

**Chapter 7**  
Verses 8-12

**REVIEW of Stages:**

1. No appreciation: “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.
3. **God as the cause of and present in the entire creation.** The all-pervasive consciousness. God as the entire cosmos, 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 an individual is false. It is God working through you in all your situations. Becomes *Eka rūpa darśanam* again, but in a different way.

We’ve been covering the 2<sup>nd</sup> Stage of appreciating God: *Visvarūpā darśana*. Knowledge can be covered quickly, but love takes longer to develop.

It’s not all or nothing with *Īśvara*. Just like with eating, where hunger is partially satisfied as you eat just a little. So, one’s problems are muted by simply having a reverential attitude.

**Verse 8:** Please see I am behind everything you experience.

**Verse 9:** Along with Verse 8, *pañca mahābhūtas* are covered. 5 great elements. Each element adds its own unique quality to the creation:

\*Space *ākāśa* → sound *śabda*  
Air *vayu* → touch *sparsā*  
Fire *agni* → form *rūpa*  
\*Water *āpa* → taste *raso*  
Earth *prthvī* → aroma *gandha*

\* Space is not “nothingness,” but rather like electromagnetic waves of TV/radio. Holds potential

\* Water has no taste; it is the earth in the water, the impurities, that give it taste

The beautiful structure *Īśvara’s* creation based upon (each born of the previous element):

Space: sound  
Air: sound + touch  
Fire: sound + touch + form  
Water: sound + touch + form + taste  
Earth: sound + touch + form + taste + aroma

In any living being’s body there is a 1:1 ratio: There is sound created and there are ears created to listen to the sound. There is touch created and there is skin created to touch.

The organ of touch is the one organ that is not in one particular place—it is all over.

**Some things to help us appreciate Īśvara:**

- Credit for the entire creation should go to the creator/owner
- But we usurp it (like plagiarism), we see Īśvara's glory as my glory—results in arrogance
- The example of teaching humility to the devas in *Keno Upaniṣad*
- Another advantage: jealously loses its sting; the small ego will go
- The glory of the other person is also due to Īśvara, so I don't get jealous

Remember the 3 levels: owner, manager, employee. We only have manager/worker status. A two-level ego.

Ram Dass: If you want everything, you have to give up everything.

I have to give up my individuality/small ego to gain the total/go for bigger aspirations. The way to do it: recognize you are a creation of the Īśvara who is the creator/owner of you. It's not easy, but start thinking about it.

Do not be a humble student for the rest of your life. Be ambitious and try to accomplish the same things that the great teachers have accomplished. Why not me? *Prāptasya Prāpti*. It can be done.

**Verse 10**

- Line 1 explains that I am the ultimate cause
  - *Bījam* = cause.
- There can be many intermediate causes (our parents)
- Īśvara is the causeless cause; he has the *māyā śakti* to create.
- Q: Is he not emphasizing just the positive side? Taking credit for all good things? What about the bad things, if he's everything?
- A: Yes. Initially, in order for you to understand the nature of Īśvara. But only until you become stronger, more mature. To make the alien non-alien. 🙄
- Sugar-coated pills for the very young ones so they'll take the medicine.
- Like *Rudram* says: both good and bad are ultimately for my good.
- The doctor needs to give pain as well in order to get us better. Like chemotherapy hurts, but lends itself to curing one from cancer.
- Ultimately, in the last stage, God, as well as ourselves, are devoid of both extremes anyway

**Verse 11:** Not very informative at this stage

- Strength/desires, both positive and negative
- Dharmic desires that lead to *mokṣa*

**Verse 12**

- Up to now, external creation
- But internal creation is no different—product of God alone

Gita Class 20  
January 14, 2020

- Thoughts have two components: changing and the changeless
- The changes are in me, depend upon me. I do not depend upon them
- The common cause and the special cause example

Look particularly at second half of verse. "They are in Me, but I am not in them."

Paradoxical statements like this can be found all over the *śāstra*:  
I am bigger than the biggest and smaller than the smallest.  
I am faster than the fastest and not at all moving.

Something behind it that invites me to understand. All of these *bhāvas*, expressions, in *sattva*, *rajas*, *tamas*. All these bhavas depend on the *ātma*. *Īśvara* is independent.

The entity we are pointing out has nothing to do with the size: Water is bigger than the biggest wave, and smaller than the smallest wave.

Look at example of gold and its ornaments: ornaments depend on gold; gold doesn't depend on the ornament.

Q: But isn't gold in the ornaments

A: Even in that example, gold is not affected by the shape of the ornaments, so in that sense it is not there. Ultimately, though the world's appearance upon the atma is better exemplified by rope and snake. There, the connection is purely one-way only, in the sense that the snake cannot be without the rope, but the rope never even touches the snake, so it is not in it.