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Email vasa@GitaComesAlive.com

Season 2, Episode #14
Gita Comes Alive Learning Community
hosted by VASA Publishing
Jeffrey Armstrong | Kavindra Rishi

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*Scribe-RJ for JA: transcribing Jeffrey's words – errors may occur.

December 15, 2021

Chapter 14: The Gunas: The Three Dynamic States of Matter

Sandi: namaste everyone – where are you located today
Lindsey Robertson: San Diego
Reivin and I am in Dallas, Texas
Matthew Carter: Kingston, Ontario
Laura Barry: Sebastopol, CA
Brittany Watt: Namaste. I am actually in the middle of no where near Redwater
Hana Weinwurm: Hana from Vancouver, BC, Canada
Allie Mateschke: Vancouver, BC
Glenn Adams: Glenn Bali Indonesia
Odette Slater: Odette. Namaste from East Vancouver.
Andrea aw: Greetings from Philly! USA Namaste
Aparna Nambiar: Hi! I'm from the Bay Area SF!
Roxane Miller: Namaste from California
Beverly Akhurst: Vancouver

19:03:57 Sandi: train your ear to hear and memorize, these notes will be in the membership area. Practice focusing on the sound vibration coming from the teacher.

Namaste and welcome to VASA's Gita comes alive. We are beginning chapter 14 of Season 2. The Gunas: The Three Dynamic States of Matter.

Meditate on the gunas for at least a year until everything you see becomes a guna category. We are only a few chapters from the finale, we are deep in the subject, learn the key sanskrit terms from each chapter, be diligent to not use the Christian terms, find more useful and equivalent words.

19:08:14 [Scribe-RJ for JA: Guru Pranams](#)

[JA chants: guru mantra](#)

Om guru brahma guru vishnu
guru devo maheshvaraha
guru sakshat para brahma
tasmai shri guruveh namaha

The guru reveals Brahma, the creator
The guru reveals Vishnu, the preserver
The guru reveals Shiva, the destroyer
The guru reveals the supreme Brahman
I offer my respects to such a divine guru.

19:08:32 [Scribe-RJ for JA:](#) because no matter how intelligent we are we always come to Vedic knowledge in the Dark. That is the metaphor for the realm of matter. Of course, we are covered and surrounded by it. The concept of stepping into the light. is that there is a person who can be carrying the light like a candle, or a flashlight can be given to someone. a lamp

Before I met my Guru, I was hungry for the truth, but I was still sadly in the dark and knew that I hadn't been given it very much by my culture, but really had the experience of waking up. those of us who are coming from the Indian culture from outside, we have had the experience of going deep into the dark and coming out of it by being born in the West

19:10:27 [Scribe-RJ for JA:](#) those people born in the Indian culture it was distorted because of colonialism. so, for them the light flickered and was distorted. it is what we give the most central priority in our lives. it is what we are here for it is almost xmas

19:11:10 when i was 4 years old, my lovely family was celebrating xmas. we were living with my grandmother. She made a big deal of it and every child had a stocking, she baked cookies. Santa came and the whole story. On xmas eve my Grandma had a tray of cookies. She said do you want a cookie. I took one up stairs and went to bed. At 4 am, I got up and looked in my xmas stocking, to see what kissing cousin to Jesus Christ had given me. the sugar cookies from before bed were in the stockings. I did the math. the whole Santa clause thing was a lie. I got it in one blinding moment. I stomped up the stairs really mad. Mom, Dad Wake Up! From their deep sleep. what's wrong Jeffrey. I said with as much satire, i had never used it before. Grandma is Santa Clause!

19:12:55 [Scribe-RJ for JA:](#) Why did you lie to me you foolish humans.

19:12:58 Why are you lying to me.

- 19:13:32 All of you are here because of something like that. All of us went outside the place where everyone tries to tell the truth, and we were raised inside of a marketing story that is a mix with Mickey mouse, and Ronald McDonald so we can eat junk food.
- 19:13:43 We were lied to, to become consumer captured.
- 19:13:56 My Guru forced open my eyes with the torchlight of knowledge. I volunteered.
- 19:14:03 [Scribe-RJ for JA](#): Chapter 14 of the Bhagavad Gita.
- 19:14:15 On a battlefield 7,000 years ago and some change. Bhagavan. Very important to know the terms the source and origin point of all of the beautiful and attractive things we have been pursuing here 6 categories: wealth, strength, beauty, fame, knowledge, generosity (renunciation) -- are the "bhagas"
'Van' means 'who possesses'
- 19:15:14 [Scribe-RJ for JA](#): possesses the ultimate being from who everything has come from, has come here and taken a form in matter and he is playing a lila. During that time introducing himself to us and in this convo, we are being taken into a long-term friendship between Arjuna and Bhagavan, they are cousins. That friendship is the platform
- 19:16:24 What if the source of everything, life & death is friendly, so friendly is that there is no pressure to ever get to know each other again. It is only us that may begin to know something is missing.
- 19:17:20 Why do I come here and have this for a little while. Why do only a few people have the enjoyable things. Why do they have bad characters. What it looks like, is that those who are the most greedy rise to the top, and exploit the world
- 19:17:29 we see moments that are amazing, beauty, grace. what a paradox!
- 19:18:20 This chapter is here to remind you. Bhagavan has come down to Earth in a human form, while at the same time. When he shows how he permeates the entire universe, Arjuna was reduced to fear. That same being has shown us that the most interesting part is that humans can become best friends if they would like to.
- 19:19:32 That is what the Bhagavad Gita is all about. We are so twisted by our pasts, hungry for something we don't have that our experience of life is constant states of frustration of lack of fulfillment, just as we are right now, I can't think of a more perfect moment than when I first read it in the 60's with so much demagoguery.
- 19:19:59 It will twist you, but if you are inoculated, then we can see
- 19:20:10 We are desperate we come to Bhagavan for cash. How did we end up so desperate.
- 19:20:18 [Scribe-RJ for JA](#): Where people professionally tease you to sell everything.
- 19:20:27 Where they lie to you. It's Goofy. It's all of that.
- 19:21:00 Our civilization hasn't gotten close to democracy. They have gotten the best at implanting imagery in babies and children to make themselves wealthy that will feed you food that will give you the flu.

- 19:21:18 **Scribe-RJ for JA:** In Chapter 14, he is getting down to the core of the subject.
- 19:21:26 **525**
19:22:02 **Scribe-RJ for JA:** Now I will again reveal to you the highest transcendental knowledge by which great munis in the past have gone beyond their limitations, achieve perfection, and attained the supreme and ultimate destination when jiva comes to this knowledge, they will not be reincarnated
- 19:22:49 I'm about to give you some knowledge, when we embrace it. It immunizes against all of the negative effects of matter, and we become qualified not to take birth again. It overcomes all fear that everything will be destroyed.
- 526. v2**
19:23:10 **Scribe-RJ for JA:** Just as 2 persons
- 527 v3**
19:23:36 The realm of Brahman acts as a kind of cosmic yoni womb into which I implant the garbhas, seedling forms of the countless atmas, who are then born within prakriti as living beings. First bhagavan has intercourse with prakriti and places us in the womb of matter.
- 19:23:59 The assumption is that we say that we want to go and explore your other realm so impregnating prakriti, we begin the journey, each species is a classroom, we went all the way up the genus and phylum -- spend a life or two in each of these species.
- 19:24:38 imagine what a profound journey we have been on
- 19:25:06 **Scribe-RJ for JA: [Krishna says]** I have produced an abundance of children, but I didn't invent you. You invented you. I impregnated matter with you. You didn't arise here.
- 19:25:30 **Scribe-RJ for JA:** The oneness and emptiness movement have ruined this. they have advertised the cure while taking away the individual. trying to erase individuality.
- 19:25:38 **Scribe-RJ for JA:** Here we heard it not as punishment. He did not put all of the atmas here for suffering. Just as a man and a woman with physical bodies have a baby. This is the creation story. We said yeah sure. Let's explore. In the midst of a crazy world. This is simple. It doesn't twist you psychologically. Just as I was brought in from somewhere. My parents didn't know me.
- 19:27:07 Maybe in another life and we forgot. Try to get into the story. Exactly what Bhagavan is saying.
- 528. v. 5**
19:27:39 **Scribe-RJ for JA:** Of all of the material wombs, in which material life merge, know what the great womb of Brahman is their actual source, and I am the seed-giving father of all embodied life.

Birds and the bees
This is what me and mom did.
The secret is...

529. v.5

19:28:41 **Scribe-RJ for JA:** The three gunas Sattva, Rajas, and Tamas are the three dynamic states of prakriti. Like ropes or strings bind the dehi, the atma to the deha, the 5-element body within matter. We come in. Something has to tie us to matter. It is clothes we are wearing we are not from here. We are all wearing strings. What if this body is just strings of matter. isn't that what DNA is supposed to be like.

19:29:32 Science says we finally figured it out. krishna explained it. You haven't been listening quite yet. Of the 3 gunas. The qualities of sattva are the most transparent and illuminated. Like...

530 v.6

19:30:24 **Scribe-RJ for JA:** Sattva binds us to matter through our attraction to knowledge, beauty, and happiness.
Sattva: yellow
Tamas: blue
Rajas: red
3 states where we are bound to matter. usually they are mixed together, but you can tell the person's attachment by the bonds that hold them here. we can change the color of those strings that bind us.

531 v7

19:31:45 **Scribe-RJ for JA:** Rajas uses the promise of unlimited pleasure to create extreme attachment by generating unlimited desires that ensnare our atma in various material entanglements.

19:32:03 **Scribe-RJ for JA:** Our atma is already by its intrinsic nature hungry for beauty, the kind of pleasure we imagine that we could have. It's very important to know that pleasure is the ultimate driving drug and force here in matter. Money gets boiled down to all that I need is lots of money to get pleasure. Can't buy me love. You can get lost at just wanting pleasure. You can get completely engrossed in matter. That's called Rajas. It binds us to matter. To our insatiable hungers to material pleasure

532v.8

19:33:34 **Scribe-RJ for JA:** Tamas causes delusion that destroys wisdom and causes addiction, destructive behaviors, and excessive sleep. At the tamasic level, "F it" I am done. I'm not Mr. Nice Guy. Everyone is in my way. I am just going to get what I want."

19:34:09 Movies, art, culture are filled with the gunas.

19:34:31 You can corrupt the police officers. Sort of tamas, Sort of rajas, if they are more sattvic.

19:34:40 [Scribe-RJ for JA](#): At the bottom of the barrel. You take what you can get.
 19:34:51 Turns out if you do this with a refined measurement. You get 9 categories

1. tamas
2. tamas-rajās
3. tamas-sattvic
4. rajās tamas
5. rajās rajāsic
6. rajāsic sattvic
7. sattvic tamas
8. sattvic rajāsic
9. sattvic sattvic

19:35:29 this is seen in vedic astrology, in jyotish
 19:35:37 the doshas are the 5 element bodies

[read Jeffrey's book: *God/Goddess the Astrologer: Soul Karma & Reincarnation*]

533v.9

19:35:57 sattva is balanced action causes correct knowledge, well-being, abundant happiness,
 19:36:13 rajās creates with partial knowledge, attachment, selfish, which produces intense
 pleasure and then pain

19:36:31 tamas is deluded state of being which ignorance appears to be freedom but in fact
 leads to darkness, negligence, misery, and extreme bondage

534 v.10

19:36:49 [Scribe-RJ for JA](#): from moment to moment these three gunas are competing to control
 matter. Sometimes sattva supresses rajās and tamas; sometimes rajās controls sattva
 and tamas; and at other times, tamas overwhelms both rajās and sattva

19:37:16 look at last year - which guna dominated?
 19:37:28 now you can see how rajās is used tamasically
 19:37:50 how we are being controlled and manipulated. This argument taking place has never
 been in front of us before. We are seeing the bad players happening on TV

19:38:14 we can broadcast the Gita. and say healing things. Rajās runs the show, and the show
 is mostly run by people who are slaves of their desires.

19:38:30 this brings us to the yoga sutras of Patanjali: the first 4 verses are the summary of the
 whole book

19:39:15 1) Now that you are qualified do yoga: yogas chit vritti nirodha
 19:39:38 2) A vritti is a twistedness in us that is symptomatic of our attachment to matter in
 particular ways.

19:39:48 our guna is represented inside of us as a type of twistedness
 19:40:11 ropes that bind, everyone at every moment is acting on behalf of that guna, but the
 rajāsic group that are close to tamas have created advertisement as we know it

- 19:40:28 if advertisement was normal, there would be no show. this is available from such and such.
- 19:40:45 **Scribe-RJ for JA:** sattvic advertisement would be simple. but our vrittis takes over the consciousness, to make you as rajasic as possible on the end of tamas to feed you tamasic foods to control you in mass. In other words, what all life is, is the conflict of the gunas - this is what this chapter is explaining
- 19:41:33 everything you see around you is the 5 elements in doshas and then you see the 3 gunas as 9 making everything have the qualities they have
- 19:41:39 because it is so simple, everyone overlooks it
- 19:41:49 once you understand this, you see it if you are sattvic
- 19:42:13 if you don't keep your vehicle clear, then you think what is in it for me. sattva is getting higher source of pleasure. material happiness binds you to guna
- 19:42:21 if you get enough, you have a nice house. you are being set up
- 19:42:23 by yourself
- 19:42:49 you are being set up to lose all of it. first you get it, then you get happy, live in a balanced way. that's fine, but if you are not careful, then the goal of it will still be being happy here. not this
- 531: v.7**
- 19:43:23 **Scribe-RJ for JA:** Rajas uses the promise of unlimited pleasure to create extreme attachment to matter. it ensnares our atmas in various entanglements
- 534v.10**
- 19:44:23 **Scribe-RJ for JA:** The City of 9 Gates
- 535: v.11**
- 19:44:48 **Scribe-RJ for JA:** When all 9 gates are illuminated and clean and the life force becomes fully functioning and joyful -- sattva is pervading
- 19:44:58 **Scribe-RJ for JA:** We are the mayor
- 536 v.12**
- 19:45:30 **Scribe-RJ for JA:** when greedy attachment, intense hunger, restlessness, compulsion to action, desires for material pleasures, raja guna is controlling
- 537 v.13**
- 19:46:12 **Scribe-RJ for JA:** When consciousness becomes endarkened, and when actions are compromised by inertia and a lack of discernment leading toward madness, delusion, and destruction, then tama dominates
- 19:46:16 **Scribe-RJ for JA:** Dharma is mistranslated as religion. Dharma is our cooperating with the laws of nature. not just that, while remembering we are the atma from Brahman visiting here.
- 19:46:48 **Scribe-RJ for JA:** Sattva is when you are following the laws of nature in a good way
- 19:46:53 that makes you happier long-term

19:47:06 in Yoga this becomes interesting when the tension of being a jiva atma is in the midst of the gunas, and the Gunas are driving us so hard, we say that is what I want

19:47:20 **Scribe-RJ for JA:** I have a desire.

19:47:32 We are trapped in the Guna and identify with the desires that the gunas are making

19:47:40 Even sattva is trapped within matter, it's just cooperating better

19:47:56 Dharma leads to sattva, but sanatan dharma leads to understanding our ultimate nature as the jiva atma

19:47:58 **Question Time**

19:48:17 **Scribe-RJ for JA:** Sandi: The gunas kind of wake you up.

19:48:29 **Debanik asks:**

19:48:43 For example, Bhagavan mentions that he is the father that is impregnating prakriti with the seeds of life every form is in a sense derived from the seeds.
this resonates with my fav mantra
listen to me all you children of the immortal bliss
essentially the same divinity of all life resonates in this part of the Gita, but I have one question where you mention the individuality, in the 13th chapter, Bhagavan says know me to be the knower of the field in every field that exists in some way he declares that he is the experiencer in all fields or jivas. not only are we parts of Bhagavan, but the essence of the jiva is Bhagavan.
Can you help me bridge this dichotomy

19:50:41 **Scribe-RJ for JA: JA-Kavindra:**

19:50:59 if everyone followed this it could be that the all pervasiveness could be that we are Bhagavan and have forgotten that.
The other viewpoint is that we are in the context of Bhagavan, who alone, has the ability to perceive everything. But our perception is limited. We are not Supreme, but a part of the Supreme

19:51:43 This runs through Vedanta, the Gita, the Upanishads

19:52:06 It must be taken that it is not Arjuna and that Bhagavan are the same, but rather it is a relationship between them.

19:52:51 **If Bhagavan wanted to erase individuality, he would do that in the Gita.**
But the concept of Bhakti is based on an immortal individual whose individuality cannot be taken away otherwise then relationship has no meaning it is between volitional relationship

19:53:04 We have gone to prakriti and chased a bunch of images that look like they can give us pleasure.

19:53:21 Can you see that going back is the fulfillment of the pleasure that we are seeking not the erasure of what we are seeking.

19:55:28 Bhagavan goes back again and again. Saying what Bhakti really is. Is that I am madly in love with you. You have forgotten me. I am inviting you to wake up and remember me. You cannot force this on anyone. We as humans have a tendency to force people to our perspective. It's the only one. All of the perspectives taken together is the whole truth, is that parts of the truth are we are the same as Bhagavan. The mood of being the same, except when we get to capacity. There are little hints except what we don't have is the form of the cosmos. Because he does not have that magnitude. Then

I will give you divine eyes so that you can see it and when Arjuna saw the magnitude of Bhagavan's all pervasiveness he was afraid. One and yet unique goes all through the Veda. Sometimes people try to force that.

- 19:55:55 over many lifetimes, we will reach the culmination, but we don't reach that until we have reached capacity.
- 19:56:16 Acintyas seems inconceivable. everything has to be black and white
- 19:56:25 **Beverly Akhurst asks:**
- 19:56:35 Gunas is the root of it all
- 19:56:50 Genius, genesis, germination, birth the seed of everything
- 19:57:01 Is jnana related to gunas?
- 19:57:30 Gunas is how we arrive to all of this. All of these ways. How we are trying these words. You become minute. It all seems to come back into this place. Into the seed.
- 19:58:08 **JA-Kavindra:** It's a reductionism to the simple components first before making great leaps you have to latch onto the components.
- 19:58:19 The gunas are bigger than us. What they are doing is being prakriti
- 19:58:22 the basis is goo
- 19:58:24 Gu / Guru = Guru: means gu remover
- 19:58:53 like you fell into a big pot of tar. the tar baby falls into a pit of tar, and then you are stuck to the tar baby.
- 19:58:58 this goo we are inside of is prakriti
- 19:59:01 pra the stuff
- 19:59:11 kri by weaving it together in chains of cause and effect
- 19:59:14 iti: over and over again
- 19:59:20 we get the web of life or the fabric of reality
- 19:59:25 all of these words are guna words
- 19:59:29 just see the gunas everywhere
- 19:59:52 everyone think that they are doing it but the gunas are doing it because they are the passenger inside allowing themselves to be in a certain guna
- 19:59:55 we are in the goo
- 20:00:21 what is the point? First to come here in the gunas
- 20:01:09 Everything that is in the Gunas is created and developed. Then there is a life, experiences, produces by products, gains experiences, and gains what it does. Entropy starts to pull what it does down. This process is the process of what we are resistant to.
- 20:02:22 The problem is that we are not in charge. The way we know this is that the gunas are in charge. The Gunas are in charge. meaning that we can't change the Guna of the hour. The planets do that. The planets do that. the mixture of the Gunas the planets wrap us. The karmas of the past injects us with a particular guna. That's the nature of our particular moment. We as the Atma are supposed to see all of that as not us. That is called sankhya yoga.
- 20:03:45 Figure out which guna you are based on what you are feeling. Think about which guna is affecting you. Whatever you associate with is whichever Guna they are

coming into in prakriti. By your association. You become more degraded. The Guru becomes a more sattvic energy.

- 20:04:21 **Glen Adams Asks:** The Free Will of our diet choices. How can that support consciousness and evolution in relation to the Gunas?
- 20:05:33 **JA-Kavindra:** Everything in nature is already situated in a particular guna. There is an old saying, the person doesn't know poop from shoe polish. This means that they don't know the gunas. They put the wrong thing in their mouth at the wrong time. The ability to make discernments is called sankhya yoga. The lack of cleanliness is just residual tamas.
- 20:07:28 By pointing to the gang of thugs, who have been poisoning the world with food that should have never been given to human beings. The government allows this to happen. Even if the government already knows. Which guna is this. The 5 elements. manas, buddhi, ahamkara.
- 20:08:31 There is Jyotish, Ayurveda, which is a medical system to understand the gunas and their manifestations. In the Vedic cultures, there are experts to call upon as a resource. Once Sandi and I met an Ayurvedic couple, while waiting for the dinner, he told me all of my childhood diseases.
- 20:09:24 And then I told him he had Moon in Cancer. He showed me what it meant to be an Ayurvedic doctor. I told him by his subtle body through his energies. I demonstrated it to him the same way he demonstrated it to me. A perfect moment where the sciences came together to harmonize with society in a Vedic way.
- 538 v.14**
- 20:12:49 **Scribe-RJ for JA:** When the embodied atma leaves their deha under sattva guna they ascend to their next birth in the pure material lokas which are the home of the devas. This drives Christianity wild. We are having a different experience of matter. We have been talking about the middle 8 planet with the 3 gunas alternating all of the time. The Devas live in Svargaloka in level 10, but they are the controllers of the laws of nature. We are the recipients of the laws of nature. The deva realm is several octaves up. Embodied up. Not like our bodies 5 element. There are 14 different lokas in a jagat. One can take a birth anywhere in those levels. The creator of this universe, Brahma, is a jiva atma who is the ultimate birth, a universe creator, the ultimate engineer, or CEO. None of these devic beings are in charge, they are only employees. Think of the whole cosmos as Jagat Inc. Janma and rebirth is how it goes around. When you cultivate a deva consciousness, you will go there. If you are like an animal, you will come back to this planet for an animal birth. If you are a human, you take that birth.
- 20:14:29 **Scribe-RJ for JA:** We have such a narrow version of being here. The Abrahamic religions have kept us here. This is why they burned libraries. Imagine a whole library of knowledge. There is the Alexandria library that was born. The movie is called Agora when the librarian and his daughter Hypatia were alive when Christians and

Muslims destroyed the Library of Alexandria. They were dragged against their will. But sometimes with good intentions. Ideas like this are simply not available to some of these people. They will rather see the knowledge burned.

539 v.15

20:15:39 **Scribe-RJ for JA:** Those who leave their body when raja guna is in control take their next birth among humans like themselves who are hungry for pleasure and still attached to their material actions and possessions. Those who depart when tama guna is dominant either take birth among deluded and degraded humans or even return as an animal.

20:15:44 This is existential learning

20:15:48 you become a mahatma

540

20:16:50 **Scribe-RJ for JA:** From sattva guna, higher knowledge is born; from raja guna, desires are born; and from tama guna, delusion is born. I tried to wake up someone on the street to give him some money, but he was on drugs having a bad year, but my impulse is to give him some dinner. That is a sattvic response. Rajasic response is those are the losers. Tamasic is do you have any drugs?

541 v.17

20:18:31 **Scribe-RJ for JA:** From sattva guna, higher knowledge is born; from raja guna, desires are born; from tama guna, delusion is born. The world around you is like a science museum. You can see that it is an invention. If you can't see that, you are stupid. Everything is invented. Why don't we just see that the universe is also invented? We are dumbed down into tamas. As soon as you get it, you realize that Bhagavan is sustaining this. In sattva, you can see this because you are not driven by selfish desires or dulled by alcohol or life. We are learning to see the gunas 24/7 and the atma 24/7.

20:18:44 **542 v.18**

20:18:51 **543 v.19**

20:20:18 **Scribe-RJ for JA:** When a person acting within matter sees that only the 3 gunas are directing the outcome of all actions, they achieve a divine state of being just like my own and eventually come to Me. He's not saying goes to Brahman. When he says goes to me. He means you and I get together and do something. He is not blending. As soon as you get that you are trapped and that is all you see that the gunas are directing everyone. Until you stop being the personification of the gunas, you will be just matter. But go beyond that and come to me.

544 v.20

20:22:59 **Scribe-RJ for JA:** When the embodied atma goes beyond the binding influence of the 3 gunas, they achieve moksha 'ultimate freedom' and go beyond the influence of misery, birth, death, and old age and regain their long-forgotten nature. That means for the last 50 years. Everyday I have asked which guna is ruling, which is looking at the planets as well. Jupiter has been in the least favorite sign of truth-telling. Look at the last year. The gunas run everyone except the people who can see them. Sattva is a balance point. Prayer hands are not about praying. That is about being afraid. These

hands mean that I see you as the atma. Remind the person not to forget who they are. We are not nagging them. We are honoring them. The person remembers. Every time you are given pranams or namaste. You see that moment. We are being encouraged to see the atma. Not nice hooters. You are cute. Not trapped in the gunas. Not what I am trying to get from you. This is a reboot. Whenever you have forgotten. Reboot.

545 v.21

20:23:34 [Scribe-RJ for JA](#): Arjuna asks: How does one recognize that someone has gone beyond the gunas? How do they behave? And how did they attain that state?

546 v.23

20:24:10 [Scribe-RJ for JA](#): What are the symptoms? One who remains steady and undisturbed by the constant changes and transformations of the gunas, and who simply says, "only the gunas are changing;"

20:24:52 **547. 23**

20:24:57 **548.24**

20:25:28 One who views pleasure and pain as the same, only focused upon their atma; who sees a piece of clay, a stone, or gold as of the same value; who treats friends and enemies the same

20:25:34 **549 v.25**

20:26:03 [Scribe-RJ for JA](#): One who sees honor and dishonor as the same; who treats both friend and foe impartially; and who has released attachment to the outcome of any action that person is the one who has gone beyond the gunas

20:26:07 [Scribe-RJ for JA](#): refers back to Ch. 2:

20:27:20 From Sandi - VASA:

Ch.2 v.62 #109

dhyāyato viṣayān puṁsaḥ saṅgas teṣūpajāyate
saṅgāt saṁjāyate kāmaḥ kāmāt krodho 'bhijāyate

While contemplating the objects of the senses, attachment to them is born. From such attachment, intense desires arise. From unfulfilled desires, the seeds of anger appear.

Ch.2 v.63 #110

krodhād bhavati saṁmohaḥ saṁmohāt smr̥tivibhramaḥ
smr̥tibhramśād buddhināśo buddhināśāt praṇaśyati

From unrestrained anger, delusion arises. From this delusion, memory is lost. When memory is lost, discernment is lost. When discernment is lost, this leads to harmful or destructive actions.

20:27:37 [Scribe-RJ for JA](#): pay attention to anger. the trick is that it is a sticky gooey mess. This is why Arjuna said I cannot be a warrior and be in the goo and be detached. You have to continue acting and doing everything while not getting caught in the goo, but moving the goo around. Constantly seeing that only the gunas are causing the

outcome. That the gunas are competing out in nature. I haven't started this. The only way I maybe did was by wanting to be autonomous. It is a battle of the gunas. Fighting on the whole world with entropy. The wealthy people are trying to control the outcome.

20:28:09 **Scribe-RJ for JA:** Rajas at its ultimate peak wants to control all of it. Hitler said that the secret of his success is fear. Who is afraid? Someone who forgets who they are. That only the gunas are changing.

548 14.24

20:28:46 **Scribe-RJ for JA:** One who views pleasure and pain as the same, only focused...

549 v25

20:29:37 **Scribe-RJ for JA:** One who sees honor and dishonor the same; who treats both friend and foe impartially and who has released attachment to the outcome of any action-- that person is said to have gone beyond the effects of the gunas.

550 v. 26

20:32:10 **Scribe-RJ for JA:** Bhakti doesn't mean getting rid of your individuality. It doesn't mean that you merge into a flashlight in the sky. It means that you are having fun without the gunas or the physical bodies. You have always been the atma. And one who serves me with unwavering affection in bhakti yoga goes beyond the influence of the 3 gunas and is qualified to enter the realm of Brahman. Bhagavan is asking us on a date. You want to know how to get out of the goo. That's how. You do everything that Bhagavan wants and don't offer anything that Bhagavan would not enjoy. That is the food issue solved. It goes from the rules of for my own benefit to what it feels like to have someone in your life that you truly love. Every morning of everyday you feel unwavering love. If some irritation gets in the way because of the gunas. You get it or you shoot the thing offending you.

20:33:57 Then you see what happens if you become tamasic. If you go beyond the gunas again and again. You become steady there. One who serves me with unwavering affection in Bhakti is qualified to enter into Brahman. You just have to exist. There is nothing that you have to do. The history of life is that the gunas have changed. Guru introduced me to Bhagavan. There is no punishment. There is dancing.

20:35:08 You can't force people to love Bhagavan. You have to have a friendly conversation. If someone doesn't want to hear it, then you respect that.

551 v. 27

20:36:21 **Scribe-RJ for JA:** For I am the resting place of Brahman; I am the unlimited source of the nectar of immortality; I am that which always exists and can never perish; I am the essence of all that is; I am never-ending joy and unlimited ecstasy; and I am the one unique being who encompasses all that exists.

20:37:49 Arjuna did not merge with Bhagavan. It's the most ecstatic love. It's not deciding that beauty is unattainable. It is not pursuing them in objects. But it is acintyas. In guna consciousness you can't think it. You can't think the thoughts that I am saying. You have to directly perceive them. Become the atma and focus on Brahman and then

Bhagavan. You accept the invitation to have a relationship with Bhagavan. Here is the big secret. **Only the gunas are changing.**

20:38:59 Once you understand this, you become comfy with it. How do you not keep going back to the gunas? It's manas trāyate. The two sanskrit words at the basis of the word mantra. Imagine these last two versus.

20:39:58 Unlike sankhya which is an intense scientific endeavor. Use the rope to pull you out of the gunas.
Krishna Krishna Krishna Krishna Kesava.

20:42:21 Here, the vibration of something is not the same as the thing. When I say *Krishna Krishna Krishna Krishna Krishna hey*. You may think I am crazy. If someone said that the hills are alive with the sound of music. You would think that person was having a good day. This is your song. The first song is to remind you that only the gunas are changing. Then go back to your true self and you say:
Krishna Krishna Krishna Krishna Krishna hey.
You find the one you love the most.

Om Shri Vishnave Namaha.

All of these divine beings are my new friends. I have a beautiful altar where I chant my friends' mantras.

20:43:08 During the day when I start to slip. I say *Om Namaḥ Bhagavate Vasudevaya.*

20:43:23 Narada Muni is a yogi who goes back and forth between the transcendental realm to the material realm. He is a sadhu, rishi, born from Brahma's thumb.
Narada Muni Bha jaya Vina

20:45:05 **Only the gunas are changing.** Then Krishna gives us the invitation. If you want to merge into the flashlight or the endless void, then you can do it. We must have all gone a little crazy.

551 v. 27

20:47:39 **From Sandi** - VASA: and the gurus dispense according to the audience today as well

20:47:44 **Dr. Debanik comments:**

What a patient lover Bhagavan is. He waits for 8.4 million births of each being. Hoping that in some point in time, that they will remember who they are and go back to where they have come from. The eternal lover of all souls that exists is worth going on the journey. The description of the different gunas. It reminds me of message that comes up multiple different ways to make Arjuna understand. I try to tell you this way, but let's try this way. Bhagavan is catering to the tastes of different personalities that may come to the Gita.

20:49:01 Mixing the outsiders and the insiders will be joyful. It will be like a party.

- 20:49:50 **Hana Asks:**
The question that Arjuna asks to Bhagavan in verse 21. How does one recognize that one has gone beyond the gunas. Then we are explaining it in all of the verses. It depends on the person's guna. This person is beyond their gunas. There are not that many atmas who are like that. If someone is beyond the gunas, then are they here.
- 20:53:06 **JA-Kavindra:** Let's not lose common sense. If they are still here and you are talking to them. Then they are still finishing. If you get to a point where you are not attached to the goo. When you leave that body, the Devas know where you belong. But there is no place to hook you up to a body. When you start to ask questions, you are in graduate school. Then you are in graduate school when you are ready to truly understand. The Vedas is a library, but the library burning cultures have some sincere knowledge, but they did not have true gurus to teach them beyond the one life paradigm. That made them dangerous, but when you get this all of your fear goes away. Then you are no longer being dragged by the gunas. You are in control of where your consciousness is and your focus. That is the goal of every yogi.
- 20:53:49 The first step is to know that only the gunas are changing. That we are the atma with Paramatma and Devas where the whole experience is a part of the journey to learn that you are a jiva-atma. It is important to use Sanskrit terms.
- 20:54:03 **Homework:**
20:56:22 Self-assessment test. We will not share it. Where are you living in the gunas. Sattvic. Tamasic. Rajasic. Where do the gunas align in your life. With food, work, and home. Your friends. Partners. Who you hang out with. What type of conversations are you having. How many times do you shower? Unspoken thoughts. Are they tamasic? Are you lying to yourself. How are your actions? Do you get angry? Are you a truth-teller? How do the gunas manifest in your speech?
- 20:56:46 NOTE: Someone in tamas cannot see sattva. The person in sattva can see tamas, rajas and sattva.
- 20:57:59 **From Geza:** I was meditating on the idea that from sattva guna, higher knowledge is born. As a yogi, we are trying to hold onto this higher knowledge that jnana yoga is an important part of our learning. But we want to be with it, but what ends up happening is that we become emotional and so adhikari goes down. The mantra is the only thing that can bring us to what is achintya. This knowledge beyond jnana.
- 20:59:32 **JA-Kavindra:** It's not the only way. We do not say as Bhakti is only way. We say the most attractive way giving us the experience through the heart.
- 21:00:59 In the verse where Bhagavan describes Bhakti as the outcome. verse 14.26. When one serves me through Bhakti. It's just not an emotion. It's an emotion that becomes seva. Seva is deeper. Service is the implication that there is servitude or slavery.
- 21:01:56 Seva is I want to do something that is in seva to Bhagavan. If you were a multi-billionaire, and you don't call us up and say I have some money to give you, you

would be missing out. But most students cannot give money, but Bhagavan knows that he can make that happen if he wants to. What can I do that is Bhakti.

I want to tell you the 9 processes of Bhakti Yoga.

1. **Shravanam:** hearing about Bhagavan
2. **Kirtanam:** chanting mantras and songs to Bhagavan.
3. **Vishnu smaranam:** remembering Vishnu because he is the balancing point.
4. **Pada Sevanam:** adoring Krishna's feet. This is a metaphor, for loving and adoring to put yourself in a position to listen and hear in relation to Bhagavan is how you become like two lovers wanting to serve each other
5. **Archanam:** The imagery that allows us to imagine Bhagavan. But those imaginings are directing ourselves towards that emotional state.
6. **Vandanam:** offering doing mantras, in the presence of those images or an hour or two a day and building a personal relationship with the deities through the object. It is a picture of someone you love in your wallet.
7. **Dasyam:** the concept of asking for seva.
8. **Sakhyam:** making friends with Bhagavan.
9. **Atman Nivedanam:** is giving yourself 100%: All of me. Why not take all of me. How about I say you take charge now. You are asking Bhagavan to replace your karma and take charge of your life.

From Sandi - VASA:

- If you enjoyed this class, then if you can own a few Gitas and keep them in your car to give them away to adhikari people.
- Please share this video out: <https://www.youtube.com/watch?v=qrYtY5CNEIU&t=8s>
-- What Has Yoga Got to Do with Money, Sex and Power.

- 21:13:24 **JA-Kavindra:** I feel pretty. Oh, so pretty, and witty and bright! That mood is the special mood that artists capture for a moment. That moment is Bhagavan.
- 21:13:54 Each of these moments is bhakti as a yoga. It's just one step short. Just like Debanik said, we are almost like Bhagavan. We can dance. Essentially, we are the same, but in magnitude there is a difference, Bhagavan removes that magnitude so we can dance. Through songs and mantras. Something very special happens.
- 21:14:48 hari haraye namaḥ kṛṣṇa yādavāya namaḥ yādavāya mādhavāya keśavāya namaḥ
21:15:01 gopāla govinda rāma śrī-madhusūdana giridhārī gopīnātha madana-mohana
- 21:16:48 Each of those terms, calling out longingly with your voice and saying those names, you are practicing Bhakti. You are practicing the mood of just loving Bhagavan without it being complicated. It carries over to everyone. We see them right, and they feel it. They know. This is something you can do all the time. You can simply look at people. And it was a tense situation. And then 5 people looked around at me, and it stayed sweet. Then they will ask who is that person that always talks that way. At a certain point in the conversation, I may take the relationship to sharing and learning.
- 21:17:47 Jaya Shri Krishna

asato ma sat gamaya
tamaso ma jyotir gamaya
mrityor ma amritam gamaya

21:09:28 From Zubin Parihar: Go REIVIN!
21:11:14 From Manjunath NV: Thanks! Namaste!
21:11:46 From Matthew Carter: Namaste 🙏
21:12:42 [Scribe-RJ for JA](#): Aw! Thanks