



accessible to perception.

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

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

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

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