Chapter 7- Verses 7+

REVIEW of Stages of appreciating Īśvara:

1. No appreciation: Don’t know/don’t care/not important in my life.
2. God as a person. *Eka rūpa darśanam* Belief is a major part of this stage—knowledge hasn’t entered the picture yet.
3. God as the cause of and present in the entire creation. The world is the body of God, with all forms and qualities. *Aneka rūpa darśanam, visva rūpa darśanam* (my idea of god is not a person sitting in temples, but present everywhere). Belief morphing into understanding.
4. God as the underlying reality of everyone. The appreciation of God as yourself. Your status as a separate individual is false. It is God working through you in all your situations. Becomes *Eka rūpa darśanam* again, but in a different way.

I cannot appreciate God unless I get to know him. The love will come with spiritual maturity, with practice. This is what we’re dealing with in Ch. 7/Stage 3/*visva rūpa darśanam*. It’s like eating: you eat food and now you have to slowly digest it—otherwise it is no use to your body.

Verse 7, Line 1 (Vijayji’s introduction to Vedanta (June, 1973) started with this verse in San Francisco by Swami Chinmayanandaji)

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mattaḥ parataram nānyat kiñcidastī dhanañjaya

Dhanañjaya (Arjuna!) There is no other cause superior to Me.
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Normally everything has a cause: me ← parents ← grandparents ← great-grandparents, etc.

Q: If you’re saying God is a real person, shouldn’t God also have a cause?
A: There is no cause for Me. I am a cause-less cause. No parents.

Both *prakṛti’s are anādi*, no beginning. In fact the whole creation is made up of circles, which has no beginning or end. This is true of things that don’t appear to be in circles. Like a table. It consists of millions of swirling particles. Similarly, the moon, earth, sun, even human life. The expression of life is not straight line, but a circle.

*I am the ultimate cause. “The buck literally stops with I”*

*Para = one that is superior/beyond/cause (cause is always superior to the effect)*

*Parataram = comparatively*

**included in the etymology of the word Īśvara is *ish*, means overlordship, to be the boss. Vara = absolutely**

Verse 7, Line 2

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mayi sarvam idaṁ protam sūtre maṇi-gaṇā īva
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All this is woven (has its being) in Me, like the beads in a rosary.

- Material cause is inherent in all products—clay in pots.
- I am holding the whole world together, you just don’t see me. Like the invisible thread holding the beads of a rosary/mala together
- The natural laws of the Universe are the thread: orderly, consistent, predictable. If changes occur (i.e., boiling temperature at high altitude), they are also predictable
- Unpredictability that might arise is no match for the predictability that already exists
- Holding everything together through laws: Physical, psychological, genetic, action-reaction, etc. Everything.

Presence of Īśvara in the whole creation/material cause (upādāna kāraṇa) has 2 aspects:
1. Sagaṇa; manifest, transactional. With qualities.
2. Nirguṇa: non-manifest. As the core. The consciousness.

**Verse 8**

raṣo ‘ham apsu kaunteya prabhāsmi śaśi-sūryayoḥ
prāṇavaḥ sarva-vedeṣu śabdaḥ khe pauruṣam niṣṭu

Kaunteya (Arjuna)! I am the taste (basic taste) in the water; I am the light in the moon and the sun; I am Om in all the Vedas; I am the sound in space; and I am the strength in human beings.

**Visvarūpā darśana.** Where do I find the presence of Īśvara? He starts to describe it.

About attitude. Reverence, love
- Attitude requires knowledge
- You cannot love a person or thing unless you know them/it
- Knowledge is relatively immediate, like eating
- Attitude takes time, like digesting
- **There is no benefit unless digested.**

Similarly, the world around us has one meaning, but seen as the very body/expression of God takes on an entirely new meaning.

**Rasa:** the very taste of water
- I look upon it not just a water, but a wonderful creation that keeps me alive
- So also for all the other elements
- Bharga means prabhā, light
- The brain is like a polished mirror that reflects consciousness
- The entire Vedas → Gayatri mantra → vyāahriti
  Bhū bhuvah svah → A U M → OM

Q: When you say you are the “Om in the Vedas,” are you saying you’re just the Om? Not the whole thing?
A: In the human form, you have many parts—and a face. When we identify people, we look at their faces vs. their backs. Same with Īśvara... When Īśvara says he is the Om, it doesn’t mean he isn’t the Vedas, but rather: the face of the Vedas.

If you’re ever wondering “Where is God? I can’t see him.” Try asking instead: “Where is God not? He’s in the very air I breathe, the water I drink, etc.” Otherwise, you wouldn’t be alive.