



MASTER GITA

MASTER LIFE

CHAPTER 7

Jnanavijnana Yoga

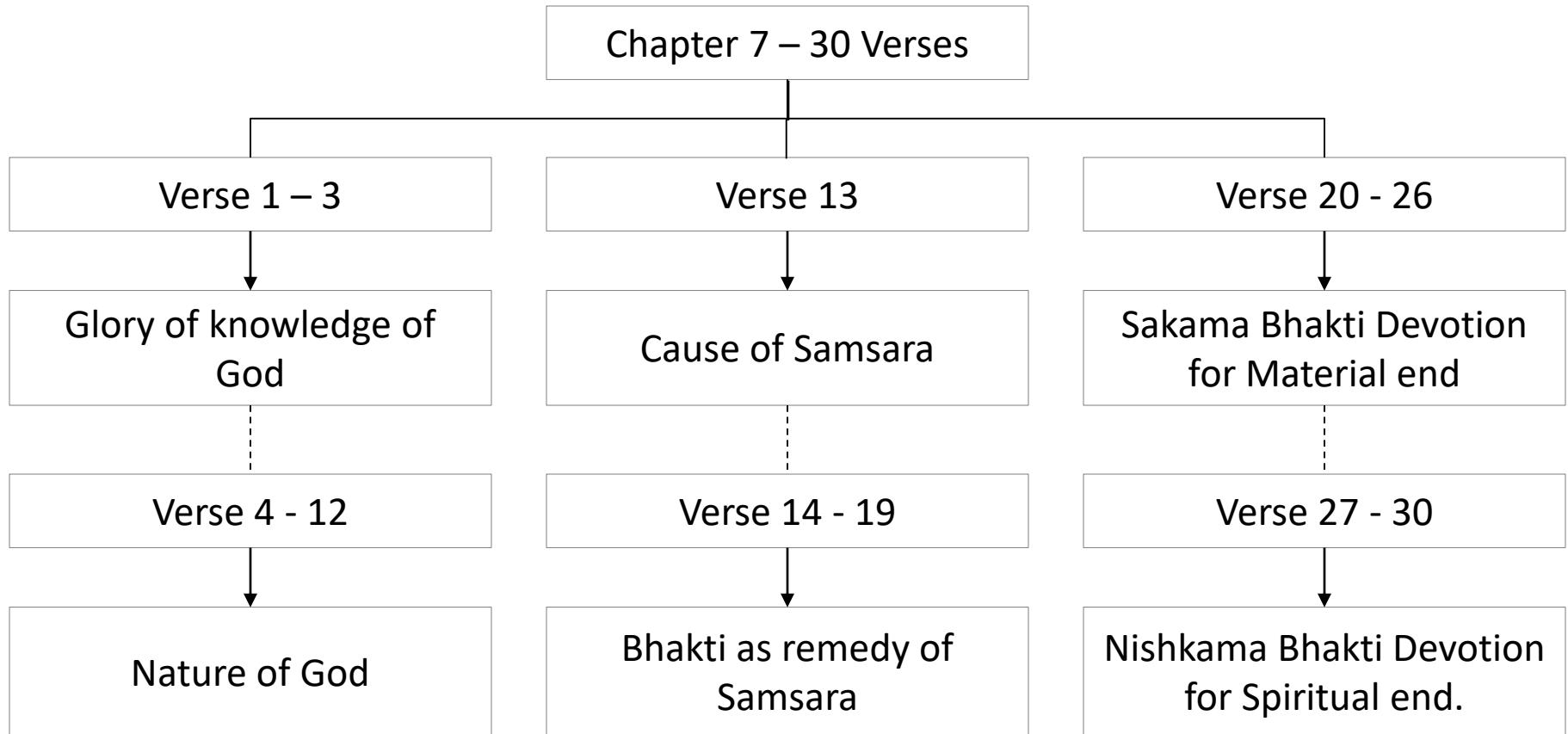
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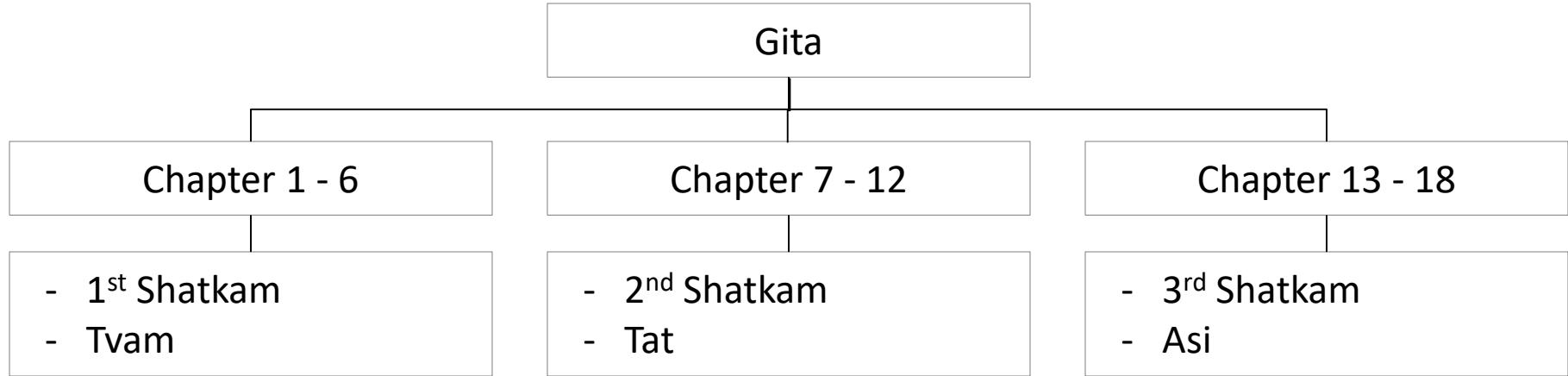
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Summary



Lecture 1



1st Section :

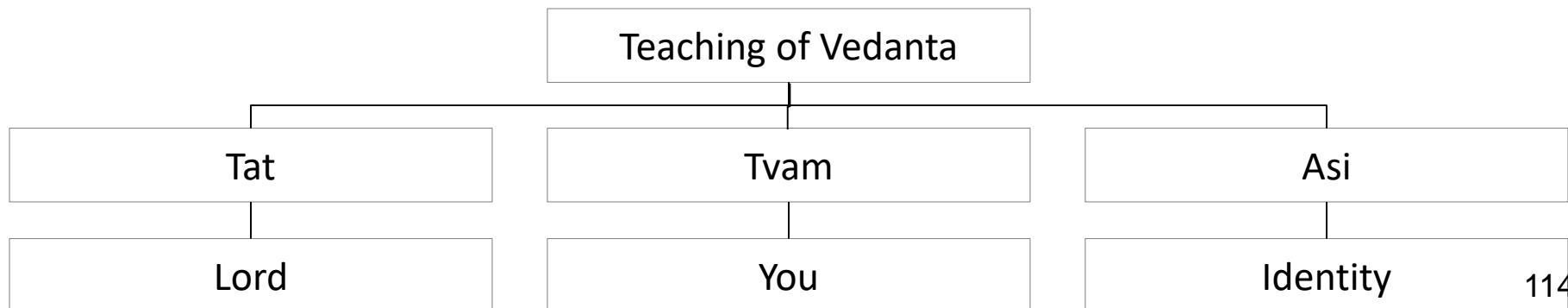
- Focus on nature of self.

2nd Section :

- Focus on nature of Lord.

3rd Section :

- Focus on identity.
- Central message of Gita.



- Start with what we know about ourself.

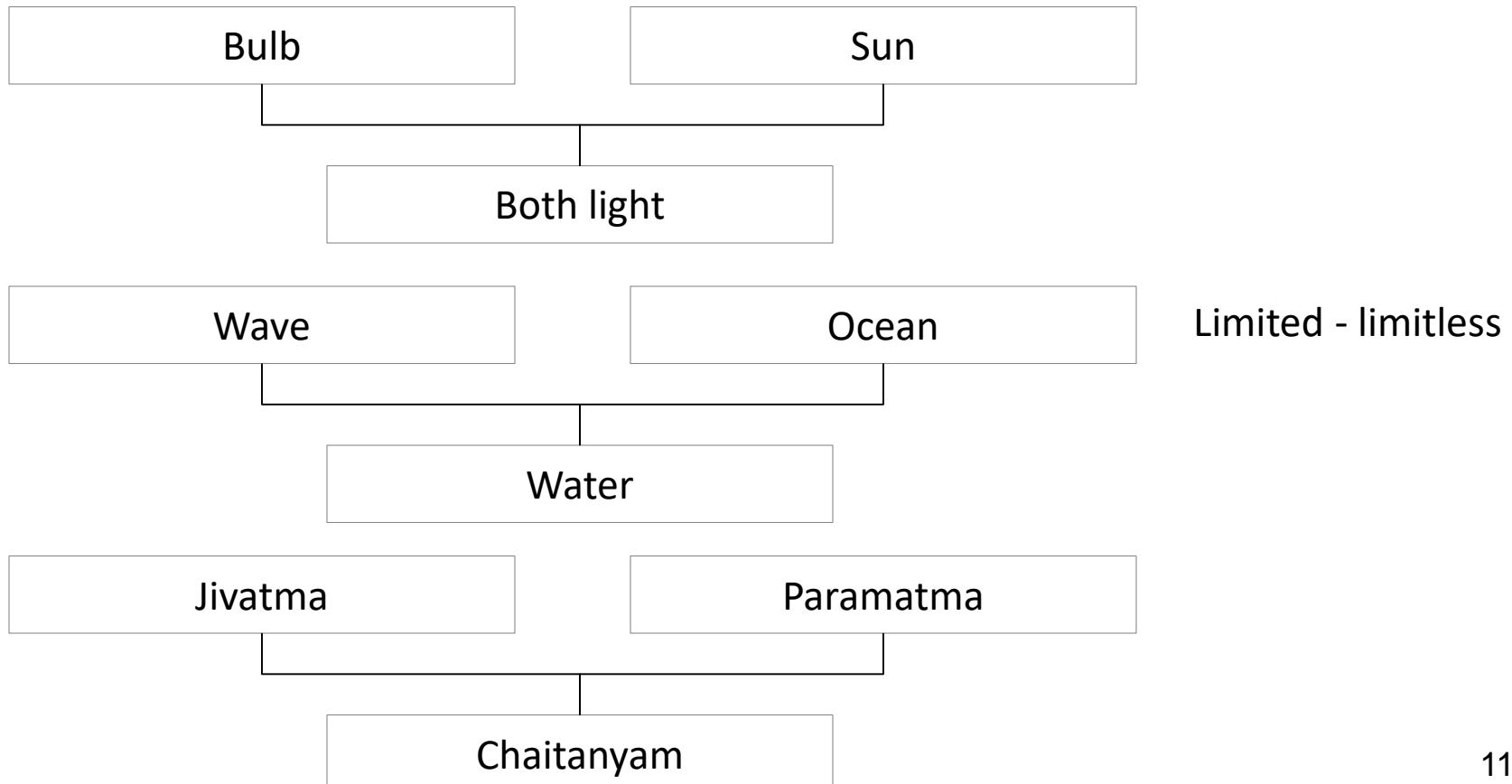
1st Section :

- Action and Renunciation – Karma studied an.
- How to do action, when ready for Renunciation.
- Not self focused action, make it selfless, God focused, Karma Yoga, mind purified.
- Ready for Sravanam / Mananam / Nididhyasanam.
- Karma Yoga and Karma Sanyasa, secret of action.
- Meditation on Self + Action.
- Knowledge aspect brought in

2nd section :

- Nature of Lord, devotion to Lord.
- Lord + Upasana (Devotion, Contemplation on Lord).
- Meditation = Contemplation.
- Upasana, Sitting near, Upa – Near, Asana – sitting.
- Love and God aspect brought in.
- **Consciousness in manifestation, expression as entire realm = Lord.**
- All knower, all merciful, all love, all goodness, all compassion = Manifestation of consciousness.
- Sarvagya, Sarva Shakti, Sarva Antaryami (indweller of all).

- **Self in pure form is Lord of universe.**
- Self is pure consciousness, detached, witness.
- God – Consciousness manifesting as realm of world, exhibits itself as universe, as knower of everything, including thoughts.
- All knower, all controller, dispenser of fruits of all our actions, these are ways of expressions of the Lord.
- Self is Lord is its essential nature.



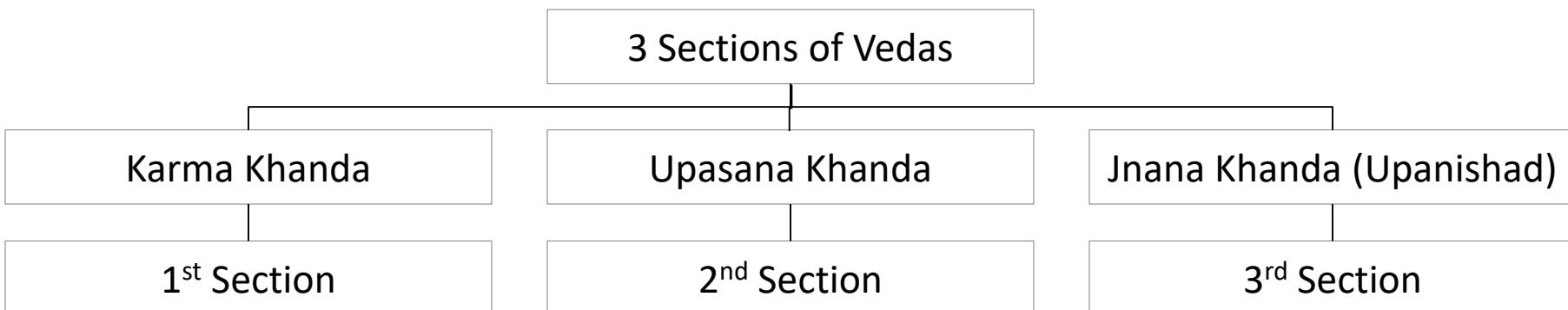
- Looking from peripheral properties, ocean and wave are different.
- God and self one and same.
- How do they exhibit themselves?

Jiva	Ishvara
<ul style="list-style-type: none"> - Alpajnyaya - Alpashakti - Afflicted by Rajas and Tamas - Affected by properties. - Character changes. 	<ul style="list-style-type: none"> - Sarvagya Sarvashakti - Shuddha Sattva - Expresses with Love, compassion, goodness, nobility.

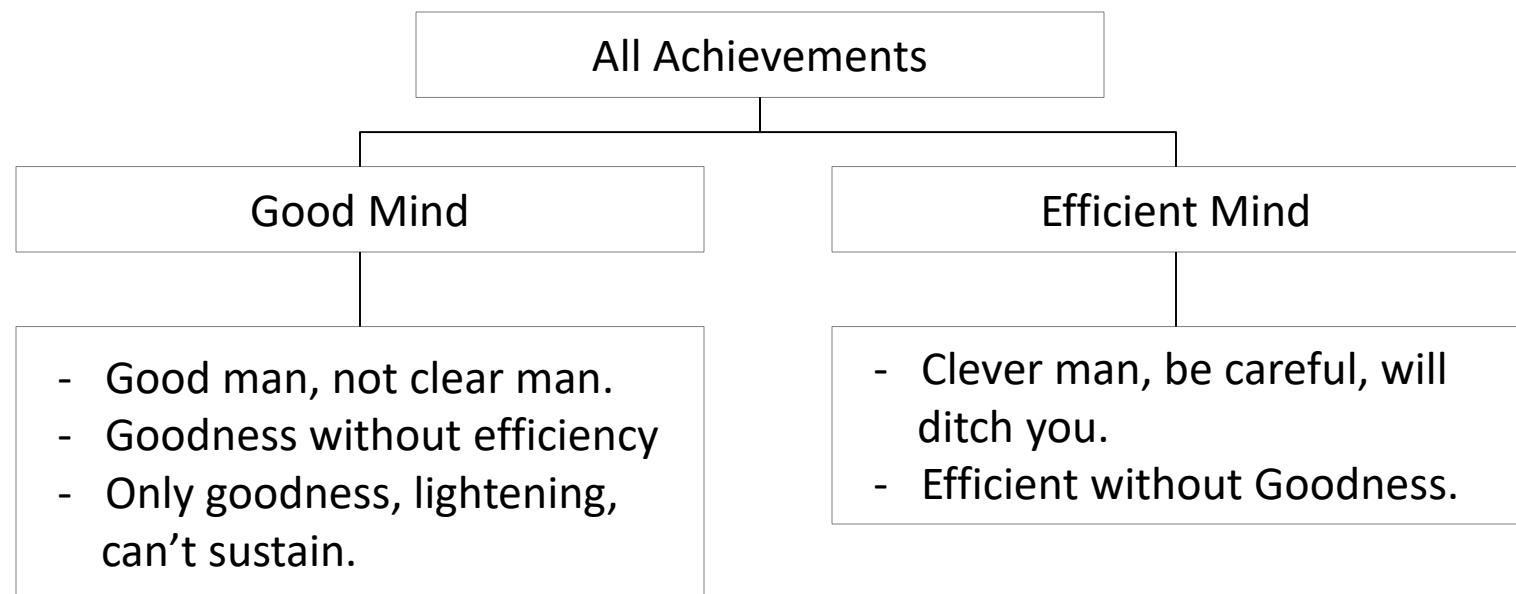
- Lord and devotion – Bhagavan and Upasana in 2nd section.

3rd Section :

- Deals with knowledge of identity.
- Karma → Upasana → Jnana – Knowledge of identity.



- Reason for this order.
- For attaining Jnanam, Chitta Shuddhi attained by Karma Yoga and Chitta Ekagratha by Upasana Yoga.
- Manas Shuddhi – Antahkarana Shuddhi – Purity of mind, required to be wise, knowledgeable, get benefit of knowledge.
- Without Chitta Shuddhi, only have information not knowledge.
- Chitta Shuddhi is that by which mind remains calm, quiet, serene, supple, love, compassion, no ego, Jealousy, hatred.
- Chitta Ekagratha, Agra = Point, one pointedness, Ability of mind to focus and remain at single point.
- Making serene Mind single pointed is Ekagratha, efficient.



- Both required, Karma Khanda – secret of Chitta Shuddhi, Upasana Khanda – to get ability of efficiency.
- When both come together, magic happens, information becomes transformation, knowledge becomes wisdom.
- Why Chitta Ekagratha not 1st?
- Chitta Shuddhi helps in Chitta Ekagratha, Serene mind focusses better, serenity gives focus, not focus gives serenity.
- When quiet, easy to focus, not when agitated.
- **Basis of entire spirituality is Chitta Shuddhi.**
- Karma Yoga – priority Sadhana, foundation.

Conclusion :

1 st Section	2 nd Section	3 rd Section
<ul style="list-style-type: none"> - Self - Karma, Karma Sanyasa 	<ul style="list-style-type: none"> - Lord - Upasana - Devotion, contemplation 	<ul style="list-style-type: none"> - Identity

- 6th Chapter – Verse 47 – seed for Chapter 7.

योगिनामपि सर्वेषां
मद्गतेनान्तरात्मना ।
श्रद्धावान्भजते यो मां
स मे युक्ततमो मतः ॥ ६-४७ ॥

yōgināmapi sarvēṣāṁ
madgatēnāntarātmanā ।
śraddhāvān bhajatē yō mām
sa mē yuktatamō mataḥ ॥ 6-47 ॥

And among all yogis, he who, full of faith, with his inner self merged in Me, worships Me, is, according to Me, the most devout. [Chapter 6 – Verse 47]

- Among all meditators, working for quietening the mind, matgathe Na Antaratmane, bring their minds focused on me, with Sraddha – Bhajana – worship, such a person is best among meditator.
- Who is the Lord? Antar Atma? Self united with me – Bhagawan, what is his nature?
- How to be a devotee?

Verse 1 : Adhikari

श्रीभगवानुवाच
मच्यासक्तमनाः पार्थ
योगं युज्जन्मदाश्रयः ।
असंशयं समग्रं मां
यथा इास्यसि तच्छृणु ॥ ७-१ ॥

śrībhagavānuvāca
mayyāsaktamanāḥ pārtha
yogaṁ yuñjanmadāśrayaḥ ।
asamśayaṁ samagram māṁ
yathā jñāsyasi tacchṛṇu ॥ 7-1 ॥

The Blessed Lord said: With the mind intent on Me, Partha, practicing yoga and taking refuge in Me, how thou shalt, without doubt, know Me fully, that do thou listen. [Chapter 7 – Verse 1]

- Bhagawan starts teaching.

Question :

- I) In what way Bhagawan is worshipped?
- II) How can one gain Devotion to Lord? Unite with Lord – Math Gathena Antaratma?

a) **Mayya Sata Manaha Madah Ashrayaha, Yogam Yunjam :**

- **Mahi Asaktam Yasya Manaha** – One whose mind is attached to Bhagawan as substratum of the world, Jagat Karanam.
- **In Bhagavan world exists and dissolves, Adhara of world.**
- World has beauty, glories – mountains, Sky, cosmos, sun, unimaginable splendor, can't comprehend, Vibhuti – glory.
- Mind is Asaktam – mind is attached, precludes other thoughts.

- In attachment, nothing will make sense to you.
- Mind totally focused on Bhagavan, Rahitya of Vishyantara, all objects gone.

b) Madashrayah :

Asakti	Ashrayaha
- Attachment	- What you have with sense of higherness.

Example :

- Exam and world cup match.
- While watching Match (Asakti), mind on Exam (Ashraya).
- Stree Chittaha, Raja Paraha.
- Mind in Stree, alter of love, alter of devotion is the country.

Love	Devotion
- Takes heart, mind away	- Takes head, intellect away.

- I love it (God) and I am devoted to it (higher sense), want to gravitate.

Love	Devotion
<ul style="list-style-type: none"> - Sense of now. - I like it - Mayya Asakta 	<ul style="list-style-type: none"> - Sense of goal - I really want it - Mat Paraha, Ashraya.

- Here no split of personality.
- Here love to God, devotion to god.

c) Arjuna = Yogam Yunjan :

- United in focused mind.
- Person with love and devotion, meditating upon me (Chapter 6).

d) Asamshayam Samagram Mam Yatha Jnasyasi :

- How he comes to know me.

Asamshayam	Samagramam
<ul style="list-style-type: none"> - Doubtlessly - Head is there, gives clarity 	<ul style="list-style-type: none"> - Completely - Heart is there, gives fullness.

- If someone has lot of love and complete devotion, that person will come to know doubtlessly and completely.
- If one of them lacking, no success.
- Heart + Head both required for success.
- When both come together, there is union.
- 2 qualities, will come to know me fully, completely, doubtlessly.
- **What you love, you want to know everything.**

Example :

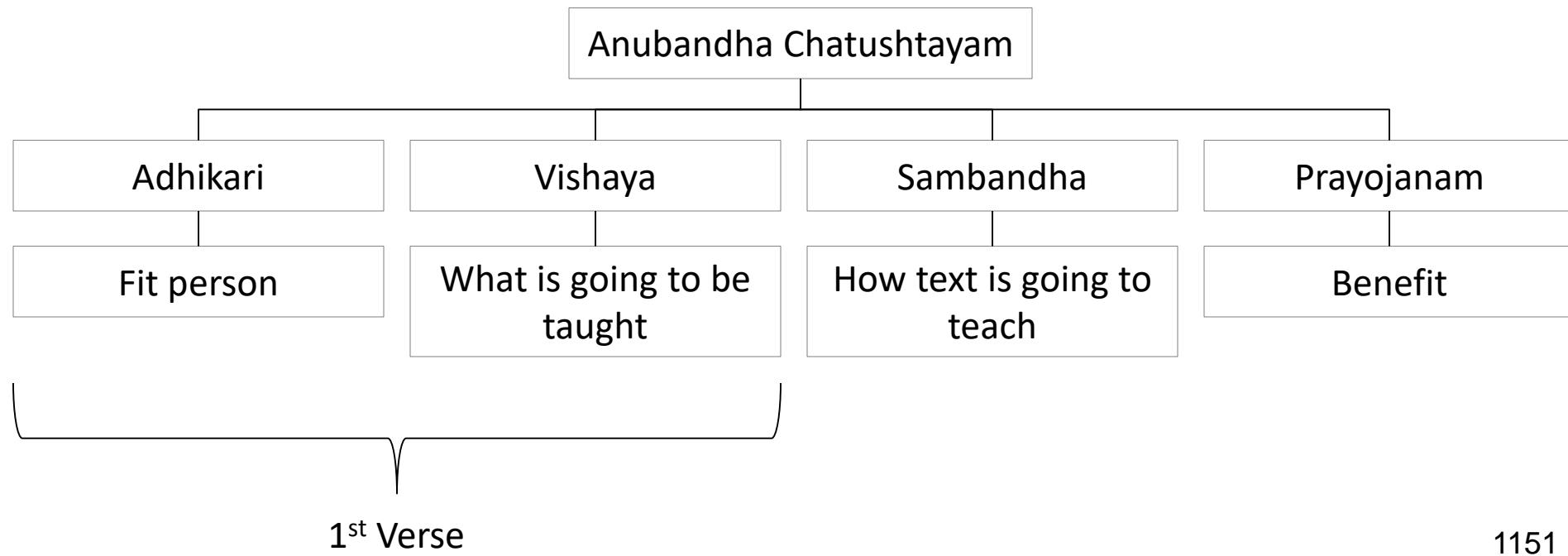
- Children bring friends, don't tell my secrets, in love come to know everything.
- In devotion, come to know doubtlessly.

e) Tat Srnu :

- Listen to that.

Conclusion :

- Person who has love and devotion, meditating upon me, how that person comes to know completely and doubtlessly me, I will explain to you.
- Who is Adhikari? Anubandha Chatushtaya – 4 fold – qualifications – what's put in the beginning.



Adhikari :

- Mayyaa Saktamanah, mada Ashrayah.
- Love + Devotion.

Vishaya :

- Asamshaya Samagramam
- Complete knowledge of Bhagawan.

Sambanda :

- Jnasyasi
- How you will come to know.
- What I will tell you, is the means of knowledge.
- Teaching is complete means of knowledge.
- Bodhya Bodhaka Bava.

Verse 2 : Prayojanam

ज्ञानं तेऽहं सविज्ञानम्।
इदं वक्ष्याम्यशेषतः ।
यज्ज्ञात्वा नेह भूयोऽन्यद्
ज्ञातव्यमवशिष्यते ॥ ७-२ ॥

jñānam tē'ham savijñānam
idam vakṣyāmyaśēṣataḥ ।
yajjñātvā nēha bhūyō'nyad
jñātavyamavaśiṣyatē ॥ 7-2 ॥

I shall declare to thee, in full, this knowledge combined with Realisation, which being known, nothing more here remains to be known. [Chapter 7 – Verse 2]

a) Idam :

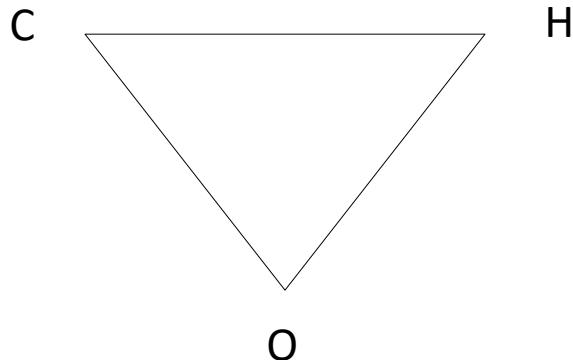
- This teaching.

b) Jnanam Sa Vijnanam :

- This knowledge alongwith wisdom.
- Not merely intellectual but also experiential.
- Knowledge alone becomes wisdom.
- Will give knowledge and enable it to become an experience for you.
- Knowledge without experience no use.

Example :

- Sugar – $C_{12}H_{22}O_{11}$
- Bond chart.



- Not tasted – no use.
- Help you to experience.
- Will give you means to pick up the experience.
- It is up to you, but I will give you the means to make it a concrete experience.
- Knowledge is obstructed by doubt, contrary notions, hence does not become experience.

I) Doubt : Obstacles for Jnana to become Vigyana.

i. Samshaya :

- Samyak Shete Yasmat because of which knowledge goes to sleep.

ii. Sandeha :

- Dah, to burn.
- As good as burnt.
- Knowledge is burnt, useless.

iii. Asambavana :

- Bavana, possible.
- Railway station → Anekeliye Sambavana Hai!
- **Not possible, think it is not factual.**
- Tat Tvam Asi, not possible.

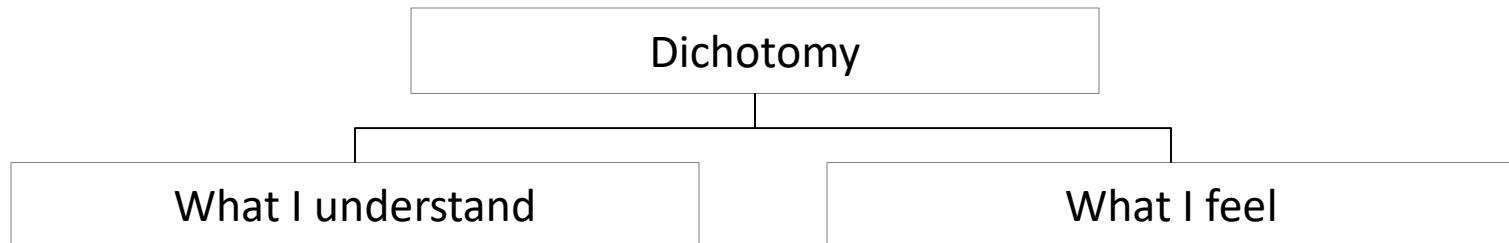
II) Contrary Notion : Viparita Bavana

- Understood, doubts gone, intellectual clarity is there, Abidance not there.
- Aham Brahma Asmi, know, but no changes happen in me.
- Studied, no change, not getting benefit of knowledge.
- Feel I am Jiva, not Brahman.

Think	Feel
- I know	- I don't feel - Knowledge has not changed inner thinking.

- Only superficial knowledge.
- In depth change, special effort required, think logically, clarify doubts.
- To create change inward, I am Jiva not Brahman.
- Understood Aham Brahma Asmi, living Aham Jivosmi...

- Have negativities, Afraid, fear, anger, Jealousy, not gone.
- No change deeply, feelings contrary notion to what I have understood.

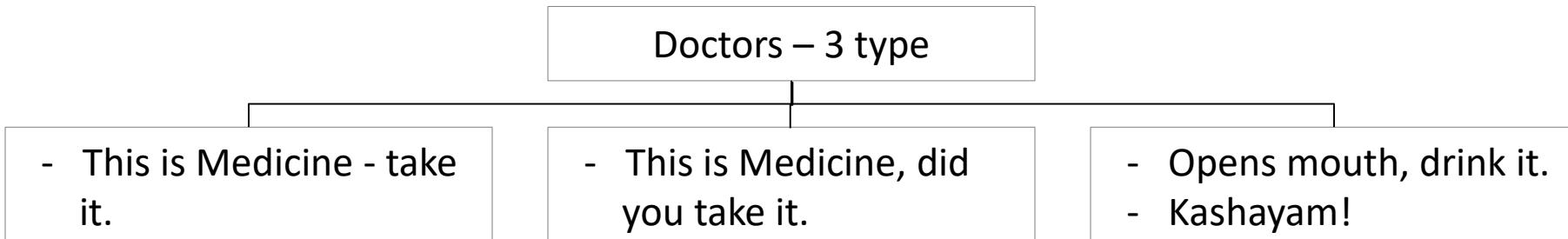


Bhagawan Says :

- I will give Jnanam and Jigyanam, will help you remove 2 problems.
- Asambavana and Viparita Bavana removed.
- Very good teacher.

Example :

- Ramakrishna Paramahansa.



c) Teham :

- Transform you.
- What is Prayojanam?

d) Yat Jnatva Neha Bhuyonyad, Jnatavyam Avasishyate :

- Having knowing which, Iha, while living, not benefit after you die, reap benefit here and now.

e) Jnatavyam Avasishyate :

- Nothing will be there for you to know.
- You will know completely everything.

Gita Dhayana Sloka :

सर्वोपनिषदो गावो
दोग्धा गोपालनन्दनः ।
पार्थो वत्सः सुधीर्मोक्ता
दुग्धं गीतामृतं महत् ॥ ४ ॥

sarvo-paniṣado gāvo
dogdhā gopāla-nandanaḥ ।
pārtho vatsaḥ sudhīrbhoktā
dugdham gitāmṛtam mahat ॥ 4 ॥

All the Upanisad-s are the cows, the son of the cowherd i.e., Krsna, is the milkman, Partha is the calf, men of purified intellect are the enjoyers, and the supreme nectar of the Gita is the milk. [Dhyana Sloka 4]

Upanishad	Srikrishna
Cows	Milks cow

Gita :

- Milk, summary of Upanishad.
- You will know everything.

Mundak Upanishad :

- Shaunaka – Angirasa.

शौनको है वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ ।
कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥ ३ ॥

Saunako ha vai mahasalo-angirasam vidhivad-upasannah papraccha ।
Kasmin nu bhagavo vijnate sarvam-idam vijnatam bhavatiti ॥ 3 ॥

The great householder Saunaka duly approaching Angira in the prescribed manner asked. “What is That, my Lord, having known which all these become Known?” [I – I – III]

- What is known which everything known, nothing remains unknown.
- Angirasas answer, Lord Krishna will give here.

3 Aspirations we all have

- I want to become fully happy, not a trace of sorrow.
- Ananda Svarupa.

- I want to be fully knowledgeable without a trace of ignorance.
- Chit

- I don't want to die
- I want to be immortal
- Satyam

- Brahman = 3 related to Sat Chit Ananda.
- Brahman – is beyond words, mind.

Taittriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
 आनन्दं ब्रह्मणो विद्वान् । न विभेति कदाचनेति ।
 तस्यैष एव शारीर आत्मा । यः पूर्वस्य ॥ १ ॥

**yato vaco nivartante, aprapya manasa saha,
 anandam brahmano vidvan, na bibheti kadacaneti,
 tasyaisa eva sarira atma yah purvasya ॥ 1 ॥**

Whence all the speech turns back with the mind without reaching It (the eternal Truth, the Brahman), He who knows the bliss of eternal Truth, the Brahman, fears not at any time. This mind is the embodied soul of the pranamaya. Of this (pranamaya) the manomaya is the Self. [II – IV – 1]

- Upanishads are describing Brahman through mediums, googles of our Aspirations.

Brahman

- Ananda
 - I seek Ananda

- Consciousness
 - I seek knowledge

- Eternality
 - I seek Permanence
 - Grant, endowment.
 - Example : Temple tubelight – write name.

- All Aspirations are fulfilled only by Brahman.

- Iha – Result here.
- Jnatavyam Avasishyate – nothing else will be left.
- Bhagawan – is substratum, know substratum, all manifestations known.

Knowing	Know Truth of
<ul style="list-style-type: none"> - Gold - Bhagawan 	<ul style="list-style-type: none"> - Ornaments - Universe

- Other things are superficial, empherical, everything is Bhagawan only.
- Yoga Shastra – Anima... by Siddhi can know temperature in Chicago, all false.
- Completeness, only when we know the truth.
- Knowing Bhagavan, know everything is Mithya, false, Bhagawan alone is the truth.
- What is need to know false? Because it is not there.

Example :

- In dream met frightening cat.
- You woke up.
- Is there a cat, is there a need to know whose cat it is or know its nails, paws, length of nail.
- On waking, dream world no more important.

Kruta Krityata :

- Fundamental aspiration, fulfillment is the result.

इति गुह्यतमं शास्त्रम् ।
 इदमुक्तं मयानघ ।
 एतद्वृद्धा बुद्धिमान्स्यात्
 कृतकृत्यश्च भारत ॥१५-२० ॥

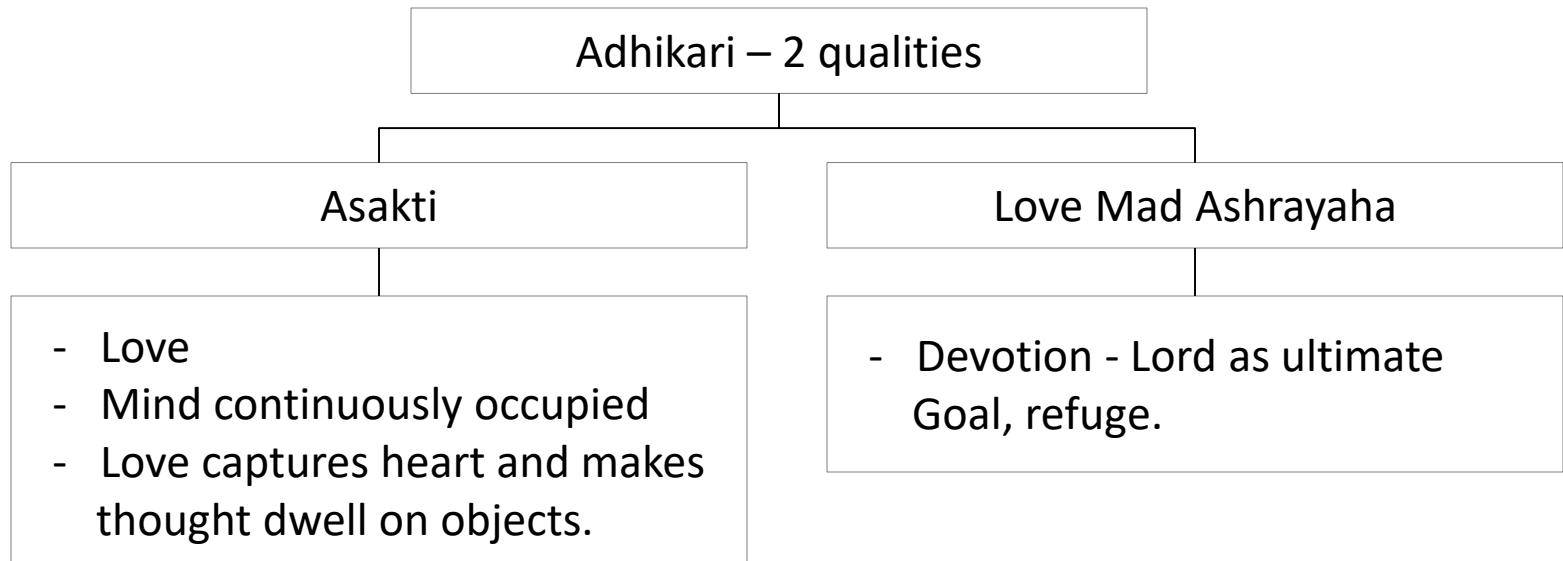
iti guhyatamam śāstram
 idamuktam mayā'nagha ।
 ētat buddhvā buddhimān syāt
 kṛtakṛtyaśca bhārata ॥ 15 - 20 ॥

Thus, this most secret science (Teaching) has been taught by me, O sinless one. One knowing this a man becomes wise and all his duties as accomplished, O Bharata. [Chapter 15 - Verse 20]

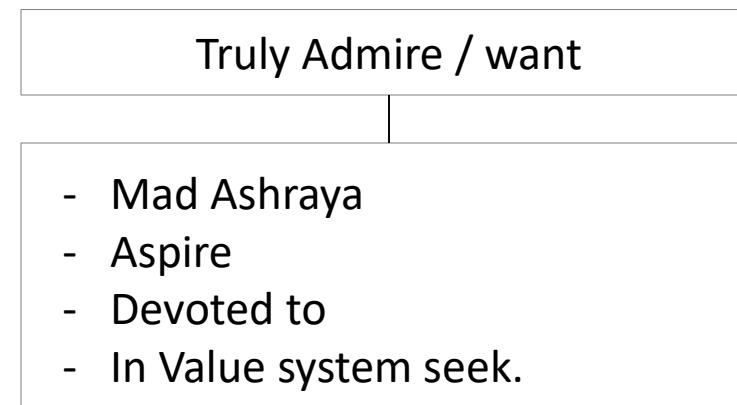
- Knowing which, you are wiseman and become fulfilled.
- Encouraging, Srotru Abhimukhi Karanam, making person focused on teaching
- Get attention of student.
- Lord Krishna catches attention.
- Do you want to know this Arjuna?
- **Today Gokulashtami : Chant**
 - Hare Ram, Hare Ram, Hare Ram, Ram Ram Hare Hare.
 - Hare Krishna, Hare Krishna, Hare Krishna, Krishna Krishna Hare Hare.
 - Any Ishta Mantra, chant whole day.

Lecture 2

I) Adhikari :



- When what you seek and what you love is same, then there is perfect amalgamation of your aspiration – goal and what you are now in the present.
- Present and future merges.

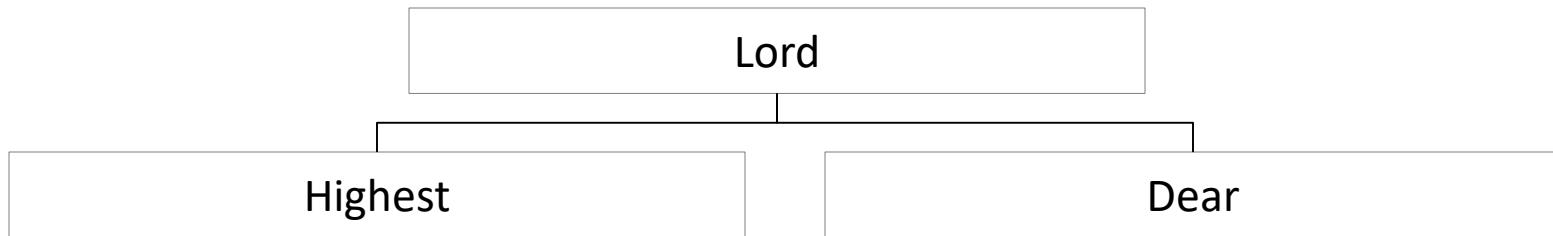


Maya Asakta Manah :

- Heart and head both should converge.
- In devotion, love and aspiration comes together.
- What your heart seeks and head seeks, they should both converge.

Intellectually know	Heart
<ul style="list-style-type: none">- To be highest- Admire it- Hold it as dear	<ul style="list-style-type: none">- Wants it- Seek it

- Heart has its own logic, which head is unaware, dichotomy.



- Adhikari.

Chapter 2 – Adhikari :

प्रशान्तात्मा विगतभीः
ब्रह्मचारिव्रते स्थितः ।
मनः संयम्य मच्चित्तः
युक्त आसीत मत्परः ॥ ६-१४ ॥

praśāntātmā vigatabhīḥ
brahmacārivratē sthitah ।
manah samyamya maccittah
yukta āsīta matparah ॥ 6-14 ॥

Serene-minded, fearless, firm in the vow of Brahmacharya, having controlled the mind, meditating, thinking of Me and balanced, let him sit, having Me as the supreme goal.
[Chapter 6 – Verse 14]

- Maya Sakti = Love, steals heart and head surrenders.

II) Vishaya :

- Bhagawan, I am the object.
- What I am teaching you is method to know me.

III) Sambandha :

Teaching	Taught
<ul style="list-style-type: none">- Bodhaka- That which teaches	<ul style="list-style-type: none">- Bodhya- That which is taught

IV) Prayojana :

- What is Kruta Krityata?
- Sense of fulfillment said in verse 2 – Yat Jnatva Bhuyonyad, Jnatam Avasishyate.
- After knowing which nothing else remains to be known is the Chit Aspect.
- Bhagavan is Chit, Sat, and Ananda.
- After knowing which, everything becomes known, no becoming, you are eternal presence, after experiencing that no other joy is to be experienced.

- Ultimate fulfillment = Prayojanam.

Anubandha Chatushtayam

Adhikari

Vishaya

Sambandha

Prayojanam

- Maya Asakta
Manaha.
- Mad Ashraya

- Bhagawan

- Teaching helps
you to get
Bhagawan

- Fulfillment

Arjunas attention caught by saying :

- By knowing which, nothing else is to be known.
- What is glory of this knowledge?

Verse 3 :

मनुष्याणां सहस्रेषु
कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां
कश्चिन्मां वेत्ति तत्त्वतः ॥ ७-३ ॥

manuṣyāṇāṁ sahasrēṣu
kaścidyatati siddhayē ।
yatatām api siddhānām
kaścinmām vētti tattvataḥ ॥ 7-3 ॥

Among thousands of men, one perchance strives for perfection; even among those successful strivers, only one perchance knows Me in essence. [Chapter 7 – Verse 3]

a) Manushyanam Sahasreshu Kashchit Yatati Siddhaye :

- Among human beings, 1000's, one rare person, tries to accomplish the lord.

b) Yatatam Api Siddhanam Kashchit Mam Vetti Tatvatah :

- One rare person comes to know me.
- Living creatures – Bugs, cats, Ants, mosquitos, fishes, birds, devas, Yakshas, Kinvaras, Gandharvas, (Creatures in water, different world, in the air)

Creatures

We have

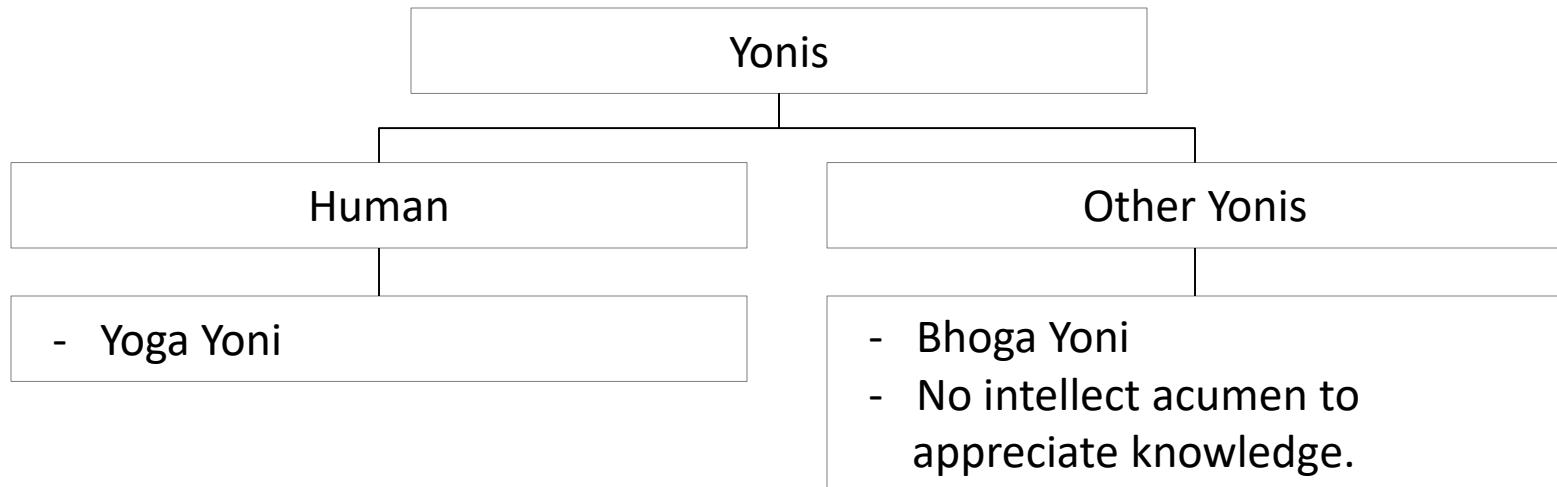
Vayu Shariram

Jnana Shariram

Light Shariram

Earth as Sharira

- Manushyanam, not Jantunam of all beings, human have inbuilt capacity to attain Jnanam, come to realisation.



- Some go to Deva Loka.

Example :

- Swami in Kodaikanal, 1st posting April – May – June – July – take classes, tourist season, no one attends Yagya, only committee members come.
- Other Lokas – to enjoy Punya not Brahma Jnanam.
- Best Loka for spiritual Jnanam, is Manushya Loka, every day new problem.
- In Human life there is sufficient sorrow to create Vairagya and sufficient Joy to keep you balanced.
- Combination of Joy, sorrow, dangerous for spiritual study.
- Human birth combination of Punya, Papa.
- Get Vairagya from sorrow.

- Human birth most conducive.
- Bacteria in mouth, gut, plenty.
- Only in Human birth can do Karma, what is to be done, not to be done.
- Others preprogrammed.
- Dogs – only bark.
- Cat – Mew.
- Dog can't mew, no freedom.
- No other creature in cosmos has freedom, only human beings have freedom.

• **Only Human have Purushartha.**

• **Only in Human birth can collect Punya and Papa.**

- Dog has no Papam even if it bites, not responsible to what it does.
- In sleep, no Punya – Papam, can kick others.
- Not bug, turtle, bacteria, virus.
- In many births, done Punya with Karma Yoga attitude, Punya not available as Bhoga, but Chitta Shuddhi.
- With sufficient Chitta Shuddhi you have Sadhana Chatushtayam (Viveka..), you become Adhikari.
- Manushya, Punya, Karma Yoga Bava, Chitta Shuddhi, Adhikari.
- One rare person becomes Sadhana Chatushtaya Sampanna and gets longing for this knowledge.

- **Yathatamapi Siddhanam, Sadhakanam :**

With guru, Sravanam / Mananam / Nididhyasanam...

- Among those striving Sadhakas to realise Lord, Sadanas are Siddhas. Why?
- Attained perfect inner equipment, otherwise won't be striving.
- Among 1000's of Human, one strives.
- Among strivers, one knows me.
- Ratio of success very less.

Example :

- MBBS student, we call at home, doctor has come.
- Bhagawans wish for the person, therefore says Siddhas, has hope like parents.
- How one comes to Lord?

Tattvataha :

- In reality, from Paroksha Jnanam, they get Aparoksha Vigyanam.
- Arjuna, I am giving you the rare knowledge of reality because you have the capacity to realise the higher.
- Put all your attention, focus, gain fulfillment.
- You wanted Param Shreyaha...
- Sadhana Chatustaya Sampatti, striving starts, Sravanam / Mananam / Nididhyasanam, till end, don't give scope for complacency.

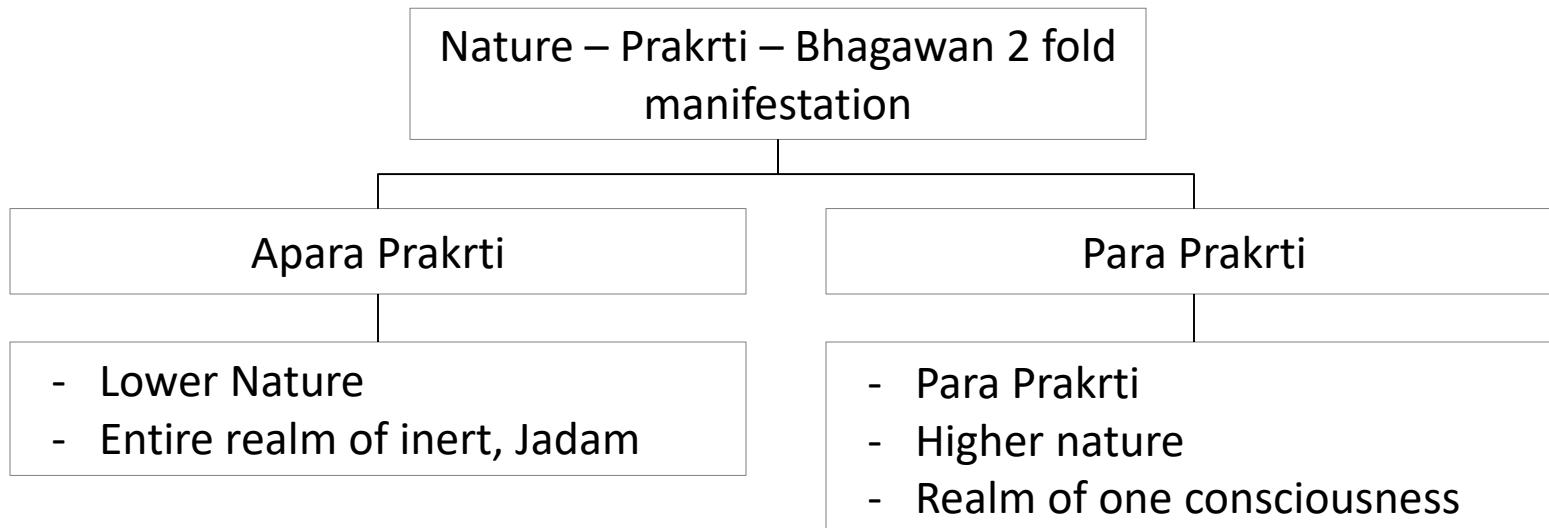
Verse 4 :

भूमिरापोऽनलो वायुः
 खं मनो बुद्धिरेव च ।
 अहङ्कार इतीयं मे
 भिन्ना प्रकृतिरष्टधा ॥७-४॥

**bhūmirāpō'nalō vāyuḥ
 khaṁ manō buddhirēva ca |
 ahaṅkāra itīyaṁ mē
 bhinnā prakṛtiraṣṭadhā ||7-4||**

Earth, water, fire, air, ether, mind, intellect, egoism; these are my eightfold Prakrti.
 [Chapter 7 – Verse 4]

- Jnanam starts...
- Nature of Bhagavan.
- Bhagavan is Paripoorna, everything.



a) Bumi, Apaha, Anala, Vayu, Kham, Manaha, Buddhi, Ahamkara :

- Earth, water, fire, air, space, 5 elements, mind, intellect, sense of individuality.

b) Iti Iyam Bhinna :

- This is my varied Prakrti – 8 fold nature.
- 8 is my Ashtada Prakrti.
- Creation theory in Bhagavatam (Others in Atma Bodha, Tattwa Bodha, Vivekchudamani).



Sattva (5)	Rajas (5)	Tamas (5)
<ul style="list-style-type: none"> - Jnana Indriyas - Organs of knowledge Eyes, Ears, Nose, Tongue, skin. - Srotram, Tvak, Rasana, Ghrana, Chakshu. 	<ul style="list-style-type: none"> - Karma Indriyas - Hands, Legs - Vak, Pani, Paya, Padan Upasthau - Faculty of speech, grasping, locomotion excretion, generation. 	<ul style="list-style-type: none"> - Tan Matras - Pancha Maha (5) Butas (gross elements) - World comes

Mind from Sattva + Rajas – (1)

- Indriya – subtle faculty – belong to subtle element, external hands, legs – gross elements.
- Tanmatra = Element in subtle form.
- Elements in gross form have admixture with other elements.
- Gross earth = Water + Fire + Air + Space.
- Tanmatra = Pure earth, pure Shabda Tanmatra of Akasha, pure Sparsha is Tanmatra of Vayu.
- Element in pure form = Tanmatra comes from Tamasic Aspect.
- Controlling Jnana Indriya and Karma Indriya = Manas.
- Manas comes from Ahamkara which has element of Sattva + Rajas.

- Manas = Ubaya Sadaranam, common to both Jnana Indriya + Karma Indriya.
- Mind can manage Jnana + Karma Indriyas.
- **Manas comes from Ahamkara which has element of both Sattva + Rajas.**
- Total 24 is Bhagavans creation some Prakrti, Prakrti – Vikriti...)
- Subtle elements – 5 Tanmatras + 5 Pancha Mahabutas.

↓

Bumi

Apaha

Analaha

Vayuhu

Kham

- Manas (11), Buddhi – Manat (12), Ahamkara (13).
- Pancha Mahabuta included in Tanmatras.
- Maya – Prakrti (1)
- Jnana Indriya (5), Karma Indriya (5) included in Ahamkara.
- Bhinna – Ashtadha – 8 fold means manifold.

Example :

- 10 times, I have told you, told you Many times... represents 24 Tattvas of creation.
- 24 together – called Kshetra – field, realm of inert.

Verse 5 : “Sentient”

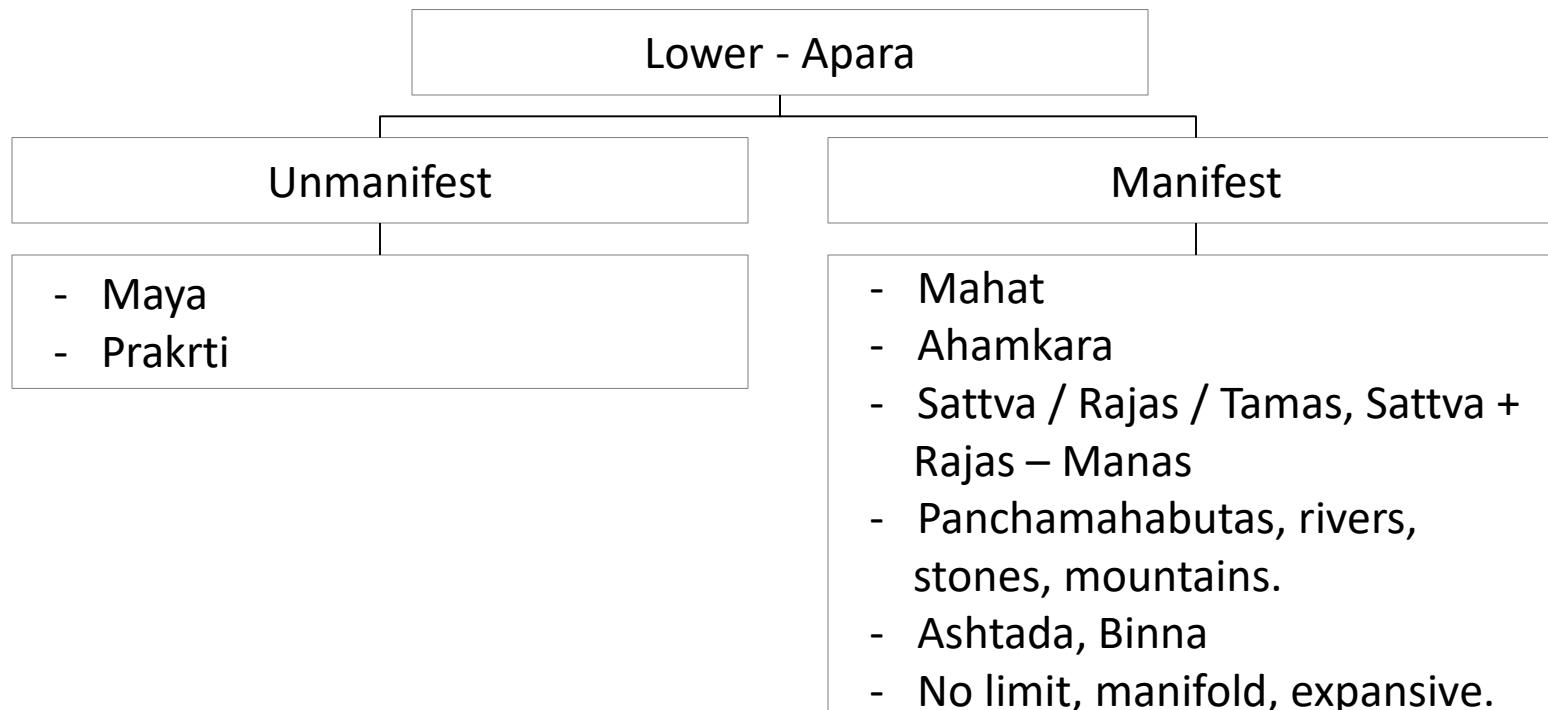
अपरेयमितस्त्वन्यां
प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो
ययेदं धार्यते जगत् ॥ ७-५ ॥

aparēyamitastvanyāṁ
prakṛtim viddhi mē parām ।
jīvabhūtāṁ mahābāhō
yayēdam dhāryatē jagat ॥ 7- 5 ॥

This is the lower prakrti; different from it, know thou, O mighty-armed, My higher prakrti, the very life element, by which this world is upheld. [Chapter 7 – Verse 5]

a) Iyam Aparah :

- This is Apara, inert, not Para, lower, Jadam, it is me alone but my lower expression.



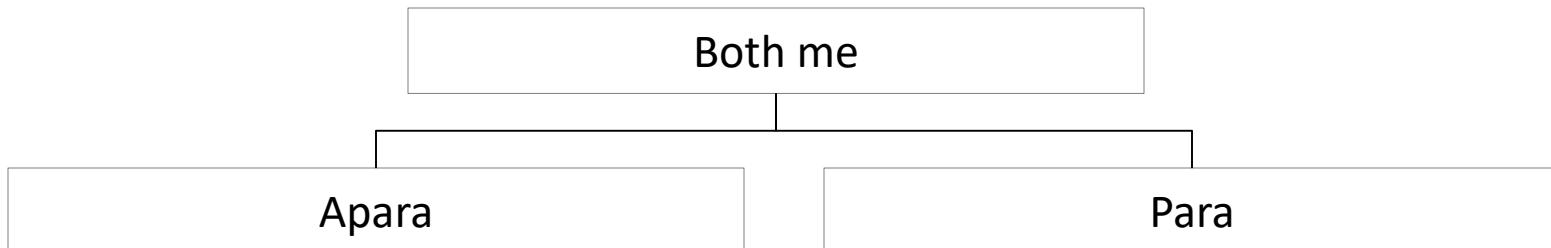
- Attractive, different, absorbing, all sciences.
- Apareyam but this is me.

b) Itaram Tu Viddhi Me Param :

- Itaha – Other than this.
- Tu – Total contrast, different from Jadam.
- Anyam Prakritim – there is different nature of mine.
- Viddhi – know that to be Paraha.
- What is Paraha?

c) Jiva Buta :

- That is nature of life.
- Manifests as life, nature of consciousness.
- Jiva – “Jiv” root, life.



- What is difference.

d) Yaya Idam Dharyate Jagat :

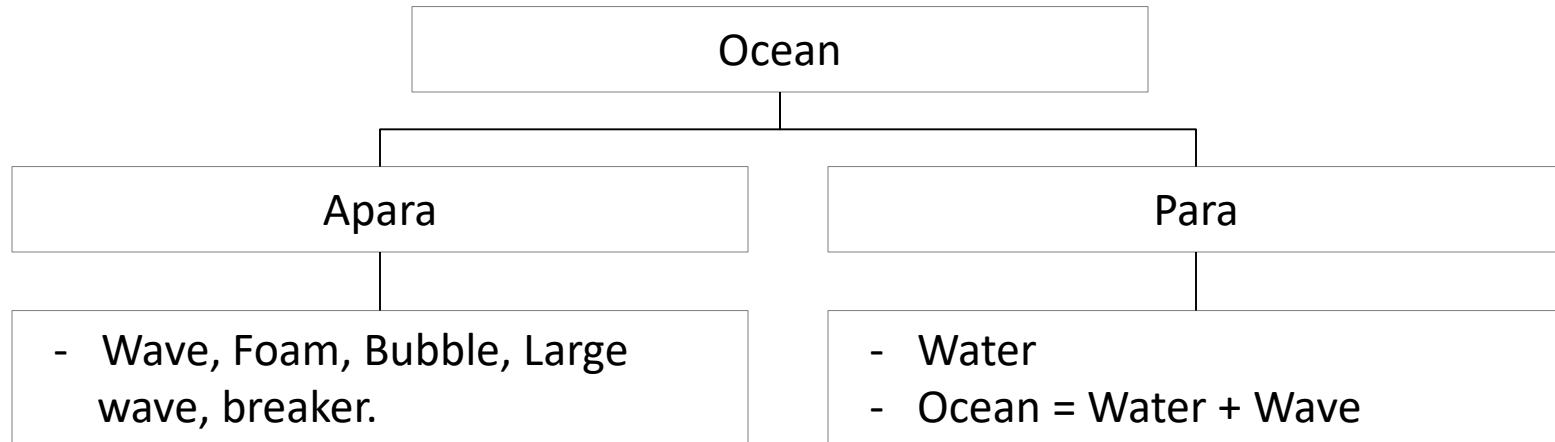
- Because of which, manifold Apara Prakrti, Jagat, manifest and unmanifest together called Kshetram.

- Dharyate – supported.

Apara	Para
<ul style="list-style-type: none"> - Manifold - Jadam - Supported 	<ul style="list-style-type: none"> - Unitary - Nature of consciousness - Supports Apara

- How does it support?
- Like Rope supports Snake.
- Not 2 different things.
- Appears to be two.

Rope	Snake
<ul style="list-style-type: none"> - Truth - Seeing Rope can't say there is Rope + Snake - Seeing Rope can't say there are 2. 	<ul style="list-style-type: none"> - Appearance - Seeing snake, can say there is snake supported by Rope. - Seeing Snake can say there are two. - Rope → Fact, Higher, Truth - Snake → Lower



Ornament	Gold
<ul style="list-style-type: none"> - Bangle, earring necklace, nose ring, toe ring, finger ring. - Manifold 	<ul style="list-style-type: none"> - Para - Knowing Gold, know all which is supported. - One - Para supports Apara - Know Para, bangle gone.

Kshetra	Kshetrajna
<ul style="list-style-type: none"> - Jada 	<ul style="list-style-type: none"> - Consciousness

Tattva Bodha :

अथ चतुर्विंशतितत्त्वोत्पत्तिप्रकारं वक्ष्यामः ।

Atha caturvimsatitattvotpattiprakaram vaksyāmah |

- 24 principles which are created.
- Vedanta borrows from Sankhya.
- **Anyam tu Param** : Know that which is different than Apara is Para, supreme.
- Viddhi – command.
- **What is specialty of Para Prakrti? It is life principle in the Jada Vastu.**
- Karma Indriya + Jnana Indriya... alive because of Para.
- Mahabavo – You are great person, know this.
- **This entire Apara Prakrti in one word called Jagat inert world, 24 Tatvams, manifest and unmanifest.**
- This Prakrti is Upheld, nourished, supported, Dharyate, substratum upholds illusion.

Substratum	Upholds
Rope	Snake
Desert Sand	Mirage
Water	Waves
Gold	Ornaments
Waker	Dream

- Jagat is also me, both my Prakrti.
- Tumultuous waves on the surface and the silent depths, both are one oceanic water

Gurudev :

- Shaking legs is me, calm quiet chest also me.
- **Seen – unseen – Seer – all Bhagavan, nothing other than me.... Verse 7.**

मत्तः परतरं नान्यत्
किञ्चिदस्ति धनञ्जय ।
मयि सर्वमिदं प्रोतं
सूत्रे मणिगणा इव ॥ ७-७ ॥

**mattah parātaram nānyat
kiñcidasti dhanañjaya ।
mayi sarvamidam prōtam
sūtrē maṇigaṇā iva ॥ 7-7 ॥**

There is nothing whatsoever higher than Me, O Dhananjaya. All this is strung in Me, as clusters of gems on a string. [Chapter 7 - Verse 7]

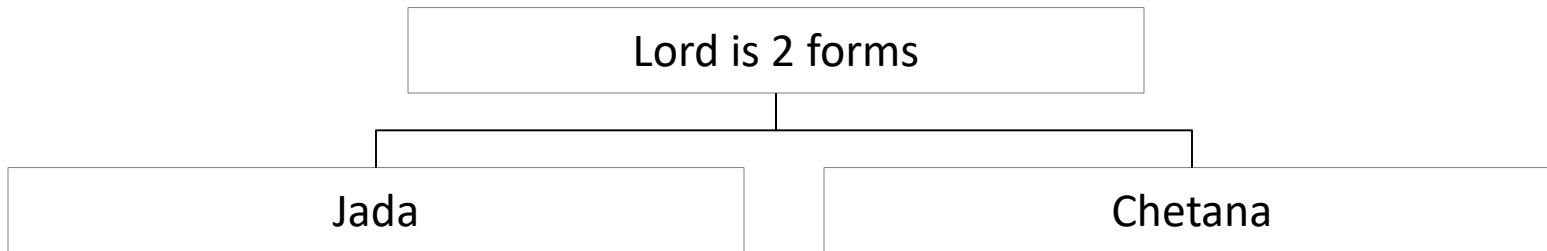
- In this way, come to know me.
- Why Bhagavan says this?
- Food = God, eater = God.

Example :

- CIRS, Coimbatore.
- 6.30 – 7.00 Am – Spiritual class.
- Children have purity + innocence.
- Child lived Krishna...
- **Seen + unseen = Jagat.**
- **Seer = Consciousness = Bhagawan.**

Lecture 3

- Bagawan describes himself in Chapter 7.
- Omnipresent – all pervading, Sarvagata, everywhere, Paripoorna – all filling because Bhagawan is everything.
- Drishyate, Sroyathe, Vidyathe Brahmananya Na Kinchana.
- Whatever you see, hear is the Lord.



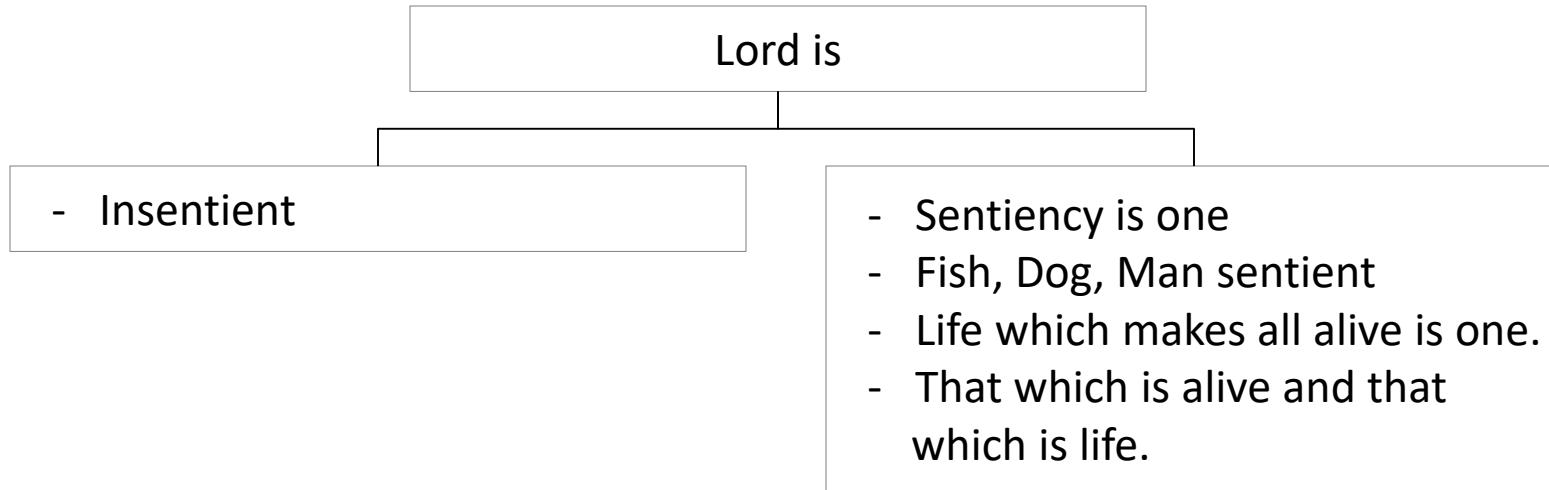
- We think Jada is different, Chetana is different.
- Bhagawan says Jada is also me, Chetana is also me.
- Inert is me, that which gives sentiency is me.

To say inert is me	To say life is me, inert function is me
<ul style="list-style-type: none">- Apara Prakrti- Prakrti	<ul style="list-style-type: none">- Para Prakrti- Jiva Buta – that which has become live.

Prakrti :

- Prakarshena Karoti, Karayati iti Prakrti.

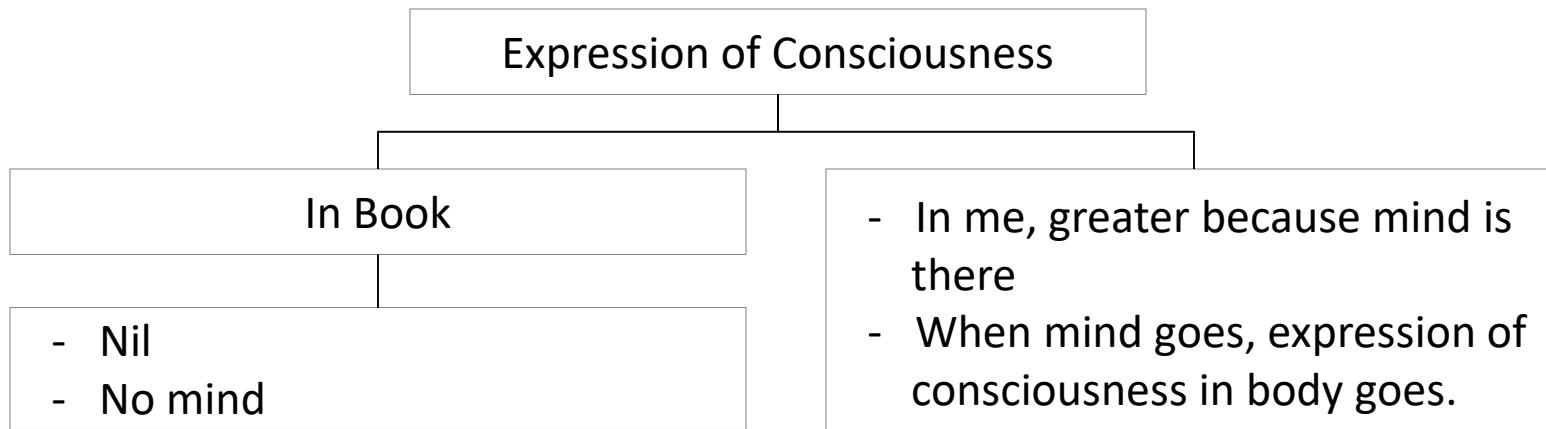
- That which enables and makes things happen.
- All effects comes from cause.
- Prakrti is cause of Jagat, great enabler, god, nature.
- That which makes things happen, and that which is its nature.
- Nature of a thing is called Prakrti.



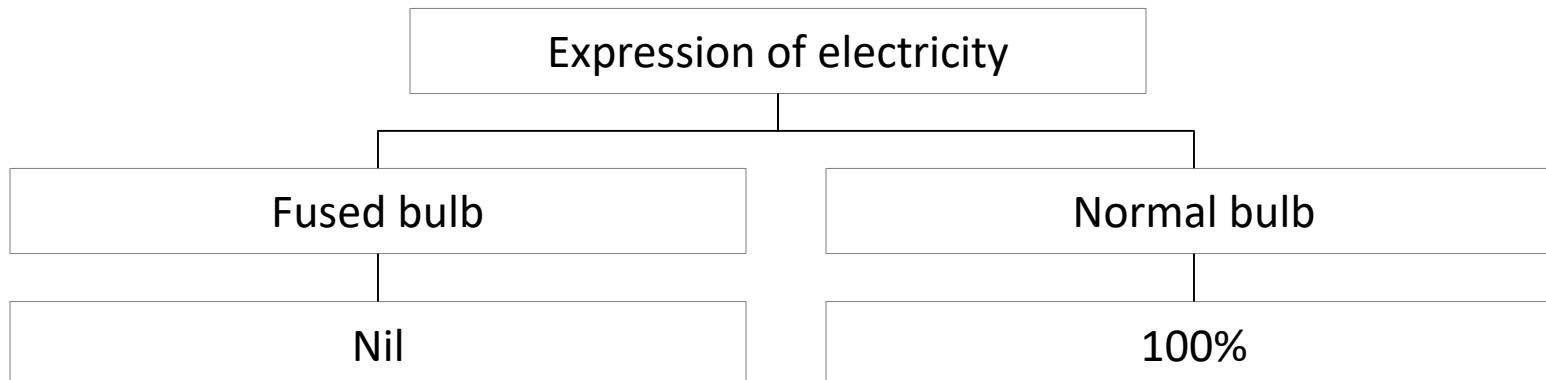
- Earth also alive, plant has life.
- J.C.Bose established, plant has life.
- Life = That which responses to stimuli...
- Plant turns with movement of sun.
- Earth not alive.
- In Tradition – Surya Devata, Bumi Devi, Chandra Devata, Ant thinks it only has life, it climbs on you, we think earth has no life.

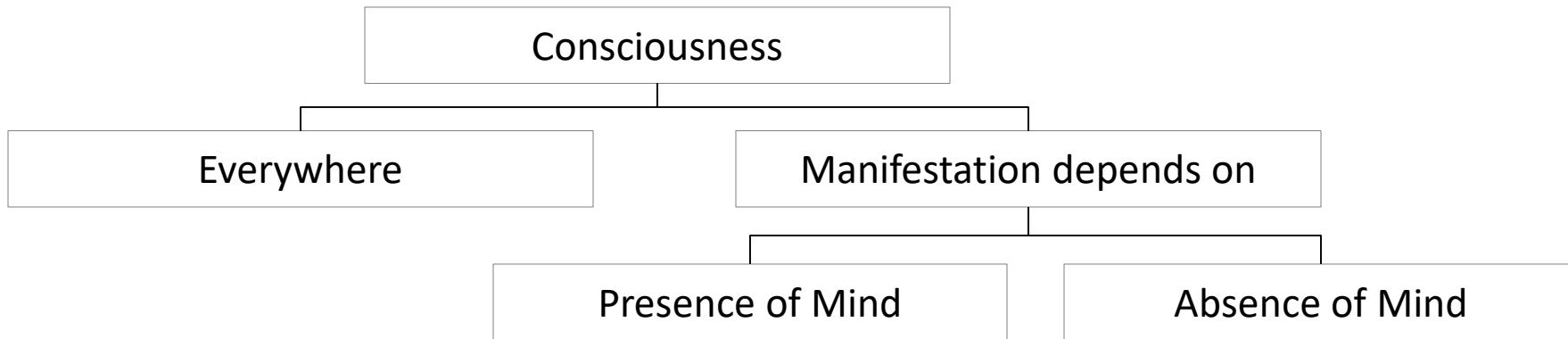
- Chandra Devata has life.
- **What is life?**
- **Life is Bhagavan.**
- **Consciousness manifests where there is a mind.**
- It does not mean that where consciousness is not manifesting, there is no consciousness.
- Light on space invisible.
- Between sun and moon, its all dark, is there light or not.
- There is light on moon, light on sun, in between also light exists.
- Darkness is no proof for absence of light.
- **Where there is medium to reflect light, you see light.**
- Doesn't mean, when we don't see light, light exists.
- Where mind is there, life becomes manifest.
- If no mind, doesn't meant life is not there, consciousness is not there.
- **Consciousness is all pervading.**
- **It manifests in a place, it may not manifest in place.**
- **To manifest, mind required.**
- Light is everywhere, when you keep mirror, you are able to catch the light.

- **Where mind is, it catches life.**
- **Where mind is, and life is caught, there you find sentiency expressing.**
- **Sentiency is called response to stimuli.**
- Where capacity of mind is more, respond to stimuli is more.
- Man's response to stimuli much better than plant, life, consciousness in man and plant is same.



- Expression of consciousness, not consciousness.





- Greater the subtlety of mind, greater the manifestation of consciousness.
- Inert and the sentience, consciousness.
- **Consciousness manifests as sentiency and sentiency manifests as response to stimuli.**
- Sentiency depends on mind.
- Consciousness does not depend on mind.
- Consciousness not responding to stimuli is wrong.
- **Sentiency = Response to stimuli**
- **Consciousness = Self illumination, self presence.**
- **Where there is presence, there is consciousness.**
- Presence is there, consciousness is there.

Drk Drishya Vivea :

अस्ति भाति प्रियं रूपं नाम चेत्यंशपञ्चकम् ।
आद्यत्रयं ब्रह्मरूपं जगद्रूपं ततो द्वयम् ॥२० ॥

*asti bhāti priyam rūpam nāma cetyamśa-pañcakam,
ādyatrayam brahma-rūpam jagad-rūpam tato dvayam. (20)*

Every entity has five aspects - it is, it shines, it is dear, its name, and its form. The first three belong to Reality and the latter two to the world. [Verse 20]

- Existence, presence, joy → in world of objects = Brahman.
- Presence = Ability of object to be available for experience.
- Consciousness – self illuminating factor.
- Objects : Existent, makes itself present, has element of joy.
- 3 belong to Brahman.
- **Para Prakrti = Existence, consciousness, bliss**
= Jeeva Butam
= Life

- Apara Prakrti = Realm of inert.
- Consciousness + inert = Me, Bhagawan, myself.
- I manifest in 2 forms, it is my nature alone.
- Consciousness = One.
- Inert = Manifold, Bhumi, Apaha, Anala, Kham, Mano, Buddhi.... Ahamkara.... Pancha Mahabuta, Karma Indriya, Jnana Indriya Pradhanam.

Verse 6 :

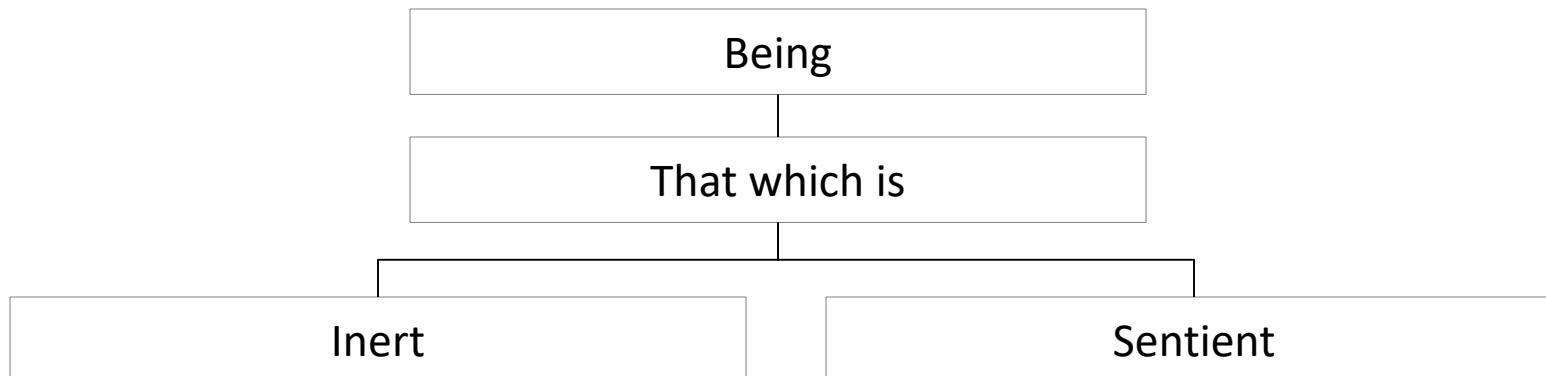
एतद्योनीनि भूतानि
सर्वाणीत्युपधारय ।
अहं कृत्स्नस्य जगतः
प्रभवः प्रलयस्तथा ॥ ७-६ ॥

ētadyonīni bhūtāni
sarvāṇītyupadhāraya ।
aham kṛtsnasya jagataḥ
prabhavaḥ pralayastathā ॥ 7-6 ॥

Know that these (two prakrtis), are the womb of all beings. So, I am the source and dissolution of the whole universe. [Chapter 7 – Verse 6]

a) Sarvani Butani Etad Yonini Iti Upadharaya :

- All beings – Sthavara and Jangama, inert, sentient, Chetana – Achetana, living – nonliving.



- All that you experience, their Yoni, cause, mother is Etad, these 2, Para + Apara Prakrti.
- Body, Mind, Prana – Apara Prakrti, everywhere = Bhagavan.

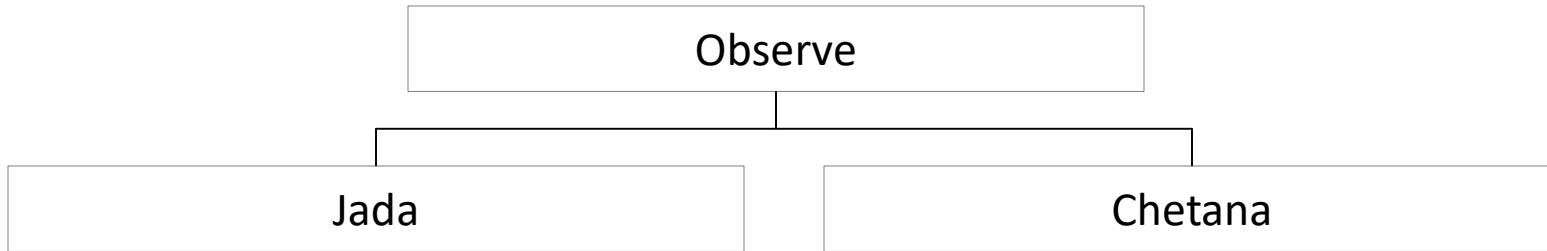
- Para Prakrti is there in desk.
- **Expression of Para Prakrti is not there in Desk, it doesn't express as sentiency, no response to Stimuli.**
- **Sentiency means response to Stimuli.**
- Why desk doesn't express as Sentiency? Calcium, carbonate, phosphorous is there.
- Mind, expressing medium is not there.
- It is existing, Asti (Exists) Bhati (Shines) and Priya, I like it very much (Ananda).
- Apara mind and Para Prakrti is there in all creation.

Apara Prakrti	Para Prakrti
- Cotton, Kurchief, Thread.	- Asti, existence → Bhati (Consciousness), Priya (Ananda)

- You don't like, I like, is because of our own Raaga Dvesha, inherently capable of providing joy, inherent to it.
- I like some and don't like others.
- Person himself likes himself, thinks he is the best person, has self worth, self love, self joy, inherent.
- Depending upon our Prarabda, our minds structure, we can tap happiness from someone and not from others.
- Jnani taps happiness from everything.

Ajnani	Jnani
<ul style="list-style-type: none"> - With Raaga Dvesha - Tapping of Joy in Anatma Varies. - Δ Format 	<ul style="list-style-type: none"> - No Raaga – Dvesha - Tapping of Joy in Atma. - Svarupa Ananda - Rama loved Ravana as much as he loved himself. - Jnani loves himself fully.

- Etad Yonini Butani Sarvani iti Upadaraya.
- Upadharaya – Samipe, use your observation to understand.



- Observe – Asti, Bhati, Priyam – understand.
- Bhagawan explained everything as Para – Apara.
- You observe and comprehend.
- **Entire realm is inert and sentient.**
- Who am I?

b) Aham Krtsnasya Jagataha Prabhavaha, Pralayaha Thatha :

- Kritnasya Jagataha : Entire Jagat, everything.
- Who am I?
- Prabhavaha – Originator, source.
- Pralayaha – dissolver, source.

Karanam – Source – 3 types – in
Vedanta

Srishti

Sthithi

Laya

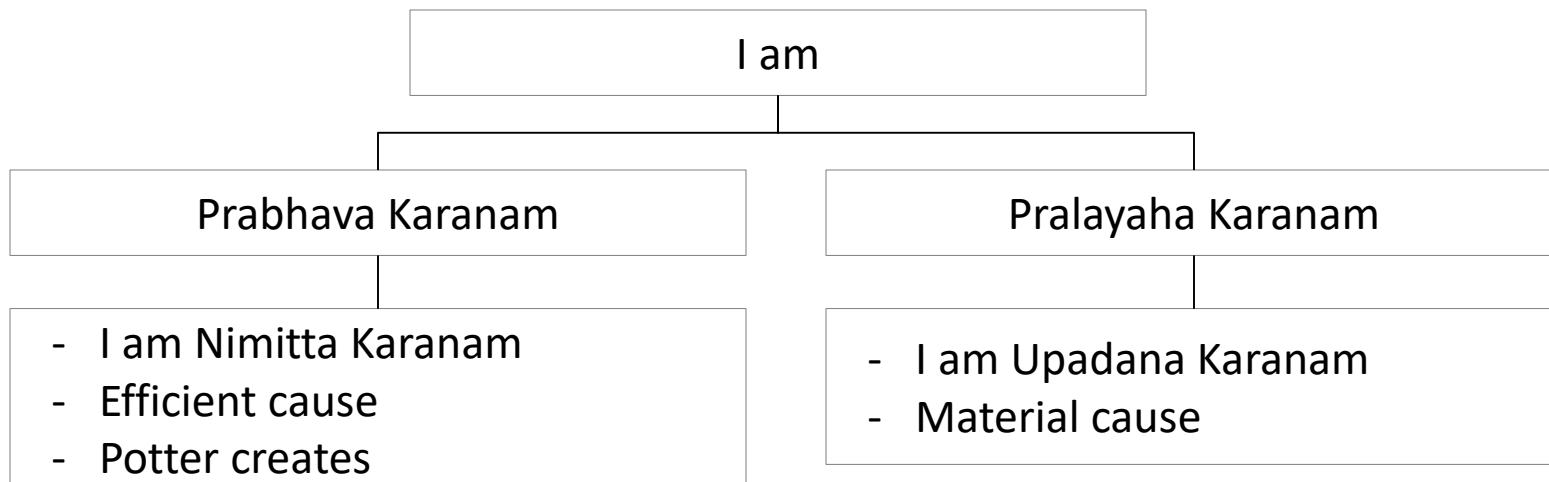
- **Karanam : From which something comes.**
- **Bhagavan : Material Cause + Intelligence cause.**
- When something is cause of something else, it doesn't mean cause pervades effect.
- Potter – doesn't pervades pot, only Prabhava Karanam.
- Clay – cause of pot – Prabhava and Pralaya Karanam – Pot goes back to clay.

Potter	Clay
Only Pralaya Karanaam	Prabhava and Pralaya Karanam

- I am both potter + clay.

- **As cause of universe, I am Nimitta Karanam.**
- **As universe dissolves back into me, I am Upadana Karanam.**

Nimitta Karanam	Upadana Karanam
<ul style="list-style-type: none"> - Potter - Efficient, sentient cause - Makes something by visualising, creating it, makes it happen. - Therefore it is sentient cause. - It can't become pervasive cause. 	<ul style="list-style-type: none"> - Clay - Pervasive cause because it is material cause.



- Normally potter different than clay.
- How do you know something is material cause?
- When it ends, it should go back to Material cause.

Example :

- Chain – Goes into Gold, not goldsmith, he will die.
 - Goldsmith keeps gold.
- If something is Pralaya Karanam, it means it is Material cause.

Law :

- One can dissolve into cause only if cause, pervades effect.
- Potter creates the pot, does not permeate the Pot.

God Says :

- I not only create but I am also the cause into which everything dissolves.
- I am not only the efficient cause but I am also the material cause.

Abinna	Nimitta	Upadana Karanam
- Non different	- Efficient cause - Potter	- Material cause - Clay

- Pot is effect.

- Here Bhagawan says :

I am unique cause, I am efficient cause and material cause also.

Mundak Upanishad :

यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयः सम्भवन्ति ।
यथा सतः पुरुषात् केशलोमानि तथाऽक्षरात् सम्भवतीह विश्वम् ॥ ७ ॥

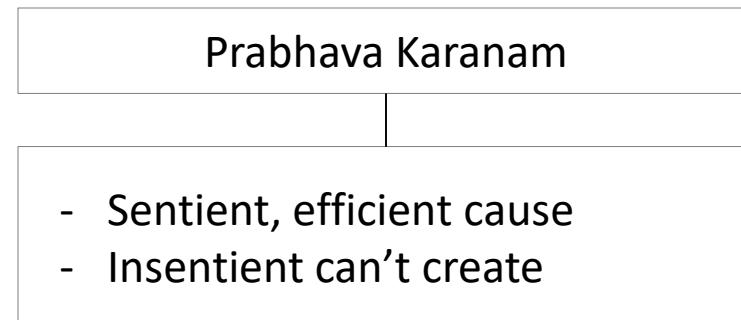
Yathorna-nabhih srjate grhnate ca yatha prathivyam-osadhayah sambhavanti,
Yatha satah purusat kesalomani tatha-'ksarat sambhavatiha visvam ॥ 7 ॥

As the spider projects and withdraws (unto itself) the web, as the herbs and plants sprout out from the earth, as hairs grow on the head and body of man, so from the Imperishable Being comes out the universe.
[I – I – 7]

- Oorna Nabhi – Spider produces web, goes up and down.
- Spider creates silken thread from itself, it goes back into itself.

Spider	Spiders body
Efficient cause	Material cause

- Something dissolves into something, something is material cause.
- Something creates, involves sentiency, it is efficient cause.



- In creation of time + space, creator does not pervade created, permeate created.
- If something is material cause, it also permeates.
- Example : Gold pervades ornaments.

Clay pervades Pot.

- **Bhagavan – Satchit Ananda Svarupa – pervades creation.**
- Through agency of Para + Apara Prakrti, I am the efficient and material cause.
- In Para Prakrti, consciousness is there, Bagawan becomes efficient cause.
- In Apara Prakrti, 5 elements, material, world is permeation of material.
- As consciousness, Bagawan himself is the Substratum.
- Beautiful verse with many ideas.

Verse 7 :

मत्तः परतरं नान्यत्
किञ्चिदस्ति धनञ्जय ।
मयि सर्वमिदं प्रोतं
सूत्रे मणिगणा इव ॥ ७-७ ॥

**mattah parātaram nānyat
kiñcidasti dhanañjaya ।
mayi sarvamidam prōtam
sūtrē maṇigaṇā iva ॥ 7-7 ॥**

There is nothing whatsoever higher than Me, O Dhananjaya. All this is strung in Me, as clusters of gems on a string. [Chapter 7 - Verse 7]

- As I am Prabhavaha Karanam and Pralayaha Karanam, being both efficient and material cause, therefore...

a) **Mattaha :**

- Other than me.

b) **Parataram :**

- More higher.

c) **Kinchit Na Asti :**

- There is nothing other than me, nothing higher or lower than me.
- If something other than Bhagavan, something higher, lower can come.
- Why? Nothing higher than me?
- I am the substratum, I am also that, which is superimposed.

- I am the consciousness, Para Prakrti, substratum and what is superimposed in Apara Prakrti, that also is me.
- I am the ocean as well as wave, says water.
- I am the Gold as well as ornament, other than that what is there?
- Goldsmith – in case of gold.
- Here God is Abhinna Nimitta, Upadana Karanam.
- I alone permeate everything, there is nothing other than me.
- Matta Parataram Nanyat, Kinchit Asti Dananjaya.
- **Oh Arjuna, there is nothing higher, lower.**
- Ekam eva Advityam Brahma.

d) **Mayi Sarvam Idam Protam :**

- Variety in creation you find is kind of strung on me.

e) **Sutre Mani Gana Iva :**

- **Mani Gana :**
 - Bead – collection, garland
 - Mala made of Red, Blue, Yellow, Green beads.
- What holds all of them together is unseen thread.
- Unseen Para Prakrti holds whole realm of Apara Prakrti.

Example :

- Sutra different from Mani.
- Limitation of example.
- **Like all beads held together by unseen thread, similarly, for ignorant, unseen me, holds the entire world.**
- **Everything is strong on me, the pure existence, consciousness, bliss.**

Beads	World
<ul style="list-style-type: none">- Each bead different from other.- In and through all beads, common thread runs.- Beads evident, thread hidden.- Beads loose organised structure if thread is not there.- Wave in Indian ocean, rising of wave depends on side wave, on droplet of water.- Every wave depends on, ocean.- Connecting all droplets is one water.	<ul style="list-style-type: none">- Each being different from another.- In and through all objects and beings is a common factor – Bhagavan, Satchit Ananda Svarupa, existence, consciousness, bliss.- Jiva Butam- Beings are different, consciousness is one.- Beings evident, consciousness is hidden.- All objects and beings of cosmos mutually connected to each other, nothing is disconnected, it is a cosmic web.

Beads	World
<ul style="list-style-type: none"> - Calm, quiet, humble, disappearing thread. 	<ul style="list-style-type: none"> - We may not know connections but everything is cosmic web. - We may not know connections but everything is universally connected. - You, he, she different but all connected by consciousness. - Stars connected with us. - Bodies are star dust.

- Magnificent cosmos is strung together by unknown, invisible thread, Satchid Ananda Bhagavan.
- I hold everything in place, sutre Mani Ghana Eva.
- You and I Gothram different, Sutra same, sutra is Bhagawan.
- Beautiful verse.
- We are strung together by god as thread.
- Our sutra is Bhagavan, nobody knows this sutra, everybody knows Panini, Brahma sutra, Nyaya Sutra, Sankhya Sutra, Jaimini Sutra, Vatsayana Sutra.
- This Brahman is the Sutra.
- We should know Brahman as Sutra.
- There is nothing other than me, Kinchit Asti.

Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।

मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,

Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti ॥ 11 ॥

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

- All are strung upon me, I am that factor which holds everything.
- I don't accept it, everything is everything not because of Bhagavan.
- Everything is everything because of that thing.
- Kurchief because of cloth, cotton, strands.
- Visibly one doesn't see Bhagawan.
- Bhagavan takes extra step of showing us – visible factor, Apara Prakrti is me.
- Everything is me.
- Para + Apara both Bhagavan.
- To help us comprehend that everything is Lord, Bhagawan comes to our end.
- If I am not there, that is not as that, that is me!
- This thing which makes this, this is me!

Verse 8 :

रसोऽहमप्सु कौन्तेय
प्रभास्मि शशिसूर्ययोः ।
प्रणवः सर्ववेदेषु शब्दः
खे पौरुषं नृषु ॥ ७-८ ॥

**rasō'hamapsu kaunteya
prabhā'smi śaśisūryayōḥ ।
pranavah sarvavēdēsu
śabdaḥ khē pauruṣam nr̥ṣu || 7-8 ||**

I am the sapidity in water, O son of Kunti, I am the light in the moon and the sun; I am the syllable Om in all the Vedas, sound in ether and virility in men; [Chapter 7 – Verse 8]

a) Rasoham Apsu Kaunteya :

- Eh Arjuna, in the water, I am Rasa.
- Panchamahabutas come from Tanmatras.
- Maya – Prakrti → Mahat.

Ahamkara – 3 types



Jnana Indriya

Karma Indriya

- Ahamkara
- Manas

- Tanmatras 1199
- Panchamahabutas

- Here Bhagavan is focus, not creation.
- Tanmatra = Element per say.
- What constitutes element?

Tanmatra	Panchamahabuta
<p><u>Property</u></p> <ul style="list-style-type: none"> - Akasha – Shabda ↑ Called Tanmatra - Vayu – Sparsha ↑ Called Tanmatra - Sparsha, Shabda, by itself is Tanmatra. - Pure sound = Tanmatra Akasha - Pure touch = Tanmatra Vayu - Pure Rasa = Tanmatra Jalam - Pure Roopa – Colour / Form = Tanmatra Agni - Pure Punya is Tanmatra. 	<ul style="list-style-type: none"> - From Tanmatra, through Panchikaranam process, have Pancha Buta.

- Shabda Tanmatra – Leads to Akasha
- Sparsha Tanmatra – Leads to Vayu.

- Rupa Tanmatra – Leads to Agni.
- Rasa Tanmatra – Leads to Jalam.
- Gandha Tanmatra – Leads to Prithvi.
- All of them as unalloyed, untouched, unsullied, Punya, pure, clear, Pavana, Shuddha.
- If you say water, water comes from Rasa Tanmatra... looking at water... Sutre Mani Ghana Iva, where is Bhagavan.
- Punya Rasa, unalloyed Rasa is me.
- Without Rasa, it will not be water.
- Sun, Moon are source of effulgence.
- If no light, fire principle, where is Sun and Moon?

b) Prabhasmi Sashi Suryayoho :

- I am light of Sun and Moon.
- I am that which makes that that....
- I am that which makes this this....
- Rasa – Water
- Fire – Sun + Water.

c) Pranava Sarva Vedeshu :

- I am Pranava, Ohmkara which makes the Veda.
- Prakarshena Nuyate iti Pranava.

- That which is worshipped in the Veda as the source, mother of Veda, Ohmkara.
- From ohm comes three Vyahrutis, Bhuhu, Bhuvaha, Suvaha.
- Vyahruti is a mystical sound.
- From Bhuhu, Bhuvaha, Suvaha comes Yajus, Rig, Sama, Atharvana Veda.
- All Mantras in form of poetry = Rig.
- All Mantras in form of prose = Yajus.
- All Mantra in form of song – Sama.
- 4 Reduced to 3.
- Entire Veda = Ohm.

Entire	Essence
Water	Rasaha
Sun and Moon	Light
Veda	Ohm

- I am that which makes that that because I am both Para and Apara, manifest and unmanifest.

d) **Shabdaha – Khe :**

- Kham = Space
- In space I am Tanmatra Shabda.

e) Paurusham Nrsu :

- Manliness in Men.
- Womanliness in Woman.
- Childness in Child.
- If not for Childness, child not child.
- That which makes a thing that thing is me....

Verse 9 :

पुण्यो गन्धः पृथिव्यां च
तेजश्चास्मि विभावसौ ।
जीवनं सर्वभूतेषु
तपश्चास्मि तपस्विषु ॥ ७-९ ॥

puṇyō gandhaḥ pṛthivyāṁ ca
tējaścāsmi vibhāvasau ।
jīvanam sarvabhūtēṣu
tapaścāsmi tapasviṣu ॥ 7-9 ॥

I am the sweet fragrance in earth and the brilliance in fire, the life in all beings and I am austerity in the austere. [Chapter 7 – Verse 9]

a) **Punyo Gandhah Prithivym Cha :**

- Punya = Unalloyed, untouched.
- Prithvi comes from its Tanmatra Gandha, I am that.

b) **Tejas Chasmi Vibhavasau :**

- In Fire I am the Tejah, light, brilliance.

c) **Jeevanam Sarva Bhuteshu :**

- In all living beings, I am the life.

d) **Tapaschasmai Tapasvishu :**

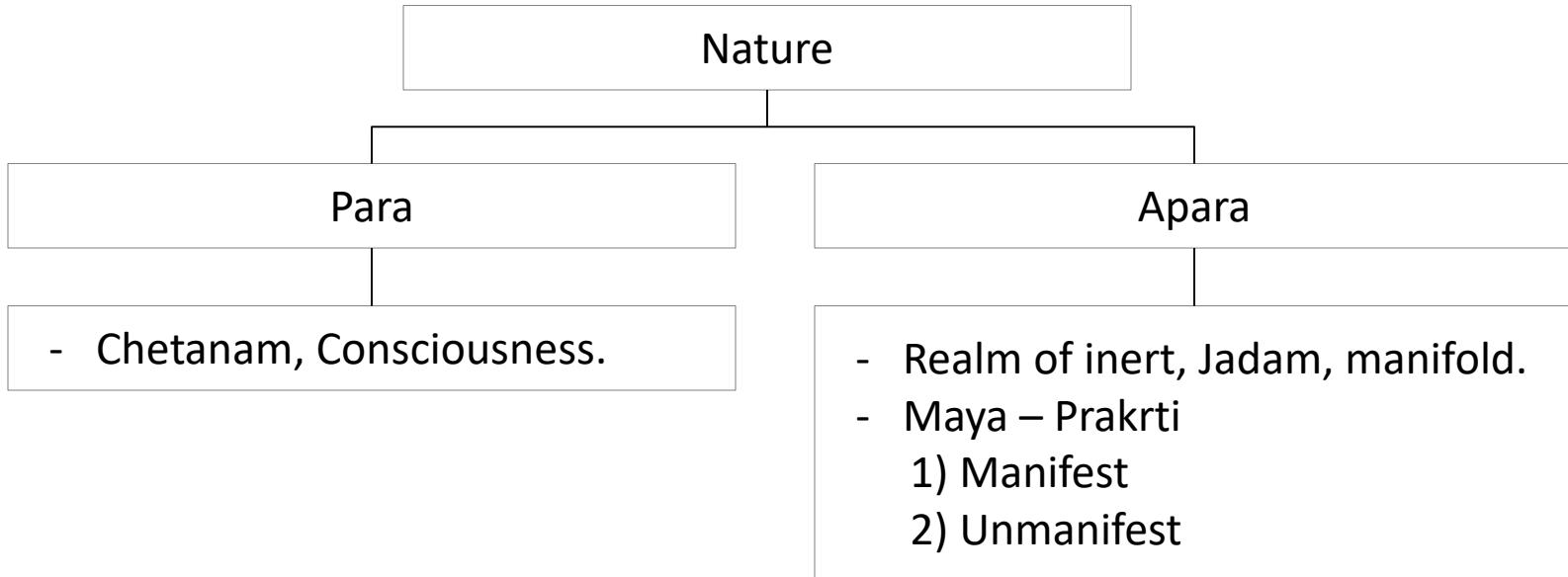
- I am Tapas in Tapasvin.
- If not for Tapas, they are not Tapasvin.

- I am the austerity in the austere.
- **Take everything and see what is that because of which that thing is that thing.**
- That you see as God.
- Even if you do not have capacity to go into pure consciousness, take everything as thing is but see what is that thing because of which thing is that thing.
- **That thing is God**
- **Do this exercise.**
- Verse 10 + 11... same idea....
- Verse 12 – Summary – essence.

Lecture 4

Revision :

- Bhagawan at beginning said I shall teach you about me fully and without any doubts.



- 2 are cause of everything, Sarvani Butani, beings and objects, minutest to largest.
- Para not where life is and Apara not where life is not.
- In desk, Para Prakrti is there.
- Para Prakrti is that which manifest as life.
- Life principle which manifests as sentiency.
- **Consciousness is there in desk, sentiency, expression of life is not there.**
- Sentiency requires another aspect of Para Prakrti, the mind.

Example :

Sun	Moon
<ul style="list-style-type: none">- Light is there between Sun and Moon.- Can't experience it with your eyes, faculty	<ul style="list-style-type: none">- Light is there on Moon- Seen

- Existence is in desk, existence itself is consciousness.

Upadesa Sara :

सत्त्वभासिका चित्क्व वेतरा ।

सत्त्या हि चित् चित्त्या ह्यहम् ॥ २३ ॥

sattva-bhāsikā citkva vetarā ।

sattayā hi cit cittayā hyaham ॥ 23 ॥

Is there another Consciousness which illuminates Existence? (There is not), Because Existence is Consciousness and Consciousness indeed am I (the Self). [Verse 23]

- Existence alone is consciousness.
- Existence and consciousness is Ananda.
- There is nothing other than me.

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्वैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra āsīdekamevādvitīyam;
Taddhaika āhurasadevedamagra āsīdekamevādvitīyam
tas mādasataḥ sajjāyata.*

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

- Sajatiya, Vijatiya, Svagata Bheda Rahitaha.

Sajatiya	Vijatiya	Svagata
No other Brahman	Nothing other than Brahman	With Brahman, no internal differences

मत्तः परतरं नान्यत्
किञ्चिदस्ति धनञ्जय ।
मयि सर्वमिदं प्रोतं
सूत्रे मणिगणा इव ॥ ७-७ ॥

mattaḥ parātaram nānyat
kiñcidasti dhanañjaya ।
mayi sarvamidaṁ prōtaṁ
sūtrē maṇigaṇā iva ॥ 7-7 ॥

There is nothing whatsoever higher than Me, O Dhananjaya. All this is strung in Me, as clusters of gems on a string. [Chapter 7 - Verse 7]

- There is nothing other than Brahman, no question there is anything higher than Brahman.

Cause	Effect
Brahman	World

Definition of God :

- Source of everything.
- Ultimate cause.
- Nothing subtler than existence as cause.
- Reduce everything to existence.
- Existence can't be reduced to anything else.

Reduce :

- Kurchief – cloth – thread – cotton – Atoms – energy – existence – not non-existence.

Gita – Chapter 2 :

नासतो विद्यते भावः
 नाभावो विद्यते सतः ।
 उभयोरपि दृष्टोऽन्तः
 त्वनयोस्तत्त्वदर्शिभिः ॥ २-१६ ॥

**nāsatō vidyatē bhāvah
 nābhāvō vidyatē sataḥ ।
 ubhayōrapi dṛṣṭō'ntah
 tvanayōstattvadarśibhiḥ ॥ 2-16 ॥**

The unreal has no existence; there is no non-existence of the Real; the truth about both these has been seen by the knowers of the Truth (or the seers of the Essence). [Chapter 2 - Verse 16]

- Existence cannot become nonexistence.
- That existence is God.
- God can't be reduced to anything else.
- What is cause of existence?
- Not valid question.
- Because Apara Prakrti can be reduced to Para Prakrti, Para Prakrti is ultimate.

Katha Upanishad :

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।
पुरुषान्न परं किंचित्सा काष्ठा सा परा गतिः ॥ ११ ॥

Mahatah paramavyaktam, avyaktat-purusah parah,
Purusan-na param kincit, sa kastha sa para gatih ॥ 11 ॥

Beyond the great (Mahat) is the unmanifested (Avyaktam). Beyond the Avyaktam (Prakrti) is the Purusa ; beyond the Purusa there is nothing ; that is the end ; that is the highest goal. [I – III – 11]

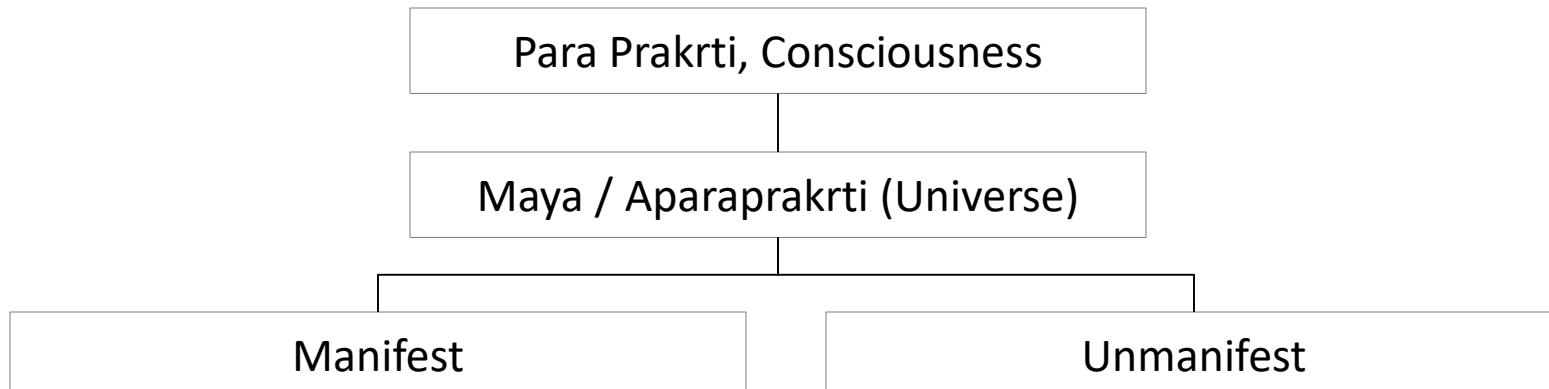
- That is the limit, ultimate final end point, can't go beyond that.
- **My Para Prakrti is like string, Apara like beads.**

Mayi	Apara Prakrti
<ul style="list-style-type: none"> - Para Prakrti - Sutra - Hidden 	<ul style="list-style-type: none"> - Seen world

- Even though both Para, Apara my nature, my truest nature is Para Prakrti.
- Why? Apara Prakrti is only name and form.
- Name and form can't be counted as true in actual counting.
- No water + wave.
- If so, have to show wave separately from water.
- Therefore, we say wave is apparent.
- In and thru all waves, common Sutra is water.

Para Prakrti	Apara Prakrti
Cause	Effect

- In that Para Prakrti, this realm of seen, Sarvam Idam.
- In Sarvam comes unmanifest, Maya.



Verse 4 :

भूमिरापोऽनलो वायुः
खं मनो बुद्धिरेव च ।
अहङ्कार इतीयं मे
भिन्ना प्रकृतिरष्टधा ॥ ७-४ ॥

**bhūmirāpō'nalō vāyuh
khaṁ manō buddhirēva ca |
ahaṅkāra itīyam mē
bhinnā prakṛtiraṣṭadhā || 7-4 ||**

Earth, water, fire, air, ether, mind, intellect, egoism; these are my eightfold Prakrti.
[Chapter 7 – Verse 4]

- Aparaprakrti is Ashtada.
- Bhinna Mani = Apara Prakrti.
- Each one of us is bead, each object is bead, Maya is bigger bead.
- Unseen, beautiful thread which creates Tapestry called universe of seen and unseen is Para Prakrti, is consciousness which manifests as life principle.

Verse 5 :

अपरेयमितस्त्वन्यां
प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो
ययेदं धार्यते जगत् ॥ ७-५ ॥

**aparēyamitastvanyāṁ
prakṛtim viddhi mē parām |
jīvabhūtāṁ mahābāhō
yayēdaṁ dhāryatē jagat || 7- 5 ||**

This is the lower prakrti; different from it, know thou, O mighty-armed, My higher prakrti, the very life element, by which this world is upheld. [Chapter 7 – Verse 5]

- Satchit Ananda Brahman is core of life = Jiva Butam.
- By this, entire world is upheld, Dharyate Jagat, how?
- Sutre mani Gana Eva, hidden.
- Apara – Seen, Sutram – Hidden, unseen, yet it upholds realm of Apara Prakrti.
- See total picture.
- Very complicated, have so much of doubts.
- See me, as that essence, by which a thing is what it is.
- Bhagawan comes down.
- Shows highest and then shows down, got it...
- From Para Prakrti comes to Apara.

Verse 8 :

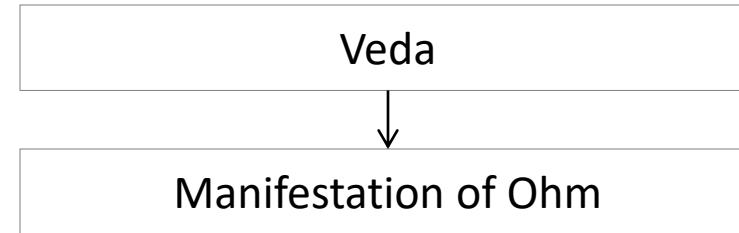
रसोऽहमप्सु कौन्तेय
प्रभास्मि शशिसूर्ययोः ।
प्रणवः सर्ववेदेषु शब्दः
खे पौरुषं नृषु ॥ ७-८ ॥

**rasō'hamapsu kaunteya
prabhā'smi śaśisūryayōḥ ।
praṇavah sarvavēdēṣu
śabdaḥ khē pauruṣam nṛṣu ॥ 7-8 ॥**

I am the sapidity in water, O son of Kunti, I am the light in the moon and the sun; I am the syllable Om in all the Vedas, sound in ether and virility in men; [Chapter 7 – Verse 8]

- In water, wateriness, taste is me, pure Rasah.
- In Sun and Moon, light is me.

- Take light out of Sun and Moon, there will be no Sun and Moon.
- Without Pranava, No Veda.



- From sound, tanmatra, space comes.
- Gives examples to hook our mind and contemplate on Bhagavan.
- **Highest contemplation on Bhagavan :**

He is Sutra, Consciousness.

- Suppose mind can't come to that subtle consciousness, Rasa of Water, Light of Sun and Moon, Ohmkara of Veda, Sound of Space....

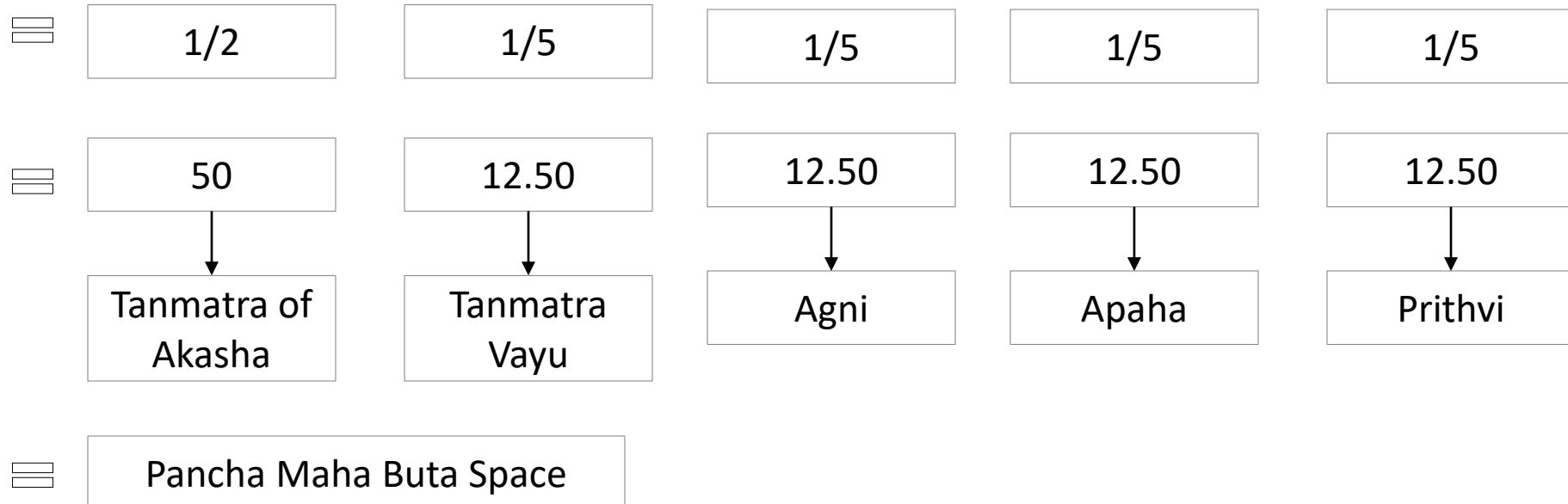
Verse 9 :

पुण्यो गन्धः पृथिव्यां च
तेजश्चास्मि विभावसौ ।
जीवनं सर्वभूतेषु
तपश्चास्मि तपस्विषु ॥ ७-९ ॥

**puṇyō gandhaḥ pṛthivyāṁ ca
tējaścāsmi vibhāvasau ।
jīvanāṁ sarvabhūtēṣu
tapaścāsmi tapasviṣu ॥ 7-9 ॥**

I am the sweet fragrance in earth and the brilliance in fire, the life in all beings and I am austerity in the austere. [Chapter 7 – Verse 9]

- Smell of earth, brilliance of fire.
- 4 Elements mentioned – Fire, Earth, Space, Water.
- Vayu not there – include it in Cha.
- Tanmatra, Touch comes from entire Vayu.
- Tattwa Bodha – Creation theory.
- Taittriya Upanishad, Chandogya Upanishad – Creation.
- From subtle, comes gross, by Panchikaranam.



- Method of creation, order exists in universe.
- Tanmatra occupies prominent position.
- Akasha evolves from sound.

- **Tamantra** : Akasha – Sound

Vayu – Sparsha



Take this out, substance is not there.

Verse 8 :

- Childness, manliness, womanness, makes that that, that is me.
- In what way we can contemplate on Bhagawan.

Verse 9 :

- Life of all beings, in Tapasvi – Tapas – ability to single focus, mind, intellect.

Tapas :

- **Manasascha Indriyanam Ekagriya Paramam Tapaha.**

Example :

- Madam curie, discoverer of Radium.
- Why are you tiptoeing?
- Thought you are in Prayer.
- When you have single focus, that is called Tapas.
- Focus called Austerity, that is God.
- Tapas = Sahana Shakti, ability to bear pair of opposites.
- If not for that, it is not Tapas.
- Highest contemplation is Para Prakrti.
- If you can't go there, other ways for contemplation.

Verse 10 :

बीजं मां सर्वभूतानां
विद्धि पार्थ सनातनम् ।
बुद्धिर्बुद्धिमतामस्मि
तेजस्तेजस्विनामहम् ॥७-१०॥

bījam mām sarvabhūtānām
viddhi pārtha sanātanam |
buddhirbuddhimatāmasmi
tējastējasvināmaham ||7-10||

Know me, O Partha, as the eternal seed of all beings; I am the intelligence of the intelligent. The splendour of the splendid (things and beings), am I. [Chapter 7 – Verse 10]

- Earlier Jivanam Sarva Bhuteshu now.

a) Beejam Mam Sarva Butanam :

- Life of all beings is Bhagawan.
- Life = Bhagawan.
- Being – comes from its perishable seed.

	Seed
Child	Parent
Tree	Seed

Perishable

b) Viddhi Partha Sanathanam :

- Sanathanam Beejam, I am.

- Ancient seed I am.
- Any seed is new seed, not final seed.
- Seed destroyed when tree comes.
- **One Ancient seed which is not destructible even when all creatures come and go.**
- That seed is Maya, Avyaktam.
- Prakrti / Maya – I am – Beeja of all beings, from that everything starts.
- Trees Beeja is trees Beeja, not all seeds.
- From Mango seed – Mango tree comes.
- From Apple seed – Apple tree comes.
- What is seed of all seeds?
- What is the Ancient seed, indestructible even when all beings come and their seeds are destroyed?
- That seed is Maya, me.

c) Buddhir Buddhim Matam Asmi :

- Did you understand all this?

d) Teja Tejasvinam Asmi :

- Knowledge makes one Tejasvin, Brilliant.
- That Tejas is me.
- **“Nothing is you, everything is him”.**

- Effulgence and Brilliance of Bright is me.
- Intelligence of intelligent is me.
- Radiance of Radiant is me.
- These are methods to meditate upon the Lord.
- That Gathe Na Antaratmana.
- How does one worship Lord?
- **Take any object, worship the core of the object as the Lord.**

Rudra :

नमो सस्पिञ्चराय त्विषीमतेपथीनां पतयेनमो ॥ 2.3 ॥

Namo saspincharaaya tvisheemate patheenaam pataye namo ॥ 2.3 ॥

Salutations and salutations, To the God with golden hands, to the God who is the chief of armies, to the God who is the chief of four directions. [2.3]

- Bhagawan – best of everything.
- Pati of all robbers, best of all robbers.
- What is that which is making that that – that is God.
- Eyes – Seeing – sight is Bhagavan.
- Person smiles – smile is Bhagawan.
- Innocent eyes of baby... innocence in child is Bhagawan.
- Whiteness of paper is Bhagawan.

- Meditate as per your inclination and aspiration.

Bharathiar Song :

- 1.காக்கைச் சிறகினிலே நந்தலாலா-நின்றன் கரியநிறந் தோன்றுதையே நந்தலாலா;
2. பார்க்கு மரங்கலெல்லாம் நந்தலாலா -நின்றன் பச்சைநிறந் தோன்றுதையே நந்தலாலா;
3. கேட்கு மொலியிலெல்லாம் நந்தலாலா - நின்றன் கூத மிசைக்குத்தா நந்தலாலா;
- 4.தீக்குள் விரலைவைத்தால் நந்தலாலா-நின்னைத் தீண்டுமின்பம்ந் தோன்றுத்தா நந்தலாலா.

- 1.kaakai siraginile nandhalala - nindran kariya niram thondrudhaiye -nandhalala;
- 2.paarku marangalellam nandhalala - nindran pachai niram thondrudhaiye nandhalala
- 3.kekum oliyil ellam nandhalala - nindran geetham isaikudhada nandhalala;
- 4.theekkul viralai vaithal nandhalala - ninnaith theendum inbam thondrudhada nandhalala

I see your black colour in crow's feather Nandalala (krishna). I see the green colour in all the trees I see Nandalala. In all the sounds I hear your songs Nandalala. If I put my fingers in fire I feel the touch of you Nandalala.

- In the wings of crow I see you, see your dark face, look here and there its you, see green face of yours, I see everywhere.
- Where is God not?

Father – Boy :

- Father – Atheist... Son is School...
- “God is nowhere” – Father writes.
- God is now here – Son reads.

- Look, hear, smell, touch, there is only God, where is God not.
- Take any object and learn art of seeing God.
- Lord training us to do that.
- Peacockness, motherness, bambooness.

Durga Shapsta Shati :

या देवी सर्वभूतेषु शक्ति-रूपेण संस्थिता।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥

Ya Devi sarvabhuteshu Shakti-rupen sansthita.
Namas-tasyai namas-tasyai, namas-tasyai namo namaha

To that devi who lives in all beings in the form of **mother** Salutations to her, salutations, salutations again and again.

- Discover God, remove cover from Bhagawan.

Verse 11 :

बलं बलवतां चाहं
कामरागविवर्जितम् ।
धर्माविरुद्धो भूतेषु
कामोऽस्मि भरतर्षभ ॥ ७-११॥

balam balavatām cāham
kāmarāgavivarjitaṁ ।
dharmāviruddhō bhūtēṣu
kāmō'smi bharatarṣabha ॥ 7-11 ॥

Of the strong, I am the strength devoid of desire and attachment and in (all) beings, I am the desire unopposed to dharma, O best among, the Bharatas. [Chapter 7 – Verse 11]

a) Balam Balavatam :

- I am strength of strong.

b) Kama Raga Vivarjitam :

- Strength, Vivarjitam – Viseshena Varjitam, Absolutely free of Kama and Raaga.

Kama	Raaga
<ul style="list-style-type: none"> - Rajasic - Vishaya Aprapta, object not attained. - Don't have means to attain. - Prapti Karana Abava. - Praptyata 	<ul style="list-style-type: none"> - Tamasic - Object attained. - Prapta Vishaya - It is in the state of getting destroyed. - Laya Karana is there.

Kama	Raaga
<ul style="list-style-type: none"> - It should be attained, I want it. - Rajasic Vritti comes in the mind. - Kind of excitement, thought wave is called Kama. - born out of desire, want, wish, it is Rajasic. 	<ul style="list-style-type: none"> - Foolish thought is there, let it not perish. - Nature of object is to perish, you want it to remain. - Born out of ignorance, therefore Tamasic.

- **I am strength of strong not polluted by Kama and Raaga, who are totally unselfish and want nothing for themselves.**
- You want nothing for yourself and still working strong.
- That strength of desirelessness is God
- I don't want anything, feel like doing, Gods gift and capacity to me.
- Strength flowing from selfless Mahatmas, all accomplishing grace is me.
- Vivekananda, Gurudev, kept on working.

Gurudevs last camp :

- Youth camp, 500 attended, in Siddhabari, went to USA, attained Samadhi there.
- Unimaginable power in Vyasapith.
- Mahatmas have only love for the Humanity, that strength is Bhagawan.
- All saints have strength.
- Gandhis pinch of salt in Dandi March shook the British empire.

- Buddha, Christ, Narada, Valmiki's power, wanted nothing for themselves, power of desireless, without any attachment, Sattvic, no Rajas or Tamas, no Kama, No Raaga, Sattvika Bala is Bhagawan.
- Another way to look at God

b) Dharma Viruddhesu Kamosmi Bharatarsabha :

- Even in desire, can see God.
- Dharma Aviruddha, desire not opposed to Dharma, falls in line with Dharma, desire not demonized, does not transgress rules of righteousness, that desire is me.
- Wealth, Artha, Dharma, Kama, Moksha are all desires.
- Where is desire wrong?
- When desire transgresses Dharma, it is wrong.
- Desire which does not transgress Dharma is God.
- Rajas, Tamas, Apara Prakrti, also Bhagawan.

Verse 12 : Important Verse

ये चैव सात्त्विका भावा
राजसास्तामसाश्च ये ।
मत्त एवेति तान्विद्धि
न त्वहं तेषु ते मयि ॥७-१२॥

yē caiva sāttvikā bhāvāḥ
rājasāstāmasāśca yē ।
matta ēvēti tān viddhi
na tvaham tēṣu tē mayi ॥७-१२॥

Whatever beings (and objects) that are pure, active and inert, know them to proceed from Me; yet, I am not in them, they are in Me. [Chapter 7 – Verse 12]

a) Chaiva :

- This is not all.

b) Ye Chaiva Sattvika Bhavaha :

- Sattvika thoughts – love, compassion, mercifulness, ability to control mind, senses, serenity of mind, making mind focused, dispassion, Viveka, Vairagya are Sattvika Bava.

c) Rajasa :

- Kama, Krodha, Lobha, Madah – pride, Matsarya Jealousy.

d) Tamasika :

- Sorrow, depression, delusion, whatever thoughts Sattva / Rajas / Tamas...

e) Matta Evetti :

- Know them to be arisen from me the Adhishtanam, Para Prakrti, connected with me alone.
- **Manas, Buddhi, Chitta, Ahamkara is Apara Prakrti, is Bagawans Prakrti only.**
- Earlier Kama, Raaga Vivarjita, one way of Meditation.
- Bhagawan is insistent you meditate, this way or that way.
- To do Upasana of Bhagavan don't have to look out also finally.
- Take any thought of yours, you say that is Bhagawan.

Example :

- Anger thoughts.. Bhagawan... anger becomes like Basmasvarah putting hand on his own hand, Bhagawan purifies.
- Where Rama is there, where is Kama?
- Sattva / Rajas / Tamas, divinize them by seeing the truth to be God, God alone.

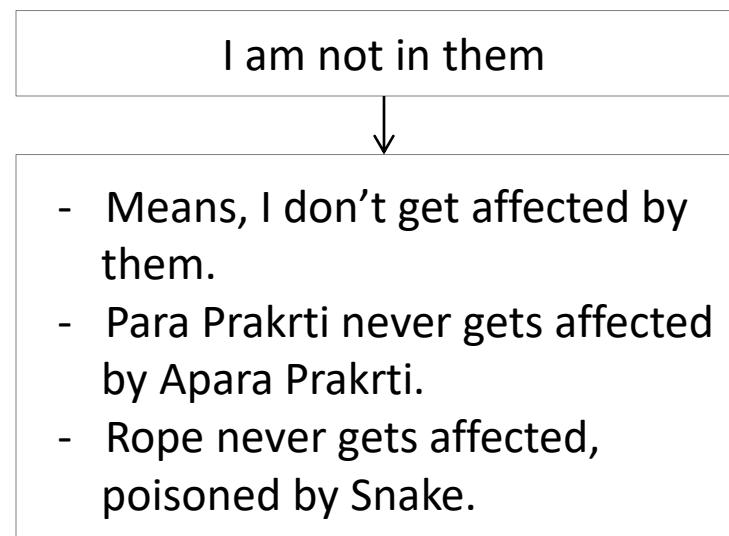
Example :

- Gangotri... in Kutia, one thought strong, will not go, irritating, come to Gangotri to do Sadhana.
- Ishavasya Matha – Mahatma told Chapter 7 – Verse 12.
- **Look at thought not as my thought.**
- **Thought is growing in the garden of God.**
- **Thought not coming anymore.**

- **Sattva / Rajas / Tamas – thoughts coming from me only.**
- **Matta Evetti Tan Viddhi.**
- **All thoughts rise from consciousness, stay in consciousness, dissolve into consciousness.**
- **Arise in Apara Prakrti, resolve in this end as Para Prakrti.**
- Even though all coming from me.

f) Iva Tvaham Teshu Te Mayi :

- Na Tu Aham.
- Na Aham Teshu, Parantu Temayi.
- **Aham Na Teshu : I am not in them.**
- **Parantu Te Mayi : They are in me.**



- Mirage sand, never wet by waters.
- **I am not in them, whatever changes happen to them, I am not affected.**
- Or they somewhere faraway?
- You are material cause.
- **They are in me :**
 - ↓
 - **They are apparent in me.**
 - **I remain as Substratum, they are only superimposition on me.**

- Sattvic, Rajasic, Tamasic, for you it is important, it is sattvic, I am able to sleep, Rajasic – enemy, Tamasic – Rakshas.
- Para Prakrti Bhagavan which is our real nature, they are all in me, Tey Mayi, superimposed on me.

Law :

- Adhyasa Bashyam – Brahma Sutra
- I remain untouched by them.
- Yatra Yad Adhyasaha, Tat Krutena, Gunena, Toshena Va, Anumatrena Api Na Sa Sambadyate....
- Where there is superimposition, caused by superimposed, merit or demerit, Adhishtana, Adhara even a weebit not connected.

- Adhyasa Bhashya Brahma Sutra.
- **Substratum is untouched by merit or demerit of what is superimposed, even atomically, Anumatrena, not even a iota, affected.**
- In that way meditate upon God.
- Sattvic, Rajasic, Tamasic are all God, coming from Para Prakrti, Bagawan, they are in me, I am not in them.
- In you yourself Para and Apara Prakrti is there.
- Why meditate on Bhagawan?
- Why look for Balam Balavatam chaham Kama Raaga Vivarjitam?

बलं बलवतां चाहं
कामरागविवर्जितम् ।
धर्माविरुद्धो भूतेषु
कामोऽस्मि भरतर्षभ ॥ ७-११॥

**balam balavatām cāham
kāmarāgavivarjitaṁ ।
dharmāviruddhō bhūtēṣu
kāmō'smi bharatarṣabha ॥ 7-11 ॥**

Of the strong, I am the strength devoid of desire and attachment and in (all) beings, I am the desire unopposed to dharma, O best among, the Bharatas. [Chapter 7 – Verse 11]

रसोऽहमप्सु कौन्तेय
प्रभास्मि शशिसूर्ययोः ।
प्रणवः सर्ववेदेषु शब्दः
खे पौरुषं नृषु ॥ ७-८ ॥

**rasō'hamapsu kaunteya
prabhā'smi śaśisūryayōḥ ।
praṇavaḥ sarvavēdēṣu
śabdaḥ khē pauruṣam nr̥ṣu ॥ 7-8 ॥**

I am the sapidity in water, O son of Kunti, I am the light in the moon and the sun; I am the syllable Om in all the Vedas, sound in ether and virility in men; [Chapter 7 – Verse 8]

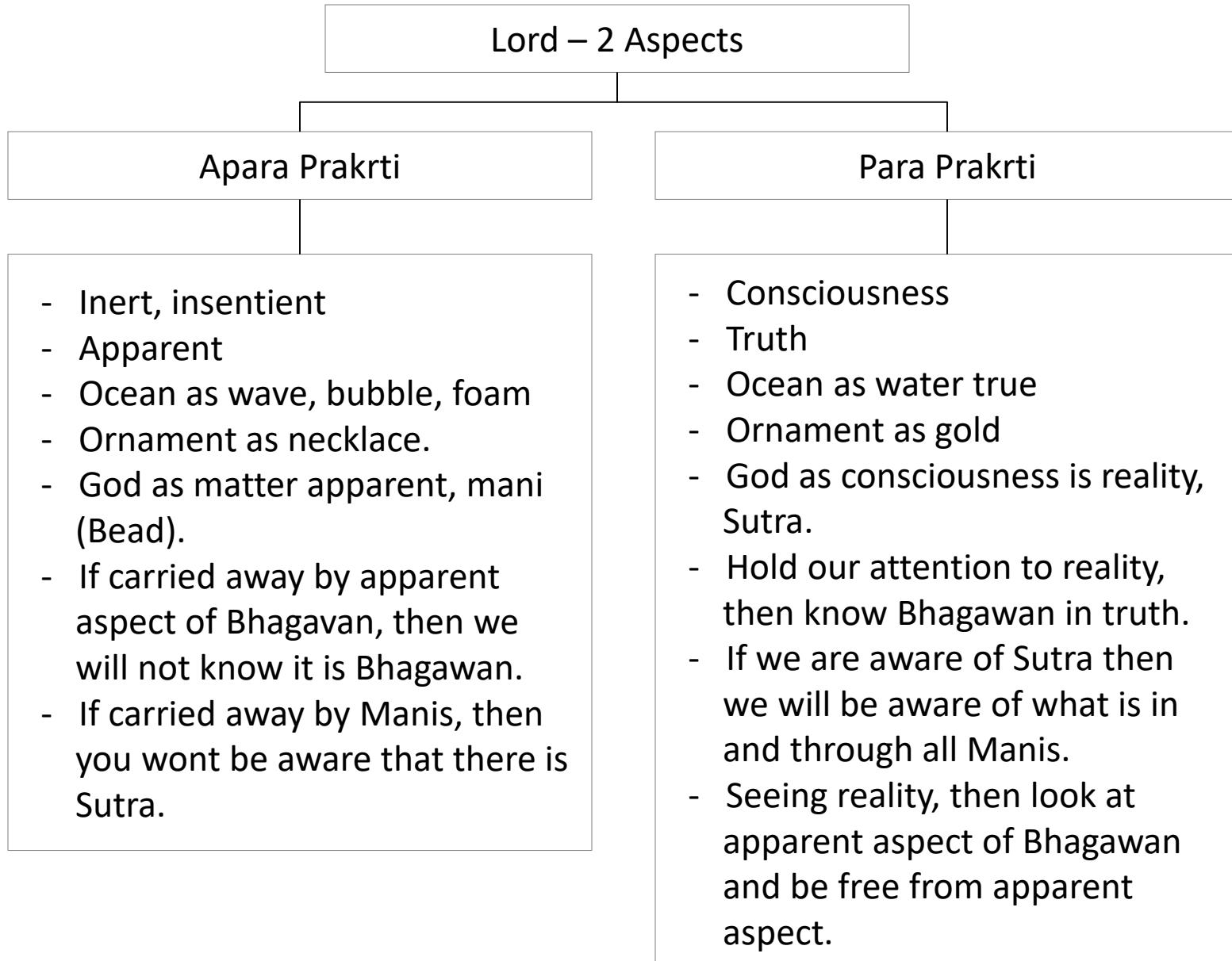
- You thought is there, Sattva / Rajas / Tamas – don't care, it is Bhagawans.
- Bhagawan is not in them, they are in Bhagawan.
- **Dreamer is in waker because it is the Adhishtanam, waker not in dream.**
- Krishna is not in them, they are in Krishna.
- They are also Krishna.
- Para and Apara Prakrti is Sri Krishna.
- Para Prakrti Krishna, unaffected by Apara Prakrti Krishna because Apara Prakrti Krishna is superimposed in Para Prakrti Krishna.
- Bhagawan explains how you can meditate upon him in all these verses.
- Today you meditate as how Bhagawan has taught about himself.
- Read verse 12 two times.

ये चैव सात्त्विका भावा
राजसास्तामसाश्च ये ।
मत्त एवेति तान्विद्धि
न त्वहं तेषु ते मयि ॥७-१२॥

yē caiva sāttvikā bhāvāh
rājasāstāmasāśca yē ।
matta ēvēti tān viddhi
na tvaham tēṣu tē mayi ॥७-१२॥

- I am not in them but they are in me.

Lecture 5



Verse 12 :

ये चैव सात्त्विका भावा
राजसास्तामसाश्च ये ।
मत्त एवेति तान्विद्धि
न त्वहं तेषु ते मयि ॥७-१२ ॥

yē caiva sāttvikā bhāvāh
rājasāstāmasāśca yē ।
matta ēvēti tān viddhi
na tvaham tēṣu tē mayi ॥७-१२ ॥

Whatever beings (and objects) that are pure, active and inert, know them to proceed from Me; yet, I am not in them, they are in Me. [Chapter 7 – Verse 12]

- Sattva / Rajas / Tamas – Bavaha – Emotions, thoughts, Vrittis, understand, have arisen from me, me alone in another form.
- Example : Ornaments are only gold but in another form.
- All waves from water but in another form.
- **Matta Eveti.. All thoughts we have are only god in manifestation.**
- But there is a difference.
- **In my true nature, I am not in the thoughts, they are only in me.**
- Thoughts have come from me, also me but I am not in them.
- **Because they are apparent, I am not carried away, I don't change because of them, I still remain immaculate.**

- Mattu evetti Tan Viddhi, Na Tvaham Teshu Te Mayi.
- **I am not in them but they are in me because they require me as their substratum, I am their material cause.**
- All ornaments require gold as substratum, all ornaments in Gold.
- **World requires Brahman as the substratum, world is in me, I am not in the world.**
- All waves require water as their substratum, all waves are in water.
- When wave is broken, water is not broken, H_2O remains H_2O .
- Ornament melted gold remains.
- **Thoughts can change from Sattva / Rajas / Tamas, continuous change is happening at level of mind, I remain changeless as an illuminator and as substratum.**
- **All changes at periphery but not in level of reality.**
- **All changes in Vyavaharika, no change in Paramartika.**
- Every bit of us is Bhagavan only.
- There is no thought which without Bhagavan as illuminator and substratum.
- Every thought is manifestation and expression of the Lord.
- In and through, every experience, track the Lord.
- **Who am I technique of Ramana Maharishi.**
- **Never be carried away by Sattva / Rajas / Tamas.**
- For whom is the Sadness.

- Shokha is Tamasic Vritti.
- I want to know God – Sattvic Vritti.
- For whom is this question?
- For me, who is the I?
- Go to source, Matta Ye Vetti... go there...
- Don't get carried away by thought.
- Ask – from where thoughts come? What is Moola of thoughts?
- Once you come to Moola, you come to Bhagawan, Sutra, in his Para Prakrti.
- But all of us are carried away by Sattva / Rajas / Tamas, rarely do we ask question, where thoughts are coming from.
- Entire world is reverberating with Bhagavans presence.
- Why we still are not able to reach Bhagawan is because....

Verse 13 :

त्रिभिर्गुणमयैर्भावैः
एभिः सर्वमिदं जगत् ।
मोहितं नाभिजानाति
मामेभ्यः परमव्ययम् ॥७-१३ ॥

tribhirguṇamayaирbhāvaih
ēbhiḥ sarvamidaṁ jagat ।
mōhitam nābhijānāti
mām ēbhyaḥ parām avyayam || 7-13||

Deluded by these natures (states or things) composed of the three gunas (of prakrti), all the world knows Me not as immutable and distinct from them. [Chapter 7 – Verse 13]

a) Yebhihi :

- By these.

b) Tribhi Guna Mayayaihi :

- 3 expressions of Bhagavan, which are Sattva / Rajas / Tamas, nature of Apara Prakrti.

c) Bavaihi :

- Thoughts, emotions, Vrittis.

d) Sarvam Idam Jagat :

- All beings = Jagat, Prani Jatam. (Not objects here, not both objects and beings).

e) Mohitam :

- Deluded
- Not able to go to source of these thoughts.

- Carried away by thoughts.
- Thoughts are expressions of Bhagavan only but we are carried away by this expression.

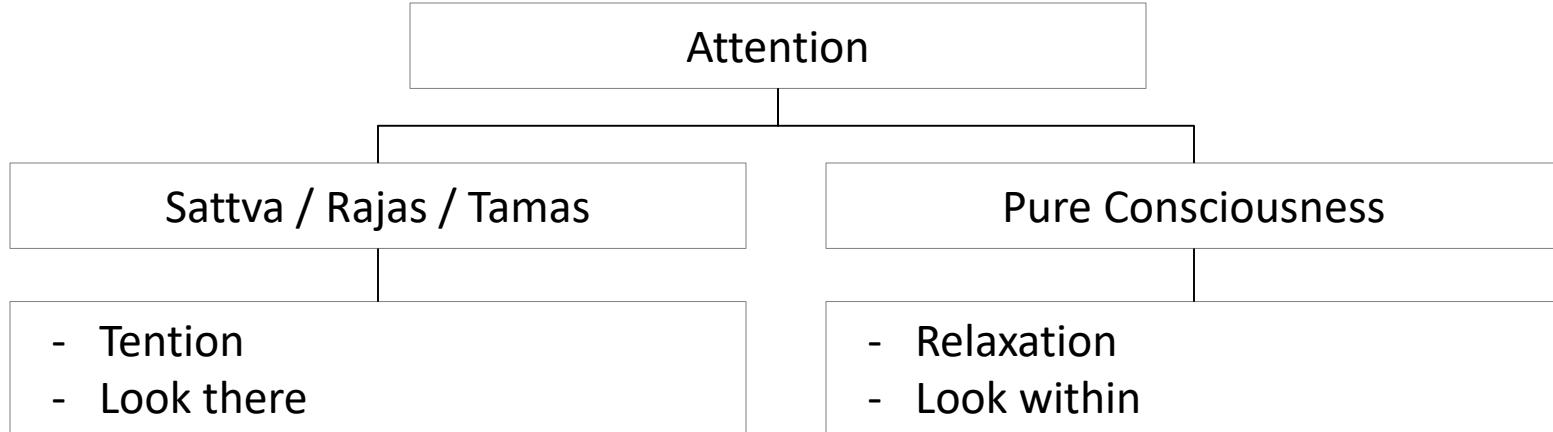
Example : Gurudev

- Baby cries when mother covers here face with hair and laughs when she takes her hair away from the body.
- **We cry when Bhagavan is covered by Sattva / Rajas / Tamas.**
- **Moment Sattva / Rajas / Tamas veil goes away we start smiling.**
- Entire world carried away by Sattva / Rajas / Tamas – also Bhagawan, not knowing face of Bhagavan.
- Don't have Viveka to know Bhagavan in his truth, Para Prakrti.
- What is Bhagawan in Para Prakrti?
- Yebyaha – Apart from Sattva / Rajas / Tamas.

f) Param Avyayam :

- Param – face other than Hair, para Prakrti other than Apara Prakrti.
- Illuminator, other than Sattva / Rajas / Tamas Bhava, pure consciousness, untouched, Avyayam, Vyaya = Decay, modification, change.
- Sattva / Rajas / Tamas – Rise and fall – Vyaya decay.
- **Consciousness illuminating has no birth, rise, decay, it remains as it is.**
- Unaware of the supreme, chit, changeless consciousness, all our attention is on Sattva / Rajas / Tamas.

- Deluded by these 3, carried away because we have attention on these, there is tention.



- Any moment you can make U-turn.
- Entire world's attention only on Sattva / Rajas / Tamas.
- Better than Tamas → Rajas → Sattva.
- How long you can be better then?
- Go behind, go beyond.
- This is tough but there is a method.
- What is the method?

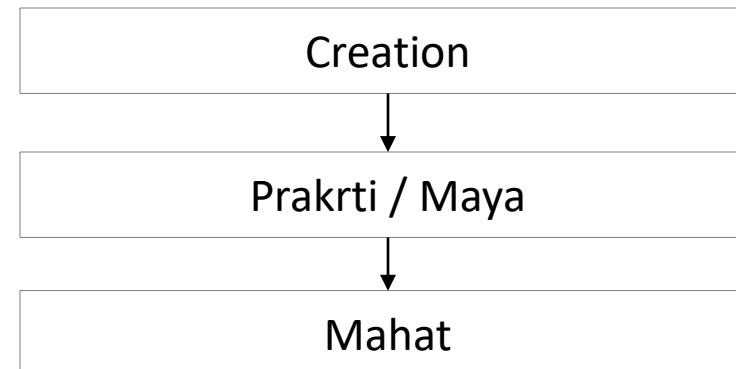
Verse 14 :

दैवी ह्येषा गुणमयी
मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते
मायामेतां तरन्ति ते ॥७-१४॥

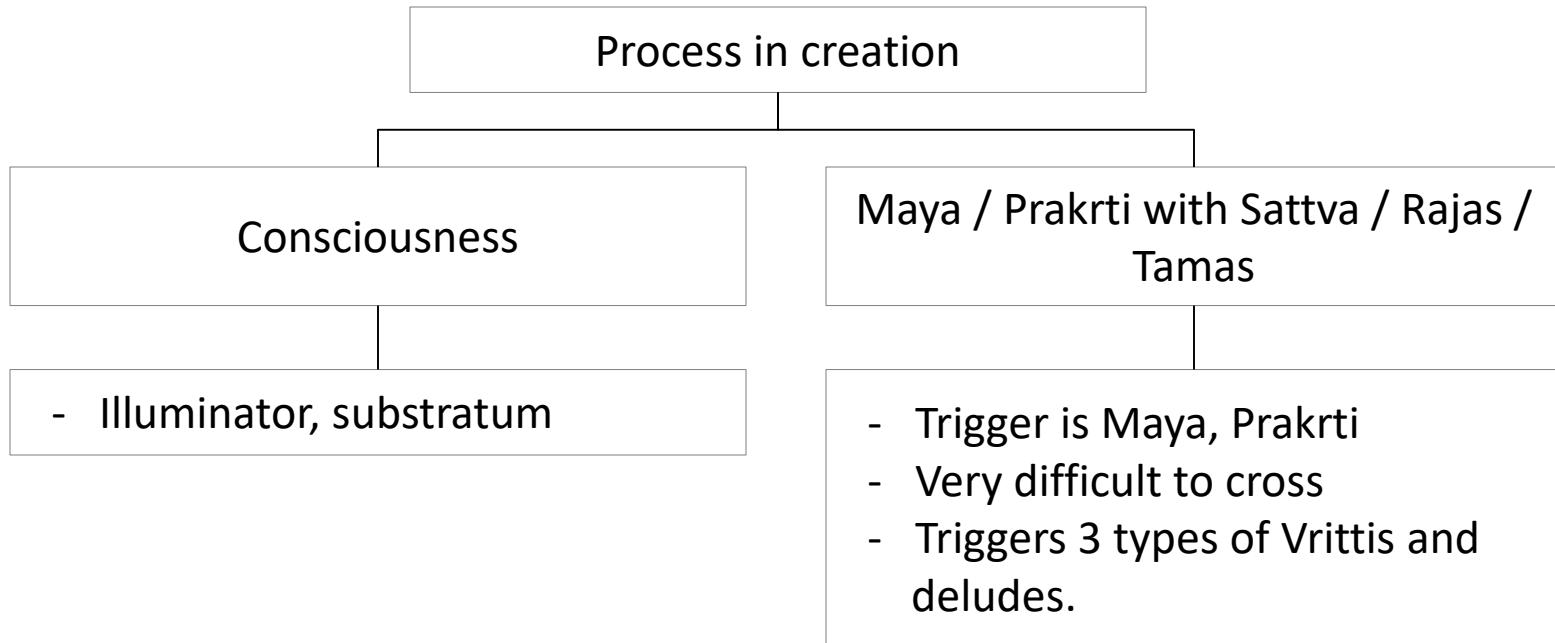
daivī hyeṣā guṇamayī
mama māyā duratyayā ।
māmēva yē prapadyantē
māyāmētāṁ taranti tē ॥ 7.14 ॥

Verily, this divine illusion of Mine made up of gunas (caused by the qualities) is difficult to cross over; those who take refuge in Me, they alone can cross over this illusion.
[Chapter 7 – Verse 14]

- Sattva / Rajas / Tamas – Bhava rise from me, illumined by me, substratum is me.
- Sattva / Rajas / Tamas – are evolutes of Maya – Apara Prakrti.



- Prakrti Maya is Guna Mayi, Sattva / Rajas / Tamas, Trigger for all Vrittis.

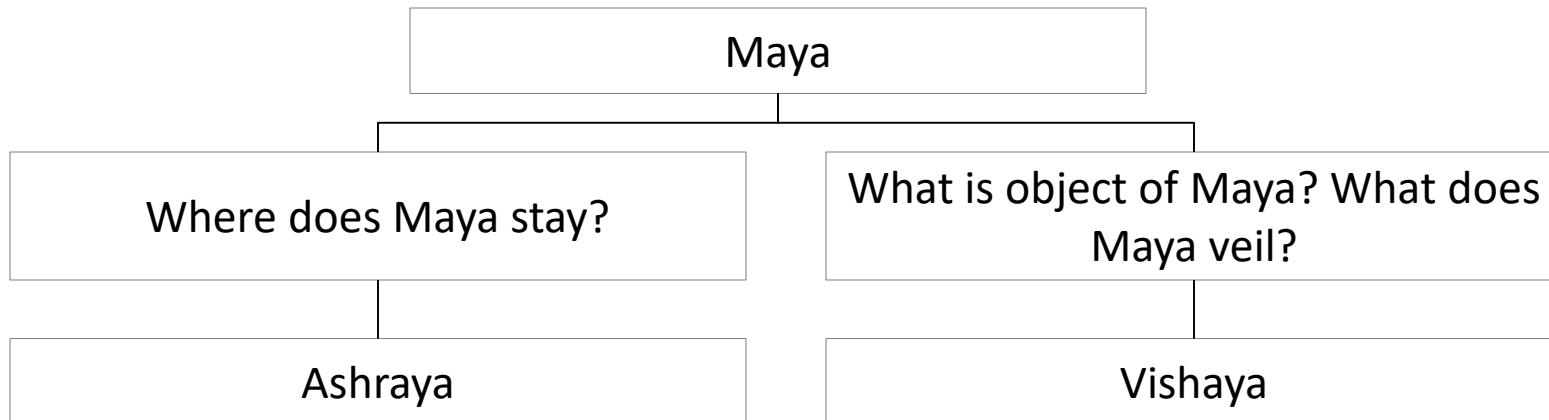


- How to stop it triggering?
- Moment Sattva / Rajas / Tamas – comes, it deludes.
- Illumined by consciousness
- One who realizes consciousness he will not be carried away by Sattva / Rajas / Tamas.
- Triggering Maya is difficult to cross.
- What is nature of Maya? 1st line
- How to cross? 2nd line.

a) Deivi :

- Comes from Deva, Div – to shine.
- Deivi, related to Deva, related to consciousness.

- This Maya is related to me the consciousness, has me as its substratum, Ashraya, and having me as the substratum, Maya veils me.
- Ashraya of Maya is Deva.
- Therefore Maya called Deivi, Divine.
- Deva is consciousness.
- Root for Deva = Effulgence, light.
- Maya is Deivi = Maya is related to consciousness.
- What is relationship of Maya with consciousness?
 - I. Maya has consciousness as its substratum, Ashraya.
 - II. Maya veils consciousness.
- Object – “Vishaya” of veiling is consciousness.
- Staying in consciousness, it veils consciousness.



- Ashrayatva Vishayatva Bhagini Nirvibhaga Chiti reva Kevala.

- That pure homogeneous consciousness is Ashraya for Maya and it becomes Vishaya for Maya to veil.

Example :

- Mother hair, veils mother for baby, it cries.
- Moment mothers hair is gone, baby smiles and is Joyous.
- My Maya veils me.
- Deivi hi – indeed.
- Yasha – what we experience non stop, veiled by Sattva / Rajas / Tamas – non stop.

b) Hesha :

- Our Anubhava, our attention is on Sattva / Rajas / Tamas, on Mani, not on Sutra.
- How is the experience?

c) Guna Mayi :

- Of the Nature of Sattva / Rajas / Tamas.
- When what it triggers assists knowledge its called Sattva.

Some aspect of thought –
Triggers - Assists

Knowledge

Dynamism

Delusion, sleep, forgetfulness

Sattva

Rajas

Tamas

- We see Sattva / Rajas / Tamas – not Maya as what it is (Moola Avidya – ignorance).
- We infer that Maya is Sattva / Rajas / Tamas.
- Iti – used to indicate inference, indeed.
- Maya is Sattva / Rajas / Tamas.
- Guna Mayi = Rope of 3 strings strong.

Apara Prakrti	Maya
Bhagavan	Bhagavan

- Don't be angry with Maya.

d) Atyayam :

- To cross – I – to go.

e) Dur Atyaya :

- Difficult to cross because that is what we experience.
- When Sattva / Rajas / Tamas – come, they overtake our attention, just get carried away.
- Can't withdraw and look at other things.
- What should we do.

f) Mam Eva Ye Prapadyante :

- To come away from Sattva / Rajas / Tamas come to me, surrender to me, take attention to me.

Para Prakrti	Apara Prakrti
<ul style="list-style-type: none"> - Me - Consciousness 	<ul style="list-style-type: none"> - Sattva / Rajas / Tamas - Maya

- Those who can shift attention from Apara to only and fully to Para.. Is Mam Eva Prapadyante.
- From Prapadyante, bhakti Shastra evolves concept of Prapatti, surrender.
- What is true surrender?
- True surrender is when the surrender becomes one with the Goal of surrender.
- “You take care, you alone my resort”... surrender.
- One who wants to surrender becomes one with that goal that he wants to surrender.

Madhusudhana Saraswati : (Gita Commentator)

- “Tasya Eva Aham, Mama Eva Asou, Sa Yeva Aham Mitradha, Bhagavat Sharanam Syat, Sadhana Abhyasa Pakataha”.

I) Tasya Eva Aham :

- I belong to Lord Krishna.
- I am bhagavan's.

II) Ma Meiva Asou :

- Bhagavan is mine.

III) Sa Eva Aham :

- Bhagavan is me only, difference is lost.
- In all love, this is how love moves.

What is Love?

- I belong to you.
- You belong to me.
- We are one.

IV) Bhagavat Sharanam Syat :

- This is surrender.

V) Sadhana Abhyasa Pakataha :

- These 3, growth in surrender happens by the movement in ones Sadhana.

Initially : 1st level

- **Sattva / Rajas / Tamas – comes**
- **You come and whatever you want to do, you do and go, I belong to the Lord.**
- Sattva comes – my meditation today was so peaceful, so good.

Rajas comes :

- I will do this, that, goal!

Tamas Comes :

- So boring so dull, when will the day end!

- Don't get carried away by any of these.

Level 1 response :

- **What should I say to myself?**
- **I should not be carried by these, I belong to the Lord, pure Chaitanyam, consciousness, Para Prakrti.**
- This is level 1.

Level 2 :

- Mature in Sadhana.
- Sattva / Rajas / Tamas – comes.
- Drama comes.

Level 2 Response :

- **Bhagavan – you belong to me, stop all this nonsense, I know, you are only playing all these things.**
- Enough of this Tamasha of your Hair, Take your hair out!
- When other belongs to you, you start commanding.
- **In love only they can command, you can't do anything.**
- **Eat this only! Have to eat.**
- Stop your Rajas, Tamas.

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राजसास्तामसाश्च ये ।
मत्त एवेति तान्विद्धि
न त्वहं तेषु ते मयि ॥७-१२॥

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matta ēvēti tān viddhi
na tvaham tēṣu tē mayi ॥७-१२॥

Whatever beings (and objects) that are pure, active and inert, know them to proceed from Me; yet, I am not in them, they are in Me. [Chapter 7 – Verse 12]

3rd Level :

- Seeing our Tamasha!
- Both one.
- Sattva, Rajas, Tamas all very nice interesting.
- This way, Mam Eva Prapadyante, those who turn attention to me, for them.

g) Maya Metam Taranti Te :

- This kind of Maya, they cross over!
- This kind of Maya difficult to cross, veils consciousness, Maya has got consciousness as its Ashraya, Maya of 3 gunas, they cross.
- Bhakta has no fear of Maya in Sattva.
- In Rajas / Tamas... see Bhagavans Apara Prakrti.
- Why he is not carried away by Apara Prakrti?

Level 3 Response :

- Because his attention is on Bhagavans Para Prakrti, Sutra and he becomes friendly with the Sutra.
- If you are friendly with the master of the Dog, dogs beware doesn't apply to you.

Dogs :

- For you horrible, friendly for master.
- Master hugs you, you call dog Hitler and caress it!
- Hitler your friend.
- Mam Eva Prapadyante – Maya Metam Taranti Tey!
- **Become friendly with the master of that Maya then Maya starts listening to you!**
- Prapatti – surrender – you do in any way, no insistence, only this way.
- Hey, I am yours, you are mine or say, we are one!
- Prapatti is indicated by Namaskara.
- Namaha Te.
- Salutations to you, Prapatti Mudra, my surrender.
- Sashtanga Namaskara = Mudra.
- Mudra : Physical gesture which indicates a concept.

Chimudra



- In dance – Lotus, fish, once you know Mudra, you can enjoy dance.

Rama Purva Tapani Upanishad :

जगत्प्राणायात्मनेऽस्मै नमः स्या-
न्नमस्त्वैक्यं प्रवदेत्प्राग्गुणेनेति ॥ २॥

jagatpranayatmane.asmai namah sya-
nnamastvaikyam pravadetpragguneneti || 2||

- Final surrender is oneness.
- See one in Namaste.
- Actually telling – you and I are one.it indicates, Mudras meaning.
- Mam Eva Prapadyante... those who become one with me... Maya Metam Taranti Te.
- Be friendly with the master, dog will listen to you.
- If so easy why everyone doesn't surrender and escape Samsara.
- Because....

Verse 15 :

न मां दुष्कृतिनो मूढाः
प्रपद्यन्ते नराधमाः ।
माययापहृतज्ञानाः
आसुरं भावमाश्रिताः ॥ ७-१५ ॥

na māṁ duṣkṛtinō mūḍhāḥ
prapadyantē narādhamāḥ ।
māyayā'pahṛtajñānā
āsuram bhāvamāśritāḥ ॥ 7-15 ॥

The evil-doers, the deluded, the lowest of men do not seek Me; they, whose discrimination has been destroyed by their own delusions, follow the ways of the demons. [Chapter 7 – Verse 15]

- Requires maturity and capacity to do this.
- Ability to gain capacity requires prior effort.
- If effort not there, there is chain of reactions, disenables you, makes you incapable.

**a) Duskrutino Mudhah, Adamaha, Maya Apahrta Jnanah, Asuram Asritaha, Na Mam
Prapadyante :**

- These kind of people can't do Prapatti, surrender, can't be friendly with master.

b) Duskrutnaha :

- Those who have collected enormous amount of sins by their horrible actions, become a block.

- Duskrita = Papam, actions that befit you, and your stature.

- **Papam – self insulting actions.**

- Papam, which is not accepted by Shastra.
- You become immune to it.

Papam :

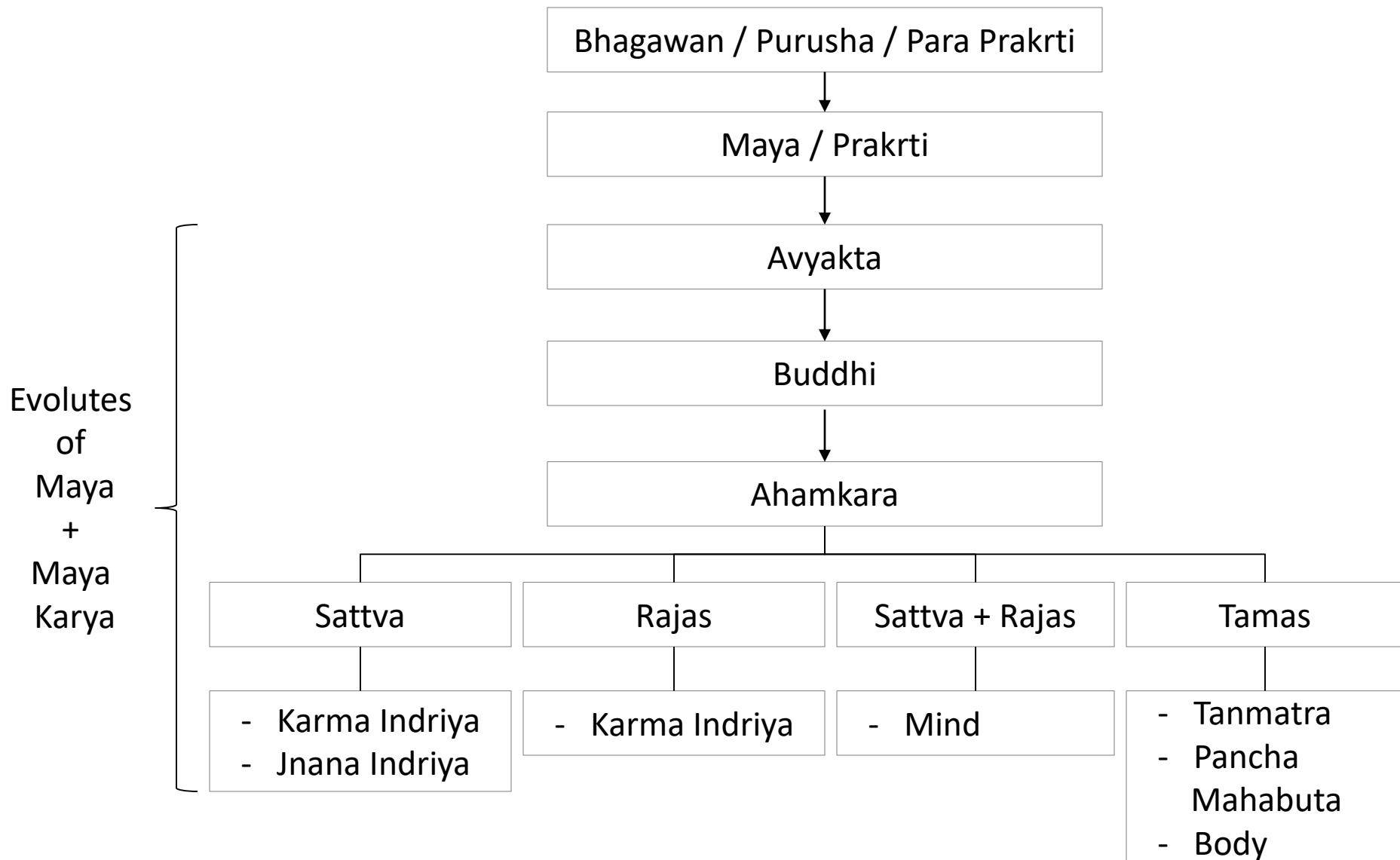
- **Those who are not compared to be mark of human being, even though they have a human body.**

c) Mudaha :

- Deluded, they feel its good for themselves, for their welfare and happiness, doing horrible things.
- Why they are like this?
- Can't they take guidance from Shastra.

d) Mayaya Apahrta Jnanaha :

- Knowledge gained from Shastra is lost in Maya.
- Maya is manifesting as Apara Prakrti, Sharira, Indriya.
- Maya only becomes all these things.



- Maya and Maya Karya are carried away by their own senses and mind.
- Wishes and wants of senses, tinkling and leanings of body, all become so important that even knowledge becomes useless for them.

- Sway of mind and senses is so powerful.
- Shastra becomes useless, can't help the person.
- Person becomes so much diverse from what is good.
- Then what happens.

e) Asuram Bhavam Ashritaha :

- Takes to demonic ways.
- Chapter 16 – Asura Bhava, Deivi Sampath, Asuri Sampath.

दम्भो दर्पोऽभिमानश्च
क्रोधः पारुष्यमेव च ।
अज्ञानं चाभिजातस्य
पार्थ सम्पदमासुरीम् ॥ १६-४ ॥

**dambhō darpō'bhimānaśca
krōdhaḥ pāruṣyamēva ca |
ajñānam cābhijātasya
pārtha sampadamāsurīm || 16.4 ||**

Hypocrisy, arrogance and self-conceit, anger and also harshness and ignorance belong to one who is born, O Partha, for a demoniac estate. [Chapter 16 - Verse 4]

- Dambah – Hypocrisy
- Darpah – Arrogance / Price / Abhimana
- Krodha – Anger
- Parushya – Rough, tough, harsh, asserts one greatness by terrible actions, painful to all.

- Because of nature of inner instrument, Na Mama Prapadyante.
- Starts from Papam, self insulting sinful actions.
- **Correction has to happen in actions first.**
- **Refine actions, words, thoughts.**
- Then, Sukritanah, all of us, we are blessed.

Verse 16 :

चतुर्विधा भजन्ते मां
जनाः सुकृतिनोऽर्जुन ।
आत्मो जिज्ञासुरथार्थी
ज्ञानी च भरतर्षभ ॥ ७-१६ ॥

**caturvidhā bhajantē mām
janāḥ sukṛtinō'rjuna ।
ārtō jijñāsurarthārthī
jñānī ca bharatarṣabha || 7-16 ||**

Four kinds of virtuous people worship Me, O Arjuna, the dissatisfied, the seeker of (systematised) knowledge, the seeker of wealth and the wise, O best among the Bharatas.
[Chapter 7 – Verse 16]

- Other than Dashkritinah, who have collected lot of Papas, by own actions, who become clouded in their thoughts there are others, Punyavans.

a) Sukritinah :

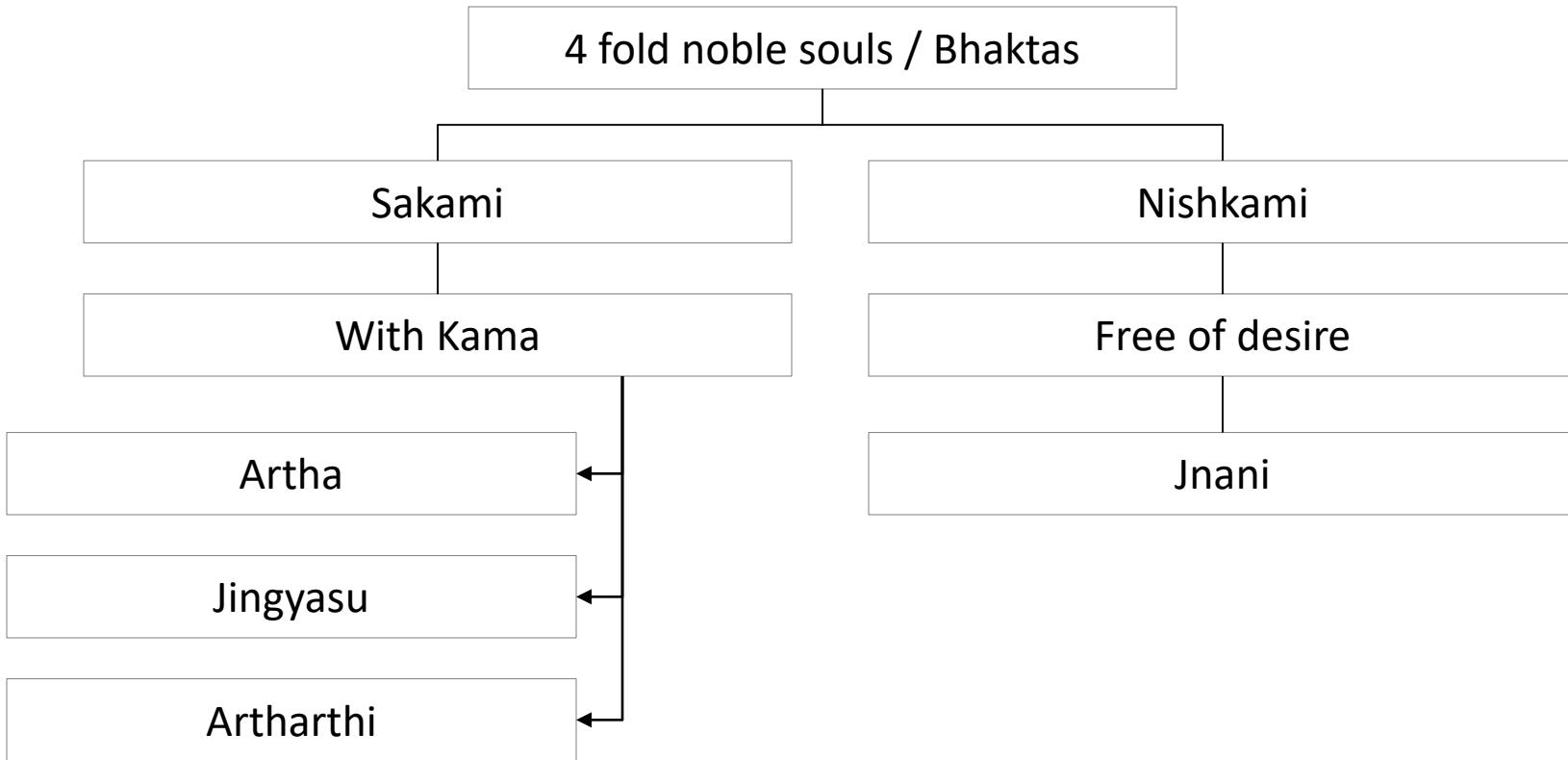
- In many Janmas of pure actions, have purified their inner personality.
- Those who have collected lot of nobility in themselves.

Dushkritinah :

- Unrefined in their inner personality.

b) Mam Bajante :

- They are able to do Prapatti, surrender, depending on their capacity.



- Have natural love and devotion.
- All 4 connect with me whether they are in Sattva / Rajas / Tamas.

दैवी ह्येषा गुणमयी
 मम माया दुरत्यया ।
 मामेव ये प्रपद्यन्ते
 मायामेतां तरन्ति ते ॥७-१४॥

daivī hyēṣā guṇamayī
mama māyā duratyayā |
māmēva yē prapadyantē
māyāmētāṁ taranti tē || 7.14 ||

Verily, this divine illusion of Mine made up of gunas (caused by the qualities) is difficult to cross over; those who take refuge in Me, they alone can cross over this illusion.
[Chapter 7 – Verse 14]

- They can surrender to me.

Artha :

- Afflicted by Arthi – sorrow.
- Arthyat Grastaha Iti Arthi.

Sorrow

- Bodily afflictions
- We are comfortable with our mind and mind is comfortable with us.

- Mental afflictions
- More horrible
- Afraid of their mind.

- Outside
- Enemies, who don't like us.

- Bhagavatam – Artha – Draupadi, in horrible Sabah, cried to Bhagavan, we cry when we are in trouble, to protect us.
- Jingyasu one who seeks knowledge of the Lord.
- Mumukshu – Moktum Ichha, desire.

- Jnatum Ichha iti Jingyasa.
- Desire to know Lord, wants to get liberated, seeks Lords Assistance.
- Arjuna – wants knowledge.

कार्पण्यदोषोपहतस्वभावः
 पृच्छामि त्वां धर्मसम्मूढचेताः ।
 यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
 शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ २-७ ॥

kārpaṇyadoṣopahatasvabhāvaḥ
 pṛcchāmi tvām dharmasamṁmūḍhacetāḥ ।
 yacchreyaḥ syānniścitam brūhi tanme
 śiṣyaste'ham śādhi mām tvām prapannam || 2.7 ||

My heart is overpowered by the taint of pity; my mind is confused as to duty. I ask Thee. Tell me decisively what is good for me. I am Thy disciple. Instruct me, I have taken refuge in Thee.
 [Chapter 2 – Verse 7]

- **Surrendered to God = Jingyasa.**

Artha :

- Afflicted in sorrow, seeks grace of Bhagavan, Draupadi.
- In the forest Duryodhana Sends Durvasa, nothing to feed.
- Draupadi prays to Lord Krishna for food.

Artharathi :

- One who seeks wealth, enjoyments in life, Bhoga Upakaranam.
- Artha – Arthi.

Artha	Artharathi
<ul style="list-style-type: none"> - Wants to be free from Dukham. 	<ul style="list-style-type: none"> - Wants Sukham - Druva, Sugriva

Jingyasu :

- Wants to go beyond Sukham and Dukham.

Druva :

- Kicked out of fathers lap, wanted kingdom.

Sugriva :

- Wanted kingdom, thrashed by Vali.

Vibhishana :

- See Mahabharatha, Ramayana, Bhagawatam.
- Interested in wealth but ultimate goal, Joy, happiness.
- Connect to god, surrender to God, seek god to fulfill a particular desire, Sakami Bhakta.
- Nishkami Highest.
- Artha, Artharathi, connected to God, greatest purifier, desire for Sukha or to be free from Dukham, Bhagavan fulfills them, they slowly become Jingyasu.
- Jingyasu between Artha and Artharathi because both can become Jingyasu.

- Jingyasu can become Artha and Artharthi.

Example :

- Pray before writing questionaries, Jingyasu suffers, but better.
- God help me when asked to speak.
- Artha Jingyasu, Artharthi, Nishkami.
- Nishkama Bhakta = Loves Bhagavan, does not want anything.

Lecture 6

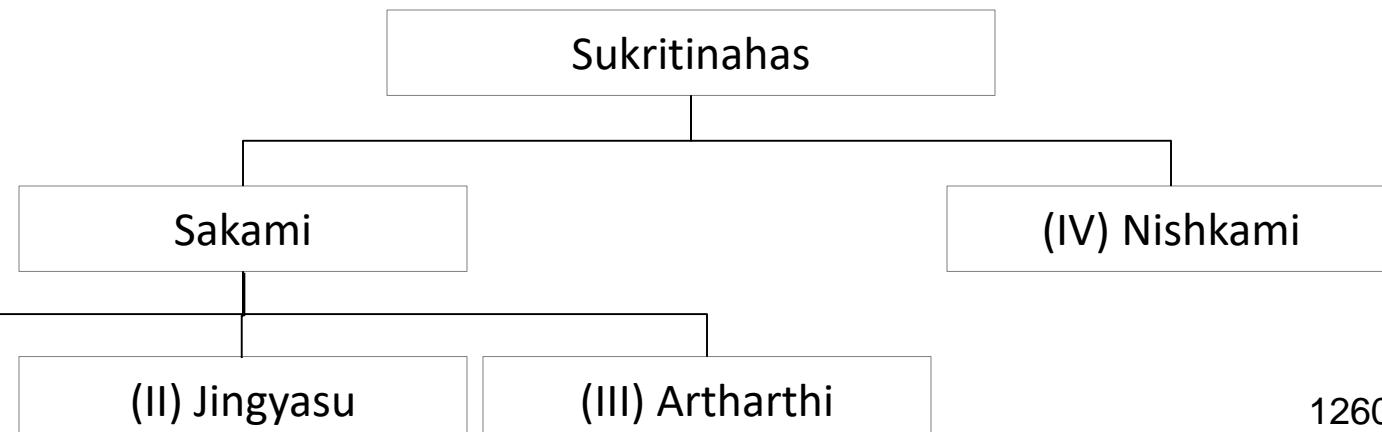
Verse 16 :

चतुर्विधा भजन्ते माँ
जनाः सुकृतिनोऽर्जुन ।
आत्मो जिज्ञासुरथार्थी
ज्ञानी च भरतर्षभ ॥ ७-१६ ॥

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janāḥ sukṛtinō'rjuna ।
ārtō jijñāsurarthārthī
jñānī ca bharatarṣabha || 7-16 ||

Four kinds of virtuous people worship Me, O Arjuna, the dissatisfied, the seeker of (systematised) knowledge, the seeker of wealth and the wise, O best among the Bharatas.
[Chapter 7 – Verse 16]

- Dushkritinahas, one with Papas, inner personality not ready for spiritual unfoldment, still caught in Samsara.
- Sukritinaha, with refined personality, ready for spiritual growth, ready for next state of unfoldment, ready for highest realm.



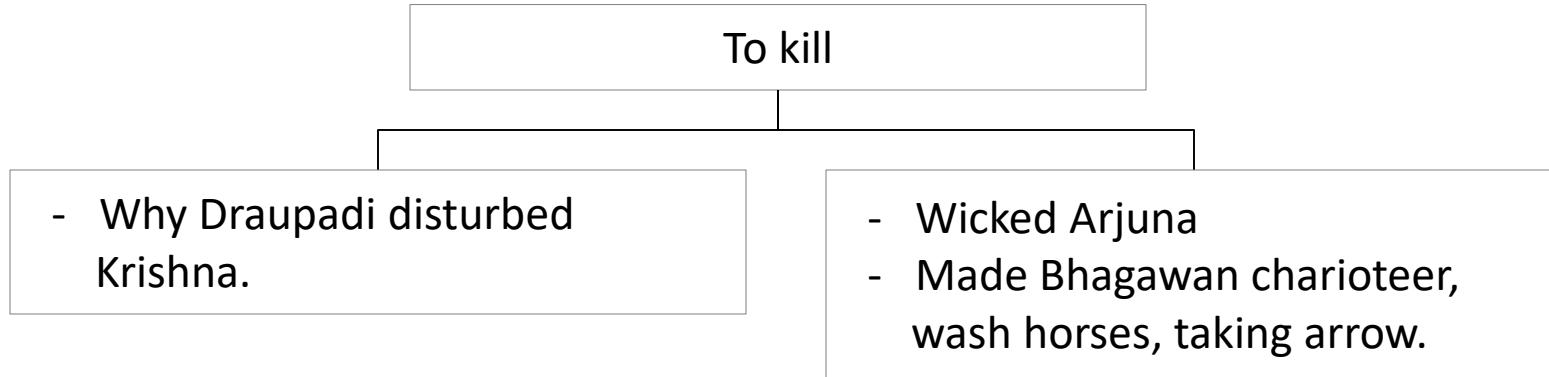
(I) Artha	(II) Jingyasu	(III) Artharthi	(IV) Nishkami
<ul style="list-style-type: none"> - Escape sorrows, pain. - Draupadi 	<ul style="list-style-type: none"> - Go beyond sorrow and happiness. - Wants to know Lord, has desire 	<ul style="list-style-type: none"> - Want to gain happiness - Druva - Sugriva - Vibhishana 	<ul style="list-style-type: none"> - Jnani - Has Jnanam of Sutre Mani Gana Eva. - Bhagawans Para Prakrti is he himself. - Everything is manifestation of Bhagawans Para Prakrti. - Sanaka ????

- Jingyasu is in the middle because
 - I. Artha, Artharthi turn into Jingyasu.
 - II. Jingyasu doesn't mind becoming Artha or Artharthi.
 - He wants knowledge of Bhagawan hence earns wealth to give to Guru.
- Best of Bharata class, 4th is Jnani
- Shuddha Prema Bhaktas, Gopikas want Bhagawan, not Jnanam.
- Minds so much in Bhagawan.

Story :

I) Arjuna to Gopi :

- What is the sword for?



Gopi :

- Know Bhagawan, ho Gaya!
- No Para, Apara Prakrti.
- Highest devotee, want nothing.
- Jnani wants nothing because he has gained knowledge.
- Shuddha Prema Bhaktas.

II) Kunti :

- Wants sorrow, then I can meet Bhagawan.

III) Meerabhai

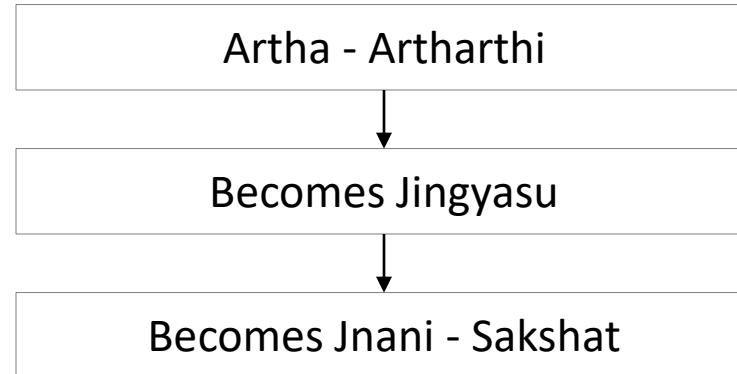
IV) Yudhishtara :

- Arjuna brother.

- Jnani Cha → Cha indicates Nishkama Baktas.

Sukritinaha :

- Artha Artharthyi, Jingyasu, Jnani.



- Of these 4, who is the best?
- Jnani → In order for others to come to Jnanam.
- For mother, all children good.

Verse 17 :

तेषां ज्ञानी नित्ययुक्तः
एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थम्
अहं स च मम प्रियः ॥ ७-१७ ॥

tēṣāṁ jñānī nityayuktaḥ
ēkabhaktirviśiyatē ।
priyō hi jñāninō'tyartham
aham sa ca mama priyah ॥ 7-17 ॥

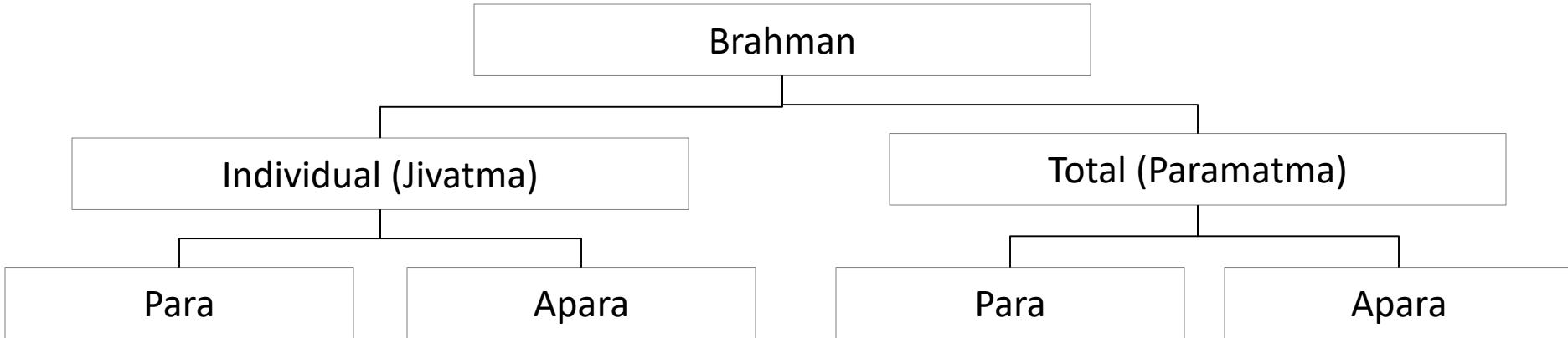
Of them, the wise ever steadfast and devoted to the One, excels; for, I am exceedingly dear to the wise and he is dear to Me. [Chapter 7 – Verse 17]

a) Tesham :

- Among the 4 Sukritinaha.

b) Tesham Jnani Visishyate :

- Jnani is the best, Sarva Krishtaha, best of 4, Jnani excels.
- Artha → Wants to get rid of Dukham.
- Artharathi → Wants to get Joy
- Jingyasu → Wants to go beyond Joy and Sorrow, wants to know Bhagawan.
- Jnani → Knows Bhagawan, Parapakrti as himself.



- Paraprakrti = Chaitanyam = Ekam = Atman.
- Apara Prakrti = Matter – Maya.
- Jiva considers everything as manifestation of Bhagawans Para Prakrti or as Bhagavan only.
- Why Jnani excels?

c) Nitya Yukta :

- Ever united with me.
- Knows Bhagawan as himself only.
- By grace of Bhagavan, has clarity of who he is.
- If Bhagavan is different from me, there can be going to Bhagavan and coming back, Samyoga and Viyoga.

Samyoga	Viyoga
Union	Disunion

- Samyoga and Viyoga possible if something is different from me.
- Can't have Samyoga, Viyoga as Atma.
- Jnani has known Bhagavan as self only, life, consciousness in him is Bhagavan only.
- In this way, Jnani is Nitya Yukta with Bhagavan.
- For Agyani also, Bhagavan is Nitya Yukta only, Atma only, everybody is one with Bhagavan always.

d) For Jnani, he has Ekabhakti :

- **His love is continuous towards Bhagavan, self only.**

Ajnanic and Jnani	Ajnani	Jnani
<ul style="list-style-type: none"> - Both Nitya Yukta - United 	<ul style="list-style-type: none"> - Has love for many things - Not Ekabhakti 	<ul style="list-style-type: none"> - Ever united with self and knows he is every united with Bhagavan – self, Jnanis heart / Love / thoughts / ever focussed upon Bhagavan.

- Thoughts of Jnani in Bhagavan alone, Ekabhakti Eva, not in something else, love, feeling, sense of comfort, sense of being with, always with Bhagavan.

- Not a moment, he has love for anything else.
- Not a moment, he feels he wants something else, absolutely fulfilled.
- Has presence of Bhagavan in his own heart, wanting nothing, being fulfilled always.
- Continuously in love with devotion.
- Not a moment, failure of forgetfulness.
- Eka Bhakti Visishyate.

e) Priyaha Hi Jnaninaha Aytartham Priya :

- For Jnani I am most dear.

f) Mama Priyaha :

- Because he considers me to be very dear, I am also dear to him.
- What you give, I have to give also.
- No end to his love for me.
- I compete with him, I have to give infinite love back to him.

Gita :

ये यथा मां प्रपद्यन्ते
 तांस्तथैव भजाम्यहम् ।
 मम वर्त्मानुवर्तन्ते
 मनुष्याः पार्थ सर्वशः ॥ ४-११ ॥

yē yathā māṁ prapadyantē
 tāṁstathaiva bhajāmyaham ।
 mama vartmānuvartantē
 manusyāḥ pārtha sarvaśah ॥ 4-11 ॥

In whatever way men approach Me, even so do I reward them; My path do men tread in all ways, O son of Prtha. [Chapter 4 – Verse 11]

- Way you come to me, I have to respond.
- My Niyama, my promise.
- Mega competition in love between Jnani and Bhagavan.
- Who wins? Bhakta? Bhagawan? Nobody wins, both are one, no difference.
- How both are one?
- Bhagavan is Para Prakrti, consciousness, then no Bhagavan different from me.
- **Once you understand Bhagavan is consciousness then you will know why you love yourself so much.**
- How much you love yourself?
- Can't quantify... how much you love dog, car, house,...?
- How do you understand, love is more or less?
- With whom are you attached more, wife or mother?
- How is your mental process?
- If somebody is not there, who will you miss more?
- If that thing is not there, what will be the loss? Vacuum?
- Car can go, not dog...

- How much you love yourself – 100% because that is Atma, you yourself, that is Bhagavan.
- Love we have for ourself is 100% because love for Bhagavan is 100%.
- **He is the self of me, I am the self of him.**
- Bhagavan can't love himself less, you cannot love yourself less, he whom you love is the very self of Bhagavan and the self Bhagavan loves himself is you yourself.
- Therefore Jnani and Bhagavan are one and same.
- Their love is complete because there is no love of something else.
- There is complete love of the self.
- Jnani taken to highest position of greatness.
- Others will feel, I am not Jnani, does Bhagavan love me?
- Bhagavan hastens to act.

Verse 18 :

उदाराः सर्व एवैते
ज्ञानी त्वात्मैव मे मतम् ।
आस्थितः स हि युक्तात्मा
मामेवानुक्तमां गतिम् ॥७-१८॥

udārāḥ sarva ēvaitē
jñānī tvātmaiva mē matam ।
āsthitaḥ sa hi yuktātmā
mām ēvānuttamāṁ gatim ॥ 7-18 ॥

Noble indeed are all these, but the wise man, I deem, as My very Self; for steadfast in mind, he is established in Me alone as the supreme goal. [Chapter 7 – Verse 18]

a) U dara Sarva Eva ithe :

- All of them are noble, U dara, Utkrishtaha.
- Why I love Jnani the most?

b) Jnani Tu Atma Eva :

- Jnani is self of me.
- Everybody has to love the self the most.
- Jnani is my Atma only, Jnani is Sat Chit Ananda.
- Who cannot love Sat Chit Ananda? Jnani has become Sat Chit Ananda.

Mundak Upanishad :

स यो ह वै तत् परमं ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति ।
तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥ ९॥

Sa yo ha vai tat paramam brahma veda brahmaiva bhavati nasya-brahmavit kule bhavati ।
tarati sokam tarati papmanam guha-granthibhyo vimukto-'mrto bhavati ॥ 9 ॥

He who knows that Supreme Brahman becomes Brahman, and in his line (family), none who knows not the Brahman will ever be born. He crosses grief; crosses sin, and being free from the knots-of-the-heart, becomes immortal. [III – II – 9]

- Ishvara will have to love Sat Chit Ananda only, love Para Prakrti only.
- Jnani has become Para Prakrti, Jnani has become Atma.
- All of them are there but Jnani has become me, I have become Jnani.

c) Saha Jnani Yukatma :

- Ever united with self.
- Never thinks he is not the self.
- Doesn't think he is body, not carried away by Sattva, Rajas, Tamas.
- **Not identified with Body / Mind / Intellect, Maya and Maya Karya, ever Yukatma, ever united with Atma.**
- Self is ever united with me, there is no difference.

d) Mama Eva Anuttamam Gathim Asthitaha :

- Not only he is united but at every moment this knowledge is clear to him.
- Bhagavan only is the highest goal, final fulfillment, nothing more to gain.
- **This is how, united with Bhagavan only, I have to spend my life.**
- Not for a moment, I should take myself to be Body / Mind / Intellect.
- Even Body / Mind / Intellect is Bhagavans Apara Prakrti.
- Not even a fraction of moment, he is disconnected from me.

- Never does he take anything to be accomplished.
- He has resolved to the knowledge of God.
- Established in Bhagavan, reaps complete fulfillment.
- Nothing further to be achieved.
- But Udara sarve ete, all are noble.
- You are good as you are now, if you want to embrace me, you have to walk from Artha to Artharthy, Jingyasu to Jnani.
- Thus you be totally fulfilled, then no more Kama left.
- **Nishkama Bakti is only possible with Bhagavat Prapti.**
- Bhagavat Prapti is nothing but Atma Prapti.

Upadesa Sara :

वेषहानतः स्वात्मदर्शनम् ।
ईशदर्शनं स्वात्मरूपतः ॥ २५ ॥

veṣa-hānataḥ svātma-darśanam ।
īśa-darśanam svātma-rūpataḥ ॥ 25 ॥

One who gives up the conditionings gains Self-realisation. The vision of the Lord as the Self is true God-realisation. [Verse 25]

- Experience of the Lord is the experience of the Self.
- How does one become Jnani?
- Becoming Jnani is final accomplishment of all spiritual pursuits.

Verse 19 :

बहूनां जन्मनामन्ते
ज्ञानवान्मां प्रपद्यते ।
वासुदेवः सर्वमिति
स महात्मा सुदुर्लभः ॥ ७-१९ ॥

**bahūnāṁ janmanām antē
jñānavān māṁ prapadyatē ।
vāsudēvaḥ Sarvam iti
sa mahātmā sudurlabhaḥ ॥ 7-19 ॥**

At the end of many births, the wise man comes to Me, realising that all this is Vasudeva (the innermost Self); such a great soul (Mahatma) is very hard to find. [Chapter 7 – Verse 19]

- Culmination of Human evolution is in this Jnanam.

a) Bahunam Janmanam Ante Jnanavan Mam Prapadyante :

- When does one get this knowledge of Bhagavan being the self.
- After many Janmas, after many life times of becoming better and better.
- In each human Janma, little more perfection one can attain.
- In human birth can go up, down, have purushartha, self effort, can plan success, can purify mind, take up Karma Yoga, Practice Sadhanas – Japa, Puja.
- Human birth rare Virtue.
- One perfects oneself.

- Chitta Shuddhi, Karma Yoga, Chitta Ekagrata, Upasana, Devotion, Viveka, Vairagya, Samadhi Shatka Sampatti [SSS], guru, gain Jnanam, remove doubts, meditates upon the truth, Mumukshu, Vasana Kshaya.
- **Removes defects in the mind, quietens mind, become absolutely still, dissolves mind in the self remains as Para Prakrti Bhagavan only.**
- One becomes Jnanavan, and attains me.
- Artha, Artharathi, Jingyasu, Udara Sarve etc, noble walking on the path, close, not far away.
- Established in Jingyasu, do Sravanam / Mananam / Nididhyasanam, become Jnanavan.
- Jnani has accomplished it.
- What is the nature of Jnanam?

b) Vasudeva Sarvam Iti :

- **Bhagavan Vasudeva is everything, not going to a Loka and being with Bhagavan.**
- Not after death experience.
- Reaching Bhagavan is understanding universe is Bhagavan.
- Vasudevasya Putra = Vasudeva.
- Avatar of Bhagavan is everything.
- Vasu = Root Vas, to pervade, to be established, Apara Prakrti, all pervasive presence.
- Deva = Jyotanat Deva, consciousness, Para Prakrti.

Krishna – Advaitam Principle

Vasudeva

Vasu

- All pervading presence, Apara Prakrti.
- Chapter 7 – Verse 4, 5

Deva

- Consciousness, Para Prakrti.
- Adhishtana, illuminator.

भूमिरापोऽनलो वायुः
खं मनो बुद्धिरेव च ।
अहङ्कार इतीयं मे
भिन्ना प्रकृतिरष्टधा ॥ ७-४ ॥

**bhūmirāpō'nalō vāyuh
kham manō buddhirēva ca |
ahaṅkāra itīyam mē
bhinnā prakṛtiraṣṭadhā || 7-4 ||**

Earth, water, fire, air, ether, mind, intellect, egoism; these are my eightfold Prakrti.
[Chapter 7 – Verse 4]

अपरेयमितस्त्वन्यां
प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो
ययेदं धार्यते जगत् ॥ ७-५ ॥

**aparēyamitastvanyām
prakṛtim viddhi mē parām ।
jīvabhūtām mahābāhō
yayēdam dhāryatē jagat ॥ 7- 5 ॥**

This is the lower prakrti; different from it, know thou, O mighty-armed, My higher prakrti, the very life element, by which this world is upheld. [Chapter 7 – Verse 5]

- All this is one Vasudeva, one who has this comprehension is a Mahatma.
- Jnani is Mahatma, after many lives one become Jnani and attains me.
- **What is nature of attaining me? Is to know everything is me.**
- One who knows everything is Bhagavan is a Mahatma.
- **Who are you? I am that everything, Mahan, all.**
- **My Atma has become Vasudeva.**
- **Vasudeva Sarvam iti, Mahan, is me.**
- One whose Atma has become Mahan, Sarvam, Vasudeva, Such a person is Jnani.

c) Sa Mahatma Sudurlabha :

- Difficult, extremely uncommon.

मनुष्याणां सहस्रेषु
कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां
कश्चिन्मां वेत्ति तत्त्वतः ॥ ७-३ ॥

manuṣyāṇāṁ sahasrēṣu
kaścidyatati siddhayē ।
yatatām api siddhānāṁ
kaścinmāṁ vētti tattvataḥ ॥ 7-3 ॥

Among thousands of men, one perchance strives for perfection; even among those successful strivers, only one perchance knows Me in essence. [Chapter 7 – Verse 3]

Verse 20 :

कामैस्तैस्तैर्हृतज्ञानाः
प्रपद्यन्ते ऽन्यदेवताः ।
तं तं नियममास्थाय
प्रकृत्या नियताः स्वया ॥७-२०॥

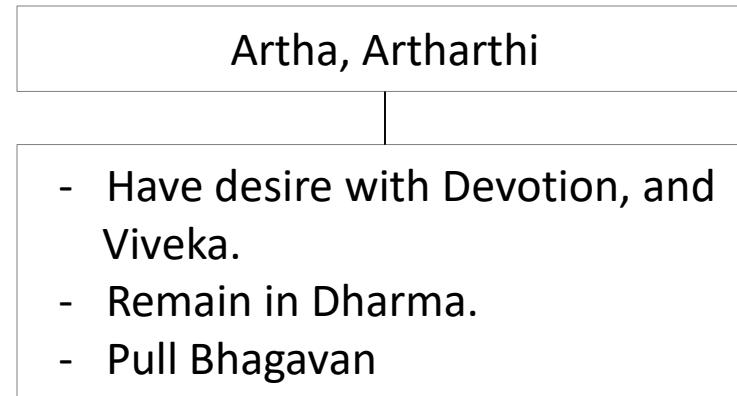
kāmaistaistairhṛtajñānāḥ
prapadyantē 'nyadēvatāḥ ।
tam tam niyamamāsthāya
prakṛtyā niyatāḥ svayā ॥ 7-20 ॥

Those, whose wisdom has been looted away by this or that desire, go to other gods, following this or that norm, led by their own nature. [Chapter 7 – Verse 20]

a) Kamaihi Taihi Taihi Hrtajnanah :

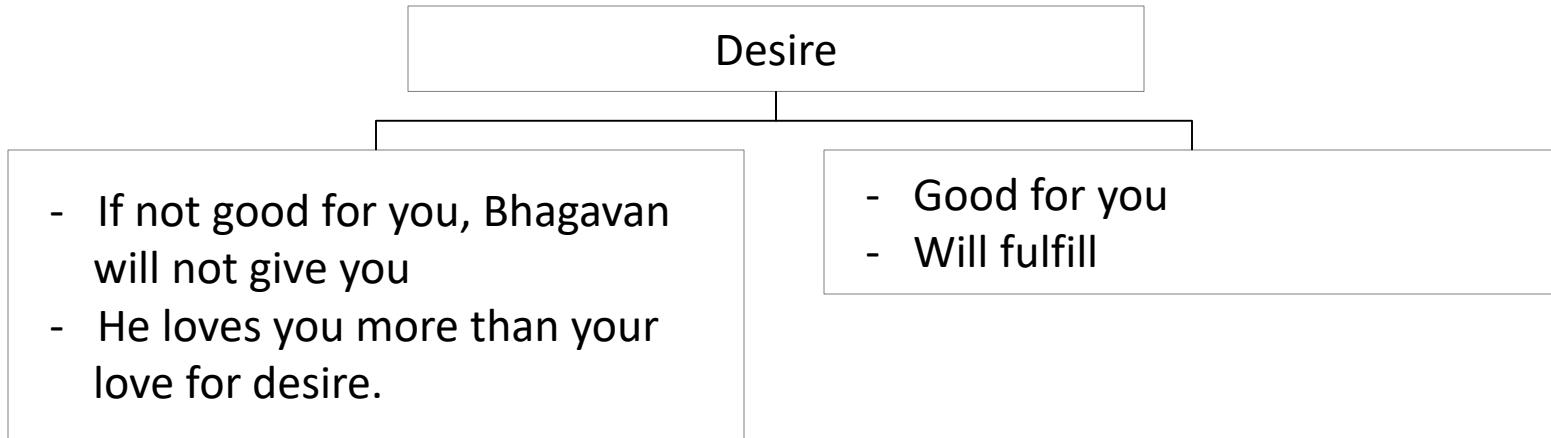
- Viveka Shakti has been stolen away, bulldozed by their own desires, not tempered with love for Bhagavan.
- In love of Bhagavan, even desires become means to gain Bhagavan.
- Desire has connection with devotion, one becomes Devotee, with love of God.
- Artha, Artharthy – Sukritinaha, have devotion.
- Desire does not bring them down but it is a string to get connected to Bhagavan.
- Desire helps them.
- If no devotion, Viveka Shakti taken away.

b) Krtaha Krtah Jnanaha :



Example :

- Kite – Bhagavan, flying high, but you have thread of devotion to pull him.
- Devotion manages desire, becomes means for purifying desire, becomes means for pulling Bhagavan.
- Desire without devotion, resort to all means to fulfill desires, do even wrong things, take assistance from super natural deities, tries to make them work for you.



- Without love for Bhagavan, you have to take responsibility on yourself to fulfill desire.
- Get abilities detrimental to spirituality, bewildering, Paralysing, attracting, bewitching, killing, ruining.
- Given by Buta, Pishacha, Rakshasha.
- Bhagavan will not give you that power.
- Devatas give you the powers, when you employ the means to capture them and trap them.
- Bhagavan traps you.
- Prapadyante Anya Devata, not Vasudeva, Shuddha Devata.

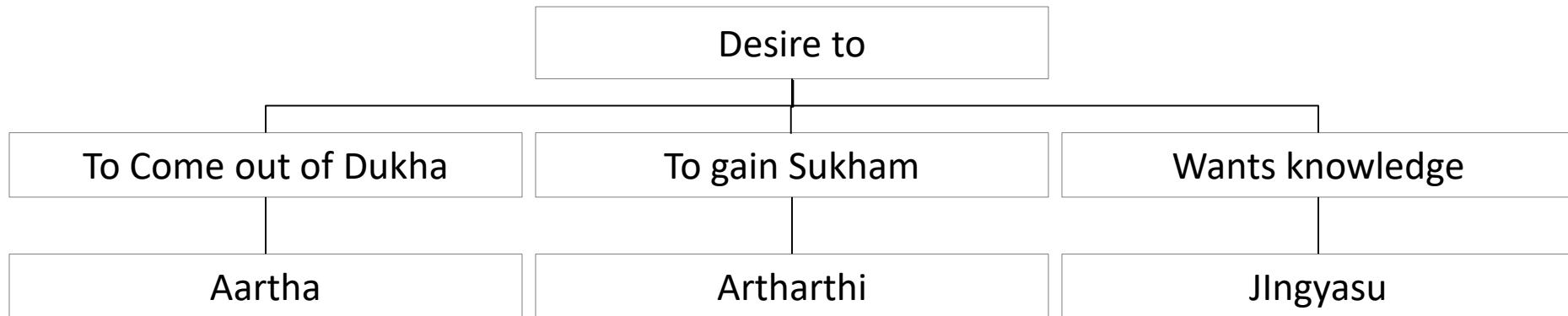
c) Tam Tam Niyama Asthaya :

- Whatever Niyama has to be done for those deities, you do.

d) Who does all these?

- Prakrtya Niyata Svaya – immature, unrefined Prakrti, nature, propels them to unrefined ways of worship, to unrefined deities, get unrefined capacities, get unrefined results.
- With Bhagavan it is different, even if you have unrefined desire, he purifies, helps you.
- For Artha, Artharthis, Bhagavan helps you to come out of weaknesses, desires.
- Bhagavan blesses you with all you require for unfoldment and growth.
- With other deities, you have to ask, follow regulations, rules, deities forced to give you.

- Bhagavan will fulfill desires and enable you to grow out of it also.
- Sarvagya, Sarva Shakti Ishvara can alone do all this for Jiva, not other Jiva.
- Bhagavan not Jiva.



- Connect to Bhagavan to get all these.
- Don't link to powers of others Devatas.
- Link yourself to God and God never fails.
- Shiva = Ishvara.
- Bhuta, Preta, Pishacha – are higher Jivas, Indra, Vayu, Agni – Satvic Devata – all Jivas.
- You control through worship, will be forced to give you.
- Bhagavan can't be given up by you.
- Bhagavan can't be forced, but will give you the best.
- I am Sarva Ishvara, I work through other deities.

Verse 21 :

यो यो यां यां तनुं भक्तः
श्रद्धयार्चितुमिच्छति ।
तस्य तस्याचलां श्रद्धां
तामेव विदधाम्यहम् ॥७-२१॥

yō yō yām yām tanum bhaktaḥ
śraddhayārcitumicchatati ।
tasya tasyācalām śraddhām
tāmēva vidadhāmyaham || 7-21||

Whatsoever form any devotee desires to worship with faith, that (same) faith of his I make (firm and) unflinching. [Chapter 7 – Verse 21]

a) Yaha Yaha Yam Yam Tanum Bhaktaha :

- Whoever devotee, of those bodies, of those limited bodies, Devatas ultimately are part of Shiva, Ishvara.
- Ishvara not Deha, he is Dehi, not Kshetram but Kshetrajna.
- Because of lack of devotion to the ultimate, those devoted to smaller deities, Bhuta, Pishacha, Preta...

b) Sraddhaya Architum Ichhati :

- Because of lack of devotion, they get connected to lower forms, devatas.
- Want to get powers to manage themselves.

c) Tasya Tasya Achalam Sraddham Tameva Vidatam Aham :

- Devotees want that, I make their love and devotion stronger only because they want that.

- Artha, Artharthy, love me, worship me for small desires.
- Fact that they love and trust god.
- Alter of surrender is Ishvara, not the object.
- Goes to Bhagavan, means, trust in Bhagavan.
- Others who want to control deities and wants things, they force deities, to give and I increase their Sraddha.
- Make their Sraddha in lower deities stronger, wont interfere.
- Vidatma – I enable them.

Verse 22 :

स तया श्रद्धया युक्त
तस्याराधनमीहते ।
लभते च ततः कामान्
मयैव विहितान्हि तान् ॥ ७-२२ ॥

**sa tayā śraddhayā yuktah
tasya"rādhanamīhatē |
labhatē ca tataḥ kāmān
mayaiva vihitān hi tān || 7-22 ||**

Endowed with that faith, he engages in the worship of that devata and from it, he obtains his desire fulfillments; all these being ordained by Me (alone). [Chapter 7 – Verse 22]

a) Sataya Sraddhaya :

- With deep conviction.
- Chant to attain results.

b) Tasya Aradhanam Ishate :

- Perform worship.

c) Labate Cha Tatah Kaman :

- Will attain what they want, good for them or not, helps them in unfoldment, I am giving.
- **Consciousness, power, deity, Para Prakrti alone is giving that power to lower Devatas.**
- I am the consciousness behind deities.

- It may look as though deity is giving.

- **No deity without consciousness.**

d) Mayeiva Vihitam Hi Tan :

- Maya eva, I myself, by me alone, all Phalams are being given.
- Instead of coming to source and asking, you can get infinite, but you are asking for finite.
- Come to me.
- **But if you desires are stronger than love for god, you wont reach the highest.**
- Don't make Bhagavan a Shudra Devata like this.
- Deities can't be thrust upon to give result, otherwise I will throw you out of the house.
- Even then Bhagavan will do good.
- Actually, not ask Bhagavan to give anything, Sarvashakti, Sarvagya.
- Connect with desire to connect to God.
- **Actually, I am the one who is supporting you.**
- Result from deity is finite.

Verse 23 :

अन्तवत्तु फलं तेषां
तद्वत्यत्पमेधसाम् ।
देवान्देवयजो यान्ति
मद्वक्ता यान्ति मामपि ॥ ७-२३ ॥

**antavat tu phalam tēṣām
tadbhavatyalpamēdhasām ।
dēvān dēvayajō yānti
madbhaktā yānti māmapi || 7-23 ||**

Verily, the fruit that accrues to those men of little intelligence is finite. The worshippers of the devas go to the devas but My devotees come to Me. [Chapter 7 – Verse 23]

a) Alpa Medhasam Tesham Phalam Antahvattu Eva :

- People with limited understanding.
- Not understanding which can breakthrough fretters of desire, but understanding which is stolen away by desires.
- **Understanding not united with Devotion.**
- Worshipping those lower deities, get finite results, perishable.
- **Don't allow infinite capacity of Lord to function in their lives.**
- Restrict life to their own capacities, get finite results.
- Alpa Medhasam, very little intelligent.
- What will they get ultimately?

b) Devan Deva Yajo Yanti :

- Go to Lokas, become servants in their homes for sometime, return.

c) Madbhakta Mam Api :

- My 4 Devotees – Artha, Artharathi, Jingyasu, Jnani, will all get liberated by purification.
- I fulfill their desires, requirements, but I do not stop with that.

d) Mam :

- I help them attain me the self.
- Devatas can give only what you ask for.
- I can give you more than what you ask for.

You ask	Greatest Wealth
- Wealth	- Is me - Take me

- For Devata you are a Bakta, caught!
- Bhagawan pleases.
- Bhuta can catch you, if you ask someone to be finished!
- MLA catches you!
- Bhagavan gives himself.
- Desires wrong, way you ask for fulfillment is wrong.

- Bhagawan is repository of purity, he cleanses Rajas and makes you fit to receive him.
- But people have not understood me.

Sadhana : Practice

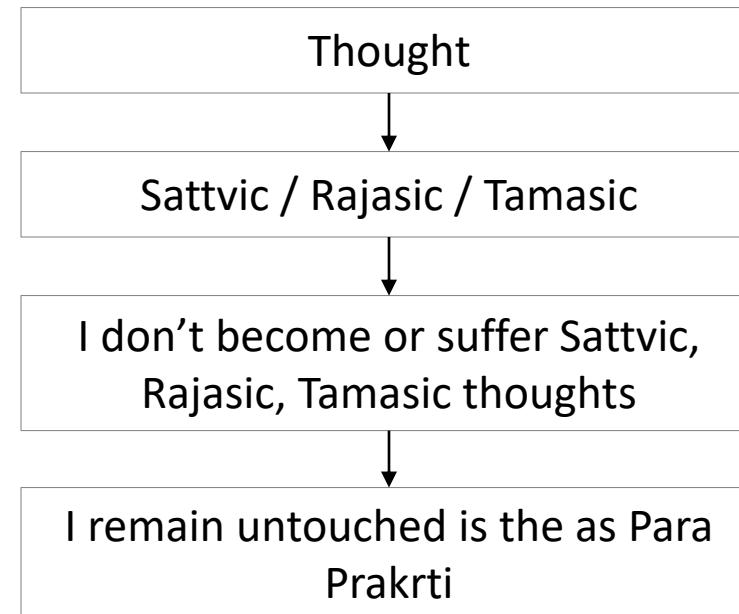
ये चैव सात्त्विका भावा
 राजसास्तामसाश्च ये ।
 मत्त एवेति तान्विद्धि
 न त्वहं तेषु ते मयि ॥७-१२॥

**yē caiva sāttvikā bhāvāh
 rājasāstāmasāśca yē ।
 matta ēvēti tān viddhi
 na tvaham tēṣu tē mayi ॥७-१२॥**

Whatever beings (and objects) that are pure, active and inert, know them to proceed from Me; yet, I am not in them, they are in Me. [Chapter 7 – Verse 12]

- Whatever be the thoughts – Sattva / Rajas / Tamas, all manifestations of God.
- What is the practice?
- They are all in me, I am not in them.
- I am consciousness, Bhagawan, Para Prakrti substratum.
- Sattva / Rajas / Tamas = Apara Prakrti.
- Modifications of Apara Prakrti have me as the substratum but I the Para Prakrti, Bhagawan, remain untouched.
- **They are all in me, I am the substratum, I illumine them, I am not in them.**

- I illumine their presence.
- I am not in them, I as Bhagavan's Para Prakrti, am untouched.



- Bhagavan as Para Prakrti, consciousness remains untouched.
- This is Sadhana.

Lecture 7

Revision :

- Jnani is his self.
- 4 types of Sadhakas are Udara, very noble, but Jnani is special.
- Jnani has no wishes or wants, nothing to be fulfilled, not Artha, Artharthi, Jingyasu.
- Jnani is Nishkama Bhakta.
- Visishyate.
- Jnani has become one with Bhagawan.
- Bhagavan says, he is my self.

Example :

Wave	Ocean
<ul style="list-style-type: none">- Has self of ocean- Self of wave = Water	<ul style="list-style-type: none">- Self of Ocean = Water

Bhagavan	Jnani
<ul style="list-style-type: none">- Ocean- Knows himself as pure consciousness.	<ul style="list-style-type: none">- Wave which has realised its nature, Svarupa.- Jnani has understood his nature as pure consciousness.

Chapter 7 – Verse 12 :

ये चैव सात्त्विका भावा
राजसास्तामसाश्च ये ।
मत्त एवेति तान्विद्धि
न त्वहं तेषु ते मयि ॥७-१२॥

**yē caiva sāttvikā bhāvāḥ
rājasāstāmasāśca yē ।
matta ēvēti tān viddhi
na tvaham tēṣu tē mayi ॥७-१२॥**

Whatever beings (and objects) that are pure, active and inert, know them to proceed from Me; yet, I am not in them, they are in Me. [Chapter 7 – Verse 12]

Chapter 7 – Verse 7 :

मत्तः परतरं नान्यत्
किञ्चिदस्ति धनञ्जय ।
मयि सर्वमिदं प्रोतं
सूत्रे मणिगणा इव ॥ ७-७ ॥

**mattah parātaram nānyat
kiñcidasti dhanañjaya ।
mayi sarvamidam prōtam
sūtrē maṇigaṇā iva ॥ ७-७ ॥**

There is nothing whatsoever higher than Me, O Dhananjaya. All this is strung in Me, as clusters of gems on a string. [Chapter 7 - Verse 7]

- Bhagavan knows his real nature as Para Prakrti, substratum of Apara Prakrti, illuminator of Apara Prakrti.

- **Jnani too knows that his real nature is not Sattvika, Rajasica, Tamasic Bhava, Vritti, not Deha, Indriya, Manaha but knows himself as Pure consciousness.**
- Since Jnani is pure consciousness, Bhagavan says he is my own self, pure consciousness.

Ocean Says :

- My true nature is water.

Wave :

- My true nature is water.
- Oceans true nature is waters true nature.
- Jnani is me, Bhagavan says, its absolutely true.
- Atman of Ishvara, Jnani, being of nature of Satchit Ananda becomes most lovable, most dear.
- Bhagavan is Satchitananda, dearest, ones core.
- Vitat Preyaha, Putrat Preyaha, Priya Tamaha.
- Atman is dearest, it is pure Lord himself, Lord says I am most dearest to Jnani and Jnani is most dearest to me.
- Jnani is Atma – and for Jnani, Bhagawan is the Atma.
- Jnani considers Bhagavan dearest, Jnani and Bhagawan both are Atma.
- Atma is Satchitananda.

- All is in order, nothing is exaggeration.
- Jnani is consciousness, therefore, even for Bhagavan consciousness is dearest.
- Jnani says Bhagavans is dearest, not dearer than Atma.
- Therefore everything is in place.

Chapter 7 – Verse 18 :

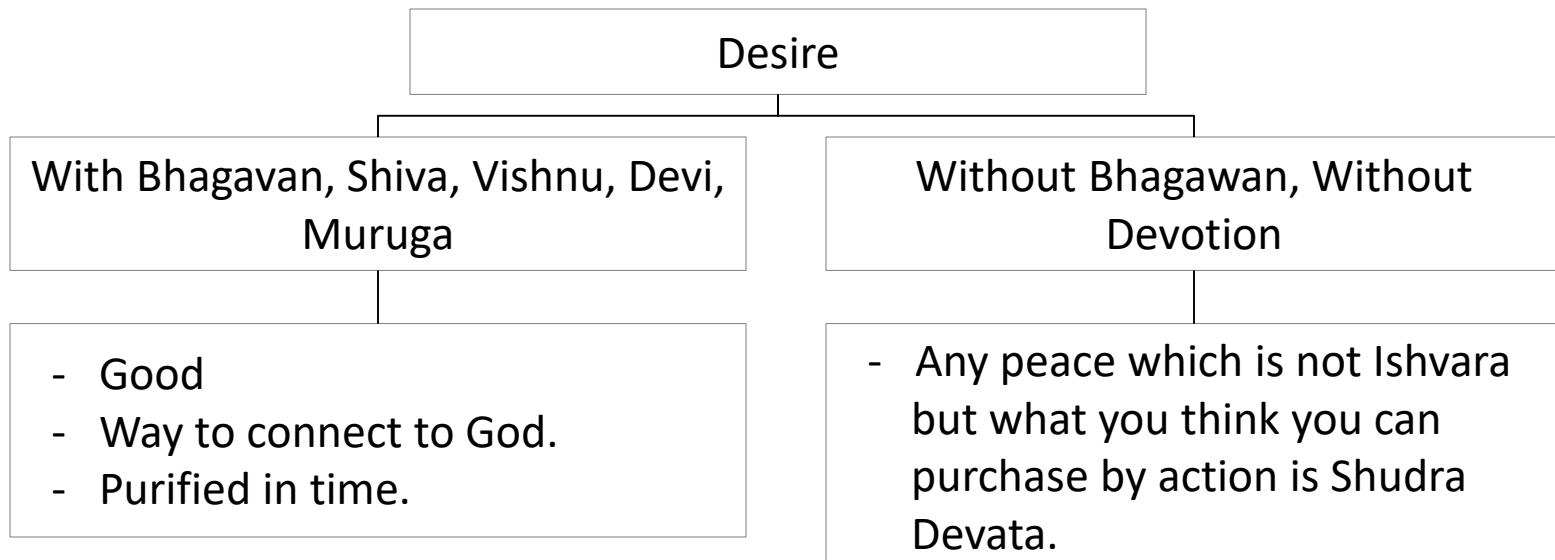
उदाराः सर्व एवैते
 ज्ञानी त्वात्मैव मे मतम् ।
 आस्थितः स हि युक्तात्मा
 मामेवानुक्तमां गतिम् ॥७-१८॥

**udārāḥ sarva ēvaitē
 jñānī tvātmaiva mē matam ।
 āsthitaḥ sa hi yuktātmā
 mām ēvānuttamāṁ gatim ॥७-१८॥**

Noble indeed are all these, but the wise man, I deem, as My very Self; for steadfast in mind, he is established in Me alone as the supreme goal. [Chapter 7 – Verse 18]

- Why all 4 of them are noble?
- Artha and Artharathi does not go to Bhagavan and ask for Bhagavan.
- Jingyasu goes to Bhagavan and says I want you...
- Artha and Artharathi one day will become Jingyasu and Jingyasu will become Jnani.
- Only in time, they all become Jnani...
- Bhagavan doesn't belittle because of their desire.

- Sakama, Nishkama Bhakta both fine, all Bhakta only.
- We surrender to Bhagawan and say – its up to you to fulfill or not.
- Offer Sattva / Rajas / Tamas to Bhagavan and say, you are mine, I am yours, please look at this... its upto you... then what happens?
- Person having the desire is purified...
- That is beauty of having desire and yet being a Devotee.
- Therefore U dara, all noble.
- If you have desire and look out to Devatas for fulfilling, please other Jiva, Shudra Devata.
- Laukika Shudra Devatas... offer politicians... feel you have power, capacity, nothing impossible for me.
- Desire is not purified, person becomes worse.



- Any alter, where you think you can control by your action, make that alter obey to you is Shudra Devata.
- Sattvika / Rajasia / Tamasika Devatas.
- Indra, Varuna – Satvika Devatas.
- Rajasika – Yaksha, Kubera, Lord of wealth.
- Tamasika – Buta, Pishacha, Preta, also worshipped.
- Go with attitude – I will do this, you do this for me... our contract... you master them, later they master you, you come down in spiritual pursuit.
- With Bhagavan, you rise.
- With others you fall.
- With desires, Artha and Artharathi, Alter where they connect makes the difference.
- In one they rise and other they fall.
- Therefore Artha and Artharathi are also U dara, Utkrishta, glorious.
- Jnani – Sa Visishyate, excels.

Verse 24 :

अव्यक्तं व्यक्तिमापन्नं
मन्यन्ते मामबुद्धयः ।
परं भावमजानन्तो
ममाव्ययमनुत्तमम् ॥ ७-२४ ॥

avyaktam vyaktimāpannam
manyantē māmabuddhayaḥ ।
parām bhāvamajānantō
mamāvyayamanuttamam || 7-24 ||

The foolish think of Me, the Unmanifest, as having come to manifestation, not knowing My higher, immutable and peerless nature. [Chapter 7 – Verse 24]

- Why people don't recognise Bhagavan?

a) Abuddhaya :

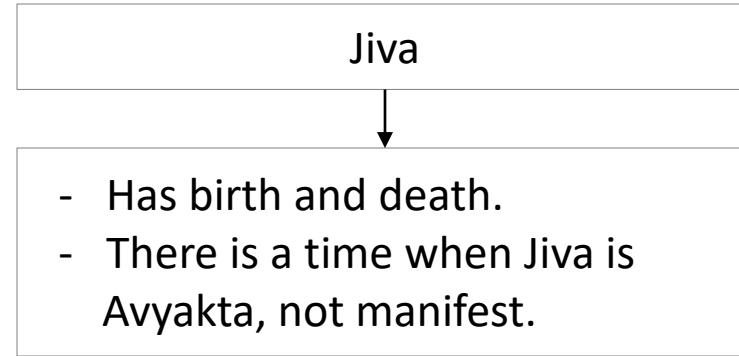
- Lacking Buddhi, no intelligence.

b) Manyante :

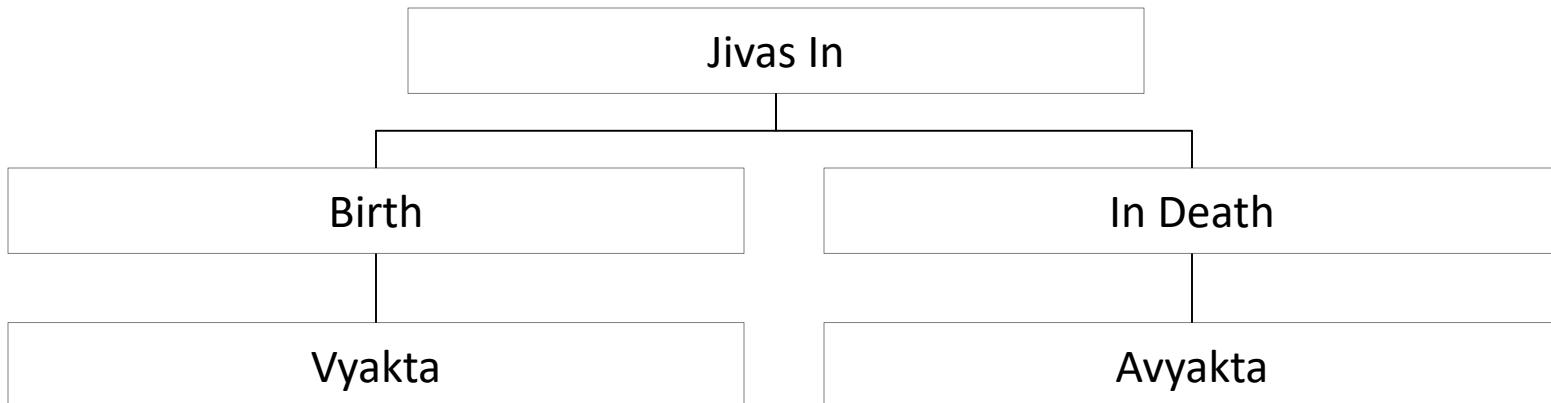
- Misunderstand, consider wrongly.
- See Bhagawan's Avatar.

c) Avyaktam Vyakti Ma Pannam :

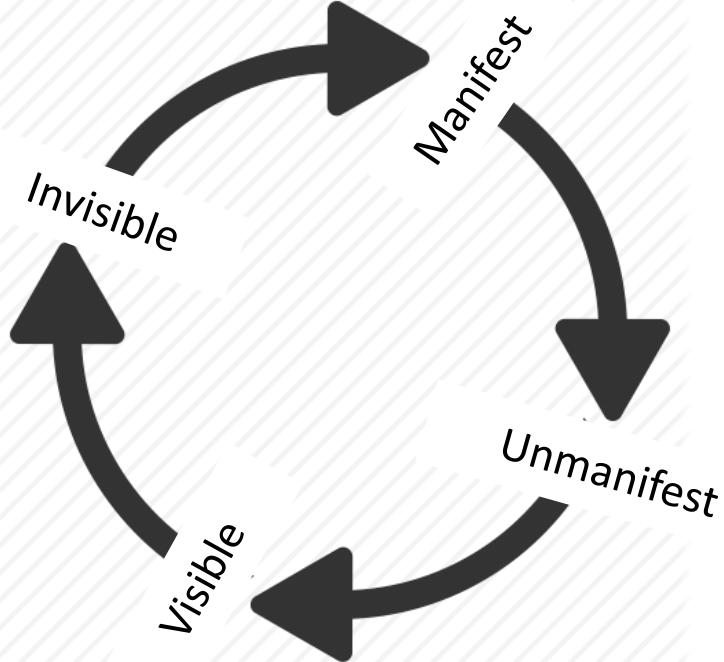
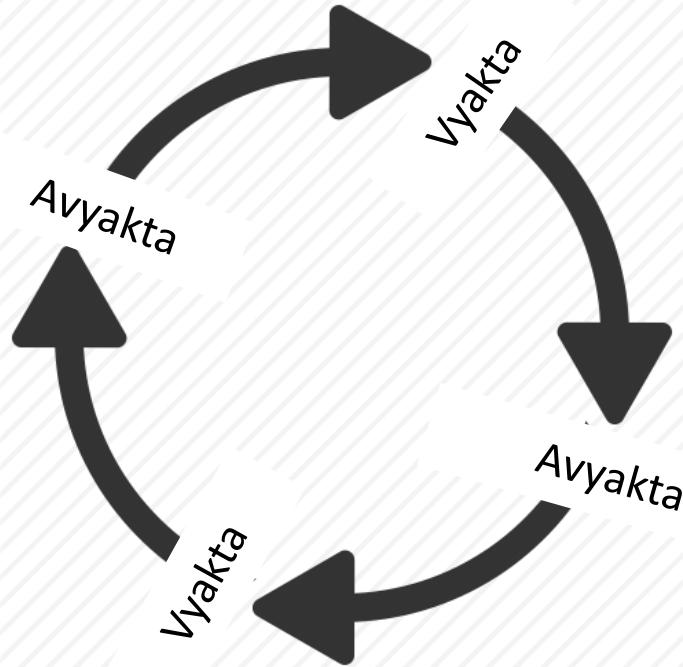
- I was not there before, now I am.
- I am like them a Jiva.



- With Body, we are Vyakta.
- There is a period of time when we are not manifest or visible, called Avyakta.
- All Jivas are like that...
- Take birth, body goes, become Avyakta, then take body, become Vyakta.



Jiva Cycle



- Nobody going to be permanently visible here.
- All of us are going to drop body one day and go.

Katho Upanishad :

अनुपश्य यथा पूर्वे प्रतिपश्य तथा इपरे ।
सस्यमिव मर्त्यः पच्यते सस्यमिवाजायते पुनः ॥ ६ ॥

Anupasya yatha purve pratipasya tatha-'pare,
sasyamiva martyah pacyate sasyam-iva-jayate punah ॥ 6 ॥

“Remember how our forefathers acted : Consider, also, how others (now act). Like corn decays the moral, and like corn is born again.” [I – I – 6]

- Jivas cycle is “Sasivamam.

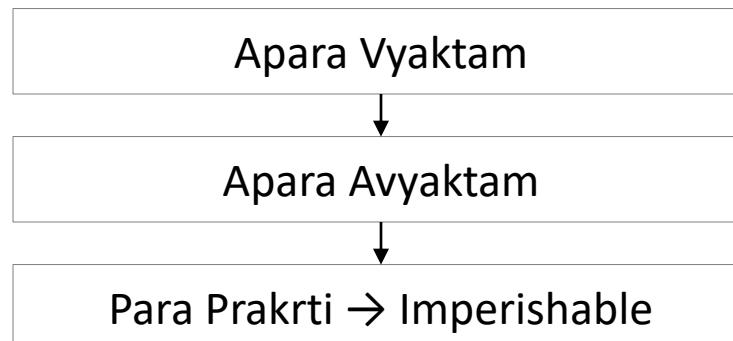
- Like barley, corn, paddy, dies, comes again, nothing great about Jivas life.
- People think I am also Jiva.

Story :

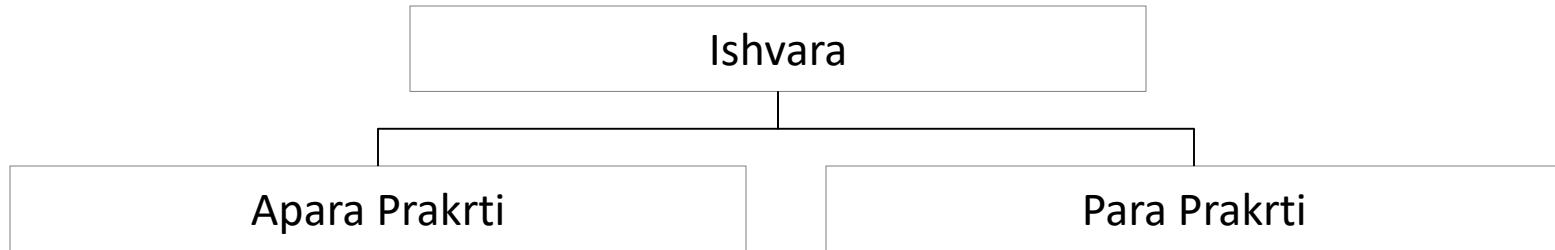
- Bhagavan for sake of Pandavas goes to Yudhishtira to mediate – Duryodhana made plans to arrest Bhagavan.
- Duryodhana saw Vishwarupa, gave him glance of it.
- In Arjunas mind, devotion came, in Duryodhanas mind, he thought he was seeing a magic show.
- Param Bavam Ajanantaha...
- During Avatar time, everybody did not become bhakta.
- Not knowing superior, supreme nature.

d) Mam Avyayam Anuttamam :

- Do not know my true nature as all presence bavam, Para Prakrti.
- Avyayam Anuttamam, imperishable, highest, beyond which there is nothing.
- Beyond Apara Prakrti is Para Prakrti.



- They do not know Ishvara of 2 natures.



- See me only as Jiva.
- We worship Bhagavan Krishna through thoughts, study Gita, do Upasana, in order to have his Darshana, to become liberated.
- Or worship Lord Krishna for the love of worshipping him.
- Those people had opportunity to be with Lord Krishna directly, Saw Krishna as Jiva only.
- Why is it?

Verse 25 :

नाहं प्रकाशः सर्वरूप
योगमायासमावृतः ।
मूढोऽयं नाभिजानाति
लोको मामजमव्ययम् ॥ ७-२५ ॥

nāham prakāśaḥ sarvasya
yōgamāyāsamāvṛtaḥ ।
mūḍhō'yam nābhijānāti
lōkō māmajamavyayam || 7-25 ||

I am not manifest to all (in My real nature) veiled by divine Maya. This deluded world knows not Me, the unborn, the imperishable. [Chapter 7 – Verse 75]

a) Aham Sarvasya Naham Prakashaha :

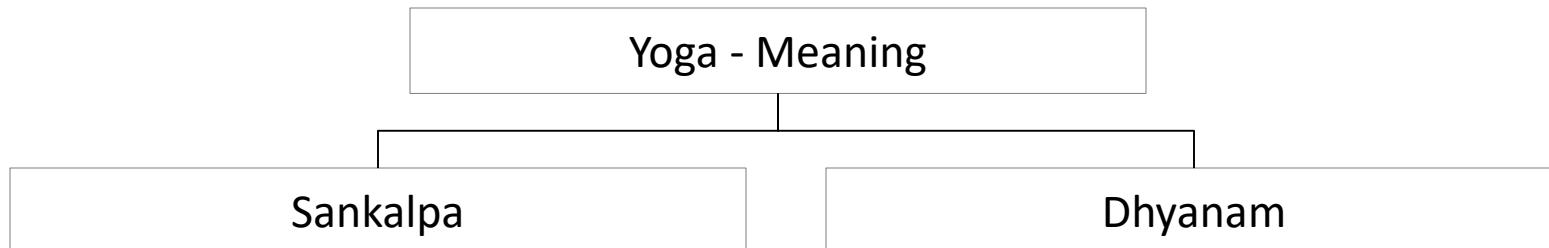
- Problem not with them, problem with me.
- I am not readily available for everybody.
- Why?
- Because there is a condition there for me to become available for other person.

b) Yoga Maya Samavrataha :

- Samyak Avritaha – well veiled.
- I am well covered by Yoga Maya.

Yoga	Maya
Yukti, Union	Power made of Sattva / Rajas / Tamas

- United with Maya.
- **Sattva / Rajas / Tamas – united, veils me.**
- **My Apara Prakrti Veils me.**
- When Bhagavan takes Avatar, it is in conjunction with Apara Prakrti.
- Apara Prakrti resembles your Apara Prakrti and it Veils.
- Yoga means Dhyana, Dhyana is nature of Sankalpa, thought.
- Yoga Maya, which is based on my Sankalpa.
- Sankalpa of Bhagawan because of which Maya Veils, reveal my nature to those who have an iota of love.
- Where there is love, you reveal me, don't make myself cheap.
- Command, Sankalpa.



- This is instruction I have given to Maya.

c) Moodhoyam Na Abhijanati :

- **Deluded sees me but he does not see me.**
- Abhi = Fully, Samantataha, Paritaha.

- Abhi = Fully, Samantataha, Paritaha.
- He is thinking I am some magician.
- If he had that love, he would reveal nature.
- Example : Krishna stays in Vidhuras home not in a palace.
- Vidhura is Lost, pulls Banana Peels in the mouth instead.
- Duryodhana has made arrangements for a feast.
- Vidhura is a poor man.

Instruction given to Maya :

- **Don't show me to those who do not have love for me, however great they are!**
- Dumb + Dull have love for me, show me to them.

d) Loko Mama Ajam Avyayam :

- Knows me but does not know my real nature as being unborn.
- Not Avyaktam Vyakti Mampannam.
- Actually I am Ajam.

Gita :

अजोऽपि सन्नव्ययात्मा
भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय
सम्भवाम्यात्ममायया ॥ ४-६ ॥

ajō'pi sannavyayātmā
bhūtānām īśvarō'pi san |
prakṛtim svāmadhiṣṭhāya
sambhavāmyātmamāyayā || 4-6 ||

Though I am unborn and am of imperishable nature, and though I am the Lord of all beings, yet, ruling over My own nature, I take birth by My own maya. [Chapter 4 – Verse 6]

- He does not know that I am Bhagavan, supreme Ishvara.
- **Indecayable, Ajas Svarupam, he does not know me to be.**
- That is the reason they can't know me.
- **Maya Veils them but does not Veil me.**
- Maya becomes instrument for me to know everything.

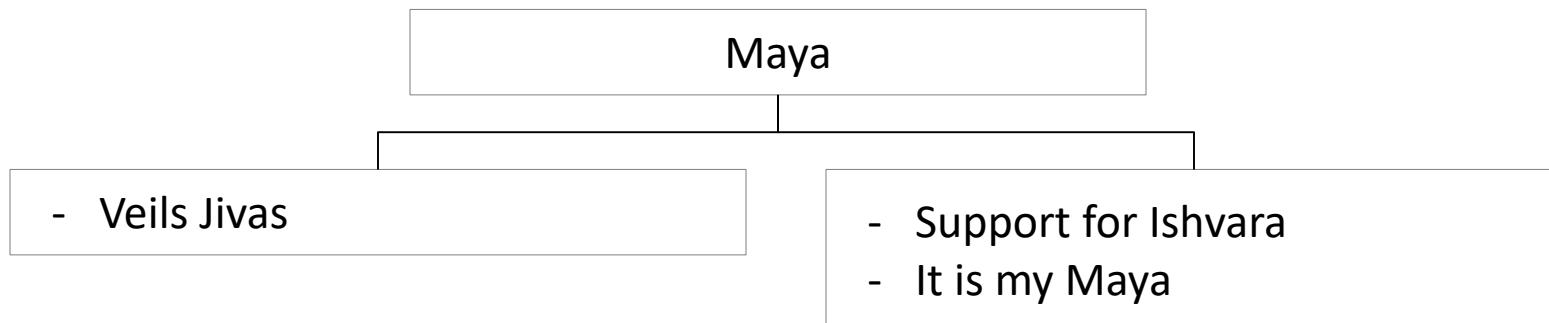
Verse 26 :

वेदाहं समतीतानि
वर्तमानानि चार्जुन ।
भविष्याणि च भूतानि
मां तु वेद न कश्चन ॥ ७-२६॥

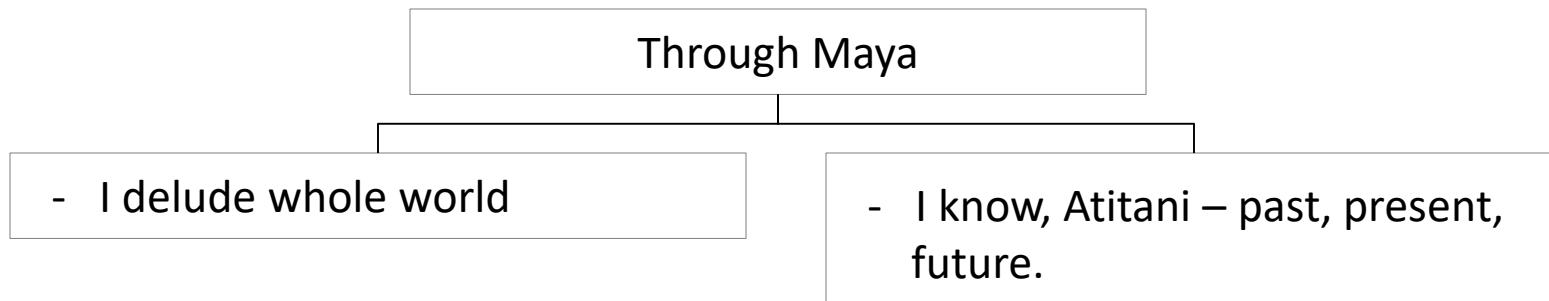
**vēdāhaṁ samatītāni
vartamānāni cārjuna ।
bhaviṣyāṇi ca bhūtāni
māṁ tu vēda na kaścana ॥ 7-26 ॥**

I know, O Arjuna, the beings of the past, present and the future, but no one knows Me.[Chapter 7-Verse 26]

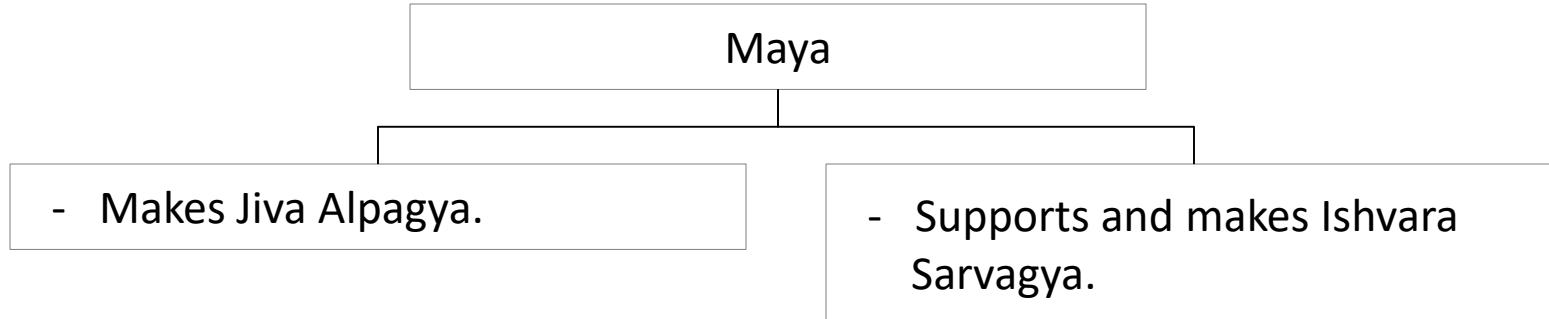
a) Sa Matitani, Vartamani, Bhavishyani Cha Butani, Veda Na Kashchana – Oh Arjuna :



- Through Maya I come to know everything.



- Certain things we remember, even though it is past.
- Sama Titani – long past gone, past time and space.
- Vartamani – present time and space.
- Bavishyani Cha Butani = Future beings, and objects moving, nonmoving, I know oh Arjuna.



b) Mam Tu Kashchana Na Veda :

- But yet, where as me – I know everything about you, but you don't know anything about me.
- Nobody knows you.
- I protect all, give joy and happiness to all.
- I am Karma Phala Dhata, I know you, what you were before... 1000's of Janmas... before.
- Do you give attention to me and know me a bit?
- Unfair, Mam tu Vedana Kashchana.
- Other than devotees, nobody knows me fully.

- Jnani knows me fully, Jingyasu is going to know me, Artha – Artharathi are going to become Jingyasu.
- Other than 4, nobody knows me, Mam tu Veda na Kashchana.
- I know everything, why don't you come to know me a little bit.
- **All you need to know me is only a little love.**

- I am totally available to you if you open the heart a bit.
- Bhagavan waiting for a crack in the window to see him!
- Give me some space, I will show everything.
- At one level Bhagawan becomes not known because of his Sankalpa.
- Share me, reveal me to someone who loves.
- Why we are not able to love Bhagawan?
- Because we are too much occupied with nonsense.

Verse 27 :

इच्छाद्वेषसमुत्थेन
द्वन्द्वमोहेन भारत ।
सर्वभूतानि सम्मोहं
सर्गे यान्ति परन्तप ॥ ७-२७ ॥

icchādvēśasamutthēna
dvandvamōhēna bhārata ।
sarvabhūtāni sammōham
sargē yānti parāntapa || 7-27||

By the delusion of the pairs of opposites, arising from desire and aversion, O Bharata, all beings are subject to delusion at birth, O Parantapa (scorcher of foes). [Chapter 7 – Verse 27]

a) Ichha Dvesha Samuthena Dvandva Mohena, Sarva Butanam Samoham Yanti Sargin...

b) Ichha Dvesha :

- Likes + dislikes are continuously pressurizing us to do things the way it wants.
- No one is free of that.
- **We all think we are free but we are slave of likes and dislikes.**
- **Its only an imagination we are free.**
- Can you do something which you don't like? No.

Example :

I) Do you want to talk to that person?

- Never, I hate.
- That person wants to talk to you.

II) Can you eat this? No

III) Are you afraid of Bread? I hate it!

• **There is no logic in likes and dislikes.**

- Many like, dislike you.
- We are totally blinded by likes and dislikes.

c) Samuthena :

- From likes and dislikes, rises strongly, life which is full of Dvandas.
- Sukha – Dukha, Mana – Apamana, all because of likes and dislikes.
- We create world of Dvandvas.
- Dvandas keep us deluded.
- Never leave space to think of higher things.

d) Sarge :

- While we are alive, this is the best time to go beyond, to realise.
- After death, can't realise.
- Through out life, all beings,

e) Sammoham Yanti :

- Remain deluded.

Chapter 7 – Verse 12 :

ये चैव सात्त्विका भावा
राजसास्तामसाश्च ये ।
मत्त एवेति तान्विद्धि
न त्वहं तेषु ते मयि ॥७-१२॥

**yē caiva sāttvikā bhāvāḥ
rājasāstāmasāśca yē ।
matta ēvēti tān viddhi
na tvaham tēṣu tē mayi ॥७-१२॥**

Whatever beings (and objects) that are pure, active and inert, know them to proceed from Me; yet, I am not in them, they are in Me. [Chapter 7 – Verse 12]

- All deluded
- This is problem.
- Love of God will come if you have some peace of mind to think of higher.
- Whole day, Bombarded by Joy and sorrow, all coming out of likes + dislikes.
- If no likes and dislikes, you can accept everything which comes.
- But we are so strong in our likes and dislikes, we want things to happen exactly the way we want.
- If not, have sorrow as though we are very sure that it is the right thing to happen.
- **Be liberated from likes and dislikes.**
- **Look at experience of life as they come.**
- **Accept, reject them not, be untouched by that.**

- You will have lot of space to do higher things.
- With mental space, spiritual pursuit will begin.
- If in a room, no space, what can we do.
- In mind if no space, can't put anything inside.

- **Empty thyself for I shall sink in.**

- This is the problem for some.
- Utsarga – General rule, everybody is lost.
- Apavada – exceptions.
- Those who have done noble acts.
- Those who are not swayed by likes and dislikes but do what is right.
- Slowly change starts happening.

- **Understand doing the right is more tastier than what I like.**

- Sreyas better than preyas, wisdom dawns.
- Then no more one will be cheated by likes and dislikes.
- Now one has got a compass for sea – faring in the dark, dreary oceans of likes.
- What is the compass?
- Right is right is the compass.

- **I will do what is right regardless of likes and dislikes and what the mind is saying.**

- You become a free human being.

- Then, you perform Karma Yoga, because you have done right, Punyam comes.
- If you do Papam, it will keep mind clouded.
- Punyam will free you.
- When we do the right as Karma Yoga, Punya purifies us.
- When Punya purifies us, we become devotees.
- Initially start as Artha, Artharathi..., slowly become jingyasu and Jnani.
- There are exceptional who are not Devotees.
- In verse 28 – Bhagawan talks about them.

Verse 28 :

येषां त्वन्तरगतं पापं
जनानां पुण्यकर्मणाम् ।
ते द्वन्द्वमोहनिर्मुक्ता
भजन्ते मां दृढव्रताः ॥ ७-२८ ॥

yēṣāṁ tvantagataṁ pāpaṁ
janānāṁ puṇyakarmaṇām ।
tē dvandvamōhanirmuktā
bhajantē mām dṛḍhavratāḥ ॥ 7-28 ॥

But, those men of virtuous deeds whose sins have come to an end, who are freed from the delusion of the pairs of opposites and steadfast in vows, worship Me. [Chapter 7 – Verse 28]

a) Yesham tu :

- However, other people who have done Punyam, noble actions.
- Not like general people who are carried away by likes and dislikes, get deluded.

b) Yesham Cha Papam Antagatham :

- Sins, mental weaknesses, unseen causes of mental issues, Kama, Krodha Lobah, Papas, have gone because of performance of Punya Karmas.

c) Yesham Punya Kamanam Jananam :

- Because of performance of noble deeds, right actions always, regardless of likes and dislikes, not being slave to the mind but being free of the minds shackles, doing right because it is right, doing with Karma Yoga Bava.

d) Antagatam :

- Papam gets destroyed, reach their death.

e) Te Dvanda Moha Nirmuktaha :

- These persons become free from Dvandva Moha.
- Sukha and Dukha occupy mental space so much and prevent us from going towards higher things, they become free.
- Don't go through ups and downs of Joy and Sorrow.
- **They have a mind which is serene and relaxed.**

- Why is it?
- What is right is right.
- If we have to change according to whims and fancies of the mind, there wont be any peace, only turmoil.

- **We can't make peace with the mind by allowing it to do what it wants to do.**
- **We can make peace with the mind by making the mind understand, you can't do what you want to do, that is the only way for peace.**

- Do right action, Punyams added, Papas down for these 4 people.
- Become Baktas, get mental space, Dvandva Moha is gone, start Advancing in spiritual path.

e) Bajante Mam Dridhou Vritaha :

- Their resolutions about spiritual pursuits are dridham.
- Who are they?

Chapter 7 – Verse 16 :

चतुर्विधा भजन्ते मां
जनाः सुकृतिनोऽर्जुन ।
आत्मो जिज्ञासुरथर्थार्थी
ज्ञानी च भरतर्षभ ॥ ७-१६ ॥

**caturvidhā bhajantē māṁ
janāḥ sukṛtinō'rjuna ।
ārtō jijñāsurarthārthī
jñānī ca bharatarṣabha || 7-16 ||**

Four kinds of virtuous people worship Me, O Arjuna, the dissatisfied, the seeker of (systematised) knowledge, the seeker of wealth and the wise, O best among the Bharatas. [Chapter 7 – Verse 16]

- General : whole world is deluded.
- Exception – 4 Devotees.
- Many many lifetimes efforts, shouldn't waste it, when will we get human birth again?
- A bird in hand is worth 2 in a bush.
- This birth in our hands.
- Should not allow this birth to slip away like earlier births.
- Chapter 7 – concluded.
- Verse 29, 30 – too see if Arjuna is Awake.
- Bhagawan is mentioning 8 terms.
- Arjuna asks questions in Chapter 8.

Verse 29 :

जरामरणमोक्षाय
मामाश्रित्य यतन्ति ये ।
ते ब्रह्म तद्विदुः कृत्स्नम्
अध्यात्मं कर्म चाखिलम् ॥ ७-२९ ॥

jarāmaraṇamōkṣāya
māmāśritya yatanti yē ।
tē brahma tadviduh kṛtsnam
adhyātmam karma cākhilam ||7-29||

Those who strive for liberation from old age and death, taking refuge in Me, they realise in full that Brahman, the whole knowledge of the Self and all action. [Chapter 7 – Verse 29]

a) Java – Marana Mokshaya Mam Ashrantya Yatanti Ye :

- Artha and Artharathi who become Jingyasus are devoted to me, taking support from me strive on spiritual path.
- God is there to assist me in spiritual path, success is sure for me.

b) Tad Brahma Viduhu :

- Those Jingyasus come to know that Brahman.
- As a Sadhaka, one thinks Brahman is something else.
 - I) “Brahman”

c) Krisnam Adhyatmam :

- Then come to know entirety of the self.
 - II) Adhyatma – self manifesting through the equipment's of Body / Mind / Intellect.
- To know supreme Brahman, self, what Sadhanas are required?

d) Akhilam Karma (III) :

- Guru Upasadana, Sravanam, Mananam, Nididhyasanam, come to know everything, all Sadhanas.

Verse 30 :

साधिभूताधिदैवं मां
साधियज्ञं च ये विदुः ।
प्रयाणकालेऽपि च मां
ते विदुर्युक्तचेतसः ॥ ७-३० ॥

sādhibhūtādhidaivam māṁ
sādhiyajñam ca yē viduḥ ।
prayāṇakālē'pi ca māṁ
tē viduryuktacētasah ॥ 7-30 ॥

Those who know Me with the Adhibhuta (pertaining to elements – the world of objects), Adhidaiva (pertaining to the gods – the sense-organs) and the Adhiyajna (pertaining to the sacrifice –all perceptions), even at the time of death, steadfast in mind, know Me. [Chapter 7 – Verse 30]

a) Adhi Bhutam and Sa Adhi Deivam :

- (IV) Adibutam and (V) Adideiva, (VI) Adiyajnam.
- Come to know me one with Adhibuta, Adideiva and Adiyajna.

b) Prayana – Kale :

- (VII) At moment of departure from the body, at that time.

c) Te Vidur Yukta Chetasah :

- (VIII) Come to know me when Pranas leave the body.
- Throughout they were remembering and while leaving come to know me.
- Chapter 8 – explanation of 8 terms.
- Simple and sweet chapter 7.

Concluding Verse :

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
ज्ञानविज्ञानयोगो नाम सप्तमोऽध्यायः ॥ ७ ॥

om thatsaditi srimadbhagavadgitasupanisatsu
brahmavid�ayam yogasastre srikrsnarjunasamvade
jnana vijnana yogo nama saptamo'dhyayah ॥ 7 ॥

Thus, in the Upanisads of the glorious Bhagavad-gita, in the science of the eternal, in the scripture of yoga, in the dialogue between Sri krsna and Arjuna, the seventh discourse ends entitled : “Yoga of Knowledge and Wisdom”.

- Om Tat Satu...
- 7th chapter – Jnana Vigyana Yoga.
- Knowledge who I am and means to realise Lord.
- Chapter 7 – Verse 7, 8, 12

मत्तः परतरं नान्यत्
किञ्चिदस्ति धनञ्जय ।
मयि सर्वमिदं प्रोतं
सूत्रे मणिगणा इव ॥ ७-७ ॥

**mattaḥ parātaram nānyat
kiñcidasti dhanañjaya ।
mayi sarvamidam prōtam
sūtrē maṇigāṇā iva ॥ 7-7 ॥**

There is nothing whatsoever higher than Me, O Dhananjaya. All this is strung in Me, as clusters of gems on a string. [Chapter 7 - Verse 7]

रसोऽहमप्सु कौन्तेय
 प्रभास्मि शशिसूर्ययोः ।
 प्रणवः सर्ववेदेषु शब्दः
 खे पौरुषं नृषु ॥ ७-८ ॥

**rasō'hamapsu kaunteya
 prabhā'smi śaśisūryayōḥ ।
 praṇavaḥ sarvavēdēṣu
 śabdaḥ khē pauruṣam nr̥ṣu ॥ 7-8 ॥**

I am the sapidity in water, O son of Kunti, I am the light in the moon and the sun; I am the syllable Om in all the Vedas, sound in ether and virility in men; [Chapter 7 – Verse 8]

ये चैव सात्त्विका भावा
 राजसास्तामसाश्च ये ।
 मत्त एवेति तान्विद्धि
 न त्वहं तेषु ते मयि ॥ ७-१२ ॥

**yē caiva sāttvikā bhāvāḥ
 rājasāstāmasāśca yē ।
 matta ēvēti tān viddhi
 na tvaham tēṣu tē mayi ॥ 7-12 ॥**

Whatever beings (and objects) that are pure, active and inert, know them to proceed from Me; yet, I am not in them, they are in Me. [Chapter 7 – Verse 12]

- Summary of all Upanishads, dealing with supreme knowledge of Brahman, Yoga Shastra, helping you to practice, teaching in form of discussion, Samvada is concluded.