

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)

mattaḥ parataram nānyat kiñcidasti dhanañjaya

Dhanañjaya (Arjuna!) There is no other cause superior to Me.

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

mayi sarvam idaṁ protaṁ sūtre maṇi-gaṇā iva

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. *Saguna*; manifest, transactional. With qualities.
2. *Nirguna*: non-manifest. As the core. The consciousness.

Verse 8

*raso 'ham apsu kaunteya prabhāsmi śaśi-sūryayoḥ
praṇavaḥ sarva-vedeṣu śabdaḥ khe pauruṣam nṛiṣu*

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 → Gayantri mantra → *vyaahriti*
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?

Gita Class 19
December 21, 2019

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 every 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.