

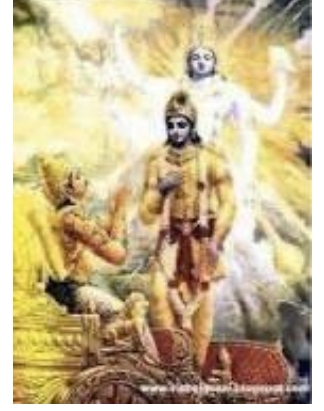
Bhagavad Gita Chapter 7 Part 2 dated 17/05/2020 by Swami Dayatmanada (Lecture delivered online from Bangalore, India)

Subject: Chapter 7, Verses 2- 7

ॐ वसुदेवसुतं देवं कंसचाणूरमर्दनम्
देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥

**Vasudeva sutham devam, Kamsa Chanura mardanam,
Devaki paramanandam, Krishnam vande jagat gurum**

I worship Lord Krishna, who is the spiritual master of the universe, who is the son of Vasudeva, who is the Lord, who killed Kansa and Chanura, and who is the bliss of Devaki.



सर्वोपनिषदो गावो, दोग्धा गोपाल नन्दनः।
पार्था वत्सः सुधीर्भाक्ता, दुग्धं गीतामृतं महत् ॥

**Sarvopanishado gaavo, dogdha gopala nandanah |
parthovatsa: sudheerbhoktaa, dugdham gitamrutam mahat |**

All the Upanishads are likened to cows. The milker is Krishna, the son of Gopala. Partha is likened to a calf, while the drinkers are the wise ones. The nectar of Gita is the milk.

मूकं करोति वाचालं पङ्गुं लङ्घयते गिरिं ।
यत्कृपा तमहं वन्दे परमानन्द माधवम् ॥

**Mookam karoti vachalam pangum langhayate girim |
Yat-krupa tamaham vande paramananda madhavam ||**

I offer my respectful obeisances unto my spiritual master, the deliverer of the fallen souls. His mercy turns the dumb into eloquent speakers and enables the lame to cross mountains.

We have started the seventh chapter of the Bhagavat Gita. In our last class, we discussed the second verse of this chapter.

Bhagavat Gita: Chapter 7, Verse 2

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।

यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥ 2॥

jñānaṁ te 'haṁ sa-vijñānam idaṁ vakṣhyāmyaśheṣataḥ

yaj jñātvā neha bhūyo 'nyaj jñātavyam-avaśhiṣhyate

Meaning: The Lord says to Arjuna, "O, Arjuna I am going to teach you something, knowing which nothing else remains to be known.

"यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते" **yaj jñātvā neha bhūyo 'nyaj jñātavyam-avaśhiṣhyate** means it is complete knowledge. Naturally, a question arises in the

mind - what is it, by knowing which, there would be no need to know anything, there would be no other object and no other knowledge which needs to be known?

A simple example will make us understand the above question and its meaning.

Example of one million clay pots:

Suppose there are one million pots and all of them are made of clay. These one million clay pots are of different colours, quality, size, shape etc. They are completely distinguishable from each other. If a person wishes to have complete knowledge of every single pot, then we can imagine that it is not possible to have. However, if someone has complete knowledge of the clay which is the material cause of one pot (and of all the other pots) then he would know the cause, origin, nature and everything else about every single pot.

The Lord is telling Arjuna, "I will tell you about both - knowledge and special knowledge and the distinction between the two. This knowledge will take away the quest for all types of knowledge from you."

What is the meaning? Truly speaking, if this world has come out of God, then God alone is the substance.

Intelligent cause, Material cause, Instrumental cause.

There are three causes regarding any object in this world. (We cannot get an object which only has one cause.)

- 1. Intelligent cause.**
- 2. Material cause.**
- 3. Instrumental cause.**

For example, a potter has made a clay pot. Here,

1. The **potter** is called the '**intelligent** cause'.
 2. The **clay** is called the **material** cause.
 3. The **wheel** is called the **instrumental** cause.
- Suppose we are searching for the potter (intelligent cause) then we may or may not be able to see him (He might have left the place or dead.)
 - If we are searching for the wheel (instrumental cause) then also we may or may not be able to see this (it might have been thrown away or destroyed.)
 - However, if we are searching for the material cause of this object i.e., the 'clay pot' then we do not need to go anywhere because when we are looking at the pot then we are actually looking at the material cause.

Whatever we see is God only.

This is the analogy used in the Vedanta to discuss the originator or the creator of this universe. When we take this universe as 'one single object' then who is the intelligent cause? Who is the material cause? and who is the instrumental cause? Answer is -

- God is the Intelligent cause of this universe. Of course, only by His supreme Intelligence can this world be created. We also see so many intelligent people in this world with name and fame.
- God is the instrumental cause of this universe. His own mind is the instrumental cause.
- God is the material cause of this universe.
- That is why, God is called अभिन्ना **Abhinna** - निमित्ता **Neemita** - उपादाना **Upadana** कारणा **Karana**. अभिन्ना **Abhinna** means non-differentiated.
- God is everything.

So, if we are searching for God - it is right in front of us in the form of this universe. This vast universe is endowed with a tremendous amount of consciousness, knowledge, intelligence, and talent. God as the material cause must be more than knowledge, intelligence and bliss. Of course, He is the material cause like the clay that means we are uselessly, searching for God in vain because whatever we see is God only.

What is the first thing we see? My-self, my body, my mind and my small bit of consciousness - and the combination of these three, we call "I". I am the effect, this means I must have an intelligent cause, an instrumental cause and a material cause. I am the same material as God. A clay pot is not different from the clay. Similarly, I cannot be different from God because He is the material cause; He is the intelligent cause and the instrumental cause of this entire universe. This firm knowledge that I am a child of God; I am a child of immortal bliss - शृण्वन्तु विश्वे अमृतस्य पुत्रा ॥ *Shrinwantu vishwe amritasya putra*. Everything in this world is nothing but the manifestation of Brahman with नाम *naama*, रूपा *roopa*, गुणा *guna* and प्रयोजना *prrayojana* (name, form, qualities and utility.) This is the knowledge which is called '*jnanam* ज्ञानम्' by Bhagwan Krishna.

What is *jnanam* ज्ञानम्?

When a spiritual aspirant gets an undoubted conviction that this universe is nothing, but Brahman. He has a theory that is called '*jnanam*'.

What is विज्ञानम् *Vijnanam*?

When this fact has been realised with the help of a guru's instructions and by श्रवणम् *Shravanam* (hearing), मननम् *Mananam* (meditation), निधिध्यासना *Nidhidhayasana* (contemplation) that the entire world is Brahman, I am also Brahman, Brahman is also Brahman (therefore, there is no differentiation between me, the world and Brahman), this is called ***vijnanam***.

Who is a Jivan-Mukta / living free?

We have discussed in the introduction of this chapter that the majority of these *vijnanis* do not live long after realisation. Shri Ramakrishna used to say, "The body of a *vijnani* falls away" twenty-one days after realisation."

However, the Lord wants to keep some of these *vijnanis* as His instruments. God Himself resides inside them and operates them. These *vijnanis* are called '*Jivan-muktas* or living free'. Such a state means complete freedom while still living in this world. A *Jivan-Mukta* sees everything in this world as himself. He has realised that God is the अभिन्ना *Abhinna* - निमित्ता *Neemita* - उपादाना *Upadana* कारणा *Karana* of this entire creation.

Jivan-mukta has this special knowledge that Not only I am Brahman, but everything is Brahman - it is Brahman reacting with Brahman through this body and mind; Brahman is enjoying Brahman; Brahman is getting angry with Brahman; Brahman is getting annoyed with Brahman; Brahman is quarrelling with Brahman; it seems Brahman is killing Brahman (No one can kill Brahman and Brahman cannot kill anybody else.). Everything that is happening is nothing else, but Brahman Lila / Divine Sport. A *vijnani* or a *Jivan-mukta* perceives Brahman everywhere. He sees Brahman; hears Brahman; tastes Brahman; touches Brahman etc.

Let's take the story of Prahlada very briefly.

Lord Vishnu manifested in the pillar as Bhagwan Narsingh. Bhagwan Narsingh killed Hiranyakashypu. What can the Divine Lord or light can kill? Only ignorance and only darkness. Knowledge destroys ignorance. Light destroys darkness. God destroys our ignorance.

Illustrations of milk by Shri Ramakrishna to explain *jnani* and *vijnani*:

Jnanam means some people know that God exists but have not realised God.

1. **Sadhakas or spiritual practitioners**- are like those people who have heard about milk but have not seen ever seen it.
2. **Jnanis** - are like those people who have seen milk but have not tasted it.
3. **Vijnanais** - are like those people who have drunk milk and have become healthy and energetic by drinking it.

Every *Jivan-Mukta* is a *Vijnani* from this point of view. So, the highest knowledge is knowledge of God or knowledge of Atman or knowledge of one-self.

Gradually it is leading us towards the highest knowledge - called the upper limit of the knowledge - in Sanskrit ज्ञानस्या परमावधी *jnanashya permavadhi*. This is what the Lord is telling us and this is what we have discussed in our last class.

Bhagavat Gita: Chapter 7, Verse 2

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।

यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥ 2॥

jñānaṁ te 'haṁ sa-vijñānam idaṁ vakṣhyāmyaśheṣataḥ

yaj jñātvā neha bhūyo 'nyaj jñātavyam-avaśhiṣyate

Meaning: O, Arjuna I shall teach you in full both knowledge and realisation which being known, nothing more remains here for you to know.

Explanation: When a person has the knowledge that I am Brahman then there is no need for any other type of knowledge. Because, a knower of Brahman knows that he is the entire universe. He becomes completely identified with the universe. (As we have discussed - if we want to get complete knowledge of an object then we should get fully identified with that object.) He is called सर्वविद् *sarvavid* and सर्वज्ञ *sarvajna* etc.

Shri Ramakrishna's other example of fire to explain *jnani* and *vijnani*:

- To know that one can obtain fire from wood is called ***jnana*** or knowledge.
- However, to kindle the wood, cook one's meal on the fire and get nourished by that meal is an experience and is called ***vijnana* or special knowledge**. In simple words, to see God everywhere and to live in God is *vijnana*.

The Lord is telling us that this is the only goal of life.

Swami Vivekananda has summarised this idea so beautifully by four aphorisms.

- Each soul is potentially divine.
- The goal is to manifest this divinity within - by controlling nature, external and internal.
- Do this either by work (karma-yoga), or worship (bhakti-yoga), or psychic-control (raj-yoga), or philosophy (jnana-yoga) - by one, or more, or all of these - and be FREE.
- This is the whole of religion. Doctrine, or dogma, or rituals, or temples, or forms, are only secondary details.

We are all 'moustache babies'.

Due to our ignorance, we normally say that we want to enjoy objects of this world, but in reality, we all want to become Brahman; we want to become our own true-self and want to abide in this 'Self' forever.

If we ask a child, "What do you want? Do you want millions of dollars or some chocolates and toys?" A normal reply would be, "I want chocolates and toys!" (The child is ignorant regarding the value of millions of dollars.)

However, we all are 'moustache babies (grown up babies)' as well and there is no difference between a child and us. What does this mean? A grown-up young person wants to be happy, similarly a child also wants to be happy. A child gets his highest happiness from a toy, and a 'moustache baby' wants to get his highest pleasures from his toys (worldly objects).

Interestingly, there is absolutely no difference between a child and us. When a starving dog, or a starving human, or a starving mosquito, or any starving creature gets its food and enjoys it then there is no difference between the enjoyment of a

human being, or a dog, or a mosquito. The instruments may be different - a rich man may enjoy a variety of tasty dishes but the enjoyment is absolutely the same.

Introduction to the third verse:

Arjuna's doubt: Why does this idea of God-realisation not possess us?

Arjuna may have this doubt - if God realisation and becoming a *vijnani* is the highest bliss and the only goal of every human being, then how come most of us have not even heard about God properly? We might have heard something about God from our teachers or we might have read a few things in the books, but this is just a passing idea -mostly entertainment or just a pass time. Really speaking, God-realisation is not an idea which can possess us. Why? The Lord says, "This is a statement of fact. This is a result of *Maha-Maya*. What is it? Among millions of people, only a few people desire God. Why? Because only few are endowed with sufficient conviction, discrimination and sufficient dispassion. However, among those few who are sincerely striving for God or Atman – only a few of them realise God."

Swami Vivekananda used to say, "There are only few realised souls in this world called *jivan-muktas* / *living free*, and I have met only 14 or 15 *jivan-muktas* in my whole life." Even if the number of God-realised souls is 30 or 40, still it is nothing in a global population of seven billion people.

Now, we move on to the third verse of the seventh chapter.

This integral knowledge of the Lord is a very rare and difficult thing. We usually do not come across such a great soul in our life.

Bhagavat Gita: Chapter 7, Verse 3

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।

यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ ३॥

manuṣhyāṇāṁ sahasreṣhu kaśhchid yatati siddhaye

yatatām api siddhānāṁ kaśhchin māṁ vetti tattvataḥ

Meaning: Among thousands of men, one here and there strives for perfection or realisation of the atman or God, and among those who strive and succeed, only one per chance knows Me in truth.

The Divine Lord Himself is stating this fact, not to speak of other ordinary people. The Lord says:

मनुष्याणां सहस्रेषु **manuṣhyāṇāṁ sahasreṣhu** - two important ideas are mentioned here. a) Among thousands of people (here, we have to understand by thousands means millions of people), sometimes we may come across a God- realised soul here and there. However, many people who think that they are a God believer and God seeker, do not turn out to be so. True seekers of God who are endowed with 'shraddha / intense faith' like Nachiketa are very few in number. b) Among those

aspirants or sadhakas who are striving for perfection, perhaps there might be a few among them who will succeed in knowing Me completely as 'I am'.

This journey towards perfection proceeds in three steps.

Vedanta Philosophy has produced three types of philosophies:

[1) *Dvaita-vada* द्वैता-वाद or *Dualism* . 2) *Vishishta-advaita vada* विशिष्टाद्वैता-वाद or *Qualified non-dualism*. 3) *Advaita-vada* अद्वैता-वाद or *Non-dualism*.]

Every Indian philosophy is called 'दर्शना **Darshana**'. **Darshana** is a beautiful word and it means direct experience of the truth. It is not just an empty speculation or intellectual cogitation or a time-pass for scholars or pandits. It is a serious quest with tremendous faith / श्रद्धा *shraddha* that God exists and a true want/desire to realise God. That is why every Indian school of philosophy - not only tells what its understanding is about the truth or God, but it also tells the practical side of it. It shows the pathway and tells us that we have passed through this pathway and have realised the truth. If you follow our footsteps, then you will also reach God.

Here, the Lord is telling us - only one person here and there really strives for God among thousands of men.

सहस्रेषु मनुष्याणां **sahasreṣhu manuṣhyāṇām** - among thousands of men.

kaśhchid कश्चित् - rare one

सिद्धये **siddhaye** - to realise God, *siddhi* means perfection.

यतति **Yatati** - a spiritual aspirant strives with all his mind, but he is carrying with him the *samsakaras* / the habits / the tendencies accumulated from many past births. Many of these *samsakaras* are deep desires for the enjoyment of temporal things. These *samsakaras* which act as an obstacle in the form of - as described by Shri Ramakrishna '*kama and kanchana* / lust and greed'.

What will happen to all these people who are striving?

Naturally, a question arises in our minds - what will happen to all these people who are striving? They have got egotism; egotism is related to desires; desires mean possessions; possessions mean likes and dislikes. They are firmly bound through their likes and dislikes / attachments and aversions. Their activities follow their likes and dislikes. That produces further *samsakaras*. This is the process and cycle of *samsakaras*. However, they are progressing gradually towards their goal and after many lives they will reach their goal of self-realisation.

One important fact which we must understand here is - if we come across some people, who have succeeded in realising their own true nature, (there are only few of these people at any given time), it is not that they succeeded quickly because of some quirk or trick, they are also like us who have been practicing for many lives. In this life they got rid of all the obstructions and by the grace of God, they were able to realise the fact that 'I am the Atman'.

Two important facts we need to remember:

1. Everything depends upon God.
2. A determination that I will never give up my spiritual endeavour, let whatever come. Anyway, if I do not practice spiritual disciplines - my mind is not going to rest in peace rather it is going to become restless for many unworthy things and I might fall as well. So, I should spend my time and life entirely for God-realisation even if I do not get success in this life. So, a sincere *sadhaka* or spiritual aspirant is one who perseveres with infinite patience, with complete faith in the scriptures and the teacher. He alone deserves to be called a sincere *sadhaka*. He will be going forward life after life and a day will come when he will realise the truth by God's grace.

What do we mean by time?

Here, an interesting question comes in the mind again. What do we mean by time? We are creatures bound by time / *kala*, space / *desha* and causation / *nimitta* as a result of our ignorance. This means, all these false understandings about time are actually created by our own mind.

Swami Turiyananda Q and A

I remember a beautiful conversation. I think it was Swami Turiyanandaji.

A question asked by a devotee, "Sir, how come a spiritual aspirant who does all his sincere practices does not seem to get any reward, whereas every single labourer (like porters etc.) gets his wages at the end of day?"

Swami replied instantaneously and said, "Even selfish people pay wages to their employees for their work. Do you think that God is such a heartless person who will not reward us for our sincere practices? As a matter of fact, God is waiting to bestow His grace upon us and take us into His lap. It is because of our own past *samskaras* that we do not really want God and therefore, we are unable to reach Him. God wants to give us everything at once, but He knows that we are not capable of either receiving His grace or retaining His Grace."

This is a fact that either we are not capable to receive His grace or we are not capable of retaining His grace after receiving it.

Shri Ramakrishna and his divine grace on Kalpataru day.

[The first Kalpataru Day, 1 January 1886, was "an event of unusual divine consequence and meaning" in the life of Shri Ramakrishna and his followers.]

It has been beautifully illustrated on the 1st January 1886 at Kashipur.

Shri Ramakrishna bestowed his grace by touching almost all his devotees present there on that day. Everybody received some kind of spiritual experience after his touch. Unfortunately, most of them were not able to retain the experience for long. Some were not even fortunate enough to receive his grace; two devotees were brought to Shri Ramakrishna and he said, "Not now." This means those devotees were not in a fit state to receive his divine grace.

Important lesson to learn:

We must surrender to God and continue to strive for spirituality. We should have an intense faith that God knows everything about us and knows when the right time will be for us to receive His grace. Just like a mother who knows the right time to feed her baby. A mother knows what is good for her baby and what is harmful. A mother always takes care of her baby and baby knows that my mother will take care of me.

Essence of this verse C7, V3:

1. First point: If we do not come across many people who are striving for spiritual life then we should understand that at any given time there will be only a few people who will be interested in spirituality.
2. Second point is - even if some people are striving for a spiritual life, they may not be capable of receiving spiritual experiences. However, they will surely receive God's grace and realisation in the course of time.

(I cannot resist in saying that if anyone is desperate to get salvation in this very life then go to Kashi (Banaras) India, live there in the spiritual city of "Kashi-Vishwanath" with tremendous faith. By God's grace, at the end of this life, whether you have made any spiritual progress or not, this will be your last birth and you will attain *moksha /mukti / salvation*. I strongly believe in this.)

Next verse No. 4:

(As we have discussed it earlier, please refer to the first class / first part of the seventh chapter.) There is one particular school of philosophy known as ***Sankhya- Philosophy***.

Sankhya-Philosophy posits two eternal principals *called* -

1. पुरुषा ***Purusha*** - *Purusha* is pure consciousness.
2. प्रकृति ***Prakruti*** - *Prakruti* is completely inert and non-conscious.

In Sankhya-Philosophy both principals were treated as eternal principals - this is against all logic and against all reasoning. However, during those days, thinking power had reached only to the limit and it was proposed that this infinite world can be classified into two eternal principals -

1. ***Subject or Purusha***
2. ***Object or Prakruti***

Vedanta borrows heavily from the *Sankhya- Philosophy* and gives us the most beautiful reconciliation. Vedanta declares - no! no! they are not two separate principals. There is nothing called 'unconscious'. If the manifestation is of a higher nature then that is called as *jiva* or consciousness, if the manifestation is of a lower nature then that 'appears to be non-conscious' and is called *prakruti*. As a matter of fact - everything is Brahman only, there is nothing called non-conscious at all.

However, while living in the world of subject and object division - we have to first experience that I am the subject and everything else is the object, I am the

pure consciousness and everything else does not have consciousness. This is helpful in the beginning to move forward in our spiritual practice.

Here, the Lord is removing the wrong notion that there are two eternal principals. As a matter of fact, there is only one eternal principal.

Bhagavat Gita: Chapter 7, Verse 4

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।

अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ 4॥

bhūmir-āpo 'nalo vāyuḥ khaṁ mano buddhir eva cha

ahankāra itīyaṁ me bhinnā prakṛtir aṣṭadhā

Meaning: Earth, water, fire, air, ether, mind, intellect and egotism - thus is My Prakṛti (Nature) divided into eight categories.

Bhagavat Gita: Chapter 7, Verse 5

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।

जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ 5॥

apareyam itas tvanyāṁ prakṛtiṁ viddhi me parām

jīva-bhūtāṁ mahā-bāho yayedam dhāryate jagat

Meaning: This is my lower nature. O, Mighty Arjuna - different from it, know my higher nature; the indwelling spirit by which the universe is sustained.

In simple words, the Lord is telling us, "I manifest Myself in the form of this universe. This universe can be subdivided into two parts - a subject and an object, or the conscious and the unconscious, or the experienced and the experienter, or the knower and the known. The subject, the consciousness, the knower and the experienter is one and one only. However, the objects, the knowable things or experienced things are almost infinite and different from each other."

This idea has been specifically taken up in the thirteenth chapter called "क्षेत्र-क्षेत्रज्ञ विभाग योग: **Discrimination between Nature and Soul**". There, the Lord says, "There is only one क्षेत्रज्ञ or subject (the knower of the objects). The subject is one only, who knows every other object. Every other object is non-conscious; it is limited, it is knowable, it is totally dependent." This is a very abstract idea in a way, but beautifully expounded in the thirteenth chapter. This idea is given here in the fifth verse of the seventh chapter only in a seed form.

Coming back to the fifth verse:

The Lord says, “O, Arjuna, I am comprised of three principals – the pure consciousness, the limited consciousness as ‘*jivatma*’ within each one of us and in all living beings, as well as in the non-living things which appear to be devoid of any consciousness or awareness.

Are we capable of perceiving *Sat-Chit and Ananda* aspects in living and also in non-living objects?

To explain this in other words – we define God as *Sat-Chit-Ananda* or Existence-Knowledge-Bliss. However, in organic matters or so-called non-living objects, only one aspect of *Sat-Chit-Ananda* is manifested - that is ‘*Sat* or existence’ aspect. Such as, a river exists; a mountain exists; a stone exists; earth exists; a flower exists; an insect exists; an animal exists; a bird exists; a human being exists so on and on. In so-called non-living things, only this ‘*Sat* or existence element’ is visible to us. However, it does not mean that the ‘*Chit and Ananda*’ aspects are lacking in so called non-living objects. Brahman or God is all pervading and cannot be absent in some object or in some places. All three aspects ‘*Sat-Chit-Ananda*’ are all there and everywhere in creation, but the manifestation is different in different places.

Here, I have to tell you something very important – even if we are saying that manifestation of ‘*Chit and Ananda*’ is different in different places, we need to ask ourselves two questions: 1) Is it true that the object is not manifesting these two aspects ‘*Chit and Ananda*’? Or 2) Is it our mind which is capable of perceiving only the ‘*Sat* or existence’ aspect of it and is not capable of perceiving *Chit and Ananda* aspects of it?

I would like to give my favourite illustration to explain this point.

Illustration of a wooden chair and a woodworm, a carpenter, a physicist and a realised soul.

Suppose there is a wooden table in front of us, but for the time being, do not call it ‘a table or wood’ just call it ‘an object’.

- Now, bring a woodworm in front of this table and ask, “What do you see in front of you?” The woodworm will tell us categorically and truthfully, “This is my food.” Then we ask, “Do you see wood?” “No, I see only food”
- Now, call a carpenter and ask, “What do you see? What is this object?” The carpenter replies truly and categorically, “This is a wooden table.” He sees wood with a particular name, with a particular shape and for a particular purpose. He sees a ‘wooden table’. The knowledge of the carpenter is much superior to the knowledge of the woodworm.
- Then, call a physicist with a very powerful electron microscope. Now, ask him, “Sir, please examine this object under your microscope and tell us about it. What do you see?” He will say, “I see nothing but pure energy manifesting in the form of tiny particles moving at a mind-boggling speed. However, when I see this object without the aid of my microscope then I see a beautiful wooden table.” He further says, “When I look at any object under this microscope then the distinction between living, non-living, man, woman,

animal etc. disappears. Every object in this world appears as a pure energy only without any distinction or any division – just as pure energy.” This is his experience. The knowledge of this physicist with the help of his microscope is far superior to the knowledge of a human being or a carpenter.

- Now, we ask Shri Ramakrishna or any other realised soul. He will say, “I see nothing, but pure divinity or God or Divine Mother everywhere - in the sky, in the mountains, in the universe, in living creatures, in the non-living and everywhere, also in this object as well which is in front of me (a wooden table).” This is the realisation which Shri Ramakrishna has attained; Swami Vivekananda has attained, Totapuri has attained after eleven months of his stay at the Dakshineswar temple; this is the realisation which thousands of sages in the past have attained.

Here, the Divine Lord is telling us, “**Excepting Me nothing else exists**”.

Therefore, if a person is capable of looking at an object with the right understanding and with the right vision (called *द्रष्टि साफ़ है dristi saaf hai* or *is your vision clear?*) then he will be able to see God in the form of consciousness, God in the form of ‘*Sat* or absolute existence’, God in the form of ‘*Chit* or absolute knowledge’ and God in the form of ‘*Ananda* or absolute bliss’.

We create our own world.

As we have discussed earlier – our world is according to our perception, according to our limitations. Therefore, do not attribute any limitations to the world itself, it is our own limitedness, it is our own limited capacity which makes us experience this world as we see it now.

I would give you another illustration.

Illustration of our own experience with ‘an unpleasant person’ and how this experience changes.

Suppose we come across a person and we experience something unpleasant or bad about him. We would label him as ‘a bad or an unpleasant person’. Now, on some other occasion, the same person is anxious to help us and he is even ready to donate his blood to save our life – our opinion about him will change immediately as a result of this second experience. Similarly, as we go on improving our vision about this world, this world also changes. Slowly and slowly, we move from a lower truth to a higher truth, move from a lower state of happiness to a higher state of happiness, move from a lower state of consciousness to a higher state of consciousness.

‘Jiva, Jagat and Ishwara’

However, in the present moment we have got two aspects:

1. Our lower nature is called *prakruti* or nature; and
2. Our higher nature is called ‘*jiva* or *chida-bhasa* or a glimpse of awareness or a glimpse of consciousness’.

This triangle of ‘*Jiva, Jagat and Ishwara*’ is our present experience.

Slowly but surely, we will experience that 'I am also pure consciousness'. As we go on progressing in our spiritual life, our idea about this world will also change; we will see God's true nature; a day will come when we will experience, not only Aham̐ Brahmāsmi अहं ब्रह्मास्मि I am Brahman, but will also experience -Sarvam khalv idam brahma सर्वं खल्विदं ब्रह्म Brahman is everything and everywhere.

To summarise the fifth verse:

- The soul becomes entangled in the world by contemplating on the matter and it attains liberation by contemplating on the spirit.
- The spiritual form of the Lord is superior to His matter form.
- We should try to divert our attention from the lower nature of God towards His higher nature.
- Then our idea and the concept about the world will also change. This world which appears मिथ्या *Mithaya* (not real or not true) at the moment will become परम-सत्य *Param-Satya* (highest reality or highest truth).

Bhagavat Gita: Chapter 7, Verse 6

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।

अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ 6॥

etad-yonīni bhūtāni sarvāṇītyupadhāraya

aham̐ kṛitsnasya jagataḥ prabhavaḥ pralayas tathā

Meaning: The Lord says, "Know that these two forms of Me (the higher form or the conscious nature and the lower form or the unconscious nature) is the womb of all beings. (This means, every being is consisting of both the higher nature and the lower nature.) I am the origin of the entire universe and also the cause of its dissolution.

In other words, the Lord is telling us that

- **I am the creator of this universe.**
- **I am the maintainer of this universe.**
- **I am also the cause of its dissolution that means everything comes back to Me only.**

To explain this, I would like to give an old illustration.

Illustration of clay and a clay-pot:

A potter makes a pot from clay. When the clay is without the form of a pot then we call it 'clay'. The moment this clay is given a particular shape by the potter,

then the clay is coined the name of a particular object i.e. 'a pot'. We usually forget that the pot is nothing but the clay; there is nothing called 'the pot' excepting clay in a particular form, with a particular name and utility.

Imagine, after some time, the pot is broken. When the pot was a pot - it was nothing but the clay, when the pot is broken then also it is nothing but the clay only. This is called going back into its constituents or into its elements.

So, coming back to our subject:

God is the creator / सृष्टि-कर्ता *sristi-karta*. God is Atman / divine/ Brahman. Therefore, whatever comes out of Brahman is nothing else but Brahman. Here, 'coming out' does not mean that - this creation and God are separate from each other. Just as a pot cannot be separated from the clay, similarly the world cannot be separated from Brahman.

Bhagwan Shri Krishna is stating this beautiful fact, "I am called Brahman in My un-manifested form. In My manifested form I am called this world." When a person recognises that this world is nothing but Brahman then that is called 'लय *laya*' - means names and forms disappear and person experiences pure consciousness or Brahman. This is the meaning when Lord says, "I am the creator; I am the sustainer and I am the cause of dissolution of this universe."

A Sufi tells it so beautifully, "Every Sufi aspirant makes a journey, starting from God, progressing in God and merging in God." Everything is done in nothing else but God.

Illustration of a Cinema-Screen:

When we go to watch a film at the cinema, what happens? Many figures appear on the screen; it continues for a while, then it merges again in the same screen. The screen remains unchanged, but because of the play and projection of light, various characters appear on the screen. Nothing happens to the screen.

Similarly, nothing happens to Brahman, it is all a Divine appearance called 'Lila' in Sanskrit. This divine play is called सृष्टि, स्थिति व लय *sristi, Isthiti and laya* or creation, sustenance and dissolution .

bhūtāni sarvāṇī भूतानि सर्वाणी - all beings. **etad-yonīni itupadhāraya** - O, Arjuna or O, spiritual aspirant you must try to understand, that all this is originated from Me.

अहं ahaṁ - Me, **कृत्स्नस्य kṛitsnasya** - the entire, **jagataḥ जगतः** - the world, **prabhavaḥ प्रभवः** - the creator, **pralayas tathā प्रलयस्तथा** - I am also 'Shiva / the cause of dissolution' - in Me, this entire universe enters again and remains in Me.

The most beautiful point is - no change ever takes place in Brahman - Brahman is Brahman; Brahman appear to be this universe. However, when knowledge comes then this universe appears to be Brahman only.

Classical illustration of the rope and the snake:

Very briefly, a rope appears as a snake in semi-darkness. The rope remains as a snake for some time. However, when light comes then the snake disappears

and only rope remains. Light means true knowledge. When a spiritual aspirant attains true knowledge then world disappears and only God remains.

The same fact is elaborated by the Divine Lord in the next verse as well.

Bhagavat Gita: Chapter 7, Verse 7

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।

मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ 7॥

mattaḥ parataraṁ nānyat kiñchid asti dhanañjaya

mayi sarvam idaṁ protaṁ sūtre maṇi-gaṇā iva

Meaning: O, Dananjaya (Arjuna), there exists nothing whatsoever higher than Me. O, Dananjaya all is strung on Me as a row of gems on a thread.

Explanation: The Lord is saying, "I am like the thread in a garland of gems." What is this thread? It is existence. Existence, knowledge and bliss means sat-chit-ananda.

Existence is like a thread.

Example of - a table exists.

Once again take an example of a table. How do we know that there is a table? Because the table exists - 'there is a table', therefore I am able to experience it. Existence is like a thread - a table exists; a chair exists; a man exists; a bird exists; a mountain exists; a river exists etc. Everything which exists in this world - their names are different; their forms are different; their qualities are different and many things are different. However, one thing is common - existence runs like a thread through every object in this world and that alone is its true nature. Everything which we experience – exists.

What is meant by 'Chit or Knowledge'?

The next point which we need to understand is what is meant by 'chit or knowledge'? Recognition of an object which exists in this world is called chit or knowledge'. Sat and Chit are inseparable.

- For example - what exists outside or in other words what seems to be existing outside our body-mind complex, is what we call 'existence'.
- When that existing object is experienced by us then instantaneously - an idea, a thought, a knowledge springs up in our mind and that is called 'chit or knowledge'.
- So, whenever we see this object (table) again, instantaneously a knowledge will come about this object that this is a table. This recognition that this particular object is a table - is called 'chit' or is called knowledge.

- So, inside our mind we recognise the '*chit* or knowledge aspect' of this world, outside we experience the '*sat* or existence aspect' of this world.

What is meant by 'Ananda or bliss'?

- ☐ Where-ever, there is *sat* /existence and where-ever there is *chit* - there will be some result.
- ☐ That result is called '*Ananda or bliss*'.
- ☐ Every object contains these three elements.
- ☐ Depending upon our past experiences, we judge an object as - either giving us less pain or less happiness.
- ☐ More happiness actually means less pain and more pain means less happiness. These are subjective experiences and they change all the time.
- ☐ Finally, when we understand that there is absolutely no difference between the object and me then what remains? A pure bliss. This subject has been discussed in our Kathaupanishad class - he transcends both the negative and positive experiences. *harsha shokau jahati* हर्ष शोकौ जहाति ॥ (Katha-upanishad Chapter1, valli 2, verse 12 ॥) Then, what does he experience? स मोदते मोदनीय हि लब्ध्वा ॥ (Katha-upanishad Chapter1, valli 2, verse 13) - means, having obtained the most desirable God in the form of *sat-chit* and *ananda* he swims in the ocean of bliss.

To summarise:

- O, Arjuna what you call the world, is nothing but Me.
- Because, I manifest Myself as the thread of this universe, without the thread there would be no garland.
- In the same way without Me there will be no world at all.
- The world is another name, another form, another quality of none other than my Own-self.

मत्तः परतरं **mattah parataram** - other than Me

नान्यत्किञ्चिदस्ति **nānyat kiñchid asti** - nothing else exist in this world. This is called seeing God everywhere or seeing the Divine everywhere. Is it possible? Yes, it is possible for a person who has truly realised himself as divine.

Why do we call Sharda Devi as Holy Mother?

What makes Sharda Devi - the Holy Mother? She was holy and she saw only holiness everywhere. She saw everything as her own-self without any exception. Once she made a beautiful statement and said, "Amjad and Sharat, both are equally my own children." This is not from a superficial point of view, but from a spiritual point of view. This means the real nature of both Sharat and Amjad is *Sat-Chit Ananda* only.

Why do we see so much difference in the world? Because, this is a 'divine sport / lila' God wants to enjoy in myriad forms.

Essence of the seventh Sloka:

मत्तः परतरं नान्यकिञ्चिदस्ति - there is no second, I am one without a second. Whatever anyone is experiencing is none other than Brahman. At this very moment, we do not experience that everything is Brahman. However, our goal should be to experience that only God exists.

This is very well expressed in -

Holy Mother's third and fourth commandments.

- No one is a stranger.
- This world is your own.
- Make this world your own. This world is none other than you.

These ideas will be further discussed in our future classes.

- How can we see God in this world?
- We do not have this realisation yet that the world is me only.
- In order to realise this, slowly and slowly, we must start to see goodness around us.
- Eventually we would be able to realise - Sarvam khalv idam brahma सर्वं खल्विदं ब्रह्म Brahman is everything and everywhere.

We will discuss these beautiful ideas in our future classes.

To be cont'd

Vasudeva sutham devam kamsa Chanoora mardhanam,

Devaki paramanandam Krishnam vande Jagat Gurum.

वसुदेवसुतं देवं कंसचाणूरमर्दनम् ।
देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥

May Shri Ramakrishna, Holy Mother and Swami Vivekananda bless us all.

Om Shanti Shanti Shanti

With kind regards

Mamta Misra