• Verses 7-4 to 7-12, is a brief introduction to the second stage of appreciating God, seeing him in every facet of life – vishva rupa darshanam

• With verse 13 a different topic is taken up: why should anyone seek God? One can say that it is because we have suffering and the world does not help, so we try God. This begets the question: why do people suffer? How can God help?

• Everyone has two components of dissatisfaction in life:
  1) problems peculiar to each individual – for these there are remedies known in the world; the scriptures do not get involved.
  2) problems common to all human beings (animals have a separate set of problems)
     - these are a sense of incompleteness, insecurity, unease, uncertainty about the future etc.
     - here no matter what one does, there appear to be no remedies. Everyone goes from birth to grave not having solved it

• Verse 13-19 throws light on this phenomenon. V13 briefly describes the diagnosis, and V14-19 provides the remedy

• V13
  - we saw before, everyone has 2 segments to their nature. One is called para prakriti, and the other apara prakriti. We have seen the former is like an appliance, and the latter as the electricity
  - the apara prakriti, i.e. the world outside as well as my own body-mind complex limits me, torments me, is hard to grapple with, and yet, keeps me continually engaged and chasing it, and in the end leaves me high and dry

• So two main problems with apara prakriti:
  1) it cannot give me fulfillment that I long for
  2) it is constantly in flux, and does not result in anything good

  -whereas the para prakriti is totally different; it is the very nature of fulfillment, and is timeless, independent

• V14
  Q: how is it I do not invoke my para prakriti? Why should anyone chase apara prakriti?
A: because that is the nature of maya, the mohini (मोहिनी) that one chases as though it is the real, like mirage water
- it totally deludes. Difficult to cross (दुरात्त्वया)
- is endowed with 3 powerful weapons, the 3 gunas, sattva, rajas and tamas
- not only one is deluded, but firmly believes that one is not deluded.
- Swami Dayananda’s advice to someone who says I don’t need Vedanta; I am doing OK. Say, fine, I understand. But keep the dialog going. Ask how is the job, health, home life etc. There will be a long list complaints. Vedanta can help.

- Key point: when you are helpless, slipping and sliding, you need to hold on to something that is solid and unmoving


- This taking refuge (sharanagati शरणागति), holding on to is bhakti (भक्ति)devotion

- This is done through a cascading sequence:
  - Ishvara kripa (ईश्वर कृपा) - creates the right situation
  - guru kripa (गुरु कृपा) - the right teacher, who knows and can guide
  - shastra kripa (शास्त्र कृपा) - the right knowledge
  - atma kripa (आत्मा कृपा) - the right disposition

- The grading/sequence of development of bhakti

- V15
  - not ready for bhakti
  - totally materialistic life
  - little chance for God-inquiry
  - the powerful desire for things, power and pleasure in life – leads to unethical behavior, going in the opposite direction
  - ex: cheating in life, business, even in sports

- V16
  - describes 4 kinds of people, or four kinds of development of bhakti in the same person
• 1) आर्त - aarta
- the distress bhakti.
- when in deep trouble, this bhakti pops up
- disappears as soon the crisis is resolved
- primarily दुःख निवृत्ति: removal of suffering

• 2) अर्थ-अर्थी artha-arthi
- सुख प्राप्ति: acquisition of happiness
- God is a means, to achieve my personal goals
- both 1) and 2) contract bhakti – business bhakti

• 3) जिज्ञासु jigyasu – ज्ञात्: the desirer to know
- seeks God not as a means but as a goal
- is clear that God alone can give me security
- and this is only possible through knowledge, and removal of delusion
  => ईश्वर ज्ञान प्राप्ति:
- successful in altering priorities in life

• 4) ज्ञानि gyani – the one who knows
- God is neither a means, nor a goal
- it is already accomplished, as I
- changes from dvaita bhakti to advaita bhakti
  => ईश्वर साधन साध्य: not साधन but सिद्ध

The first 2 are religious bhakti, and the last 2 are spiritual bhakti
- the difference is in the first the engagement is for accomplishment, but in the
  last 2, it is to refine the mind to understand that I don’t need to accomplish
  anything to be fulfilled.