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hosts of (various) classes of beings; Brahma the ruler,
sitting on a lotus seat, and all the heavenly sages and
serpents. 11.15

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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.

The 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

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 can't 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, an 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

conditions (of dream and of waking) be illusory, who cognizes all these (illusory objects) and who again imagines them?

Teacher,

I am disturbed. You are dismissing everything in swapna prapancha and jagrat prapancha as mithya or relative reality.

When you discuss Swapna

Prapancha you are discussing the objects and subjects in a dream. Pramata and prameyam are both

discussed. Similarly, Jagrat prapancha when you discuss, you are discussing

Jagrat pramata, prameya and Prameyam. If all are false what is real? Who is

projector of relative reality or mithya? Changing reality requires a changeless

substratum; who is the projector? I can say Waker is projector of dream world. Who

is knower, experiencer of the relative universe? What is substratum of absolute reality?

Another way of explaining this Karika # 11, notes from another source:

This

verse contains a very profound question. The answer that is equally profound

may be difficult to accept. The objector says that he agrees with Gaudapada

temporarily that the waking world also is mithya like the dream world. That

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 जगत्सर्वं यद्विद्यते तद्विद्यते ।
अथैवात्मनोऽपि जगत्सर्वं यद्विद्यते ॥

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 ishvara; without maya, I am Turiyam. When I choose to operate through body, I am karana Ishvara 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 which avastha? It is available all the time in all three avasthas. I am a human being whether I am 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 allbeings/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 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.

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

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In dream, also, what is imagined within by the mind is illusory and what is cognized outside (by the mind) appears to be real. But (in truth) both these are known to be unreal. Similarly, in the waking state, also, what is imagined within by the mind is illusory; and what is experienced outside (by the mind) appears to be real. But in fact, both should be rationally held to be unreal.

Karika # 9:

Here the questioner suggests a second, definition that proves that Swapna prapancha is unreal while Jagrat prapancha is real. He says Swapna parapancha is unreal because it is a mental projection. Dream world is within my mind as a projection, hence unreal, while Jagrat parapancha is outside me. I experience everything outside me; the desk, the people, the hall, etc; it is not a mental projection. What is within is unreal while whatever is external in reality. Whatever is external is real and whatever is internal is mithya. Externality is the criterion for reality and internality is the criterion for unreality. He suggests dream world is unreal while this world is real.

Gaudapada says: you say swapna prapancha is inside; word inside is a relative one. If asked the question, are all of you inside or outside, what will be your answer? You will probably never answer; rather you will ask, inside of what? If I say it is about this stage where I am sitting, the answer will be it is outside. So one needs to know inside or outside of what? From which stand point? From waker's stand point it is outside. But in dream, you are performing all transactions with dream body, while waker's body is lying on bed. From dream body point of view, the dream world is outside of it; I 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 parapancha. 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. Hence second definition is ruled out. First definition of utility was also shown as unreal.

reality. Subjective existence is criterion for unreality.

Gaudapada's rebuttal:

Gaudapada says this definition will not work. In dream you attend a class and you have parked the car. This swapna world, the dream, it is not just a projection of mind; it is a real world for the dreamer. Only on waking, Swapna Prapancha becomes unreal. Similarly, Jagrat prapancha is also unreal from Chaitanyam state's point of view.

So, object within you, in dream, have only a subjective existence, hence unreal. Whatever is outside is from dreamer's stand point of view. Upon waking, internal world and external world, both in dream state, are proven as unreal. So, these internal external distinctions have nothing to do with reality. Both are falsified upon waking. In a similar manner Jagrat prapancha is also unreal once you wake up in Chaitanyam.

Hence the hypothesis that states objective existence is real and subjective existence is unreal does not have any merit.

Karika 15:

अन्तर्भवन्ति च तन्मन्तरेण चित्तं चित्तं चित्तं च
अन्तर्भवन्ति च तन्मन्तरेण चित्तं चित्तं चित्तं 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.**

The questioner poses his fourth definition. He says whatever is clearly experienced is real. Thus clarity of experience is real. Vagueness of experience indicates it is unreal. 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,

Ram Ramaswamy

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

Shloka 11. 7:

सर्वं जगत्समिदं भूतधामनि स्थितम्
सर्वं भूतं जगत्समिदं भूतधामनि स्थितम्॥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 universal form is available to all of us, all the time; even so we don't feel its impact; hence most of us don't get the Vishwa rupa darshanam. So the defect is not in my normal vision but in my refined mind (divya chakshu). **The refined**

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 ॥ श्रीकृष्ण उवाच ॥
संजय उवाच ॥ श्रीकृष्ण उवाच ॥ ११.९ ॥

Sanjaya said O King, having spoken thus, thereafter, Hari [Hari: destroyer of ignorance along with its consequences.] (Krsna) the great Master of Yoga, showed to the son of Prtha the supreme divine form:

Sanjaya spoke:

uplifted heavenly weapons;

So we get Sanjaya's description of Vishva rupa; Sanjaya describes and from this we come to know that Sanjaya is also getting Vishva rupa darshanam. He also sees by association the many faces, and many mouths; many eyes; how are we to understand the Lord with many eyes; does it mean that eyes are sticking all over; and if mouths are all over, how eyes will be all over; therefore do not imagine a form with countless eyes and ears; Arjuna learns to see all the mouths of all the people as the mouth of the Lord. There is no more it is my mouth; that is called ahamkara.

When I myself am not there; there is no individual separate from totality; There is no Tamil Nadu; separate from India; there is no wave separate

from ocean; there is no vyasti separate from samashti. When the egoist "I" do not exist anymore where is the question of saying my mouth, my eyes; my land etc.

As somebody said, **it is better to have a heart without words rather than words without heart behind it.** And therefore that bhavana is important; all the mouths are Bhagavan's mouth; all the eyes are Bhagavan's eyes Innumerable wonders, all of them belong to God. Lord is wearing many ornaments; all ornaments in universe are god's abharanam. In our culture, before wearing an ornament it is placed in front of Lord. I am only taking it on lease. I will use it without claiming ownership or mamakara is the spirit behind it.

Lord with countless weapons in his raised hands. Sanjaya mentions weapons as Gita is occurring in a battlefield; all these weapons belong to the Lord. How is a weapon divine?

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 be the size of the Bhagavan; anantam; limitless, both spacewise, and timewise.

So, Vishwa Rupa Ishwara is the greatest wonder.

Why is Jagrat Prapancha Mithya? He answers that it is so because of well known reasons to wise people or one's with knowledge of scriptures. What is that reason? Here we cannot use Uchita desha kala abhava as a reason. Two reasons are cited.

First reason: Shankaracharya, in his commentary, says, something mind boggling to us. He says Jagrat Prapancha is Mithya because you see it and since you are experiencing it. It is similar to experiencing Swapna Prapancha. He uses a generalization that says: **whatever, is experienced by you is Mithya,**

If, whatever is experienced by you is Mithya, what is Satyam? Shankaracharya says, whatever is not seen by you, is Satyam; if we can think of such a thing; it is non-existent. **He says, whatever is existent, but not experienced by you, is Satyam; that is the Experiencer, the Subject, is Satyam.** In both prapanchas, the objects are all Mithya. How do you say so? Shankaracharya does not provide an explanation for this.

Our reasoning for this is as follows. I have discussed it in my introduction to Mandukya Upanishad as well. **Whatever is an object of experience, its existence will depend on the Subject alone. Existence of subject, however, does not depend on Object.**

If there is an object that cannot be experienced by anyone, then you can't talk of existence of object. **Existence depends on Knowability and Knowability depends on Knower. So, existence of object depends on subject.**

Citing an example, suppose I dream that I am saving a drowning person and having partially saved him, I wake up. Now, do I worry about that partially rescued person? You know the object does not exist. Thus, object has dependent existence on subject. Subject has independent existence; it is not dependent on object. Vedanta says, whatever has independent

existence is Satyam. While whatever has dependent existence is Mithya. Citing example of a pot, it does not have an existence separate from Clay; it is dependent on clay for its existence; in fact it is clay alone.

Shankaracharya says both Swapna Prapancha and Jagrat Prapancha are Mithya. This is the well-known reason.

Normally we say, when we see something, it is real. However, Shankaracharya says, when we see something, it is Mithya.

Karika # 6:

अस्त्यस्त्येति च अस्त्यस्त्येति च अस्त्यस्त्येति च अस्त्यस्त्येति च |
अस्त्यस्त्येति च अस्त्यस्त्येति च अस्त्यस्त्येति च अस्त्यस्त्येति च || 6 ||

That which is non-existent in the beginning and in the end, is necessarily so even in the present (in other words, in middle). Those (objects) are like illusions we see and yet they are regarded as though real

Second Reason:

Now Gaudapada gives the second reason why objects are Mithya. He says, whatever is finite (Anityam) is Mithya while whatever is Nityam (present in all three states of time) is Satyam. Tatva bodha also gives a definition that states that one that exists in all three states of time (past, present, future) is Satyam. Any finite object enjoys existence for a limited duration; namely after date of birth and before date of expiration; thus, a pot exists only during a limited duration of time.

If a finite object has limited existence, then its existence is not its intrinsic nature; it is only an incidental property.

Fire enjoys heat as it's intrinsic nature; hence it is always hot; conversely, water enjoys heat only for a limited time; hence its heat remains only for a limited time. Intrinsic

nature is permanent while finite nature is limited.

Citing an example, a person wanted to remove the onion smell from an onion. He placed it in a chamber and did abhishekam of sandal wood paste and kalpuram for three hours; but at end of it, the onion still smelled as it was. Thus, Palandu does not lose its intrinsic nature. So, finite has only borrowed existence. Similarly, pot borrows existence from clay and when pot is destroyed it goes back to clay. Before its creation pot did not exist; in between it did exist. Gaudapada says, even during its brief existence the "Is-ness" does not belong to pot; it belongs to clay alone. **Thus, pot was not there, before or after or in-between; it has only a seeming existence; a borrowed existence from clay. This seeming existence is called Mithya.**

The world is also like the pot. Before creation there was no world; after destruction too there is no world; in between, its existence was borrowed from something else called Atma or Brahman. Atma exists in all three periods of time. World has only a seeming existence.

Suppose an object was not there in past or will be in future but exists in present; even when you are holding a pot, the "is ness" does not belong to Pot but is borrowed from clay. Remove clay and see if pot exists? Pot has only borrowed existence. Therefore Pot is Mithya. Similarly, the sweetness in milk belongs to sugar. So, whole world is Mithya; like any other unreal object in world; like snake and rope; like dream objects etc. The world just appears to be Satyam to a non-thinking person. Upon enquiry this appearance goes away.

Thus, Jagat Prapancha is mithya as it is also finite like Swapna Prapancha

Karikas 7 and 8:

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

That the objects of the waking state can serve our purpose in life is contradicted in dream state experiences. Therefore, they are undoubtedly illusory on account of their-both waking and dream-having a beginning and an end.

ಉದಾಹರಣೆಗೆ ಉದಾಹರಣೆಗಳನ್ನು ನೀಡಿ ನಾವು ಉದಾಹರಣೆಗಳನ್ನು ನೀಡಿ
ಉದಾಹರಣೆ ಉದಾಹರಣೆಗಳನ್ನು ನೀಡಿ ಉದಾಹರಣೆಗಳನ್ನು ನೀಡಿ ನೀಡಿ ನೀಡಿ

The objects perceived by the dreamer when they are such a unique nature as not easily met within the waking state, undoubtedly owe their existence to the practical condition in which the dreamer with his mind works for the time being, as in case of those residing in heaven. The dreamer, associating himself with dream conditions, experiences those objects just as a well-informed person goes from one place to another and sees the objects belonging to that place.

Swamiji said I will explain Karika # 8 first and then come back to Karika # 7.

Karika # 8:

Gaudapada has said Swapna prapancha is mithya as is Jagrat prapancha; two reasons are given for it. One reason is attributed to Gaudapada and another to Shankaracharya.

Now a student asks a question. In Student's vision Swapna Prapancha is real. Generally, Swapna is considered unreal; but there are some philosophers including those of Vishishta Advaita, who say Swapna Prapancha is real.

They say the vasanas formed in our jagrat avastha come up in Swapna. This philosopher says, I don't accept Swapna Prapancha as mithya as in dream; we do see unique things that we had not experienced in the waking state. Dream must be another unique different world of experience and so must be taken as satyam. Since the waking state is similar to dream, it must also be satyam. Some darshanas like vishishtadvaita hold that dream is not our mental projection but created by God for a particular

jiva. Thus uniqueness is the criterion for reality. Waking and dream are both unique in their own way and both must be taken as satyam.

Gaudapada's answer is that uniqueness cannot be taken as criterion for reality. We do have several mental projections unique to us. If uniqueness is criterion for reality, whatever we uniquely project can be considered to be real. That is not so and the argument that uniqueness is the criterion of reality is simplistic. No one accepts dream as real. 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.

Even accepting Vasishtha advaitins assumptions, Gaudapada says Swapna Prapancha is Mithya. The reasons are as follows:

The type of world that we experience will depend upon the type of instruments that we use. Suppose we are using eyes, the world will be understood as the world of forms. The moment you remove the eyes and use only the ears, the world will be the world of sounds. Depending upon the instrument, the world will be experienced differently. If instead of a human body we have an animal body, this world experience will be unique to the animal body. Many animals cannot see colors and for them this world will be black and white only. **Vedanta says that we do not experience the world objectively but our experience depends on the instrument that we use.** The moment a human being gets a celestial body, he will experience a celestial world here and now. Citing the example: In heaven there are unique objects such as white elephant, special chariots etc. Even these are dependent on observer in heaven or heavenly observer dependent.

Gaudapada gives another example of experiencing different things in different places with the observer being the same.

Just as a well-educated person travels from place to place experiencing different things in this earth itself, similarly, the jivatma travels from loka to loka experiencing different things in different births. All these experiences are dependent upon the observer for their existence and dependent upon the instruments of

Experience for their nature. Uniqueness cannot be the criterion for reality.

In karika the words Sthani means Observer and Dharma means dependent.

Shloka # 7: Another question comes up.

Previous student did not accept Swapna Prapancha was unreal. Now, a second student says, I am willing to accept Swapna Prapancha is unreal but I can't accept Jagrat Prapancha is unreal because whatever money I earn in dream, I don't find any utility at all; but I can't say that of Jagrat prapancha. In Jagrat prapancha the money is available and useful. So definition of reality has to be change.

His contention is that: Whatever is useful must be accepted as real. Utility must be a criterion for reality.

He also contends that whatever is useless, is unreal. Hence Swapna Prapancha is mithya while Jagrat Prapancha is real. This is question raised by a student.

Gaudapada refutes this by saying that this definition does not work.

He says waking state objects are useful in the waking state only. Dream objects are useless in the waking state but are useful in the dream state. In fact, dream objects alone are useful in the dream state; such as dream water, dream food etc. Each object is useful in its state and useless in the other state. Utility in the respective state is common to both

waking and dream and uselessness in the other state is common to both. Therefore both states should be given the same status of reality. The utility of the waker's objects is falsified in dream. Thus, utility is not a criterion for reality. That which is beginning-less and eternal alone is real. Eternity is the criterion of reality. So the waking world is mithya.

Truth is that Reality is not relative. So swapna parapancha is unreal. Jagrat prapancha is also unreal even though it is useful in jagrat avastha. So utility is not a criterion for Reality.

With Best Wishes,

Ram Ramaswamy

Bhagawad Gita, Class 142: Chapter 11, Verses 3 to 8

Shloka # 3:

सर्वशक्तिमान् सर्वभूतहिते रतः ।
सर्वशक्तिमान् सर्वभूतहिते रतः ॥11.3॥

Supreme Lord! Highest Spirit! It is even as you have described yourself. Yet I would like to see this lordly form of Yours.

Continuing his teaching, Swamiji said, Chapter # 11 is dealing with Vishwa Rupa Ishwara Darshanam. We should have a clear understanding of this Ishwara darshanam. It talks of a very thrilling, electrifying experience for devotees. Shabari waited for years for a glimpse of Sri Rama and at last when

gets it and the great thrill she enjoys has been described. Similarly Thyagaraja also sings about Shabari's Darshanam of Rama. Similarly, Sri Krishna darshanam is also talked about. All darshanams are considered mystic ones.

Now, to have an experience, the object of experience must be available to me; also there must be an experiencer, who is prepared for the experience. Let us say I talk about Carnatic music; but unless the listener has some idea of Carnatic music he cannot enjoy my talk, as he is not prepared as a listener. Normally we focus on the object of experience and forget the experiencer. This is true of Ishwara Darshanam as well. Shabari got Sri Rama Darshana Ananda but it was not only due to Sri Rama but also because Shabari was prepared for the darshanam.

How to prove this? Swamiji says, the very same Rama was available to Ravana as well but nothing happened. Object was available but subject was not prepared; Ravana's mind did not change even after darshanam.

So preparation on part of person is important else even god is helpless.

How about Kamsa? He too had Sri Krishna darshanam but he never changed one bit. Several Rakshasa's even used the darshanam for negative purposes; Basmasura is one that comes to mind. So, for Ishwara darshanam I need a tremendous amount of preparation.

Vishwa Rupa Ishwara is Lord in form of Universe. If you know it's meaning, you know he is right in front of you. God's first name in Vishnu Sahasra Nama is Vishwam. He is already available in front of me. If we don't get thrill of darshanam, it is because of non-preparedness of devotee. That preparedness is nothing but purity of mind, a mind without kama, krodha, moha, madha, lobha and matsarya. These are the obstructions to this darshanam. When the cataract of the

like a dialysis. Similar temporary purification can even be obtained from a Mahatma.

Since this purification is artificial, its full benefit is not realized. So, later in Chapter # 11, when Arjuna gets the darshanam, he is not able to stand Vishwa rupa darshanam. He tells Sri Krishna, I don't want this Vishwa rupa darshanam. Only a truly purified mind can absorb such a darshanam.

So, Sri Krishna accepts Arjuna's request. Just as one needs a 3 D glass for some movies, Sri Krishna says, I will bless you with a Divya Chakshu so that you can see many of my forms, varied in nature; all divine; of different colors and shades. When you will see rupa in many colors it is not a particular form, rather it is all forms and colors of universe, as all are Ishwara varnanam.

Citing an example Swamiji says, form does not belong to the bangle; it belongs to gold. Thus, Sri Rudram describes Shiva in many colors. This rupam is available to all cowherds. They are all the colors of Vishwa rupa Shiva. The green hairs of Shiva are the green trees. My mind should see it as Vishwa rupa darshnam. Thus, we see same colors, but we need to see them with a different attitude; it is like seeing a laddu from Tirupati, it becomes divine; it is appreciated by the mind that has devotion.

Vishwa rupa has many heads. All heads of peoples are the head of god.

Verities of devatas, representing natural forces are described next. The eight Vasus with different forms are Agni, Prithvi, Antarikhsam, Intermediary lokas, Vayu, Aditya, Chandra, and Stars. May you see the eight Vasus in Vishwarupa.

Twelve Adityas are the sun gods' different changing stages in the twelve months of the year. In each month he has different powers. May you see the Adityas as Vishwarupa.

Our ten sense organs and mind are called Rudra Devata. May you appreciate the Rudras.

Ashwini Kumaras are the ones presiding over Pranas. May you appreciate them as well.

Marut Devatas are different aspects of Vayu Devata. You have not noticed all of them as Vishwarupam.

And therefore rain is a wonder; earth is a wonder; Sun is a wonder; anything you take it, is a wonder,

it is the glory of the Lord. May your see that; temporarily drop your day-to-day business; temporarily keep your cell-phone somewhere. After its (cell phone's) coming, there is no time for anything; so wherever you go drop it; and just watch the universe.

So in Me the Vishva rupa Ishvara; whose body is the very sky itself, see the entire universe.

When Yashoda asks Sri Krishna to open his mouth she saw all the 14 Lokas; and then she said, shut up. She was not prepared. Sri Krishna is blue as sky; it means vast blue sky is a form of Sri Krishna, with galaxies floating in it. The whole universe is contained in Me.

Last week or so, some student; I do not remember who that student is, gave a cutting; so I just read through it; it is a very interesting write up, I will read only the first paragraph alone. It describes the Universe.

It says, consider a puff of dust a meter in diameter. Consider every grain of dust is a galaxy with many stars. We live near an ordinary star and are member of an ordinary galaxy. Every night we are shown that the universe has a beginning but most of us simple regret, use or enjoy the dark without perceiving that; it brings knowledge; If you are willing to learn from darkness, he says; even though so many stars are there;

between the stars there is a vast emptiness is there. Think what must be the size of the universe; which accommodates all these galaxies and stars. This universe, with vast emptiness and galaxies are accommodated in space; so what must be size of the space; and that space is the

size of the Lord; Meditate upon that, Try that.

With Best Wishes,

Ram Ramaswamy

Mandukya Upanishad, Class 20

Greetings All,

Continuing his teaching, Swamiji said, I said in last class in Vaithatya Prakaranam, Gaudapada establishes Mithyatvam of world. It is not directly mentioned but indirectly revealed through Prapancha Upashamanam. This method is called Shruti Pramanam or Shrutyarthartha pramanam; which means obtaining knowledge indirectly from scriptures.

What is reality can't be negated. We can't say world is not existing as we experience it everyday. That which is experienced, yet is not reality, is called Mithya. The English word closest to Mithya probably is unreal. Gaudapada establishes this mithyatavam from Prapancha Upashamanam.

Mithyatvam's closest example is dream. It is experienced by all of us. In dream we see that it is very real, giving us

pleasure and pain. Dream also has utility value when we are actually in a dream; despite all this we know dream is not real. So best example for mithya is swapna.

In first three shlokas of this chapter Gaudapada establishes swapna is mithya. That swapna is mithya is established through Yukti, Shruti and Anubhava pramanam's and he does so systematically.

He uses Vyapti for generalization thus he says where there is smoke there is fire. The statement, "a mountain is on fire as it has smoke" is analyzed as shown below ,using Gaudapada's logic:

1. Mountain is the paksha or locus about which I make an inference.
2. Mountain has fire; it is called sadhyam or conclusion.
3. Because there is smoke, the indicator, it is also known as Hetuhu or the reason.
4. Drishtantaha: means an example, as in a yagashala; because it is in a yagashala that you get Vyapti Gyanam or knowledge for inference.

This method of logic is now used to show Swapna is Mithya. Vyapti here means knowledge of co-existence of smoke and fire. Here Vyapti is a generalization. When we see an object in jagrat avastha as real, we observe that the object requires an area and volume (space) for existence, also known as Uchita Desha in Sanskrit. Not only volume of space, every object also needs duration (time) for its existence.

Einstein talked of four coordinates, the fourth one being time, indicated by date of origin and expiration. Every object requires a time.

Existence of events also requires duration of time. In Gita classes a question comes up. Swamiji, you teach the 700 verses of Gita in five years or 250 hours, describing the teaching in battlefield; how did Sri Krishna teach all 18 chapters in the

Thus, swapna objects are subjective things in my mind. In dream we see elephants although it requires not an ordinary amount of space. We can't accommodate an elephant, but we see elephant, moon, stars etc in dream space. So wise people say all objects in our dream are mithya. A special all pervading space is created within my head. Why is it unreal? It is because all objects reside within myself. What is wrong with it? The space within me, within my head is limited or insufficient for a real elephant, or a mountain etc., to exist. Now in next shloka he talks of events that also are mithya as they occur in insufficient space.

Shloka # 2:

समयस्य कालस्य अल्पत्वात् न दृश्यते स्वप्ने
सर्वान् स्वप्नोद्दिष्टान् वस्तुनः स्वप्ने न भवेत्

On account of the shortness of time, it is not possible for the dreamer to go and see the dream objects. Nor does the dreamer when he wakes up, indeed find himself in all the places seen in the dream.

Yukti pramanam: (by joining together)

In previous shloka "things" were proved as unreal in dream. In this shloka "events" are shown as unreal in dream. Consider a dream trip to Mansarovar. You have to reach an airport, then fly and then trek to mansarovar; but duration of a dream-time is only about 8 hours during your sleep time. Within the span of a dream, during our sleep, we manage to see events such as our marriage, children and even grand children. They say an actual dream only lasts only for about a minute and a half. So, all events are unreal as there is not sufficient time. So, he really does not go to mansarovar. They are all unreal projections of our mind.

Keep in mind that we are accepting it all as unreal in our waking state; in dream state we will not accept our dream as unreal. People pray before going to bed so that they don't get

bad dreams. Why this worry; because our dream experience is very real, during our dream. Vedanta says our waking state is also a mithya. Thus we get Yukti pramanam. Thus, mirror located elephant yukti pramanam is over.

Pratyaksha Pramanam:

(perception)

In second line of this shloka we get Pratyakhsa pramanam from our experiences. Suppose in dream we went to Kashi; we saw many cows there; and one cow pushes you and you wake up. If it was a real cow you should have woken up in Kashi, but reality is that you woke up in Chennai. From this it is clear we never went anywhere in dream. After waking from dream one does not experience that he is in dream place, hence dream places, dream travel, dream cows, are all, unreal. This is Prathyaksha Pramana.

Shloka # 3:

Shruti and shastra pramanam.

(convincing illustrations on the subject matter which is beyond senses/common cognition)

श्रुतिप्रामाण्यं च शास्त्रप्रामाण्यं च
यदि यथा तदर्थं तदर्थं तदर्थं तदर्थं

Strictly conforming to reason and logic, Sruti also declares non-existence of the chariots and so on, perceived in his dream by the dreamer. Moreover, it is said by the seers that Sruti herself declares the illusory nature of dream experiences, and establishes the same through logic and reason.

Shruti Pramanam:

In Brihadaranyaka Upanishad, Ch 4., section 3, the waking, dream and sleep states are discussed. In swapna there is

think from an appropriate point of view.

Citing an example, a man drank too much at a pub and started seeing double. He asked owner how much he drank. Although he drank only one bottle, pub owner with an intention to cheat said you drank two bottles; and since he was seeing doubles anyway, he said you have to pay for two bottles at Rs 100 each. The drunk took out a hundred-rupee note and said it was Rs 200 for the two bottles; he was still seeing doubles.

Similarly, for dream body, dream world is very real. So also from waker's point of view this world is very real. **Once you wake up, the dream world is now mithya. Similarly, once you shift to Turiyam standpoint, jagrat avastha is also mithya.** Thus, Swapna prapancha is real for swapna shariram while Jagrat prapancha is real for sthula shariram. Both are in fact "unreal" in respective jagrat and Turiyam states.

Therefore wise people declare world is Mithya in jagrat avastha, as well. So jagrat prapancha is exactly like dream world. Is there any difference between two states? Between mithya jagrat prapancha and mithya swapna prapancha, Jagrat prapancha is outside of body while swapna prapancha is inside body. The common factor between both states is Mithyatvam.

I accept Swapna prapancha as mithya as it does not have time and space. But Jagrat prapancha has enough time and space; if so why is it Mithya?

Take Away:

" Experience does not prove reality" is the lesson of Upanishad. Gaudapada shakes us even further with his declaration that, " Whatever you experience is not real. There is only one reality, the " Subject" alone is real."

Once you wake up from dream, the dream world is now mithya. Similarly, once you shift to Turiyam standpoint, jagrat avastha is also mithya.

With Best Wishes,

Ram Ramaswamy

Baghawad Geeta, Class 141: Chapter 11, Verses 1 to 3

Continuing his teaching, Swamiji said, having completed chapter 10 known as Vibhuti Yoga, now we are entering Chapter 11 known as Vishwarupa darshana yoga. The word yoga attached to each chapter refers to the episode or the topic. So vishvarupa darshana yoga means the episode, which deals with vishvarupa darshanam. It means Vision of God as Vishwa rupa. What is Vishwa rupa? Rupa means form and Vishwa means world, or Lord whose form is the very universe itself. Then the question comes up, how to get such a vishwa rupa darshanam? When a devotee wants to see God such as Rama, Krishna or Devi, scriptures tell us how to get that darshanam. **Scriptures prescribe tapas or meditation or concentration. The devotee decides which form he wants to see. Then he concentrates on that form as per dhyana shloka. He has to learn the dhyana shloka to be able to concentrate on that form.**

He has to visualize that particular form and generally a mantra is also taught, just as narada taught mantra to Dhruva, Prahlada etc. and the devotee has to do the Purascharanam of that mantra; Purascharanam means you find out how many letters are there in that mantra; say if there are six letters, you multiply it with as many lakhs; say if it is Gayathri mantra with 24 letters then japa is performed either for 24 lakhs times or 24 crore times. So you do dhyanam; you do

Purascharanam, as described in the scriptures; and if a person follows this kind of tapas, the shastras prescribe that the devotee will have the darshanam of the Lord in that particular form.

This is not our mental projection, but the Lord himself through his maya Shakti gives darshanam, in a particular form, to the Devotee. And this exercise is called Devatha sakshatkarah.

Thus devotees such as Tyagaraja and Meera have had darshanam of Rama, Krishna, respectively. Now the question is if he wants to have a vision of God as the world itself, how to do it?

Do we have to invite god to come in form of Vishwa rupa; if so, we have not understood the meaning of Vishwa rupa darshanam. Vishwa rupa means I want to see God as world, but I can't invite him in this form as he is already in this form. What then should I do to obtain darshanam in the form of the world?

There is only one answer. I have to learn to see the world in the form of god. I should learn that this very world is Ishwara, and then Ishwara alone is giving darshanam to me in the form of the world. There is no other method.

Japa mantras are for Rama, Krishna darshanam, not for Vishwa rupa darshanam. If so, how do I train myself? Here again there is only one method; I must assimilate the teaching that God is material cause of the universe and that he alone manifests as the universe. Here, every vision in front of me is a different version of God. I should clearly understand this teaching and with this my perspective changes. **This new perspective is called Divya Chakshu or the mystical eye.**

Citing an example, some one gives you a laddu and then tells you it is from Tirupati temple; then immediately your perspective changes; you now, consider the laddu a prasadam

and you first apply it to your eyes before eating it. The status of prasadam is not physically evident; it comes from understanding that the laddu is from Tirupati. **This prasada is adrishtam or divination of laddu through a change in perspective.**

This is the idea communicated by Sri Krishna here. He teaches us as to how to look at world as divine; then I will see that god is giving darshanam all the time, to us.

Sri Krishna says it is better to have God's darshanam 24 hours rather than one, which comes and goes (Aya Ram Gaya Ram). This nithya ishvara sambandha is Vishwa rupa darshanam obtained by a change in perspective through the teaching.

So Vishwa Rupa darshanam is not like Rama, Krishna darshanam. Here you see God everywhere as described in Chapter 11.

Shloka # 1:

शुभं कुरु ॥
शुभं कुरु ॥ शुभं कुरु ॥ शुभं कुरु ॥ शुभं कुरु ॥ शुभं कुरु ॥
शुभं कुरु ॥ शुभं कुरु ॥ शुभं कुरु ॥ शुभं कुरु ॥ शुभं कुरु ॥**11.1**

By the words You have spoken, supreme, occult and spiritual, in order to bless me, this delusion of mine has gone.

Here Arjuna addresses Sri Krishna. In the first eight verses, we get an introduction to the topic of Vishva rupa Darshanam and it begins with the Arjuna's summarization and what he has learned in the previous 10 chapters

In two shlokas he summarizes his learning so far. In shloka # 1 he summarizes chapters 2 through 6 that he says is essence of Jiva rupa varnananam or essential nature of Jiva. Physical body is only a temporary dress, which will be shed at death. Similarly mind is also a temporary instrument that I use in waking and dream states but shed in sleep.

Therefore neither body, am I; nor am I the mind; but I am of

the nature of chaitanyam; the consciousness principle. And do you remember the description of consciousness I have given. Consciousness is not a part, product or property of the body; consciousness is an independent entity which pervades and enlivens the body, consciousness is not limited by the boundaries of the body; and consciousness survives even after the fall of the body; that eternal all-pervading consciousness is my nature. Sri Krishna gave a brilliant description of this essential nature of Consciousness, in the 2nd chapter from the 12th shloka, up to shloka No.25. Then he talked about that in the 3rd chapter, in the 4th chapter and in the 5th chapter.

Thus, in Chapter 2, shlokas 12-25, Consciousness is the focus. In Chapters 3, 4, 5, nature of Jiva is presented. Arjuna says I have understood all that very well.

Teaching given by you, purely for blessing me, is for saving me from sorrow (Arjuna Vishada Yoga). They are most sacred words that reveal atma, the reality. They are greatest secret not easily available in the world, from a rare Gyani. The words are spiritual teachings. Through this teaching my delusion is gone.

So you should remember the context of the Gita teaching; Arjuna surrendered to Lord Krishna due to his confusion. On one side, my mind says killing my kith, kin and Guru is not OK, but on the other side I can kill for protection of dharma. Now my doubts are getting cleared regarding confusion as to what is right and wrong. It is confusion about ethics and philosophy. Gita deals with ethical and philosophical confusion.

Normally the veda purva bhaga is meant to resolve

ethical conflict; veda antha bhaga is meant to resolve philosophical confusion. Gita is a unique Shastra, which deals with ethical conflict; as well as philosophical confusion. And therefore Arjuna says; I am getting clearer and clearer.

Shloka # 2:

ॐ श्री कृष्णाय नमः ॥
ॐ श्री कृष्णाय नमः ॥ ११.२ ॥

About the birth and dissolution of beings I have heard from You at length, O Lotus eyed one! As also about your immense grandeur.

Arjunas reverence for Sri Krishna as a teacher is increasing. The word Kamalapatra in shloka means God with Lotus Eyes or eyes like lotus petal that describes God's inner beauty. This was dealt with in Ishwara swarupa chapters 7-10. Chapter 8 is an odd man out. You defined God as jagat karanam. You defined God as material cause of universe. Out of god alone universe comes, rests and resolves; that is Srishti, Sthiti and Laya Karanam. Everything comes from you alone. If waves are born from ocean and resolve in ocean, then there is no separate wave from ocean.

All the things and beings; this whole creation of things and beings is from you alone, as the very adhara, as the very ashraya. That means what? If waves are born out of the ocean and resolves into the ocean, it means there are no waves separate from the ocean; in fact wave is only an additional name given to the very ocean itself; similarly the whole creation is like a wave in the ocean of God. Shankaracharya beautiful presents in atma Bodha that the entire cosmos of several billions of galaxies is nothing but bubbles; so each galaxy can be compared to a small bubble and all these bubbles of galaxies are rising from you; and there are no bubbles separate from ocean. Similarly there is no creation separate from God or to put in another language; God is in the form of world, I heard this very clearly, and how did you teach, very elaborately. The upanishadic teachers are not detailed; rather they give the srishti and all within a few mantras.

The teaching is also for a madhyamadhikari such as me. In

chapter 10 you also revealed your glories, Vibhuti, spread all over the universe. These glories are in exhaustible, the Vishwa rupa mahima. Mahatyam and Vibhuti mean the same. The proof is that my delusion is almost gone. It finally goes away completely in chapter 18.

If delusion is gone what is Arjuna's next question?

Shloka # 3:

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ११.३ ॥

Supreme Lord! Highest Spirit! It is even as You have described Yourself. Yet I would like to see this lordly form of Yours.

In every shloka Arjuna adds some more glories of God.

Parameshwara: means supreme Lord who sustains physical law of creation. It is also name of Shiva.

Purshottama: means supreme Lord. It is also name of Vishnu. It's philosophical significance is taught in chapter 15 on topic of Nirguna Brahman.

So Vyasa talks of Vishnu and Shiva as equals. So, O Krishna! whatever you are teaching me is perfectly understandable because it is a systematic teaching; if Bhagavan is the cause, and world is effect; the logical consequence that the effect cannot be separate from the cause; therefore the world cannot be separate from God. It is a very logical conclusion; and if the world is non-separate from God; all the non-glories of the world should naturally belong to the Lord; because of that, I have no resistance in accepting that teaching.

Arjuna says, I am able to intellectually understand that whole world is manifestation of God and that everything is holy. So there is no question of dividing world into acceptable and unacceptable. If I could see world as divine then I will not have Dvesha towards anything. However, the reality is that I

have Raga and Dvesha. My intellectual and emotional personalities are not harmonized. I need them to be harmonized. What should I do to get it? I would like to have Vishwa rupa darshanam, while I am interacting with the world.

Dayananda swami beautifully says; we do not have a sacred-secular division in our culture. In many other cultures, sacred is obtained in a temple while everything outside the temple is secular. However, for a Hindu or for a vaidhika, there is nothing called secular, everything is sacred; eating is puja; remember we are doing puja daily; eating is puja, brushing the teeth is puja; snanam is puja, everything that I do is puja and this puja occurs only when I always remember that I am in the presence of the Lord as Vishwa rupa. How can I have contact with that rupam; the vishvarupa Ishvara, you should help me. This is Arjuna's request, the details of which we will see in the next class.

Take away:

The mode of repetition of a Mantra with feeling and in a particular manner, a definite number of times, with right observances, until a fixed number of Japa is reached, in order to obtain substantial benefit out of the Mantra, is called Purascharana.

Vishwa rupa darshanam:

I have to learn to see the world in the form of god. I must assimilate the teaching that God is material cause of the universe and that he alone manifests as the universe as well or we can say God is both matter and spirit. Here, every vision in front of me is a different version of God. I should clearly understand this teaching and with this my perspective changes. This new perspective is called Divya Chakshu or the mystical eye.

With Best Wishes,

Ram Ramaswamy

Om Chant

<http://www.advaidam.com/wp-content/uploads/2018/06/om.mp3>

Swamiji's Shivarathri Message

Swami Paramarthananda gave a special talk on February 13, 2018 for Shivarathri. The topic of the message was two types of bakthi. Please listen to Swamiji's message at this link:

2018 Shivarathri Message