

Baghawad Geeta, Class 155: Chapter 12, Verses 1 & 2

Swamiji introduced the chapter today. It is a small chapter consisting of 20 shlokas but a very significant chapter giving a comprehensive picture of the entire Vedic teaching or the Veda Sara.

In this chapter the first part, Shlokas # 1-12, deal with Bhakti Yoga as a means of attaining moksha. By way of discussing this topic, it removes many misconceptions about Bhakti Yoga. Shlokas # 13-20 discusses Bhakti Yoga Phalam.

These are the two topics discussed in this chapter. I will now give you a bird's eye view of Bhakti Yoga. Bhakti Yoga is not a particular sadhana but it is an entire range of sadhanas that culminate in moksha. Three sadhanas are discussed in Vedas. Gita, being the essence of Vedas, gives them as: 1) Karma yoga, 2) Upasana Yoga and, 3) Gyana Yoga. In Vedas, the word bhakti is almost never used. These three sadhanas together form Bhakti yoga. Why is it so? Sri Krishna feels, all three sadhanas should be practiced, with Ishwara Bhakti. Without an atmosphere of Ishwara Bhakti, they are not Yoga.

Thus:

Bhakti Yoga level 1: Karma
Yoga

Bhakti Yoga level 2:
Upasana Yoga

Bhakti Yoga level 3: Gyana
Yoga

For the sake of all
seekers, Sri Krishna further subdivides the three levels of
sadhana into five
to make it a little simpler.

Thus:

Karma Yoga: First level

Second level

Upasana Yoga: First level

Second

level

Gyana Yoga: Not divided.

What is difference between
Karma yoga level 1 and level 2? In level -1, Sri Krishna wants
to accommodate all
materialistic people who are not interested in moksha or in
serving other
people. He says, let materialistic people pursue their worldly
desires; as
suppression of desires is dangerous, as mind then fantasizes
on them and could
lead one astray. Even if you are not interested in god, but
only in money and
entertainment, continue. You can still be a Karma Yogi so long
as you follow

two conditions:

1. Fulfill your selfish desires legitimately.
2. When you pursue worldly pleasures and get results, before enjoying them, look upon them as gift of God or Ishwara Prasada.

Be it a car, dress, house or even food, take it first as a prasada and then enjoy it. Thus, look at house as a temple of god and that you are living in a temple of God.

Look upon even your children, not as your children, but as a gift from the Lord; thus this level of karma yoga can be defined as prasada buddhya, sakama karma anushtanam.

If I continue to perform this sadhana, then gradually, mind becomes purer and purer. And as the mind becomes purer and purer, I begin to question: Can I spend my entire life for my own personal benefit? Should't I contribute something to the world? So this kind of questions gradually comes, which is an indication of purity; desire for para upakara; in sakama karma, I have a desire only for taking; in nishkama karma, I develop a desire for giving also. Life is not mere taking; life is giving also; previously I measure my success in terms of how much I have taken. Now my mind changes; I ask the question how much I have given; success is not proportional to taking; Success is directly proportional to giving.

This is the difference
between materialistic and spiritual approach.

Second level of Karma Yoga:

Sakama karma becomes level one; now, selfishness becomes less; awareness of paroupakara karmani rises. Nishkama karma and Pancha Maha Yagna karmani find more time. I do fulfill selfish desires but I also contribute to others. Giving, need not be money alone, but it can also be time and consoling words, all performed without arrogance, but done with Ishwara Arapana Bhavana. My narrowness of mind comes down. These are two levels of karma yoga.

Sakama karma gives purity.

Nishkama karma gives purity
at a faster level.

Once one has gone through two levels of Karma Yoga next comes Upasana Yoga. It is meditation on Ishwara or Saguna Ishwara Dhyanam.

Karma yoga is a must for purity of mind but it has some disadvantages. A karma yogi involved in sakama karma or nishkama karma is a busy person. In both levels of karma, the person is extrovert in nature, or with Bahir Mukhatvam. This extroverted-ness is an obstruction to Gyana Yoga. Gyana Yoga involves enquiry into your own self or Pancha Kosha Viveka; it requires an introverted mind.

Extrovert will miss self-knowledge.

In Upasana, I turn inwards, and invoke God in my heart. I train to look at my inner nature, a very important training. Sri Krishna divides this meditation into two groups.

1. Eka Ishwara Rupa
Dhyanam
2. Aneka Rupa
Ishwara Dhyanam.

Eka Rupa Ishwara Dhyanam:

Ishta Devata Dhyanam is known as Abhyasa Yoga. Once one has practiced this for some time, Sri Krishna suggests, going onto Aneka Rupa Ishwara. Look at God as not located in one place, but expand mind to Vishwa Rupa Ishwara. First sadhana focuses one's mind, while second one expands the mind. Both are Saguna Ishwara Upasanas. These are two levels of Upasanas.

Now person has Gyana

Yogyata. Now he is entering Gyana Nirguna Ishwara Brahman. In Chapter 7 it is called Para Prakriti and it includes Vedanta Sravanam, Mananam and Nidhidhyasanam. It is the systematic study of Nirguna Ishwara so that we come to know Aham Brahma Asmi. Here, Ishwara and Jiva difference disappears.

Having gained this knowledge I go to mananam to remove doubts or obstacles.

Finally, Nidhidhyasanam is that which removes psychological traumas in life. These

traumas don't allow us
to enjoy the divine knowledge.

So, the three put together
is Gyana Yoga. In Nirguna Ishwara, there is neither male nor
female. This Gyana
Yoga is the final Sadhana.

All five Sadhanas put
together is Bhakti Yoga. Gyana Yoga is a part of Bhakti Yoga.

Everyone has to go through
all five sadhanas. No one is born with desire to know God.
That is why Vedas
have many Sakama karmas such as Putra kameshti Yaga. Aham
Brahma Asmi is
ultimate goal.

Shlokas 1- 12: Start with sakama karma and go
through all the stages, and gain the knowledge, aham brahma
asmi; which is the
culmination of bhakthi

yoga. This is the
topic of the first twelve verses;

Shokas 13-20: Sri Krishna talks
about the nature of a person; the character of a person who
had gone through
all these five stages; successfully, or a
Para Bhakta, or an Advaita Gyani is described. This Para
bhakta is my dearest
devotee, says Sri Krishna. He is nirguna Bhakta; he has become
one with me and
I have become one with him. With this background we enter the
chapter.

Shloka # 1:

Arjuna said Those devotees who, being thus ever dedicated, meditate on You, and those again (who meditate) on the Immutable, the Unmanifested-of them, who are the best experiencers of yoga [(Here) yoga means samadhi, spiritual absorption.] ?

Chapter begins with question of Arjuna, an Anuprashnam; a question based on previous teaching. He asks, Is Saguna Bhakta superior or is Nirguna Bhakta superior?

First line of shloka: Some saguna bhaktas meditate on sgauna Ishwara with constant commitment. What type of Saguna Ishwara is meditated upon? The Saguna Ishwara as Aneka Rupa Ishwara or Vishwa Rupa Ishwara is meditated upon.

Second line: There are some other people who meditate on Akshara Ishwara or Param Brahman, the one free of all attributes or Nirguna Brahman. He is attribute-less, not perceptible to sense organs, can't hear, smell or touch; he is not objectifiable by our sense organs. On this Nirguna Brahman, some meditate upon. How can they meditate without an un-objectifiable Brahman? They do so by seeing the subject, I, as Brahman or through Atma Dhyanam.

Among them, the two groups, who is superior? Indirectly, Arjuna's question is, is Saguna Ishwara superior or Nirguna Ishwara superior?

Shloka # 2:

The Blessed Lord said Those who meditate on Me by fixing their minds on Me with steadfast devotion (and) being endowed with supreme faith-they are considered to be the most perfect yogis according to Me.

Sri Krishna answered Arjuna's question. Saguna Ishwara has objectified beauty. Many philosophers say Nirguna Ishwara does not exist. Others say it is not worth knowing. Real answer is that the question itself is wrong. For a wrong question there is no right answer. It is like asking, how many centimeters is the weight of this clip? It can't be answered, as it is not a logical question. So, when we compare two things, comparison comes only when we have to choose between the two. Thus, choice can only be between two similar things. Suppose one wants to drink something; he has a choice of tea, coffee or coke; here he has a choice. Choice can be in the type of container to drink from as well, such as cup, tumbler etc. But if you ask, do you want a tumbler or a drink; there is no choice there. Comparison is only among similar things.

Dvaitam or Saguna bhakti is a means, a stepping-stone, to reach nirguna bhakti, the goal. There is no choice, as nirguna bhakta has to go through Saguna Bhakti. Without Saguna Bhakti one can't get nirguna bhakti. This is the culmination of the Sadhana. But Sri Krishna does not want to insult Arjuna by telling him his question is

not meaningful.

So Sri Krishna says, Saguna Bhaktas are superior, while nirguna bhakta attains

Me. So everyone has to take Saguna Bhakti and then move to Nirguna bhakti.

Take away:

Bhakti Yoga is not a particular sadhana but it is an entire range of sadhanas that culminate in moksha.

With Best Wishes,

Ram Ramaswamy

Mandukya Upanishad, Class 29

Karika

30:

etaireṣo'pṛthagbhāvaiḥ
pṛthageveti lakṣitaḥ |
evaṃ yo veda tattvena kalpayetso'viśaṅkitaḥ || 30 ||

30. This Ātman, though non-separate from all these, appears, as it were, separate. One who knows this truly imagines (interprets) (the meaning of the Vedas) without hesitation.

Gaudapada gave an elaborate list of various misconceptions of different philosophers; he

says they commit
mistake of looking at reality as an object that is outside of
us; they also
think the object has an independent reality; they also think
that " I" also has
an independent reality. Gaudapada says no object can have
reality, as it is
dependent for its existence on the subject. So, he concludes
that all these
objects are non-separate from Atma, just as dream world can't
have an existence
from Waker.

The
dreamer in dream looks upon the dream world as existing
independently but when
he wakes up, the dream world resolves into him, the observer.
The fundamental truth
is that the observed does not exist independent of the
observer. **Anything observed, ordinary or extraordinary,
secular or sacred cannot exist independent of the Turiyam
Atma, the observer.**

Thus, Objects are dependent
on subject; hence they are Mithya.

They look upon Jagrat Prapancha
as an independent entity even as a person in dream world
thinks the dream is
real. Once object is taken as a separate entity, then subject
is also taken as
separate from object, causing Subject/Object division; thus
both subject and
object become limited and then we can't obtain freedom from
limitation. In
other philosophies this limitation is never overcome; they
preserve the duality
and limitation is not overcome.

Wise person is one who understands that the division is just an appearance and not a reality. Citing example of sunrise, it is just an appearance; it is not real; it is result of earth's rotation. **Experience of division is not the problem; considering division as reality is the problem.**

One who knows that duality is just an appearance and that non-duality is a fact, that person alone can teach scriptures; he is a real Guru. The word Kalpayate in Karika means teaching.

Others use Veda Pramanam but they are not aware of it. Right teaching is when Dvaitam is in the beginning but ends in Advaitam as destination; he is a real Guru. He alone can interpret scriptures convincingly.

Karika # 31:

***As are dreams and illusions
or a castle in the air seen in the sky, so
is the universe viewed by the wise in the Vedānta.***

Here Gaudapada says until one comes to Vedanta one can be a Dwaitin; but once he goes through Vedantic teaching this two-fold difference must be gone and non-dual reality must come forward. He will continue to see Dvaitam but will know it is false.

For several centuries we thought earth was stationery and planets revolved around earth; then one

scientist suggested that earth is going around the sun, but world was not willing to believe him; he was persecuted; then they started discovering; truth is not based on democracy, and accepted that earth goes around the sun. Even after knowing this fact, we still experience sun going around us. So, **experience does not change knowledge; just as sunrise does not change the fact that sun does not rise or set. So also Dvaita anubhava cannot displace advaita gyanam.**

Along these lines, when we have a **general awakening, the dream world is known as mithya and the dream world disappears for me. Whereas, when there is spiritual awakening from maya-shakti, the waking world is falsified but it does not disappear. It will continue for the awakened person, he experiences it, but knows that it is mithya. Once the waking world is known to be mithya, the awakened person knows that it does not exist separate from him just like the dream world. The dream world anatma, the waking world anatma, or any anatma does not exist separate from me, the atma, the Experiencer.**

So, wise people understand this universe as non-factual, mithya or advaitam is understood as fact, in light of vedantic teachings. After this knowledge Dvaita experience continues but they look upon Dvaitam as Swapnam and dream is not taken as fact. Similarly Maya, when we see in a magic show a lady being cut in half with blood spilling on stage and body being separated, but we are not upset as we know it is only a magic show. So eyes report subject/ object division but Vedantic teaching tells us it is not true. Third example is Gandharva

nagaram where sky-city shows different patterns of clouds; thus one can see a floating city, seemingly there but we know it is just a cloud arrangement. Even modern science says there are only photons; protons etc or it is energy in motion. Vedantin says, world is consciousness in motion.

Like the dream world, the magician's creation, or a seeming city in the sky when there are cloud Formations, which are all only appearances, in the same way from the standpoint of Turiyam, this entire Those people who are experts in Vedantic teaching also see creation as a mithya appearance. For them it is not just a teaching anymore but it has become a fact.

Karika # 32:

There is no dissolution, no birth, none in bondage, none aspiring for wisdom, no seeker of liberation and none liberated. This is the absolute truth.

A very important Karika often quoted by Shankaracharya. It says, from point of view of Turiyam, world does not exist; however, from body's point of view, world exists; from mind's point of view also, world exists.

This verse is a corollary of the previous verse. It is a profound and often a disturbing verse. For a Gyani, the waking world is also exactly like the dream world only. What does it mean? Let us look at the dream world first. When we are in the dream world we see many events happening. They all appear real in dream. From the dreamer's standpoint, all the dream events are really taking

place. But when the dreamer wakes up, from the standpoint of the waker, it is realized that all the dream events did not really take place. They all seemingly happened but factually they did not happen. If this is understood with respect to the dream world, Gauḍapada says that that this understanding should be extended to the waking world also.

The creation, sustenance, and dissolution of the waking world only seemingly happen but really they do not happen from the standpoint of Turiya atma. From the waker's standpoint they are real. Jivas coming into existence, experiencing samsara, jivas becoming seekers, following the sadhanas karma-yoga, upasana-yoga and jnana-yoga, coming to a guru, guru teaching, and getting liberated only seemingly happen. There is no question of anyone becoming liberated. From the standpoint of the body-mind complex, all these are really happening but from the standpoint of Turiyam, all these are as though happening.

For dream body, dream hunger is real and so we go after dream food. Dream body's wound is also real; we even go to a dream doctor; obtain dream medicine and even pay in dream money. Now if while swallowing the dream medication you wake up, you find there are no wound, no doctor and no money. All are non-existent only after waking up. So, from waker's point of view dream was unreal. So also from Turiyam

point of view

world is not real even as dream body is not real to waker.
What about Pralayam?

From Turiyam's point of view there is neither Srishti nor Pralayam; all these exist only from point of view of body and mind only.

If Srishti and Laya are not

real it also means there is no Sthiti as well. So, if the world is not there

then what about the people in the world? Jivas are also as good as not there.

If so, where is the bondage of the jiva? If there is no bound jiva what is

point of seeking liberation? **Seeking**

liberation is only for one who is bound. Seeker alone has to do all the

seeking via various sadhanas. When seeker himself does not exist, where is the seeking?

From Turiyam's point of view he is also non-existent.

How about liberated person?

When there is no bound person where is the need for liberation? It all depends

upon which "I" is asking? Citing an example, in such a case, one may ask should

I come to the class or not? So long as Ahamkara "I" exists, come to class, if

not, no need to come to class.

Karika # 33:

This (the Ātman) is imagined both as

unreal objects that are perceived and as the non-duality. The objects (Bhāvas) are

imagined in the non-duality itself. Therefore, non-duality (alone)

is the (highest) bliss.

Here Gaudapada makes a very important observation. He says Dvaitam is totally mithya. Thus, the trio of Vishwa and Jagrit prapancha; Taijasa and Swapna Prapancha and; Pragyā and Karana Prapancha, all three are mithya and therefore between two (dvaitam and advaitam) which is better? Naturally Advaitam is better as it is partially Satyam and as such auspicious while Dvaitam is inauspicious. Therefore, come to advaitam.

Why do you say advaitam is partially satyam? Let us start with what is mithya? Whatever is negated is mithya. Whatever is un-negated is Satyam. Turiyam is un-negatable hence it is Satyam. Once dvaitam is negated Advaitam is Satyam. Here Gaudapada says, when advaitam remains as Satyam then the word advaitam becomes irrelevant. Advaitam has meaning only so long as Dvaitam is there. Once Dvaitam is negated, there is no more need for word advaitam. Using snake rope analogy, the rope is the support of the rope-snake when a person experiences the rope-snake. From the standpoint of the false rope-snake, the rope is called the adhishtanam of the rope-snake because rope alone lends existence to the snake. Whatever borrows existence is called mithya and whatever lends existence is called adhishtanam. Now Gaudapada says that the word adhishtanam is used only from the standpoint of the mithya snake. If the snake is negated in better

lighting, the snake is known to be nonexistent and was only an appearance. Once the snake is negated, can one call the rope the adhishtanam?

Adhishtanam

is adhishtanam only from the standpoint of the snake when it was borrowing existence. When the snake has been negated, the rope cannot be called adhishtanam any more. Even the word advaita adhishtanam is only from the standpoint of the dvaita world, the empirical angle.

After negating snake, rope alone remains. Once object is negated as mithya, subject alone remains as Satyam; but once object has been negated, subject need not be called as such.

Subject just remains without subject status; so also advaitam remains with advaitam-status; divisionless remains without divisionless status.

The truth revealed by word advaitam remains; it can't be called object nor subject; nor matter or consciousness; or dvaitam or advaitam. After negating matter, the word consciousness, has no more relevance; similarly the word eternal is only related to non-eternal. Thus, advaitam status is partially mithya but its substance is still Satyam.

This atma is visualized in form of dvaita prapancha, which is mithya. Atma is imagined as non-dual

substratum; the substratum status is also mithya; observer is satyam while observer-status is also mithya; witness is satyam while witness-status is Mithya. Hence it is called nameless or Amatra.

After negation of everything whatever remains is truth. Therefore the word advaitam is mithya.

Moreover dvaita prapancha exists depending on advaitam only. Thus, Dvaitam depends on advaitam hence advaitam is stayam. In the karika's first line advaitam is mithya but in second line it says it is satyam. Therefore, it means advaitam status is mithya but advaitam, non-duality itself, is auspicious.

Karika # 34:

This manifold does not exist as identical with Ātman nor does it ever stand independent by itself. It is neither separate from Brahman nor is it non-separate. This is the statement of the wise.

Here Gaudapada says, the more you probe Dvaita Prapancha, the more it becomes mysterious, hence it is called Maya or anirvacharniyam; it is like a dream, we can't say it is not existent since it gives us a lot of trouble. That is why we even have prayers to prevent bad dreams. So we cant say it does not exist nor can we say it exists as well.

Thus, I have never declared my dream wealth for tax purposes. Hence, it is a

mystery. Matter also can't be defined. Matter or anatma or world does not exist as identical as Chaitanyam or Atma.

Anatma is inert; atma is consciousness principle, hence world can't be same as atma. Can matter exist as separate from consciousness? We can't prove existence of world separate from observer. Existence presupposes

Consciousness. So anatma is neither identical with atma nor is it separate from atma. Therefore there is an answer in the middle. Can we say it is partially identical; we can't say so as consciousness does not have parts.

In short, the world is a mystery. It is experienced but you cannot prove anything logically. The more you go deeper, the more mysterious it gets.

Is Matter identical with consciousness?

Is Matter separate from consciousness?

I can't say matter does not exist. I can't say whatever I experience does not exist. Intellect can only be by classification; thus we have chapters in a book. World, however, is not available for categorization. The more we probe the hazier it gets. Scientists are also finding this out; they are not sure if observed object exists in an observer or not.

Take Away:

Anything

observed, ordinary or extraordinary, secular or sacred cannot exist independent of the Turiyam Atma, the observer.

Experience of division is not the problem; considering division as reality is the problem. Thus sunrise is experienced but it is not real.

Experience does not change knowledge; just as sunrise does not change the fact that sun does not rise or set. So also Dvaita anubhava cannot displace advaita gyanam.

When

we have a general awakening, the dream world is known as mithya and the dream world disappears for me. Whereas, when there is spiritual awakening from maya-shakti, the waking world is falsified but it does not disappear. It will continue for the awakened person, he experiences it, but knows that it is mithya.

Seeking liberation is only for one who is bound.

In

short, the world is a mystery. It is experienced but you cannot prove anything logically. The more you go deeper, the more mysterious it gets.

With Best Wishes

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 Vishva 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 Vishva 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 mamamkara 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;
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.

With Best Wishes,

Ram Ramaswamy

Baghawad Gita, Class 152: Chapter 11, Verses 46 to 50

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
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have a unique
qualification for Vishwa rupa darshanam. Sri Krishna will
later say that
qualification is Bhakti. Bhakti alone helps one obtain Vishwa
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chapter, Sri Krishna has talked about four types of bhakthi:
artha bhakthi;
artharthi bhakthi; jignasu bhakthi and Gyani bhakthi.

What type of bhakti helps?

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Ishvara darshanam through
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**May you have no fear, and may not there be
bewilderment by seeing this form of Mine so terrible Becoming
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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 Vishva rupa darshanam ask for others

such as Artha and Kama.

So,

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I do not want to impose it; have eka rupa

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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**

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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

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sight of blood; imagine a doctor in such a situation.

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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
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wherein the transformation is taking place from aneka rupa to
eka rupa; And since
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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

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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;

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that means Arjuna has come back to my Bhishma; my Drona; he
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Take away:

Divya chakshu is a mind
that is not overpowered by Ahamkara and mamakara. In a state
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Swamiji
says, follow only karma kanda;
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Start there and it will lead you to
Moksha.

With Best Wishes,

Ram Ramaswamy

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

Mandukya Upanishad, Class 26

Karika # 18

niścītāyāṃ
yathā rajjvāṃ vikalpo vinivartate |
rajjureveti cādvaitaṃ tadvadātmaviniścayaḥ || 18 ||

18. When

the real nature of the rope is ascertained all illusions about it disappear and

there arises the conviction that it is the one (unchanged)

rope and nothing

else; even so is the nature of the conviction regarding Ātman.

Continuing his teaching

Swamiji said, Gaudapada pointed out that Jagrat Prapancha is a relative reality

or Mithya, as it is valid only in its own time, but disappears with knowledge.

Dream world is also real only in dream and upon waking the dream world is lost.

Mithya is a relative reality; it does not mean it does not exist or is non-existent.

Thus fatherhood is real only from point of view of a son. Reality in relation to something is known as relative reality. Thus swapna and waking states are also relative realities.

Another example cited by

Gaudapada is the example of a rope and snake. **Any Mithya is born out of ignorance and exists as such until ignorance is removed. Once ignorance is removed, Mithya goes away; thus rope-snake is negated by rope knowledge.**

Thus, Satyam or Adhishtanam is the one that produces Mithya through its ignorance and it is also the knowledge that removes mithya.

As per Vedas the entire world is mithya and it is the Sakshi, the Observer, that is the Satyam.

If object is mithya and

subject is satyam, the object must be born out of ignorance of subject the

adhishtanam. Subjective (ignorance of Turiya Atma) ignorance is cause of Mithya

objects. This mithya object is negated by Knowledge of "I",

the adishtanam.

Thus, Drk is Satyam and Drishyam is Mithya.

Turiya Atma knowledge will negate all objects; all that will be left is advaitam.

Karika # 19:

prāṇādibhīranantaiśca

bhāvairētaīrvikalpitaḥ |

māyāiṣā tasya devasya yayā saṁmohitaḥ svayam || 19 ||

19. *The Ātman is*

imagined as Prāṇa and other endless objects. This is due to Māyā

(ignorance) of the luminous (Ātman itself) by which It is (as it were) deluded.

Prana

in this verse is Hiranyagarbha, the total prana principle.

Prana here refers to

any deity of any religion. Considering such a deity as the ultimate reality is the

first mistake. When we worship a deity, can we accept this deity as the

ultimate truth? Is that deity an object of experience or the subject? Mandukya

Upanishad's fundamental teaching is that any object of experience cannot exist

independent of the observer. Anything that is observed is mithya.

Gaudapada says, once Satyam

is lost sight of then Mithya will be wrongly raised to level of Satyam and then

relative reality will be seen as Satyam. Once rope reality is lost sight of,

snake satyam takes over.

This happens, as Satyam is lost. Once I lose sight of Turiyam the Drishya Prapancha is seen Satyam; this false elevation leads to samsara. We are in search of truth, whatever we discover to be truth is the new truth, as whatever is object you see in dream cannot be real.

All philosophers forget that they seek reality outside and commit blunders; so Gaudapada laments every philosopher misses reality searching for reality.

Fact is no object is real; reality is the subject alone; and all this happens due to power of Maya or Ignorance; the misconception is the glory of maya. Maya is so powerful that we will conclude that the truth is something somewhere. We will never think that we are the truth. Sri Krishna refers to the maya's power in the Bhagavad Gita. By this maya alone the philosophers are confused. Some of them are religious philosophers believing in God and some others are atheistic Reality is available as " I" but instead of searching for this sakshi, he looks for truth somewhere far away. Truth is neither near you nor far away from you; it is You the seeker himself.

Citing a story as an example:

A man was travelling on train with a lot of money. While counting his cash he noticed another man was looking at him. He was afraid he was a thief. So, when other man went to the toilet, he placed the bag of cash under the thief's pillow, a place he would never look for. When the man went for lunch, the thief searched all over and could not find the money.

When traveller came back, the frustrated thief asked him where he hid the money. He said I hid it in a place where you will never look for it under your pillow.

Similarly, God has kept Atma hidden within ourselves through power of maya. Maya is power of Turiya Atma.

Because of this power no scientist will seek within himself or herself the truth. Scientist will study everything but himself.

This happens everyday. We create dreams and they delude us; Truth is one, confusions are many. Gaudapada says, thus, we commit many mistakes.

First mistake is a religious mistake. Taking an objective god as truth. God is ultimate truth. Vedanta will not answer but will ask the question whether Vishnu is an object of experience or the subject, consciousness principle. Vedanta asks, is God an object of knowledge?

Majority of philosophers say God, as an object is the ultimate reality. Gaudapada says God is also just an object. So universe created by God is also Mithya. Advaitam says God can be reality only when God is recognized as I the Turiyam. If God is an Object it is not Satyam. Any deity, objectified is a relative reality. God as an object is talked about by Nyaya Philosophers. Other confusions also exist.

Then, Gaudapada says, as long as this truth is not known we will continue to mistake the anatma to be satyam. Many people including great philosophers have missed this truth either because they did not come to the Upanishads that alone reveal this truth or they come to the Upanishads but do not know how to extract the truth from the Upanishads. Reality is one but false conclusions can be many. In Karikas 19-28 Gaudapada gives us a list of such false conclusions. Shankaracharya did not comment on these verses but Anandagiri, the sub-commentator pointed out the philosophies that should be avoided. Gaudapada gives a big list of confusions of other people.

Karika # 20:

prāṇa

iti prāṇavidō bhūtānīti ca tadvidāḥ |

guṇā iti guṇavidastattvānīti ca tadvidāḥ || 20 ||

20. Those¹ that

know only Prāṇa,² call It (Ātman), Prāṇa, those³ that

know Bhūtas call It Bhūtas,⁴ those⁵ knowing Guṇas call

It Guṇas,⁶ those⁷ knowing Tattvas, call

It Tattvas.⁸

Many religious philosophers

consider that God as an object is the ultimate truth. Karma Kanda and Upasana

kanda present God as an object. However, beyond a certain level we have to

remove God, as an object and God as I have to be accepted. In the fourth level

of Bhakti there is no difference between Bhakta and Bhakti.

Dvaita is OK to

start off, but it can't be the ultimate goal.

Other philosophers think

Pancha Bhutas are ultimate truth.

Sankhya Philosophers say the three Gunas are ultimate reality. These people are not aware of nirguna Chaitanyam.

Other philosophers such as Shaivas worship the Tatva Trayam (Pashu (Jivas); Pati (Lord of Jivas) ; and Pasam (String or noose of attachment). All see objects as reality.

Karika # 21:

pādā

iti pādavidō viṣayā iti tadvidāḥ |

lokā iti lokavidō devā iti ca tadvidāḥ || 21 ||

21. Those

acquainted with the quarters¹ (Pādas) call It

quarters; those² with objects, the

objects³; those⁴ with Lokas, the Lokas⁵; those⁶ with Devas, the De

vas.⁷

There are philosophers who come to Mandukya and conclude Chatushpada Atma is Satyam. Upanishad, however, negates all three padas except fourth pada or Turiyam that is Satyam; yet another confusion.

Another group of materialists believe in sensory pleasures as they believe philosophies generally confuse us.

Thus, Charavaka's say, enjoy life as long as you live.

Other philosophies believe in

Loka Trayam (Sukshma, Karana, Sthula) as ultimate, according to Puranikas.

Others say Devatas are ultimate reality.

Karika # 22:

vedā

iti vedavido yajñā iti ca tadvidaḥ |

bhokteti ca bhoktr̥vido bhojyamiti ca tadvidaḥ || 22 ||

22. Those

knowing the Vedas call It the Vedas¹; those² acquainted with the sacrifices, call It the sacrifices³ (Yagna); those⁴ conversant with the enjoyer, designate It as the enjoyer⁵ and those⁶with the object of enjoyment, call It such.

Some others say Vedas are ultimate reality called Nada Brahma or Shabda Brahma. So if you chant Vedas, they will transform you as they produce vibrations through mantras. They also take to music or nada upasana; they say nada Brahman will liberate you. Vedanta does not agree with them. So they spend time chanting, but they will never come to ultimate truth.

Some are a little enlightened; they learn Vedas, Veda Purva and Karma kanda as they are enamored by Yagnas. They think rituals will liberate them. Karma can't remove self-ignorance.

Turiya Gyanam can't come through Yagnas. This was Mandana Mishras discussion

with Shankara. He was a great ritualist who became Shankara's disciple.

People of Sankhya persuasion say Atma is ultimate truth; and they say Atma is a Bhokta and that Atma is not a doer.

Others think eating is the greatest thing, known as Supakara.

Karika# 23:

sūkṣma

**iti sūkṣmavidāḥ sthūla iti ca tadvidāḥ |
mūrta iti mūrtavido'mūrta iti ca tadvidāḥ || 23 ||**

23. The

Knowers¹ of the subtle designate It as the subtle,² the Knowers³ of the gross call It the gross,⁴ Those⁵ that are familiar with a Personality (having form) call It a person,⁶ and those⁷ that do not believe in anything having a form call It a void.⁸

Other philosophers like Digamabra and Swetambara Jain's think reality is Sukshma Atma.

Charavaka's think body is ultimate; they deny all else. They say there is no consciousness other than mind. There is no eternal consciousness; it is a fleeting phenomenon; once mind dies consciousness dies; so body is truth; protect body; eat well. They don't believe in punyam and papam.

Some others believe that God

is ultimate reality situated in some Loka. Vallabha Sampradaya says, Sri Krishna, as a Personal God, is the ultimate truth. They believe in Gita. They believe Shankaracharya's commentaries are incorrect.

Others believe in Shunyam (not nirguna Brahman) or Shunya vada.

They say that the formless, emptiness called shunyam is called the ultimate reality. The shunyavadi says that he is shunyam also.

Karika # 24:

kāla

**iti kālavido diśa iti ca tadvidah |
vādā iti vādavido bhuvanānīti tadvidah || 24 ||**

24. The

Knowers¹ of time call It time²; the Knowers of space (ether) call It space (ether). Those versed in disputation call It the problem in dispute and the Knowers of the worlds call It the worlds.³

There are people obsessed with time; astrology based thinkers, that believe time determines everything. Here you are controlled by outside force of time; Vedanta, however, believes that I am the controller. So, it is an obstacle to, Aham Brahma Asmi. I am a slave of world seeking moksha.

Take Away:

Any Mithya is born out of ignorance and exists as such until ignorance is removed. Once

ignorance is removed,
Mithya goes away; thus rope-snake is negated by rope
knowledge.

Thus, Satyam or Adhishtanam
is the one that produces Mithya through its ignorance and it
is also the
knowledge that removes mithya.

Reality in relation to
something is known as relative reality. Thus, fatherhood is
real only from
point of view of a son.

With Best Wishes

Ram Ramaswamy

Mandukya Upanishad, Class 27

Karika # 24:

kāla

**iti kālavido diśa iti ca tadvidaḥ |
vādā iti vādavido bhuvanānīti tadvidaḥ || 24 ||**

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***Knowers¹ of time call It time²; the
Knowers of space (ether) call It space (ether). Those versed
in disputation
call It the problem in dispute and the Knowers of the worlds
call It the worlds.³***

Continuing his teaching

Swamiji said, Gaudapada pointed out that universe experienced in any manner (as Swapna, Jagrat, or any other higher state), still remains an object of experience and thus a mithya.

Mithya means relative reality, meaning it has meaning only in a particular state. Once the state changes, the object is no more real.

The truth of Turiya Atma is that as Observer, I am the projector and sustainer and experiencer of whatever I projected with the help of a relevant body; the dream world through the dream body and the waking world through the waking body. The bodies themselves are projections.

Using the projected bodies I experience the projected universe. When this truth is missed, so many anatmas are mistaken as atma, the reality. Until now, various misconceptions with regard to the external world were pointed out.

Thus Swapna Prapancha is real in swapna but not in Jagrat; jagrat prapancha is real in jagrat but not in swapna. Therefore Gaudapada says Observer alone is Satyam while observed is Mithya.

Advantage of this knowledge is that mithya, relative reality, cannot affect Satyam, the absolute reality. The advantage of this knowledge is that whatever happens in Drshya Prapancha,

it does not affect Me. This includes the world, the body and mind; all are drsihyam and thus mithya; whatever happens to them, I, Turiyam, am unaffected.

Once I lose sight of the fact that I, The Observer, am reality, then Mithya becomes Satyam.

Once waker is lost sight of, dream becomes reality; instead of seeing dream as my creative glory, it becomes a nightmare.

To convey this idea Gaudapada talked of errors of philosophers in Karikas # 20-28. Each philosopher has mistakenly taken one object or other as the truth; they don't realize I the observer am the truth.

Karika # 25:

**mana iti manovido buddhiriti
ca tadvidah |
cittamiti cittavido dharmadharmau ca tadvidah ||
25 ||**

**25. The Cognizers¹ of
the mind call It the mind;² of³ the Buddhi
(intellect) the Buddhi⁴; of the Chitta (mind-
stuff), the Chitta⁵; and the Knowers⁶ of Dharma (righteousness)
and Adharma (unrighteousness) call It the one⁷ or the other.**

There are astrologers who attribute everything to time such that I look at myself as a slave of time; I give reality to time; I think every moment of life is

determined by stars; thus
this greatest Brahman has become a victim of time, a mithya.
Every event seems
to confirm my confusion that I am victim of Kala; thus I
become an extrovert
controlling various planets via Pariharas.

I am not criticizing
astrology; it is a relative reality; it does not take me to
absolute reality;
any apara Vidhya should take me to para vidhya. Therefore,
till death they are
obsessed with Jyotisham.

Another set of people is
obsessed with quarters. They don't do namaskara facing south.
We should grow
out of all this and realize that all directions are relative
reality. Our aim
is to grow out of them; that is why Dakshina murthy is facing
south.

It takes time to grow out of
these conditions. They even consider seeing a Sanyasi to be a
bad omen.

"A Gyani swallows Yama", per
Katho Upanishad; for him, the entire world is food; even Yama
is frightened of
a gyani.

Similarly, a variety of
systems like mantra vada, tantra vada; each considers that
they can influence
life. Each Vada claims it can influence you becoming greater
than "you".

Gaudapada asks why transform
your life when you are complete and wonderful. Other systems

say 14 Lokas are
the true. Each loka is governed by its own conditions. Common
feature of these
philosophies is that, "I" am slave of these factors. Vedanta
says, I am not
dependent on anything; rather they all depend on me.

Karika # 26:

pañcaviṃśaka

ityeke ṣaḍviśa iti cāpare |

ekatriṃśaka ityāhurananta iti cāpare || 26 ||

**Some¹ say that the Reality consists of twenty-five
categories, others² twenty-six, while there
are others³ who conceive It as consisting of thirty-one
categories and lastly people are not wanting who think such
categories to be
infinite.**

Then, there are ones,
obsessed with psychology and believe everything is determined
by the mind. They
divide mind into two parts. One part of mind, the lower layer,
is the
unconscious mind, determined by childhood experiences. Every
human life has
this unconscious mind.

I am a victim of my own mind
as my mind is a victim of my own past. They don't accept
freewill. They also
say, anger is part of unconscious mind, as is one's low self-
image. Thus I am
made slave of psychologists.

Another philosophy is Buddhism
also known as Kshanik Vada. It says that the knowledge we have

is reality. They believe in budhi; they don't believe in Atma; they believe in stream of thoughts; they believe every thought exists for a moment. This system is also known as Yogachara.

Some others consider memory to be the ultimate truth. Even the way one judges situations and people, depends on memory. Citing an example: A man falls into a river and is rescued; but, thereafter, he is scared of the river.

Purvamimasa: This group says punya and papam are only reality. All Lokas are due to punya and papa. God is also punya and papam alone. They believe in Vedas but don't believe in God. They believe Vedas are eternal without a creator. Dharma and adharma revealed in Vedas is the ultimate truth.

All these philosophies have the common factor that they believe in external factors as controlling me.

Karika # 27:

lokām̐lokavidaḥ
prāhurāśramā iti tadvidaḥ |
strīpūṃnapuṃsakaṃ laiṅgāḥ parāparamathāpare || 27 ||

27. Those¹ who know only to please others call It (Reality) such² pleasure; those³ who are cognizant of the Āśramas call It the Āśramas; the grammarians call It the male, female or the neuter, and others know It as the Parā⁴ and Aparā.

Another group believes world as absolute reality. For convenience they divide world into a few principles and call it Tatvani. Sankhya philosophers believe world is made of 25 Tatvas.

Gaudapada, however, says, this is again another misconception.

Sankhyas are materialists who don't believe in God. They believe in Vedas but don't accept God. Their philosophy is known as Atheistic Theism.

Yoga philosophers believe in 25 Tatvams plus Ishwara and it is known as Theistic Theism.

Thus:

Kapila Muni wrote Sankhya.

Jaimini wrote Mimamsa

Patanjali wrote on Yoga.

All these people are listed in Karikas 20-28. Gaudapada says, all these philosophers including: Jaimini, Kapila and Patanjali are all confused; they consider "I" as a slave of external factors. Reality is that they are all slaves of Me, the Turiyam.

Pashupatha shaivism is yet another group; they have four sub groups such as: Kapalika, Pashupathas. They believe in 31 Tatvams as making up the world.

When we say Shiva or Vishnu, what does it mean to you? If they are an object located somewhere different from you, then Shiva and Vishnu are an objectified personal

God. Advaita does not accept either; we are Brahnavadis. Shiva or Krishna is not different from Me. For sake of Chitta shudhi you can accept them as Objective gods. Ultimately Shiva and Vishnu are non-different from Me; I am Smartha or a Brahnavadi.

There are others who say there are infinite principles that make up reality.

Karika # 28:

**sṛṣṭirīti
sṛṣṭivido laya iti ca tadvidah |
sthitirīti sthitividaḥ sarve ceha tu sarvadā || 28 ||**

28. The Knowers¹ of creation call It creation; the Knowers of dissolution describe It as dissolution and the believers in subsistence believe It to be subsistence.

Really speaking, all² these ideas are always imagined³ in Ātman.

Another group believes happiness is ultimate truth. They say objects of happiness and pleasures are ultimate truth.

There are others obsessed with Varna ashrama dharma. It is acceptable to follow this for some time to gain spiritual growth but soon after one has to get out of it. It is only a means and not an end in itself. Treating means, as an end is un-wise; so one has to grow out of Varna ashrama. Don't let anything bind you.

Grammarians obsessed with

words and language believe language is only truth. They are known as Sphotavadis.

They forget language is only a means of communication.

Paramapas: They believe

ultimate truth is in form of papa. The believe Karya, Karana Brahma is ultimate

truth. Gaudapada says, Karya Karana Vilakshanam is ultimate truth or Turiyam;

it is neither karyam nor karanam.

In chapter # 3 we will

analyze Karya Karana Vilakshnam in greater detail.

Take Away:

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 Vishwa 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

सर्वं कर्म त्वं मे भक्त्या कुरु ॥
सर्वं कर्म त्वं मे भक्त्या कुरु ॥

सर्वं कर्म त्वं मे भक्त्या कुरु ॥
सर्वं कर्म त्वं मे भक्त्या कुरु ॥11.33॥

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 Prarabhda 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 prarabhdam 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. Shastra 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 Samsaritam 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-samsaritam 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 vaiyarthyam 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

I wake up, I become an Observer in waking state; the dream world's existence is stripped off.

In Jagrat Prapancha, it also appears real to me; but Gaudapada says it is also relative, as here too, its existence depends on the Observer; thus, if I go to sleep or dream or go to another world of reality, the Jagrat prapancha loses its reality.

Gaudapada concludes from all this that any objective world (observed world) is only relative world; in its own time, it is real, but in another plane, determined by the observer, it loses its reality. As Pramata changes, Prameya also changes. So the question comes up, if every Prameya (experience) is a relative reality; what is absolute reality? Gaudapada says absolute reality has to be Aprameyam. **What is that absolute reality which exists but is not an object? The answer is "I" the Atma alone can be absolute reality. The Atma lends reality to the relative world.**

So, Gaudapada says, I the Atma, project a relative reality and then lends reality to it. From my vasanas I project as a dream and then lend existence to the dream. The tragedy is that I forget that the dream depends upon me.

I am doing a noble service to dream world by giving it existence; but it gives me samsara and frightens me with experiences. So, I withdraw help to the dream world by

waking up. So, I,
the Atma, with Maya Shakti have created Jagrat prapancha. This
Jagrat prapancha
(Waker's world) having borrowed reality from me, now threatens
me; so to
deflate this world, the Jagrat prapancha, only way out is to
wake up. Every
Guru's goal is to wake up the student. Gaudapada says, I, the
Atma, with Maya
Shakti have created the jagrat prapancha world. Similarly,
with Nidra Shakti I
create the swapna prapancha.

Atma Agyanam is a longer
nidra.

Now Guadapada wants to give
us the order of creation. Creation is a cyclic process; so it
has no beginning
or end; however for purpose of discussion we have to begin
somewhere; it is
like a round table conference that is set up to get around the
ego's of VIP's.
So, Gaudapada says to understand creation we should start with
Jiva Srishti.

Atma, with help of Maya
Shakti projects Jiva. Jiva gets a body that depends on his/her
karma of the
past; he also gets an appropriate environment to be born in;
he also gets an
appropriate raga, dvesha and vasanas. I create all this, as
the Lord of the
jiva. After that, Jiva runs on its own. The 16th Karika, the
last
line, gives us how the Jiva runs its course (self sustaining
cycle of world)

The Jiva looks around the world; obtains knowledge; here experiences are registered; he will then classify the world (a subjective judgment).

Citing an example for this, Swamiji said, say two people come this class. They may feel it is a source of joy or sorrow based upon Gyanam and memory that it was joyful or sorrowful. He remembers things as joyful or sorrowful. He then wants to repeat the joyful experience and he avoids any sorrowful experience. This is known as Pravriti (attachment) and Nivriti (aversion). Thus the process is as follows:

Gyanam > memory > Pravriti and or nivriti (Karmas).

This is called Yatna. Pravriti Nivriti karmas produce papam and punyam through Adrishta Phalam, also called Agami Karma. Some Agami karmas fructify in this life while others wait to fructify in a future life.

Hence re-birth becomes necessary to complete our Agami Karmas. This cycle goes on, birth after birth. It is an eternal cyclic process, punarapi jananam and punarpi maranam.

How will God help me. He can wake me up to the fact that " I" am Satyam and Jagan is mithya, a defanged cobra.

As long as I see objective

world, world is real; I am ensnared; but once I Know I am the truth, I wake up.

Thus:

Yatha Vidhya tatha smrithi;

Yatha smrithi Thatha Ichha; Yatha Ichha Tatha Karma; Yatha Karma tatha Phalam

Yatha phalam Tatha Punarjanmam. This is the cyclic process of Punarapi jananam

and punrapi maranam.

Karika # 17:

aniścitā

yathā rajjurandhakāre vikalpitā |

sarpadhārādibhirbhāvaistadvadātmā vikalpitaḥ || 17 ||

17. As

the rope, whose nature is not really known,, is imagined in the dark to be a

snake, a water-line, etc., so also is the Ātman imagined (in various ways).

Gaudapada had pointed out

that Swapna Prapancha is only a relative reality; it has only a borrowed

reality from I the observer.

Now Gaudapada gives an

example; it is the famous Rope Snake example; it is famous in vedas. Gaudapada

was Shankaracharya's acharya's Guru.

This example is a very old

one cited in scriptures, well before Shankaracharya made it famous.

Kambaramayana also cites it, as an example.

The Rope Snake: A rope is not clearly seen when there is

partial light or partial
darkness. It is partially recognized as something is lying
down in front of me.

It is partial knowledge; that is the problem. In darkness, I
don't see

anything, thus ignorance is bliss. In total brightness, I can
see the rope, so

here knowledge is bliss. Partial ignorance and partial
knowledge are both

problems.

There is general knowledge

(samanya gyanam) that something is in front of me; Vishesha
Gyanam, that a rope

is laying in front of me is not there. This partial ignorance
has two powers:

Avarna Shakti (Concealing power) and Vikshepa shakti
(Projecting power).

Avarana Shakti covers the

rope partially; I don't know it is rope. The covering of the
rope is Avarna Shakti; then Vikshepa shakti comes up and it

projects anything other
than a rope. Generally it projects anything we are afraid of.

Citing an
example, if I have a stomach ache and I don't know why, I

imagine the worst
possible scenario such as say cancer.

This power of projection is called Vikshepa
Shakti. Due to this power we see an imaginary snake. Reality
is that there is
no snake at all it is just a projection of my ignorance.

Now, this non-existent snake
can cause havoc in our lives. It will be classified as a
relative reality, like

a projected dream.

Who lent this reality? I have
lent this reality. Why is called relative reality? Because,
when I go near it,
it disappears in wake of knowledge. So, nor is it non-existent
nor is it
existent. It is sufficiently real to frighten, but not
sufficiently real, to
continue when I go near it. Gaudapada says world comes under
this reality and
it can't be driven away by rituals. The only solution is to go
near and see;
then we realize there was no snake to even go away. The
torchlight of shastram
is required to go near and see, says Gaudapada.

“In partial darkness, a rope
is partially known; it is projected as a snake or a streak of
water or as a
crack on earth; it is mistaken.”

In same way there is only I,
the Turiyam who started the drama and is trapped by it's own
drama, through
Maya shakti, the cosmic ignorance. Turiyam is mistaken as
Vishwa, Taijasa and
Pragya. “I” am none of them but Turiyam.

To recap the message of
Gaudapada:

Therefore
the snake is neither nonexistent nor existent. Three points
are important to
note.

1. The rope-snake is seemingly existent and in Vedanta it
is

called mithya. This mithya snake will cause problems to the observer. This is point one.

2. The second point that is very important is that the mithya snake is understood as mithya snake only after knowing the rope and until the person knows the rope, the mithya snake will never seem like the mithya snake. For the ignorant observer, mithya snake is satya snake only. Therefore it will cause all the problems that a satya snake causes. This is called suffering from fear, or mini samsara caused by mithya snake, which is for the time being is a satya snake.
3. When does the problem go away? The third point is that the problem caused by mithya snake will go away only by one method, which is the observer knowing the rope completely. Now he knows the rope partially. He should know the rope completely, which is the knowledge that rope is rope. In the wake of complete knowledge the problem caused by the so-called satya snake, which appeared satya till now, is solved for good. So what is the solution? It is the knowledge of the substratum.

Karika # 18

niścītāyāṃ

yathā rajjvāṃ vikalpo vinivartate |

rajjureveti cādvaitaṃ tadvadātmaviniścayaḥ || 18 ||

18. When

the real nature of the rope is ascertained all illusions about

***it disappear and
there arises the conviction that it is the one (unchanged)
rope and nothing
else; even so is the nature of the conviction regarding Ātman.***

The rope snake can be removed
by only one method; by removing cause of rope snake. Cause of
rope snake is
ignorance. Ignorance has produced snake. This is obtained by
gaining rope
knowledge.

What is it? Whatever is
lending reality to rope, that lender, is called Adhishtanam.
We need to know
that Adhishtanam, the projector, supporter and experiencer.
One has to know only one thing, the clear knowledge
of rope, that it is rope and rope alone. Once rope is known as
rope, all false
projections recede. Rope knowledge drives away all Mithya or
Avidya, all are
gone in one stroke. One rope alone remains.

Similarly,
for the dreamer, in dream, the dream world is satyam. For a
waker, in waking,
the waking world is satyam. Both "satya" worlds are causing
havoc for the
ignorant person. As long as the self-ignorance is present,
both the waking and
the dream worlds will appear as satyam and both of them will
cause samsara in
their respective states. What is the remedy? Self-knowledge is
the remedy. This
knowledge is that I, the atma, should be understood as Turiya
chaitanyam. When
I claim that I am Vishva, the waker, it is partial knowledge
and it will cause problems.

When I claim I am Taijasa, the dreamer, it is partial knowledge and it will create problems.

When

I claim that I am Prajna, the sleeper, it is partial knowledge and it will create problems. When I

claim

that I am Turiyam; it is complete knowledge.

So, also, if you gain

knowledge of Turiyam with help of Shastras, Vishwa, Taijasa, Pragma all

relative realities go away and only the absolute truth alone remains.

With Best Wishes,

Ram Ramaswamy