

# Baghawad Geeta, Class 143:

## Chapter 11, Verses 7 to 13

Shloka 11. 7:

सर्वं जगत्समिदं भूतधामात्मनो भवतो मम  
सर्वं भूतं भवतु मे भवतु सर्वं ॥11.7॥

**See now, O gudakesa, O Gudakesa (Arjuna), the entire Universe together with the moving and the non-moving, concentrated at the same place here in My body, as also whatever else you would like to see.**

Continuing his teaching, Swamiji said, Arjuna asked for Vishwa Rupa darshanam. This darshanam involves two set of eyes; first the laukika chakshu and second the divya chakshu; Divya chakshu here means a purified mind, a mature mind, an informed mind, a religious

mind, also equally important a second invisible eye; which is figuratively presented as the third eye and in the Gita 11th chapter it is called divya chakshu. When both eyes, our normal vision combines with a pure mind, only then Vishwa rupa darshanam is possible.

Citing some examples, Swamiji says, even though Lord Rama was available to both Shabari and Ravana, Shabari got her darshanam as she had performed sadhanas for a very long time; however, even though Ravana saw Rama he did not see the divine in him, as he was not prepared with a pure mind. Lord's universal form is available to all of us, all the time; even so we don't feel its impact; hence most of us don't get the Vishwa rupa darshanam. So the defect is not in my normal vision but in my refined mind (divya chakshu). **The refined mind has to be free of kama, krodha, raga, dvesha, ahamkara and mamakara.**

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

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

### **Shloka 11.8:**

॥ अहं त्वं दृष्टुं शक्नुमि त्वं दृष्टुं शक्नुमि ॥  
॥ अहं त्वं दृष्टुं शक्नुमि त्वं दृष्टुं शक्नुमि ॥ 11.8 ॥

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

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

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

When Vibhuti comes we apply it on our forehead. Ash itself is worth nothing; it is our attitude, however, that makes it the Vibhuti. And what is that ash worth; its worth can be seen only by Divya chakshu; and therefore Sri Krishna says Vishwa rupa darshanam requires divya chakshu; to do namaskaram, to

revere, requires divya cakshu; to do the prokshanam of the river water requires Divya Chakshu; without that it is not possible and Arjuna I shall bless you with that divya chakshu.

And once that attitudinal change comes, you see my divine glory. Thus, even pancha maha bhuthas Become Lord Shiva; thus akashalinga is worshipped in Chidambaram, vayu lingam is worshipped in Kalahasthi; agni lingam in Thiruvannamalai, water becomes God as in Jambukesvaram, and earth becomes God as in Kancheepuram. And initially you worship the panchabhuthas, only in those respective temples, but that is not enough; later I should see the same divinity in the pancha bhuthas all over; and the day I can revere the pancha bhuthas, then the products of the pancha bhutas, they too all become divine for me.

I can no more go away from God, as everything is god as without god it is only maya.

Now there is silence as Sri Krishna blesses Arjuna with divya chakshu. So now Sanjaya comes and fills up the silent time. So, now Sanjaya speaks.

### **Shloka 11.9:**

संजय उवाच

तदा श्रीकृष्ण उवाच  
संजय उवाच ॥ ११.९ ॥

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

Sanjaya spoke:

O King (dhritrashtra), Sri Krishna (hari) addressed Arjuna. Krishna here is Vishnu or Hari. Hari means one who absorbs all papams from devotees mind. Maha Yogeshwara means one who can

purify. Normally purification is a long process consisting of practicing Pancha Maha Yagna's. Here, Sri Krishna gives this temporary purification of mind to Arjuna.

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

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

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

### Shloka 11.10

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☐ **11.10** ☐ ☐

Having many faces and eyes, possessing many wonderful sights,  
adorned with numerous celestial ornaments, holding many  
uplifted heavenly weapons;

So we get Sanjaya's description of Vishva rupa; Sanjaya

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

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

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

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

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

Two reasons are given:

1. When weapon is in the hand of a person, it is laukika but in hand of god, it is divine. If everything is in God, everything is sacred.
2. All weapons are for protecting Dharma as such associated with Lord or divine. God is in form of order and harmony

in creation.

### Shloka # 11:

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥  
ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ 11.11 ॥

**Wearing heavenly garlands and apparel, anointed with heavenly scents, abounding in all kinds of wonder, resplendent, infinite, and with faces everywhere.**

In all these shlokas a verb is not given, only adjectives are used. Shloka 10 and 11 are all adjectives to Divya Rupam. The verb is, Sri Krishna showed to Arjuna. The word showed here means God removed obstacles in mind of Arjuna resulting in an attitudinal change and thus a change in perspective only.

Lord is wearing garlands and dresses; it means all malas worn by all people and all dresses worn by all people; Vishnu rupam smeared with divine perfumes; meaning different perfumes used by many different people. Hence, when we apply chandanam we should utter his name and say, I am decorating body of god.

Lord with faces in all directions means people with faces in many directions. Anantam means whose limit is not visible. Even scientists do not know outside limit of the universe. Furthermore, it is an expanding universe; if so where is the limit?

Purusha suktham says that this limitless universe occupies only an insignificant part of Vishva rupa; even this limitless universe itself is in Bhagavan's one corner; then what should be the size of the Bhagavan; anantam; limitless, both spacewise, and timewise.

So, Vishwa Rupa Ishwara is the greatest wonder.

### Shloka 11.12:

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

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

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

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

### Shloka 11. 13:

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

Sanjaya continues; saying Arjuna saw everything in the infinite body of the Lord. It is divided in manifold forms; Arjuna saw in manifold forms in the body of the Lord. Yashoda also saw the whole universe in Sri Krishna's mouth. Sharira here is not the limited body rather it is the vast space itself.

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

blessed with Divya cakshu Arjuna saw the Vishva rupa.

## Take away :

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

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

**With Best Wishes,**

# Ram Ramaswamy

# Mandukya Upanishad, Class 21

### Shloka # 4:

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Different objects cognized in dream are illusory because they are being perceived to exist. For the same reason the objects seen in the waking state are also to be considered as illusory. Just as in the waking state, so also in the dream, the nature of objects remains the same. The only difference is the limitation of space in case of dream objects, they being seen in the within.

Continuing his teaching, Swamiji said, in Chapter 2 Guadapada is establishing Mithyatvam of Universe and Jagrat Prapancha. To establish Mithyatvam he takes dream as an example. He



establishes dream is mithya using Sruti, Yukti and Anubhava Pramana's in Karikas 1,2 and 3 respectively. Having established Swapna Mithyatvam, he extended it to Jagrat Prapancha as well. Just as objects are Mithya in swapna avastha so also objects are mithya in jagrat avastha. Gaudapada admits that objects in both states are different. Objects in Swapna avastha are experienced inside our body while objects in Jagrat avastha are experienced outside our body. However, objects in both avasthas are mithya.

Swapna Prapancha is Mithya because of non-availability of space and time. The dream is inside the body and exists in a confined space. However, in Jagrat prapancha Uchit Desha and Kala; time and space, both are available; if so, why is it Mithya, was the question raised? Gaudapada gives the reason later but he says end result is that they are both Mithya. He gives the reasons why they are Mithya now.

### Karika # 5:

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The thoughtful persons speak of the sameness of the waking and dream states on account of the similarity of the diverse objects perceived in these two states and on the well-known grounds already described.

The dream experienced object and waking experienced object, both are very similar; both being Mithya. Wise people declare that both experiences and objects are Mithya. Objects are very similar in both cases. The word Bheda in the karika means distinct object experienced in waking and dream states with time and space available in Jagrat avastha. However, there is one difference; in Jagrat Prapancha object is outside the body while in Swapna Prapancha it is inside our body.

Why is Jagrat Prapancha Mithya? He answers that it is so because of well known reasons to wise people or one's with

knowledge of scriptures. What is that reason? Here we cannot use Uchita desha kala abhava as a reason. Two reasons are cited.

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

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

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

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

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

separate from Clay; it is dependent on clay for its existence; in fact it is clay alone.

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

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

**Karika # 6:**

आद्योपनिषदोक्तं नान्यथा विद्यमानं नान्यथा विद्यमानं ।  
आद्योपनिषदोक्तं नान्यथा विद्यमानं नान्यथा विद्यमानं ॥ 6 ॥

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

**Second Reason:**

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

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

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

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

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

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

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

### Karikas 7 and 8:

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That the objects of the waking state can serve our purpose in

life is contradicted in dream state experiences. Therefore, they are undoubtedly illusory on account of their-both waking and dream-having a beginning and an end.

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

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

### Karika # 8:

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

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

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

dream are both unique in their own way and both must be taken as satyam.

Gaudapada's answer is that uniqueness cannot be taken as criterion for reality. We do have several mental projections unique to us. If uniqueness is criterion for reality, whatever we uniquely project can be considered to be real. That is not so and the argument that uniqueness is the criterion of reality is simplistic. No one accepts dream as real. Whether dream is unique or not, dream depends upon the observer for its existence. Since the unique dream object depends on the dream observer, it does not have independent existence of its own and therefore it must be understood as mithya. There is no objective world existing.

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

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

Gaudapada gives another example of experiencing different things in different places with the observer being the same. Just as a well-educated person travels from place to place

experiencing different things in this earth itself, similarly, the jivatma travels from loka to loka experiencing different things in different births. All these experiences are dependent upon the observer for their existence and dependent upon the instruments of

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

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

**Shloka # 7:** Another question comes up.

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

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

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

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

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

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

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

**With Best Wishes,**

Ram Ramaswamy

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

**Shloka # 3:**

सर्वं त्वं त्वया त्वत्त्वं त्वत्त्वं त्वत्त्वं त्वत्त्वं  
सर्वं त्वं त्वया त्वत्त्वं त्वत्त्वं त्वत्त्वं त्वत्त्वं 11.3

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

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



Similarly Thyagaraja also sings about Shabari's Darshanam of Rama. Similarly, Sri Krishna darshanam is also talked about. All darshanams are considered mystic ones.

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

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

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

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

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

removed, God need not come; I begin to appreciate the already available Vishvarupam.

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

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

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

#### **Shloka # 4:**

॥ श्रीकृष्ण उवाच ॥ यदा यदा धर्मो ॥  
॥ क्षीयते तदा यदा ॥ तदा तदा भवति ॥११.४॥

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

Purity of mind cannot occur overnight. It requires a lot of Karma yoga and sadhana and the transformation is slow; and it is not a revolution. Is there any method I can get this purity of mind, O Yogeshwara! asks Arjuna.

#### **Shloka # 5, 6, 7 and 8:**

॥ श्रीकृष्ण उवाच ॥ यदा यदा धर्मो ॥  
॥ क्षीयते तदा यदा ॥ तदा तदा भवति ॥११.५॥

**The Blessed Lord said O son of Prtha, behold My forms in**

**(their) hundreds and in thousands, of different kinds, celestial, and of various colors and shapes.**

ॐ नमो भगवते वासुदेवाय ॥  
ॐ नमो भगवते वासुदेवाय ॥ ११.६ ॥

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

ॐ नमो भगवते वासुदेवाय ॥  
ॐ नमो भगवते वासुदेवाय ॥ ११.७ ॥

**See now, O Gudakesa (Arjuna), the entire Universe together with the moving and the non-moving, concentrated at the same place here in My body, as also whatever else you would like to see.**

ॐ नमो भगवते वासुदेवाय ॥  
ॐ नमो भगवते वासुदेवाय ॥ ११.८ ॥

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

Now, Sri Krishna answers:

Even though Vishva rupa is right in front of me, to get the impact of Vishva rupa darshanam, I should have prepared the mind, which I call, Divya chaksu or purification and purification is a very slow and gradual process. It involves a long religious life and it also involves following dharma or values of life. If devotion and values are not there, for such a mind, the benefit of Vishva rupa darshanam will not be available.

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

But the purification will only be temporary; it does not last like a dialysis. Similar temporary purification can even be

obtained from a Mahatma.

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

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

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

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

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

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

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

appreciate the Rudras.

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

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

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

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

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

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

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

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

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

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

**With Best Wishes,**

**Ram Ramaswamy**

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## **Mandukya Upanishad, Class 20**

Greetings All,

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

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

Mithyatvam's closest example is dream. It is experienced by all of us. In dream we see that it is very real, giving us pleasure and pain. Dream also has utility value when we are

actually in a dream; despite all this we know dream is not real. So best example for mithya is swapna.

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

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

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

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

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

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

every event requires a specific duration of time and if specific duration of time is not convincing, you tend not to believe it.

Conversely if you find an object or event without enough space or time we conclude that object or event is not a real thing. Hence, some say Gita was an invention of Vyasa, as there is a time and space issue. **They don't accept the teaching as real due to a lack of time requirement.**

When you see a reflection of an elephant in a mirror, mirror has flat surface and an elephant can't stand on a flat mirror. You accept elephant in mirror as mithya or unreal reflection, knowing a real elephant can't stand on the flat surface of a mirror; **so the elephant reflection is an unreal one as there is not enough space for an elephant to exist on the mirror.** Thus, when sufficient space is not there, that event is mithya.

Applying this logic Gaudapada says, dream world is also mithya as it lacks time and space for dream to exist as reality. Hence dream is unreal. This is the beginning of Vaithatya prakaranam.

### **Karika # 1:**

सर्वान्निद्रावस्थामात्रेण संनिहितान् सर्वान्निद्रावस्थामात्रेण संनिहितान्  
सर्वान्निद्रावस्थामात्रेण संनिहितान् सर्वान्निद्रावस्थामात्रेण संनिहितान्

**The wise declare all objects of the dream as illusory, they all being located within the body and also because of their being in a confined space.**

This shloka logically establishes swapna prapancha as mithya. First logic is lack of space; like elephant in a mirror. Dream objects and events are subjective things within our minds, not outside it; else others in the world would also see your dream.



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

### **Shloka # 2:**

समस्तदृष्टानामपि संप्रति शेषं तद्विषयं न भवति ।  
न हि तत्रास्ति तत्रास्ति तत्रास्ति तत्रास्ति तत्रास्ति ॥

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

**Yukti pramanam:** (by joining together)

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

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

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

## Pratyaksha Pramanam:

(perception)

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

### Shloka # 3:

## Shruti and shastra pramanam.

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

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

### Shruti Pramanam:

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

nothing. Everything is a mental projection. There are no vehicles, no roads, etc; we manage to project them in our mind. They are mithya even though we experience them. “**Experience does not prove reality**” is the lesson of Upanishad. Gaudapada shakes us even further with his declaration that, “**Whatever you experience is not real. There is only one reality, the “ Subject” alone is real.**”

This is knowledge of shruti. Therefore unreality is established logically and it is also asserted in Upanishad. The fact is swapna prapancha is mithya.

### Shloka # 4:

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Different objects cognized in dream are illusory because they are being perceived to exist. For the same reason the objects seen in the waking state are also to be considered as illusory. Just as in the waking state, so also in the dream, the nature of objects remains the same. The only difference is the limitation of space in case of dream objects, they being seen in the within.

With first three shlokas first topic that swpana Prapancha is mithya, is over. From shlokas 4 through 18, Gaudapada is going to give us a shocking revelation. Our normal thinking is that this world is real while dream world is unreal; this is your assumption, says Gaudapada. **He says, even the Jagrat prapancha is unreal.** This has to be very carefully understood and assimilated or it can cause confusion.

When we say dream is unreal, we say this after waking up, as a “Waker”. So it is a Waker’s point of view. However, in dream, from dreamer’s point of view, dream is very real; as whatever happens in dream affects the dreamer. When a dog bites the dreamer, he will feel it and go to a dream doctor and take dream medicine and even pay in dream money. So, one has to

think from an appropriate point of view.

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

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

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

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

### **Take Away:**

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

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

With Best Wishes,

Ram Ramaswamy

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

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

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

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

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

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

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

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

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

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

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

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

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

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

### **Shloka # 1:**

ॐ नमो भगवते वासुदेवाय  
अर्जुन उवाच ॥ श्रोतुं यत्तु त्वत्पदं श्रुत्वा मुमुक्षुः  
ॐ नमो भगवते वासुदेवाय ॥ ११.१ ॥

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

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

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

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

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

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

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

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

**Normally the veda purva bhaga is meant to resolve**

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



## Shloka # 2:

ॐ नमो भगवते वासुदेवाय ॥  
ॐ नमो भगवते वासुदेवाय ॥ ११.२ ॥

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

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

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

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

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

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

### **Shloka # 3:**

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

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

In every shloka Arjuna adds some more glories of God.

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

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

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

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

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

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

### **Take away:**

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

Vishwa rupa darshanam:

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

**With Best Wishes,**

## Om Chant

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

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## Swamiji's Shivarathri Message

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

2018 Shivarathri Message

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## Upasanas in Shikshavalli

Shishavalli of Taitreya Upanishad enumerates the following vedic upasanas:

- Samhitha Upasana

- Vyahirithi Upasana
- Hiranya Garbha Upasana
- Panktha Brahma Upasana

Please click on the link below for a chart reproduced from Swami Paramarthananda's book with minor additions based on Swamiji's classes.

Upasanas in Sikshavallie

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## Taitreya Upanishads, Class 9

Homa sadhana (Fire rituals) students ask for fourfold prayer

1. Dhana prapthi; asking for prosperity primarily meant for dharma for completing karma yoga
2. Chitha sudhi prabthi; purifying the mind; this is described as deivi sampth in Baghawat Geeta.
3. Gyana prapthi
4. Sishya prapthi; share the knowledge by sharing with the next generation;

Money should lead to purity; purity should lead to knowledge; and knowledge should lead to teaching.

Fourth Anuravaga (Continued)

*May students come to me. May students come to me with varied interests. May students come to me with intelligence. May students come to me with sense control. May students come to me with mind control. May I be well known as a teacher among the people. May I be the greatest among the wealthy. Oh Lord! May I merge into you. Oh Lord! Mat you merge into me. Oh Lord! Mat students come to me from all directions. May students come to me just as waters rush downwards and just as*

*the months rush towards the next year. Oh Lord! You are like a rest house. Reveal yourself until me and enter into me*

In this verse, the seeker is praying for shishya prapthi so that he can share his knowledge.

Brahma means vedas and chari is the one who has a disciplined life; one who is not concerned about sthula sareeram but strives for vedic knowledge; Brhamachari primary meaning is a dedicated student, not necessarily a bachelor.

The seeker is parying for students with varied interests. There are three types of students:

1. Mandha students: Stem of like plantain stem – one who is difficult to light up,
2. Madhyama student – like coal, can be lit after an extended time
3. Uthama student – like camphor; easy to light up.

Bha – light of knowledge; ratha – revel; Bharatham is reveling in the light of knowledge. The seeker is praying for students with sense control and mind control. The seeker is praying for wealth so that he can provide for the students who come to him for education. The one who spends for Saraswathy (Knowledge) should not owrry about Lakshmi (Money).

The seeker is praying for jivatma paramatma aikyam, similar to the river merging into ocean. Not only the river merges into ocean, ocean also merges with the river. This is why the river water before the point of merger is salty.

Each manifestation of god is like a branch of Eeswara similar to the tributaries of a great river. By dipping in any tributary of the river, we purify our body; similarly, by worshiping any of the form of the lord, you are purifying your mind. Physical purity is obtained by dipping into river; mental purity is obtained by remembering the Lord. This is nothing but worshiping the Lord.

The prayer is concluded asking for students:

- Just as the water gushes through the slope, students should come to me
- Just like each month is rusing towards next year, students should come to me from all directions.

By comparing Lord to a rest house, the seeker says when we are frustrated with our pursuit of gyna, Bakthi and devotion will help us overcome the frustration. Surrendering to the Lord is the solution when one is over whelmed by frustration.

There is no physical movement in jivatma paramatma aikyam, because Bhagavan is not away from me. Merger into Bhagawan means dropping the notion that Bhagawan is away from me and with the clear knowing “Aham Brahma Asmi”

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# Taitreaya Upanishads, Class 5

Greetings All,

**Chapter 1,Shikshavalli.**

**Paragraph # 2:**

Continuing his teaching of the Upanishad, Swami Paramarthananda said, the chapter # 1, Shikshavalli, is Sadhana Pradhana. We started the teaching with Shiksha shastram that provides the rules for mantra chanting. Shankaracharya pointed out that the method of chanting is very important in Vedas. He says, initially the student learns or Veda Adhyayanam. At this time one learns only the chanting not necessarily the meaning of the shlokas. This stage is Shabda Pradhanam and must be learnt properly. Veda Adhyayanam is also used for Veda Parayanam or Brahma Yagyam. This parayanam helps

with Chitta Shuddhi. The Vedas must be chanted properly to obtain the Adrishta balam. This adrishta balam takes a person on the path to spiritual growth. The Veda Adhyayanam, where students learn proper chanting, but may not yet know meaning of the shlokas, will be used to understand it's meaning now in a process known as Veda Mimamsa. Veda Mimamsa is Vedic enquiry. It is divided into two parts called Poorva mimasa and Uttara mimasa. Poorva mimasa is also known as Karma Kanda and its study results in Adrishta balam. Uttara mimasa also called Veda-anta is same as Gyana Kanda and it results in Drishta balam. For this enquiry one has to learn the Vedic mantras. Through an analysis of the Vedic mantras one obtains Karma Gyanam and later Brahma Gyanam.

Gyanam is Drishta Phalam. Punyam is Adrishta Phalam or Karma phalam.

The rules for proper chanting have six factors and we discussed this in the last class. In this manner the science of pronunciation has been presented.

In Paragraph # 2, or Anvaka # 2, Veda Parayanam or Brahma yoga is discussed. Gayathri parayanam is considered equivalent to chanting the Vedas. Ramayana parayanam or any other scriptural parayanam are all part of Brahma Yagna.

**Paragraph or Anuvakaha # 3:** In introduction we said that Shikshavalli talks of different disciplines of Pancha Maha Yagna, Proper Values (moral, ethical), Verbal Sadhanas, (parayanam, Japam) and five types of Upasanas or meditation. These meditations are not Vedantic meditations while **Nidhidhysanam is a vedantic meditation. The five upasanas are:**

1. Sagumhito Upasana: These upasanas are difficult and some say more difficult than Vedanta itself. Nowadays, they are mostly of academic interest only. Today, puranic upsanas such as praying to deities is more common. The



study of upsanas itself is considered very sacred and results in great punyam.

This anuvaka begins with a prayer that says, “ May my Guru and myself become popular in society. May I have an attractive personality, born out of spiritual life or as the shloka calls it Brahma Varchas”. Why is student asking for such a boon? Especially when we are studying Vedanta it does not seem to make sense. Swamiji clarified every Vedantic student wants to receive knowledge and share it with others. They were concerned about future generations. All Vedantic students, especially Brahmin students had to teach. A Kshatriya or Vaishya did not have to teach others. In Vedic times a Brahmin could not take up any other profession. His only profession was to spread the teachings of the Vedas. In studying the Vedas you become indebted to the Rishi's who brought this knowledge to you. So, I have to express my gratitude to the Rishi Parampara. This is called Rishi Rinum. One way to remove the Rinum (debt) is to share your knowledge or support an organization that supports teachings of the Vedas.

For above reasons you should be a popular Guru is the prayer.

The Sagamhitaya is derived from Sagumshita. Here M followed by sh, sa or Ha becomes Gum.

So, what is the Upasana? Any upsana requires two things. 1. An Object of the Upasana. This can be a deity such as Shiva, Vishnu etc. This then is the Upasana Vishayaha. Since most objects are too big and invisible, hence often we need a symbol to conceptualize the object. Citing an example, when we worship our country we end up worshipping a flag that represents the country. The country is too big and diverse physically to conceptualize, while the flag is easy to see. This worship of flag or a symbol is called Alambanam. While a Vishaya may not be concrete, an alambanam usually is. Thus, Vinayaka is worshipped in the turmeric powder, a book represents Sarswathi and the cow represents Laxmi.

So, what is the Sagumhitaya? It is a Vedic combination of letters; it is an alambanam. It is also called a sandhi. The shloka says:

Sagumhithayaha Upanishdam. Here the visarga drops out. For this upasana four factors are considered. Swamiji discussed these four factors through an example. The first mantra of Yajur Veda is: Ishe Tva. E (Ay) and T are thus joined. In this the E is the swaraha and is called Purva rupa and T is called Uttara rupa. Thus, Poorva and Uttara join together and their junction is called Sandhi. Through this joining a new letter comes in and it called Sandhanam. Thus, when E + T join another T comes in. Thus, the four factors are: Purva, Uttara, Sandhi and Samshanam. Hence, it is called Samshito Upsana, On these four symbols, four Vishayaha, one for each symbol, is invoked.

To further clarify this idea, Swamiji cited following example. Consider the four factors are like four chairs. Four people (Upsana Vishaya) are honored to sit on each chair.

The four Vishayas are associated with a particular field such as say sports, music etc. In the first Upasana a puja is performed to all four people, say from sports field and then they are asked to vacate the chair.

In second Upasana another four people, say from field of music, are asked to sit and puja is performed.

In this manner five rounds of pujas or Samhito Upasanas are performed. In total 20 objects are worshipped in five different fields. Each field is called Adhikaranam. From each field four objects are invoked.

Why should Upanishad prescribe such a difficult Upasana, asks Shankaracharya? Why not keep it simple like worship of a cow? Answering his own question, Shankaracharya says, in those days people studied Vedas for 8 to 12 years. There were a variety of chanting's one learned. A lot of time was spent in learning

Vedic chanting. Thus, we have chanting methods of Vakya patha, Pada patha, Krama Patha, Jatha Patha, and Ghana Patha. Here the combination of how the words are chanted, vary. Sandhi plays an important role in chanting. Every student was thorough with each "Letter" of Vedas. Experts in this field were called Salakshna Ghanapady. Vedic students were experts in words and they came to this Upasana with this knowledge. So, they were naturally inclined in its direction.

The five fields chosen are:

1. Adhilokam: Various Lokas
2. AdhiJyautisham: Luminaries such as the Sun, moon, stars etc.
3. Adi Vidhyam: Educational or learning
4. Adi Prajam: Progeny or family
5. Adhyatma or Shariram; our own bodies and its parts.

Each selected one is meditated upon. Thus, there are twenty meditations. We invoke 20 objects. Hence, they are called alambanams. What are these twenty objects?With Best Wishes,

Ram Ramaswamy

Foot note:

Chanting methods:

***Pada Patha:*** "Gajaananam Bootha Ganaathi Sevitham"

***Krama Patha:*** "Gajaananam Bootha, Bootha Ganaathi, Ganaathi Sevitham"

***Jata Patha:*** "Gajaananam Bootha Bootha Gajaananam Gajaananam Bootha;

*Bootha Ganaathi Ganaathi Bootha Bootha Ganaathi;*

*Ganaathi Sevitham Sevitham Ganaathi Ganaathi Sevitham"*

***Ghana patha:*** "Gajaananam Bootha Bootha Gajaananam Gajaananam

*Bootha Ganaathi Ganaathi Bootha Gajaananam Gajaananam Bootha  
Ganaathi;*

*Bootha Ganaathi Ganaathi Bootha Bootha Ganaathi Sevitham  
Sevitham Ganaathi Bootha Bootha Ganaathi Sevitham;"*