

Mandukya Upanishad, Class 24

Karika # 12:

आत्मनोऽप्ययं जगत्सर्वं सृजते ।
आत्मनोऽप्ययं जगत्सर्वं सृजते ॥

12.

Ātman, the self-luminous, through the power of his own Māyā, imagines in himself by himself (all the objects that the subject experiences within or without). He alone is the cognizer of the objects (so created). This is the decision of the Vedānta.

Continuing his teaching Swamiji said, Gaudapada made a startling revelation about the world. Any world we experience has only a relative reality also known as vyavaharika satyam or also known as mithya. Even our dream state, waking state, waking to another level of state, or a super new world, all of them are mithya. Any experienced object has only empirical reality, including the 14 lokas. Gaudapada gives following reasons for this:

1. These worlds you experience will be interpreted by instruments of your experience and since instrument varies it (world) will be seen differently. Thus, with eyes I will see color and form; with ears I will experience sound. So it is a reality as interpreted by instrument. X Ray vision will see only the atoms that are

knocking around and not humans; if so, what is reality?
**So the world you see depends on instrument; so you are
seeing an
interpreted truth.**

To experience a world without interpretation, one has
to experience it without instruments. So, you have to knock
off the
instruments. Thus, an un-interpreted world can never be
experienced.

- The very
existence of world depends upon the perceiver; the
moment dream perceiver
chooses to wake up, his dream world disappears.
Similarly, even this world
depends on the pramata. Therefore, world is not
absolutely real. If so, what is
absolute reality? Even reality experienced through
meditation is dvaitam. Even
meditation is an experience, experienced by a particular
mind.

Gaudapada

says if all observed worlds are relative reality then absolute
reality should
be different from relative reality. What is the difference?
The difference is
the "perceiver". So absolute reality is pramata not prameyam.
Is observer the
absolute reality? If observer is related to the experience,
then I, the pramata,
am related to jagrat prapancha; then I, am waker and I, am not
absolute.
Similarly I, am dreamer and I, am not absolute. "I", without
being dreamer or
Waker is absolute reality; it is the Consciousness principle
in Waker, dreamer

imagines the diverse objects (such as sound, etc.), which are already in his mind (in the form of Vāsanas or Saṅkalpas or desires). The Ātman again (with his mind turned within), imagines in his mind various (objects of) ideas.

And how do I create this world? I create internal world of dream; I create external world of waking. I, Turiyam, with maya Shakti, create the world. I, use the mind as an instrument, to create both the external and internal worlds.

How do I decide which world to create first, internal or external? Mind is like a remote control that controls two channels, external and internal.

How do you know mind creates?

In sleep both channels are in a resolved state in mind.

How do you select a channel?

When mind is introvert (not operating through sense organs), within mind there are vasanas. They are activated and one gets dream. Vasana dominated mind is introvert mind; here one lives in his own world. In some cases, psychological ones, they always live in this state.

Extrovert mind functioning through the sense organs is open to jagrat prapancha. The common observer in both is Chaitanyam. If you remain as illuminator, it is Turiyam. But if you get attached to a role, say as father, brother, mother etc, then

you have become
Vishwa; in dream you become Taijasa. I, by myself, am the
realtion-less
principle.

Where is Maya located?

It is located in Turiyam. Maya
is used by Atma (prabhu) to create dream objects, a subjective
reality, that
exists only for a few hours. Science says dream objects live
only for 1.5
minutes. All dream objects were in mind as vasanas; Vasanas
can come from
previous life as well. Once swapna is experienced, you get
bored and you change
channels; then it drops vasanas to a dormant state; then mind
begins functioning
as an extrovert, through sense organs; creating world of
waking.

Both states are created by
atma with help of maya, as such; it is all relative reality
alone.

Both prapanchas are real in
their respective states.

A Gyani will say, "I am
Ishwara, creator of everything". It does not mean his body is
god; it just
means he is in a state of Chaitanyam.

Karika # 16:

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16. First of all, is imagined the Jīva (the embodied being)

**and then are imagined
the various entities, objective
and subjective, that are
perceived. As is (one's) knowledge so is (one's) memory of it.**

We saw karikas # 14, 15 and
have now come to # 16. In this karika Gaudapada answers a
possible question
that may come up. He says creation has two parts.

1. Sentient,
individual or the Jiva
2. and the jagat or
the objective universe.

Any experience requires jiva
(chetana) and Jagat (achetana). Of these two parts, which was
created first, is
considered a paradox. Between consciousness and matter, which
is created first,
is the question? Normally, we say, we can't tell their order
of arrival as it
creates problems of logic. Thus, there are other paradoxes
such as: Seed or
tree; Chicken or egg; Faith or freewill, all these also create
logical
entanglements.

We say, they are both either
simultaneous or in a cyclical process; it is jiva jagat or
jagat jiva.

Gaudapada talks of a working
arrangement. It is like talking about Srishti, Sthithi and
Laya karanam; we can't
say which came first? With freewill and fate, Vedas say, start
with freewill
and then come to faith.

In case of Jiva or jagat,
start with jiva, says Gaudapada; it is a working arrangement
only. Why jiva first;
because of our common experience. Citing an example, there are
many continents
on the earth; in beginning some were not habited. Once humans
came, they wanted
stuff to live. So, human settlements were created. So an inert
thing is
meaningful only in a sentient being. Every infrastructure
created is according
to the need of humans. Water, hospitals, roads, all exists for
humans. Heaven
is created for certain jivas' karmas. Similarly hell is also
created. So too,
all 14 lokas were created. Thus, for jiva's sake, all these
things came up. Hence,
from a working-order point of view, Jiva came first, in
beginning. Punya jiva
requires a loka, as does a papa jiva as well as a Mishra jiva.
In creation,
there maybe no hierarchy, but for our understanding, Jivas
came first.

Citing example of mosquito, a
pregnant mosquito requires blood; others don't require blood.
Therefore when a
mosquito bites you we are giving a blood donation to a
pregnant woman, a punya
karma, per Swami Dayannda Saraswati.

Variations depend upon Jivas'
requirements. Every body has relevance only to exhaust punyams
and papams.

There is creation of an
external world of objects and internal world of vasanas
(character and

personality).

It is my individualistic mind
that looks at world in different patterns. I live in a world
interpreted by personality;
so some parts of world, I like and some parts, I dislike. It
is like hearing
Carnatic music versus pop music. The world by itself is
neither joy nor sorrow.
Therefore, creation means an objective universe and a
subjective personality.

Once created, I develop,
likes and dislikes. So, Raga and dvesha are created; Karma
comes up; punyam and
papapam come about and with it comes punarapi jananam and
punarapi maranam
starts. Thus, world remaining same our experiences vary.

Take Away:

So the world you see depends
on instrument; so you are seeing an interpreted truth, a
relative truth.

With Best Wishes,

Ram Ramaswamy

Baghawad Geeta, Class 146: Chapter 11, Verses 22 to 29

Shloka 22:

Those who are the Rudras, the Adityas, the Vasus and the Sadhyas [sadhyas: A particular class of celestial beings.-V.S.A.], the Visve (-devas), the two Asvins, the Maruts and the Usmapas, and hosts of Gandharvas, Yaksas, demons and Siddhas-all of those very ones gaze at You, being indeed struck with wonder.

Continuing his teaching swamiji said, Arjuna is blessed by Sri Krishna with a divya chakshu, an appropriate mind that can appreciate the body of Lord or universe. After seeing Vishwa rupam, Arjuna goes through three phases of transformations.

First transformation is one of wonder. What you appreciate in totality is wonderful. Thus, water in huge quantities like in Niagara falls is a wonder. Anything in a mass scale produces wonder in us. In Vishwa rupa, everything is in a very large scale. Not only am I appreciating Vishwa rupa, says Arjuna, but others such as Rudras, Vasavahas, Sadhyas, Vishve, Asinav, marutaha, usmapaha, gandharvas etc; are also appreciating the rupa. For this Vishwa Rupa darshanam you need not stand in a long line; you can appreciate it without any difficulty. It is a uniform appreciation by all who are wonder struck.

**0 Visnu, verily, seeing Your form touching
heaven, blazing, with many colors, open-mouthed, with fiery
large eyes, I ,
becoming terrified in my mind, do not find steadiness and
peace.**

On one side Arjuna
appreciates the Vishwa Rupa, on the other side he sees the
terrible mouth.

“Your form is touching the sky; you have manifold colors; I
see the mouth with
fire and teeth; I see your eyes, large and shining; the sun
and moon are your
eyes; seeing this form, especially the mouth, my innermost
heart is tormented;
I have lost my steadiness; I have weakened; I have become
restless.

Old age is
frightening, everything around us, such as disease will become
stronger; my
immunities will go away. Kala causes all this as part of
Vishwa rupa.

Shloka # 11.25:

ॐ नमो भगवते वासुदेवाय ॥ ११ ॥ २५ ॥
ॐ नमो भगवते वासुदेवाय ॥ ११ ॥ २५ ॥
ॐ नमो भगवते वासुदेवाय ॥ ११ ॥ २५ ॥
ॐ नमो भगवते वासुदेवाय ॥ ११ ॥ २५ ॥

**Having merely seen Your mouths made terrible
with (their) teeth and resembling the fire of Dissolution, I
have lost the
sense of direction and find no comfort. Be gracious, 0 Lord of
gods, 0 Abode of
the Universe.**

Arjuna’s mind goes back to the mouth. “ Your mouth

with protruding teeth (cause of pain) is comparable to Pralaya Kala Agni.

Because,
according to the scriptures, at the time of pralaya, the whole creation is gradually dissolved; and there are five elements; these five elements are created in a particular order; akasha; vayu; agni; jalam and prithvi; at the time of pralayam; the resolution takes place in a reverse order;

So
vipranyaya atha; that means what everything is supposed to be in prithvitatvam; prithvi the earth principle is dissolved in jala tatvam; that is the pralaya; and jalam is supposed to be resolved in agni tatvam; and that agni and that agni is called pralaya kala agni which absorbs everything including the fourteen lokas;

When I see that mouth, I have lost my sense of direction; I am greatly disturbed. I am not sure if you are a compassionate god or a cruel god. Maturity is required to accept both aspects. Oh Lord: Be gracious to me: at least do not open the mouth; everything is fine, if you close the mouth;

Shloka # 11.26:

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ 11.26 ॥

**And into You (enter) all those sons of
Dhrtarastra along with multitudes of the rulers of the earth;
(also) Bhisma,
Drona and that son of a Suta (Karna), together with even our
prominent
warriors.**

The irony of situation
is that what thought you want to avoid, the mouth, becomes
more and more
prominent now. Arjuna gets a close up of Lords mouth. The
mouth keeps
swallowing. How does he eat? Just as we eat food, all of us
are edible to
Bhagavan. So, I see people being eaten by Lord. These are all
an integral part
of life and we need to learn to accept it.

So many people are
entering mouth of Lord.

In the Mahabharata war
many soldiers died and they are seen entering God's mouth.
This is a symbolic
expression as the war is about to begin and Arjuna sees all
this before the
war.

All kauravas are entering
your mouth; I see many soldiers also from my side entering;
many kings and
their groups as well. Arjuna asked for Gita teaching because
he could not face the
death of Bhisma, Drona etc. Now, he sees the death of Bhisma
and Drona, Karna,

advances;
none of them can be stopped; therefore better learn to accept
them as part of
life;

Shloka # 28:

ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय 11.28 ॐ

**As the numerous currents of the waters of
rivers rush towards the sea alone so also do those heroes of
the human world
enter into Your blazing mouths.**

So
this is not the lot of the soldiers alone; but this is the lot
of all the
living beings; because all of them will have to be ultimately
resolved; because
life is nothing but

avyaktha
avastha and vyaktha avastha. We have all come; we have to go
back to the Lord,
and again punarapi jananam and punarapi maranam.

Arjuna gives example
of countless rivers rushing and ultimately going back to ocean
from which they
originated anyway. All of us have come from Lord and have to
go back to him.

Shloka # 29:

ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ 11.18 ॥

You are the Immutable, the supreme One to be known; You are the most perfect repository of this Universe. You are the Imperishable, the Protector of the ever-existing religion; You are the eternal Person. This is my belief.

Continuing

his class Swamiji said, last week I pointed out that to have Vishwa rupa darshanam we need to have two things: 1) The physical eye to look at the universe; the body of the Lord and fortunately we have this gift; and 2) we also need another set of eyes, that is the attitude or perspective to see the world as body of God.

God

is material cause of universe, so we should look at universe as body of God. This faculty is obtained through training in scriptures and the consequent vision and attitude change we obtain, known as Divya Chakshu. I cited example of Venkateshwara laddu, which we see as different from a normal laddu as we attribute holiness to it and as such we even place it on our eyes before eating. This is caused by our inner attitude. Sri Krishna has now given this inner eye to Arjuna. So, he sees the world as the vibrant body of God. In this "Seeing", Arjuna goes through three levels of inner transformations.

First

transformation is vismaya. Due to my Ahamkara I see this universe as fragmented and not in its totality. This is vismaya is described in shlokas 15-22.

We

are in shloka # 18 where Arjuna's reverence for Sri Krishna increases. Until now he saw him as a friend, but now he sees him in a different manner, therefore Arjuna glorifies Krishna with all the words he has heard in the Upanishads.

Remember Arjuna had also Gurukulamvasam in keeping with the tradition; brahmanas, kshatriyas and vaishyas, all of them had to study the vedas. And therefore Arjuna remembers the Vedic description of the Lord and he rattles out in these verses, which we started in the last class.

Tvam Akshram: Aksharam is

Nirguna Brahman. You are Eka rupa, Aneka Rupa and Arupa Ishwara. You are not limited by time, space and properties. You are the ultimate truth to be known by everyone.

Mandukya

Upanishad says you are the ultimate support for cosmos as the sthithi karanam. Ultimate support means that which supports everything but is not supported itself by anything.

Tvam Avyayaha: You are the changeless

reality without decay. So, Sri Krishna is not a personal god with a body anymore.

ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय 11.19

I see You as without beginning, middle and end, possessed of infinite valour, having innumerable arms, having the sun and the moon as eyes, having a mouth like a blazing fire, and heating up this Universe by Your own brilliance.

Anadimadhyantam: means without beginning, middle and an end. Citing a story, a great Sanskrit scholar was there but he was very poor; now, generally, where Sarasvati is there, generally Lakshmi does not stay along with her; there seems to be some tiff between them! So this person is a great scholar Sarasvati is there, Lakshmi, money is not there; so he was wearing only rags; tattered clothes; and being poet, everything he can put in verse form; he was looking at the tattered rags and was chanting this verse. The poem basically says:

And
Lord is dasha hinam; he does not have any dasha; shani, rahu dasha; you are also dasha hinam Oh Lord;
and my dress is also dasha hinam; puratanam; my dress is also the most ancient one; and Oh Lord you are puratana;
Then
advitiam; matchless,
you are also matchless, and you can never find a cloth like mine; advitiam aham, the Lord who is like my vastram, to that Lord, I prostrate; namaskara.

Anantabahum: You are Lord of infinite powers; omni potent, with endless arms (not a god with countless

hands rather a god with hands of all people that belong to God alone).

Shasi Surya

Netram: Your

eyes are the sun and **moon**. Eyes make things visible. Sun and moon make universe visible. So Vishwara is not a special form, rather it is our universe itself.

Tatva

Bodha says, every sense organ has a presiding deity; thus sun presides over eyes. Whatever is presiding deity of organ is organ of the Lord, thus Surya is the eye of the Lord.

Diptahutashavaktram

Agni

devata is mouth of lord;

And

why do we say agni is the mouth of the Lord; two reasons, first reason, in Tatva bodha we have seen the presiding deity of the vag indriyam is agni devatha; therefore agni devatha becomes the mouth of the Lord.

Second

reason is mouth swallows everything during a ritual. So he is mouth of Lord.

Arjuna says, I am looking at your mouth, which is on fire; it is also a well-kindled fire.

Seeing the fiery mouth

of God, Arjuna turns away. The fiery mouth scorches the whole world with its

vishaya; and another
portion as unfavorable dveshah vishaya; and once
that private colored vision comes, I can never enjoy; I will
be worried about
my future; ahamkara mamakara

etc.

everything will come. Previously I could never stand and stare
at the stars and
appreciate You; but now I have forgotten myself as Arjuna and
I do not remember

anything as my possession; I and mine are not there;
therefore You alone are; therefore it is
adbhutam.

Arjuna has seen the fiery
mouth of Lord as destroying principle. We are able to enjoy
and admire Srishti
and sthiti karanam but Laya karanam is fearsome. Arjuna has
both wonder and
fear (ugram); looking at the Vishwa Rupam is frightening.
Nobody wants death
for himself or his close ones. This is a big insecurity we all
feel. Everybody has
got this running sense of insecurity

constantly

throughout and therefore Arjuna says; lokatrayam;
in all the lokas; even the animals
have got instinctive fear of death; therefore all the three
lokas including devas, asuras; manushyas, pashus, pakshis,
insects,
even an ant; they are all frightened of You; the death
principle, represented
by the fiery mouth; O Mahatman
means O Vishva rupa.

Shloka # 21:

ॐ त्र्यम्बकं यजन्तुर्वेदेन ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॥११.२१॥

**Those very groups of gods enter into You;
struck with fear, some extol (You) with joined palms. Groups
of great sages and
perfected beings praise You with elaborate hymns, saying 'May
it be well!'**

How do different people respond to Vishwa Rupa Ishwara? All devas, relatively enlightened ones, appreciate Vishwa rupa and approach you with prayers. They understand that even the destructive aspect is constructive. Some other people also approach you out of fear. Fear is required to keep a person in his path until maturity; later, it should be replaced by a wisdom-based appreciation of the Lord. There are several shlokas that are chanted to get over one's fears. They chant these prayers approaching you.

Groups of Rishis and sidhas also approach you saying, let there be auspiciousness. Let good be protected. They glorify you with hymns that are complete and comprehensive.

Shloka 22:

ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॥११.२२॥

Those who are the Rudras, the Adityas, the Vasus and the Sadhyas [sadhyas: A particular class of celestial beings.-V.S.A.], the Vishve (-devas), the two Asvins, the Maruts and the Usmapas, and hosts of Gandharvas, Yaksas, demons and Siddhas-all of those very ones gaze at You, being indeed struck with wonder.

Arjuna says the vishwa rupa is available to all people with divya chakshu.

Vishwa Rupam comes into being with creation. People who miss it do so because of ahmakara and mamakara that denies them the whole and un-fragmented vision of Lord. Therefore, those who have got lesser ahamkara and mamakara; they are already appreciating Me. They include:

- Rudras, eleven of them
- Adityas, twelve of them
- Vasus, Eight of them
- Sadhyas
- Vishve, Countless of them
- Ashwini, two of them
- Marutis, Fortynine of them
- Usmapaha, Pitr devatas

Gandharvayakshasurasiddhasanghah;Gandharvas, asuras, sidhas, Sanghas.

All of the above appreciate Vishwa Rupa . They are also wonder stuck at the rupa.

With Best Wishes,

Ram Ramaswamy

Arjuna said 0 God, I see in Your body all the gods as also

hosts of (various) classes of beings; Brahma the ruler,

sitting on a lotus seat, and all the heavenly sages and

serpents.

Arjuna said 0 God, I see in Your body all the gods as also
hosts of (various) classes of beings; Brahma the ruler,
sitting on a lotus seat, and all the heavenly sages and
serpents. 11.15

**Arjuna said 0 God, I see in Your body all the gods as also
hosts of (various) classes of beings; Brahma the ruler,
sitting on a lotus seat, and all the heavenly sages and
serpents.**

Arjuna is describing Vishwa rupa as seen by him. Vyasacharya wants to highlight Vishwarupa. To highlight, he changes the meter of the shloka for all of us, the devotees. Arjuna goes through several emotions from this experience. He goes through three stages of experiences.

First stage is Vismaya; the world is an ascharyam when you look at it from your point of view (personal). This is called jiva drishti and is subjective; this is because of raga dvesha ahamkara, mamakara. He is no more seeing a Jiva drshti.

Then you may ask: Swamiji; would you say the world is wonderful; even after the terrorist attack; how can you see the world is wonderful? I would say still the world is wonderful; because when you talk about the world; you are looking at the earth; and that too only the land; and there also only the few human beings; and that too those who have got Asuric thinking. If you are going to look at the totality of cosmos; all these devilry are nothing but a mosquito bite only; Even if the entire earth is blown up, it is nothing from the stand point of total cosmos; a blot appears big if you are taking a square inch but the very same blot is nothing, if you have got a larger vision.

Often other wonderful things are not reported. We don't have a total picture. In totality even a world war is a small spec.

So, Ishwara srishti is wonderful even with a few negative points. Shlokas # 15 to #22 is a description of Arjuna's astonishment. From Shloka # 22 onward another emotional change is described.

Anything huge creates wonderment in us. Thus Niagara Falls is astonishing due to its hugeness. So also Vishwa rupa is a wonder.

O lord I am seeing all the gods in Vishwa rupa sharira. I see multitudes of living beings, smallest to highest states of evolution. I also see Brahmaji sitting on a lotus. Here the word Isha is not Shiva but Vishnu. I see all celestial Rshisi's. I see divine serpents; I see all 14 Lokas as well.

This leads to a question. Did Arjuna see the physical world or did he see celestial worlds; the shloka says, he saw all worlds. It is more a poetic description of Vishwa rupa and not a literal one. Later, it says Arjuna saw Bhishma, Drona and others entering Lords mouth and getting crushed. Is it literal or poetic? If the description is literal, then where is the reason for Arjuna killing them? Hence it is poetic. Suppose you say, it is not poetic and that he really did see the higher lokas. Then remember seeing higher lokas is not goal of Vishwarupa darshnam. Seeing higher lokas does not give liberation. What is important is, Vishwa rupa darshanam. This darshanam is seeing the ordinary world as manifestation of Lord. **So manner of seeing is more important than the object of seeing. So how you see is more important than what you see.**

Shloka # 16:

ॐ नमो भगवते वासुदेवाय
अस्मिन् भगवत्पादौ चित्तं स्थितं
सर्वं लोकांशुं तं शिरसांशुं तं
अस्मिन् भगवत्पादौ चित्तं स्थितं ॥11.16॥

I see You as possessed of numerous arms, bellies, mouths and eyes; as having infinite forms all around. O Lord of the

Universe, O Cosmic Person, I see not Your limit nor the middle, nor again the beginning!

Heret hings become clear. Vihsva rupa darshanam is not an extra ordinary vision; but an extra ordinary attitude towards the ordinary things of creation.

I see your Vishwa rupa with many faces or mouths. Swamiji says we should not conceive this comment as a body with many faces rather it all hands, mouths, faces of all people in universe that Arjuna sees.

O lord you have limitless form. Thus, each one of us is unique.

What a wonderful creation they say; one thump impression will not be the same as another; and one denture, teeth alignment will not be the same as another; in forensic department they use this information; and once skull is joined it will not be like another; Even with the population of the world; each one of us is unique; thus each one us is Vishva rupa Ishvara.

I don't see your middle, beginning and end. Scientists too have not yet found the edge of cosmos. If we don't see beginning end and how can we see the middle?

O Lord you are the limitless Vishwa Rupa, the one whose body is the world.

Shloka

17:

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥**11.17**॥

I see You as wearing a diadem, wielding a mace, and holding a disc; a mass of brilliance glowing all around, difficult to look at from all sides, possessed of the radiance of the

blazing fire and sun, and immeasurable.

Arjuna says You have thousands of crowns. It is all the crowns on heads of all kings that are God's. I see you with thousands of maces and chakras. You are a mass of effulgence shining in all directions. Your effulgence is so glaring that I cant open my eyes fully. All this is Vishwa Rupam.

Swamiji cited a trip he took to Amarnath with many devotees who were all over 60. Amarnath lingam is of ice and if it melts you can't get saguna darshanam. Now, what we wanted did not happen. There, we saw the nirguna Brahman darshanam. This route of about 48 Kms is a wonderful sight all around. The people, however, did not see the spiritual aspects, as travel was arduous. These deities are in such remote locations to help us develop Vishwa Rupa darshanam. Towards last kilometer of journey we had to walk over snow and with the reflection of sun it was a dazzling sunlight. It reminded us of a lord whose effulgence is like a blazing sun. It is an incomparable vision.

Shloka # 18:

ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय 11.18

You are the Immutable, the supreme One to be known; You are the most perfect repository of this Universe. You are the Imperishable, the Protector of the ever-existing religion; You are the eternal Person. This is my belief.

Arjuna's reverence for Sri Krishna is increasing with his wonderment. You are the imperishable god, both saguna and nirguna. Remember creation is always there in manifest or unmanifest form.

Maya is known as vatapathra; vatapathram means banyan tree;

symbolic of Maya; In maya, the Lord has withheld the whole creation. Thus the world is eternal; during pralaya it is unmanifest; during srishti, it is manifest; Therefore even the Vishva rupa Ishvara eternally exists in avyaktha or vyaktha rupa and therefore Vishva rupa is eternal and of course nirgunambrahma is also eternal; You are the highest eternal principle, the nirgunam Brahma that is to be known by all.

You are the ultimate substratum of entire creation; you are sarva adharam. Why ultimate support of everything? One support is relative while another is permanent. A desk supports a book; but desk itself is supported by something else. Ultimate support is one that supports all, but it itself is not supported by anything. Chaitanyam supports even space. Even space has arrival and departure therefore there is locus for space; therefore try to conceive of this; everything has got a locus in space; but space itself has a locus; if you say how to conceive of it; that is called vedanta; conceiving the inconceivable; Therefore chaitanyam is the support of even akasha; paramnidhanam.

You are in exhaustible and not affected by time. Arjuna is describing nirgunam Brahman. How does he know nirgunam Brahman? He knows of it from description of scriptures and he repeats it.

Take away:

Vishwa

Rupa Darshanam: So manner of seeing is more important than the object of seeing. So how you see is more important than what you see.

With Best Wishes,

Ram Ramaswamy

Mandukya Upanishad, Class 23

Karika 15:

उपलब्धं च उपलब्धं च उपलब्धं च उपलब्धं च उपलब्धं च
उपलब्धं च उपलब्धं च उपलब्धं च उपलब्धं च उपलब्धं च

(Things) which are (experienced) within are not clear. (Things) which are (experienced) outside are clear. All of them are projected only. The distinction is due to a different sense organ.

In chapter 2 Gaudapada wants to establish Jagan mithyatvam; he wants to convey, " I", the subject Turiyam, am absolute reality; everything else, other than me, that is an object or an experience, is not absolute reality. This idea that world is not a reality, is called mithya. The word unreal is not an exact translation of mithya; however, it means relative reality; that is, it is real from a particular point of view and when that standpoint is shifted, it becomes irrelevant.

Citing an example, sunrise and sunset in India is relevant in India but it will be different from a USA perspective. The day is not a day, from USA perspective. Similarly, dates are different, after crossing the international dateline. Date is only a relative

date. Pournami is only true from Earth's point of view, but on the moon it has no relevance. This is called empirical reality.

Gaudapada says waking world is real only from point of view of physical body, where Jagrat prapancha is real. Since humanity looks at world from physical body's standpoint, therefore, we see it as reality. A relative reality becomes absolute to a section when all people have same reference point of view; thus day and night is same to all people in Madras, but it can't be true for some other countries.

For physical body, Jagrat prapancha is real, but if you shift to Dream physical body, it becomes unreal; for him dream world becomes real. So, for each physical body its reality is real; but if you change your physical body, your reality changes. This is true of virtual reality as well.

We get this experience in dream, when we are in another reality. Vedanta says, this world is also a virtual reality; change the body and reality changes. **So, what is definition of absolute reality? Relative reality changes, what is changing and passing is not absolute reality. Eternity is the definition of absolute reality. Changelessness is definition of absolute reality.**

Other suggestions were entertained; they were looked at and then dropped by Gaudapada. They were:

1. Utility

is reality. Jagrat prapancha has utility only for jagrat shariram.

That

the dream world is useful in dream but not in waking cannot be used to say that

it is mithya, similarly the waking world is useful in waking state alone but

not in dream, making it mithya also. Both of them are objects of experience,

arriving and departing, and conditionally useful. Therefore, It is only a relative reality.

2. Externality:

it can't be true as Jagrat prapancha is external only in jagrat shariram. The

same is true with swapna prapancha as well. It is a relative reality.

So

just because these worlds appear outside, they cannot be said to be real.

- **Objectivity** is reality. What is objective is available to all.

Thus, this mike is available to all of us to see; hence it is reality.

Gaudapada does not accept this definition. He says, thus, Swapna Prapancha is

objective and available only in dream and for all people in dream; however, it

is not available in Jagrat prapancha. Hence, it is also only a relative

reality.

- **Clarity** is defined as reality. World is clearly perceptible,

hence real. Gaudapada says Jagrat prapancha is real only

in jagrat shariram.

Similarly Swapna Prapancha is clear only in Swapna body. Swapna prapancha is not clear in Jagrat body. Clarity is also a relative reality only or a vyavaharika Satyam. But, here we are discussing paramarthika satyam. Eternity alone is absolute reality.

We rearranged the karikas for better continuity. Thus Karikas # 6 through 8, 7, 9,10, 14 and 15 were studied. Except # 6, all others are suggestions from questionersthatare not accepted by Gaudapada. Crucial karika is # 6. After denouncingother suggestions Gudapada is answering other questioners, so, we go back toKarika # 11.

Swamiji

gave us a pre-view of karika # 11. In Karika # 11, a disturbed person raises a question. Jagrat prapancha and Swapna prapancha, both are relative realities.

This questioner says, you say whatever I see is relative; you say a perceived god is a relative reality; If you saw god, it is real, but only a relative reality.

He wants to know what is absolute reality? **Whatever is eternal is real but whatever I see is not eternal. Everything I imagine is**

in time and space. Even a mystic's experience is non-eternal, scientific experiences are also non-eternal. What then is eternal is the question?

Gaudapada

says Vedanta will disturb you, as whatever you considered important is changed.

Karika # 11:

means questions come up. I know that the dream world is projected by me because we all know that dream is nothing but vasanas, impressions in our minds that we project at the time of dream. Thereafter I myself support the dream world. I am the projector, supporter and later I alone enter the dream world and experience the dream world also. I alone experience my dream using my dream body. I am the projector, supporter, and experiencer of the dream.

If the waking world also is mithya like dream, then who is the projector, supporter and experiencer of the waking world? If I am the projector, supporter and experiencer of the mithya dream world, then for the waking world also, the same rule should apply because both are mithya. If that rule applies, I am the projector, supporter and experiencer of the waking world.

If I am the PSE (projector, supporter, experiencer), what is the meaning of the word 'I', physical body or mind? The 'I' is neither of them because the body itself is a part of the waking world, which is projected. The mind is also not the projector because the mind is also a part of the projected waking world. I, the projector must be different from the body and mind. The 'I' is the consciousness principle, atma. Then the question is how do I do such a thing? It is unbelievable. But then, how do I create a dream world? It is effortless because I have a special Shakti

called nidra-shakti.

With the help of nidra-shakti, I project a dream universe consisting of dream

space, time, stars, moon, etc. Similarly to project the waking world also, I,

the atma, have a Shakti called maya-shakti. In previous Upanishads, this

maya-shakti is referred to as maya-shakti of Bhagavan. But

in

Mandukya Upanishad, it is referred to as maya-shakti of mine.

I, as the atma,

am capable of doing that.

The

body is limited, and the mind is limited but I, the atma, with maya-shakti,

project the waking world. With two shaktis, I project two different worlds and

both of these worlds are mithya. Once I know that they are mithya, the greatest

advantage is that mithya cannot harm the satyam. This is the fourth capsule of

Vedanta: I am never affected by any event that takes place in the material

world and in the material body. Then the fifth capsule of Vedanta: By

forgetting my real nature, I convert life into a burden and by remembering my

real nature I convert life into a blessing because I can claim my glory. This

is a profound topic

Regarding

this topic the objector raises a question. Suppose the objects in both the

waking and the dream states are mithya, who is the projector of the waking

world? Anything mithya has to be projected.

I know that I am the projector of the dream world. The next questions are who is the supporter and who is the experiencer of the waking world. Gaudapada answers the question of the projector, supporter and experiencer of the waking world in karika # 12. In all the other Upanishads we learnt that there was a Bhagavan who created the world. Now Gaudapada is changing that stand and revealing disturbing news.

Karika # 12:

आत्मनोऽपि स्वयमेव मयायाः शक्तिर्मायायाः ।
सर्वं जगत्सर्वं तद्विद्यमानं तद्विद्यमानं तद्विद्यमानं ॥ १२ ॥

12.

Ātman, the self-luminous, through the power of his own Māyā, imagines in himself by himself (all the objects that the subject experiences within or without). He alone is the cognizer of the objects (so created). This is the decision of the Vedānta.

This is a very important Karika. Here Gaudapada says. the only reality is you the observer, the Consciousness principle. It alone is not a passing thing. It is there in all three states. In and all through the changing states, only the "I" is constant. What is this "I" must be clear.

When I look at myself from physical body stand point of view, I am a Waker; I am Vishwa.

When I am identified with physical body, I am Waker, and it is only temporarily; thus, I, as waker, am relative. I identified with body is only a relative reality. But I, as Consciousness principle, without identification with body, am the eternal principle.

Tatva Bodha says:

1. Consciousness is not part, product or property of a body.
2. It is eternal.
3. It is not limited by boundaries of body.
4. It continues even after body ceases to function in sleep or death.

I am not Vishwa, Taijasa or Pragna; I am Turiyam, the eternal Consciousness. Through dream body I experience dream world; I continue in sleep as well; I as Turiyam am neither waker or dreamer or sleeper.

When I function as waker, I have time and space. In dream I have a different time and space. Only when I operate through body, do time and space arise. When I don't function through body I am beyond time and space; I have no duality. In sleep also there is no duality.

Gaudapada says Turiya Atma is absolute reality. After knowing the absolute reality one can put on Vesham of father, brother, son etc. So have the drama; but when actor forgets he is an actor, go to green room and remember your real motive.

Gaudapada says, "I", the Turiyam, alone has power of Maya. When I choose to operate maya, I am Ishwara; without maya, I am Turiyam. When I choose to operate through body, I am Karana Ishwara or Vishwa.

I create swapna prapancha and become Taijasa. I create Jagrat prapancha and become Vishwa. Thus Vishwa and Taijasa both are my projections.

When I set aside Maya, I am Turiyam. This I, the atma, I project this world out of myself even as I project a dream world out of my own power of vasanas. **I project myself from myself by myself. I am subject; I am Object and I am instrument as well.**

I create dream world and this swapna prapancha as well. "I" am not this body. Body is also just a creation of mine. I identify with this body and enjoy this world. It is the same with jagrat prapancha as well.

How do I do all this? I do all this through maya. When I operate through maya, I am Saguna Ishwara.

In Upanishad every Gyani has said, I am god. "Be still and know I am god", says Bible.

As per our vedas every jiva can say, I am god. Having created the universe, this atma comes down as observer, the vishwa or Taijasa.

We are all in this manner avataras.

How do you know this Turiyam?

The moment I try to know, I become a pramata, pramanam and prameya.

You have to use Vedantapramana; it tells you the consciousness is Turiyam. When you look at yourself as "I" the conscious principle, without being knower of something, you are in Turiyam.

When you don't use any instrument such as eyes, ears, all hoods (fatherhood, brother hood) then you don't have any experience. You are the illuminator of absence of all

particular experiences or knowledge; this is Turiyam.

This Turiyam is whichavastha? It is available all the time in all three avasthas. I am a human being whether I enjoying teacher hood, I am still human after my teacher status goes. It is same with Vishwa role and Taijasa role etc. Actor is an actor despite role he plays. My Turiyam status can't be displaced. When Vishwa role goes, I am still Turiyam. Relative roles can't disturb my absolute status. If it does, then absolute status becomes relative. Vishwa can't displace Turiyam. I am, I was and I will be Turiyam.

Another way of explaining this Karika; notes from another source:

The answer is whoever is projecting the dream world is the same one that projects the waking world also. Therefore, atma alone projects out of itself the waking world with the help of atma itself. Other than maya-shakti, atma does not need anything else for this projection. The dreamer does not need anything else external to himself other than nidra-shakti for projecting the dream world. In the same way, atma does not require anything other than maya-shakti to project this world. Where does maya come from? Gaudapada says that it is already there in atma similar to the nidra-shakti. That atma alone is called

Bhagavan

in the Bhagavad Gita and the puranas. Bhagavan creating is only an expression

in puranas, etc. That Bhagavan is not outside in some loka.

Bhagavan is nothing

other than atma. That is why the upanyasakas use the word Krishnaparamatma to

indicate that the creator is not outside but the atma itself.

In the Gita, Krishna says: " I am the Self, who resides in the hearts of all beings and I am the cause of the creation,

sustenance, and resolution of all beings/things". Thinking that Bhagavan is outside, people go in search of Bhagavan and do not find him and then they conclude that there is no Bhagavan. It is like the wave going in search of water. The wave going in search of water, the cloth going in search of

thread, and the jiva going in search of Brahman are all foolish efforts. That Bhagavan is none other than I, the atma. Therefore, I am the projector and supporter. I am also the experiencer. I project the dream. To experience the dream world, I need a dream body. Similarly to experience the projected waking world, I use my own physical body. I create the dream and support the dream but my own dream threatens me. This world has become a huge problem for me because of ignorance. To solve the problem, I have to wake up. I am the only truth and I am the essential truth of the creation. This is the final teaching of Vedanta. I have been looking down upon myself as an insignificant creature. Gaudapada says that I am the significant creator. Spiritual journey is from creature to creator.

Take Away:

So, what is definition of absolute reality? Relative reality changes, what is changing and passing is not absolute reality. Eternity is the definition of absolute reality. Changelessness is definition of absolute reality.

Whatever is eternal is real but whatever I see is not eternal.

When I set aside Maya, I am Turiyam. I project myself from myself by myself. I am subject; I am Object and I am instrument as well.

Vedanta tells you the consciousness is Turiyam. When you look at yourself as "I" the conscious principle, without being knower of something, you are in Turiyam.

When you don't use any instrument such as eyes, ears, all

works for the time being, as in the case of those residing in heaven. The dreamer associating himself (with the dream conditions) experiences those (objects), even as the one, well-instructed here (goes from one place to another and sees objects belonging to those places).

After establishing unreality of Swapna Prapancha in first three karikas then in karikas 4, 5 and 6 it is established that Jagrat prapancha is also mithya. Gaudapada gave reasons as to why Jagrat prapancha is Mithya, as did Shankaracharya, separately, in his commentaries.

In karika # 6, Gaudapada said, whatever is impermanent is unreal while whatever is permanent is real. Swapna prapancha and jagrat prapancha both are finite as such unreal.

Shnakaracharya said object of experience is always mithya. Whatever is an object of experience depends on subject. Without subject, object cannot be proved to exist hence it is mithya.

In Karika # 8, we did make a change in sequence of Karikas to better address continuity of theme; here a questioner was asking as to why we can't take swapna prapancha as reality. Gaudapada refutes it by saying that whether dream is unique or not, dream depends upon the observer for its existence. Since the unique dream object depends on the dream observer, it does not have independent existence of its own and therefore it must be understood as mithya. There is no objective world existing. Ordinary and extraordinary all are dependent on subject.

In Karika # 7 another questioner says he agrees that swapna parapancha is unreal; but he says, I cannot accept Jagrat parapancha is unreal. His contention is as follows:

He disagrees with the definition that, "Whatever is impermanent or an object, is mithya."

He wants to give a changed definition wherein Swapna parapancha is shown as unreal while Jagrat prapancha is shown as real. He now suggests four definitions, in each of which, Swapna parapancha is shown as unreal while Jagrat prapancha shown as real.

Gaudapada refutes each definition. He says, you have to accept both as unreal or both as real; the idea that one is real while other is unreal will not work. We are working to define absolute reality, while you are defining relative reality or mithya, says Gaudapada.

In karika # 7, the first definition says that utility is a criterion; thus, whatever is useful is real. Therefore, since swapna is useless, it is unreal. Questioner says, I can't use the earning from dream state, but earnings from Jagrat avastha I can use.

Guadapada, refuting the definition says, utility of jagrat prapancha is only a relative utility. It is useful only in jagrat avastha, only useful from point of view of jagrat shariram; it is useless in swapna. No food from waking state will be useful to satiate hunger in a dream.

Furthermore, Gaudapada says, it is wrong to state that Swapna prapancha is useless; it is relatively useful in swapna avastha while it maybe useless in jagrat avastha.

Guadapada says both are real in a relative manner.

So utility is for jagrat shariram in jagrat avastha only. Similarly, Utility is for Swapna shariram in Swapna avastha. But when I shift identification it is contradicted. Thus, when I shift from swapna to jagrat the earnings are of no use. Similarly when I shift from Jagrat avastha to Turiya, (consciousness), the earnings are also useless in Turiyam state. He says impermanence is only criterion for unreality.

Karika # 9 and 10:

don't even know I am dreaming; **dream itself is only from waker's point of view.**

Now suppose you wake up and your reference point changes. From waker's point of view Swapna prapancha is within. The same is story of Jagrat prapancha as well. Once you look at Jagrat prapancha from Jagrat body point of view it is outside hence real. But if you wake up from Jagrat prapancha to Chaitanyam, from point of view of Chaitanyam, Jagrat prapancha is also within. So, when you the change point of reference it becomes unreal; so it is a relative truth or mithya.

Karika # 10:

Suppose a person is in dream state, how to prove it is not dream until you wake up? In swapna prapancha also you talk of a world external to dream body, that you take it as real; thus you see a dream book, train, tiger etc; and they are all real. Say, in your dream (dream # 1) you go to bed and you see another dream (dream # 2). Here, per your definition, dream # 2 is unreal while dream # 1 is real. Then you wake up and both dreams # 1 and # 2 are falsified.

Gaudapada says in dream # 1 you have a dream (dream # 2), when you wake up you are in dream #1. When you wake up you are in Jagrat prapancha. He says Jagrat prapancha is also a dream, the dream # 3. Each dream was real at that time, but once you woke up it was proved as unreal.

If so, when will you have final waking up? As long as you are shifting from one object to another, as all objects are only relatively real, for that particular subject, there is no final waking up. **Ultimate reality is only when you arrive at "object less- subject" or Turiyam state.**

In jagrat prapancha also whatever is seen externally is real and mental projection is unreal. But in Turiyam state, jagrat prapancha becomes dream # 3; so jagrat prapancha is also mithya. So externality as criterion of reality is incorrect.

Everybody dreams. Some remember the dream and some do not. Even when you remember, it is vague; hence it is unreal.

Jagrat prapancha meanwhile is clear; hence it is real.

Gaudapada says this is a relative definition only. He says clarity depends on instrument used. The way you see depends on your organ of sight. With different set of organs, you will see differently. Some animals are color blind. If I have the sense organs of a dog, I will see everything vastly differently. If I have sense organs that can see at atomic level, I will see everything as atoms.

Dream world is very clear with dream sense organs; it becomes vague only with waker's sense organs.

If I should only have four sense organs, say like a blind person, the world of color will not exist for me. Imagine a person with a sixth sense organ; he will see world very differently as it depends on all sense organs. Hence world is only a relative reality.

So, he says, that which is within us, in Swapna Prapancha, is vague, where as external world for dreamer is very clear, hence real, as long as dream continues. On waking up, the outside world becomes unreal.

Clarity and non-clarity depend on organs one uses. World of human beings is different from that of animals. Even world of man is different from that of a woman.

Take Away:

If so, when will you have final waking up? Ultimate reality is only when you arrive at "object less- subject" or Turiyam state.

Dream itself is only from waker's point of view.

With Best Wishes,

Baghawad Geeta, Class 143: Chapter 11, Verses 7 to 13

Shloka 11. 7:

सर्वं जगत्समिदं कुरुक्षेत्रे समवेत्
सर्वभूतानि तव शरीरेण संनिविष्टम् ॥११.७॥

See now, O gudakesa, O Gudakesa (Arjuna), the entire Universe together with the moving and the non-moving, concentrated at the same place here in My body, as also whatever else you would like to see.

Continuing his teaching, Swamiji said, Arjuna asked for Vishwa Rupa darshanam. This darshanam involves two set of eyes; first the laukika chakshu and second the divya chakshu; Divya chakshu here means a purified mind, a mature mind, an informed mind, a religious

mind, also equally important a second invisible eye; which is figuratively presented as the third eye and in the Gita 11th chapter it is called divya chakshu. When both eyes, our normal vision combines with a pure mind, only then Vishwa rupa darshanam is possible.

Citing some examples, Swamiji says, even though Lord Rama was available to both Shabari and Ravana, Shabari got her darshanam as she had performed sadhanas for a very long time; however, even though Ravana saw Rama he did not see the divine in him, as he was not prepared with a pure mind. Lord's

the divine even in a stone idol due to our attitude.

When Vibhuti comes we apply it on our forehead. Ash itself is worth nothing; it is our attitude, however, that makes it the Vibhuti. And what is that ash worth; its worth can be seen only by Divya chakshu; and therefore Sri Krishna says Vishva rupa darshanam requires divya chakshu; to do namaskaram, to revere, requires divya cakshu; to do the prokshanam of the river water requires Divya Chakshu; without that it is not possible and Arjuna I shall bless you with that divya chakshu.

And once that attitudinal change comes, you see my divine glory. Thus, even pancha maha bhuthas Become Lord Shiva; thus akashalinga is worshipped in Chidambaram, vayu lingam is worshipped in Kalahasthi; agni lingam in Thiruvannamalai, water becomes God as in Jambukesvaram, and earth becomes God as in Kancheepuram. And initially you worship the panchabhuthas, only in those respective temples, but that is not enough; later I should see the same divinity in the pancha bhuthas all over; and the day I can revere the pancha bhuthas, then the products of the pancha bhutas, they too all become divine for me.

I can no more go away from God, as everything is god as without god it is only maya.

Now there is silence as Sri Krishna blesses Arjuna with divya chakshu. So now Sanjaya comes and fills up the silent time. So, now Sanjaya speaks.

Shloka 11.9:

ॐ नमो भगवते वासुदेवाय

संजय उवाच ॥ द्रुपद उवाच ॥
संजय उवाच ॥ द्रुपद उवाच ॥ ११.९ ॥

Sanjaya said 0 King, having spoken thus, thereafter, Hari [Hari: destroyer of ignorance along with its conseences.]

(Krsna) the great Master of Yoga, showed to the son of Prtha the supreme divine form:

Sanjaya spoke:

O King (dhritrashtra), Sri Krishna (hari) addressed Arjuna. Krishna here is Vishnu or Hari. Hari means one who absorbs all papams from devotees mind. Maha Yogeshwara means one who can purify. Normally purification is a long process consisting of practicing Pancha Maha Yagna's. Here, Sri Krishna gives this temporary purification of mind to Arjuna.

Hari addressed Arjuna as in previous shloka saying you need, both, Laukika chakshu and Divya chakshu. Thereafter, Sri Krishna showed Arjuna the Vishwa Rupam, the greatest rupam. Why is it the greatest rupam? All other rupams are finite and mutually exclusive (one displaces the other) and are subject to arrival and departure,

Whereas Vishva rupa is the most unique one, because it is all pervading and secondly it need not exclude any form; Vishva rupa includes Rama rupam, includes Krishna rupam, Shiva rupam; all the possible rupams are included in Vishva rupam; therefore it is all inclusive; and finally, since Vishva rupam is right in front of me, it can neither arrive nor depart.

Even sandhyavandanam addresses it as we do namaskara to top, bottom, east, west etc. So we do namaskara to god everywhere; for us Bhagavan being everywhere, I do namaskaram all over. These are all the training given right from our young age. In fact, all our trainings are meant for seeing the world itself as God. This is the culmination in vyavaharika Ishvara darshanam; not paramarthikam, vyavaharika Ishvara darshanam; is the relative appreciation of Lord; the highest vision is to learn to see the very universe as the Lord; so our culture is oriented towards giving us this Vishwa Rupa Darshanam.

Shloka 11.10

Two reasons are given:

1. When weapon is in the hand of a person, it is laukika but in hand of god, it is divine. If everything is in God, everything is sacred.
2. All weapons are for protecting Dharma as such associated with Lord or divine. God is in form of order and harmony in creation.

Shloka # 11:

ॐ नमो भगवते वासुदेवाय ॥ ११ ॥
ॐ नमो भगवते वासुदेवाय ॥ ११ ॥

Wearing heavenly garlands and apparel, anointed with heavenly scents, abounding in all kinds of wonder, resplendent, infinite, and with faces everywhere.

In all these shlokas a verb is not given, only adjectives are used. Shloka 10 and 11 are all adjectives to Divya Rupam. The verb is, Sri Krishna showed to Arjuna. The word showed here means God removed obstacles in mind of Arjuna resulting in an attitudinal change and thus a change in perspective only.

Lord is wearing garlands and dresses; it means all malas worn by all people and all dresses worn by all people; Vishnu rupam smeared with divine perfumes; meaning different perfumes used by many different people. Hence, when we apply chandanam we should utter his name and say, I am decorating body of god.

Lord with faces in all directions means people with faces in many directions. Anantam means whose limit is not visible. Even scientists do not know outside limit of the universe. Furthermore, it is an expanding universe; if so where is the limit?

Purusha suktham says that this limitless universe occupies only an insignificant part of Vishva rupa; even this limitless universe itself is in Bhagavan's one corner; then what should

here is not the limited body rather it is the vast space itself.

Sanjaya reports that before obtaining the Divya Chakshu, Arjuna saw the world as a persecuting world; problematic world; unfaceable world, burdensome world. Now the very same world has become totally different and therefore after being blessed with Divya cakshu Arjuna saw the Vishva rupa.

Take away:

“It is better to have a heart without words rather than words without heart behind it.” This is the bhavana required.

Divya chakshu is the refined mind free of kama, krodha, raga, dvesha, ahamkara and mamakara.

With Best Wishes,

Ram Ramaswamy