**HH – BG - 07**

**PREACHINGS -**

Beauty captivates human beings. Other animals cannot comprehend physical beauty. It seems other animals can recognize objects but cannot appreciate beauty. For human beings, this is paramount. Hence, so many selections and tastes. What should a house look like? A room? Decorations? The house color? Floor color? Ceiling color? What should the facade look like? The external elevations? Even clothing. The style, color, design and how it drapes the person. Colors are applied to eyes, the face, even the hair. Like this, many sorts of embellishments! Ultimately, even with food. What colors should be in the food we eat?! How unfortunate. The urge to beautify has reached reckless levels, rearing its ugly head even replacing natural colors in food with artificial chemicals. What can one say about man?! Is this wise? It's wonderful to appreciate beauty, no doubt. However, to what extent? Should it stop at nature, whose beauty slowly and steadily transforms to a disgusting state? Or should it extend to appreciate the beauty of a **jiva** (soul), who uses nature and has been associated with it from time immemorial? Rather, should it reach Lordʼs beauty?

**SANSKRIT WORD =** thasmin garbhou dadha:mi

**SANSKRIT WORD MEANING =** the root source of all souls and nature

At which level should we appreciate beauty? External beauty is not real beauty. Some things look beautiful today, but we donʼt know how they will transform tomorrow. In fact, one personʼs perception of beauty may not even appeal to the next person. What looks beautiful now may not provide the same pleasure some time later.

**SANSKRIT WORD =** vastu vastuva:tmakam kutaha

**SANSKRIT WORD MEANING =** asks Sage **Parasara** in **Sri Vishnu Purana**. The same object provides joy at times and causes sorrow at other times.

The same object inspiring joy for someone can simultaneously arouse sorrow, disappointment, and hate for someone else. No objects in nature are eternally stable and unchanging. Why? Because that is not natureʼs essential characteristic. Like ocean waves, all objects in nature are constantly churned, and hence, continuously transform. The only eternal, non-changing element, is the beauty of the Lord. If we can perceive Lordʼs beauty and keep it close to our heart… …then we will understand the proper state of things in this world and realize how to conduct ourselves appropriately. **Sri Krishna's** incarnation was intended to make us realize this. He gave us the elixir of **Bhagavad Gita** for this realization. Our Elders gave us a prayer to experience the beauty of Lordʼs divine form.

**SANSKRIT WORD =** karakamala nidarsitha:thma mudraha | parikalitho:nnatha barhi barha chu:daha || ithara kara gruhi:tha ve:thra tho:thraha | mama hrudhi sannidhim a:thano:thu sourihi ||

**SANSKRIT WORD MEANING =** **Sri Krishna** who joyfully shines in the lotus of my heart.

**SANSKRIT WORD =** karakamala nidarsitha a:thma mudraha

**SANSKRIT WORD MEANING =** hand in **jnana mudra** (posture bestowing knowledge), indicating we have been given a human birth to accomplish this.

He says,”use it carefully!” This is perceived with knowledge, not by sight. We see only **prakruthi** (nature) with the physical eye, not the soul nor Lord. Practically speaking, we recognize the soul by the body it resides in. Based on the soul's innate nature, an effort to recognize Lord can be pursued. Oneʼs **samskaras** (karmic imprints), determine whether one makes a sincere effort or not. However, it is possible. To empower us to recognize Lord, Elders passed down various **shastras** (scriptures). Studying these scriptures and Eldersʼ good messages guides us to surrender to Lord, a state known as **sharanagathi**. If surrender is being resisted, all of Lordʼs efforts are in vain (like the thumb trying to reach an outstretched index tip). How much effort can the thumb alone exert to reach the index finger tip? Conversely, without the grace of Lord, no matter the effort, it will be futile (index trying to reach an outstretched thumb tip). However, with humility in us, He surely blesses us. Recognizing humility within us, He is ever-ready to bestow blessings. He then reveals how to work with nature appropriately. He allocated multiple chapters in **Bhagavad Gita** elaborating this concept, trying to give us valuable knowledge. Knowledge is like an eye. With open eyes, knowledge of the physical world is revealed - what, how and why - nearby objects are perceived. Even with objects present, if we keep our eyes closed, there is no benefit. Even with open eyes, and objects present, direct perception is not possible if there is darkness. So, with eyes kept close, there is no use. With open eyes in darkness, there is no use. Thus, the objects must be present, eyes should be open, and darkness should be removed for proper perception. The darkness between eyes and objects is analogous to ignorance. When we shed our ignorance, He will decorate His head with our eyes. He decorates His head with an eye. Which eye? A peacock eye. The tail of the peacock has feathers. Every peacock feather is considered an eye, known as ‘peacock eyeʼ. They are called **barhi barha**. Lord adorned **barhi barha** on His head. Why?

In reality, an eye is considered functional only when it recognizes the quintessence of philosophy. Otherwise, it is simply a peacock eye, a feather. Just as a peacock eye cannot be used to ‘seeʼ things, this eye [oneʼs knowledge] is not useful to comprehend reality if not surrendered to Him. This happens when oneʼs knowledge is not tuned to being humbly devoted to Him. That’s why God adorns His head, enhancing His beauty with those surrendered to Him.

**SANSKRIT WORD =** parikalitha: unnatha: barhi barha chu:daha

**SANSKRIT WORD MEANING =** **chuda** (His head is adorned with peacock feathers). In addition, He has given it the highest position.

Meaning, He adorns His head with people who understand knowledge as revealed by **jnana mudra** and are surrendered to Him. He is ever accessible to those devotees that surrender to Him. Although the Lord controls the whole world, our scriptures reveal He is always compliant to the wishes of His sincere devotees. This is exemplified by the activities of His many **avatharas**. Like this, He adorns Elders as His headdress and adheres to their wishes. He obeys the demands of knowledgeable people. This is even observed during His incarnation as **Sri Krishna**. As **Sri Krishna**, He obeyed all the demands of **gopikas**, **Akrura**, and **Vidura**. He obeyed instructions of His elders and Father **Nanda**, who were instrumental in spreading His glory. There is no discrimination amongst His sincere devotees. As long as they are His surrendered devotees, He strives to fulfill their every demand. Letʼs take **Arjuna** as an example. All that **Arjuna** said was, “I am your disciple.” When **Arjuna** ordered their chariot to be positioned between both armies, **Sri Krishna** precisely followed the command. Obeying demands of His devotees is one of Lordʼs attributes. Thus...

**SANSKRIT WORD =** parikalitha

**SANSKRIT WORD MEANING =** decorating His head with peacock feathers, He indicates that He will likewise adorn Himself with such devotees.

He blissfully enjoys this beautiful decoration. This is what He perceives as happiness! As if deprived for ages of these decorations, He shines like a bright light accepting devotees as His beautiful decoration! Meaning, He respects those who properly comprehend eternal truths. He listens to such people. However, there are others who do not follow His instructions. What does He do with them?

**SANSKRIT WORD =** ithara kara gruh:itha ve:thra tho:thraha

**SANSKRIT WORD MEANING =** for those not listening, He holds a whip in the other hand to bring them back on track.

He was serving **Pandavas**. However, to **Kauravas**, who opposed and made **Pandavas** suffer, He showed His hand holding that whip. He punishes those who trouble His devotees and always protects His devotees. He always bestows His devotees with proper knowledge. He incarnated for this very reason. To bless us with such knowledge, He gave an elixir par excellence, the king of scriptures, **grandha raja**, known as **Bhagavad Gita**.

**SANSKRIT WORD =** mama hrudhi sannidhim a:thano:thu sourihi

**SANSKRIT WORD MEANING =** may that Lord make my heart as His abode and guide me eternally

Meditating on Him, the epitome of beauty, and our eternal internal companion, letʼs move forward. Letʼs pray that the quintessence of His philosophy illuminates within us.

Jai **Srimannarayana!**