

Gita Class 21 – Jan 18

- 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 (दुरत्यया)

- 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
- So Krishna says: take my refuge. I am changeless. Secure. Fulfilled. Hold on to me.
- 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 – ज्ञातुं इच्छुः 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 प्राप्ति: => 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 is neither साध्य nor 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.