earth full of wealth. This is one unit of human bliss. This (unit of bliss) of man multiplied hundredfold is the bliss of human gandharvas- and this is also the bliss of one well versed in the Vedas and who is free from desires.

Continuing his teaching of the Upanishad, Swamiji said, in Anuvakaha 8 of chapter 2, we are now in ananda mimamsa or ananda vichara or enquiry into ananda. In last class I gave an outline of what this enquiry is all about. To recap what I said, Ananda is divided into two types: 1) Atmananda and 2) Koshananda. Five differences between the two anandas were noted. They are:

- Koshanada is reflected ananda. Atmananda is the original, un-reflected ananda.
- Koshananda is impermanent. It is only a reflected ananda. The quality of the reflecting surface affects the quality of image or ananda. It is like reflecting my face in the mirror. If mirror is dull the reflection will also be dull. Thus, it is a conditional ananda. Atmananda, however, is permanent and is not conditional.
- Koshananda is a graded ananda, depending upon the quality of reflecting medium. Thus, it can be graded as Priya, Moda or Pramoda. Atmananda has no changes, as it is not a reflection, hence it is ungraded.

Reflected ananda is ananda-maya-kosha and is anatma. It is an experiential pleasure. I can objectify my reflectable face.

However, my original "I" is never experiencable. I can never experience my own original "I". **Nobody can claim I have experienced atmananda. One can only experience reflected ananda. Atmananda can only be owned up to.**

- Koshananda can be obtained by two methods. To obtain Koshananda one requires a tranquil mind to begin with.

First method is one where one can tune or change the external conditions.

Second one is via internal adjustment or via Viveka. The internal adjustment is not dependent on external conditions. This adjustment gives me tranquility. It is tranquility obtained due to viveka and vairagya. It is tranquility obtained in a mature and dispassionate mind.

Those who do not have viveka or have trouble with it, can always adjust the external conditions or set ups and still obtain tranquility. A tranquil mind can reflect atmananda.

For Atmananda there is only one method. It is known only by knowledge. It cannot be experienced. It is the "I" the experiencer. "I" the original is never lost. Even if mirror does not reflect well, the original face still remains as is. Thus, they can be summarized as:

- Vishaya Prapya Koshananda; It is dependent on external things to obtain tranquility of mind.
- Vairagya Prapya Koshananda; It is dependent on dispassion and maturity to obtain the tranquility of mind.
- Gyana Prapya Atmananda.

Of these three, the Upanishad deals with koshananda first. It deals with external and internal methods of getting koshananda. The goal of both is tranquility of mind, also called "Chitta Prasada". In this condition there is no kama, krodha and other negative feelings. In Koshananda there is

gradation. To measure this gradation, the Upanishad has come up with a measurement standard for ananda and it is called "One Manushya ananda unit". It is similar to measurements such as the metric system. The Upanishad also defines the type of manushya to be used in this standard. It is an "ideal" unit or one, which may be difficult to put in practice.

Defining this ideal unit of ananda the Upanishad says, " This is a human being in his youth with following characteristics:

- He is a sadhu;
- With a healthy body;
- A dynamic person;
- An efficient person;
- Firm of will;
- Perseverant;
- With all internal wealth to enjoy all sense pleasures;
- Has all needed sense objects to enjoy;
- Owner of the entire earth; we are imagining an ideal human, with all its wealth (petroleum, diamonds, etc) in his possession.
- With internal conditions and external conditions both in a perfect combination, ideal for enjoyment.

This experiential pleasure, Koshananda, we will designate it as "One unit of Manushya ananda", as experienced by this ideal youth.

The word sadhu for the youth is used in context that he is a cultured and dharmic person. Mind without values is a sick mind. In youth, one is prone to pride and arrogance. This ideal youth is, however, humble. His humility comes from his study of scriptures. His knowledge of shastra's gives him humility.

The Upanishad is going to take us to ten higher koshanandas.

Chapter 2, Anuvakaha 8, Shloka # 2 through Shloka # 11: All shlokas were recited.

Shloka # 2, continued:

The Upanishad talks of ten higher Koshanandas.

Thus:

First level: 100 units of Manushyananda.

Second level: 10,000 units of manushyananda.

Third level: 1,000,000 units of manushyananda.

Fourth level: 100,000,000 units of manushyananda

Fifth level: 10,000,000,000 units of manushyananda

Sixth level: 1,000,000,000,000 units of manushyananda

Seventh level: 100,000,000,000,000 units of manushyananda

Eighth level: 10,000,000,000,000,000 units of manushyananda

Ninth level: 1,000,000,000,000,000,000 units of manushyananda

Tenth level: 100,000,000,000,000,000,000,000 units of manushyananda. The tenth level is known as the Hiranyagarbha ananda kosha.

Between the first level and tenth level there are many levels of manushyananda.

Ch 2, Anuvakaha 8, Shloka # 3:

A hundred fold of the bliss of the human gandharvas is the unit of measure of the bliss of the celestial gandharvas. This is the same bliss of one who is well versed in the Vedas and who is free from all desires.

The next level is manushya gandharvananda. Here the ananda is 100 times. This is due to superior organs of enjoyment and the available objects of enjoyment. His organs are fine-tuned to enjoy at a higher level. His mind is refined, like a trained

musician who can enjoy a high level of music. The word Upadhi means instruments and they are superior; therefore objects sensed by them are also superior. Hence he gets hundred times of the unit of pleasure. This is koshananda. Only a person who has dispassion, a man without desires, can obtain this pleasure of manushya -gandharvananda. This dispassion can come about in two ways in a human being. One is through suppression and second by knowledge. Now, suppression cannot give true dispassion. However, the knowledge by which one knows that external objects are not the source of his enjoyment is true dispassion. It is like the dog chewing on the bone that thinks it is tasting the blood, in the bone, while in reality it is tasting its own blood bleeding in its mouth. This Srotriya has Viveka Janya Vairagyam. The intensity of his vairagyam will decide his pleasure. His vairagyam is for manushya ananda, so he gets Manushya gandharva ananda. He gets a mind that is tranquil, as he does not have desires, hence his ananda. His Koshananda can be obtained by going to higher lokas or by getting vairagyam.

Ch 2, Anuvakaha 8, Shloka # 4:

A hundredfold the bliss of the celestial gandharvas is the unit of joy of the manes, whose world continues for long. The same is the joy expressed by one well versed in the Vedas and who is free from desires.

Next is Deva-gandharva-manushyananda. Here, a human being, due to his past punyams, has migrated to gandharva status. A Devagandharva is born directly in Gandharva loka. This gives him some advantages. His ananda is 100 times that of manushyagandharva. He has a different external set up; hence, his pleasures are also of a higher level.

This is also a koshananda. You can get this same ananda of Deva-gandhrava, if you have the viveka janya vairagyam. Here his vairagyam is more intense; it is a graded vairagyam. He has vairagyam for manushyananda and manushya- gandharv-ananda

to get Devagandharva ananda.

Ch 2, Anuvakaha 8, Shloka # 5:

This joy of the manas , whose worlds are relatively immortal multiplied a hundred fold is one unit of joy of the ajanaja gods born in deva loka and it is also the joy of a srotriya free from desire.

The next is Pitr Loka or Chir loka ananda. So chirloka vasi has equivalent to 1 million units of manushyananda. You can get the same ananda with greater vairgyam. He has vairagyam for all three that is, manushyananda, gandharvananda and pitrananda.

With Best Wishes,

Ram Ramaswamy

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

Greetings All,

Shloka # 19:

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

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

Continuing his teaching of the Gita, Swami Paramarthananda

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

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

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

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

He says of the four types of bhaktas it is only the Gyani Bhakta who fulfills all three wishes. And therefore the aim of a seeker is becoming a Gyani bhaktha and a Gyani bhaktha knows

where to tap in to get these three things. He says, it will take time to become a Gyani Bhakta. A person has to go through many stages to become a gyani bhakti. Scriptures say, a Gyani Bhakta goes through many lives to become one. In the last class in shloka # 19 we discussed this topic.

Shloka # 20:

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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; arta 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

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

Sri Krishna says, “ I reinforce his bhakti by fulfilling his desires”. This reinforces faith and propagates the message of the scriptures. Thus, temples and Swami’s can fulfill desires as well.

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

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

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

Take away:

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

With Best Wishes

Ram Ramaswamy

Swamiji's Shivarathri Message

Swami Paramarthananda gave a special talk on February 13, 2018 for Shivarathri. The topic of the message was two types of bakthi. Please listen to Swamiji's message at this link:

2018 Shivarathri Message

Taitreya Upanishad, Class 37

Ch 2, Anuvakaha # 7, Shloka # 3:

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That very same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not. To the same effect, there is the following Vaidika verse.

Continuing his teaching of the Upanishad, Swamiji said,

We are in chapter 2, Anuvakaha 7, where Brahman has been identified as the Nimitha Karanam, Sukridam and only source of all Anandam. Knowingly or unknowingly all people draw ananda from Brahman alone. Wise people know that this ananda is from Brahman while others do not. Brahman is Sukritam and Rasaha. It is the only source of consciousness; hence even an inert thing appears conscious. Karana, sukshma and sthula shariras all draw consciousness from Brahman. Thus, every moment we are experiencing Brahman, expressed through our body.

Thus we have identified six reasons for existence of Brahman. They are:

1. Brahman is nimitha karanam
2. Brahman is jivatma.
3. Brahman is the material cause; Brahman is existent as universe.
4. Brahman is Self Creator or Sukritam
5. Brahman is ananda.
6. Brahman is life principle.

Now we are entering the next topic which is that the only way to discover security is through Brahma Gyanam. All other sources are fake as they are insecure to begin with.

Citing example of the mighty American missile security system that could not prevent the world trade center from being reduced to rubbles.

Brahma Gyanam alone is abhaya gyanam. Just knowing about Brahman does not do it. True Brahma Gyanam is when one knows that, " I am" that Brahman. Citing example of a poor man, his knowing about Bill Gates will not remove his poverty. Knowledge that Brahman is ever secure will not help; "I am" ever secure is the goal.

I am Brahman; I am ever secure; therefore I am secure.

Without abhedha gyanam and advaita gyanam there is no security. Only a person firmly established in Brahman as " Aham Brahma Asmi" is secure. This Brahman is invisible and un-objectifiable. Un-objectifiable Brahman can exist only as the subject "I" or as "I" the observer. Brahman is body-less, therefore formless or un-embodied. It is unobjectifiable, undefinable, formless and indescribable. Anything can only be described through its attributes. Brahman is nirguna or without attributes, hence it cannot be described.

Anything can be described only when it fulfills five

conditions known as Shabdapravritthanivriti. This topic will be discussed in Mandukya Upanishad. The word Aninilayanam in the shloka means it does not have support of anything or it is without dvaita or advaita.

In its initial stages Vedanta says, Brahman is the support of the world. This statement may indicate duality as if there is a supporter it also means there is a supported. Thus when we say husband it implies a wife. However, in its final stages Vedanta says, Brahman is not a support; it is not even a subject. Keep in mind that the word subject implies an object. In Mandukya Upanishad it says, it is not even advaitam; advaitam implies dvaitam; so it is just silence. One has to get established in this silence through knowledge.

What is that knowledge? It is that, " I am" that Brahman.

What does one get out of being established in Brahman? He discovers security in himself. He discovers emotional self-dependence. We are all born depending on family, society etc. Scriptures say we should change it to God dependence. Don't depend on perishables.

Thus, god dependence equals self-dependence. This means seeking security in myself. I now give security to others.

Citing an example to clarify the thought, **when I claim I am a wave, my security depends on the ocean. When I claim I am water even the ocean's security depends on existence of water.**

Bhayam represents samsara, emotional security. All my activities are due to this emotional insecurity. Even going to school is for a job. Even having children is for security. Even religion is for security. The day security is not a force in my life it becomes a leela.

Suppose I refuse to get " Aham Brahma asmi" knowledge? What happens?

Upanishad says in such an ignorant person who sees duality or difference between himself and god there will be fear. Differences can be related to Jiva-Ishwara, Jiva-jagat and jiva-jiva (another jiva).

The word Ud Aram means little difference. The word used is not Udaram, meaning belonging to stomach. Ud Aram indicates use of two philosophies. Dvaita says I am totally different from God. Advaita says, I am not totally different from god; I am part of god.

For such a person who sees difference there will always be fear. God, here, becomes a source of fear. Even the Rudram mantra begins with a salutation to god's anger. How can god be a source of fear; he is after all srishti and sthithi laya karta?

He is also Samhara karta or Laya karta. In duality, he is also a destroyer. In Gita's chapter # 11, in Vishvarupa darshanam, god is a destroyer. So, fear is when you see a difference between God and you.

Citing an illustrative quotation, " If you say education is expensive, try ignorance." Vedanta also says try dvaita darshanam.

What is the source of fear in an ignorant person? Brahman is the source of his fear. For the wise, Brahman is a source of fearlessness. Thus, Brahman is a source of both fear and fearlessness.

Understood Brahman is fearlessness. Unknown Brahman is cause of fear. To illustrate this idea following example of rope and snake was cited.

Rope in front of me is not a cause of fear, when you know it is rope. Same rope, unknown, can be mistaken for a snake. Thus unknown rope is cause of fear while known rope is not.

Thus:

Snake>mistaken rope>unknown rope> can cause fear.

Known Brahman>advaitam>fearlessness.

Unknown Brahman>mistaken Brahman>Dvaitam.

Thus Brahman, which is jiva-jagat-ishwara, which in turn is the world, creates persecution complex in me. All disturbances caused by the world bother me.

The word Vidushaha in shloka means ignorant person. Normally this word means wise person. The usage of this word is explained in three ways.

1. When a person is ignorant he is called a Brihaspati, a so-called wise person.
2. He is learned in all sciences (apara vidhya) except shatras (para vidhya). Citing an example for this, a Brahmana was crossing a river on a boat. He asked the boatman if he knew Vyakarana (grammar). The boatman said he did not. The Brahmana told him, one fourth of your life is gone without this knowledge. Then he asked him, if he knew artha shastra. The boatman replied he did not. The brahmana said you have lost half your life. Then Brahmana asked him if he knew mimamsa? The boatman replied he did not. Then Brahmana told him, you have lost three quarters of your life. Around that time the boat hit an obstacle and started taking in water. It was filling quite fast. The boatman asked the Brahmana do you know how to swim? Brahmana replied he did not. Then the boatman told Brahmana then your whole life is gone.
3. Vidushaha also is one who has performed sravanam of scriptures. However, he has not performed mananam and because of that he does not yet have the conviction in the teaching. He has not yet become an Sthita Pragyaha.

Essence of this teaching is that Brahman is the source of both

fear and fearlessness. In world we see examples of both. Wise persons, without possessions, who are secure and people with possessions that are not secure.

So the seventh reason is that Brahman is a source of fear for the ignorant while it is a source of fearlessness in the wise.

Thus, seven reasons were given in response to the implied question of the student. Following the topic of God as a source of fearlessness there is a Rig mantra.

Chapter 2, Anuvakaha # 8, Shloka # 1:

Through fear of Him blows the wind. Through fear of him rises the sun. Through fear of him again fire and moon and lastly, the fifth, death proceed to their respective duties.

This is a Rig mantra. Here Upanishad presents in a poetic manner that the whole world is frightened of God. Even devatas are frightened. Devatas are Lords of the laws of Universe. Thus, Surya Devata is the intelligent principle of the sun. Varuna devata is intelligent principle of rain and so on. All devatas are functioning well without shirking their duties. The sun rises and sets. Earth goes around the sun. This is the harmony of creation, meaning perfect functioning of universal laws; also meaning perfect functioning of Devatas.

How do you know devatas are supervising these laws? Wherever there is orderliness, there is an intelligent principle governing it. Just look at our roads; nobody follows the rules; suddenly, when you see people waiting at a red light it means there is a policeman there; there is a law-enforcing principle there.

Second law of thermodynamics says when things change disorder increases. Thus we have devatas who function perfectly due to Ishwara, who controls them. They are mortally afraid of Brahman; hence they perform their duties.

With Best Wishes,

Ram Ramaswamy

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

Shloka # 16:

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

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

The knowledge seeker, wealth seeker and the knower.

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

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

Now from shlokas # 14 through # 19, Sri Krishna is discussing solutions or Samsara 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.

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

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

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

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

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

Shloka # 18:

अहंकारो ज्ञानो ज्ञानो ज्ञानो ज्ञानो ज्ञानो ज्ञानो ज्ञानो ज्ञानो
अहंकारो ज्ञानो ज्ञानो ज्ञानो ज्ञानो ज्ञानो ज्ञानो ज्ञानो 7.18

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

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

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

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

Shloka # 19:

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

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

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

Bhagawat Geeta, Class 105:

Chapter 7, Verses 13 to 16

Shloka # 13:

तद्विज्ञातं तदव्ययं तदविनाशकं तदसंख्यं तदमृतात्मा तदोपासकं तदसंख्यं तदविनाशकं तदसंख्यं 7.13

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

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

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

Now, Sri Krishna discussed another topic, raising the question as to why do humans suffer when everything in the universe is divine? Why does one feel incomplete, insecure and not at ease? This is a universal problem. Different people solve it in different ways. Some acquire material things, some seek position, some seek power, name, family etc. Nothing, however, seems to work. This universal problem is called Samasra. Sri Krishna is diagnosing the problem in shloka # 13 and provides its resolution in shloka # 14.

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

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

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

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

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

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

PP alone has purnatvam. AP will not provide purnatvam.

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

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

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

Prakriti. Play in the river but hold on to the chain.

Shloka # 14:

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

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

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

So, what is the solution?

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

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

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

1. We see the Lord as a means for a material end. This is known as Manda Bhakti.

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

Only in Uttama bhakti one gets liberation.

Shloka # 15:

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

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

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

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

over time our conscience also becomes blunt. Match fixing by cricketers is a good example of this. Why should

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

Shloka # 16:

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

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

The knowledge seeker, wealth seeker and the knower.

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

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

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

4. Jignasuhu: One who is interested in knowing more about God. His goal is God. His is a Madhyama nishkama bhakti.

His thought process is, to reach God I am ready to sacrifice everything.

5. Gyani: He has discovered that God is not away from him. God is not a means or an end to him. He realizes, God is Me.

Take away:

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

With Best Wishes

Ram Ramaswamy

Taitreya Upanishad, Class 36

Ch 2, Anuvakaha # 7, shlokas # 1:

In the beginning was verily this non-existence. From that existent was born. That created Itself by Itself. Therefore, it is called the self-made or the well made. (shloka 1)

Continuing his teaching of the Upanishad, Swamiji said,

We are in chapter 2, Anuvakaha 7 that begins with a Rig mantra quotation. No new teaching is imparted here. It says Brahman is the intelligent and Material cause of universe.

Brahman with Maya is the real cause. Maya is not separate from Brahman. It is like the Shakti of a person. It is the Shakti of Brahman. When we say, somebody is coming, it means, he is coming with all his powers of seeing, hearing, talking, intelligence etc. This Mayasahitam Brahman is called Asat in the shloka. Before Srishti, Brahman with Maya alone existed.

Brahman all by itself, without Maya, is beyond transactions. Maya is present in a potential form in Brahman. Matter is also in a potential form in Brahman. Brahman with Maya are both not aware before transactions, hence they are not available. Hence they are considered non-existent and hence called Asat.

Therefore, Asat can be explained as Brahman plus Maya in a potential form. The raw material of creation is Ishwara.

Now, Sat is consciousness combined with matter in a manifest form wherein transactions can occur. Thus, earlier it was in an un-manifest form as Maya, however later it is now in a manifest form.

God did not look for a raw material and instrument for creation. A carpenter needs wood and a chisel to create his furniture. Subject, object and instrument together create the furniture. It is very similar to the way we create our own dream world.

Because of this versatility of God, (subject/object/instrument, all in one)

Brahman is called Sukritam or Self Creator. This is the fourth reason, per the Rig Mantra. Brahman is existent as the Self-Creator.

Ch 2, Anuvakaha # 7, Shloka # 2:

This which was self-made.... that is taste (joy). Having obtained this taste, man becomes blessed; for who can breathe out or breathe in, if this joy were not there in the cavity of the heart? This Brahman Itself brings us joy.

In the next line it says, Brahman is existent as the source of ananda. The very existence of ananda is clue of Brahman. This process is explained in two stages:

1. Brahman is source of ananda for all Gyani's who do not go after the external world for ananda. Here humanity has been divided into two groups, Gyani's and Agyani's. Worldly people have Vishayanda. We think, since a Sanyasi Gyani is without Vishayananda, he should be a miserable person; however; reality is that he is quiet a happy person. What is his source of ananda? For such a person, his source is internal, that is Brahman. A logic called pariseshanyaya is used to explain this. This ananda comes from Brahman.
2. Really speaking not only wise people get ananda; the worldly people too get ananda from Brahman alone. Worldly people erroneously think they are getting ananda from their wife, children, possessions etc.

It is like a dog-logic. A dog chews on a bone. The sharp edges of the bone cut his mouth and it starts bleeding. The dog enjoys the blood thinking it is coming from the bone. Reality is that the bone only creates a condition for manifestation of dog's own blood.

So, whenever we think the world is giving us ananda, we are using the dog-logic. **No object in the world can give us sukham, say the Vedas.** If such was the case the world should give ananda to all the people. Reality is that while some people like a particular music, others do not. Thus, ananda is dependent on my attitude. External objects create a mental condition called shanti vrithi. In this state, my own ananda-swarupam becomes manifest. Worldly people enjoy ananda without knowing that it is coming from within them. A Gyani, however, knows this fact.

How do you say, Brahman alone is source of ananda?

Chandogya Upanishad in chapter 7 says **happiness is a state of freedom from want or a state of purnatvam. Unhappiness is an emotional state of apurnatvam.**

Citing an example a man gets a watch in a lottery. He was complaining that the next day another man got a scooter. He thinks he lost a scooter that he never had to begin with.

Infinite alone is ananda. In alpa vastu, there is no sukham. Thus, Brahman alone is anantam and its source, nothing else in creation is.

Therefore, knowingly or unknowingly, when I am happy, I am tapping into Brahmananda. Thus to recap:

First stage: Brahman is proved by ananda of wise people.

Second stage: Brahman is also proved by ananda of un-wise people.

Brahman is not a dry drab thing. It is full of juicy ananda obtained through knowledge. Hence, Satyam, Gyanam and anantam is also called Sat, Chid, Ananda.

Thus, a human being becomes happy only through contact with Brahman. Brahmananda is expressed in a quiet mind; one without desires and is contented. This topic is discussed later, in-depth, in Section 8 of this Upanishad.

In shloka 2, the last sentence starting with Eshaha Hyevanandayati, it says, this Brahman alone gives ananda to everyone. External ananda or vishayanada is also internal ananda. Here it says there is nothing called sense pleasure, it is all atmananda alone. **No external thing gives joy. They only create a mental condition where "my" joy is expressed.**

Vedanta is able to create a mental condition of joy even without wife, children and possessions. The wife and children are no more for taking joy (samsari) rather family members are for giving joy (Jivan mukti).

Atma alone gives all joy, nothing else gives joy.
Shankaracharya calls it the fifth argument for Brahman.

Recapping the arguments for Brahman:

1: Brahman is nimitha karanam

2. Brahman is jivatma.

3. Brahman is the material cause; Brahman is existent as universe.

4. Brahman is Self Creator or Sukritam

5. Brahman is ananda.

Physical body is made of matter only. Thus, iron, calcium, and sodium deficiencies in our body prove this, as does biochemistry. Shastras say body is made up of five elements that are all inert. Logically body is inert, however, experientially, we find body is sentient. Both body and a table are made of matter, however, my body is sentient. So, body gets its sentiency from somewhere, while the table does not get it. An inert thing can't function intelligently without an intelligent principle propelling it, as evident in a moving car. Thus all our inert organs (eyes, ears, nose etc.) function due to Brahman.

So, the sixth argument is that we see sensible action in an inert body due to an invisible factor behind it. Thus, a fan rotates due to an external invisible factor called electricity. Similarly, our body moves via our atma tatvam.

Previously we said Brahman is source of all ananda. Now the shloka says if this Brahmasvarupa atma is not there in the body, then which living being will breathe in and breathe out? If atma is not there, there is no life. Therefore life principle is a manifestation, a version of Brahman. Without understanding Brahman, life will be a mystery. Science is still not able to explain life and death. But for Vedanta explaining it, Brahman will still remain a mystery.

Shankaracharya says this is the sixth argument. Brahman asti. I see intelligent activity in inert body. This is proof of Brahman. Every movement of yours is proof of Brahman, just like every movement of fan is proof of electricity. A refined intellect will appreciate this proof.

We have seen the sixth argument. Now we move to the seventh and final argument.

Ch 2, Anuvakaha # 7, Shloka # 3:

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That very same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not. To the same effect, there is the following Vaidika verse.

Here teacher says my sense of insecurity will leave me only by knowing Aham Brahma Asmi. Insecurity is a constant refrain of an unwise person. A child from birth clings to its mother seeking security. Lifelong we are pursuing things due to a sense of insecurity. Hence it is a struggle. Because our actions are not deliberate rather they are dictated by a sense of insecurity, life becomes a struggle. Most of our reactions are due to insecurity. As we grow old, we seek security from children; hence the feeling in a woman that my daughter-in-law is taking my son away. Children too seek security in parents. Everything in life is finite and subject to destruction. Brahman alone is not lost, because it is Me. I cannot be separated from Myself. The day I am established in Myself, I don't have insecurity anymore. I, now, provide security to others.

Take away:

1. No object in the world can give us sukham (joy), say the Vedas.

2. No external thing gives joy. They only create a mental condition where “my” joy is expressed.
3. Happiness is a state of freedom from want or a state of purnatvam. Unhappiness is an emotional state of apurnatvam.
4. A fan rotates due to an external invisible factor called electricity. Similarly, our body moves via our atma tatvam.

With Best Wishes,

Ram Ramaswamy

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

Shloka # 10:

ममैवात्मनो शरीरबन्धुना कार्यते सर्वकर्मणाम् ।
सर्वथा कर्मणोऽपि स्वर्गोऽर्होऽप्यसुखसिद्धयः ॥7.10॥

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

Continuing his teaching of the Gita, Swami Paramarthananda said, in chapter 7 from shloka # 4 onwards Sri Krishna has been talking about Ishwaraswarupam. Ishwara has two parts, a higher nature or consciousness or para parkriti (PP) and a lower nature consisting of matter principle or apara parkriti (AP). This mixture of Chit and Jada is Ishwara. **This Ishwara is the root cause of the universe. From him the universe rises**

and into him it finally resolves as well. While studying this aspect of god as the cause of the universe we come across a law that says, whatever is the composition of the cause is also the composition of the effect. Thus, if out of gold we make an ornament, the composition of both gold and ornament will be the same. Thus, if gold has, say, 5 % copper, the ornament will also have same amount of copper. We can say this law even applies to the character of children. The child's character is based upon the character of the parent.

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

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

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

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 कर्मणो यद् भवति सर्वं तदहं कर्तृत्वमेव च ।
सर्वं यद् भवति सर्वं तदहं कर्तृत्वमेव च ॥7.12॥

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

Until now Sri Krishna has talked about external world. Now he

points out that external world as well as internal world (such as thoughts) is all a product of Ishwara alone.

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

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

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

In Panchadashi, 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:

trīṇaṁ prakṛitīṇāṁ bhūtaṁ jagadmaṇḍalāyāṁ
bhūtaṁ jagadmaṇḍalāyāṁ bhūtaṁ jagadmaṇḍalāyāṁ7.13

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 lose 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

Taitreya Upanishad, Class 35

Chapter 2, Anuvakaha # 6, Shloka # 3:

He desired, “ I shall become many and be born. He performed tapas; having performed tapas, He created all this whatsoever (we perceive). Having created it, He entered into it. He became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood and all this whatsoever exists. Therefore, it is called Existence. In this sense, there is the following Vaidika verse”

Continuing his teaching of the Upanishad Swamiji said, in Anuvakaha six of Brahmanandavalli, the teacher is dealing with topic of Creation as well as answering questions posed by a student.

He says Brahman is the nimitha karanam. Brahman is the intelligent cause. Brahman descends, as it were, and takes avatara as Jiva. That Brahma Chaitanyam has to come down as the Experiencer Consciousness. This Brahma Chaitanyam is the jiva atma. This Brahman alone experiences this world. Waker comes to swapna prapancha. Waker becomes the experiencer of dream world. Waker becomes a part of the dream

Citing an example, some cinema directors also become heroes in their movie. We are all producers, directors and hero's of our swapna prapancha. Even as Waker is proof of the dream, the very existence of the Waker is proof of Brahman.

Just as Waker is material cause of swapna prapancha Brahman is the material cause of the universe.

Describing the four pairs of words in the shloka: Sat, Tayat; Niruktam and aniruktam; Nilayam and Anilayam; and Vigyanam and Avigyanam, they all prove that Sthula and Sukshma prapancha are created by Brahman. Karana prapancha is not created; it is already present in Brahman as Maya. Thus, tonight's dream is already present in you as a potential dream. This potential dream is called Vasana. The tiger of the dream is in you, as a tiger vasana. Any vasana not in you can never come up as a dream. So also in Brahman, Maya is present and it comes out as his dream of this world.

Sthula prapancha (sthula sharira) is thus, Sat or Nirukta or Nilayam while Sukshma prapancha (sukshma sharira) is Tayat, Anirukta or Anilayam.

For sthula prapancha, physical world and body are all tangible. Niruktham means well defined, thus physical body can be clearly seen.

Sukshma sharira, however, is not clearly defined. It is vague. Hence the statement when we say, " I am not able to understand his mind."

Nilayam means supporter or tangible while Anilayam means non-supporter or supported one. Example cited was, gas (intangible) for cooking needs a container (tangible). Thus, also, Ayatanam (tangible physical body) encloses Sukshma shariram (intangible).

Describing usage of verbs, Upanishad says Brahman "becomes" the world. However, it also says, Carpenter "creates" furniture and wood "becomes" furniture.

The word Vignana means chetana prapancha while Avignana means insentient matter, which is also Brahman. Insentient matter is of two types. Stone, wood etc are insentient matter (without RC). Mind is also an insentient matter, but a very subtle one. Because it is very subtle, mind can reflect or borrow consciousness. Due to this property the material mind appears sentient. It is a borrowed sentiency.

Citing another example: Difference between body and a table is that, body is with Chidabasha (RC) while table is without Chidabasha. When body dies it is also without Chidabasha. Both are however, Brahman alone.

Universe has two fields, Jagrit prapancha and Swapna prapancha. From point of view of swapna prapancha, Jagrit is real.

Expanding on the word Satyam in the shloka, there are three types of satyam:

Prathibhashika satyam: Swapna prapancha or subjective reality.

Vyavaharika satyam: Empirical reality or waking state.

Paramarthika satyam: Absolute reality. It never becomes mithya. Absolute reality alone appears as empirical as well as subjective reality. Once we wake up, it is all absolute reality alone.

The word Anrithum means dream world.

Absolute truth alone appears as Vyavaharika and Prathibhashika satyam. It is similar to gold that appears to us as jewelry or the wood that appears as furniture. Similarly, the Brahman also appears as the Universe.

The third reason then is that Brahman is existent as the material cause of creation or the upadana karanam.

Recapping the three reasons for Brahman, so far:

First reason: Brahman is the nimitha karanam.

Second reason: Brahman is Jivatma.

Third reason: Brahman is material cause or Upadana karanam. Thus, Brahman is existent as the universe.

Explaining the third reason further, when gold has become an ornament, the existence of ornament is proof of existence of gold. How so? Gold alone is existent as ornament. Therefore, the very existence of ornament is proof of gold. Similarly, Brahman is existent as the world. Existence of world is proof of existence of Brahman.

When we say, ornament "is", the is-ness of ornament is borrowed from gold alone. If ornaments have their own existence, not borrowed from gold, then we can say a watch has its own existence, as does a bangle. The question is, does a bangle have its own existence even after removal of gold? Reality is that bangle cannot exist without the gold.

Thus existence of every product belongs to the cause alone. When I appreciate the aksha, vayu, agni, bhumi etc., the "is ness" of all these things does not belong to any one of them. The "is ness" belongs to the Brahman alone.

Shanakaracharya commenting on Dakshinamurthy stotram says, when you see existence, it is Brahman.

With regard to this idea (Brahman has become creation) there

is the following Rig mantra.

Ch 2, Anuvakaha # 7, shlokas # 1 and # 2:

In the beginning was verily this non-existence. From that existent was born. That created Itself by Itself. Therefore, it is called the self-made or the well made. (shloka 1)

This which was self-made.....that is taste(joy). Having obtained this taste, man becomes blessed; for who can breathe out or breathe in, if this joy were not there in the cavity of the heart? This Brahman Itself brings us joy. (shloka 2)

According to the Rig mantra, the whole creation was existent before its arrival. Thus, creation was not created. Creation is a very confusing word. Nothing can be created by anyone including God. Science says, matter cannot be created or destroyed. We, in Vedic religion, knew this millennia ago as Satkaryavada. It means matter cannot be created or destroyed. Then why use the word creation? It is used, because creation existed before its arrival in a potential form or as Avyakta Rupam. Anything in its un-manifest form can become manifest. This manifestation is called Creation. Manifestation is a better word than create.

Thus:

Unmanifest to manifest > creation or birth.

Manifest to unmanifest > Destruction or death. (wrongly called destruction)

Both are only transformations of the ever-existent universe. Hence janmam and maranam are called modifications or known as janma vikara and marana vikara. Before manifestation it was in un-manifest form called Maya. Maya was potentially in Brahman. Thus, dream is potentially in Me the Waker.

Before its manifestation the creation was un-manifest. The word Asat is used but it means non-existent or potentially

existent.

Shankaracharya has written a commentary on this. He says, whatever is potentially existent is as good as non-existent. Why so? Potentially existent object is not available for utility or transaction. If you have milk but no butter, you say I don't have butter, although the butter is existent in a potential form in the milk.

Similarly a lump of clay has all potential forms of pot. We however say, we don't have a pot. Similar analogy is also made for coconut and its oil.

Therefore Upanishads say un-manifest universe is practically non-existent.

Describing creation: Maya+Brahman=Ishwara.

Our vasanas come out as our dream. When God dreams, the world comes out, just as dream world emerges from our vasanas and they become tangible in dream.

That Ishwara converted himself into Creation just as the Waker converted himself into dream world

In dream, I convert myself into subject, object and instrument world. Similarly, Ishwara converted himself by himself to Himself; meaning he did not use any other material cause.

God does not use any instrument. I am raw material, I am creator and I am the instrument as well. With a carpenter, however, it is different. He is different from the wood as well as the chisel.

Because of this extraordinary feat (subject/object/instrument, all in one)

Brahman is called Sukritam or Self Creator. He multiples himself, enjoys the drama and then withdraws.

Now God does not forget himself in his creation; I, however, forget myself in my dream.

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:

ममैवाहो ममैवाहो ममैवाहो ममैवाहो
ममैवाहो ममैवाहो ममैवाहो ममैवाहो 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:

ॐ भूमे भूमे भूमे भूमे भूमे ॐ भूमे भूमे भूमे भूमे भूमे
भूमे भूमे भूमे भूमे भूमे भूमे भूमे भूमे भूमे भूमे 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.

I am the very life principle, without which a life is dead.

Hence in our religion, we respect all living beings. Other religions believe animals, plants etc, do not have a soul and hence they are for our consumption. Our religion is talking of ecological protection to protect life principle.

Among human beings there are more evolved beings known as Tapasvinaha. They have accomplished success in material or spiritual worlds. I am austerity in austere. I am saintliness in saints.

We also look at the five elements themselves as God; thus we have five temples, each temple dedicated to one one bhutha; akasha lingam in Chidambaram; Vayu lingam in kalahasti; agni lingam in Tiruvannamalai; jala lingam in Jambukesvaram, thiruanai kavil; and prithvi lingam in Kancheepuram. What does it mean? I learn to look or see the five elements themselves

as Ishwara's manifestation; all these indicate an attitudinal change in us.

Shloka # 10:

मम इति ज्ञानं श्रेयसायुक्तं तदात्मनो ज्ञानं तदात्मनो
मम इति ज्ञानं श्रेयसायुक्तं तदात्मनो ज्ञानं तदात्मनो 7.10

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

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

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

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

Any award that we get is really due to God so place it in front of him as an offering. Knowing this will lead to humility. Ignorance of God leads to arrogance. This way, I don't feel jealousy when I know all glory is God's. I do not compare; it is comparison that leads to jealousy. When I

appreciate God, there cannot be jealousy. We are only pipelines; the water belongs to God. All glory belongs to God. Whenever I see glory, appreciate it as Lord's glory. Humility, non-jealousy are benefits of Ishwara Gyanam. I am the seed, the primal cause. Let us always Keep this corollary in mind: **understanding Ishwara will give you humility; Ignorance of Ishwara will lead to arrogance.**

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

The word 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