

Bhagwat Geeta, Class 143 – Chapter 11 Viśva Roopa Darshana Yogaha, Verses 7 to 13

Lowkiga sakshu (presence of lord) and divya sakshu (prepared mind) are both needed for Eeswara darshanam. Divya sakshu is a refined mind and not a physical mind. Eeswara darshanam is possible only when both lowkiga sakshu and divya sakshu are present. Lord's universal form is available for everyone, but not everyone gets the same impact of the Lord's universal form. This is because divya sakshu is not present in those people. Divya sakshu is defined in many ways like without raga and dwesha, without mamakara. Not only one can see all the lokas, one can also see anything one wants to see as everything rests in the Lord.

Verse 8

However, you cannot see me with this ordinary eye of yours. I shall give you a divine eye. See my divine power.

Here Krishna introduce the two types eyes required for Eeswara darshanam – physical eye and divya eye. Some people interpret the thilakam as divya eye. One of the significances of thilakam is the proper attitude that is required for a refined mind. Lord Krishna blesses Arjuna with that divya shakchu. Divinity is worshipped as one of the five elements in many temples; but eventually we should refine our mind to see everything as divinity.

Verse 9

Sanjaya Said: Having spoken thus, Krishna, the great of all powers, thereafter, revealed the divine form to Arjuna, Oh

King!

Sanjaya calls Krishna as Hari to indicate Krishna is the divinity and not just a person. Years of pañca mahā yagna required to refine the mind. But Lord Krishna temporarily removed the impurities and refined the minds of Arjuna as well as those of Sanjaya. Then Lord Krishna showed the viśva roopam, which is the greatest roopam because all other roopams are:

- Finite.
- Mutually exclusive – one displaces another.
- Subject to arrival and departure.

All the training of vedic culture and Hinduism is to give the orientation that everything in universe as the Lord. This is the reason we offer everything – including new cloths, ornaments etc. – to the Lord before wearing them.

Verses 10 and 11

Krishna revealed the brilliant, limitless universal form with faces in all directions, with many mouths and eyes, with many wonderful sights, with many divine ornaments, wielding many weapons, wearing divine garlands and garments, anointed with divine perfumes and full of wonders.

We get Sanjaya's viśva roopa darshanam which indicates he also gets divya eye. Many eyes and many mouths indicate that Arjuna sees all the mouths and eyes as mouths and eyes of everyone. There is no separation of individual from totality. The attitude is more important than the action.

When a weapon is with the Lord, it is not secular, and it is sacred. All the weapons are secular because they are associated with the lord and Lord maintains order and harmony.

In these verses only adjectives are given, no nouns. The noun

is visva roopam. All these verses are adjectives to viśva roopam.

There may be a confusion that there is no viśva roopam before and appeared for Arjuna. That is not the case, the viśva roopam was always there, but Lord Krishna removed the impurities of mind for Arjuna and Sanjaya that enabled them to see the world as viśva roopam.

The many dresses and garlands described in these verses indicate many garland and dresses worn by everyone as belonging to the Lord.

Verse 12

If the brilliance of a thousand suns were to rise up simultaneously in the sky, that will be comparable to the brilliance of that great Lord.

Lord's brilliance is glaring, because I am not able to look at the sun, which is far away. The brilliance of viśva roopam is imagined as thousands of suns rising in the sky simultaneously.

Verse 13

There, in the body of the Lord of lords, Arjuna saw at that time, the entire universe with its manifold divisions placed together.

Sanjaya continues in this verse. Arjuna saw everything in the infinite body of the Lord; everything in the universe is resting upon Lord. If you have to see the real universal, Krishna's body should not be the limited body, it should be the vast universe.

Bhagwat Geeta, Class 142 – Chapter 11 Viśva Roopa Darshana Yogaha, Verses 4 to 6

Scriptures and puranas describe the vision of Eeswara darshanam as a thrilling and fulfilling experience. Any experience involves two things. One if the object of experience which should be available. It is not enough that the object of experience is available, we require a subject of experience is also available. Object of experience should be available, and we also require a subject of experience; an experiencer who is prepared to appreciate experience. Generally, we focus of the object, but not on the preparedness of the experiencer. Viswa roopa is nothing but the lord in the form of entire universe. Viswa roopa darshanam is available for us, but if we do not get the thrill of the darshanam, it is because of the non-preparedness of our mind; that is purity of the mind. Just like gold is available in the ornaments, viśva roopa darshanam is always available but what is not present is a prepared experiencer. The prepared mind is called the third eye or divya shakshu. Arjuna asks Krishna to grant him this divya shakshu.

Verse 4

Oh Lord! If You consider that it can be seen by me, then, You show me Your inexhaustible form, Oh Lord!

Purity of mind is a tedious time-consuming process which requires lot of karma yoga and upasana yoga and it is a slow gradual transformation. Showing the viśva roopa darshanam is not required, but what is required is removing the impurities of mind.

Verse 5

The Lord said – Oh Arjuna! See My divine forms of various kinds, various colors and forms, in hundred and in thousands.

Even though purifying the mind is a slow and gradual process, Arjuna asks Krishna for a temporary purification of mind. This is similar to someone getting the vision by some grace. But the problem is it will only be temporary. When it is artificial purification, the full impact is not gained. It cannot be an experience that can be assimilated. Because of Arjuna's request, Krishna grants Arjuna temporary purification of mind so that Arjuna can see many varieties and colors of Lord's form. We should understand that it is not a particular form that appear, we should learn to see and appreciate various forms and colors as different forms of the Lord.

Verse 6

Oh Arjuna! See adityas, vasus, rudras, asvins, and maruts. See many wonders which are not seen before.

Verse 7

Oh Arjuna! See here and now, in my body the entire universe with the movable and the immovable placed together and also anything else that you desire to see.

Krishna says see the eight vasus: Eight natural principles: Vayu, agni, water, earth, andhariksha, sun, moon, stars. The 12 Aditya are the 12 months. Ashwini kumara represents principles presiding over prana. Martus represents different forms of Vayu.

All of them belong to viśva roopa. We don't generally notice any of these wonderful principles. We must purify our mind by avoiding raga, dwesha and lōbha. When puranas describe Krishna as blue skinned, it represents the vastness of blue sky. The whole universe is contained in Lords body.

Bhagwat Geeta, Class 141 – Chapter 11 Viśva Roopa Darshana Yogaha, Verses 1 to 3

The word Yogaha at the end of every topic means a topic. viśva roopa darshana means the vision of the Lord as viśva roopa, which is the name of the Lord. Viśva roopam means the lord whose form is nothing but the very universe itself. How can one have darshana of the lord in the form of the world itself? Direct vision of the lord of Rama, Krishna etc., the scriptures prescribe tapas. Tapas is nothing but concentration or meditation. One has to learn the dhyana sloka, concentrate and visualize on that particular form and chant the mantras. If a devotee follows this process, the devotee will give darshana in that particular form. We have many puranic stories describing the devotees getting the darshana of the lord.

If you want to have the vision of the lord, as the world itself, then you have to invite the lord to come in the form of world. Should we invite the lord in the form of the lord? Even before our birth, the lord in the form of viśva roopa has already arrived. What should I do to have the darshana of the lord in the form of the world? Learn to see the world in the form of the lord. Train the mind to look at the world as the manifestation of the lord. Understand and assimilate the teaching that lord alone as the material principle of the world. Everything appearing before me is a form of lord. Clearly understand and assimilate this teaching. Only then the perspective and vision will change. This vision is divine

vision or divya shakshu. The world has a different feature that is divine – that is world is a manifestation of lord. I need not invite the Lord; the Lord is available all the time as the world.

The first eight verses we get an introduction to this viswa roopa darshana. It begins with Arjuna's summarization of the first ten chapters.

Verse 1

Arjuna said – This supreme secret teaching named adhyatmam has been imparted by You for blessing me. This delusion of mine has gone by that.

In this verse, Arjuna summarizes the first six chapters. The essence is jiva swaroopa varna. The description of the essential nature of jiva, which is not physical body which is only temporary. Similarly, the mind is also a temporary instrument. So, I am neither the body nor mind but consciousness. The features of consciousness are:

- Consciousness is not a part, product, or property of an individual.
- Consciousness is an independent principle, pervading body and making it alive.
- Consciousness is not limited by boundaries of the body.
- Consciousness survives the fall of the body.
- Surviving consciousness is not accessible because there is no medium.

This consciousness is my nature. Krishna describes this nature in chapters 2 to 5.

Arjuna states that with the teaching his delusion is gone, and the doubts are cleared as he listened to the teachings of Gita.

Verse 2

Oh Krishna! Verily, the origin and dissolution of beings as well as (Your) inexhaustible glory were heard by me from You in detail.

From chapter 7, 9 and 10 Lord Krishna described Eeswara swaroopa, defining the Lord as jagat karanam or material cause. That is the lord is the cause of shristi, sthithi and laya karanam of the beings, similar to ocean is the material cause for wave. There are no waves separate from the ocean. Wave is only another name for ocean. Similarly, god alone exists in the form of world.

Verse 3

Oh Lord! It is just so as You describe yourself. Oh Lord! I desire to see Your divine form.

In this verse, Arjuna adds Parameswara and Purushothama as the name of the Lord. Purushothama means the supreme lord; In Chapter 15, Krishna will tell that philosophically Purushothama also means nirguna brahman.

Arjuna says he has no resistance in accepting the teaching. Intellectually Arjuna is able to understand that the whole world is divine, and there should be no raga and dwesha. But that is not the case. We always have raga and dwesha against one thing or another. Arjuna requests Krishna to teach how avoid raga and dwesha and see divine in everything.

Human Goals – Purushartha

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Sadhana Panchakam – Class 6

Having discussed sravanam and mananam part of Jñāna yoga, Sankarachariyar is discussing nidhithyasanam which is meant to convert the knowledge into emotional strength. This is meant for Jñāna nishta. Nidhithyasanam is of two types:

1. Withdrawing from all vyākara and dwelling up on vedic teaching. This is sitting nidhithyasanam .
2. Always being alert in my day-to-day transactions. Being alert in my response to various situations, in the language I use in my transactions. Making sure that all my transactions are in keeping with vedantic teaching and not contrary to vedantic teaching. This alert life itself is a nidhithyasanam and is as important as the sitting nidhithyasanam. This is not confined to a particular time; it is through all my waking time.

When a person takes to nidhithyasanam, Sankarachariyar wants that person to note certain points. These are all values to be followed even before coming to Jñānam and values to be followed for gaining Jñānam. First, I follow them for Jñāna and thereafter I follow them for nishta.

1. Never argue with anyone, especially wise people. Because arguments can boost the ego. Also, we lose the opportunity to learn from wise people. Here we should

make the distinction between vadhaha and samvadhaha (student clarifying doubts with a teacher). How do we distinguish between the two? There are many differences between vadha (arguing) and samvadha (questioning):

1. When I argue with someone I look up on that person as equal or inferior to me. Whereas in samvadha, I don't look up on my teacher as superior to me, in knowledge, in maturity and in all aspect. There is a basic difference in attitude. This attitude is expressed by the very language and tone I use.
1. Often when I enter into an argument, I have made a conclusion on the topic. Through argument I want to either establish my conclusion or refute the other person's conclusion. Whereas in a student's approach, the student has never made a conclusion. His aim is not to establish his conclusion or refute teacher's conclusion; he just wants to learn. In one the mind is closed because the conclusion is already made, in the other the mind is open because conclusion is not made.
1. In argument, I try to talk more and more, and I don't allow the other person to talk at all. Even if the other person talks, I don't listen, and I interfere before he has concluded. Whereas the student talks the minimum; he wants to put his idea to minimum and he wants the teacher to talk more and more; when the teacher talks, he listens attentively and does not interfere.
1. In argument, since I have not listened to the other person, I have nothing to reflect up on. Whereas I am listening to the teacher, I work on what I listened.
1. There is a possibility that even after elaborate explaining, I am not convinced of teacher's conclusion. Politely I ask once more, and teacher explains once more and I am still not convinced.

I put off further questioning and think over the answers given. After giving enough time, I can raise the question. Whereas in argument, repeatedly arguing the same thing.

1. After samvadha, there is no disturbance or bitterness in the mind, whereas after argument there is always bitterness and disturbance in the mind.

2. Be humble; amanithyam; make sure you don't become arrogant because of this knowledge. Constantly remove the arrogance.

Verse 6

Food is required for all states. Sankarachariyar discusses food for sanyasi, because grihastha gets food at home. He discusses food as though it is a disease. Hunger is also some kind of disease because you are not at ease:

1. For disease there is a remedy in the form of medicine; for hunger there is a remedy in the form of food.
2. When you take medicine, the aim is only to cure the disease. It is taken only when there is disease and only as much required to remove the disease. In the same way, you must take food, only when there is hunger.
3. Since I am taking the medicine only for the disease, I am not particular about the taste of the medicine. Likewise, the likes and dislikes of food should not be important.

So, you should treat the disease of hunger regularly. But you should not ask for delicious food, because it identifies with your tongue and results in you identifying with the sthūla śarīram. Put up with the opposite experiences like heat and

cold which are dependent up on desa, kala and prarabtha. These are the instructions for eating tongue. Now gives instructions for talking tongue:

1. Do not utter single word when it is not necessary to talk. Every word is spoken only after a well processed, well thought out and well monitored. All spiritual sadhanas begin with tongue – eating and talking tongue.
2. Even if you want to say something, make sure the other person has respect for your words and whether he wants your advice. Ensure that the other person values your advice. Example: Krishna advices Arjuna only after Arjuna requires it, Krishna starts Bhagwat Gita only in second chapter.
3. Don't join any group and have only good word for everyone. Everyone has good and bad parts, and I only talk about the good words for everyone, otherwise I observe silence.
4. Some people may be good to you and another set of people may be cruel to you. But don't develop raga because they are nice to and don't develop dwesha because they are not nice to you. Don't let their behavior generate raga or dwesha. Let their behavior be forgotten right then there. If they ill treat you, forgive them and forget. If they praise you, thank them, thank the lord and forget.

Verse 5

In previous verses Shankaracharya give supportive sadhanas for nidhithyasanam. The primary sadhana is dwelling up on teaching. If we follow these supportive sadhanas, mind will remain tranquil and ready for primary sadhana. Sit in a quiet place, fix your mind up on the supreme Brahman. See that Brahman none other than poorna atma, the primary illuminator.

Sadhana Panchakam – Class 5

Shankaracharya discussing final stages of Jñāna yoga – sravanam, mananam, nidhithyasanam. Sravanam is nothing but systematic analysis of upaniṣadic statement. It is called vedanta vichara, vedanta mimamsa etc. Through systematic analysis we discover consciousness is the essence of individuals, and existence is the essence of the world; consciousness and existence are one and the same. This we call sat chit atma. Consciousness called sat and existence is called chit. This alone we call jivatma paramatma aikyam. This is sravanam.

Mananam is logically refuting all other systems which are contrary to vedantic teaching. Any knowledge involves two paths; one is seeing the rightness of the right path; second is seeing the wrongness of the wrong path. It is not enough to see the right alone; we also need to see the wrongness of wrong idea; if we don't, one day the wrong idea may appear right. Knowledge is knowledge only when it can't be shaken by anybody. I should know truth as truth and non-truth as non-truth. For opinions we can have variety, but for knowledge we can't have variety. Rope is rope and it is not a snake.

Vedanta makes statement regarding three fundamental things: Jiva, jagat and Eeswara. First it says jiva is infinite and ananda swaroopam. This we are not able to accept. Then it makes the statement about the world that the world is unreal. I am solidly facing the world all the time. How can I dismiss this wonderful solid universe? The third statement says that you are not different than the lord. This I can't accept at all. When we are in such despair, other system will be easily acceptable. Other systems say jivatma is different than paramatma. Paramatma created the universe and jivatma. All

other systems are very appealing to intellect. They all claim that they are rational systems based on logic and reasoning. Advaitam is based on sruthi, the vedas and use tarka or logic as a subservient tool. That is why we say shraddha in sruthi is important. A rational person will not accept faith. Their order is reason and scripture. Our order is scripture and reason. Mananam is where every other system is clearly negated. That can be done only with logic. Acharyas of advaitam have logically pointed out the logical contradictions in other systems.

Shankaracharya establishes that logic can't be used in the discovery of reality because logic has inherent limitations. Logic and modern science etc. are deficient in discovering reality. Sruthi itself has said this limitation. This logical repudiation of other systems and seeing innate deficiency of logic alone increase our faith in vedanta.

If logic is deficient and can't reveal the truth, does it mean logic should be totally given up? Sankarachariyar says logic does not need to be given up totally but used as a tool to extract the meaning of sastram. Don't use logic to invent a philosophy but use it to bring out the teaching of sastram. This is called sruthi madha tarkakas. For all our questions and doubts, vedas does not give explicit answer. But at the same time, answers are hidden in vedas. We have to bring out the answer to remove my particular doubt. The method used for this is logic. Logic will be helpful in bringing out implicit answers. Many systems were not there at Sankarachariyar time, so he did not repudiate those systems. Later acharyas repudiate those systems based on vedas, using Shankaracharya's method. Answering all my doubts is mananam. The benefit of mananam is conviction of vedanta. I can say "Aham Brahma Asmi" without any doubt. That is a knowledge with conviction.

The final stage of sadhana is nidhithyasanam. Nidhithyasanam is a process by which the knowledge has to be converted into

emotional, mental and psychological strength. Our original disease is ignorance, which is at the intellect, but the symptoms are expressed at mental level in the form of kama, raga, lōbha etc. All the samsara is emotional but the root cause is at the intellect level. The solution is at the intellectual level. But it is not enough. I am convinced I am brahma asmi, but the symptoms of raga dwesha etc. must be totally rooted out. If not, the knowledge is as good as being ignorant. A vedanta does not help me in gaining calm, compassionate, considerate, generous, charitable mind – for that vedanta is utterly useless. This requires assimilation of the teaching. The knowledge coming at the emotional level as emotional strength, duty and refinement. This is called jivan mukthi. Knowledge is at the intellectual level, but the benefit is at emotional level. Assimilating vedanta requires effort and requires removing each weakness. It is a lifelong painful long process. It is a lifelong process of consciously addressing every emotional weakness. The weakness is different for each person. For one it may be a superiority complex and another it may be inferiority complex. Each of them should be removed. This is nidhithyasanam and it requires time and constant alertness to discover the weakness coming up. For this introspect is required to gain auto suggestions when the weakness appear on day to day life.

We should look at what I am (Brahman) and what I am not (śarīra thrayāṁ). I should be able to see my own body as one of the objects of the world. We should have the same objective attitude towards our body as well as the bodies of the ones we love. Then the knowledge will be steady and firm. Cultivate I am brahman notion and negate I am body notion. This is nidhithyasanam and it requires lifelong commitment.

Sankarachariyar gives instructions on how to live. These instructions assume a person is at the stage of sanyasi. We will modify it to fit everyone:

1. Make sure you don't become arrogant because of this knowledge. Constantly remove the arrogance. Always be humble.
2. Never argue with wise people.

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

Shloka 11. 7:

[illegible]

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 mind has to be free of kama, krodha, raga, dvesha, ahamkara and mamakara.**

So, Arjuna, Vishwa rupa darshanam is easiest as it is always in front of you. So, I, as the akasha, having the akasha as the body, am available in front of you and the whole creation is my shariram alone; you can see the Vishva rupa right in front of you; O Gudakesha. Gudakseha means satva guna pradhana. Arjuna you can; it only requires some refinement, it is possible for you.

This vision includes all moving and nonmoving objects that consist of the body of the Lord. Not only can you see all this but you can see anything else you wish to see as well. So, Sri Krishna offers to cooperate with Arjuna in giving him this darshanam.

Shloka 11.8:

॥ अहं त्वं दृष्टुं शक्नुमि त्वं दृष्टुं शक्नुमि ॥
तु त्वं दृष्टुं शक्नुमि त्वं दृष्टुं शक्नुमि ॥११.८॥

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 Vishwa rupa darshanam 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 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:

सर्वं भूतं भूतानां

सर्वं भूतं भूतानां सर्वं भूतं भूतानां सर्वं भूतं भूतानां

सर्वं भूतं भूतानां सर्वं भूतं भूतानां सर्वं भूतं भूतानां **11.9**

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:

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

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

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

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

Shloka 11.10

[illegible]

11.10

Having many faces and eyes, possessing many wonderful sights,
adorned with numerous celestial ornaments, holding many
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 ॥ ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ 11.11 ॥

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.

Shloka 11.12:

सूर्योऽप्येकमसिं सूर्यान् सूर्यान् सूर्यान् सूर्यान्
सूर्योऽप्येकमसिं सूर्यान् सूर्यान् सूर्यान् सूर्यान्॥११.१२॥

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. Mahatma Here means the infinite body that is the Lord

Shloka 11. 13:

तदा तदा तदा तदा तदा तदा तदा तदा तदा तदा
तदा तदा तदा तदा तदा तदा तदा तदा तदा तदा॥११.१३॥

At that time, Pandava saw there, in the body of the God of gods, the whole diversely differentiated Universe united in the one (Cosmic form).

Sanjaya continues; saying Arjuna saw everything in the infinite body of the Lord. It is divided in manifold forms;

Arjuna saw in manifold forms in the body of the Lord. Yashoda also saw the whole universe in Sri Krishna's mouth. Sharira here is not the limited body rather it is the vast space itself.

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

Take away:

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

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

With Best Wishes,

Ram Ramaswamy

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

Shloka # 3:

॥ श्रीकृष्णाय नमः ॥ श्रीकृष्ण उवाच ॥
॥ अहं ब्रह्मा स्मिन्मया सृजितं भूतधाम ॥
॥ अहंकारोऽहंकारेण सृजितं भूतधाम ॥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.

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 obstacle of kama, krodha, ahamkara and mamakara impurities are removed, God need not come; I begin to appreciate the already available Vishvarupam.

Arjuna says, 0 lord, I understand you are jagat karnanm. I can understand intellectually that you are in all namas and rupas; but I don't get its impact.

So, what is missing? A prepared mind is missing and it is also known as Divya Chakshu. It is like one person is interested in Carnatic music but another person is not. So he asks Sri Krishna to help him get darshanam.

"In shloka # 3, you describe Vishwa rupa but nothing happens to me. Where is the lacuna? I would like to see your Vishwa rupa", says Arjuna.

Shloka # 4:

विश्वं रूपं विदुः सर्वे परमेश्वरं विदुः
परमेश्वरं रूपं विदुः परमेश्वरं रूपं विदुः॥११.४॥

So we have seen the object of perception is available, Vishva rupa and still if I do not see it, the defect must be only in the observer. There must be some problem with me; therefore I do not feel the divinity when I experience the world. And, therefore, 0 Sri Krishna, is it possible for me at all; to have that divinity or Vishva rupa darshanam, can you prepare me to have this darshanam? Please help me!

Purity of mind cannot occur overnight. It requires a lot of Karma yoga and sadhana and the transformation is slow; and it

is not a revolution. Is there any method I can get this purity of mind, O Yogeshwara! asks Arjuna.

Shloka # 5, 6, 7 and 8:

सर्वं हि त्वं भूतं भविष्यत् कृतं भूतं भविष्यत्
सर्वं भूतं भविष्यत् सर्वं भूतं भविष्यत् सर्वं भूतं भविष्यत् ॥11.5॥

The Blessed Lord said O son of Prtha, behold My forms in (their) hundreds and in thousands, of different kinds, celestial, and of various colors and shapes.

सर्वं भूतं भविष्यत् सर्वं भूतं भविष्यत् सर्वं भूतं भविष्यत्
सर्वं भूतं भविष्यत् सर्वं भूतं भविष्यत् सर्वं भूतं भविष्यत् ॥11.6॥

See the Adityas, the Vasus, the Rudras, the two Asvins and the Maruts. O scion of the Bharata dynasty, behold also the many wonders not seen before.

सर्वं भूतं भविष्यत् सर्वं भूतं भविष्यत् सर्वं भूतं भविष्यत्
सर्वं भूतं भविष्यत् सर्वं भूतं भविष्यत् सर्वं भूतं भविष्यत् ॥11.7॥

See now, 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.

सर्वं भूतं भविष्यत् सर्वं भूतं भविष्यत् सर्वं भूतं भविष्यत्
सर्वं भूतं भविष्यत् सर्वं भूतं भविष्यत् सर्वं भूतं भविष्यत् ॥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.

Now, Sri Krishna answers:

Even though Vishva rupa is right in front of me, to get the impact of Vishva rupa darshanam, I should have prepared the mind, which I call, Divya chaksu or purification and purification is a very slow and gradual process. It involves a long religious life and it also involves following dharma or

values of life. If devotion and values are not there, for such a mind, the benefit of Vishva rupa darshanam will not be available.

Here, Arjuna was lucky to have Sri Krishna in front of him. He requests a temporary purification of mind.

But the purification will only be temporary; it does not last 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 darshanam. 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

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:

ॐ नमो भगवते वासुदेवाय

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

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 varnanam 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:

॥ कुरुक्षेत्रे भेटोऽहं श्रीकृष्णस्य तदा ॥
॥ अर्जुनस्य हृदि निवसन्निभोऽहम् ॥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, Vibhutis, 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:

सर्वशक्तिमान् सर्वमर्च्योऽहं त्वं त्वमेव परमेश्वरः
सर्वभूतहितं त्वमेव कुरु सर्वभूतार्थम्॥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