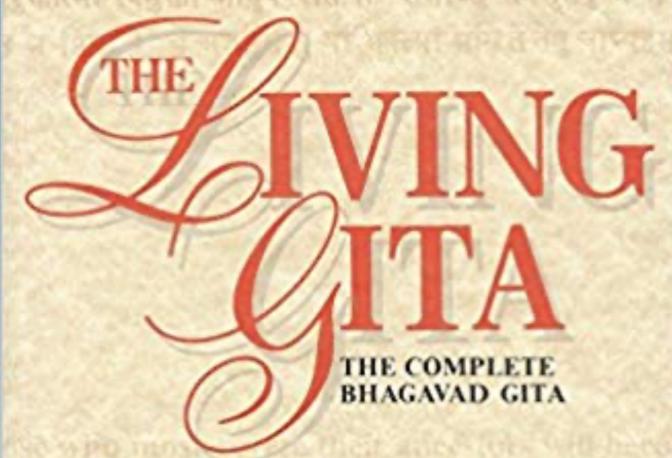




The Nature of God & Why Worship

The Bhagavad Gita
"The Song of the Lord"

ति यान्ति भृतेज्या यान्ति मद्याजिनोऽपि मास् पत्रं पुण्पं फलं तो भि भक्त्या प्रयच्छति । तदहं भक्तपुपहृतमश्रामि प्रयतात्मनः करोपि यदश्रासि यखुहोषि ददासि यत् । यचपस्यसि कान्तेय व मद्र्पणम् ॥ शुभाशुभप्रतियं मोध्यसे कर्मचन्धनः । संन्य



A commentary for modern readers

by Sri Swami Satchidananda

whatever is offered to me with true devotion only a leaf, a flower, a fruit or a sip of water ccept it because it is given with love. Whatever u do, Arjuna, make an offering. Whether it is ting, sacrificing yourself, giving help, or even y

Slokas

7:8 Arjuna, I am the taste in pure water;

the radiance in the sun and moon;

in all scriptures, the sacred word OM;

the sound in the silence;

and the virility in men (fecundity in women)

7:9 I am the fragrance of the earth;

the brilliance in fire,

the life in all beings,

and the purifying force in austerity.

7:10 Know me, Arjuna,

forever present as the origin of all beings.

I am intelligence in those who are wise,

and splendor in all that is beautiful.

7:11 I am the power in strength,

that is untainted by passion or personal desire.

In fact, I am the desire in all beings, Arjuna,

when desire is in accord with dharma.

7:12 The qualities of nature (the gunas)

come out of me;

they are my manifestations.

Yet I am not contained in them.

7:13 Most people fail to look beyond

the three qualities of my prakriti.

People see only these changing qualities,

and don't see me, the transcendent One.

In the midst of all that changes,

I am what doesn't change.

Albert Einstein

A human being is part of the whole,

called by us "universe,"

a part limited in time and space.

He experiences himself, his thoughts and feelings,

as something separate from the rest -

a kind of optical delusion of consciousness.

This delusion is a kind of prison for us,

restricting us to our personal desires

and to affection for a few persons nearest to us.

Our task must be to free ourselves

from this prison

by widening our circle of compassion

to embrace all living creatures

and the whole of nature in its beauty.

Slokas

7:14 No doubt it is hard to see through this,

my divine illusion (maya),

comprised of the gunas.

But those who take refuge in me

absolutely pass over this illusion.

7:15 Others, still deluded by maya,

lose their discrimination

and sink to their lower nature.

Thus, they do evil things,

feel no devotion to me,

and don't seek refuge in me.

7:16 Good people worship me, Arjuna,

for four basic reasons:

to be relieved of suffering,

to understand life,

to rise from poverty to wealth,

and just because they are wise already.

Commentary

 Here Lord Krishna speaks of four types of people who become devotees of God.

· All four worship God, but for different reasons.

- The first is suffering.
- · When everything else fails,
 - then the seeker calls, "Oh God!"
- That's one form of devotion.
- It's good.
- The Lord doesn't criticize that.
- · At least when everything fails, you turn to God.

The second is the person

who seeks knowledge of worldly things.

"I want to know this and that.

God please show me.

Tell me the secret."

Third is one who is

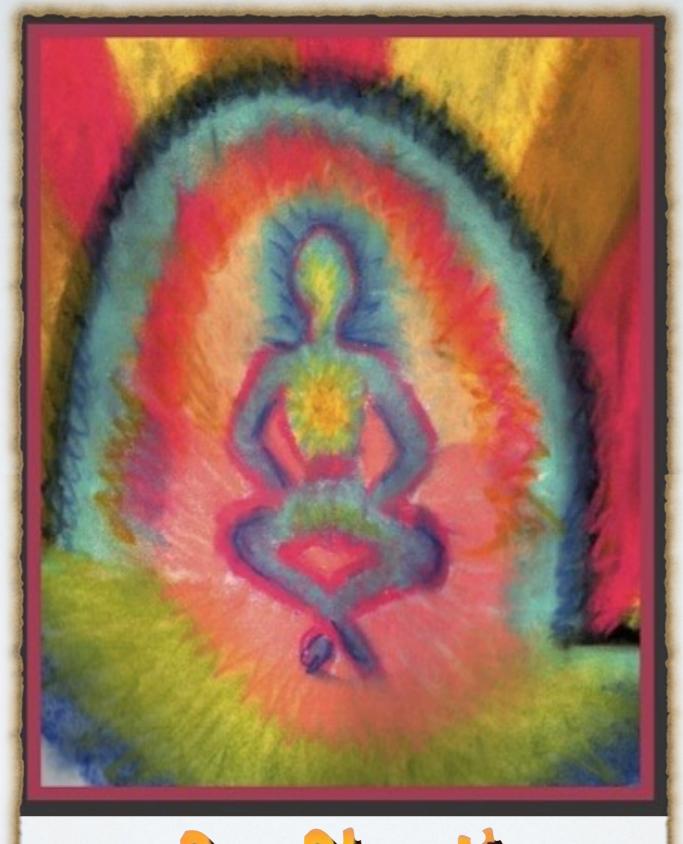
neither interested in knowledge

nor in distress,

but worships for worldly wealth.

We see these types in the world.

- The fourth devotee is already wise.
- He or she worships
 - just for the joy of worshipping.
- This devotee doesn't need to, but feels,
 - "There's nothing else to do;
 - let me just worship.
 - Let me occupy myself this way." ...



Om Shanti