

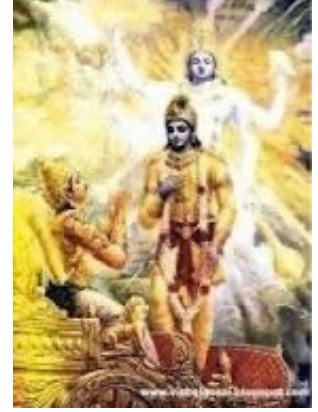
Bhagavad Gita Chapter 7 online Part 8 dated 07/06/2020 by Swami Dayatmanada (Lecture delivered online from Bangalore, India)

Subject: Chapter 7, Verses 24 - 30

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।
पार्थो वत्सः सुधीर्भोक्ता, दुग्धं गीतामृतं महत् ॥

**Sarvopanishado gaavo, dogdha gopala nandanaha|
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 will continue our discussion on the seventh chapter of the Bhagavat Gita called '**Jnana-Vijnana-Yoga** ज्ञान - विज्ञान योग'. The Lord has enumerated a beautiful truth - the third pillar of Hinduism called ईष्ट देवता सिद्धांत - **Istadevata- Siddhanta**.

- **Avatara/ God's Incarnation:** One of its branches or types is called “अवतार Avatara / God's incarnation” - meaning God incarnates now and then to teach us the right path by interpreting the scriptures in the right spirit, in simple language and making it suitable for that particular era.
- **Everyone is worshipping One Divine Lord:** Here, the Lord is telling us the most wonderful principle. People may say, “We are not Hindus; we are not Christians; we are not Buddhist; we are not Muslims or whatever.” However, everyone is worshipping only ‘One Divine Lord’ in various forms. These forms are neither lower nor higher, they are absolutely the same in the eyes of the Divine Lord.
- **God accepts everybody:** The Lord is trying to tell us - there is only One God; there is only one goal; people are calling the same God by different names, with different forms and qualities; everybody is only progressing towards Me. The

most important and reassuring thing is - the Lord does not reject anybody. He accepts everybody; strengthens their faith; removes all the obstacles and removes all the negative thoughts from their hearts; grants them deep faith / *shraddha*. Once the devotee gets this deep faith or *shraddha* then *shraddha* controls his personality and he will continue to progress until he reaches his goal / God. This idea has been expressed so beautifully by Shri Ramakrishna again.

Shri Ramakrishna's beautiful statement - you are caught by the deadliest cobra!

Once it so happened that one of his devotees was probably trying to get away from Shri Ramakrishna. One day, Shri Ramakrishna said to him, "You wretched fellow, do you think that you have been caught by an ordinary water snake? You are caught by the deadliest cobra; at best, you may croak three times only, after that you are surely going to die!" What does this mean? Here, 'you' means your ego or *ahmakara* is going to die and you will become 'Me' or I will reclaim Myself through you.

- **The Lord says, "Everybody is worshipping Me only."** The Lord is telling us, "Everyone is worshipping Me only. (Here, Me does not mean Krishna or Rama but the Supreme Truth or परब्रह्मन् *Parbrahman*.) And if worldly desires are obstructing the path of My devotee then I will fulfil them and also purify his heart." A true devotee would understand that all these worldly desires are not worthy for him. He is not an ordinary child but a child of immortal bliss / *amritasya putra*. He has to claim his forgotten (not lost) divinity. Everybody is going to be liberated. It is all '*Brahm-Lila* or Divine Sport'. (As expressed in the phrase 'All paths lead to Rome'. Similarly, all spiritual paths lead to God only.)

There are various types of people.

- **Astikas** आस्तिक or **Believers**: They believe in God and adore God.
- **Nastikas** नास्तिक or **Non-Believers**: In our day-to-day life, we experience that some people do not believe in God. That is fine, but they often abuse those who have faith in God and call them mad! If they meet a saint or a sadhu then they call him a madman, a hypocrite and a heartless fellow. In a way, they are also trying to please God. (How? By playing their prescribed role in this divine-play.)
- Some people are very close to God through devotion - they are also pleasing God.
- Some people hate God - but they are also pleasing God. How? Because God wants to play in infinite ways.

This is all *Brahm-Lila* or Divine Sport:

The Lord is answering very beautifully, "This is also My will. Because this Maya consisting of *satva*, *rajas* and *tamas* belongs to Me. It is My Maya which makes these non-believers as well." If God Himself is deluding a person then who should be held responsible? All responsibility goes to all-powerful God only! (We can easily say to God, "My Lord, You could have given me a better understanding

but You gave me all the wrong understanding and that is why I am behaving like this!" The Lord is playing a very peculiar game. However, the Lord expects us to say, "O, Lord if I am unable to understand then it is all my fault." There is a beautiful Bengali song to express this, "O Mother it is all my fault; I have dug my own grave." When we pray like this then the Lord gets pleased and lifts us!

The Essence is - there are various types of people *Astikas* or believers, *Nastikas* or non-believers and others. God wants to play in infinite ways. This is all His Maya.

That is expressed so beautifully in a song of Sadasiva Brahmendra - *khelathi brahmande bhagvan* - It is all a divine-Lila. We all are playing our part in this *Brahm-Lila* / Divine Sport - if someone does not believe in God then this is also God's play.

[**Sadasiva Brahmendra** was a saint, composer of Karnatak music and Advaita philosopher who lived near Kumbakonam, Tamil Nadu, during the 18th century. He composed mainly in Sanskrit. Only a few of his compositions have survived, but they are recognised as great compositions of Karnatak music.]

Bhagavat Gita: Chapter 7, Verse 24

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।

परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ 24॥

***avyaktam vyaktim āpannam manyante mām abuddhayaḥ
param bhāvam ajānanto mamāvyayam anuttamam***

Meaning: There are people, not knowing My supreme nature, immutable, imperishable; foolish men think that I the manifest, I am endowed with the manifest form.

Here, the Lord is specifically talking about an incarnation of God, such as Shri Rama, Bhagwan Krishna, Lord Buddha, Jesus, Chaitanya Mahaprabhu, Shri Ramakrishna etc. When an ordinary person comes in contact with an incarnation of God then he is unable to understand the Supreme Divinity expressed in God's incarnation. I would like to quote some examples from the life of Shri Ramakrishna to explain this point.

Shri Ramakrishna and Srinivas Sankhari:

When Shri Ramakrishna visited his village Kamarpukur after attaining nirvikalpa samadhi / God-realisation / Self-realisation, the people who knew him from his very childhood said, "Our Gadai (Shri Ramakrishna's childhood name) has not changed at all." They were not able to appreciate the supreme divinity of Shri Ramakrishna and the majority of them felt like this. However, there were a few like Shrinivas Sankhari. Srinivas understood the divine nature of Shri Ramakrishna. One day Srinivas Sankhari took him in a secluded place, decorated him with garlands like Baby Krishna, worshipped him, fed him sweetmeats etc, and said, "My child, I know who you are. I am not going to be alive for a long time and sadly, I won't be able to enjoy your Divine-Lila." There were few like Srinivas Sankhari.

Shri Ramakrishna and GopalaMa:

[**Gopaler Ma** (Mother of Gopala, an epithet for Sri Krishna) was a devotee and a householder disciple of Sri Ramakrishna. Her birth name was Aghoremami Devi, but she came to be known as Gopaler Ma among the devotees of Sri Ramakrishna, owing to her intense motherly love for Sri Ramakrishna as "Gopala" or baby Krishna. She was famous for her divine visions of Lord Krishna as a baby and her devotion to the ideals of Sri Ramakrishna.]

She had the uninterrupted vision of her chosen ideal for some more time. The baby Krishna played, threw tantrums and went everywhere that she went. The visions went on for two months. There were distinct changes in her behavioural pattern, as she became restless for the visions when the initial frenzy had subsided. Sri Ramakrishna finally told her that she attained the goal of her spiritual practices. After that her divine visions ceased. GopalaMa was a great devotee of Shri Ramakrishna

Shri Ramakrishna used to say, "This body will not last long if a person lives in the idea of supreme reality." Gopaler Ma's visions came to an end after 2-3 months. She complained to Shri Ramakrishna, "Why do I not see Gopala anymore? Shri Ramakrishna said, "This body cannot bear this intensity of vision and high rarified spiritual atmosphere for long. So now and then you have to live like an ordinary person. Gopaler Ma's mind used to live in *Goloka* (spiritual abode of Shri Krishna). Once Shri Ramakrishna said, "Gopaler Ma's mind is in *Goloka* and her body is here."

There are some people, when they see God's incarnations then they do not understand that they are not looking at an ordinary person but they are looking at the Supreme Lord.

What is Gopika Geet?

(Bhagavat Puran Skanda 10, Chapter 31) [Please also refer to lecture no. 19 of Swami Dayatmananda on 'The Great Master'.]

Perhaps we can recollect 'Gopika Geet'.

The blessed Gopis were invited by Bhagwan Krishna to meet and sport with Him on the night of '*Sharad-Purnima*' (full moonlit night of the autumn month.)

Ahankara अहंकार / Pride of Gopis: The Gopis became extremely happy to know that Shri Krishna was willing to meet and sport with them as they always wished. The Gopis were filled with pride. Each Gopi thought that she obtained Krishna through her efforts and austerities".

Shri Krishna had to make them realise that it is not because of their efforts but it is because of His Grace.

The moment this pride came to the Gopis, Shri Krishna disappeared अंतरध्यान. (Here, "disappeared" means the ego/ahamkara of the Gopis kept their

vision completely obstructed. Although Shri Krishna was right in front of them, but they could not see Him. This is the meaning of Krishna's "disappearance".) By the grace of Shri Krishna, they soon realised that they were foolish to think that they got Krishna by their own efforts and they realised that this was the reason why they were unable to see Krishna.

He is *sarvavyāpi* सर्वव्यापी / omnipresent - He cannot go anywhere. The Gopis repented and this repentance is expressed in the form of the most beautiful nineteen verses. They burst into the highest *advaitic* description of the Supreme Lord. These 19 verses came to be known as Gopika Geet गोपिका गीतम्. (Swamiji quotes and explains the two most heartfelt beautiful verses from Gopika Geet - verse 4 & verse 9.)

**तवकथामृतं तप्तजीवनं कविभिरीडितं कल्मषापहम्।
श्रवणमङ्गलं श्रीमदाततं भुवि गृणन्ति ते भूरिदा जनाः॥ Gopika Geet, V9.**
**tava kathāmṛtaṁ tapta-jīvanam
kavibhir īḍitaṁ kalmaṣāpaham
śravaṇa-maṅgalaṁ śrīmad ātataṁ
bhuvī grṇanti ye bhūri-dā janāḥ**

[Meaning, for those who are burning in this fire of world You are like Amrita. By drinking Amrita, a mortal becomes immortal. Who so ever propagates your Devine Name will be the greatest givers in this world.]

**न खलु गोपिकानन्दनो भवानखिल देहिनामन्तरात्म दृक् ।
विखनसार्थितो विश्व गुप्तये सख उदेयिवान्सात्वतां कुले ॥ Gopika Geet, V4.**
**na khalu gopikā-nandano bhavān
akhila-dehinām antarātma-dr̥k
vikhanasārthito viśva-guptaye
sakha udeyivān sātvatām kule**

न खलु गोपिकानन्दनो भवान **na khalu gopikā-nandano bhavān** means - O, Lord You appear to be an ordinary person and son of an ordinary village woman. However, we know that You are not an ordinary son of an ordinary cowherd woman. (An extraordinary son can be given birth, only by an extraordinary woman. A pig cannot give birth to a great scholar.) Then who are you?

अखिल देहिनामन्तरात्म दृक् - You are, "The eternal witness of every object and especially every being in this world. You are manifesting as an indweller in the form of their pure consciousness." These Gopis were highly evolved souls.

Some people think that Shri Rama or Bhagwan Krishna or Lord Buddha or Shri Ramakrishna were just ordinary human beings. It is very interesting to note that Shri Rama has not been described as an Avatara or God's incarnation in the Valmiki Ramayana. He has been described as a highly developed embodiment of righteousness or dharma and as a highly evolved human being, not at all an *Avatar*

or *Devata*. This idea of God's incarnation comes to us from the Bhagvatam-Puran with the advent of Bhagwan Shri Krishna.

Essence: So, when an incarnation of God descends on Earth, then people who encounter Him often think that He is just an ordinary person.

I am very much tempted to quote a few incidents from the Life of Shri Ramakrishna.

Shri Ramakrishna and Haldhari:

There was a very funny character called Haldhari who was very close to Shri Ramakrishna. He had read a few scriptures and was very proud of his scholarship. He had the arrogance to even have advaitic discussions with Totapuri Maharaj (Shri Ramakrishna's advaitic guru). Haldhari used to look down upon Shri Ramakrishna as a madman. Once Shri Ramakrishna said to Haldhari, "Dear brother, whatever teachings you are expounding on the *Adhyatma-Ramayana*, I had direct experience of all of them." Haldhari looked at Shri Ramakrishna in disgust and said, "You are an illiterate person. You don't even know how to write your own name. You are telling me that you have experienced all these spiritual truths." Shri Ramakrishna smiled and came out.

On other occasions, Shri Ramakrishna would go to Haldhari, push him to the ground and ride on his back. As soon as Shri Ramakrishna would touch Haldhari, he would say, "O, Ramakrishna - now I recognise you; you are the Supreme-Brahman." But, as soon as Shri Ramakrishna would leave him - Haldhari would go back to his original nature. It was like a spring which was pushed down by a force and as soon as the force lifted the spring goes to its original shape. This happened many times with Haldhari.

The essence is, an ordinary person can never understand an incarnation of God.

Shri Ramakrishna and Girish Chandra Ghosh:

Many of us can recollect the incident in the life of Shri Ramakrishna, when Shri Ramakrishna was severely ill and suffering from throat cancer. He took some homeopathic medicine prescribed by Dr. Mahendra Lal Sarkar on 1st January 1886. Shri Ramakrishna felt slightly better and came down from his room at around 3 p.m. Lots of devotees were in the garden. One of his devotees named Girish Chandra Ghosh was also there.

Shri Ramakrishna went to Girish Chandra Ghosh and said, "Girish, I have heard that you and Dr. Ram Chandra preach that I am an incarnation of God to people. What do you understand by this?"

Immediately, Girish Chandra melted and said, "Lord, He to Whom, Sage Valmiki and Veda Vyasa could not find adequate words to describe even though they tried with a thousand mouths (means *Adi-Shesha*) and could never understand. When these great sages could not understand Him, how can a puny creature like me, ever hope to understand and describe you?"

When Shri Ramakrishna saw the unshakable, undisturbed and immense faith of Girish Chandra Ghosh, he touched Girish and said, “What more shall I say. May your spiritual consciousness be awakened -चैतन्य हो *Chaitanya Ho*.” On that day, the extraordinary spiritual touch of Shri Ramakrishna gave an indescribable, inexpressible spiritual experience to many blessed devotees who were present there.

If we are fortunate then we may get the faith that Girish Chandra had, but we don't have the purity of heart to perceive Him as such. Until we get the purity of our heart, we should depend upon whatever faith we have in our scriptures and teacher. We should move forwards gradually and pray, “Thakur, I do not understand You; I have faith in the words of my Guru; please enlighten my heart out of compassion. I do not wish to understand You because it is not possible to understand You with my puny limited mind. Please take me in Your lap of boundless compassion.” This should be our prayer.

To summarise: Bhagwan Shri Krishna is telling us “Not knowing My supreme nature, which is immutable (changeless) and transcendent (beyond time, space and causation.) Foolish people who are not given such an understanding, think that I the un-manifest (means which can never become manifest, infinite can never become finite) and infinite, endowed with a manifest form at this time and appearing as an incarnation like Krishna.”

The idea is - we are poor fellows with limited understanding.

However, my (Swami Dayatmananda) comment is - we are not able to understand You because You do not allow us to understand You. You want to play with us for some time and after some time, You will grant us wisdom so that we can understand You and Your real nature. (Please refer to Chapter 7 part 7 for Shri Ramakrishna's parable 'Touch the Granny'.)

Next Verse: Why the Lord does not allow us to understand Him.

Bhagavat Gita: Chapter 7, Verse 25

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।
मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥ 25॥
nāhaṁ prakāśhaḥ sarvasya yoga-māyā-samāvṛitaḥ
mūḍho yaṁ nābhijānāti loko mām ajam avyayam

The same idea which was presented in the previous *sloka*, is again represented in slightly different words.

Meaning: The Lord is telling us, “Verily, by My Maya born of the *gunas*, I am not revealed to all. This deluded world knows Me - not as unborn and eternal.

ajanma - I am unborn

avyayam - I am the eternal.

नाहं प्रकाशः **nāhaṁ prakāśhaḥ** - The Lord is saying, "I am not manifest. I am not visible; I am not cognisable; I am not knowable to anybody." Why?

Because suppose - 1) Electricity is flowing, lightbulb is fine but the light switch is off then there will be no light. 2) In another scenario, electricity is flowing, the bulb is a high watt bulb and the light switch is on and there is plenty of light, but our eyes are completely blindfolded - the result will be the same, we won't be able to see any light!

So, the Lord is saying, "नाहं प्रकाशः **nāhaṁ prakāśhaḥ** - I am not manifest. I am not visible; I am not cognisable; I am not knowable to anybody. Why?

सर्वस्य **sarvasya** - because the entire world.

योगमायासमावृतः **yoga-māyā-samāvṛitaḥ** - the capacity of the entire world to understand is completely covered by Yoga-Maya. Yoga-Maya is a very interesting word. From an *advaitic* point of view, if we reverse the word Maya to Ya and Ma. Ya means 'that which' and Ma means which 'never existed but appears to exist'. So, Maya means a non-existing thing which appears to be existing. (This is called 'cataract vision'.) Although the Divine Lord just like million suns is right in front of us, we experience only pure darkness because our eyes are covered by 'Yoga-Maya'. Yoga-Maya is a divine Maya, not an ordinary Maya. Why? Because, this Yoga-Maya - out of her infinite compassion (What Shri Ramakrishna used to call as Vidhaya Maya) will destroy our ignorance and will take us to God. This Yoga-Maya consists of three *gunas*.

मूढोऽयं नाभिजानाति लोको मामजमव्ययम् **mūḍho 'yaṁ nābhijānāti loko mām ajam avyayam** - the Lord has said earlier दैवी ह्येषा गुणमयी *daivī hyeṣhā guṇa-mayī* My Maya is made up of three *gunas* - *satva*, *rajas*, *tamas*. What does *tamas* do? It completely covers the truth. What does *rajas* do? It partially reveals and partially covers. What does *satva* do? It reveals the truth almost 90% and shows us that there is something majestic and most desirable.

The Lord is telling us - almost the entire world except for a few people is covered by Yoga-Maya / My Maya / Devi Maya. These people cannot see Me or if they see Me then they see Me completely covered up, although I am inside them, outside them and everywhere. Just like a great actor if he puts on a completely different type of makeup with a beard, coloured contact lenses, different hairstyle and particular clothes then we cannot recognise him. A person who cannot recognise God is termed as *mudhaha*. *Nabhijanati* means they do not recognise Me that I am *ajanma* or birthless and *avyayam* / changeless / eternal.

Birth and change go together and birth-less and changeless go together.

A beautiful incident comes to my mind from the Life of Shri Ramakrishna.

Shri RamaKrishna and Mathur-Babu:

Mathur Babu (son-in-law of Rani Rasmani Devi) served Shri Ramakrishna for nearly fourteen long years. Their relationship was very close. Shri Ramakrishna had free access to the house of Mathur Babu. Sometimes Mathur Babu and his wife used to invite Shri Ramakrishna in their private room and they all used to sit on the same bed. Shri Ramakrishna used to remain in an ecstatic state / *bhava-magna* and was completely oblivious to his surroundings and the activities going on around him.

Shri Ramakrishna disguised as a lady:

Another interesting incident, once during the time of Durga Puja, Shri Ramakrishna was in his ecstatic state. One of his female devotees called Jagdamba-dasi was with him and did not want to leave him alone, because a few days back, he fell on burning charcoal and burned his back severely. It took a long time for the wound to heal. She dressed Shri Ramakrishna with her own ornaments and in a saree. She took him near the image of “Durga Maa” and Shri Ramakrishna was standing with Jagdamba-dasi along with all the other ladies.

Mathur Babu was standing on the other side. When he (Mathur Babu) saw this strange woman (disguised Shri Ramakrishna) he was unable to recognise Shri Ramakrishna. Mathur-Babu kept on questioning himself - who is this lady? I never saw her before. Maybe she is a friend of my wife. As soon as *Araatrikam* finished, Mathur-Babu ran and asked Jagdamba-dasi, “Who is this lady?”

Jagadamba-dasi laughed and said, “Don’t you recognise your own Baba.” Mathur Babu was astonished - if Baba decides not to reveal himself then who can recognise him!!

Same ideas we get in Bhagvatam:

Who could recognise Krishna? Even Brahma and Indra became powerless because they were covered by the Divine-Maya.

The essence is: An ordinary person cannot recognise the Lord. Then who can recognise Him? He can only be recognised by His grace - Chapter 11 Verse 8

Bhagavat Gita: Chapter 11, Verse 8

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ C11, V8॥
na tu mām śhakyase draṣṭum anenaiva sva-chakṣhuṣhā
divyaṁ dadāmi te chakṣhuḥ paśhya me yogam aiśhwaram

Shri Krishna is saying to Arjuna, “You cannot see Me with your physical eyes. I give you divine eyes.” As we all know, Arjuna could not sustain the divine vision. He saw ‘*sristhi, esthiti and laya* (creation, sustenance and delusion). He got terribly frightened and begged Shri Krishna, “O Lord, please take this vision of

‘Vishavaroop’ back and show me Your benevolent form चतुर्भुज रूप Chaturbuja-Roop.

Bhagavat Gita: Chapter 11, Verse 46

किरीटिनं गदिनं चक्रहस्त-मिच्छामि त्वां द्रष्टुमहं तथैव ।
तेनैव रूपेण चतुर्भुजेन सहस्रबाहो भव विश्वमूर्ते ॥ C11, V46॥

*kirīṭinaṁ gadinaṁ chakra-hastam ichchhāmi tvāṁ draṣṭum ahaṁ tathaiva
tenaiva rūpeṇa chatur-bhujena sahasra-bāho bhava viśhva-mūrte*

[O thousand-armed one, though you are the embodiment of all creation, I wish to see you in your four-armed form, carrying the mace and disc, and wearing the crown.]

The same experience happened to Swami Vivekananda, Swami Brahmananda and many other disciples of Shri Ramakrishna. They used to beg Shri Ramakrishna for the divine vision. Shri Ramakrishna used to grant them with their desired divine vision, but they were unable to sustain the vision after a short time and then they used to beg him to take it away.

The essence is - we can only recognise an ‘Incarnation of God’ by His divine grace. Even in our ordinary worldly life, we can recognise our near and dear, only by the grace of God. We may live together for fifty years but still may not really know our brother, sisters or anybody. What to speak of the Divine Lord?

Now, the Lord is telling us, “O Arjuna, I am the knower of everything. An ordinary person does not know Me at all unless I choose to reveal Myself.” This is the idea embedded in the next verse:

Bhagavat Gita: Chapter 7, Verse 26

वेदाहं समतीतानि वर्तमानानि चार्जुन ।
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ 26॥
*vedāhaṁ samatītāni vartamānāni chārjuna
bhaviṣhyāṇi cha bhūtāni mām tu veda na kaśhchana*

O Arjuna, I know all beings of the past, present, and future; but no one knows Me.

This is a beautiful idea - I am the creator; I am the sustainer and I am the cause of the dissolution of entire creation. I know every being of the past, present and future. However, as all beings are My creation, they do not know Me even a little bit.

Let me give an illustration to explain this verse:

Illustration of a Scriptwriter:

Suppose, we go to the cinema or theatre then every single scene or event of the film or play is practically unknown to us. We may try to make the best possible guess, but what is written in the script we do not know. Because, an experienced

good scriptwriter or director will bring so many twists and turns which nobody could ever guess. These twists, turns and suspense make the story far more exciting and interesting. We don't know anything about the script but the scriptwriter or director knows all about the actors, actresses, events, tragedies, ending and everything else. As a painter knows what he is going to paint; a poet knows what he is going to write because nobody can create anything without an idea.

So, because the Lord is the creator and the sustainer of the entire universe, He knows everything.

मां तु वेद न कश्चन **mām tu veda na kaśhchana** - the Lord is saying unless I open their eyes, nobody will know My true nature. So, the only way out for us is to pray with the greatest humility. In Shri Ramakrishna's words, "O Mother, please make me do, what I need to do; make me think, what I need to think and make me speak, what I need to speak -*sokali tumari iksha, ikshamai tara tumi.*"

The essence of the Verse 26 - "O Arjuna, I know all the beings of the present, past and also those who will be created in the future. Nobody knows Me but I know all of them from the beginning to the end because I am the creator of all these beings. Even the greatest scholars have no idea, however, if anyone gets any idea or understanding about this creation then it is because of My grace."

I would like to quote a beautiful Verse from Chapter 10 of the Bhagavat Gita.

Bhagavat Gita: Chapter 10, Verse 41

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।
तदेवावगच्छ त्वं मम तेजोऽशसम्भवम् ॥ **C10, V41**॥
yad yad vibhūtimat sattvaṁ śhrīmad ūrjitam eva vā
tat tad evāvagachchha tvaṁ mama tejo nśha-sambhavam

[Whatever you see as beautiful, glorious, or powerful, know it to spring from a spark of my splendour.]

Next Verse 27:

So, what is the obstacle to our knowledge?

Why are we mortals deluded and remain ignorant of the Lord? Why can't we recognise the Lord?

The Lord tells us in the next verse - all the ideas which arise in our hearts are all from Him only. This is the most important philosophical idea in the whole gamut of the philosophy of the world. I would just like to give you a brief hint about this.

Vedantic view about the concept of God and Saturn:

- In many religions, the followers state that they believe in God based on their scriptures. They proclaim that God is very good. He is *ananta- kalyana- guna-*

sagara, which means God is an ocean of all benevolent auspicious qualities. This is a partial, broken, incomplete description of God.

- Here, a very important question arises. Who created Saturn? They believe that God is good but Saturn is responsible for all the evil that is happening in the world. Their argument is - God being good, how can He create any evil in this world? They created Saturn to find a satisfactory answer for the evil in the world. They say, "There is a being called Saturn and God has no power over him. Saturn is responsible for all the wrongdoings." According to Vedanta, nothing could be more illogical than this concept of Saturn. We get the answer in Verse 27.

The Divine Lord is telling us, "Both good and bad, spiritual and secular ideas, all desires and everything else that arises in the mind, all comes from Me and Me only. I am the eternal source of everything."

Bhagavat Gita: Chapter 7, Verse 27

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।
सर्वभूतानि सम्मोहं सर्गे यान्ति परन्तप ॥ V 27॥

*ichchhā-dveṣha-samutthena dvandva-mohena bhārata
sarva-bhūtāni sammohaṁ sarge yānti parantapa*

Meaning: All beings from their very birth, O descendant of Bharata, are deluded by the spell of the pairs of the opposites arising from the desires and aversions.

Just very briefly, in this world, there is good and evil; there is right and wrong; there is dharma and adharma; there is happiness and sorrow; there is light and darkness; there is life and death. We are suffering from the delusion of opposites.

Experiences with these objects either create *raga*/attachment or *dwesha*/dislike/aversion. *Raga* means running towards objects of pleasure and *dwesha* means running away from objects of suffering or unhappiness. The Lord is saying, "I am the origin of all these opposites in the world."

God is responsible for good as well as evil. This is a divine play. Suppose in a story, there is a very handsome hero and beautiful heroine but no villain, then the story will lose its excitement and popularity. A contrast or some tension or conflict is the very heart of the drama.

To summarise: The Lord is saying -

- All beings from their very birth are deluded.
- What is the delusion? Coming under the sway or net of Maya, consisting of pairs of opposites / *dvandava*.

- What are these pairs? *Raga* and *dwesha* - instead of the word *raga*, the Lord has used the word '*iksha* इच्छा or desire'. *Iksha* means "I desire" - this could be going towards the object or away from the object - both are desires. This creates tension. Because sometimes we are forced to go towards objects which are unpleasant and make us unhappy. However, our circumstances may not allow us to move away from objects which we know will give us unhappiness.
- Let's take the example of the present COVID-19 Pandemic: Strangely, this COVID-19 has given joy to some people and also lots of tension to other people. The greatest mystery is - nobody knows the future of this Pandemic. We do not know whether this Corona will be conquered or will continue; even if it is controlled through vaccines or by some other measures, similar things may happen again - nobody knows the answer. If everything comes from God, from where did the Coronavirus come? God only.
- The Lord is saying, "All beings are under the sway of My Maya. My Maya produces all opposites - likes and dislikes; happiness and unhappiness etc. If someone understands the trick of Maya and tries to control the mind (control means to remain the same under all circumstances.) then this Maya slowly transforms itself into his greatest friend." What happens next?
- Then it becomes Vidhaya-Maya or in other words Aparā-Vidhaya turns into Parā-Vidhaya and it slowly takes us from a duality state to non-duality state. If we wish to be eternally happy then we must take the refuge at the lotus feet of the Divine Lord.

Next Verse 28:

However, some people have been able to understand this Maya after going through many births, happiness and sufferings. Their minds get purified and they become *Jijnasu* or enquirers. They slowly turn towards the Lord. They try to avoid evil doings (adharmic acts) and only do righteous things (dharmic acts). The Lord is telling us about these people in the next verse.

Bhagavat Gita: Chapter 7, Verse 28

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।
ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ 28॥

*yeṣhām tvanta-gataṁ pāpaṁ janānām puṇya-karmaṇām
te dvandva-moha-nirmuktā bhajante mām dṛiḍha-vratāḥ*

Meaning: But the man of virtuous deeds, whose sins have been destroyed; who is free from the delusion of these *dvandavas* or dualities; worship Me with firm resolve.

After many births, these men have come out of the darkness of Avidhaya-Maya. They have learned through their experiences that the only possible way to be happy in this world and the other world is by following *Karma-Kanda* and

Dharma-Kanda of Vedas. Every scripture teaches the same thing - a selfish person must become an unselfish person; an untruthful person must become a truthful person; a non-compassionate person must become a compassionate person; a miser should become a generous person. This change of character can take place through spiritual practices following the prescribed means - by performing *Nitya-Karma* (daily obligatory duties), *Naimittika-Karma* (occasional obligatory duties) and not performing *Nishidha-Karma* (forbidden actions).

These spiritual aspirants get more *satva-guna* and their understanding becomes clearer. They become righteous people and eventually they get enlightened. The Lord is praising such people and saying, "These people with purified minds desire Me only."

द्वन्द्वमोहनिर्मुक्ता **te dvandva-moha-nirmuktā** - they become free from the clutches of *dvandva* or dualities. The essence of this verse is - भजन्ते मां दृढव्रताः **bhajante mām dṛiḍha-vratāḥ** these people worship Me with determination forever.

Next verse 29:

The people who worship God with firm determination, have the knowledge that God alone is the ultimate goal; we have come from God and have to go back to God; this is the only way to get the highest, unbroken, eternal happiness and we can get this knowledge only by the grace of God. So, they worship God for *shreyas* / moksha / liberation only. What do they achieve? Next verse -

Bhagavat Gita: Chapter 7, Verse 29

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।
ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥ 29॥
jarā-maraṇa-mokṣhāya mām āśhritya yatanti ye
te brahma tadviduḥ kṛitsnam adhyātmaṁ karma chākhilam

Meaning; Those who take refuge in Me to gain release from old age and death; they will come to know Brahman, will come to know all about the individual soul and all about action as well.

In simple words - these spiritual aspirants know about God; they know about their true nature and they know the nature of this world. This is a triangle of God, individual-soul and the world. These are not three separate entities but three in one and one in three. These advanced spiritual aspirants have firm faith. They get a सद्गुरु Sad-Guru / spiritual teacher. The teacher reinforces their faith and they practice *shravana* (hearing the truth), *manana* (contemplating the truth) and *niddhidhyasana* (living and breathing the truth). Ultimately, such spiritual aspirants attain realisation.

ते ब्रह्म तद्विदुः **te brahma tadviduḥ** - they know 'I am Brahman'.

कृत्स्नमध्यात्मं **kṛitsnam adhyātmam** - Then what does he do? He has realised that previously, he was thinking that he is a man or he is a woman or he/she has a body and mind. No! - now he/she knows - I am nothing but Brahman.'

कर्म चाखिलम् **karma chākhilam** - the goal of all activities is to attain that which is indestructible - Brahman. This is called Vidhaya-Maya.

Now, the seventh chapter has come to an end with this 29th verse.

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Introduction to the Eighth Chapter called Akshar-Brahm-Yoga.

The last verse of this chapter is an introduction to the next chapter called "Akshar-Brahm-Yoga", which is the eighth chapter of the Bhagavat Gita.

Bhagavat Gita: Chapter 7, Verse 30

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।

प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥ 30॥

**sādhībhūtādhidaivam māṁ sādhiyajñaṁ cha ye viduḥ
prayāṇa-kāle pi cha māṁ te vidur yukta-chetasah**

Meaning: Those who know Me - as the One that underlies all the elements; as the One that underlies all the gods; as the One that sustains all the sacrifices, view with steadfast mind, know Me in the hour of death. (And become completely free.)

The Lord is telling us, "I am manifesting in the form of every *devata/deities*. Every *devata* requires worship. I am the receiver of all worship of all people, in whichever form they are worshipping."

ye viduḥ - such people, **prayāṇa-kāle** - when they are about to give up this body, **pi cha māṁ te vidur** - they remember Me, they know who I am. They know who they are, **yukta-chetasah** - they are endowed with that unbroken knowledge. We have to add that such people become completely free.

This is the knowledge that the Lord is going to tell us and we are going to receive it in the next chapter called "Akshar-Brahm-Yoga" meaning -

- The ultimate nature of Brahman.
- Brahman is the receiver of all worships and all karmas.
- Brahman creates, sustains and destroys.
- Brahman keeps us in ignorance and then releases all of us.
- Everything is nothing but "Akshar Brahma".

This will be expounded in our next class.

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