

seated and I have to do tapas for the darshanam of the Lord; but once I have this wisdom, I know I need not close my eyes to have Ishvara darshanam. Whatever I am seeing is Ishvara alone; When I see bangle, I am seeing gold; when I am seeing ring, I am seeing gold similarly whatever I am seeing is Ishvara darshanam.

Once I have this wisdom I don't have to close my eyes; every thing I see is God. This appreciation of God is called virat bhakti or vishva rupa bhakti.

And for such a vishva rupa bhaktha; a temple is not required for invoking devotion; an immature mind, an uninformed mind, a scripturally illiterate mind requires a temple to invoke devotion; but for a vishva rupa bhaktha, whatever he sees can invoke devotion. And in fact, he will become the greatest karma yogi because, whatever experience comes from any part of the world, is an experience given by the Lord alone, because there is no world other than God. And therefore Sri Krishna talked about or is still talking about the virat bhaktha from verse No.8 up to verse No.11.

Virat Bhakta:

How does he look at world? He sees world as manifestation of God; he sees every experience as coming from God. " I am source of every experience, sukham, dukham, labha alabha, jaya parajaya, mana apamana; all pairs of opposites, they are all coming from the Lord alone; with this awareness, they receive every experience and therefore they have no question or resistance with regard to any experience.

This non-resistance to experiences is called prasada buddhi; and this nonresistance is the healthiest attitude because, whatever experience arrives is a choiceless situation. With regard to future I can try to change the experiences; but with regard to the present, I can never change the experiences because it has already arrived. Therefore past is choiceless;

present is also choiceless; we have a choice only with regard to future. At this moment you are in this room; you have no choice; but next minute, whether you are going to continue to sit here or walk out is your choice; future, there is choice; past there is no choice; it has arrived and gone; present also no choice; because it has arrived.

These bhaktas are informed people who realize that whole creation is a manifestation of God. They may not know the Nirguna Ishwara but vishwa rupa they know.

They are soaked in devotion. They know all glories in universe belong to God. All extraordinary capabilities are the glory of God. Devotion and appreciation is there in their every experience. Citing story of an astronaut who saw the earth from the moon and wrote: "...and it came back loud and clear; there is no question in my mind that there is a creator of the universe; when you go to the moon, you have no other choice, than to believe in a creator; there is no other explanation".

On the moon you believe in a creator. Did all this distract me from my work? Not really, you still want to steal a look at the earth and everything around you; What he says is: To appreciate God you need not drop your duties and work; if only you have a sensitive mind; even when you see a small ant or when you read the book sometime there will be a very, very, small insect running inside the book; I do

not know whether you have seen that; it would of the size of the tip of the needle; In fact, you cannot even brush it, because it will die; it is so small; now that small insect has got a mind, and it knows how to survive; how to procreate; how to eat; and if you put a hand in front of it, it will run away; within that dot, everything is available; Looking at that insect you can wonder at the glory of the Lord; Looking at a rose you can appreciate the Lord; Looking at the sky, you can appreciate the Lord; **virat bhakthi does not require dropping your career or profession; it requires only a**

Because of their view of the world, they enjoy all the time. Advantage of this is that in this appreciation there is fulfillment. In family front, there may be failures; and in professional front there may be failures; but as long this appreciation is there, you never look upon your life as a failure; this will make the life a success; even if there are failures in other fronts; and therefore there is fulfillment, that I am able to appreciate the Lord.

They revel in appreciation that they have a sensitive mind to appreciate.

Shloka # 10:

ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ नमो१०.१०ॐ

To them who are uninterruptedly united with Me and who lovingly adore Me, I grant that intellectual union by which they draw nigh to Me.

These bhaktas are ever connected to Me. Thus, a wave in ocean is related to ocean alone; it is born, it rests and it goes back into ocean alone; it is a fundamental relationship. Neighboring wave loves this wave. They marry and have family. But relationship between wave and another wave is incidental, while relationship between wave and ocean is fundamental. In life, other beings are like other waves. But my most sacred relationship is with god and it is forever.

A virat bhaktha is one who has understood that I am like a wave and Lord is like the ocean; and all the other human beings are like other waves only; So I while I may have several human relationships that are sacred but much more profound, much more sacred, much more fundamental; and much more universal is my relationship with the Lord. The human relationships can last for one lifetime. In the next life, same relationships may not exist. We don't even know if we will be born as a human being in next birth. So therefore even

the most sacred human relationship can last for only one life. So much more sacred is my relationship with the Lord; It does not mean we have to discard or disregard human relationship; but what scriptures say is human relationship should never be at the cost of relationship with the Lord; therefore that relationship should be revived through regular prayers; I should pray; Oh Lord! Let me not forget my relationship with you in my preoccupation with the incidental relationships.

Virat bhakta has a Tamera shruti playing all the time behind him. He will not go out of it. Thus, Ishwara sambandha is his background Sruti, hence called Satat Yukta; one who never forgets relationship with god. Devotion can't be forced; it has to be known only by knowledge. Love can only be born of understanding and in no other way. You discover love due to understanding. The more you study scriptures the more you understand and the more you love.

There are several levels of Bhakti. Initially I look upon God as a means for worldly ends; it is business love; love used as a means of give and take, the lowest form of Bhakti. This is usually associated with manda bhaktas.

The next one is learning to look upon God as an end in itself; because God represents purnatvam; and once I know that purnatvam, I understand that my goal of life is self-fulfillment; self-sufficiency; and this is called madhyama bhakthi; and that is the bhakthi that these people enjoy, so they look upon the God as the goal itself.

Bhagavan says: For such people, I will help them; how will I help them. He does so by taking them to next stage, From Eka Rupa to Aneka Rupa to Arupa Ishwara. How to reach there? Only by Gyana Yoga. Sri Krishna says I will promote them to Budhi Yoga or Gyana yoga. Budhi here means Gyanam. This is where Vedanta sravanam, mananam, and nidhidhyasanam takes place. Through Gyana yoga they reach the ultimate Me; the nirguna Brahman. Sri Krishna says I will provide a Guru if required,

Arjuna now spoke.

Sri Krishna has talked about Ishwara swarupam, vishwa rupa bhakti or Virat bhakti and benefit of this bhakti, which is Brahma Gyanam. This Gyanam will lead to Moksha. With this his teaching is over. But now Arjuna raises some questions. From Shlokas # 12-# 18, the questions are raised, all based on Sri Krishna's earlier comments in this chapter.

Sri Krishna said, "I am the cause of this universe. So, every glory is my glory. My glory manifests in every object." Arjuna wants to know more about this divine glory, also known as Vibhuti. Arjuna wants details of Vibhuti.

Therefore Arjuna says: Originally you are Param Brahma; not only that Param Dhama as well, and you are the supreme light of consciousness. So dhama has the meaning of light also; dhama means abode also; both meanings are OK. You are the abode of the whole universe or you are the light of consciousness, chaitanya

svarupah.

You are most sacred, Parama Pavitram. Anything becomes holy due to association with God. A building is not holy, but once an idol is installed God's holiness comes to building as well.

Even a saint is holy because of discovering Lord in himself. A fruit from a shop is just eaten while the same fruit from a puja, one places on both eyes due to its holiness that comes from God.

Parama pavitram means Lord is holy

Pursuhaha means you are indweller of human body, the sakshat chaitanyam

Shashvat means Eternal one; one who never dies.

Thus Arjuna gives a wonderful description of Ishvara to please Lord Krishna, because he is going to ask him for a favour.

Take away:

This non-resistance to experiences is called prasada buddhi.

Virat bhakthi does not require dropping your career or profession; it requires only a sensitized and informed mind.

Education is giving that mind which will discern the invisible God, behind the physical universe.

With Best Wishes,

Ram Ramaswamy