

Baghawad Gita, Class 153: Chapter 11, Verses 50 to 54

Shloka # 46:

I want to see You just as before, wearing a crown, wielding a mace, and holding a disc in hand. O You with thousand arms, O You of Cosmic form, appear with that very form with four hands.

Continuing

his teaching Swamiji said, shlokas # 35 to # 45 have been completed and with this Arjuna's appreciation of Vishwa Rupa Drashanam and his surrender to Lord is also complete.

Arjuna, while he is happy with Vishwa rupa darshanam, he is not mature enough for it. Vishwa rupa darshanam means looking at everything as one whole.

The

creation is a relative entity consisting of pairs of opposite and therefore, if

I am going to see the universe as the Lord; I should be able to accept the both

the pairs of opposite equally. I should have a reverential attitude of

acceptance with regard to every event in the creation,

Not

only the things consists of pairs of opposite; even events are pairs of

opposites. Thus, we have birth and death;

both are an integral a part of God.

Therefore,
to become a Vishva rupa bhakta; I
should be able to accept death
of anyone, without any complaint, which means an inner
maturity is required;
which is also as an integral part of Bhagavan; And therefore
it requires a
reverence; rather than complaint. That is why in Sandhya
vandanam; we regularly
worship Yama as Bhagavan. Accepting pairs of opposites with a
non-complaining
attitude is a sign of maturity.

Similarly every association I have to accept and I have to
accept every disassociation as well without grumbling,
similarly, health and sickness. Similarly war and peace; as
long as human freewill is there; there will be raga and
dvesha; which means there will be war even in heaven; devas
and asuras will be quarreling; And therefore most of the
things are integral part of Vishvarupa; I should be able to
accept them without grumbling; which means I should have a
very rarified mind; which sees the totality and therefore for
an immature mind, Vishva rupam can be a threat; and Arjuna
proves that his mind is immature because he says I am not able
to withstand it.

Then the question is how can I make myself mature. Until I get
the maturity to accept Bhagavan, the aneka rupa Ishvara, the
only alternative I have, is to accept the ekarupa Ishvara as
the Lord; that is why we start with Ishta devatha bhakthi so
that I will be able to accept the situation by feeling the
presence of my Ishta devatha in my heart; this is how I begin;
Shankaracharya writes a beautiful sthothram called shiva
shankara sthothram:

It says, " O Lord, I will
have old age and face death as well; I don't know how death
will come for me.

The Yama dutas will come and threaten me; at that time I should not be frightened; at that time I want you to come, O Lord Shiva. I should not be affected by anything; my attention at that time should be on you and Parvati alone. I hope to see your Tandavam and Parvati's Lasyam; absorbed in it I should not even know when I leave this earth. This prayer to the Ishta Devata gives one a great relief. We have to develop that bhakti for our Ishta Devata right now.

This ishta devatha bhakthi or eka rupa bhakthi will give you sufficient strength to expand your vision to Vishva rupa bhakthi; and when it is getting converted to Vishva rupa bhakthi; ishta devatha bhakthi need not go away; I see the ishta devatha himself as all the rupam; if Sri Krishna is my Ishta devatha; all people are Krishna in different vesham; and thus if I go to Shiva temple; Krishna is in Shiva Vesham; in this manner whole creation becomes Vishwa Rupam.

After remaining in Vishwa rupam for sometime, one then comes to Arupa Bhakti. So, Arjuna confesses to God that I prefer to see you as the simple Sri Krishna.

Shloka # 47:

The Blessed Lord said Out of grace, O Arjuna, this supreme, radiant, Cosmic, infinite, primeval form-which (form) of Mine has not been seen before by anyone other than you, has been shown to you by Me through the power of My own Yoga.

Sri Krishna spoke:

So

when Arjuna made this request, Lord Krishna says: Arjuna I am not responsible for showing this Vishva rupam; in fact, I know you are not yet ready; but since you made a special request, I chose to show you; and now that you do not want Vishvarupa, I will bless you accordingly.

In the shloka Yoga means Maya Shakti; the assembly of three gunas; it is god's Maya Shakti by which I gave you the Divya chakshu. Atmayogat means my own maya Shakti. I used my own Maya Shakti to show Vishwa rupam to you. I was pleased with your sincerity; I gave you the Divya chakshu. If you were mature you would have enjoyed the Vishwa Rupam; for an immature person it maybe frightening; by itself it is Tejomayam, containing all galaxies and stars of the universe; consisting of everything, cognized in many forms. Anantam means limitless space and time; it is first born and only after that individual bodies are born, so it is first born. Arjuna is a blessed devotee; nobody else had this blessing before. Swamiji says, some others too had seen Viswa rupa darshanam; here it is used just as a figure of speech.

Shloka # 48:

**Not by the study of the Vedas and sacrifices,
not by gifts, not even by rituals, not by severe austerities
can I, in this
form, be perceived in the human world by anyone [‘By anyone
who has not**

received My grace'. other than you, O most valiant among the Kurus.

Here Sri Krishna wants to point out that Arjuna saw the Vishwa rupam due to his bhakti. Bhakti's importance is emphasized here while other sadhanas are brought down. This is a method scriptures use. One has to understand this. All sadhanas are important but scriptures bring some down, in a particular context.

Scriptures criticize some sadhanas. In Taittiriya Upanishad Various sadhanas were highlighted; Swadhyaya was highlighted and swadhyaya was considered important relative to others.

Here Sri Krishna says bhakti is most important. What should we conclude from this? We can conclude that all values are equally important, however, here bhakti is highlighted. This criticism of other sadhanas should not be taken literally.

Sri Krishna says study of Vedas (learning to chant vedas) can't give Vishwa rupa darshanam. Discussing the study of yagnas, that is rituals; there is a difference between Veda adhyayana and yagna adhyayana. Veda adhyayana is learning to chant the Vedas; and yagna adhyayana means analysis of the Vedas; and learning how to do the rituals. Sri Krishna says Veda adhyayanam is useless; yagna adhyayanam is also useless; none of them will give you Vishva rupa darshanam.

Dana is also useless, how about laukika Karmas? They are also useless for obtaining Vishwa rupa darshanam as are Vaidica karmas.

Tapas is also useless, as are intense austerities. Through all these sadhanas, Vishwa Rupam can't be seen. Only people like you, O Arjuna, can see it since you have a unique qualification for Vishwa rupa darshanam. Sri Krishna will later say that qualification is Bhakti. Bhakti alone helps one obtain Vishwa rupa darshanam. In the 7th chapter, Sri Krishna has talked about four types of bhakthi: artha bhakthi; artharthi bhakthi; jignasu bhakthi and Gyani bhakthi.

What type of bhakti helps?

Artha bhakti (crisis driven bhakti) won't help. Artharthi bhakti, bhakti craving for wealth, also does not help. Now Jignasu bhakta means one who seeks ekarupa Ishvara darshanam through devotion, such a mature bhakthi alone can help you see Vishwa rupa darshanam. So, O Arjuna, you asked for it and I gave it to you.

Shloka # 49:

May you have no fear, and may not there be bewilderment by seeing this form of Mine so terrible Becoming free from fear and gladdened in mind again, see this very earlier form of Mine.

Sri Krishna says if you are

not ready for Vishwa rupa darshanam, I don't want to impose it on you. Vedic teachings don't impose anything. Moksha is advaitam and many can't accept it.

Appreciating the value of moksha requires a great maturity. If you don't appreciate importance of moksha, don't strive for it. Citing an example: A woman wanted to be a Gopi and dance with Sri Krishna; another woman wanted to visit heaven. If you are not ready for Vishwa rupa darshanam ask for others such as Artha and Kama.

So, therefore if you are not ready for Vishva rupa darshanam; I do not want to impose it; have eka rupa bhakthi; ask for artha; ask for kama; with only one condition, that is to follow dharma. And whatever you get legitimately, take it as Bhagavan's gift. That is the only sadhana we request you to practice; you need not study upanishad; **follow only karma kanda; follow only karma Yoga by which we mean fulfill your desires, legitimately and take whatever you get as Ishvara prasada; Start there and it will lead you to Moksha.** In fact, Sri Krishna himself is going to tell this beautifully in the next chapter.

“ May you not feel the pain of my crushing people between my teeth; don't feel immobilized by seeing my viswa rupam that is frightening to you”.

Many people cant stand the sight of blood; imagine a doctor in such a situation.

“ Now may you see my old Sri Krishna rupam, my Eka rupam, without any fears and with a stress free mind again.

Shloka # 50:

Sanjaya said Thus, having spoken to Arjuna in that manner, Vasudeva showed His own form again. And He, the exalted One, reassured this terrified one by again becoming serene in form.

So

Arjuna requested the Lord to change the form and Lord Krishna has also agreed to change the form; And now there is a period of silence during this change; wherein the transformation is taking place from aneka rupa to eka rupa; And since there is silence neither Sri Krishna talks nor Arjuna talks; And therefore Sanjaya comes in and gives a running commentary as to what is happening in the battle field; So Sanjaya reports:

Lord Krishna uttered these words and once again showed his Eka Rupa form to Arjuna. Even after having seen the changed rupam of Sri Krishna, even then, Arjuna's fears continue for some time. It is the same with our nightmares as well. Sri Krishna, in his peaceful rupam, consoles Arjuna like a mother. Thus Aneka rupa Ishwara became Eka Rupa Ishwara and consoled Arjuna.

What does the withdrawing of Vishwa Rupam mean? Will God remove Vishwa rupam? World is the body of God as such there is no arrival or departure for Vishwa rupam. All that Sri Krishna did was to withdraw the Divya Chakshu from Arjuna. **Divya chakshu is a mind that is not overpowered by Ahamkara and**

mamakara. In a state of ahamkara and mamakara one can't see the totality.

Citing an example, if you take a picture of a person standing with a mountain in background; if you focus on person the mountain becomes defocused or the other way around. So, depending on focus, one may see the man or the mountain.

So if Aham-Mama are dominant; my focus is never on vishva rupam; it will be one segment of the creation alone; but when aham and mama; I and mine, come down; then and then alone, Vishva rupa appreciation would come.

So ahamkara and mamakara has to come down.

Citing another example: Children acted in a play at a school's annual day program. Parents came to see the play. It was interesting to see people taking pictures of some scenes and then leaving. The parents were not interested in the drama, only in their child or children. They did not come to see other kids. They only see "my" son or daughter and not the totality.

We are all trapped in enclosed consciousness; we do not have a rarified consciousness, to appreciate the totality;

So divya chakshu was gone; that means Arjuna has come back to my Bhishma; my Drona; he has come back to the old story.

Take away:

Divya chakshu is a mind that is not overpowered by Ahamkara and mamakara. In a state of ahamkara and mamakara one can't see the totality.

Swamiji

says, follow only karma kanda;

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With Best Wishes,

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Then the question is how can I make myself mature. Until I get the maturity to accept Bhagavan, the aneka rupa Ishvara, the only alternative I have, is to accept the ekarupa Ishvara as the Lord; that is why we start with Ishta devatha bhakthi so that I will be able to accept the situation by feeling the presence of my Ishta devatha in my heart; this is how I begin; Shankaracharya writes a beautiful sthothram called shiva shankara sthothram:

It says, " O Lord, I will have old age and face death as well; I don't know how death will come for me. The Yama dutas will come and threaten me; at that time I should not be frightened; at that time I want you to come, O Lord Shiva. I should not be affected by anything; my attention at that time should be on you and Parvati alone. I hope to see your Tandavam and Parvati's Lasyam; absorbed in it I should not even know when I leave this earth. This prayer to the Ishta Devata gives one a great relief. We have to develop that bhakti for our Ishta Devata

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In the shloka Yoga means

Maya Shakti; the assembly of three gunas; it is god's Maya

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With Best Wishes,

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Baghawad Gita, Class 151: Chapter 11, Verses 43 to 46

Shloka # 43:

**You are the Father of all beings moving and
non-moving; to this (world) You are worthy of worship, the
Teacher, and greater
(than a teacher). There is none equal to You; how at all can
there be anyone
greater even in all the three worlds, O You of unrivalled
power?**

Continuing his teaching

Swamiji said, Sri Krishna answering Arjuna's question, pointed
out that he,

Krishna, himself was Kalatatvam. Time is not separate from
Creation and once I appreciate

desha and kala as Ishvara; then everything existing in time and space also must be Ishvara because the world cannot exist separate from desaha and kala. As I said the other day, previously it was thought that time and space are separate and the creation is separate; this was the thinking under Newtonian physics. Later we have revised our opinion; creation cannot be separated from time and space; or time and space cannot be separated from creation.

Shankaracharya says, God created time, space and the World.

It is not that time and space existed before and Bhagavan thought in time, one day, to create the universe; that is not the idea; when we say Bhagavan created the world it means Bhagavan created time, place and the world; and that is why we get into a logical problem; once I know Bhagavan created time and space and world, we will have difficulty in answering questions such as; when did Bhagavan create time; What will be your answer. It is a difficult question to answer. One cannot answer, when time arrived. Another question is where does space exist? How did cause and effect principle come about? These three questions, can never answered; that is why we use the word: Maya. Maya does not mean we do not know how to answer; Maya means intellectually these questions are undecipherable. So,

what I want to say is: when Bhagavan says I am time, we should understand that as, Bhagavan is Time, Bhagavan is Space; Bhagavan is the objects also.

So, Bhagawan is time, space and objects. It also includes events that occur. Finally God is, all the laws governing all events. Citing example of boiling water, it follows laws such as boiling point etc. Every event is governed by physical and moral laws and is called Bhagawan or Niyama.

Whenever I experience anyone of the above four (time, space, objects, events) I am experiencing God. A person asked could I get darshan of God? Gita says, you are obtaining this darshan at all times; it is just that you are not aware of it. The moment we become aware of it, it becomes a mature mind; one becomes a madhyama bhakta. An Uttama bhaktha is even above this state.

This Vishwa rupa bhakta is a great nature lover that he appreciates as Bhagawan. Arjuna also gets a glimpse of this darshanam and he becomes overwhelmed by devotion.

In this context Shiva sankalpa mantras come to mind, they are so beautiful; it says, let my mind have auspicious thought; and one of the auspicious thoughts is that all the legs, all the eyes; all the faces are the faces of the Lord alone; and when Arjuna appreciates this; he looks back in

time and remembers.

At this time, looking back,
Arjuna feels guilt that in the past I have not addressed God properly, when we were younger. He surrenders to Lord and asks for forgiveness. Hence we should not disrespect Earth and Water. Do not spit in water; do not take bath in the river without clothes; all these advices are given by the Vedas.

Why so much respect? When rain comes we run away; then ask why escape from rain which is God himself.

Arjuna says, O Lord, you are father of Universe consisting of moving and non-moving objects."

This is the shloka I introduced in the last class. "Oh Lord: You are the father of the universe." Here we have to see two things; In Vedantic teaching, three stages are there; I have told you before; philosophically first we say:

Bhagavan creates the world; stage one;

stage two is Bhagavan himself becomes the world,

the last stage is Bhagavan appears as the world without undergoing change.

First stage is called nimitha karana Ishvara or ekarupa Ishvara; the second stage is called upadana karana Ishvara or anekarupa Isvara; the third stage is called vivartha upadana

Ishvara or arupa Ishvara.

Arjuna

is, here, doing both; He is says, You are the Father of the world and You are the world.

God is the creator of scriptural teaching tradition. You are the adi guru. You are greater than all other Gurus. Why so? All other Gurus were at one point in time a shishya.

Bhagawan is the absolute Guru who was never a shishya (gariyan).

“ there is no one equal to you; so, where is the question of someone being greater than you; you are matchless one; you are Lord of matchless glory.”

Shloka # 44:

Therefore, by bowing down and prostrating the body, I seek to propitiate You who are God and are adorable. O Lord, You should [The elision of a (in arhasi of priyayarhasi) is a metrical licence.] forgive (my faults) as would a father (the faults) of a son, as a friend, of a friend, and as a lover of a beloved.

Arjuna's guilt does not leave him, although he has only treated Sri Krishna as a friend. In Bhakti literature God is accepted as a friend, but still Arjuna feels guilty.

“ I request forgiveness, falling at your feet. I propitiate you for my offense.” Other

than God nobody
deserves namaskara. All namaskara's finally go to God through
Guru Paramapara.

"I do this so that you
forgive me for my insults to you; even as a parent forgives
children." We should
forgive our children when they make mistakes.

Like a husband forgiving
his wife for her offenses; husband was considered a Guru and
wife the shishya. "You are like husband",
is also a form of bhakthi called madhura bhakthi; where the
devotee looks upon
himself as Gopi or Radha and Lord is
the only purusha.

Finally, forgive me, just
as a friend forgives another friend.

Shloka # 45:

**I am delighted by seeing something not seen
heretofore, and my mind is stricken with fear. O Lord, show me
that very form;
O supreme God, O Abode of the Universe, be gracious!**

Here Arjuna expresses his
two fold emotions. I am in conflict. I am one of the few lucky
one's with a Divya
Chakshu that allowed me the Vishwa Rupa Darshanam.

At the same time from one
corner I see only Lord's mouth where bodies are being crushed
and devoured. My
mind is in grip of fear due to this. One part is happy while
another part of
mind is fearful. Of the two, fear is more dominant.

Divya Chakshu has to come to us through our own Sadhanas; Arjuna got his from God's blessing; he did not get it from his sadhanas; he was not mature enough to get it, hence he is fearful.

So, I request you to withdraw Vishwa Rupa; I can't withstand it. To withstand Vishwa Rupa darshanam one's Raga Dvesha must be carefully reduced; my Ahamkara, Mamakara must reduce in me.

I have seen something unique, Vishwa Rupa; seeing it I am extremely elated, but internally I am frightened as well.

Citing an example, swamiji said in his village during a temple festival they had a few elephants and he got on top of one of them. Now, elephant has big backbone; it also has hair that is very rough. Both of them make one miserable but yet one keeps smiling.

Of the two, fear is the one that dominates. O Lord, I would like to see you as good old Sri Krishna, the Eka Rupa Ishwara. Graduating to aneka rupa Ishwara is not easy; only after being in aneka rupa for some time can one go to arupa ishvara.

Be gracious to me; O lord abode of universe.

Citing a story, when Krishna ate mud, Yashoda scolded and said; open the mouth. She thought that she will

see only mud inside the mouth but instead of mud, the whole cosmos was there;
and just as Arjuna could not withstand the Vishva rupa; even Yashoda
could not. Therefore instead of saying; I am not able to; she commanded Krishna
to Shut Up. Shut Up seems to be a command, but inside it is all fear; It is not
to be taken literally; how can all the cosmos would be inside the Krishna's
mouth; even the Tirupati Laddu we are not able to put inside as a whole into
our mouth; so, do not take it literally. This symbolizes the Lord as the vishvadharam gagana sadrsham.

Shloka # 46:

I want to see You just as before, wearing a crown, wielding a mace, and holding a disc in hand. O You with thousand arms, O You of Cosmic form, appear with that very form with four hands.

So Arjuna concludes his prayer. That is the third stage of appreciation. No.1 Ascharyam; No.2 bhayam; No.3 bhakthihi; the third stage of bhakthi expression is being concluded here; with Arjuna's request to the Lord to get back to his own ekarupa.

He says he wants to see the Lord with his Chakra, Gadha and his four hands.

Some ask if Sri Krishna had four hands? Sri Krishna had only two hands. We can conclude that Arjuna was probably confused due to his changing emotions. So he says, May you appear as Sri Krishna rupam and not as Vishwa Rupam.

So

with this Arjuna's response to Vishva rupa

darshanam is over;

the last phase is from shloka No.35 up to this shloka. Now the ball is in Lord

Krishna's court; so, there is some silence; because Arjuna has made his request

and Sri Krishna has to do respond; What is the Lord going to do is given in the

next shloka; which we will see in the next class.

With Best Wishes,

Ram Ramaswamy

Baghawad Geeta, Class 149: Chapter 11, Verses 34 – 37

Shloka 11.34: You destroy Drona and Bhisma, and Jayadratha and Karna as also the other heroic warriors who have been killed by Me. Do not be afraid. Fight! You shall conquer the enemies in battle.

Continuing his teaching

Swamiji said, Sri Krishna gave an important advice to Arjuna: whenever an

individual acts according to Dharma, then he is considered as having

surrendered his will to Dharma. Dharma is Lord's teaching. So, surrendering to

Dharma is surrendering to will of Lord and when you do this,

you still have
free will. With freewill when you act along with your Raga and
Dvesha, it is
not aligned with God. Thus while you have freewill, you have
to choose the path
of Raga Dvesha or Dharma. Thus, Arjuna's freewill has two
paths:

Raga Dvesha says, don't
kill Drona, Bhishma and other kith and kin.

Dharma freewill tells him
to take up the dharmic fight.

Sri Krishna says, when you
are going with Raga Dvesha, it is abusing your freewill and it
will result in
your downfall. So, Arjuna, do you want to choose free will
that will result in
your downfall or will you take the dharmic path without
attachments. When you
choose to use freewill with your intellectual convictions and
choose the
painful path; that path involves surrendering your freewill to
the will of God
and this will lead to spiritual growth. Using freewill is
dharmic while abusing
freewill is going with Raga dvesha. Thus where freewill is
dharmic in nature; there
Karma Yoga and Bhakti merge. Forced surrender is suppression,
but surrender
done with freewill, voluntary surrender, is real bhakti.

A real karma Yogi is always
a Bhakta. So, Arjuna, become a bhakta. So, fight your Guru,
Bhishma, Jayadratha
and Karna and in the process you will lose many of your
warriors as well; their

next Janma is ready, so don't be depressed; may you fight this battle.

Saving society from adharma is duty of a Kshatriya. You will defeat your enemies in the war as Dharma is on your side.

Shloka 11.35:

Sanjaya said Hearing this utterance of Kesava, Kiriti (Arjuna), with joined palms and trembling, prostrating himself, said again to Krsna with a faltering voice, bowing down overcome by fits of fear:

Sanjaya spoke:

When Sri Krishna answered Arjuna's question, how did Arjuna respond? He understands that Sri Krishna is only karma phala datha; exactly like a judge; judge is not responsible for the enjoyment or suffering of the people; if a person suffers punishment in the jail; that suffering is not caused by the judge; but the suffering is the result of his own action.

Bhagavan has only worked for the karma phalam to reach him; just as the judge's role is to make the law of karma work properly. And therefore Lord's compassion does not mean he will alter the karma phalam; Lord's compassion is in the form of the maintenance of the law of karma; And therefore if a person has to receive papa phalam; a person has to certainly receive it; Bhagavan is compassionate

alright; but where papa phalam has to go, Bhagavan will have to do that. If out of compassion, Bhagavan does not give out the karma phala, then the moral order of creation will be disturbed. Imagine if Bhagavan changes the law of karma; because a person has to suffer; then what will be the problem? Then He will have to change the laws which maintains the orderliness of the creation. Then a single individual may benefit alright; but the world at large will have to suffer; and therefore when you look from short-sighted angle; it is like when a person is falling down; he says let the law of gravitation stop; because he is falling down; Then what will happen; OK; Bhagavan says OK for 10 minutes, the law of gravitation will not function, because this fellow is falling; what will happen; We will all start flying; Remember, if the law of gravitation stops, we will not be on the earth; like the cosmonauts and astronauts; we will be floating all over suddenly; Somebody in T.Nagar is falling down; and He prayed the Lord: Oh Lord for two minutes the law of gravitation should stop. Bhagavan comes and out of compassion, says that the law of gravitation should stop; You will all hit the fan. Therefore, remember that it is shortsightedness to complain to the Lord and ask him to change the course of the law, for the sake of our personal benefit. The law of karma should go on for the

survival of the
world.

So, Arjuna, understood
Lords job of maintenance of Karma; while it our job to accept
it. Every time I
suffer, remember that our papam has been reduced and I am
being purer;
Similarly when you are enjoying, your punyam bank is eroding.

Therefore, O Lord, Your
ways are inscrutable; your compassion expresses as maintenance
of law and
karma.

This raises a question?
Does it mean that Prayaschita Karma is a waste? It is never a
waste; it also
functions according to law of Karma. It produces a punyam that
is capable of
neutralizing the prarabhda.

Say, I have taken food that
does not agree with me, so I take a medicine that can counter
it. Thus
Prayaschita karma can produce Agami karma that neutralizes it.

Extent to which Prarabhda
karma is neutralized depends on Prarabhda; the prarabhda can
be Prabalam,
Durbalam, or madhyamam. Citing example of disease

we can either cure it,
manage it or there is no remedy; it all depends on individual
circumstances.

When prarabhdha comes, we
don't know of which category it belongs to. So, you perform
your prayaschita

anyway.

Here Bhishma, Drona and all, can't be saved, they are finished. So, Arjuna's emotions change from: at first astonishment, then fear, to now, surrender to the order of creation.

So, Sanjaya reports on what he sees:

Arjuna understood Lord clearly; that he is neither cruel nor compassionate. I can never escape the law of karma, so better learn to like it or surrender to it. Surrender is intellectual acceptance of law of karma. Arjuna bows down again and again in great fear and the more he matures with bhakti he learns to go along with problem. With a choked voice Arjuna addresses Sri Krishna.

Shloka # 36:

Arjuna said It is proper, O Hrsikesa, that the world becomes delighted and attracted by Your praise; that the Raksasas, stricken with fear, run in all directions; and that all the groups of the Siddhas bow down (toYou).

This is the third stage of Arjuna's emotions. As long as we are narrow-minded, creation will cause fear in us. With expansion of mind through Vishwa Rupa darshanam, our fear goes down. To conquer fear and insecurity learn to appreciate creation including our past janmas. This way Ahamkara should grow, ripen and then fall after ripening; this happens with

Vishwa rupa
darshanam.

Arjuna says, O Sri Krishna,
I now understand why great Mahatmas appreciate Viswa Rupam. I
also see how
narrow-minded people are afraid of Viswa rupam. So even God
and religion become
a source of fear.

So, Hrishikesha, by
glorifying you, the mature people revel; they are beyond
normal attachments and
Narrow-minded-ness. Non-attachment
and Vishwa rupa darshnam provide far greater pleasure than
anything else.

There
is a beautiful Malayalam composition called Harinama
keerthanam; it is a very popular one
in Kerala; in that the author writes: Oh Lord; I should never
have the idea of
individuality; as I related to a few people; this man's uncle;
this man's
grandpa, this man's son; etc. etc. Even
if that "I" should rise in me; If I should develop an I, let
that I be
identified with Either I should never have identification;
zero identification
or total identification. Zero identification; you are brahman;
total
identification, you are Ishvara;
in both you have no samsara;
but our problem; neither zero identification; nor total
identification; a select
few; we suffer with them; so that few identification makes me
a miserable
inbetween jeeva; Isvara has no samsara; Brahman has no

samsara; jeeva has got maha samsara;

Either I have no identification or total identification and in both cases there is no samsara. Our problem is we have a few identifications that cause us all the misery.

All Rakshasas who do not appreciate dharma become afraid of you and try to escape law of karma.

All the siddha purushas; all the Gyanis; who know what is what; they do namaskaram to you; they are willing to accept whatever comes according to the law of karma; and if at all pray, their prayer is that; Oh Lord; you need not change the law for my sake; but give me the attitude to accept what cannot be changed; if things can be corrected through prayaschittam, give me the knowledge and strength to do prayaschittam; nothing wrong; but whatever is choiceless; and irremediable; let me accept the choiceless situation; So, groups of wise people do namaskara to you.

Let me accept the choice-less situation.

Shloka # 37

And why should they not bow down to You, O exalted [i.e. not narrow-minded.] One, who are greater (than all) and who are the first Creator even of Brahma! O infinite One, supreme God, Abode of the Universe, You are the Immutable, being and non-being, (and) that which is

Transcendental.

Arjuna said, anyone who appreciates Vishva rupa and performs namaskara to it, is natural. As Einstein said; the more I am studying the creation; I cannot but surrender or appreciate the glory of Lord. In fact, more you see the totality; vinayaha; humility is very natural. And therefore Arjuna asks; why won't people do namaskara. So if they are doing namaskara; there is no ascharyam; if they do not do namaskara that alone is ascharyam; because so wonderful is the totality and that is why to develop bhakthi; even studying any aspect of creation; after Vishva rupa reading; you read any science; read biology; read entomology, the study of insects; insects will make you wonder; astronomy will make you wonder; any science you take and go in depth;

Thus, if I don't love music, it is just that I don't have the faculty to appreciate music; Similarly some people don't have faculty to appreciate God.

You are the creator of even Brahmaji; you are the infinite one; because time and space exist in You; you do not exist in time and space; You are one who is the Lord of all Gods; you are the abode of the universe; you do not live in the universe; the universe lives in you.

Take away:

Either, I have no identification or total identification and in both cases there is no samsara. Our problem is we have a few identifications that cause us all the misery.

With Best Wishes,

Ram Ramaswamy

Baghawad Geeta, Class 148: Chapter 11 Verses 33 & 34

ॐ नमो भगवते वासुदेवाय ॥ ११ ॥ ३३ ॥
ॐ नमो भगवते वासुदेवाय ॥ ११ ॥ ३४ ॥

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ११.३३ ॥

**Therefore you rise up, (and) gain fame; and
defeating the enemies, enjoy a prosperous kingdom. These have
been killed
verily by Me even earlier; be you merely an instrument, O
Savyasacin (Arjuna).**

Continuing his teaching Swamiji said, appreciating Vishwarupa of Lord, Arjuna goes through two emotions; one of wonder and another of fear. He saw Lord destroying everything; seeing the destructive aspect, Arjuna had questions if Lord was had any compassion at all. So, he asks, "Who are you and what do you do"?

And

there Lord Krishna said: That I am the kala tatvam; because kala or time is non-separate from the universe; if universe is My body; time is also an integral aspect of Mine; And therefore from the standpoint of time, I am called kala; I am called Yama; the one who controls the movement or controls all the processes of the creation; Yama means, all controller.

Our sandhyavandanam also has worship of Yama. Yama controls world according to universal laws.

Then Sri Krishna said, now I am going to destroy warriors on both sides as per their Prarabhdha karmas. God himself does not kill anybody; rather he uses some, as instruments, to perform this task. He tells Arjuna, you can also be an instrument of mine; and in the process, you will get name and fame.

The sentence, Nimitha Matram Bhava, you be my instrument, has been read as fatalism. There are two points made here.

1. " Everything is already determined by God"; meaning death is pre-determined, is the message or fatalism; We have no control on destiny.

2. Second idea here is, You be my instrument. So, here, God is controller and we are just instruments.

Swamiji says, we have

to read this sentence carefully. Shastras don't accept fatalism. They don't see us as puppets without free will. In fact fatalism is rejected.

When we reject fatalism we are not rejecting idea of fate. The difference between two can be explained as follows:

Fate is accepted by shastras. It is result of actions performed in past janmas or destiny also known as prarabdham or Daivam, and it as seen in a horoscope. Our prarabdham influences our life, not the stars. Prarabhdas are indicated by planetary positions. It is like a fuel gauge in a car that is an indicator alone and not an inflencer. This is Prarabhda or fate.

Fate verus Fatalism:

Fate is one of the factors influencing life. If fate alone determines, it is fatalism. Shashtra says the other factor of influence is Free will or Purushartha.

Thus:

Fate + Free will=Our Future

Let us discuss what the problem is, if you accept fatalism? Then, God decides everything; we are just his instruments.

Advantages of Fatalism:

1. You need not take responsibility for your atrocities; we can always blame god when we look for a scapegoat.
2. When God does everything and since we worship god and god is just; we are able to accept suffering. So fatalism helps in accepting problems.

However shastras don't

accept fatalism. Shankaracharya also says this is the correct position. Thus,

we identify six problems with fatalism.

1. If God is doing everything and we are his instruments then God is karta and we are Karanam. Whoever is karta, he alone is Bhokta as well, per shastras. Thus, God alone gets all papams and punyams. All Sanchita and Agami karmas go to God. Thus, Bhagavan becomes the Mahasamsari; which is absurd. Thus Maha Samsaritvam is first dosha.
2. Since we are instruments, we don't get Karma phalam, we get only Karanam; thus, if a car hits somebody, you don't arrest the car rather you arrest the driver. All my actions will not get Karma Phalam or punyam or papam; if so, we should all get moksha because Jiva becomes an A-samsari; which is also absurd. Thus, A-samsaritvam is a dosha.
3. If God does everything, God alone will cause the suffering of all people. If God is responsible for suffering, he must be a most cruel God; he cannot be a Karuna Murthy. This is known as Nairgrinnya dosham and it means God will be subject to the charge of cruelty.
4. While God has made people suffer; he has made people enjoy as well. All people are not uniformly enjoying; some are happy, some happier and some happiest; thus there are gradations of enjoyment. So God must be responsible for partiality. This is known as Vaishamyam dosham, meaning partiality.

5. Since God does all actions, we are mere instruments, we don't have to know what is right and what is wrong. So, we not hear Dharma shastras. God alone needs to learn them. This is known as Dharma shastra vaiyarthiyam dosham.
6. If we don't have free will, we are just instruments, we will never have a conflict in life. An Instrument need not choose a course of action; so we wont have conflict. All conflicts belong to God alone. When do we have conflicts? Citing an example: Suppose there is only one road to your house; here there is no choice of another road. Now if there are two roads to your house and here you have to choose.

**Thus Freewill, Choice and Conflict, all go together.
Even waking up to an alarm clock is a conflict. Human life is a series of conflicts, indicating choice, using freewill.**

Say you have a Driver.

Both of you get into car. Driver has no conflict, as he is just an instrument.

Conflict lies within the owner, as he has freewill.

If there is no free will, there will be no conflicts in human beings.

Only animals are free from free will, choice and conflicts. Human beings always have choice, conflict and free will.

So, we have free will.

For human beings future is determined by both fate and free will. Animals don't have freewill.

In different contexts, either freewill or fate will dominate. Sometimes they are even

and may even end
up in a tie. So, by our prayer we try to influence the fate;
and by our planning,
we try to contribute to our will.

Then
comes the final question. Then why did Krishna say
nimittamatram bhava savyasachin; why did
He say be an instrument in the hand of the Lord.

What
do you mean by becoming an instrument? In the case of a human
being, becoming
the instrument in the hands of the Lord is following a dharmic
course of action,
because Bhagavan controls the
world through dharma. Bhagavan
harmonizes the world through dharma; and when I use my
freewill to be in
alignment with dharma;

Because,
everytime I have to choose, I can go either by dharma or I can
go by my raga dvesha. Raga dvesha tells you do
that or do not, do that; Pay tax or do not pay tax. Or violate
the traffic
rules or do this. Therefore every time you have a choice;

We can go according to our Raga dvesha or we can go according
to the dharma shastra; when my life is governed by dharma
shastra; when my freewill is in alignment with dharma shastra,
I become the instrument of the Lord. And therefore Arjuna
himself is facing a conflict. Dharma shastra says Arjuna has
to fight this war:

According
to dharma, Arjuna's duty is fight the war, because Kshatriya
has to

fight for the sake of dharma. And Duryodhana has explicitly taken to adharma; therefore dharma tells Arjuna fight. In fact, because of that alone, Arjuna has to take to battlefield.

But before he started the fight, his raga dvesha came. And raga dvesha tells after-all, Bhishma, Drona, etc. are my kith and kin;

Thus, this statement says, Arjuna, may you align your will with mine.

Shloka # 11.34:

You destroy Drona and Bhishma, and Jayadratha and Karna as also the other heroic warriors who have been killed by Me. Do not be afraid. Fight! You shall conquer the enemies in battle.

Arjuna faces conflict because he has a freewill; he has a choice; he has to choose between what and what; His dharma knowledge tells that you have to fight the war; but his attachment tells: do not fight the war; His conscience tells fight the war; his attachment tells do not fight; Therefore there is a conflict; And what is becoming the instrument of the Lord; Krishna tells: do not go by your raga dvesha. Then what you go by: you go by dharma; and when you go by dharma, you are going by the Will of the Lord, because dharma is God's will; so my freewill is now aligned to dharma; my freewill is not gone; my freewill is aligned with dharma; my freewill has aligned with God's will; and when my freewill is in alignment with God's will, I become an instrument in the hands of the Lord; Therefore this statement is not saying: you do not have will; this statement tells: Arjuna, May you align your will to my Will. In short, follow dharma. I hope you have no conflict now.

So here Krishna tells what is the course of the creation in

keeping with the law of karma or the law of dharma, which Arjuna has to align with. He says all these people's time has come. According to dharma or law of karma, they require disappearance from the earth; who are they; Drona; Bhishma; Jayadratha; karna; all these people as well as the others belonging to both sides of the army;

Sri Krishna says, they are already dead; which means the law of karma or the law of dharma has indicated their death but in the case of Arjuna, the Lord is here to come and tell what has to happen; what is according to the law of karma, the time of death has come; Bhagavan comes and tells.

Therefore here the difference is in the case of Arjuna, Bhagavan is here to come and tell what is the fate but in our case, our fate is not known or knowable. That is why it is called adrshtam; therefore we can never know clearly what is our fate; and therefore we know only what is the freewill or our capacity; **Therefore do your action as though every thing is in your hands; receive the result as though everything is in God's hands. This is the working approach. Because when you do the action, you do not know the power of fate.**

That is why they try to read the fate through astrology; so astrology is supposed to indicate the direction of the fate and they give prayascitha as well. But an astrologer may read it properly, or it may be improper. So, the alternative is surrender to Lord; do your best and leave the rest to him.

Take away:

Thus Freewill, Choice and Conflict, all go together. Human life is a series of conflicts, indicating choice, using freewill.

Fate + Free will=Our
Future

Therefore

do your action as though every thing is in your hands; receive the result as

though everything is in God's hands. This is the working approach.

Because when you do the action, you do not know the power of fate.

With Best Wishes,

Ram Ramaswamy

Baghawad Geeta, Class 147: Chapter 11, Verses 29 to 33

Shloka # 29:

ममैवावर्तन्ते मायुष्यं ज्ञानमभ्यसिनः
ममैवावर्तन्ते मायुष्यं ज्ञानमभ्यसिनः
ममैवावर्तन्ते मायुष्यं ज्ञानमभ्यसिनः
ममैवावर्तन्ते मायुष्यं ज्ञानमभ्यसिनः11.29

As moths enter with increased haste into a glowing fire for destruction, in that very way do the creatures enter into Your mouths too, with increased hurry for destruction.

Continuing his teaching Swamiji said, while appreciating the Vishva Rupa of Lord, Arjuna initially expresses wonderment, seeing the magnitude of Vishva rupa; which consists of the whole creation along with time, which is an integral part of Vishva rupa.

Time and space is

integral part of creation. It is not that they existed before; they arise with Creation and once creation is resolved we can't have space and time. We see this in the sleep state when objects go away, time and space goes away and upon waking up objects come back. During his experience of Vishwa Rupa, Arjuna experiences time via the mouth of Lord. Time is intrinsic in every object that makes it arrive, grow old and then die. This integral kalatatvam is seen as mouth of Lord. Kalatatvam has two powers: Creative and Destructive. Arjuna did not see the creative side such as birth of children. Creative power helps the boom of human beings, a mangala karma. But since Arjuna was in battlefield, he saw destructive aspect of Kala swallowing many beings. If Arjuna had seen the Rupa in totality (birth and death) he would have seen both as mangalam. Thus Union and departure are both mangalam; growth and decay are also mangalam. Once I accept both as mangalam, Vishwa Rupam is not frightening anymore.

Another choice is to see everything as amangalam. Vedanta sees both punar janmam and Punar maranam as amangalam. Even union is amangalam; heaven and hell is also amangalam.

Either accept everything as mangalam or reject whole thing as amangalam. The problem is we want to accept birth as mangalam but we don't want to accept death as mangalam. So totally accept or renounce the world. Arjuna does not want

death of Bhishma,
Drona etc; but he also wants Karna to die; this is his
dilemma.

Sri Krishna says this
is not the law of creation.

Shloka # 30:

ॐ त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम्
सर्वभूतानां महेश्वरं वासुदेवमिन्द्र
ॐ नमो भगवते वासुदेवाय ॥११.३०॥

**You lick Your lips while devouring all the
creatures from every side with flaming mouths which are
completely filling the
entire world with heat.**

Arjuna sees bodies
rushing into Lord's mouth.

What is Gods response
to all the death? Does he feel sympathy? God does not appear
to have any
sympathy. He seems to say that if you cant accept law of
universe; birth and
death; then it is your problem.

Before discussing we
should know what is it? Scriptures describe all these in
details. So in closing
our eyes to death principle, we are closing our opportunity to
understand
death. So, God is not bothered with all this; rather he seems
to enjoy
swallowing people.

“ So, like a good

eater he seems to be enjoying the meal. Every object seems to be a food object, as god is swallowing them. All people are devoured within his huge blazing mouth and he is relishing it.”

The radiation of fire from your mouth seems to spread all around. Kalatatvam affects every moment of life, as we grow older.

Arjuna has begun to doubt nature of God. He did not expect to see a violent aspect of God. Is God compassionate? Is there even God? So now he raises a question to Sri Krishna.

Shloka # 31:

ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय 11.31

**Tell me who You are, fierce in form. Salutation
be to you, O supreme God; be gracious. I desire to fully know
You who are the
Prima One. For I do not understand Your actions!**

Arjuna asks a fundamental question, O God, who are you? Are you compassionate or the fierce one? Why did you create suffering with Joy? I am not able to understand your fierce form. May you cool down and show me a pleasant form of yours?

In effect Arjuna's question is: who are you; what are you? I would like to

**Therefore you rise up, (and) gain fame; and
defeating the enemies, enjoy a prosperous kingdom. These have
been killed
verily by Me even earlier; be you merely an instrument, O
Savyasacin (Arjuna).**

Arjuna, whether you
fight or not, time for all these people to perish has come. If
you fight, you
will get name and fame for fighting for Dharma. If you run
away, the people
will still perish; but you will get a bad name as a coward and
incur papam. So,
Join and do your duty; win over your enemies. You can enjoy a
prosperous
kingdom.

I have already
destroyed all these people. So O Arjuna (Ambidextrous bowman).
So, may you
become a simple instrument in my hand for this destruction..

Nimitham Matra Bhava
meaning be a mere instrument in my hand; this line is often
quoted; so we have
to understand it clearly. It appears as if Arjuna is a puppet
of God's hand. It
looks like God predetermines everything. Human beings don't
appear to have a
choice.

These two lines of Ch
11 give a boost to fatalistic people concluding that there
is no freewill at
all. There is only God who is the doer.

Swamiji says this
conclusion is wrong. He says there is a freewill.

With Best Wishes,

Ram Ramaswamy

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

Shloka 22:

ॐ नमो भगवते वासुदेवाय ।
सर्वदेवाणां त्रिपुरारिणो
सर्वभूतहृदयस्योऽस्य ।
सर्वदेवाणां त्रिपुरारिणो ॥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 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

of fire. Mouth
represents time as destructive principle. Time is responsible
for creation
(Brahma), maintenance (Vishnu) and destruction (Shiva). Now
creation and maintenance,
one loves, but when it comes to destruction, one is afraid.
So, Arjuna sees
kala as destructive principle and this strikes fear in Arjuna.
We should note
that this just represents pairs of opposites. These pairs are
present in Vishwa
rupa as well. One can't accept one and reject the other. They
are inseparable
and compliment each other. The most important pairs in life
are:

Birth and Death; every
moment some one is born and some one dies. Even in our body,
cells are born and
they die. We are happy to be born but don't want to die. We
don't care if
others die unless they are close to us. However, reality is
that both exist and
we should accept them both as mangalam.

Other pairs of
opposites include: Growth and decay; health and disease; union
and separation;
night and day; thus everything is mangalam; all should be
acceptable and this
is a sign of maturity. Without maturity we may see cruelty in
God's actions in
some cases. Arjuna is not fully mature and can't understand
this aspect. This
is described in shlokas # 20- 23.

O Lord, your Vishwa
rupa is infinite with countless faces and eyes; your hands are

many; thighs are
many; feet are many; stomach are many; but only one part of
you, I don't want
to see; that is the mouth; it is frightening with many sharp
teeth; when I see
it, it is a frightening aspect of yours; the whole world is
frightened. Arjuna,
being a fearless Kshatriya does not openly admit to his own
fear.

Shloka # 11.24:

ॐ विश्वरूपं त्वं विश्वरूपं विश्वरूपं
ॐ विश्वरूपं त्वं विश्वरूपं विश्वरूपं
ॐ विश्वरूपं त्वं विश्वरूपं विश्वरूपं विश्वरूपं
ॐ विश्वरूपं त्वं विश्वरूपं विश्वरूपं विश्वरूपं॥११.२४॥

**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:

□□□□□□□□□□□□□□ □ □□ □□□□□□
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□□□□□□ □□□□□ □□□□□□□□□□□□□□□□□11.25□□

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, O Lord of gods, O 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
Dhrtastra 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 Bhishma, Drona etc. Now, he sees the death of Bhishma and Drona, Karna, Abhimanyu and other warriors, all entering Lord's mouth. O Sri Krishna, I can't accept this fact. We have to accept this fact says, Swamiji, otherwise life will be unacceptable. We have to accept choice-less situations.

Shloka 11.27:

एतन्मूर्च्छन्तस्ते तेनान्तरिक्षे
एतन्मूर्च्छन्तस्ते तेनान्तरिक्षे
एतन्मूर्च्छन्तस्ते तेनान्तरिक्षे
एतन्मूर्च्छन्तस्ते तेनान्तरिक्षे॥११.२७॥

**They rapidly enter into Your terrible mouths
with cruel teeth! Some are seen sticking in the gaps between
the teeth, with
their heads crushed!**

Arjuna continues to see the frightening mouth of God. All these people are rushing through your mouth without knowing. It is a mouth with

frightening teeth. When I look at your mouth and some of them are caught in between teeth, partly crushed by Lord. This is

all symbolic; again what do they symbolize; different kinds of diseases; taking away different parts; kidney failure; heart attack; pancreas failure; what is

diabetics; pancreas failure; kalam has bitten kidney; kalam has bitten pancreas; all these are happening and nobody can stop all these things; in spite of medical

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:

मम मूर्खतां विदुषो मया विदुषो
मम मूर्खतां विदुषो मया विदुषो
मम मूर्खतां विदुषो मया विदुषो
मम मूर्खतां विदुषो मया विदुषो॥11.29॥

As moths enter with increased haste into a glowing fire for destruction, in that very way do the creatures enter into Your mouths too, with increased hurry for destruction.

Another example is

given of small insects and flies; when there is an oil lamp, they all rush to flame and it will destroy them. Either they burn or fall in oil and die. Lord's mouth is the lamp with fire; we are all rushing to that flame with increased speed. Similarly, all living beings are rushing towards you with increased speed. Kala is an integral part of life. To get over kala, like markandeya, embrace shiva (atma) whose desha and kala are absent. So, Atmatatvam alone is place to surrender.

Take away:

With Best Wishes,

Ram Ramaswamy

Baghawad Geeta, Class 145: Chapter 11, Verses 19 to 22

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.

Sashvat Dharma Gopta: You maintain harmony of creation. You maintain the physical laws and moral laws of universe.

He is creator and maintainer of universe. These are all natural laws. Human beings alone violate these natural laws. Whenever such human beings are born on earth; God is born to destroy the cause of disharmony. Citing an example, our health is natural; malady is not natural. So you treat malady to get back your natural health.

Sanatana: means you are always there; ever present, the all pervading one, being the universal form, you are everywhere because the very akasha is seen as the body of the Lord.

Avataras: Whenever there is a disturbance in our body, my health principle causes an

avathrara. This avathara comes up and cleanses the malady.

Whenever there is a threat that is universal, God comes out as an Avathara and acts. You are eternal protector of eternal Dharma.

Purusha:

Means all pervading one. Even Akasha is seen as body of god. There is no akasha less space.

Shloka # 19:

ॐ नमो भगवते वासुदेवाय
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 Vishwaraupa 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;

Between earth and
heaven, you pervade the entire gap or the space. Entire space
is your nabhi.

Upper sky is your head. The blue sky is nila kanta. Everything
is totally
pervaded by you.

I
am able to appreciate this wonderful form of yours, which was
there before
also. But before I could not enjoy this wonder because I was
looking at the
universe from my personal angle; the moment I look at the
universe as a person;
then immediately the world is

fragmented;

I just divide a certain portion as favorable; therefore raga
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

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 ॥ 11.22 ॥

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.

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:

universe and second a special perspective of mind; to see the world as the manifestation of the Lord. For this we require a special attitude, which is born out of the study of the seventh, and ninth chapters, as well as a prepared mind. And if that proper attitude is not there, I will see the Vishvam but it will not be seen as the Vishva rupa Ishvara.

Thus Ravana saw Rama but not God; it was the same with Kamsa as well who did not have a prepared mind. For Vishva rupa Ishwara darshanam I need a prepared mind; a mind with a changed attitude, which is not only appropriate knowledge; it requires the knowledge that Lord alone manifests as the creation, thus, a cognitive factor is involved. And in addition to this cognitive factor, there should also be the purity of mind; a mind free from raga dvesha, a mind free from kama krodha, a mind, which is free from ahamkara and mamakara.

Soone needs a pure mind plus an enlightened intellect. This is Divya Chakshu. Thus Divya chakshu with the mamsa Chakshu gives us Vishva rupa darshanam. Arjuna lacked this; so Sri Krishna gave him this Divya chakshu and he now gets the vision.

Arjuna is dumbfounded by the vision. During this silence when Sri Krishna was blessing Arjuna with Divya chakshu, Sanjaya comes back on stage. Sanjaya has the benefit of Vishva rupa darshanam as well. How did Sanjaya get this power? Vyasacharya gave him the power to be able to see everything in the battlefield. Not only that he could also read people's minds. So, Sanjaya reads Arjuna's mind. In shloka # 13, the shariram of god is the akasha. And in the akasha Shariram of the Lord; we saw the whole universe, which has been divided in manifold ways; in the form of galaxies and solar systems and planets and continents and island.

Thus Sanjaya saw Arjuna's seeing.

Shloka # 14:

□□□ □ □□□□□□□□□□□□ □□□□□□□□ □□□□□□□□

11.14

Then, filled with wonder, with hairs standing on end, he, Dhananjaya, (Arjuna), bowing down with his head to the Lord, said with folded hands.

Because of change in perspective, Arjuna had a great impact from the vision. Sanjaya describes the emotional impact of the vision on Arjuna. He gives his description in a poetic form. Arjuna was stuck by wonder, because of his new perspective towards an ordinary thing, this world of ours. His wonderment was so deep that it was felt at the physical level. His hairs were standing and he was thrilled, says Sanjaya. He appreciated Lord in the form of the universe. He felt he was a speck of dust in front of the Lord. He performed namaskara by bowing his head down. He could not speak. He collected himself. Then, Arjuna spoke.

Shloka # 15:

11.15

11.15

Arjuna said O 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.

Arjunais describing Vishwa rupa as seen by him. Vyasacharya wants to highlight Vishwarupa. To high light, 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.

Fir ststage 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, mamamkara. 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 Lord's 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 darshanam. 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
अस्मिन्नेव भगवते अस्मिन्नेव भगवते
अस्मिन्नेव भगवते अस्मिन्नेव भगवते
अस्मिन्नेव भगवते अस्मिन्नेव भगवते॥११.१६॥

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

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

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

Shloka 11. 7:

सर्वं भूतं भूतानि सर्वं भूतानि सर्वं भूतानि सर्वं भूतानि
सर्वं भूतं भूतानि सर्वं भूतानि सर्वं भूतानि सर्वं भूतानि 11.7

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

11.8

But you are not able to see Me merely with this eye of yours. I grant you the supernatural eye; behold My divine Yoga.

Sri Krishna introduces the requirement for two types of eyes. He says, you can't have Vishva rupa darshanm with laukika eyes alone; you need the second invisible Divya Chakshu as well. Some people say even the Tilakam is symbolic of a third eye, of a prepared mind also known as Bhavana Chakshu.

Imagine a tourist taking pictures in a Hindu temple. He may see the antiquity, the age of statues etc but he will not perform namaskaram to the idols, as he is not imbued with a sense of the divine in them. It is in our culture that we see 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

by all people and all dresses worn by all people; Vishnu 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, Vishva Rupa Ishwara is the greatest wonder.

Shloka 11.12:

शुक्लं सूर्यस्य सूर्यस्य सूर्यस्य सूर्यस्य सूर्यस्य
सूर्यस्य सूर्यस्य सूर्यस्य सूर्यस्य सूर्यस्य 11.12

Should the effulgence of a thousand suns blaze forth simultaneously in the sky, that might be similar to the radiance of that exalted One.

What is brilliance of the Lord? I am not able to even look at the sun; sun being an ordinary star. I can't withstand looking at the sun. Imagine if I can see the brilliance of a thousand suns; imagine if I can see the brilliance of all stars. Sanjaya says, suppose the brilliance of a thousand suns rises simultaneously, that is the comparison for the brilliance of Vishva rupa Ishvara; it will be indescribable.

So that will be the brilliance; that will be the comparison for the brilliance of the mahatma; mahatma means Vishva rupa Ishvara; So that is the brilliance, it is indescribable.

