

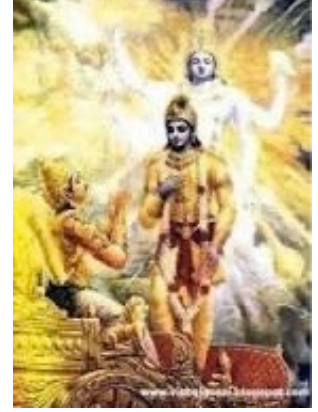
Bhagavad Gita Chapter 7 online Part 5 dated 30/05/2020 by Swami Dayatmanada (Lecture delivered online from Bangalore, India)

Subject: Chapter 7, Verses 7, 12, 13 and 14.

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 Kamsa and Chanura, and who is the bliss of Devaki.



सर्वोपनिषदो गावो, दोग्धा गोपाल नन्दनः।
पार्थो वत्सः सुधीर्भोक्ता, 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.

Recollection:

We are studying the seventh chapter of the Bhagavat Gita called '**Jnana-Vijnana-Yoga** ज्ञान - विज्ञान योग'. The Lord has promised Arjuna that He will unravel the entire secret of knowledge and lead him to the Self-Realisation.

- **What is this knowledge?** This whole universe is nothing, but 'God' only.
- **What is the secret?** To realise that God has got two aspects - the impersonal aspect and the personal aspect. However, the impersonal and personal aspects are not two separate entities, but they are two different views.
- **What is the personal aspect of God?** The entire cosmos which we experience and the *jivatma* or the individual soul are made up of eight-fold *prakruti* (which consists of five subtle elements and three *gunas*) and '*Chida-Bhasha* or the reflection of the Pure-Consciousness in the lower *prakruti*.
- **What is meant by the Lower- Nature of God?** The entire universe (visible and invisible world) along with *jiva*'s body and mind is the Lower-Nature of God.

- **What is the Higher-Nature of God?** The experienter which experiences the entire universe and also experiences the individual's body and mind is called 'Chida-Bhasha चिदाभासा or *Jivatma*'.
- **What is the complete knowledge?** It is when a person experiences, not just intellectually but through the realisation that I am the Impersonal-God and I am also manifesting in this three-fold world - ईश्वर *Ishwara* - चित *Chit* - अचिंत *Achit* which is also called as सगुण ब्रह्म *Saguna-Brahma* or Personal God. There is no difference between the lower nature of God or Personal -God and the higher nature of God or Impersonal-God, it is just a difference in the point of view.
- **How can we know that this entire universe including me is nothing else but God or Atman or Brahman?** The Lord is telling us, "You cannot easily recognise Me as Brahman with name and form. It needs to be done slowly and with understanding. Initially, try to find out an impressive object such as a huge mountain, a vast river, a beautiful tree with the most fragrant flowers, a very delicious fruit - wherever you see something special and exclusive - that specialty and exclusiveness is none other than My manifestation. The Lord enumerates fourteen special manifestations from verse 8 - 11; for example, the strength of a very strong person is nothing else but God's power. Fourteen examples of God's special power and manifestations have been given in this chapter.
- **In the seventh verse**, the Lord is saying, "O, Arjuna this entire universe is nothing but Me; I am inside as well as outside this universe; everything comes from Me; I have become everything. This *jnanam* or knowledge we need to realise -Sarvam khalv idam brahma. सर्वं खल्विदं ब्रह्म."
- **The Experienter, Everything else and The Witness - Three Divisions:**

How to understand this? Imagine, we are having a dream.

What happens in our dream? As if (not really) we divide ourselves into three parts. What are these three parts?

1) The 'Experienter' or the 'Knower' or the 'Individual-Soul' or "I" or the Ahankara - who is experiencing everything and is saying to himself, "this body is me; this mind is me; this house is mine etc."

2) Everything else - whatever the 'Experienter' or the 'Knower' is experiencing.

3) The 'Witness' or the '*Sakshi*' - the 'Witness' who witnesses the Individual-Soul or the 'Knower' or the 'Experienter' and also whatever the 'Knower' is experiencing. Here, both the 'Experienter' and the experienced objects go together and the 'Witness' is separate. The 'Witness' is witnessing, "Oh, now you have identified yourself as the body; now you have identified yourself with the mind. At that time, you were very happy and at the other time you were not at all happy." The *Sakshi* is witnessing both the 'Experienter' and whatever the 'Experienter' is experiencing. As if the *Sakshi* is a separate entity.

Why did I bring this 'Witness attitude? We all know that we represent ourselves in our dreams as - 'this is me' just like in the waking state;

In the waking state also, all three of these parts are present: The 'Witness' or the 'Sakshi' - who is witnessing both the 'Knower' and whatever the 'Knower' is experiencing.

What is meant by 'Saguna Brahman'?

The Lord is telling us, "As the 'Saguna Brahman or Personal God' I consist of three things."

What are these three things?

According to the Vedantic terminology, they are:

- 1) *Ishwara*.
- 2) living beings or *Jivas* and
- 3) The non-living things.

According to the Ramanujas terminology -

- 1) *Ishwara*. 2) *Chit*. 3) *Achit*.

In other words, these are the three things in the Jagat or Universe:

- 1) *Ishwara*. 2) *Jiva* or Living beings and 3) *Achit* or Non-living objects.

The Lord has said in Verse 7: (Please refer to Part 2 and 3.)

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

The entire universe is Me only, both inside and outside. How? The entire universe is comprising of My two natures - 1) Consciousness and 2) Prakriti.

Let's take the illustration of 'Clay and Clay pot' and 'Ocean and Wave'

The clay pot is nothing, but clay only. However, when we see the clay pot then we forget the clay-ness of the pot. We can see only the limited-ness as a big pot or a small pot and so on.

Similarly, when we see a wave in the ocean, then we forget that the wave is nothing else but the ocean; we only see a big wave or a small wave.

Inference: about an object as a manifestation, there is a name; there is a form and there is a utility. It is all Brahman only. However, these different forms and names make us feel that each object is different from the other object.

This is called Maya or Illusion.

- This Maya comprises of three *gunas* - *satvaguna*, *rajoguna* and *tamoguna*. (There is no appropriate English translation of these *gunas*.)
- The entire universe is made up of these three *gunas*.
- However, we see many variations and differences in this world. Why? Because different objects represent different degrees of these three *gunas*.

What do I mean?

Predominantly *Tamoguna*: If a person is predominantly covered with *tamoguna*, then he will only know that he exists, without any intelligence.

Predominantly *Rajoguna*: If a person is endowed with more *rajoguna* then he will feel that he exists and he will also have some intelligence. As a result of this, he will be capable of knowing and desiring things - called as *jnana-tratva*; he will be capable of doing things - called as *kar-tratva*; he will be capable of enjoying - called as *bhog-tratva*. This is the result of Maya in the form of *rajoguna*.

Predominantly *Satvaguna*: When the person is endowed with more *satvaguna*, then knowledge descends on him. What is this knowledge? I have a body; I have a mind; this world is limited; this world is a manifestation of the Divine Lord; I know I am also divine. It is just like - when we travel in a train and the train passes through a deep long tunnel. As it approaches the other end of the tunnel, we begin to see a very faint light and gradually the intensity of light increases and suddenly we see the full light as we reach the end of the tunnel. *Satvaguna* is exactly like this.

How to progress from *Tamas* to *Rajas* and ultimately to *Satva*:

Now, the Lord is going to expound on this subject.

Whenever we see greatness in the form of strength (physical, mental, intellectual, moral, spiritual etc.) or in the form of the sun and the moon or in the form of a beautiful flower with the sweetest fragrance or anything which is more than ordinary then we must understand that the strength belongs to the Lord only and it is His manifestation. This does not mean that the strength of an ant is not the manifestation of God. However, there is a vast difference between the strength of an elephant and the strength of an ant.

To summarise:

- This is the way to start our spiritual journey - start respecting people with extraordinary qualities as a manifestation of the Divine Lord.

- The 'Knower' is God; Known is God and the 'Witness' is God.
- However, the inability to understand that everything is God and to feel that I am separate; the world is separate; the 'Witness' is separate is called Maya or the Divine Sport or 'Lila'.
- Everything is instituted, propagated, activated and maintained by God.

These are the salient and fundamental points of the subject which we will discuss in the coming verses.

Next verse, very beautiful statement by the Lord Himself:

Bhagavat Gita: Chapter 7, Verse 12

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।

मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥ 12॥

*ye chaiva sāttvikā bhāvā rājasās tāmasāśh cha ye
matta eveti tāt viddhi na tvahaṁ teṣhu te mayi*

Meaning: Whatever things we see in this world are of the nature of satva, rajas and tamas, know that they are all from Me alone.

This entire world including the experiencer and experienced are the modifications of these three *gunas* as has been discussed.

मत्त एवेति तान्विद्धि *matta eveti tāt viddhi* - to know that these three qualities are originating from Me.

The Lord has said earlier, "This entire universe is constituted of these three *gunas* and these three *gunas* came from Me." Then He makes a very peculiar statement.

न त्वहं तेषु ते मयि *na tvahaṁ teṣhu te mayi* - means they are all in Me, but I am not in them. This appears to be a sort of conflicting statement. A paradoxical language or ironic language has been used here. (Examples of paradoxical language are - it moves and doesn't move; it is inside and outside; it is here and also elsewhere.) What is the Lord telling us? This whole universe is in Me, but I am not in them. How can we understand this paradox?

If we point towards a chair and say, "The chair is God." It is true.

Now, if we say, "Christ alone is God or Shri Krishna's image alone is God or Allah alone is true, but this Shiva's image is not God." This is called Maya.

We should say, "Christ also is God; Buddha is also God; Krishna is also God; Allah is also God." Everything is God and do not identify God as one particular object only. For example, space is everywhere, but to say that space is only in a particular box or object is wrong.

The problem comes, when fanatical people begin to make noises, "My Rama or my Krishna or my concept of God is only God."

The Lord will tell us about three beautiful facts in the latter part of this chapter:

- 1) Everybody is travelling on My path only.
- 2) Everybody is coming to Me only.
- 3) Everybody is worshipping only One-Supreme-Reality in the variety of different forms as their Chosen-Deity.

Let me explain this with an example.

Holy Ganga Water and Sewage Water: Shri Ramakrishna and a Pishachavat-Sadhu:

We consider Ganga water as very holy water and sewage water as very dirty and unholy water. This is not the correct way to look at this.

I hope we all remember the incident in the life of Shri Ramakrishna when a पिशाचवत् **pishachvat** (like a tramp) looking sadhu / holy man came to Dakshineswar temple. Everybody rejected this sadhu; other sadhus did not allow him to sit next to them to eat the food which had been provided by the temple. He had no choice and went to the refuse heap to find some food. He joined the dogs foraging at the rubbish heap and ate leftover food.

When Shri Ramakrishna saw the sadhu, he immediately recognised the holiness of the sadhu and said, "O, Mother are you going to make me like this sadhu? I don't wish to be like a पिशाचवत् **pishachvat** (like a tramp) sadhu." Shri Ramkrishna asked his nephew Hridaya to follow this sadhu and learn the real truth from him.

Hridaya went to the sadhu and followed him for a long time. The sadhu kept quiet. After some time, the sadhu and Hridaya came to a point where there was some sewage water flowing. Then the sadhu said to Hridaya, "If you consider Ganga water as sacred and sewage water as non-sacred then you should remove this distinction from your mind. Ganga water and sewage water are both manifestations of Maya." (However, from a utility point of view they may differ from each other.)

Essence: Big and small, here and there, inside and outside, these are all words of Maya. We think that *Jivatma* (Individual-soul) is small, *Parmatma* (Universal-soul) is big - this is not correct. Because when we remove the word *Jiva* from *Jivatma*, then only Atma is left, similarly when we remove *Parma* from *Parmatma* then also only Atma is left.

Jiva जीवा + **Atma** आत्मा = **Jivatma** जीवात्मा

Jivatma जीवात्मा - **Jiva** जीवा = **Atma** आत्मा

Parma परमा + **Atma** आत्मा = परमात्मा **Parmatma**;

परमात्मा **Parmatma** - परमा **Parma** = **Atma** आत्मा

This is the message which the Lord wants to convey to us - everything is My manifestations. The differences which we see in the world are due to the different

proportions of these three *gunas* in various objects. This is being expressed most beautifully in the next verse.

Next Verse:

Bhagavat Gita: Chapter 7, Verse 13

त्रिभिर्गुणमयैर्भवैरेभिः सर्वमिदं जगत् ।
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ 13॥
*tribhir guṇa-mayair bhāvair ebhiḥ sarvam idaṁ jagat
mohitaṁ nābhijānāti māmebhyaḥ param avyayam*

Meaning: Deluded by these three-fold *gunas*, (*satva, rajas and tamas*) which constitutes the nature, this whole world fails to recognise Me – ‘Who am I’ - beyond these *gunas* and immutable (changeless).

Commentary:

- When we see anything in this world then we fail to appreciate that we are not looking at a particular object; we are not looking at a living creature; we are not looking at the sky; we are not looking at water; we are not looking at fire etc. but we are directly looking at the Divine Lord in the form of the earth or the mountains or the sky or the rivers or the saint or the sinner or an animal or whatever.
- The Lord is saying, “Who am I? I am the *gunas*, but I am also *above* the *gunas*. I am immutable.” What does this mean? I am the clay as well as the pot.
- However, if we can recognise the pot-ness only, but fail to recognise the clay-ness then this means - we are deluded. We can extend this a little - if we think that my family, my country, my religion; my likes, my dislikes etc. are real then we are deluded and have been overcome by Maya.

Effect of Three *Gunas* on the manifestation of the Divine Light / Knowledge:

Three *gunas* are the root cause of Maya. God is manifesting His divine light through these three *gunas*. In some places, His divine light is too obstructed, in some other places His divine light is a bit less obstructed and, in some places, His divine light is fully manifesting. What am I trying to explain?

Tamoguna - the divine light is highly obstructed by the *tamoguna*. However even in a person with predominantly *tamoguna*, there is some light which is just enough for him to feel that “I exist and I see the world.” Here, knowledge is thickly covered, and person is highly deluded. The person with predominantly *tamoguna* feels - I am totally different from everybody else.

Rajoguna - when a person has more *rajoguna* then he becomes a little bit more enlightened. He would say, “I am separate, but there are certain common qualities between me and the world; between living and non-living.” Here, knowledge / divine light is relatively more manifested.

Satvaguna - when a person has predominantly *satvaguna* then knowledge / divine light is highly manifested. These people are very intelligent and extremely happy.

This is how - three *gunas* are either obscuring the divine light or allowing us to express the divine light.

Essence: Whether we can see God 1% or 50% or 100% is all due to the variation in the combination of these three *gunas* in our constitution.

As we have discussed in our earlier classes.

• **Four pillars of Hinduism:** Hinduism is very easy to understand. It has four pillars. (Please also refer to Chapter 6 Part 14.)

- 1) **Brahman** ब्रह्मन् - there is only one reality called Brahman.
- 2) साक्षात्कार **Sakshatkara** - we are unable to see the highest truth called Brahman or God because there is something which is covering our eyes, called Maya in Vedanta. To see the all-pervading divinity in us and also in everything else is called Moksha or *Sakshatkara*. This is the goal of life.
- 3) ईष्ट देवता सिद्धांत - **Istadevata- siddhanta** is the third pillar. The doctrine that God can be worshipped; God can be adored; God can be thought of and God can be meditated upon in any form, by any name and with any quality including what we can call negative qualities also.
- 4) **Law of Karma** / कर्म सिद्धांत **Karma-Siddhanta** - scriptures tell us repeatedly and untiringly that all the differences which we see in the world between any two objects even between two leaves or two snowdrops are not accidental. Vedanta categorically states that nothing is accidental or by chance. All these differences are the results of some previous causes. The 'law of karma' is actually the 'law of cause and effect'. The effect is inevitable, however, there may be an interval between the cause and its effect.

All these four pillars are enumerated beautifully by Shri Krishna in this chapter.

1. Everything is Me only.
2. साक्षात्कार **Sakshatkara**: Why are we not able to recognise the Lord? Because of Maya, Maya consists of three *gunas*. We need to transcend from *tamas* to *rajas* and *rajas* to *satva*. Then, transcend even *satva* by the Grace of God. This is the direct realisation or so-called साक्षात्कार **Sakshatkara**.
3. ईष्ट देवता सिद्धांत - **Istadevata- siddhant** - the Lord is going to talk about ईष्ट देवता सिद्धांत - **Istadevata- siddhant** in this chapter.
4. **Law of Karma** / कर्म सिद्धांत **Karma-Siddhanta** - later on in this chapter the Lord will talk about Law of Karma / कर्म सिद्धांत **Karma-Siddhanta**

We can understand Hinduism completely without any confusion by understanding these four pillars of Hinduism which are so beautifully enumerated in this seventh chapter. This chapter is aptly titled as '**Jnana-Vijnana-Yoga** ज्ञान - विज्ञान योग'.

Bhagavat Gita: Chapter 7, Verse 14

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ 14॥
daivī hyeṣhā guṇa-mayī mama māyā duratyayā
mām eva ye prapadyante māyām etāṁ taranti te

The Lord is telling us three factors. Let's understand this most beautiful verse:

दैवी ह्येषा **daivī hyeṣhā** - it is a divine Maya.

गुणमयी **guṇa-mayī** - it consists of *gunas* (*satva, rajas and tamas*).

मम माया **mama māyā** - this Maya is My Maya; it is not separate from Me; it is My power and it is under My control.

दुरत्यया **duratyaya** - nobody can cross it. Even *jnani* cannot cross it.

मामेव **mam eva**- surrender unto Me. Worship Me. Why? Because everybody else is under Maya. Everybody is bound. Is anyone free? Yes, Me only and Maya is under My control.

We are all *maya-adhinas* / slaves of maya. The Lord is 'Maya-disha / Lord of Maya.

ये प्रपद्यन्ते **ye prapadyante** - there is a condition to be fulfilled, only those who surrender themselves to Me; by My grace, they will understand these *three gunas*.

prapadyante means complete surrender. O, Lord I am helpless; I am your child and You are my Divine Mother. Shri Ramakrishna used to say something very wonderful, "If we call Maya as Mother then She will feel ashamed to delude Her child. She appears as a real Mother and will reveal to us as Vidhya - Maya".

मायामेतां तरन्ति ते **māyām etāṁ taranti te** - by understanding these *gunas* we will be able to cross over this Maya. When we will be able to cross over this Maya then we will reach the goal. We will see God with closed eyes as well as with open eyes. विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतम् (Dakshinamurti Stotam) The whole universe appears to us as if it is outside us, but it is actually inside us in the form of an idea.

So, the Lord is telling us three facts:

1. **Delusion:** The entire world is deluded. We do not think that we are divine. Why?

2. **Maya:** This is due to a deluding power called Maya. Maya consists of three gunas. It is Divine Maya / God's Maya.
3. **Surrender:** When we surrender ourselves to God, then by the grace of God this veil of Maya gets removed. This Divine Maya which was obstructing our path before surrender - now, turns to our favour like a favourable wind or like a favourable flow of water. Now, Maya takes us quickly to our goal. How? We develop more *satvaguna* and become endowed with *sadhan-chatustaya-sumpati* (bhakti / devotion, viveka /discrimination, vairagya / renunciation, six virtues (shat sampati) etc.)

What is God's grace? It is only by the grace of God.

- We get our instruments called the body and the mind, then
- We develop a deep desire for realisation.
- We get a suitable environment.
- This is how the Lord unravels the whole mystery to us.
- At the end of our spiritual journey, a Guru comes and tells us - "Tat Tvam Asi (तत् त्वम् असि or तत्त्वमसि) or Thou Art That" and the disciple realises - Aham Brahmasmi अहं ब्रह्मास्मि I am Brahman.

The next two verses are the further expansion of this idea which we will discuss in our future classes.

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