

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

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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 Vishwarupa is not a special form, rather it is our universe itself.

Tatva

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

Diptahutashavaktram

Agni

devata is mouth of lord;

And

why do we say agni is the mouth of the Lord; two reason, first reason, in Tatva

bodha we have seen the presiding deity of the vag indriyam is agni devatha; therefore agni devatha becomes the mouth of the Lord.

Second

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

mouth of Lord.

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

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

When you feel the discomfort, it is an experience of Vishwa Rupa.

Shloka # 20 :

॥ अस्मिन् दिशि च तत्र च चित्तं तत्रैव ॥
॥ अस्मिन् दिशि च तत्र च चित्तं तत्रैव ॥
॥ अस्मिन् दिशि च तत्र च चित्तं तत्रैव ॥
॥ अस्मिन् दिशि च तत्र च चित्तं तत्रैव ॥ 11.20 ॥

Indeed, this intermediate space between heaven and earth as also all the directions are pervaded by You alone. O exalted One, the three worlds are struck with fear by seeing this strange, fearful form of Yours.

Idam dyavapr thivyoridamantaram hi vyaptam:

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 both wonder and fear (ugram); looking at the Vishwa Rupam is frightening. Nobody wants death for himself or his close ones. This is a big insecurity we all feel. Everybody has got this running sense of insecurity

constantly

throughout and therefore Arjuna says; lokatrayam; in all the lokas; even the animals

have got instinctive fear of death; therefore all the three lokas including devas, asuras; manushyas, pashus, pakshis, insects, even an ant; they are all frightened of You; the death principle, represented by the fiery mouth; 0 Mahatman means 0 Vishva rupa.

Shloka # 21:

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

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

Groups of Rishis and
sidhas also approach you saying, let there be auspiciousness.
Let good be

protected. They glorify you with hymns that are complete and comprehensive.

Shloka 22:

सर्वदेवतासु तेषां तेषां च तेषां च
सर्वदेवतासु तेषां तेषां च तेषां च
सर्वदेवतासु तेषां तेषां च तेषां च
सर्वदेवतासु तेषां तेषां च तेषां च 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:

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

Gandharvayakshasurasiddhasanghah;Gandharvas, asuras, sidhas, Sanghas.

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

With Best Wishes,

Ram Ramaswamy