

## REVIEW of Gita's Structure

18 chapters, divided into three sections (6 chapters each)

<b>Section 1 (Ch. 1-6)</b>	<i>corresponds with</i>	<b>Section 2 (Ch. 7-12)</b>
<i>Jīva svarūpam</i> (individual) .....		<i>Īśvara svarūpam</i> (God)
<i>Karma yoga</i> (action) .....		<i>Upāsana bhakti</i> (thought)
<i>Prayatna</i> (effort) .....		<i>Īśvara anugraha/kripā</i> (Grace)

### Section 1: Chapters 1-6

1. **Jīva svarūpam**: starting point is nature of the **individual** (vs. God, which is starting point in most other traditions); complete examination of self
  - We can only improve upon what we already have an experience of (ourselves)
  - Body in which *ātmā* is passing through (electricity flowing through appliance). Not obvious to us: we take appliance to be our self.
2. **Karma yoga**: utility of **activity** as an aid to understanding. The way to correct the misunderstanding that “I am this body.” Become open to the idea that you are not just the body-mind complex, but something more. You become open by changing your attitude towards your life.
3. **Prayatna**: individual, purposeful **effort**. Rearrange your life to do what you are supposed to do (understand you are the effulgent *ātmā*, not the body). You have to transform your life in a new direction by resetting your priorities.
  - Start with rearranging your thoughts (*Gayatri Mantra*: “may my thoughts be directed in the right way”) —> right words and actions —> right habits —> good character —> destiny changes

### **Ch. 6.5**

*uddhared ātmanātmānam nātmānam avasādayet.*

May one lift oneself by oneself, may one not destroy oneself.

Recognize you have some important tools given to you: especially the nature of your thoughts. You are your best friend/worst enemy. Don't misuse your mind. Please be confident and happy. Commit yourself for your own good. Don't waste time.

### Section 2: Chapters 7-12

1. **Īśvara svarūpa**: the nature, functioning, and glory of **God**.
  - *Īśvara* has a higher nature (*nirguṇa*, sentient, the electricity) and a lower nature (*saguṇa*, inert, the appliance)
  - Why is the understanding of God important to me??

Swami-ji: If you find yourself in conversation with someone who says they don't believe in God, don't argue with them. Ask them to tell you about why they don't believe in God and say, “Well, I don't believe in that kind of god, either.” Then, hopefully the person will ask you what kind of god you do believe in.

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Gita, Class 17

2. **Upāsana bhakti:** mental activity's utility. Useful in gaining an understanding.  
Q asked to Swami TV: I like the study of Vedanta, and when I'm in class things make a lot of sense. But when I leave the classroom, my mind still behaves as it always does.  
A: If you are in love with the teaching, this won't happen to you. Fall in love with Vedanta, and you'll think about/practice it all the time!
3. **Īśvara anugraha/kripā:** the grace of God. We cannot achieve *mokṣa* on our own.
  - Gaining total freedom requires both factors: individual effort + grace of God

## CHAPTER 7

### *jñānam - vijñānam yoga*

**jñāna:** lower nature of *Īśvara*  
*aprāprakti; saṅga brahma*  
ordinary, theoretical knowledge

**vijñānam:** higher nature of *Īśvara*  
*parā prakti; nirguṇa brahma*  
practical application of knowledge

Remember: Electricity is independent of appliance. Appliance needs electricity, electricity does not need appliance

*Prāptasya prāpti:* you are already free; you become free by the way you approach your life. Work on it until you realize it.

### **Chapter 7, verses 1, 2, 3**

Overall sense of Ch. 7. Setting the stage.

**7.1** *Yuñjan madāśrayaḥ:* Someone is supporting me, and all I need to do is to recognize this support.

**7.2** I will completely educate you, if you just give me your attention. If you know the content of the whole universe, you will know ME/yourself (if you know all qualities of gold, you know all the possibilities of ornaments).

**7.3** Praising student who wants to embark on this study and points out rarity of person making the effort for *mokṣa*.

Do not lack confidence (that you can be free in this life), but don't get so confident that you do not ask for the help of *Īśvara* (like members of Duality Conference, saying they don't need *Īśvara*—they're too focused on self-realization)