

Baghawat Geeta, Class 123: Chapter 9, Verses 17 to 20

Shloka # 17:

ॐ त्र्यम्बकं यजन्तु ॐ नमो भगवते वासुदेवाय ॥
ॐ त्र्यम्बकं यजन्तु ॐ नमो भगवते वासुदेवाय ॥ 9.17 ॥

The Father of this world am I;(its) Mother, sustainer, and grandsire; I am the holy object of knowledge; the scared syllable AUM; Rk, Sama, also Yajus.

Continuing his talk on chapter 9, Swamiji said, Sri Krishna has been talking about the means of attaining freedom from Samsara or moksha. He gives bhakti as a solution. Here we have to understand Bhakti carefully. Bhakti, here, refers to a range of sadhanas. In Chapter 12 we will see more on Bhakti. When Bhakti is presented as a means of moksha three types of Bhakti are being discussed. They are:

1. Karma lakshana bhakthi;
2. Upasana lakshana bhakthi; and
3. Gyana lakshana bhakthi.

The first stage of bhakthi is in the form of karma yoga; which will purify the mind, then one has to graduate to the upasana lakshana bhakthi; bhakthi in the form of

meditation, by which a person gets the integration of the mind, and then one has to necessarily go through the final Gyana lakshana bhakthi; which is nothing but bhakthi in the form of vedanta shravana manana nidhidhyasana.

In Viveka Chudamani, Shankaracharya beautifully defines this bhakti. He says, the third and final level of bhakthi is not in the form of puja, not in the form of parayanam; not in the form of social service; the final level of bhakthi is in the form of enquiry; with the help of scriptures and Upanishads, I

make an enquiry into the essential nature of the Lord.

Thus, we have to remember that bhakti without Gyanam can't give moksha. In Kaivalya Upanishad also it says there is no method other than Gyanam.

All the Upanishads are uniformly insistent that Gyana alone is Kaivalyam.

So bhakti's final stage is Gyana Yogam. Gyana Yogam, the systematic study of scriptures, is the subtlest form of Bhakti. It is also the highest form of bhakti. We can take solace that even our study here is, bhakti alone.

Thus Bhakti=Karma+ Upasana+ Gyanam. This topic will be elaborated upon later in the Chapter 12 titled Bhakti Yoga.

When we say Bhakti as a means of liberation it also means that the object of our Bhakti too evolves even as our Bhakti evolves.

So when I start my bhakthi; my appreciation of the Lord, the object of devotion is a very gross appreciation and my bhakthi should evolve, the culmination of which will be the ideal form of bhakthi and only when that bhakthi is evolved into that form; it will lead to liberation.

What is the evolution of bhakti? In initial stages Bhatkti is Eka Rupa Ishwara bhakti. It then evolves to Aneka or Vishwa rupa Ishwara bhakti; here lord is everything. Thus, in Rudram mantras, Shiva is described as everything. Thus: Lord Shiva who is in the form of tree; who is in the form of mud, who is in the form of green leaf; the one who is in the form of dry leaf; whatever ordinary materials are there in the whole world, everything is Shiva;

So therefore, the appreciation of God changes and mode of bhakthi also changes; how does the mode of bhakthi change; karma to upasanam to Vedanta vichara;

This is the change in the mode of my expression of devotion; And not only the mode of devotion varies; the object of devotion; the Lord's nature also varies; And what is the culmination of bhakthi; culmination of bhakthi is nothing but the knowledge that the Lord in his formless nature is none other than myself; it also culminates in discovery of Advaita gyanam.

If you ask what is the proof for all these things; in seventh chapter, while enumerating bhakthas, Sri Krishna says, the greatest bhaktha is one, who

has gained the knowledge, aham Brahmasmi;

The mode of bhakthi has three levels, karma plus upasana plus vichara. The object of bhakthi also has three levels; ekarupa, aneka rupa and arupa. And such a bhakthi will give liberation.

Sri Krishna is describing aneka rupa bhakti from shloka # 16 onwards. We have just gone through Shlokas 16 and 17.

Shloka # 18:

गतिं धर्मं प्रभुं शक्तिं सखिं शरणं
सत्त्वमिदं सर्वं त्वमिह भवसिद्धिः॥१८॥

The Goal, the Support, The Lord, The Witness, Abode, Refuge, Friend, Source, Dissolution, Existence, Treasury, and the indestructible Seed.

This shloka continues Vishwarupa Ishwara. Here, we are going through training on seeing everything as God.

So Sri Krishna gives a list of things here and points out that all these things are I Ishwara or myself only. So he says I am Gati, Bharta, Prabhu, Sakshi, etc, so we will see the meaning of each one of them described in the shloka.

Gati: means a destination; a goal, which is kept in mind by every person; we can say it is karma phalam. Every body does

Karma not for enjoyment but to obtain a result or karma phalam. So, Karma phalam is always the goal and goal is called Gatihi.

And every karma phalam, I am; that means what; success is one type of karma phalam; and what is another; failure is another type of karma phalam.

So, every karma phalam has success and failure built into it. Therefore, never reject failure. **Work for success but be prepared to welcome failure. Rejection of failure is rejection of God.**

Therefore all good and bad, any experience you get, learn to accept it as God himself.

Bhartha: sustainer or karma phala dhata; one, who gives karma phalam. To perform this I have to take control of all laws of creation. To predict rain, they say, there are 160 variables that have to be taken into consideration. There are many unknown factors. So, Sri Krishna says, " I am the giver of karma phalam". So, don't reject any karma phalam. Don't ask why "Me"?

Prabhuhu: A master capable of doing the job; omniscient and omnipotent. I am Prabhu.

Sakshi: While doing all these karma phalams, from my own point of view I am just a witness or sakshi. Thus in an earthquake all do not feel the same effect as it varies according to their karmas.

Nivasaha: Abode of everything; Vishwadhara. I am the adhara of the world.

Thus in one shloka it says of Lord Padmanabha, " I am lying on a snake. Snake is supporting God. In second line it says whole creation is resting on Lord."

Sharanam: Refuge. When the world rejects me; when I am

helpless; I am the ultimate refuge for everyone. I am protector of anyone who surrenders to Me. Such devotees included Dhruva, Prahlada, Draupadi and Gajendra.

All these stories indicate that Lord is a two-fold protector; the Lord protects from incidental problems that a person faces, like Draupadi or Gajendra; and also Lord is the ultimate protector from samsara. To protect from the samsara crocodile he sent, the "Tat Tam Asi" sudarshana chakram.

Sharanam means one in whose presence we are free from all problems.

Suhrit means well wisher. Chapter # 6 talks of two kinds of help. One is where you help somebody in return for a favor later. The other is where one helps even if a person is unknown. He helps without any expectations. The second is Suhrit. Lord is Suhrit.

Citing an example, a person promised a large house to God, thinking God will not solve his problem. But the problem got solved. Now he wanted to escape from his promise. He said house and cat are available for sale. House was for Rs 1 and cat for Rs 9 laks. The money from house I will give to Lord. Such is the human mind even then Lord helps as a Suhrit.

Prabhavaha: Srishti karanam.

Pralayaha: Laya Karanam.

Sthanam: Sthiti karanam.

These three words put together means srishti sthiti laya karanam; I am the substratum from whom the creation arises; in whom the creation rests; into whom the creation resolves.

Nidhanam: Repository of everything including knowledge, in creation. Our shastra says that even before invention of a knowledge that knowledge exists in the creation in God.

Therefore, knowledge is also a discovery. In fact, we do not produce knowledge we only remove ignorance. Every knowledge is a discovery; and where does it exist, in God. Therefore I am the storehouse of all things, all beings and all forms of knowledge.

Avyayam Bijam: Inexhaustible seed, out of which infinite things appear. Therefore, the difference between nidhanam and bijam, one can be taken to be the karma phalam, which are in potential form; sanchita rupam; and avyayam bijam can be taken as everything and being in the creation, I am the inexhaustible seed. In short, I am everything.

Shloka # 19:

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥१.१९॥

I cause heat; I arrest and send forth rain; I am mortality and death; both being and non-being am I, O Arjuna.

Now Sri Krishna comes to something recognized by all people, the God Surya or Sun. What role does sun play? The sun energizes each being. We survive because of the sun. Sun helps with its many seasons. Sun is usually shown as manifestation of Ishwara. Thus in sandhyavandanam it is all about glorification of sun.

Sun is taken as a representative of God. It is the only source of inexhaustible energy. That Sun I am; Aham Tapami. As sun, I alone energize. I also heat oceanic waters and evaporate them producing tons of pure water. He also transports the water to land through Vayu Bhagawan. Then it rains. When these things happen seasonally, do not take it for granted, appreciate bhagawan.

“ I am creator of rain taking it to land and releasing it on land”. This shloka has two meanings attributed to it.

Relative meaning: I am the cause of survival. Through rain I produce food, so people escape death or survive through anna danam. Suppose I withdraw this blessing and then there will be draught and death. Thus I am responsible for draught and death as well.

Philosophical meaning: I am the cause for both mortality and immortality; So here mortality means Gyanam; so I am the cause of immortality; in the form of Gyanam; I give Gyanam; and give immortality to the seekers; and I am the cause of mortality also; when I do not bless the people or through Agyanam; so I am the cause of both, mortality and immortality.

Sat: Means manifest creation, visible creation, such as physical body.

Asat: unmanifest creation; includes subtle body.

Shloka # 20:

सर्वभूतानां कर्माणां मया कृतानां फलदायकं ।
सर्वभूतानां कर्माणां मया कृतानां फलदायकं ।
सर्वभूतानां कर्माणां मया कृतानां फलदायकं ।
सर्वभूतानां कर्माणां मया कृतानां फलदायकं ।

Conversant with the lore of the triple Vedic texts, drinkers of soma-juice, cleansed of sins, crave attainment after having sacrificed unto Me. They reach the meritorious world of Indra and enjoy there devine felicities.

With shloka # 19, bhakti as a means of moksha is over. In shlokas # 20-# 29 Sri Krishna wants to talk about types of bhakti: 1) Sakama bhakti and 2) Nishkama bhakti.

Sakama Bhakti: Here one seeks artha and kama used for material gains. Sri Krishna does not say which to use. He gives the means and the ends. Sakama bhakti will give worldly security and entertainment.

Nishkama Bhakti: I am not interested in artha or kama. I want

to use bhakti for moksha or related goals such as Sadhana chatushtaya sampathihi. If I have all qualifications, I can go to shastra vichara under a qualified Guru.

Sri Krishna wants to compare both, Sakama and Nishkama bhakti's, in shlokas 20 and 21.

How to know who is a Sakama Bhakta? It is seen in motive of one's sankalpa. What is the purpose of your business? If money is secondary and my goal is Chitta shuddhi, then even my business is Nishkama Bhakti.

Sri Krishna says most people are interested in pleasure. Highest pleasure is heaven. Sri Krishna says even from heaven, one finally has to come back to earth.

Take away:

1. Work for success but be prepared to welcome failure. Rejection of failure is rejection of God.
2. All the Upanishads are uniformly insistent that Gyanam alone is Kaivalyam.

With Best Wishes,

Ram Ramaswamy

Baghawat Geeta, Class 122: Chapter 9, Verses 15 to 17

Shloka # 15:

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥१॥१५॥

And others, worshipping Me with the sacrifice of knowledge, wait on Me looking up to Me as one with themselves or as different, in manifold ways-Me with face turned everywhere.

Continuing his talk on chapter 9, Swamiji said, Sri Krishna has been describing Ishwara Swarupam from shloka # 4 to Shloka # 10, focusing on the higher nature of God which is Satyam, Gyanam, Anantam and Nirgunam. So, when we say goal of life is God we mean the Para prakriti (PP), the omniscient Brahman, the Nirguna Brahman.

When we are talking about God in the context of worship, then the worshipped God, the invited God, the God with different number of hands and legs, there in the context of worship, we are referring to the lower nature of God.

The word God is use loosely in scriptures. In Bhagawatham it means Apara Prakriti but when it is a goal of life it is Para Prakriti, the infinite. God cannot be a finite goal. The worshipped finite form can't be a destination.

Kenopanishad says, the worshipped, formed, finite-God should be used as an intermediary step, the destination God is invariably the formless one alone; and the

description of that destination God; the formless God, was given from shloka # 4 where Sri Krishna said I am avyaktam, meaning formless, colorless, smell-less; tasteless; and touch-less; therefore the destination God is avyaktam. And having

described that God in these shlokas, 4th to 10th, in the 11th shloka Sri Krishna said **the ignorance of that God, the real destination of life, is the cause of all human problems.**

When I do not know PP, I keep everything else as my destination. Unfortunately all other destinations don't give permanent peace of mind or security. Any other goal also becomes boring after some time and then we seek fresh goals. So, not knowing the real destination is the problem.

Therefore, knowing the real destination is our solution. From Shloka # 12 onwards Sri Krishna is categorizing human being. He says, most don't know their destination. Swamiji says, "Life is like a blind man looking for a black cat in a dark room in which the cat is not there". They don't know what they want. They keep switching from goal to goal, rudderless.

In spite of our Vedic parampara they are still groping for this goal. Then, Sri Krishna says, some few and lucky one's have understood that god is the ultimate goal. Chapter seven also discussed this same topic. They also pursue worldly objectives yet their main goal is still God.

Thus, one gets married, has children etc., but his ultimate goal is very clear to him. Now the understanding of what God is varies according to maturity of the person. Thus three levels of understanding of God are identified. They are:

1. Initially God is seen as Eka rupa Ishwara or Ishta Devata.
2. As one matures, God is identified as Vishwa rupa. He realizes that all forms are part of God. The one form includes all forms. Thus we have Shaligramam, Shiva Lingam etc., all representing the cosmic God or Vishwa Rupam.
3. Maturing further, he realizes that God is really Arupa or one without a form.

Thus:

it is the vishvarupa Ishvara varnanam. Even though eka rupa and arupa bhakthi also are there; however, Sri Krishna chooses to elaborate on the middle one, the vishva rupa bhakthi.

Here everything in creation is looked at as manifestation of God. Initially we look at beautiful, respectable, valuable things in which we see God. Thus we see god in Mata, Pita, Guru and Daivam. We also see God in a cow.

The cow, which had so many roles to play in those days, was respected. And since rituals were pre-dominant in those days everything connected with rituals was considered very sacred. Sri Krishna takes those ritual connected things and says I am all of them. In Karma Kanda people were soaked in daily rituals; therefore he takes them and says learn to look at them as God; aham kratuh; thus everything is vishvarupa varnanam.

This is the seed of vishvarupa varnana here; gradually Sri Krishna will expand on the topic and in the 11th chapter it will be the climax of vishvarupa darshanam; all these are like a preview.

I am kratuh; kratuh means shroutha karma, which means rituals and prayers prescribed by the Vedas which are the original scriptures; the primary scriptures.

In Shrauta karma, God is himself the ritual. In Yagna, Smartha karma, prescribed by secondary scriptures or Non-Vedic scriptures they also get sanctity from Vedas alone. Even Gita is sacred because it follows Vedic teachings. Veda is considered superior even to God as we come to know God only through the Vedas. Thus, many festivals are based on Puranic stories.

Svadha Aham in the shloka means offering to ancestors while Svaha is an offering to devatas. And Sri Krishna says that, Svadha, also I am, the Tarparanam, pinda etc., the food for the forefathers.

The topic of Vishwarupa Ishwara is continued. I am father of this creation. I am mother too. I am ardhhanarishwara, or two in one. I am nimitha karanam and upadana karanam. If so, who is father of God? I am also grandfather or rather I don't have a father or I am the fatherless father or I am the causeless cause.

Dhata means dispenser, distributor of jivas according to their karmas. Which body goes where etc., I alone decide. It includes humans, animals, plants etc. So, whatever we receive from God's hand is the law of karma, not his whims and fancies.

At the right place, at the right time what the right experience should be, I alone decide. He is not an unjust God.

If you feel at any time that you are getting some suffering without deserving it, keep in mind you are talking about your karma of a few years before; last 5

years or 10 years. Also remember that we are receiving the karma phala for karma of several janmas. So who are we to judge God? It just means this person has not understood the law of karma.

There are two types of tragedies; one tragedy is bad happening to me; greater tragedy is good happening to others; So, therefore there is no question of why me; whatever happens to me is what I deserve, given by a just God; there is no injustice in the creation. Whatever is the news-item you read, if the innocent people are suffering, again it is according to law of karma; that does not mean, I should let them suffer, I should not go to help; rather, I should do whatever to help them.

So, whatever happens is according to the law of karma. That is indicated here as karma phala dhata.

Vedhyam/ Gyenyam: I am the ultimate thing to be known. In the

13th chapter, Sri Krishna calls gneyam Vedyam. In Mandukya Upanishad it is called Vigneyam. I am the ultimate thing to be known. Knowing this our intellectual hunger will end. We all have physical hunger, emotional hunger and intellectual hunger. Emotional hunger is our quest for love, the desire for some one or some people to love me. We also have intellectual hunger. We want to know: Who am I? Who is God? We asked this of our parents and they said shut up and do your home work; because they did not know the answer; so having asked a few times; we just put the question away in our mind.

However, all ask these fundamental questions and all these intellectual hungers will be quenched only when you know that one thing; and therefore it is called Vedyam. Once we know this Vedyam, our curiosity will be quenched.

Pavitram, means purifier; he is the invisible purifier of sukhma shariram. He is the greatest purifier.

Omkaara: I am essence of all Vedas. Vedas were condensed in the Gayathri mantra. Therefore Veda is called Brahma. Thus, Brahmachari means one who studies Vedas. Since Gayathri is considered Veda it is Brahma as well, hence it is called Brahma Upadesha. Gayathri is further condensed into Bhu, Bhuvaha and Suvaha, the Vyahriti mantra. Vyahriti mantra is further condensed into; A U M which when combined becomes OM. This is because of a sandhi between A and U makes it O. Hence Aum should always be pronounced as OM. Om is a condensation of all Vedic literature. I am that Om.

Once Om is diluted, it becomes the Vedas, like a concentrate of orange becomes the juice when diluted with water. I am Om and Vedas as well. In Sikh religion they worship Guru Granth Sahib; hence Sikh means shisya.

So scriptures of Rg, Sama, Yajur and Atharvana are the law. Rg is a Veda in which Rg mantras are there. They are a metrical or poetic composition.

Yajur has Yajus mantras and they are in prose. Thus we have Yajur parayanam.

Sama means music and Sama mantras are set to music and are known as Sama Ganam.

Atharvarana is not mentioned here; Atharvarana primarily contains loukika or worldly activities; not much used in ritualistic activities; and therefore generally not mentioned; but I am all the four Vedas also.

Take away:

The ignorance of that God, the real destination of life, is the cause of all human problems.

Therefore, knowing the real destination is our solution.

With Best Wishes,

Ram Ramaswamy

Baghawat Geeta, Class : Chapter 9, Verses 12 to 15

Shloka # 12:

ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥ ९.१२ ॥

Futile are their desires, futile their works, and futile their cognitions! They are mindless; (for) they have resorted to the delusive nature of monsters and demons.

Continuing his talk on chapter 9, Swamiji said, Sri Krishna has been describing Ishwara Swarupam from shloka # 4 to Shloka # 10 focusing on the higher nature of God. Chapter # 7 talked about lower nature as well as higher nature of God.

In shloka # 11, ignorance of higher nature of god is shown as cause of Samsara. How can this be? The PP (para prakriti, higher nature) is beyond time and space. So only by holding on to PP, immortality is possible. Any AP (Apara prakriti, lower nature) is within time and space and Maya as such subject to change. So long as one is AP he will be a Samsari. Even in Karma Kanda he may go to a higher Loka but those Lokas are also a part of AP.

And therefore only when a person knows the real nature of God and holds on to the real nature, he can be free from samsara. But this fact majority of people do not know and therefore they hold on to finite thing and loose it and suffer and the unfortunate thing is that they do not learn and they hold on to another finite thing, and again suffer.

So this ignorance is cause of Samsara.

And then from the 12th shloka onwards, up to the 19th shloka, Sri Krishna talks about different types of people. There are some people who have diagnosed this problem of ignorance and once we know ignorance is the cause of samsara, we know the solution is para prakrti; and once that is also clear then Gyanam is the solution. For Gyanam I require the necessary qualification and therefore sadhana chatushaya sampathi will become my immediate goal and for sadhana chatushtaya sampathi, I have to follow karma yoga and upasana. Thus I know what my course of life is; because clarity is there; I have to follow karma yoga; I have to follow upasana; I have to acquire

necessary qualifications; I have to follow Gyana yoga; I have to attain Gyanam; and through Gyanam I have to remove ignorance and obtain mukthi.

Some people are very clear and they take the right path. Many others don't know and they take the wrong path. They do not know what exactly they want. They

go after a goal for some time and acquire it; and they find that they do not get what they wanted. And then they replace the goal with another one; again

acquire it and again no satisfaction is obtained. So these people are confused people, Sri Krishna talked about the confused people, unlucky and unfortunate ones, in shloka #12. And why they are confused, because their thinking is not clear. In Kathopanishad, we saw that the body is compared to a chariot; sense organs are compared to the horses, mind is compared to the reins; and intellect is compared to the driver; a journey will be in the right direction, if the driver is informed properly.

Arjuna had Sri Krishna to guide him. Scriptures also guide one in a proper manner. Unfortunately, most do not come to scriptures. Our life, generally, takes three courses. They are:

1. Janati: One who knows about his goal.
2. Ichati: One who desires to reach his goal.
3. Yatate: One who strives towards a goal.

If Gyanam is improper, desire will also be improper, resulting in improper effort as well. These people don't have viveka shakti. We are all aviveki's and scripture comes here to guide us.

Moghajanah, they all have the wrong understanding and expectations; and what are the wrong expectations; everything impermanent is mistaken as permanent; they think power is

permanent; position is permanent; people around will be permanent; above all, money they think is permanent. So this they do not know; therefore they have wrong expectation; of security from insecure; permanence from the impermanence.

So, they have vain desires. If desire is futile, their action will also be futile and they don't get what they expect.

In Chapter # 3 it says, when they have wrong desires, any amount of accomplishments will not satisfy them and rather it will lead them to greed.

Therefore Sri Krishna says, their actions will be kama pradhana actions; or krodhah pradhana actions; either their actions are born out of attachment; or their actions are born out of hatred; so rakshasim and asurim; the difference is: one is ragah, pradhana; another is dveshah pradhana.

Thus, they take to illegal methods of acquisition. With their greedy behavior they get into cutthroat competition and thus Dvesha enters them and their Kama then becomes Krodha.

What about pancha maha yagna; nothing like that exists in his life; everything will go away and therefore nitya naimithika karma also will drop; why because there is no time; I would like to use that time to earn more money. And therefore, rakshas asurim prakrti dominates.

They take to mohini, which will delude the people; which means they get into a vicious cycle. Because of non-discrimination; their kama nishiddha karmas increase; and with it the power of discrimination gets further stifled or overpowered. Their bhuddhi will get further spoiled and eventually they loose even their conscience and thus criminals are born. Their intellect now justifies compromised values.

When we compromise with the values initially, there is a prick; Somehow you managed that, second time lying will not be pricking that much; third lie, still lesser; fourth lie, no

prick at all; fifth lie, I begin to justify; sixth lie, I say it is required in kaliyuga. If one lives to this stage the person becomes incorrigible and can hope for a better luck only at next birth.

When fire is burning in forest, the wind becomes its friend. However, when the same fire was small the wind was its foe. If you cant defeat them, join them. Initially when our mind goes in wrong direction we can stop it. But later, it becomes difficult. Then the intellect cannot stop the compromise with values. And then the intellect will begin to join and justify the violation; and such people are called rakshasic people and asuric people.

Shloka # 13:

ॐ नमो भगवते वासुदेवाय ॥ १३ ॥
ॐ नमो भगवते वासुदेवाय ॥ १३ ॥

But magnanimous persons, resorting to a nature that is divine, O Arjuna! adore Me single-mindedly knowing ME to be the imperishable source of beings.

In previous shloka Sri Krishna talked about misguided people bogged in Samsara. There are some fortunate people who, due to their past Karmas, are born in good families.

O Partha! People born in good families take to satvik nature practicing Pancha Maha Yagna's and leading a dharmic life. To them, due to the grace of God, they develop nithya anithya vastu viveka. They lead a religiously alert life.

Every experience teaches me a valid lesson that I should seek security only from God and not from Samsara. Seek peace only from God. This nithya anithya viveka they develop.

They have daivic prakriti. Mind purifying karmas are more in their lives. They see Me as the ultimate shelter. They see Me as the ultimate causeless cause of all beings. They see God as

beginning- less, without end or infinite. They see everything other than God as finite. **Intelligent people learn from other's suffering. Unintelligent learn from, their own suffering.**

Their journey begins without any distractions. In our tradition even married life is meant to be an Ashrama for Chitta Shudhi; it leads to dharma and moksha. Artha and Kama are only incidental goals.

Shloka # 14:

ॐ नमो भगवते वासुदेवाय ॥ १०.१४ ॥
ॐ नमो भगवते वासुदेवाय ॥ १०.१४ ॥

Incessantly glorifying Me, striving with steadfast vows; prostrating; eternally united, they worship Me with devotion.

How do they pursue God?

They are people of firm resolve; “ I want to attain moksha”; they are tivra mumukshas. They refresh their resolves through Vratams. They talk of their goal as much as possible through Satsanga. The other people are also likeminded people and they will also remind you. So, they choose their friends carefully. They start preparing themselves (Yatante). Sadhana Chatustaya Sampathi is difficult to obtain while Gyanam is easy to obtain, if you are prepared. So, one has to start preparation right now. Practice of Karma Yoga and Upasanas are all part of their preparations.

They know that mere effort is not enough; that there will be endless obstacles (pratibandhaha). To succeed Ishwara anugraha is crucial and so, they surrender to God.

If you remember, I had told you in my introduction to the seventh chapter, one thing that is highlighted in the first six chapters of the Gita is individual effort; then in the next six chapters, that is from the 7th chapter to the 12th

chapter, the importance of Ishvara kripa is highlighted; Therefore prayathna is important; anugrah is important; only when both go in hand in hand, can we succeed.

Yatante indicates free will. Namasyanta indicates role of grace. So is freewill important or grace important? Both are equally important. If you discard freewill, you are fatalistic person; If you discard anugraha; you are an arrogant person; anugraham if you say no, arrogance; freewill if you say no to it means it is fatalism; we should neither be fatalistic; nor arrogance; we should know our effort is important; Ishvara's grace is also important; Thus a balanced approach is required.

To be ever steadfast, is their personality. Just as a sports man has trainer, dietician, psychologist etc to support him similarly their total focus is on moksha.

Thus at all levels: annamaya; pranamaya; manomaya; vigyanamaya, even anandamaya, all levels, there is only one focus that of moksham alone; this they pursue and seek.

Shloka # 15:

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥१.१५॥

And others, worshipping Me with the sacrifice of knowledge, wait on Me looking up to Me as one with themselves or as different, in manifold ways-Me with face turned everywhere.

Now God is my goal. Even understanding of this goal evolves over time. There are thus three levels of understanding of God:

1. In beginning stages: **God is creator of world**, the nimitha karanam, like a weaver, carpenter etc. The God is even seen as many headed or omniscient. Thus, four heads of Brahma indicate the four Vedas. It is a personal God like Vishnu. Once you progress then,

2. Next level: Initially if God is seen as a person, he is limited spatially, meaning not present everywhere. **Here God becomes the world.** God is appearing as this universe. This universe is a form of God, Vishwarupa Ishwara. Here we are saying that Bhumi is the feet of the Lord; the sky is the body of the Lord; heaven is the head of the Lord.
3. If god is everything, is Kuvam also God? Such doubts can arise. If god had only positive attributes he is limited. God does not become creation, rather it appears as creation. **Real God is free from all appearances.** He is Param Bhavana. **He does not have any form at all.**

Thus from Eka Rupa Ishwara>to>Aneka Rupa Ishwara>to> Arupa Ishwara. Everyone has to go through all these three stages.

Some worship me as non-dual Ishwara by taking to Gyana Yoga. Through Vedanta Viveka they see Arupa Ishwara. Some others worship Aneka Rupa Ishwara. Furthermore, some others worship a God with a distinct form such as Rama or Krishna.

Swami Chinmayananda started his ashram in Bombay with a Shiva Deity. Hare Krishna people criticized him saying that he used Krishna's name but went with Shiva.

Take away:

God is free from all appearances. He does not have any form at all.

Intelligent people learn from other's suffering. Unintelligent learn from, their own suffering.

With Best Wishes,

Ram Ramaswamy

Baghawat Geeta, Class 120: Chapter 9, Verses 8 to 12

Shloka # 8:

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ९.८ ॥

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

Continuing his talk on chapter 9, Swamiji said, from shloka # 4 Sri Krishna is dealing with Ishwara Rupam. This topic is discussed until Shloka # 10. This topic was also discussed in Chapter 7 as Para Prakriti or Brahman and Apra Prakriti as Maya. Brahmaswarupam topic is considered the very essence of the Upanishads. Describing the features of God, we have already discussed following:

1. **Avyaktaha:** Lord is one who is not available to the sense organs. He is free from the five-fold properties of shabda, sparsha, rupa, rasa and gandha and if we experience the Lord, with any of these properties; then it may be the Lord, but it is not the higher nature of Lord. We have experienced the lower nature; in fact, any experienced Lord is of the lower nature.
2. **Sarvagataha:** Lord has no form; as such he is all pervading.
3. **Jagad Adhishtanam:** Lord is the substratum of all material Universe. He is the consciousness principle

that is the substratum of the material world. It is the essence of matter. Normally we think there cannot be consciousness without matter. But here Sri Krishna says it is the other way round; consciousness can exist independent of matter, matter cannot exist independent of consciousness; that means consciousness is satyam and matter is mithya; therefore the Lord is the mithya jagat adhishtana svarupam; this is the third feature we saw.

4. **Asangatvam:** Then the fourth feature that we saw is asangatvam; even though the Lord is the substratum sustaining the whole creation; the Lord is not tainted by the various impurities of the creation; the Lord is unsullied. Lord is like the crystal, which is never tainted by any impurity. Shudha sphatika sangasam is the first name of the Lord given in the Sri Rudra dhyana shloka. Therefore the Lord is assangaha, unsullied and unsulliable. This is the fourth feature known as asangatvam.
5. **Jagat Srishti Sthiti Laya Karanam:** God is the source of creation, its rest and resolution. This is the fifth feature.

And then the Lord gave some details about the creation. How does the creation come and how does it resolve? A He says, the creation is not freshly produced by Me; because of the Law of conservation of matter and energy; nothing can be newly created by anyone; even by God. Therefore God says: I do not produce fresh matter; the material universe was already there in Me in my higher nature; in potential form; and that potential form alone is called the maya shakthi or the lower prakrti of the Lord. So the higher nature includes the lower nature of matter in potential form.

And matter in potential form is called prakrti or maya; therefore the world existed in the form of maya in Me; and this maya alone evolves into this creation; and dances about for some time; and again this prapancha gets resolved into

possible? I am indifferent, or uninvolved or a detached person. Sri Krishna is giving us a clue here. As discussed in chapter # 5, Abhimana Tyaga is the secret to being free from Kartutvam and bhoktatvam. Whoever performs abhimana tyaga is free from karma phalam as well.

Shloka # 10:

ममकारणं जगद्विद्यमानं सगुणं सगुणं
ममकारणं जगद्विद्यमानं सगुणं सगुणं 9.10

Due to Me, the Supervisor, Nature gives birth to the world of mobile and immobile (beings). For this reason, Arjuna! it revolves in manifold ways.

Remaining detached is called Sakshi Bhava. I do not perform anything willfully; rather it is Maya that functions in front of Sakshi. Citing an example, it is like the light illumines the hall, however, light does not influence any action in the hall, good or bad; also, good or bad actions don't taint the light. While light is required it is not affected by the kartu phalam.

This is called sakshi bhavah. Therefore he says, in My presence. And when Krishna says in My presence, it does not refer to Krishna shariram; Krishna shariram is the visible lower nature. So when Sri Krishna says, in My presence, he is referring to that all pervading consciousness, which is formless, which is untainted, that consciousness is here, as Me and in my presence, prakrti functions; this is the basic matter called Maya; and which was called अपरा प्रकृति in the Chapter 7.

Thus all gadgets function in presence of electricity. Electricity only blesses the gadgets. Gadgets function according to their own nature; thus the bulb illumines and a fan rotates. So, nature of gadget determines type of function.

Electricity does not will or wish a particular action.

Similarly when there is a satvic brain or satvic mind, it will do its function blessed by consciousness, a rajasic mind will do its function, blessed by consciousness, a tamasic criminal mind will perform the criminal action; the criminality is determined by the nature of the mind; the blame cannot, however, go to the consciousness principle or God.

This is to be remembered because, people always ask; **if God is in everyone; how come there are criminal thoughts in the people; God does not determine the nature of thought; God enlivens the instrument depending upon the nature of the instruments, the thoughts are generated accordingly;** therefore he says, prakrti; the basic matter evolves, produces and projects into jagat. So this whole universe, consisting of the mobile and the immobile one, the moving and the stationary one, are manifested. In short the entire Creation of things and beings comes about.

And therefore O Arjuna, because of my sheer presence

Alone, the whole drama is going on; that is why when the light goes off; the drama stops. Thus, again, even though the light does not play the role of a teacher; the light does not play the role of a student and light is not directly involved in the transaction; the presence of the light is required.

Vidhyaranya Swami commenting on Panchadashi says God is like a light. He does not perform any transaction, but his presence is required. The entire universe revolves in my "presence".

Shloka # 11:

ॐ नमो भगवते वासुदेवाय ॥ ११ ॥
ॐ नमो भगवते वासुदेवाय ॥ ११ ॥

Fools deride Me, who have assumed a human body; for, they are unaware of My transcendent status as the great Lord of beings.

With previous shloka, Ishwararupam is complete. Sri Krishna

says, Ishwara is neither a Karta nor Bhokta, as such; we can't blame all our problems on God. God is a non-interfering presence. Then, why do we suffer?

We suffer because we were a karta and now a bhokta. People give up God when he does not help them in their suffering. Citing a story: One lady came and told me she threw away all the religious books as she had lost faith in God; a god who could not get her daughter married.

God has to get her daughter married! This is the type of misconceptions people have.

Prayer can produce punyam, however, if our papam is overwhelming then papam will overtake everything else.

Having talked about his higher nature, Sri Krishna now talks about Samsara Karanam. Our problems are due to our expectation of permanence from impermanent things; we expect security from insecure things; we expect ananda from things that are apurva.

If we want peace, ananda and security we need to go our higher nature of God. Nobody understands my higher nature, and they all hold on to my lower and perishable nature.

He says Mudah; meaning confused people; ignorant people who are not able to differentiate nityam and anityam. None can give security. They don't know my formless swarupam or my Chaitanya Swarupam. Why don't they know? **We are born with ignorance and as we grow we keep removing our ignorance.**

Having ignorance is not a problem but perpetuating it, is. How to remove ignorance? It can be removed by gaining knowledge through Vedanta Vichara of Sravanam, mananam and nidhidhyasanam. Many people think this study is a waste of time. Since they don't know my higher nature they take lower nature as true and they take Rama, Krishna forms as real. These forms are finite and limited. They were born and they also died. Ignorant people take to my human form as real form

and in this they are degrading Me.

Thus, when we perform puja to an idol, we invite God to our idol; then you give a seat to Lord. All these are Apachara per Shankaracharya. Formless god has no limbs for him to sit. What Shankaracharya criticizes is; begin with personal God or formed God but we

should not end with that; Saguna is the best beginning; but it cannot be the culmination; culmination should be in the nirguna. Thus one goes from sakaram to nirakaram; sagunam to nirgunam; apara to para and achetanam to chetanam.

And as long as they do not know the higher nature they will not seek security and purnatvam from the higher nature; which is the only source of security. Nirguna brahma is the only source of security; why, is that so?

The reasoning is that anything other than nirgunam Brahma is saguna maya; and anything that is within saguna maya is matter. And they don't know this and thus disrespect Me. They don't seek security or Purntavam from PP. Rather than leaning on Nirguna Swarupam they lean on Saguna, which is always changing. This is Samsara Karanam.

Shloka # 12:

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Futile are their desires, futile their works, and futile their cognitions! They are mindless; (for) they have resorted to the delusive nature of monsters and demons.

Having talked about Samsara Karanam in shloka # 11, now in shlokas # 12 and 13, Sri Krishna talks about various types of people who approach this problem.

Some are intelligent people who don't lean on the perishable; rather they lean on the Lord. Most people have not diagnosed

correctly and don't learn from experience. When one perishable object goes, they go after another perishable one. It is like moving from smoking to chewing tobacco. Most people don't learn.

How does it happen? Any form of human pursuit has three stages. They are:

1. **Gyana Shakti:** Knowing activity; first stage is knowing activity; before any activity I should have the knowledge about the result of that activity.
2. **Ichha Shakti:** Desire based knowledge. Without knowing we can't desire. Can you desire something, which you do not know? So, whatever you desire is a known object. Therefore, Gyanam gives way to desire and desire leads to action.
3. **Kriya Shakti:** is action based on our desire, when we act.

So from Gyana shakti to iccha shakti to kriya shakti; throughout the life, this is our process. Thus all our pursuits begin at the cognitive level, at the understanding level. If I do not have proper understanding of things in the world, the possible course of life will also be not be clear and accordingly Gyana shakti, Ichha shakti and kriya shakti will be abused and we get into problems. And therefore Sri Krishna says many people are misinformed or uninformed because they do not study the scriptures. That is why scriptural study becomes a fundamental necessity to get a direction in our life.

Take away:

1. We are born with ignorance and as we grow we keep removing our ignorance.
2. If God is in everyone; how come there are criminal thoughts in the people? God does not determine the nature of thought; God enlivens the instrument depending

time and space and consequently not subject to division and change. So this division-less, changeless, timeless, space-less Being is the absolute form of God.

In Upanishad Para Prakriti is called Brahman while Apara Prakriti is called Maya. The knowledge of PP is known as Gyanam while knowledge of AP is known as Vigyanam. Having introduced both now Sri Krishna is dealing with PP or Brahman.

From Shloka # 4 through # 10 the topic is Brahma Swarupam. These shlokas are considered to reveal the essence of the Upanishads.

First feature of Brahman:

In last class we noted that PP, the higher nature, is formless and not available to any sense organs, as such it is not revealed by any sense organs as well. It does not have properties that can be perceived by sense organs of shabda (hearing), rupa (sight), gandha (smell), rasa (taste), and sparsha (touch) respectively.

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

Second feature of Brahman:

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

Third feature of Brahman:

existence is not real existence.

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

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

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

And therefore the question is, is there a dream or not? From dreamer's angle, it is there; from waker's angle, it is not there; from a lower order of reality, it is there; from a higher order of reality, it is not there; and this unique phenomenon in Vedanta is called mithya; mithya means experientially available, but factually non-existent. Anything experientially available, apparently available; capable of invoking responses from you; but upon waking (from a higher angle) it is not there; such a thing is called seemingly existent. In Vedanta, it is defined as sad-asadbhyam-anirvachaniyam.

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

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

So, therefore, Sri Krishna says may you appreciate my higher

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

Then what is the fourth feature: Krishna says: I am the srishti, sthiti, laya karanam of this entire universe; thus the waker is the srishti, sthiti, laya karanam of the dream world; the dream world comes out of me; and the irony is I create the dream world and I myself get frightened by the dream. Then I wake up and entire dream world is resolved back in me, the Waker.

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

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

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

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

Satyam. Dream cannot exist without Waker but Waker can exist without dream.

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

Shloka # 6:

व्योमं व्याप्य भ्रमन्तं सत्तमं सत्तमं सत्तमं सत्तमं
सत्तमं सत्तमं सत्तमं सत्तमं सत्तमं सत्तमं 9.6

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

Fifth Feature of Brahman:

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

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

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

Sri Krishna says, God is beyond good and bad; because good and

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

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

Shloka # 7:

सर्वान्मया कालेन सृष्टिं कुरुते मया
सृष्टिं कुरुते मया कालेन सृष्टिं कुरुते मया१.७

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

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

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

They say the information contained in DNA is equal to 300

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

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

This is also true of the dream world. Everybody gets dreams; it is universal. All dreams one has are impressions from our observations or experiences, including one's from previous janma. Therefore, your dream already exists in a potential form in you, the Waker. Similarly the dream-like-world is in Brahman, in an Unmanifest form, which is called maya or prakrti.

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

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

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

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

the end of a kalpa, they all

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

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

Shloka # 8:

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

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

This is also an explanation of Jagat karanatvam. In a cyclic process, I repeatedly create this world. Per Vedanta, creation is not a linear process; i.e., a process with an end. Rather it is a cyclic process, endlessly manifesting and un-manifesting. It does not have a beginning or an end. So, when did creation begin is an illogical question.

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

Take away:

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

body's standpoint the world exists. From Brahman's standpoint World does not exist.

5. Brahma satyam, jagan mithya. This is the essence of Vedanta.

With Best Wishes,

Ram Ramaswamy

Baghawat Geeta, Class 118: Chapter 9, Verses 1 – 4

Greetings All,

Starting his talk on chapter 9, Swamiji said, we have completed chapter 8, a unique chapter dealing with Krama Mukti, a topic discussed by the Upanishads as well. Sri Krishna is trying to cover all aspects of the Upanishads including Krama Mukti.

And in this krama mukti topic, a person is asked to follow saguna Ishvara upasana throughout the life and a person need not come to Vedanta at all; because Vedanta deals with nirguna Ishvara Gyanam which some people may find either difficult or may not be able to follow and therefore without coming to

Vedanta, a person follows saguna upasana, and even dies thinking of only moksha or Ishvara as the goal, and such a person will not have punarjanma at all; which means no

punarjanma in this loka; he will go to Brahma loka and attain Gyanam and moksha from there.

Sri Krishna is not interested in promoting Krama Mukti as it is meant only for inferior people. I too do not consider all of you inferior in any way. So Sri Krishna wants everybody to obtain Jivan mukti in this very lifetime because we would like to live a happy life here. After death whether we will be reborn or not, it is not even verifiable; whereas here the benefit is something verifiable and therefore Sri Krishna wants to emphasize only jivan mukti.

In this chapter, we are not going to be confined to Saguna Upasana since we are interested in Jivan Mukti. We wish to spend more time on Nirguna Ishwara Gyanam, which means Vedanta sravana manana nidhidhyasanam; which will give jivatma-paramatma aikya Gyanam in this life itself; and we will be able to enjoy jivan mukti.

Thus in Chapters 9,10, 11 and 12 respectively, Sri Krishna is going to prescribe Upasanas as the means of Vedanta Vichara. Ch 9 concentrates on Nirguna Ishwara Gyanam as a means of liberation. Saguna Upasana is only a stepping-stone towards it. In this regard this chapter is similar to Ch 7.

Shloka # 1:

अहंकारं शरीरं च
अहंकारं शरीरं च
अहंकारं शरीरं च 9.1

Now I shall reveal to you, who care not, this most recondite knowledge and its realization by mastering which you will be liberated from evil.

Sri Krishna introduces the subject in the first three shlokas. Subject is Ishwara Gyanam. Ishwara consists of inferior and superior natures i.e., Apara Prakriti and Para Prakriti. AP is Saguna Swarupam, the personal God. Even Vishwa Rupam is AP as

it has name and form. Whatever is subject to change is inferior.

On the other hand the higher nature of the Lord is beyond time and space, which is the absolute nature, which is called chaitanya svarupam, which is also called para prakrti (PP); If you remember the seventh chapter the higher nature that is attribute-less; change-less; division-less; consciousness; is the higher nature of God.

The lower self is full of modifications, divisions, and is material in nature. In this chapter Arjuna, I am going to give you information on both Gyanam (lower nature) and Vigyanam (higher nature). Gyana Vigyana Yogam was the title of Chapter 7 as well.

When you have got saguna Ishvara Gyanam; certainly you will see the differences between Ishvara and you; therefore saguna Ishvara Gyanam comes under bheda Gyanam or dvaita Gyanam. God is different; I am different; God is perfection; I am imperfection; God is great; I am miserable; this is always saguna; whereas when a person comes to the higher nature of God; since there are no attributes at all; there will be nothing to differentiate between God and me; Therefore when I come to vigyanam; it will be abheda Gyanam; or advaita Gyanam; and O Arjuna! I will give you both bheda and abheda Gyanam; I will give you both dvaita and advaita Gyanam; both saguna and nirguna Gyanam this is what I am going to impart to you.

What is the glory of this teaching? It is a rare knowledge that you cannot get anywhere else.

Citing an anecdote Swamiji said, I used to teach in Govindappanayakar Street; a very crowded street. Here there was a huge temple but not many frequented the temple. Even the few that came only wanted to talk about Saguna Ishwara.

The word secret, in shloka, is used to capture everybody's interest as well. It is not mere study. You will obtain

practical benefits.

Therefore Sri Krishna promises that gaining this knowledge, you will be released from the ashubham samsara. You will be released from a samsara; which consists of all kinds of psychological problems such as raga-dvesha; kama krodha, lobha, moha, mada, matsarya, etc. All kinds of agony and pain that you have, will all go away and you will have a free life called Jivan mukti; this is the benefit of this knowledge.

Why did I choose to teach you? I chose you because you have a rare quality of a non-critical mind. The word Asuya means critical indicating a negative attitude and even intellectual arrogance. It is also called Vidya Garvam. This is a weakness. Arjuna is intellectually humble and has an open mindedness. Arjuna! You have that attitude and hence you are Ansuya, one who is not looking for faults. Dayanada Swamiji used to say, Asuya means looking for faults, or one with a proofreader mentality.

Shloka # 2:

ॐ श्रीगणेशाय नमः ॥
ॐ श्रीकृष्णाय नमः ॥ १.२० ॥

It is the sovereign science, the sovereign mystery, the best of purifiers. Its apprehension is immediate; it is righteous, imperishable and exceedingly easy to achieve.

Sri Krishna continues with glory of this Ishwara Gyana Mahima. This Royal Knowledge is greatest among all disciplines of knowledge. Why is it called Raja Vidya? The higher Nirguna Swarupam is the highest knowledge. So therefore this knowledge deals with reality; all the other disciplines of knowledge, deal with the unreal or mithya; Therefore this is glorious.

And secondly, this is the only liberating knowledge; which will give you fulfillment at all levels. We generally have a sense of limitation at different levels:

A physical sense of limitation as such not satisfied with my physical personality.

Then there is dissatisfaction with my psychological personality; I am not loved by all people; I am not loved by my son; my daughter does not talk to me; these are psychological deprivations that cause other problems. So, psychologically dissatisfied.

There is greater dissatisfaction for the intellectual; an intellectual person wants to understand the creation in its totality but there are many questions unanswered, even though he has studied a lot; and therefore intellectual dissatisfaction is another sense of limitation.

So, for a rational person, there is a sense of limitation at intellectual level.

Vedanta is a wisdom that destroys the limitations at all the levels. It solves the emotional problems as well as intellectual problems. That is why in the 7th chapter, Sri Krishna said you do not have anything further to know for intellectual satisfaction; it gives total intellectual satisfaction also; and therefore it is greatest knowledge; it is rajavidya and at the same time it is the greatest secret as it is not easily available.

The next glory of this knowledge is that it is greatest purifier. It removes all impurities such as punya, papa karmas, psychological impurities and Agyanam. All impurities are destroyed. It is the greatest purifier. We will also not acquire impurities in future after obtaining this knowledge.

This knowledge is available here and now. The experience can be obtained here and now. This knowledge is in keeping with Vedic teachings.

We consider Vedas as basic source of knowledge. Anything not in keeping with Vedas cannot survive. Buddhism is an example.

10. This central theme is said to contain the essence of all Upanishads. Here the higher nature of God, Para Prakriti (PP), is discussed.

God, in his higher nature, is formless. Vyaktam means perceptible to Indriyas. Avyaktam means it is not perceptible to senses of sight, touch, taste, smell and hearing.

Lord in his higher nature is not available to any sense organs. Lord is free from all attributes. So, God with a form, is a lower nature of God. Thus Krishnamurthy, Ramamurthy are all forms of god. If you experience God as an object, it is a lower form of God. Vedanta says they are still not the real one. How do you experience the higher God? It is free from all attributes. Once you understand God is formless, the question comes where will he be located; you cannot have location; when will that Lord come; that Lord can never come; that Lord can never go as well.

All this is possible with Saguna Ishwara. The Ultimate one is one who never comes and goes. Once you discover this God, he is always there.

And the next glory or feature of that God is that he is Nirgunam or avyaktam. He is also all pervading.

Ram Ramaswamy

Baghawat Geeta, Class 117: Chapter 8 Summary

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

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

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

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

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

Nishkama Upasana First Type:

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

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

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

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

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

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

Nishkama Upasana, Second type:

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

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

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

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

1. What is Brahman?
2. What is Adhyatmam?
3. What is Karma? While dictionary meaning of word is action, what does it mean here?
4. What is adhibhutam?
5. What is adhidaivam?
6. Who or what is Adhiyagna?

6.b. How does Adhiyagna reside in the body; a side question.

7.a. What is significance of remembering god at time of death?

7.b. How can one remember god at time of death?

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

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

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

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

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

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

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

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

Shloka 5-14:

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

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

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

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

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

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

Shlokas # 15-22:

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

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

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

Shlokas 23-27:

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

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

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

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

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

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

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

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

Take away:

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

Ram Ramaswamy

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

Shloka # 22:

ॐ शिवो जगत्पतिः सर्वभूतहिते रतः ॥
ॐ शिवो जगत्पतिः सर्वभूतहिते रतः ॥ 8.22 ॥

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

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

which, they return.

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

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

The two margas are:

Shulka Marga: Bright path

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

Shloka # 24:

अग्निं च ज्योतिं च दिनं च शुक्लद्वितीयां च
षड्मासां च उत्तरायणस्य गच्छन्ति ब्रह्मज्ञानिनः॥8.24॥

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

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

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

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

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

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

Shloka # 25:

शुक्लं रात्रिं च तन्मार्गं त्रयोदशदिग्भिरुत्तरायणम्
शुक्लं रात्रिं च तन्मार्गं त्रयोदशदिग्भिरुत्तरायणम् 8.25

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

In shloka:

Tatra means the second path or Krishna marga.

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

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

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

Shloka # 26:

शुक्लं च कृष्णं च तत्रैतौ गतौ च
शुक्लं च कृष्णं च तत्रैतौ गतौ च ॥८.२६॥

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

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

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

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

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

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

Shloka # 27:

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

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

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

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

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

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

Shloka # 28:

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

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

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

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

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

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

Ram Ramaswamy

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

Greetings All,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Shloka # 19:

सर्वसृष्टिर्माया मयि कल्पिता ॥
सर्वसृष्टिर्माया मयि कल्पिता ॥ ८.१९ ॥

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

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

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

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

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

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

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

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

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

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

It is beyond time and space.

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

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

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

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

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

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

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

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

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

Purusha is a description of nature of Brahman.

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

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

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

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

Take away:

attributes; therefore we say saguna upasaka.

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

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

Asatoma sad gamaya;

everything else other than God

is asat, God alone is Sat;

Tamasomaya jyotirgamaya;

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

Mrythoma amrutham gamaya;

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

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

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

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

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

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

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

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

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

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

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

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

Shloka # 16:

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

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

What about heaven?

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

Shloka # 17:

Mrythoma amrutham gamaya;

Ram Ramaswamy