

ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥ १०.३६ ॥

Of tricksters I am the game of dice; of the vigorous I am vigor; I am victory, I am resolution; of the virtuous, I am virtue.

Dhyutam:

Among those activities that rob us of our discriminative powers, I am gambling. Gambling makes one addicted. Kalidevata resides in several places and deludes human minds says, Bhagavan. In entire Mahabharata the message is that if we are not careful, gambling can suck us down. Dharmaputra got hooked on it and lost his sense of propriety and lost his wife and brothers. He knew Dharma and yet lost his balance. In our younger days parents used to tell us not to play cards because of this.

Tejas:

I am internal brilliance amongst all brilliant people. Brilliance is one who resists temptations. It is easier to say no the first time as it becomes more difficult later. Therefore I am that brilliant discrimination that resists temptations.

Satva:

I am Satva guna among Satvic people. I am the satva guna, which represents spiritual inclination; rajo guna represents materialistic inclination; Artha-kama inclination is caused by rajo guna; Dharma moksha inclination is caused by satva guna; and tamo guna obstructs our inclination for both of them; tamo guna makes a person lazy with neither materialistic inclination, nor spiritual inclination.

Scriptures say Tamasic **person must cultivate material desires and then go to Spiritual desires.** That spiritual desire is

O Arjuna! Wherefore should you know so much of all these? Encompassing this entire world by a fragment of My power, do I abide, eternally.

Sri Krishna says, Arjuna! you can look at all this from a different perspective as well. Thus water being present in every wave; bubble or drop is one way of looking at water. Really speaking, all waves, bubbles and drops are all in water.

In a similar manner the whole creation is in Me. I remain supporting this creation or another way of seeing it is, that this entire creation is in Me.

Space is not within this hall; that is not the correct statement; rather all the Halls are in space. Similarly Bhagavan is not in the living beings; but all living beings are in Bhagavan; and that too they do not occupy the whole Bhagavan; I am only sustaining them; in one corner of Me; So the whole cosmos is only occupying a part of Me; so how big I am; so the whole cosmos is like a bubble in Me; the ocean; So with this Krishna concludes the description of His glories.

Take away:

Tamo guna makes a person lazy with neither materialistic inclination, nor spiritual inclination.

A tamasic person must cultivate material desires and then go on to spiritual desires. That spiritual desire is Satva Guna.

With Best Wishes,

Ram Ramaswamy

Baghawat Geeta, Class 138: Chapter 10, Verses 33 – 35

Shloka # 33:

अक्षरानाम् अक्षराहं अक्षराहं अक्षराहं
समासिकस्याहमेव अक्षराहं अक्षराहं अक्षराहं॥१०.३३॥

Aksaranam, of the letters; I am the akarah, letter a. Samasikasya, of the group of compound words, I am the compund (called) Dvandva. Besides, aham eva, I Myself; am the aksayah, infinite, endless; kalah, time, well known as 'moment' etc.; or, I am the supreme God who is Kala (Time, the measurer) even of time. I am the dhata, Dispenser, the dispenser of the fruits of actions of the whole world, visvatomukhah, with faces everywhere.

Akshara:

Continuing his teaching, Swamiji said, we are seeing Sri Krishna continue enumeration of the glories of Ishwara. In Shloka # 33, he said that among Aksharas I am Aa. Sarasvati Devi is in the form of Alphabetic letters. Even among all letters Aa is most sacred. It is sacred because it is a basic letter that emerges from our mouth without doing anything to the mouth. Thus sounds such as E, U come about by some modification to the mouth whereas Aa is an effortless sound of the mouth. Akara is also a flexible sound that can be modified into other alphabets. Hence Aa kara is considered Karana aksharam, causal sound, while all other alphabets are considered Karya Aksharam, the effect. Vedas say that A Kara manifests as all other letters. It says all letters are a modification of Aa. In our tradition every alphabet has a presiding deity. The presiding deity of Aa is Brahmaji, the

Creator of the world. Since Aa is the cause of all letters, Sri Krishna says, I am letter Aa.

Samasha: Are compound words that are properly arranged. By compound words I save prepositions. Citing an example, in the sentence, I bought puja material really means I bought material for puja. Puja material is thus a compound word. Similarly, the sentence, I went to Shiva temple, really means I went to a temple where Shiva is worshipped. Similarly, Ganga water really means water from Ganga.

And how do you know what preposition is to be used; you know it from the context thus Ganga water means water from Ganga; Pooja material means material for pooja. And Adayar class does not mean classes

From Adayar rather it means classes conducted in Adayar. So in which place, which preposition is to be used, we get to know from the context.

Similarly, when I say I went to Birla Mandir, what I really mean is that I went to a temple built by Birla, which is the context.

This compound formation is very systematic. Four basic compounds are enumerated and these four are later expanded into 7 types of compound, then these types of compounds are further expanded into 35 types of compounds; Thus we have many compounds called samasaha; and these group of compounds are called

Saamasikam. Samasikam means samasanam samuham; the group of compound are:

tatpurusha samas; bahuvrihi samasa; karmadharaya samas; Dvigu samas; dvandva samas; avyayibhaava samas. In Sanskrit we can compound words, which can contain tens of words joined together. Thus, Kalidasa's Shyamala Dandakam has many samasaha words. Therefore, among compounds I am Dvanda

from sunrise to sun set, the distance, in land, covered would be given as a gift to runner. One person took the challenge and ran; as he came to closer to sunset, he wanted to get more distance and ran the last few minutes very hard and in doing so, he collapsed and died. So, what happened to all the land he acquired?

So, I am destroyer, samhara tatvam, Says Sri Krishna.

Udbhava:

I am Udbhava, meaning source of future prosperity or wealth. The resource or source of all the future prosperity or future wealth; because if you have to

produce anything in future, they all must be there potentially; we can never generate anything if that provision is not there and Sri Krishna says that provision is myself.

Kirti, Sri, Nari, Smriti, Medha:

Female Devatas such as Mahalaxmi, goddess of wealth; Sarawati, goddess of knowledge and Parwati, Goddess of Shakti are called adhishtana devatas. Why do we have these devatas? Some universal laws govern everything. Such laws govern even our organs. These laws function because of an intelligent principle. For every government law too there is an officer required to maintain it. Any law is governed by an intelligent principle.

Thus it flows as follows: Higher Intelligence> Laws> Object.

Adhishatna devatas include Bhumi devata, alphabet devata etc are all aspects of Ishwara or God or Total intelligence.

So God for Kirti, name and fame, is called Kirti devata. Similarly we have Vak devata, Smriti devata, and Medha devata. Vedas have prayers for all such Devatas, thus there is a medha suktam.

Dhriti: means Perseverance or will power or continued effort despite failures. It is the resilience like a rubber ball that bounces back. There are several types of people. One who upon failing renounces every thing. The other type is a person, who upon failing, keeps trying again and again.

I am Dhriti says Sri Krishna.

Medha:

Medha means intelligence principle; we do not know why some brains are very intelligent and others not. So there are again laws governing this and that devatha is called medha devatha; and we have got Vedic prayers directed to medha such as medha sukhtam; a special prayer for medha devi;

Kshama: means Patience or the capacity to wait. It is often tested at traffic stops where we have to wait. I am Kshama says, Sri Krishna.

Shloka # 35:

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ १०.३५ ॥

I am also the Brhat-sama of the Sama (-mantras); of the metres, Gayatri. Of the months I am Marga-sirsa, and among seasons, spring.

Sama Mantra:

Among sama mantras, I am Brihat Sama, a mantra, a very suspicious one, glorifying the Lord. This mantra praises God; hence it is known as Brihat or infinite one. I am Brihat Sama mantra, says Sri Krishna.

Gayathri Mantra:

I am gayathri mantra among all Veda mantras, says Sri Krishna. The word Chandas has two meanings; one is it is a Vedic meter

and second one is, it is a Vedic mantra as well. Chandas provides rules of poetry. There are many chandas such as Anushtup, Trishtup etc.

Among Vedic mantras I am Gayathri. Gayathri has two meanings. Gayathri is a meter consisting of three lines, with 8 letters in each. Gayatri is also a mantra. Why is Gayathri glorius? **Its main glory is that it is Veda saraha.** Brahmaji wanted to take essence of vedas (Rg, Yajur and Sama) and he got gayathri.

Thus, we have:

Rg veda sara: Tatsavitha varenyam

Yajur Veda sara: Bhargo devasya Dhimahi

Sama Veda sara: Dhiyo yonaha prachodayat.

This mantra was originally called Savitri mantra. Savithri is name of Surya devata. It was set in gayathri meter hence it is called gayathri.

Also, Om Bhur Bhuvaha is not part of Gayatri mantra, it was added to aide the chanting of the mantra.

Since it is essence of Vedas, it is called Veda itself. Hence father teaches Gayathri to son and it continues on.

Gayathri mantra protects one from all papams or invisible negative effects. How come all people are not allowed to chant Gayathri?

Only one's who are initiated can chant Shrauta Gayathri.

Shrauta Gayathri is from Vedas.

Smartha gayathri can be chanted by anyone. Smartha Gayatri is from Smriti's.

Smartha gayatri is as follows:

yo devah savitasmakam dhiyo dharmati gocarah|

prerayet tasya yat bhargah tatvarennya mupasmaheh ||

Essence of Gayathri mantra:

The meaning is very simple: we are meditating upon the sacred effluence of Sun God.

And why are we meditating and worshipping Gayathri? What do we get out of it? Gayathri is that effulgence which activates our intelligence or buddhi. So therefore, I worship the solar effulgence, because it is supposed to activate my brain; my medha shakti increases, memory power increases; and that is why for brahmacharis, or students, gayathri was emphasized; because it gives every student memory power.

Gayathri activates buddhi shakti; and therefore Sri Krishna says, I am Gayatri Mantra; **if a person does not chant the gayatri; he loses all the advantages of being a vaidika purusha.**

And it is said in our tradition that without chanting gayatri; whatever other mantras one chants, they all will not be that effective; on the other hand, if he chants gayatri, then no other mantra is required at all.

And furthermore, gayathri itself is divided into two based upon how it is read; thus, one says, tat savithu varenyam while other says tat savithu vare niyam; Second one has 24 letters, while first one 23 letters. One with 24 letters is called gayathri. **Second one with 23 letters is called nichir Gayathri. During sandhyavandhanam; one is supposed to chant nichir gayathri;**

Margashirsha:

Among 12 months of the year I am Marga shirsha or the period from Dec 15 to January 15.

Take away:

Gayathri: Its main glory is that it is Veda saraha.

Gayathri's meaning: We are meditating upon the sacred effluence of Sun God.

If a person does not chant the Gayathri, he loses all the advantages of being a Vaidika purusha.

Once you chant Gayathri, you don't need to chant any other mantra.

During sandhyavandhanam we are supposed to chant the nichir gayathri with 23 letters.

Smartha gayatri is as follows:

yo devah savitasmakam dhiyo dharmati gocarah|

prerayet tasya yat bhargah tatvarennya mupasmaheh ||

Smartha Gayathri can be chanted by anyone.

With Best Wishes,

Ram Ramaswamy

Baghawat Geeta, Class 137:

Chapter 10, Verses 30 to 33

Shloka # 30:

Daityanam, among demons, the descendants of Diti, I am the one
called Prahlada. And I am kalah, Time; kalayatam, among
reckoners of time, of those who calculate. And mrganam, among
animals; I am mrgendrah, the loin, or the tiger. And paksinam,
among birds; (I am) vainateyah, Garuda, the son of Vinata.10.30

Daityanam, among demons, the descendants of Diti, I am the one called Prahlada. And I am kalah, Time; kalayatam, among reckoners of time, of those who calculate. And mrganam, among animals; I am mrgendrah, the loin, or the tiger. And paksinam, among birds; (I am) vainateyah, Garuda, the son of Vinata.

Continuing his teaching, Swamiji said, we are seeing Sri Krishna enumerate the glories of Ishwara. The entire creation is a manifestation and glory of the Lord. Sri Krishna chooses a few specialties as his glory. They can be chosen to invoke God. Even though all rivers are glorious, Ganga can be used to invoke god. Hence Ganga is considered scared. Everyone enumerated can be an alambanam. Many are identified from mythological stories. Thus he cites in shloka # 30 about Prahlada. Prahlada stuthi in the Bhagavatham is a very well known sthothram; in which we find the highest

Vedanta talked about. In the Bhagavatham there are many stuthis or sthothrams; Dhruva stuthi; Prahlada sthuthi; Kunthi sthuthi; Bhishma sthuthi; each character

glorifies the Lord and the beauty is, in those sthothrams not only the puranic glories are there; the highest Vedanta is also packed in those stuthis and among them Prahlada is also a great one.

It is an important one because even though Prahlada is born an asura, by his spiritual sadhana he could change his character and become a Gyani. Therefore one need not feel bad about one's janma; jati does not indicate superiority or inferiority;

He was son of an Asura who changed. His jati did not matter. It was his guna that finally mattered. Karma with proper attitude makes one a guna Brahmana.

I am also Kala tatvam to ripen karmas at the right time. Karmas of groups of people also fructify at the same time. A sick person's papam fructifies. Another person serving me (sick person) is my punyam; while it is his papam that he has to serve me even while losing his sleep. So God becomes kala delivering the right karma at right time to right person.

Among animals I am Lion. Among birds I am Garuda, son of Vinata. Garuda is Vahanam of Vishnu. In Vaishnavism there is a Garuda Alwar or a great devotee.

Shloka # 31:

पवनं पुरिषं पञ्चतन्मयं वायुं पञ्चतन्मयं पञ्चतन्मयं
पञ्चतन्मयं पञ्चतन्मयं पञ्चतन्मयं पञ्चतन्मयं 10.31

Pavatam, of the purifiers; I am pavanah, air. Sastra-bhrtam, among wielders of weapons, I am Rama, son of Dasaratha. Jhasanam, among fishes etc; I am the particular species of fish called makarah shark. I am jahnavi, Ganga; srotasam, among rivers, among streams of water.

Among purifiers (ganga jalam, fire, wind etc) I am Vayu. Hence we worship Vayu; we also worship Agni. Among Gods who wield weapons I am Rama with the bow Kodandapani. Thus, gods have weapons to protect dharma.

Thus, Lord Shiva has got his parashu hastha; he has got parashu; he is called Pinakapani; the one who has got a bow called Pinakam; and Rama is called Kothandapani; Vishnu is called Sarngapani; not Sarangapani.

Initially one protects by non-violence. Only as a last resort is violence used. Even Rama gave Ravana one last chance. Even in Mahabharata Sri Krishna met kauravas one last time to avoid

war. For Kshatriya dharma yudha is a dharma. It is like a doctor amputating a limb to save a person. In case of devotees, how will god use his weapon? Here too God uses weapon to destroy our inner enemies (kama, krodha, moha etc). So with Sudarashana chakram, right knowledge, Lord destroys Agyanam.

Among water animals I am Makara, the whale. Among rivers I am Janhavi or Ganga. Ganga is a papam remover as well. According to Vedanta Ganga symbolizes flow of spiritual knowledge. Thus following are common features:

1. Ganga originates from Lord Shiva's head. Brahma Vidya also comes from Lord Shiva.
2. River flows from higher level to lower level. Generally Guru's are seated at higher level and knowledge flows from Guru to Shishya.
3. Ganga is a perennial river. Brahma vidya also is perennial. What is proof of this? The fact that we are able to learn this Vidya is the proof.
4. When you dip in Ganga you feel refreshed. In same way, Vedanta teaching is also refreshing to one.
5. Even though Ganga flows from Gomukh to Calcutta, you can take a dip in it only at Ghat with steps. So also Brahmavidya, you can only dip at Guru's Ghat.

Shloka # 32:

ॐ अर्जुन सृष्टयाम् आदिभ्यो मया प्रकृतं
 अन्तः प्रकृतं च मया प्रकृतं च मया प्रकृतं॥१०.३२॥

O Arjuna sarganam, of creations; I am the adih, beginning; ca, and ; he antah, end; ca eva, as also; the madhyam, middle-I am the origin, continuance and dissolution. At the commencement (verse 20) origin, end, etc. only of things possessed of souls were spoken of, but here the mention is of all creations in general. This is the difference. Vidyanam, among knowledges; I am the adhyatma-vidya, knowledge of the Self, it being the

foremost because of its leading to liberation. Pravadatam, of those who date; aham, I; am vadah, Vada, which is preeminent since it is a means to determining true purport. Hence I am that . By the word pravadatam are here meant the different kinds of date held by dators, viz Vada, Jalpa, and Vitanda. [Vada: discussion with open-mindedness, with a view to determining true purport; jalpa: pointless date; Vitanda: wrangling discussion. [Jalpa is that mode of date by which both parties establish their own viewpoint through direct and indirect proofs, and refute the view of the opponent through circumvention (Chala) and false generalization (Jati) and by pointing out unfitness (of the opponent) to be argued with (Nigraha-sthana). But where one party establishes his viewpoint, and the other refutes it through circumvention, false generalization and showing the unfitness of the opponent to be argued with, without establishing his own views, that is termed Vitanda. Jalpa and Vitanda result only in a trial of strength between the opponents, who are both desirous of victory, But the result of Vada is the ascertainment of truth between the teacher and the disciple or between others, both unbiased.

Among creations, I am beginning, end and middle. Sri Krishna said the same in shloka # 20. How to reconcile this? One indicates spatially while second looks at time wise; Srishti, Sthiti and Laya karanam.

Vidya means any discipline of knowledge; any science is called Vidya and there are so many branches of

knowledge in our tradition such as: the four vedas; shiksha, kalpa, vyakaranam, niruktham, chanda, jyothisham etc.; there are so many branches in the sciences and the modern sciences are many as you know, and among all of them, I am the spiritual knowledge.

Among sciences, I am Atma Gyanam. In chapter # 9 it was called Raja Vidhya, self-knowledge that says Atma is the only

reality, all others are unreal.

Thus, Apara Vidya is Avidya and Paravidya is Gyanam.

It is only self-knowledge that liberates a human being from our limitations.

The sense of physical limitation is expressed in the form of our desire to accumulate more and more and more because with myself I feel I am limited; So I have a sense of physical limitation, I have a sense of emotional limitation, that I am not loved by all; I am not loved by own children; no one enquires about me; they do not even check whether we are there or not; so all these are all what; emotional deprivation; emotional sense of limitation; Then the next level of limitation is intellectual; any amount I know, I know that I do not know much; the greater I know, the greater the ignorance is exposed; and therefore, this sense of limitation is samsara and any branch of knowledge other than self-knowledge will not remove this limitation; In fact, not only it will not remove, it will create only further limitation; like Newton said; thousands of discoveries he made and at the time of death, he declared that I was playing with a few pebbles on the shore, while the vast ocean of truth is in front. Therefore, material sciences will only increase the sense of limitation; whereas this is the only knowledge give me poornatvam.

No other branch other than self-knowledge can remove these limitations. Material science will increase sense of limitation while self-knowledge alone will give Poornatvam.

This is also the rarest of knowledge. Many don't come to this knowledge. The number of people who know this are indeed very rare.

Then the next one Vadaha means a discussion for arriving at the truth. In our tradition, they talk about several types of discussions; anything you take, they have studied thoroughly;

they talk about vadaha; they talk about jalpa, they about vithanda; they talk about jathi; they talk about chalam; these are all different types of discussions, And vadaha or samvadaha between guru and Shishya, both are meant for only one purpose and that is arriving at the truth; whereas in all other discussions, arriving at the truth is not the aim, winning the argument is the aim; and hence the expression heated argument.

Doing namaskara to teacher means I will set aside without my ego or notions.

Whenever I am in agreement with you, you accept me; which means what; you hold on to your view alone; this is called filtered listening; whichever is convenient you take and the other things you are not able to drop. That means I lack intellectual honesty; therefore a discussion wherein I set aside my ego; wherein I am ready to openly accept, not mentally verbally accept my mistake and I am interested in listening to other persons; it is the most difficult thing in any discussion or dialogue; our mind is itching to talk; and we are waiting for that person to take a breath; at that time you enter and you finish off your arguments; So if I can listen in a relaxed manner to the other person and similarly I talk, that is called vada or samvada; that alone will lead to discovery of truth; and therefore Sri Krishna claims that I am vadaha.

Shloka # 33:

अक्षरानाम्, अक्षराणां, अक्षराणां, अक्षराणां
समासिकस्या, अक्षराणां, अक्षराणां, अक्षराणां 10.33

Aksaranam, of the letters; I am the akarah, letter a. Samasikasya, of the group of compound words, I am the compound (called) Dvandva. Besieds, aham eva, I Myself; am the aksayah, infinite, endless; kalah, time, well known as 'moment' etc.; or, I am the supreme God who is Kala (Time, the measurer) even

is travelling from sound to silence to awareness of silence. Here sound is an object; silence is an object while the awareness is not an object. This awareness continues in silence and sound. Awareness and witness are used synonymously.

So, how to do I make use of Omkara upasana to land into my own awareness? To develop the skill of Omkara Vichara initially I learn to equate the four padas to the four matras and let the mind absorb this equation completely.

Now we move to mantra # 9 where Vishwa and Aa kara are equated.

Here, Vishwa (Vaishwanara) and Aa kara are equated. Upanishad prescribes a meditation to equate and assimilate the knowledge. Sound Aa is taken as symbol to meditate upon. Aa represents Virat or Vishwa rupa; thus during meditation the whole gross atma comes up. Thus shaligramam is an object of reverence for an Indian. This perspective comes from generations of association, while a foreigner just sees it as a piece of art.

Two common features of Aa and Virat are:

1. Virat is first gross creation and after Virat all other creations came about. Among alphabets too Aa is the first letter.
2. The pervasion of both. Aa sound has transformed into all other letters. Aa inheres in all alphabets. Sri Krishna says in chapter # 10, I am Aa kara. Virat and Aa kara are both all-pervading or Vyapti.

Phalam for this Upasana is:

Worldly results: In mantra, Veda means Upasana. Here Upasaka attains all kamas and pervades his possessions or expands them. His family expands; property and possession all expand. One who meditates on Aa kara and Vishwa in life will become

that wherein all become one". One who knows this identity of Pragma and M is able to know the real nature of things and beings, and also come to realize as being the Self of all.

The third mantra is M kara; this M is equated to Pragma or Antaryami or Ishwara. In Upanishad, the fifth and sixth mantras described Pragma as obtaining in deep sleep. At cosmic level it is called Pralayam and at individual level it is called Laya or sleep. These two also have two common features.

They are:

1. Apithe: ground of dissolution or merger or disintegration. Pragma is sleep state, when whole universe dissolves, just as in pralayam. My worries, knowledge etc, dissolve in sleep. At Samashti, Ishwara dissolves everything in him. Apitihi is Laya sthanam.

M is also Laya sthana. When you close mouth the sound that comes out is Mm. Mm is thus resolution ground for all alphabetic letters.

2) Mithihi: A measuring vessel. Pragma is compared to a measure. Mm is also compared to a measure.

When people measure, say in a village, the grain disappears in the measure and then, when, one pours out the grain becomes visible again; this is similar to un-manifesting and manifesting.

Pragma is also like a measure. When I go to sleep, my world goes into Me, the Pragma and becomes invisible. When I wake up, it all reappears again. It repeats when I go to sleep again. So, Pragma is also a measure.

It is same with letter M. After speaking, I close my mouth with M. All other sounds are resolved. They again come back when I talk again. Thus, it is similar to a measure as well.

This measure-ness is a common feature. So during meditation see the M sound and visualize the hidden universe.

The benefits of this meditation are that one who practices M kara Antaryami Upasana gets two worldly benefits.

1. Because of the “measure upsana” he will be able to measure everyone and everything; and make the right judgment.
2. Apitishcha Bhavati: everything is resolved into him. He becomes one with Ishwara. All problems disappear into him.

Spiritual benefit: is developing skill for Vedantic meditation or Omkara meditation.

Take Away:

Omkara meditation: Meditating upon the letters of OM (AUM) and the corresponding universes will help in arriving at Turiyam. As the letters get resolved into silence, the three universes will get resolved into Turiyam in Vedantic meditation. This dhyanam is mentally resolving the entire universe into me, the consciousness. Chanting OM helps in visualizing the universe arising out of me. The silence following the chanting helps in visualizing the universe resolving into me. OM chanting is creation, its duration is sustenance, and the following silence is dissolution. Having chanted OM a few times, I remain silent with the knowledge that everything arises out of me and everything resolves into me.

With Best Wishes,

Ram Ramaswamy

Baghawat Geeta, Class 135: Chapter 10, Verses 24 to 27

Shloka # 24:

ॐ ऋषिर्ब्रह्मर्षिः प्रथमः ॐ ऋषिर्ब्रह्मर्षिः प्रथमः ॐ ऋषिर्ब्रह्मर्षिः प्रथमः
ॐ ऋषिर्ब्रह्मर्षिः प्रथमः ॐ ऋषिर्ब्रह्मर्षिः प्रथमः ॐ ऋषिर्ब्रह्मर्षिः प्रथमः 10.24

0 son of Prtha, know me to be Brhaspati, the foremost among the priests of kings. Among commanders of armies I am Skanda; among large expanses of water I am the sea.

Continuing his teaching, Swamiji said, I was in midst of narrating a story of Ganga Avatharanam in last class about how Bhagiratha brought Ganga from heaven to earth. He came to know from his father Amshuman that his ancestors were burnt to ashes by sage Kapila. He came to know that Ganga jalam could save their lives yet. So, he decided to bring Ganga to earth. Hence we call a person of great determination as Bhagiratha and such effort is called Bhagiratha Prayatnam.

The question soon came up if Ganga decided to descend to earth, who would receive the mighty fall of ganga on earth. He learnt that only Shiva could receive ganga. So he had to perform tapas to Lord Shiva for 1000 years. Lord Shiva agreed to receive ganga; he also wanted to teach ganga a lesson for her arrogance. Finally ganga came down and Shiva received her in his jatas. After receiving her he covered his jata, thus Ganga was completely hidden. Then Shiva went back to his

tapas. But this posed a problem for Bhagiratha as he had wanted ganga to flow down and bless his ancestors. Now with ganga caught in Shivas jata, this did not happen. So, Bhagiratha again performed tapas to Lord shiva. Then Lord shiva let a small stream of ganga to flow to earth. Symbolically Ganga Devi is considered Brahma Vidya coming out of Lords wisdom. It indicates the knowledge coming down to the earth from the Lord's wisdom.

Now as ganga flowed on earth it passed through the hermitage of Rishi Janvi. The story says it flooded the hermitage. Rishi Janvi got upset at Ganga, so he drank ganga up. Again Bhagiratha's goal was not accomplished. So, now he did tapas to Sage Janvi. Finally the sage relented and allowed ganga to flow from his ear. From Shiva, ganga came out of his forehead. Now she came out of the ears of Janvi. Symbolically Brahma Vidya is a Karna parampara, hence Ganga is also called Janvi. At last ganga came to patala and the 60,000 Sagaara's were saved. The place where they were burnt is known as Kapilaranyam in patala and as per Kanchi Shankaracharya it later became California. Nearby there is also an island by name of Ash island supposedly representing ashes of Saagaras. That is why ocean is called sagara.

Based on this story Brthhari wrote a shloka. He says there are three types of people.

- First type, manda purusha, who never undertake anything; they are afraid of failure; however, they declare they have never failed.
- Madhyama purusha are ones who have courage to start but once they face obstacles or failures they withdraw,
- Uttama Purusha are ones who try again and again until they get succeed like Bhagiratha. He is an ideal example of perseverance.

Shloka # 10.25:

ॐ नमो भर्गवे वासिष्ठाय ॥

ॐ नमो भर्गवे वासिष्ठाय ॥ १०.२५ ॥

Among the great sages I am Bhrgu; of words I am the single syllable (Om) [Om is the best because it is the name as well as the symbol of Brahman.]. Among rituals I am the ritual of Japa [Japa, muttering prayers-repeating passages from the Vedas, silently repeating names of deities, etc. Rituals often involve killing of animals. But Japa is free from such injury, and hence the best.] of the immovables, the Himalaya.

Among Maharsihi's (Sapta Rishi's) born from Brahma's mind or manas putra's, Brghu is the preeminent one. I am Brghu the greatest among them, says, Sri Krishna.

A story about Brghu is that he tested the Trimurti's once to see who had most patience. Brahma lost his temper; Shiva also lost his temper; but Vishnu alone did not lose his temper.

Bhrgu and went and kicked Vishnu's chest; and instead of getting angry, Vishnu asked Bhrgu, is your leg alright, is it paining; and they say because of that alone, Vishnu got the mark in his chest. Imagine if somebody should conduct an examination of Trimurthi themselves; certainly he must be greater; Therefore that Bhrgu, the great examiner, I am.

Among all monosyllable words I am Omkara. Why is it greatest? It is essence of entire Vedas. Taittiriya Upanishad says, just as butter is churned from milk similarly Brahmaji churned the Vedas to obtain Om, hence it is considered Veda Sara. It is the most efficacious of all mantras. It is used in all karma kanda mantras. All rituals start with the word Om. Omkara is an alambanam. Karma kanda, Upasana kanda and Vedanta, all start with Om.

Omkara Vichara is considered essence of entire creation says Mandukya Upanishad. So we begin and end with Om. I am most sacred Omkara, says Sri Krsihna.

Ghiram means among words I am monosyllable Omkarara.

Among all types of spiritual sadhanas I am Japa Yagya. He chooses japa because, it can be practiced by all people, despite caste, creed and other differences. Thus only a Grihasta can chant agnihotri; a Kshatriya alone can perform Raja Suya Yagya; only people with sacred threads can perform other rituals.

Some Japas are Varna, ashrama, upasana, male, female etc., specific. Japa Yagya is one which can be chanted anywhere, at any time, in all conditions, by anyone; hence it is considered the greatest sadhana. Benefit of japa yagya is that there is no himsa involved as no sacrifice of an animal is done. Gautama Budha turned against Hinduism because he was against animal sacrifice. Japa Yagya has no Himsa. There is also no expenditure of money and things involved in japa yagya. It is also as efficacious as other rituals. **Hence a Vedic person must perform at least one ritual of japa everyday. So, japa is recommended by chanting god's name at least 108 times. Japa obtains all sadhana chatustaya sampathi's.**

In japa the first two letters ja indicates what janmavicchedaha; the end to the cycle of birth and death. And the next letter pa indicates papa nasha. Since this sadhana will remove all the papams and through that will put an end to the cycle of samsara; therefore japa is a great sadhana.

What is Japa? It is recitation of sacred word. It is different from parayanam such as reading of Gita etc. In japa same word is repeated. So, Sri Krsihna says, among sadhanas, I am Japa.

Among mountains I am Himalaya, the abode of Shiva.

Shloka # 26:

ॐ नमो भगवते वासुदेवाय ॥ १०.२६ ॥
ॐ नमो भगवते वासुदेवाय ॥ १०.२६ ॥

Among all trees (I am) the Asvatha (peepul), and Narada among the divine sages. Among the gandharvas [A class of demigods regarded as the musicians of gods.] (I am) Citraratha; among the perfected ones, the sage Kapila.

Among all trees I am Ashwatha tree, abode of the Trinity, says Sri Krishna. A pradarshanam of Ashwatha tree is considered a pradarshanam of Trinity. The root of tree symbolizes Brahmaji, Vishnu the trunk and the Shiva the top. In ch # 15 Ashwatha tree is shown as Samsara or bondage.

Among Deva Rishi's, I am Narada. All puranas mention Narada. Even Chandogya Upanishad mentions Narada as disciple of Sanatkumara. In Chandogya upanishad; Narada is the disciple of Sanath kumara. And Narada receives Brahma vidya from Sanatkumara and that teaching is a very famous one; and it is called bhuma vidhya; so in the seventh chapter of the Chandogya upanishad; brahman is called bhuma; Brahma vidya is called bhuma vidhya and that is received by Narada from Sanatkumara and therefore Narada is a great Gyani as well. He distributed knowledge to all people; Naram means knowledge; Da means Giver.

Among Gandharvas, citizens of heaven, or of Gandharva loka, one's who know performing arts, I am king of Gandharvas, Chitraratha. In mahabaharta this gandharva raja appears.

Among great sidhas, people with extraordinary powers, I am Kapila. Miraculous powers and spiritual knowledge have no connections. There are four types of Sidhas:

1. No self-knowledge with Sidhi.
2. Self knowledge with no sidhi.
3. Self knowledge with Sidhi.
4. No self-knowledge with no sidhi.

Those who have Gyanam without Sidhi are liberated Gyani's. Gyani with sidhi are also liberated. One's without Gyanam are not Gyani's. Kapila had both Gyanam and Sidhi. In Bhagavatha

purana Kaplia is supposed to be one of the avatharas of Bhagavan; Kapilavathara is very well known in Bhagavatham.

He taught his mother Vedanta. There is another Kapila Rishi, a philosopher who propounded Sankhya philosophy. Here Sri Krishna is talking about Vedanta teacher Kapila.

A person can get Sidhi by several methods. They include:

1. Money (precious stones etc.,)
2. Aushadam (herbs),
3. Mantras. With certain type of mantras you do purscaranam; What is purscaranam? You have to find out how many letters are there in the mantra; suppose Om Namashivaya; OM, Na, Ma, Si, Va, Ya; 6 letters; You have to multiply it with lakhs, that means 6 lakhs time minimum you have to chant; This is minimum. What is maximum? Multiply by crores; therefore five crores times, 12 crores times; then the potency of the mantra is released; like through nuclear fission or fusion; the energy within the atom is released, how much energy, it can destroy a Hiroshima or a nagasaaki. So much power is there in a small atom; similarly, every mantra has got tremendous potency, that potency is released by purscaranam of the mantra; through that also a person gets siddhis.
4. Meditation by focusing mind called Yoga also gives Sidhi.
5. Janma, by birth, also gives Sidhi. Purva punya and papam also can determine sidhi. Thus we see some people can withstand electric shock and some others can withstand acid burns.

Among Sidhas I am Kapila Muni, says Sri Krishna.

Kapila means yellow colored one.

Shloka 10. 27:

And therefore first Lord Krishna enumerates paramarthika Vibhuthi and thereafter all Vyavaharika Vibhuthis as well.

He says, I am beginning, middle and end of all creation; I am the srishti, sthiti and laya karanam. Thus clay is the beginning, middle and end of all pots. It is clay alone at all stages. It is karanam that always exists in past, present and future.

So Sri Krishna says I am the cause of the creation; which existed in the beginning; and I am the sustaining principle of the creation; because of which alone the world enjoys existence; and I am the cause into which the world resolves.

Since god is only one permanently there, you should hold on to him. As, he alone can give you security. I am willing to love all people, but when asked who is my security, my answer will only be, God; not my son, friend etc. Anything else you will not have any assurance of security. So, hold on to Karanam, the Lord.

Shloka 21:

Among the Adityas [viz Dhata, Mitra, aryama, Rudra, Varuna, Surya, Bhaga, Vivasvan, Pusa, Savita, Tvasta and Visnu.-Tr.] I am Visnu; among the luminaries, the radiant sun; among the (forty-nine) Maruts [The seven groups of Maruts are Avaha, Pravaha, Vivaha, Paravaha, Udvaha, Samvaha and parivaha.-Tr.] I am Marici; among the stars I am the moon.

Among the Adityas [viz Dhata, Mitra, aryama, Rudra, Varuna, Surya, Bhaga, Vivasvan, Pusa, Savita, Tvasta and Visnu.-Tr.] I am Visnu; among the luminaries, the radiant sun; among the (forty-nine) Maruts [The seven groups of Maruts are Avaha, Pravaha, Vivaha, Paravaha, Udvaha, Samvaha and parivaha.-Tr.] I am Marici; among the stars I am the moon.

Sri Krishna enumerates various things and beings in universe. He says they are all my own manifestations. During enumeration some are laukika vibhuti's, from this world, while others are from Puranas, including the Devatas.

Thus, Puranas talk of Adityas, the 12 faces of sun god; sun in

the 12 months of the year; there is only one sun, but every month he feels different, hence the 12 sun gods. 33 main gods are enumerated. Thus, they are 12 adithyas, 8 Vasu's, 11 rudras, Indra and Prajapati; all add up to 33. Karma kandis know these gods very well. Brihadaranyaka Upanishad says these 33 gods are the ones that become 33 crore devatas. So Sri Krishna says, among these 33 Devatas, I am Vishnu. Adityas were born to aditi; And among them I am vishnu; because vishnu in vamana avathara was born as aditi puthra; and therefore I am vamana rupi vishnu among aditi puthras. Among luminaries in sky, stars, planets, sun etc I am Ravi, the sun god with powerful rays. Sun god is adored even in sandhya vandanam. Even our survival is due to Sun.

In Ramayanam, Agastya rishi came and taught Aditya Hridayam mantra to Rama for both material victory as well as spiritual victory. Therefore aditya hridayam is a wonderful prayer for materialistic people; also for getting health; for getting money; for getting victory in examinations children can chant that; and for spiritual students as well it is supposed to be a wonderful prayer. Hence, when sun rises, we say sun is coming to bless us. Hence they ask us to get up early as we are supposed to welcome him.

A group of devatas, in heaven, is known as Marut devatas. There are different colonies of devatas in heaven. Depending on our punyam we will go one such colony. Thus 49 Marutis are there, 7 each in 7 groups. They preside over the Vayu tatvam. Sri Krishna says I am Marichi among the maruti's. I am the tender, cool breeze that you feel presided by Marichi devata. Among night luminaries, stars, planets, moon etc, I am the moon or Chandra devata whom we worship on purnima day.

Shloka # 22:

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ १०.२२ ॥

Among the Vedas I am Sama-veda; among the gods I am Indra. Among the organs I am the mind, and I am the intelligence in creatures.

Sri Krishna says, Among Vedas I am sama veda. Why choose Sama Veda? Because, it is the only musical veda, as such more attractive.

The word God is used in two contexts. One is the God, the creator. The other is gods who are really jivas occupying heavenly world due to their punyam. They are samsari's, only with powers. Once their punyam is exhausted they will come back as humans or some other being.

So here, we are talking about only the superior jivas, because of their punya papam; and among their Gods, celestials, I am Vasavaha; meaning Indra devatha or Indra. He is controller of all devatas. He is a jiva as well. Once his punyam is over he will also have to take another birth.

Among sense organs I am the mind. Every sense organ can function only in a particular field. But mind is behind all sense organs; it can function in shabda, sparsha, rupa, rasa, and gandha. Hence mind is an ideal symbol. In Taittiriya Upanishad this topic is discussed. The more you think of mind the more you wonder about its capacity.

In every being I am its sentiency or Chetana. Scientists are still trying to find out what is life or death; it is all still a mystery to them. Even a small insect, you can see how sensitive it is; they have all systems that we have within them, while we can't even create a unicellular organism. Hence emphasis on ahimsa paramo dharma; hence vegetarianism is promoted to avoid or reduce himsa. In eating vegetables, the plants are not killed.

Shloka # 23:

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Among the Rudras [Aja, Ekapada, Ahirbudhnya, Pinaki, Aparajita, Tryam-baka, Mahesvara, Vrsakapi, Sambhu, Harana and Isvara. Different Puranas give different lists of eleven names.-Tr,] I am Sankara, and among the Yaksas and goblins I am Kubera [God of wealth. Yaksas are a class of demigods who attend on him and guard his wealth.]. Among the Vasus [According to the V.P. they are: Apa, dhruva, Soma, Dharma, Anila, Anala (Fire), Pratyusa and Prabhasa. The Mbh. and the Bh. given a different list.-Tr.] I am Fire, and among the mountains I am Meru.

12 Adityas were mentioned; hence surya namaskara is performed 12 times. Now 11 Rudras are enumerated in the scriptures; and that is why when we have rudra ekadashini or eleven times chanting of Rudra is performed. All of them are rudras. Among them I am Shankara; why shankara; because he is the most auspicious one. Mangalam means ananda. Rudra means one has removed dukha. Wherever Rudra parayanam is performed dukha goes away. Another group of devatas are called Yaksha's and Raksha's. Among them I am Kubera; one who presides over wealth. In Badrinath, there is a place for Kubera and there is a belief that if you keep a coin in Kubera's hand and keep that coin in your safe, it will multiply. He is lord of wealth and we don't condemn wealth. Then pavaka vasunam asmi; the next important group of devathas are ashta vasavaha. Vasus are eight, presiding over the eight directions; So among the ashta vasus, I am agni devatha; So pavaka is agni; agni is called pavaka because he is the greatest purifier; In the relative sense also; if you want to purify anything it has to be heated; including food. If you have to remove all the impurities; say in water, the best way is to boil the water; and the Surgeon, if they want to purify their instruments, is to boil in water; and if you have to dispose off the dead body, fire of cremation is the best method of purification; and so on. So from loukika point of view agni is the

purifier; From Shastric angle also agni purifies mind. So, I am the fire principle.

In the rig veda many mantras begins with chanting of Agni. Agni is very important for us; we start our day with lighting of lamp. Start our day because the outside light is the Sun. And not only that, when they light the lamp, they show to the sun; the idea is that the Sun is the celestial light which represents the Lord is invoked in the flame and I keep the flame in my house; And therefore flame is worshipped; agni is worshipped; and therefore Krishna says I am agni tatvam.

Among mountains with peaks I am Meru parvatam. This is descried in puranas. Some say Himalayas are Meru, others say it is in North pole, mountains. Others say it is an invisible mountain in heaven. Meru parikrama is recommended. One shastriji went to North pole in religious dress and did the a prikrama there. He even wrote a book in Tamil on his trip.

Shloka # 24:

ॐ नमोऽस्तुतेऽग्निदेवेभ्योऽथ
ॐ नमोऽस्तुतेऽग्निदेवेभ्योऽथ१०.२४

0 son of Prtha, know me to be Brhaspati, the foremost among the priests of kings. Among comanders of armies I am Skanda; among large expanses of water I am the sea.

Among purohitas, ritual priests both celestial and earthly ones; among celestial priests, I am Brihaspati, Indra's pujari. He guides all rituals.

Among military commanders I am Skanda or Subramania. He was Deva senapati. Skanda was born from Shivas third eye to destroy demons.

Skanda means the one who flowed out; who emerged out of Lord's Shiva's third eye to destroy some

Rakshasa, who had extra ordinary strength. Lord Shiva had to

bring a special avathara and out of Lord's shakthi; skand means flow, to emerge out; to originate; from the third eye of Lord Shiva; third eye represents Gyanam and that is why Subramanya is Gyana Subramanya.

Among all water reservoirs I am sagara, the ocean. In Puranas there is a big story regarding this that I will mention briefly for you all:

In Ramayana Vishwamitra told a story about arrival of ganga from heaven to earth. There was a Raja named Sagara. He had 60,001 sons. They are called saagaraha. One of them was Asamanja. The king wanted to perform the ashwa medha Yaga. The horse went in front of the conquering army.

Indra got frightened of this Yaga, as he felt threatened. Indra stole the Yaga horse. All 60,000 sons went after Indra except Asamanja. Indra went underworld. Going after him they started digging and soon the hole was full of water and it became known as Sagara. They went to Patala Loka looking for Indra. The scared Indra wanted to hide the horse and run away. Sage Kapila was doing penance in Patala Loka at that time. Indra left the horse in the sage's ashrama. The Saagara's saw the horse there and thought Kapila stole the horse. They shouted at Kapila. He got angry and cursed them all; due to the curse, they were all killed. The king sent asamanja to Sage Kapila. Asamanja met kapila. He told him if he brought ganga down to earth his brothers could be saved. He told this to his father. Father asked asamanja to bring ganga down. Asamanja prayed to ganga but failed to bring her down. Asamanja's son ansuman also tried and failed. Ansuman 's son Bhagirathi did tapas to ganga and she agreed to come down. The question was if Ganga came down who would withstand her force of descent? It was determined that only Shiva can receive ganga by receiving her in his mat of hair. So he did tapas to shiva.

Take away:

With Best Wishes,

Ram Ramaswamy

Baghawat Geeta, Class 133: Chapter 10, Verses 17 to 20

Shloka # 17:

ॐ योगिभूतं योगिभूतं योगिभूतं योगिभूतं
योगिभूतं योगिभूतं योगिभूतं योगिभूतं 10.17

O Yogi, [Here yoga stands for the results of yoga, viz omniscience, omnipotence, etc.; one possessed of these is a yogi. (See Comm. on 10.7)] how shall I know You by remaining ever-engaged in meditation? And through what objects, O Lord, are You to be meditated on by me?

Continuing his teaching, Swamiji said, in the first eleven shlokas of Vibhuti Yoga Sri Krishna talked about unique nature of god where he becomes the intelligent cause as well as material cause of creation.

Since the **Lord is the intelligent cause of this creation**, we come to know that the cause is chetana tatvam, because the intelligence cause should have intelligence and to have an intelligence it should be a sentient being, and therefore Lord being the intelligent cause, God has got the omniscience and also omnipotence or the skill, to create this universe.

But the second unique feature that Sri Krishna pointed out that **God himself is the material cause also** because of which we come to know that God has the potentiality to manifest as the very Universe. It is like a seed manifests as a tree.

And this first power of Omnipotence and the Omniscience is technically called Yogashakti and the manifestation of the Lord in the form of the creation is called Vibhuthi. And thus God is called yoga and vibhuthi; yoga referring to the Omniscience and Omnipotence by which He is the intelligent cause, and Vibhuthi means the potentiality or the capacity by which the Lord manifests as the manifold Universe.

This topic was also discussed in chapter # 10. Sri Krishna says there is no special effort needed to see God; whatever you are seeing is god alone. So when I am seeing a bangle; I am having svarna darshanam; When I seeing a chain, I am having svarna darshanam; when I am seeing a ring, I am having svarana darshanam, because svarna happens to be the material cause of all these three; extending the same principle, whatever effect in this creation I experience, whether it is akasha, agni or vayu; jalam or prithvi, I am having Ishvara darshanam; when I am seeing akasha, I am having Ishvara darshanam; whenever I am seeing vayu, whenever I am seeing agni as well. In fact I am at every time, in every place having Ishvara Darshanam. I am constantly having Ishvara darshanam only; if only I know this fact that Ishvara is the very substance behind this creation.

For a virat bhakta every place is a temple as he sees god everywhere. Thus, he is a devotee in every place. He is a devotee in all places at all times.

So this conversion of the temporary devotee into a permanent devotee is a very big transformation, which is result of vishva rupa appreciation. And once I am a permanent devotee, then my very response to situations in life will be different. Naturally raga and dvesha will be heavily neutralized and therefore mental disturbances also will come down. In fact such a virat bhakta will become sadhana chatushtaya

sampannah, effortlessly. And once he has got that sadhana chatushtaya sampannah, he will have only one goal in life. It is to recognize the next higher stage of Ishvara, moving from virat Ishvara to nirguna Ishvara. To remind you, we have discussed before, ekarupa Isvara, aneka rupa Ishvara and arupa Ishvara. Both stages are very important transformations and not that easy to accomplish. Once first conversion is over from ekarupa bhaktha to aneka rupa bhaktha then to come to nirguna Gyanam is not easy; but Sri Krishna promises, "my assistance will be there; I will cooperate with you; I will make sure that his mind is a fit mind. And if guru is required, I will send one; if shastram sravanam is required, I will provide the opportunity; every thing I will do, until the nirguna Ishvara Gyanam takes place, which alone will give liberation." Thus Sri Krishna has completed his presentation of Eka rupa, Aneka rupa and Arupa rupa Bhakti.

And now Arjuna asks a question from shloka No.12 up to shloka No.18, which we are seeing now. Arjuna is interested in knowing more about Vishvarupa Isvara. Of course Sri Krishna has pointed out that everything in the creation is Bhagavan's manifestation alone; Lord plus nama rupa is equal to creation; but even though everything is the manifestation of the Lord, certain things in the creation are more attractive to us than others.

Thus, both a baby elephant and a cockroach are both god's manifestation. But we find a cockroach repulsive while we love a baby elephant. It is not surprising that Arjuna wants to hear about glorious, attractive things in creation be it from humans, flowers, animals etc. All have attractive things within their groups. Arjuna wants to know them so that he can focus on attractive things. He can use attractive object as a symbol of totality. Our eyes are limited in visualizing totality; so I take a finite symbol in meditation, just as we salute the flag for a country. Such a symbol is called alambanam. There are two types of alambanam.

Pratima almbanam: are figures representing gods such as Rama, Krishna etc.

Pratika almbanam: Shaligram, Shiva linga, Turmeric powder, flame of a lamp etc are examples of ways to visualize the abstract. Mother, Father, Guru, and Gyani are also used as almbanam.

So, Sri Krishna, give me a list. By this upasana I will see god everywhere. Citing an example, say I want to jump into a river. The right way to go into river is to first pray to the river god and then walk in. Same with eating food, we should first make it an offering to God then eat the food. This way we try to see god everywhere.

Shloka # 18:

ॐ नमो भगवते वासुदेवाय ॥ १०.१८ ॥
ॐ नमो भगवते वासुदेवाय ॥ १०.१८ ॥

0 Janardana, narrate to me again [In addition to what has been said in the seventh and ninth chapters.] Your own yoga and (divine) manifestations elaborately. For, while hearing (Your) nectar-like (words), there is no satiety in me.

Arjuna glorified Sri Krishna before asking his favor. Sri Krishna is happy with the glorification. Arjuna asks, 0 Sri Krishna, constant petition receiver of people, Janaradana, may you enumerate your own Yoga Shakti to become the whole universe.

The mango seed has the potentiality to become only mango tree; it cannot become coconut tree; so also with milk it has the potentiality to give you only butter; but it cannot give you oil. Thus everything in the creation has a limited potential; we also have our own potential; but the greatness of Bhagavan's potential is that he has the potentiality to become the whole cosmos.

of reality.

Chaitanyam is the fundamental glory of God as it makes every living being alive. I am Chaitanya swarupam. So mediation should be on, "I am alive". This also indicates respect for life. This also leads to Ahimsa Paramo Dhrama.

Because I see every living being as endowed with God's gift of life and therefore I revere life. Therefore my aim is to avoid himsa; or at least minimize himsa; even non-vegetarianism is condemned; and vegetarianism is glorified because of the fundamental principle of reverence for any form of life. Therefore first glory is chaitanyam.

Nirguna Ishwara Vibhuti is the very existence principle. Thus when we say the chair is or pen is, the "is ness" is borrowed from material cause. The effect exists borrowing from cause. Cause is manifesting in effect as very existence or "is ness". Thus, God being cause and world being effect, God is the "is ness". When creation resolves, existence goes back to God.

Citing an example, an effect exists only by borrowing existence from the cause, an effect does not have its own existence; If an effect has got its own existence; then cause will be sitting there; thus, gold will be sitting there separately as will the bangle, which does not happen. Reality is wherever bangle is; gold must be there as well, because the very Is_ness of the bangle is the blessing of gold.

Similarly, Bhagavan being the cause, world being the effect, it is Bhagavan manifesting in the world as the very existence.

So the two main glories of Bhagavan are Chidrupa Vibhuthi; and Sat rupa Vibhuthi; so Sri Krishna starts with chid rupa Vibhuthi in shloka No.20 and He concludes with sadrupa Vibhuthi in shloka No.39. **So best form of meditation is sat chid rupam, to see Lord everywhere.**

Usually when these two glories are talked about it is

difficult to comprehend them. So, Sri Krishna now comes to concrete objects.

He says, O Gudakesha, for you who are a sharp student the ideal meditation will be the consciousness which we have described often before. Do you remember the description of consciousness? Consciousness is not a part; property or product of the body, consciousness is an independent entity pervading the body and enlivening the body; consciousness is not limited by the boundaries of the body, and consciousness survives even when the body dissolves. On such an abstract-formless-colorless-dimensionless-consciousness, I hope you can meditate upon.

And that is why I am giving you the title of gudakesha, means satvik one; (gudaka means tamo guna; or nidra; or a dull of intellect; isa means the master; the one who has conquered the dullness or tamo guna; which means the one who is satvik in nature; And therefore Arjuna, you look upon Me as the very consciousness.

And where is this consciousness? It is there in the mind of every living being; means abiding, indwelling, residing; even in animals and plants; therefore, in my mind also Bhagavan is there in the form of atma, the witness consciousness. **This witness consciousness witnesses the presence of thoughts, as well as the absence of thoughts.** When I say I have thoughts, I am aware of my thoughts; and when you say my mind is blank, the awareness of blankness is also because of that chaitanyam. That very chaitanyam I am; so; so this is Chidrupa Vibhuthi.

Take away:

In this chapter one more method is given to us as to how to seek God. The best form of meditation is to see god in everything, including all beings. This witness consciousness, Chaitanyam, witnesses the presence of thoughts as well as the absence of thoughts.

With Best Wishes,

Ram Ramaswamy

Baghawat Geeta, Class 132: Chapter 10, Verses 12 to 17

Shloka # 12:

सर्वं कर्माणि भ्रष्टा

सर्वं कर्माणि भ्रष्टा सर्वं कर्माणि भ्रष्टा सर्वं कर्माणि भ्रष्टा

सर्वं कर्माणि भ्रष्टा सर्वं कर्माणि भ्रष्टा सर्वं कर्माणि भ्रष्टा 10.12

Arjuna said You are the supreme Brahman, the supreme Light, the supreme Sanctifier. All the sages as also the divine sage Narada, Asita, Devala and Vyasa [Although Narada and the other sages are already mentioned by the words 'all the sages', still they are named separately because of their eminence. Asita is the father of Devala.] call You the eternal divine Person, the Primal God, the Birthless, the Omnipresent; and You Yourself verily tell me (so).

Continuing his teaching Swamiji said, Sri Krishna has given us the essence of Vibhuti Yoga in the first eleven shlokas that we have covered. Main points discussed were: Lord is the material cause of the universe, by which the Lord meant that Bhagavan alone is manifesting as the universe. This is because the material cause alone expresses as the product. And by which Sri Krishna indirectly points out that there is no thing called world; there is no substance called world; because

there is no product at all, substantial, separate from the cause. Cause alone is the only substance, effect is nothing but name and rope; name and form added to the cause; which means since **the world is a product of the Lord which has emerged from the Lord, Lord is the only substance and appearing as the world with varieties of name rope.**

Appreciating the world as manifestation of God is vishwarupam or virat rupam. In Vishwa rupam Lord's body is the universal world. Virat rupam is where Lord appears in his manifold forms. Thus, gold can be called as virat as it appears as bangle, ring and chain. So also god appears as Akasha, Vayu, Agni etc. One who appreciates this fact is virat bhakta. For him a special temple is not required to express his bhakti; his bhakti is always with god, in his mind, everywhere. Such a person is known as nithya yuktaha. For such a bhakta, Nirguna Brahma Gyanam is a lot closer.

For those people who are worshipping personal God, nirguna gyanam is farther. From personal God, one cannot reach nirgunam Brahma, there is an intermediary step and it is learning to appreciate the universe, as the manifestation of the Lord; which means I have got to have an expanded mind.

Only such a mind can discover that substratum of entire universe. Lord says, for a Virat Bhakta I will provide all help in attaining nirguna gyanam. Thus all three visions of Eka Rupa, Aneka Rupa and Arupa bhakti have been discussed in first eleven shlokas.

However, Arjuna wants an enumeration of god's glories. From shloka # 12 to # 18 is the presentation of Arjuna's request to Sri Krishna. He wants an exhaustive enumeration of God's glories. Before asking a favor he starts with praise. The mantra Rudram for Lord Shiva also starts with a praise to make Shiva happy and then it presents God with a list of demands that comes in the Chamakam section of the mantra. Chamakam is chanted fast so that God does not get bored with the list of

demands. After a shruti then one asks for boons. Arjuna also does the same with Sri Krishna. He says you are supreme Brahman, Param Dhama, the consciousness principle; Param pavitram the sacred principle; You are the Ananda swarupam which is why you are scared.

Shloka # 12: Second line of shloka:

Arjuna is not sure of nirguna Brahman as he has not experienced it. He says, great people declare that you are indweller of every living being; you are the sentiency of all organs of body; Pursuha shasvatha: You are eternal indweller of the human body; Divyam: You are chetana tatvam; body and mind are inert by nature; they function due to chaitanyam, that is You, the self evident consciousness; Adi Daivam: You are primal god from whom other gods have arisen. You are one who was never born, you are fatherless; Vibhum: You are located everywhere.

Shoka # 13:

Arjuna said You are the supreme Brahman, the supreme Light, the supreme Sanctifier. All the sages as also the divine sage Narada, Asita, Devala and Vyasa [Although Narada and the other sages are already mentioned by the words 'all the sages', still they are named separately because of their eminence. Asita is the father of Devala.] call You the eternal divine Person, the Primal God, the Birthless, the Omnipresent; and You Yourself verily tell me (so).

Arjuna said You are the supreme Brahman, the supreme Light, the supreme Sanctifier. All the sages as also the divine sage Narada, Asita, Devala and Vyasa [Although Narada and the other sages are already mentioned by the words 'all the sages', still they are named separately because of their eminence. Asita is the father of Devala.] call You the eternal divine Person, the Primal God, the Birthless, the Omnipresent; and You Yourself verily tell me (so).

Arjuna says he gathered all this information from scriptures as declared by Rishi's. A Rishi here means a Gyani. A rishi can even be a Grahasta Gyani. They declare as in shloka # 12: the Rishis of heaven, Deva Rishi's, also said the same. One such Rishi was Narada, who spreads his knowledge while traveling. Other sages such as Ashita, Devala, Vyasa, all say

10.15

O supreme Person, the Creator of beings, the Lord of beings, God of gods, the Lord of the worlds, You Yourself alone know Yourself by Yourself.

Here interestingly Arjuna is increasing the number of names and forms of God; such as purushottama, jagatpate, bhuta bhavana etc. all these names are used to reveal god's glories.

Purushottama is a technical word; which will be explained in the 15th chapter, wherein Krishna divides the entire universe into three: kshara purusha; akshara purusha and uttama purusha.

Kshara purusha means manifest matter; or matter,

Akshara purusha is unmanifest matter or energy, and

Uttama purusha is the consciousness principle.

Thus the whole universe consists of only three; matter in tangible form; matter in intangible form, and the consciousness, which is different from both tangible and intangible matter. Tangible matter is called kshara purusha; intangible matter; Energy is intangible matter and is Akshara Purusha; and the consciousness is called Uttama Purusha; and Uttama Purusha reversed is Purushottama; Purushottama means the pure consciousness which is beyond matter.

And Oh Lord! you are not the physical body that I am seeing; your body is an incidental vasha; but the real You is nothing but pure consciousness; Oh

Purushottama you are chaitanya svarupa and chid rupa.

Bhutabhavana: means creator of entire universe of things; Creator of all. You are the consciousness principle from which the entire universe evolves.

Bhutesha: Controller of world. Omni potent one cannot only create but it can manage it as well.

Devadeva: Lord of all devatas; of all natural laws. Katho Upanishad says devatas function purely due to your control alone.

Jagat Pathe: jagat pathi means the protector of the world from those people who try to destroy the world:

Whenever there is a threat to this world, you yourselves find out methods of protecting this world; therefore jagatpate.

You alone know yourself completely; others don't.

And how did you come to know; who was your guru. If Lord requires another guru; then the next question will be who is his guru. Therefore Arjuna says you know, not because of any guru, but you know by yourselves. So Lord was never ignorant to become a gyani. All the other people were agyanis; were born agyanis and they struggle, went to a guru; and studied repeatedly and at last somehow they become gyanis; but in the case of Lord; he never became gyani. So you are Sarvajnaha. Therefore you know yourselves by yourselves; and therefore you are the best person; tell me the details.

Shloka # 16:

ॐ नमो भगवते वासुदेवाय ॥ १०.१६ ॥
ॐ नमो भगवते वासुदेवाय ॥ १०.१६ ॥

Be pleased to speak in full of Your own manifestations which are indeed divine, through which manifestations You exist pervading these worlds.

Upto shloka # 15 it was glorification of God. Now Arjuna starts asking favors. He asks Sri Krishna humbly, to teach him all his glories and manifestations, his extraordinary glories.

Even walking is a glory; you realize it when you see a

handicapped person. Citing a story, a man said he was very poor. He was taken to an organ transfer center. There every organ had a price and when he calculated he had between Rs 15 lacs and 20 lacs worth organs. You are a rich man. You are the richest man in the world; but we take the organs for granted because from birth it is there; and it is all money.

Arjuna asks the favor, I want you to enumerate the extraordinary glories with which you pervade the universe. Why does he ask this favor?

Shloka # 17:

ॐ योगिं विदुः श्रेयसां योगिणामुच्यते
ॐ योगिं विदुः श्रेयसां योगिणामुच्यते 10.17

0 Yogi, [Here yoga stands for the results of yoga, viz omniscience, omnipotence, etc.; one possessed of these is a yogi. (See Comm. on 10.7)] how shall I know You by remaining ever-engaged in meditation? And through what objects, 0 Lord, are You to be meditated on by me?

Arjuna says I want this list of glories so that I can meditate on some of them. Every glorious object becomes an alambanam of god.

When we worship everything, in our culture, it means we worship god; thus, when we worship anything, we do not worship the thing by itself; but the thing symbolizes the Lord behind it, whether we worship the Sun, or moon, or trees or snake or river, each one becomes a pratheekam.

I can invoke you on one any one of the glorious objects and meditate. This is virat meditation on a symbol such as say a cow; the cow has many devatas in it and as such it is virat.

Brihadaranyaka Upanishad starts with worship of a horse; here one sees totality of all organs in the horse. Benefit of virat upasana by vishwa rupa visualization is that, I will come to

know your higher nature. Even in sandhya vandanam we invoke god in water. Water is a glorius thing in creation. You see all gods, animals, and insects in that water. I invoke grace of God in that water. By doing this I will come to know your higher nature, arupa Ishwara, Nirguna Brahman. Nirguna gyanam is ultimate gyanam. And therefore Arjuna says, by meditating or visualizing the viswarupa in any glorious object, I will be able to come to nirgunam jnanam later; therefore give me a list.

And other people criticize saying Hinduism is confusing; we say for them alone this is a disadvantage. They have no form or one form; whether you like or not; you have to worship that. But in Hinduism you can take any form; and the Lord and prepare your mind and come to gain that knowledge and be free.

Take away:

Since the world is a product of the Lord, which has emerged from the Lord, Lord is the only substance and appearing as the world with varieties of name rope.

The whole universe consists of only three; matter in tangible form; matter in intangible form, and the consciousness, which is different from both tangible and intangible matter.

With Best Wishes,

Ram Ramaswamy

seated and I have to do tapas for the darshanam of the Lord; but once I have this wisdom, I know I need not close my eyes to have Ishvara darshanam. Whatever I am seeing is Ishvara alone; When I see bangle, I am seeing gold; when I am seeing ring, I am seeing gold similarly whatever I am seeing is Ishvara darshanam.

Once I have this wisdom I don't have to close my eyes; every thing I see is God. This appreciation of God is called virat bhakti or vishva rupa bhakti.

And for such a vishva rupa bhaktha; a temple is not required for invoking devotion; an immature mind, an uninformed mind, a scripturally illiterate mind requires a temple to invoke devotion; but for a vishva rupa bhaktha, whatever he sees can invoke devotion. And in fact, he will become the greatest karma yogi because, whatever experience comes from any part of the world, is an experience given by the Lord alone, because there is no world other than God. And therefore Sri Krishna talked about or is still talking about the virat bhaktha from verse No.8 up to verse No.11.

Virat Bhakta:

How does he look at world? He sees world as manifestation of God; he sees every experience as coming from God. " I am source of every experience, sukham, dukham, labha alabha, jaya parajaya, mana apamana; all pairs of opposites, they are all coming from the Lord alone; with this awareness, they receive every experience and therefore they have no question or resistance with regard to any experience.

This non-resistance to experiences is called prasada buddhi; and this nonresistance is the healthiest attitude because, whatever experience arrives is a choiceless situation. With regard to future I can try to change the experiences; but with regard to the present, I can never change the experiences because it has already arrived. Therefore past is choiceless;

present is also choiceless; we have a choice only with regard to future. At this moment you are in this room; you have no choice; but next minute, whether you are going to continue to sit here or walk out is your choice; future, there is choice; past there is no choice; it has arrived and gone; present also no choice; because it has arrived.

These bhaktas are informed people who realize that whole creation is a manifestation of God. They may not know the Nirguna Ishwara but vishwa rupa they know.

They are soaked in devotion. They know all glories in universe belong to God. All extraordinary capabilities are the glory of God. Devotion and appreciation is there in their every experience. Citing story of an astronaut who saw the earth from the moon and wrote: "...and it came back loud and clear; there is no question in my mind that there is a creator of the universe; when you go to the moon, you have no other choice, than to believe in a creator; there is no other explanation".

On the moon you believe in a creator. Did all this distract me from my work? Not really, you still want to steal a look at the earth and everything around you; What he says is: To appreciate God you need not drop your duties and work; if only you have a sensitive mind; even when you see a small ant or when you read the book sometime there will be a very, very, small insect running inside the book; I do

not know whether you have seen that; it would of the size of the tip of the needle; In fact, you cannot even brush it, because it will die; it is so small; now that small insect has got a mind, and it knows how to survive; how to procreate; how to eat; and if you put a hand in front of it, it will run away; within that dot, everything is available; Looking at that insect you can wonder at the glory of the Lord; Looking at a rose you can appreciate the Lord; Looking at the sky, you can appreciate the Lord; **virat bhakthi does not require dropping your career or profession; it requires only a**

sensitized and informed mind;

Sri Krishna now describes such a mind. They want to talk of higher things alone.

Shloka # 9:

ममैवास्मिन्मतेऽहंकारेणैव
सर्वं कुरुते कुरुते कुरुते कुरुते १०.९

With minds fixed on Me, life surrendered to Me, enlightening one another, speaking (only of Me), they find contentment always and rejoice.

Virat bhakta sees God in all experiences.

Physical eye will report only physical matter; like that

astronaut; His eyes saw only the earth; but his sensitive mind saw the Lord. Seeing is not the physical perception; but through the eye of maturity; through the eye of wisdom, he was able to discern the invisible organizing coordinating intelligent harmonizing principle. So thus for a bhakta; God vision is not at a particular time; but at all the time; and therefore their mind is always fixed on Me; they cannot lose sight of Me; and their sense organs also fixed on Me. If they talk, it is also about Me by sharing their divine experiences. They even educate their children to see what can be seen by a wise mind. So education should be 'elevating the mind to see what is not physically perceptible, but what can be appreciated by only a mature mind'.

Citing story of wife of a scientist she was crying and told him don't you see my tears? He said I do see the Sodium Chloride with water coming down your eyes. He could not see the emotion behind her tears. Similarly God is discerned not physically analyzed and arrived at. And therefore **education is giving that mind which will discern the invisible God, behind the physical universe.**

Because of their view of the world, they enjoy all the time. Advantage of this is that in this appreciation there is fulfillment. In family front, there may be failures; and in professional front there may be failures; but as long this appreciation is there, you never look upon your life as a failure; this will make the life a success; even if there are failures in other fronts; and therefore there is fulfillment, that I am able to appreciate the Lord.

They revel in appreciation that they have a sensitive mind to appreciate.

Shloka # 10:

ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॐ नमो१०.१०ॐ

To them who are uninterruptedly united with Me and who lovingly adore Me, I grant that intellectual union by which they draw nigh to Me.

These bhaktas are ever connected to Me. Thus, a wave in ocean is related to ocean alone; it is born, it rests and it goes back into ocean alone; it is a fundamental relationship. Neighboring wave loves this wave. They marry and have family. But relationship between wave and another wave is incidental, while relationship between wave and ocean is fundamental. In life, other beings are like other waves. But my most sacred relationship is with god and it is forever.

A virat bhaktha is one who has understood that I am like a wave and Lord is like the ocean; and all the other human beings are like other waves only; So I while I may have several human relationships that are sacred but much more profound, much more sacred, much more fundamental; and much more universal is my relationship with the Lord. The human relationships can last for one lifetime. In the next life, same relationships may not exist. We don't even know if we will be born as a human being in next birth. So therefore even

the most sacred human relationship can last for only one life. So much more sacred is my relationship with the Lord; It does not mean we have to discard or disregard human relationship; but what scriptures say is human relationship should never be at the cost of relationship with the Lord; therefore that relationship should be revived through regular prayers; I should pray; Oh Lord! Let me not forget my relationship with you in my preoccupation with the incidental relationships.

Virat bhakta has a Tamera shruti playing all the time behind him. He will not go out of it. Thus, Ishwara sambandha is his background Sruti, hence called Satat Yukta; one who never forgets relationship with god. Devotion can't be forced; it has to be known only by knowledge. Love can only be born of understanding and in no other way. You discover love due to understanding. The more you study scriptures the more you understand and the more you love.

There are several levels of Bhakti. Initially I look upon God as a means for worldly ends; it is business love; love used as a means of give and take, the lowest form of Bhakti. This is usually associated with manda bhaktas.

The next one is learning to look upon God as an end in itself; because God represents purnatvam; and once I know that purnatvam, I understand that my goal of life is self-fulfillment; self-sufficiency; and this is called madhyama bhakthi; and that is the bhakthi that these people enjoy, so they look upon the God as the goal itself.

Bhagavan says: For such people, I will help them; how will I help them. He does so by taking them to next stage, From Eka Rupa to Aneka Rupa to Arupa Ishwara. How to reach there? Only by Gyana Yoga. Sri Krishna says I will promote them to Budhi Yoga or Gyana yoga. Budhi here means Gyanam. This is where Vedanta sravanam, mananam, and nidhidhyasanam takes place. Through Gyana yoga they reach the ultimate Me; the nirguna Brahman. Sri Krishna says I will provide a Guru if required,

Arjuna now spoke.

Sri Krishna has talked about Ishwara swarupam, vishwa rupa bhakti or Virat bhakti and benefit of this bhakti, which is Brahma Gyanam. This Gyanam will lead to Moksha. With this his teaching is over. But now Arjuna raises some questions. From Shlokas # 12-# 18, the questions are raised, all based on Sri Krishna's earlier comments in this chapter.

Sri Krishna said, "I am the cause of this universe. So, every glory is my glory. My glory manifests in every object." Arjuna wants to know more about this divine glory, also known as Vibhuti. Arjuna wants details of Vibhuti.

Therefore Arjuna says: Originally you are Param Brahma; not only that Param Dhama as well, and you are the supreme light of consciousness. So dhama has the meaning of light also; dhama means abode also; both meanings are OK. You are the abode of the whole universe or you are the light of consciousness, chaitanya

svarupah.

You are most sacred, Parama Pavitram. Anything becomes holy due to association with God. A building is not holy, but once an idol is installed God's holiness comes to building as well.

Even a saint is holy because of discovering Lord in himself. A fruit from a shop is just eaten while the same fruit from a puja, one places on both eyes due to its holiness that comes from God.

Parama pavitram means Lord is holy

Pursuhaha means you are indweller of human body, the sakshat chaitanyam

Shashvat means Eternal one; one who never dies.

Thus Arjuna gives a wonderful description of Ishvara to please Lord Krishna, because he is going to ask him for a favour.

Take away:

This non-resistance to experiences is called prasada buddhi.

Virat bhakthi does not require dropping your career or profession; it requires only a sensitized and informed mind.

Education is giving that mind which will discern the invisible God, behind the physical universe.

With Best Wishes,

Ram Ramaswamy

Baghawat Geeta, Class 130: Chapter 10, Verses 4 to 10

Shloka 4 and 5:

ॐ ज्ञानं विद्यां च धर्मं तपसां च यत्नतः
ॐ ज्ञानं विद्यां च धर्मं तपसां च यत्नतः 10.4

**Intelligence, knowledge, non-delusion, endurance,
truthfulness, sense control, mind control, pleasure, pain,
being, non-being, fear and fearlessness.**

ॐ ज्ञानं विद्यां च धर्मं तपसां च यत्नतः
ॐ ज्ञानं विद्यां च धर्मं तपसां च यत्नतः 10.5

Non-violence, equanimity, contentment, penance, charity, renown, ill-fame—from Me alone these manifold states accrue to all beings.

Swamiji said we have entered chapter # 10 with the first three shlokas. Sri Krishna is introducing subject of Ishwara swarupam or nature of god. This is topic from Ch. # 7 onwards. First six chapters were about Jiva Swarupam. From Ch. # 7 onwards it is Ishwara swarupam that continues till Ch. # 10. In first three shlokas Sri Krishna talked about glory of Ishwara Swarupam. In shlokas 4 and 5 he has entered into topic of nature of God. God is defined as cause of the universe or jagat karanam.

And this jagat karanam status of the Lord itself is explained in the scriptures in three different ways, depending upon the intellectual level of the student. Jagat karanam explanation level No.1; jagat karanam explanation level No.2; jagat karanam explanation level No.3; This explanation will depend upon the intellectual caliber of the listener.

Level # 1:

Nimitha Karana Ishwara

God is creator of universe. He is omniscient, omnipotent creator who creates the creation. Here we imagine a creator like a jewel smith or a mason, an intelligent creator, as a person. Scriptures give many examples to support this; thus the four heads of god indicate a lot of knowledge and omniscience. This is an initial introduction to creator.

Level 2:

Parinami upadana karana Ishwara

If god is creator what raw material did he use? A carpenter needs wood; a mason needs cement etc. Here scriptures say god alone was there in the beginning. There was no “ outside

material” for him to use. As Creator, God finds raw materials in himself. So Lord himself evolves into universe. It is just like a seed evolves into a tree or as gold manifests itself as a chain. Now we say God himself evolves into universe or Lord manifests himself as Samsara. This is second level for the slightly advanced intellect. After being in madhyama budhi for some time he then evolves to level three.

Level Three:

Vivārtha upādāna kāraṇa īśhwara

Since Lord is infinite and beyond time and space, there is no question of the Lord becoming the Universe. Because the language of becoming indicates transformation and transformation indicates limitation by time, since God is desha kāla atithah, there is no possibility of Lord transforming into the universe; then what happens; Lord remaining changeless; the Lord appears as the universe: without really undergoing transformation, retaining his absolute nature, the Lord appears as this world, Just as we, at the time of dreaming, continue to remain as the waker on the bed, but in the dream, our mind gets transformed into the dream-time, the dream-space, the dream-object, the dream-transaction; the dream-nightmares, the dream-festivals; all are the waker himself who transforms without really undergoing any change.

So, I, the waker seemingly transform into dream and when I wake up the dream world gets resolved.

Just as I continue to remain as waker, and seemingly become pluralistic, transact, enjoy or suffer the dream, and when I wake up what happens, the whole dream world is resolved. And again I can project another dream world and again I can resolve. Even if hundreds of dreams I project and resolve, I continue to remain an undisturbed, untransformed and undestroyed individual,

So also God appears as world or Vivarta Upadana karanam Ishwara. Now in this chapter Sri Krishna is talking of a Level 2 Sadhaka. "I" evolve into universe; the internal universe of thoughts and external universe of objects both arise out of Me, says Sri Krishna. I alone become everything.

Shloka # 6:

सप्तर्षिणां ऋषीणां ऋषीणां ऋषीणां ऋषीणां ऋषीणां
सप्तर्षिणां ऋषीणां ऋषीणां ऋषीणां ऋषीणां ऋषीणां 10.6

The seven great seers, the first four, and also the Manus were mind-born, endowed with My powers. These beings are their progeny.

Creation of external world is being discussed.

First seven rishis, Sapta Rishis, came, and they belonged to the Grihastha paramapara. Four other Rishis, Sanakadi Rishis, came after that though they followed the Sanyasi paramapara. As per scriptures seven rishis were:

Atri, Bhrgu, Kutsa, Vasishtha, Gautama, Kashyapa and Angirasa.

Brahmaji came from Vishnu. Brahmaji, created, by his sankalpa, the manas putra. How to create by sankalpa? It is just as we create a dream world by our sankalpa or visualization.

The first four Rishi were: Sanaka; Sananta, Sanatkumar; and Sanat Sujatha.

As per Brahmaji's desire these four Rishis were expected to get married and beget more children. But they followed Brahmacharyam. Brahmaji was angry with them, which resulted in the Rudras. So, he created seven more Rishis; he also created the 14 Manus; each Manu presides over a manvantara. 71 manvantaras equal one Yuga. So far six manus have gone. We are in the seventh manvatara period presided by Vivasthaha. We are in 28th Chatur Yuga. That is why we are called manushya.

How was it created? It was born out of sankalpa of Brahmaji; each of them (manu's) has same nature as of Brahmaji. We are also "Aham Brahmasmi mat bhava". Matbhava means nature; another meaning is devotion to Me. Out of 14 manus later human beings were born.

Shloka # 7:

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥१०.७॥

Whoso knows this vast power and Yoga of Mine truly, will be endowed with the steady state of integration; there is no doubt about this.

In previous shloka it said Lord has potential (Shakti) to manifest as universe. This power of manifestation is called Maya Shakti or Yoga Shakti. Potential power is Maya. Potential power is dormant as such it is invisible. Butter in milk is not visible but we have to churn it out. This is Ishwara Yoga. Once potential manifests or becomes visible it is called Vibhuti (potential is hidden kinetic energy activated). So, seed becomes tree. **Visible version of power is called Vibhuti; unmanifest is called Yoga.**

My lecture is in my mind, invisible. Now when I am talking, potential becomes word, manifests itself as Vibhuti for many. Thus, Shakaracarya's Bhashyam we read is Vibhuti. Universe we see is Vibhuti. At time of Pralaya everything is in potential form hence known as Yoga Nidra.

Thus, I have both potential and visible energy. Suppose a devotee knows this glory, for him god is not in Vaikunta rather for him god is everywhere. "God is nowhere", said the atheist. Someone changed it to. "God is now here". This is virat Ishwara darshanam; aneka rupa Darshanam. One who knows this goes to next level of Ishwara darshanam. Next level is, God appears to have this form.

So yogaha means arupa Ishvara Gyanam; he will go to nirguna Ishvara Gyanam; which is the third level; And not only he will get arupa Ishvara Gyanam; avikampena; and it will be a strong conviction for him; formless God is the real God; and that real formless God assumes either one form or many forms; depending upon the devotee's prayer; in whichever form, he wants to have darshanam; Bhagavan assumes that form; but really speaking; the Lord is arupa; And that arupa Ishvara is called avikampa; avikampa means what; unshaken knowledge; which means conviction.

He has all three rupams in him (arupa rupa, aneka rupa and eka rupa).

In Shivananadalahari, Shankara says I can meditate upon you as the Lord whose body consists of the moving and non-moving creation. I enjoy all the three; I can talk to you as a person; I can admire you as the nature or creation; and I can close my eyes and enjoy you as aham brahma asmi. All the three he will come to know, and suppose we have a doubt; what is the guarantee; we want always the guarantee. Sri Krishna says I am giving you guarantee that you will come to Me ultimately.

Shloka # 8:

ॐ सर्वं भूयते सर्वं भूयते सर्वं भूयते सर्वं भूयते सर्वं भूयते
ॐ सर्वं भूयते सर्वं भूयते सर्वं भूयते सर्वं भूयते सर्वं भूयते 10.8

**“I am the source of all things; all things proceed from Me”,
so holding with deep loyalty to truth, the wise adore Me.**

With previous shloka Ishwara Swarupa topic is over. From Shloka # 8 onwards, aneka rupa ishvara bhakti is discussed. Intermediary stage means what; at the lowest level Lord has only one Ishta Devata swarupa; at the highest level is where God who does not have any form and between these two is intermediate stage of aneka rupa Ishwara or Vishva rupa ishvara.

Vishwarupa bhakti enjoys a lot of virtues. Many values come to him. Raga and Dvesha will weaken in him. Likes dislikes weaken in him. Once I know whole creation is God's, how can I dislike anything in creation? So, everything is welcome. All our stress is due to mental resistance. I like some experiences, others I don't. Even imagined experiences can create stress. For virat bhakti everything is welcome. He sees every experience as originating from God. God is everything, pleasure, pain, success, failure, health, sickness etc. So, everything proceeds from Me; so everything is Ishwara prasada. Thus, he becomes a Karma Yogi accepting everything with an Ishwara Prasada Bhava. Thus a Vishwarupa bhakta worships Me. Virat Ishwara bhaktas are informed Bhaktas who know that Lord is both the intelligent and the material cause of the creation. Their mind is soaked in devotion without stress. **I hope for best but am prepared for the worst. This is the best medicine for stress.**

Take away:

Visible version of power (Shakti) is called Vibhuti; unmanifest (Shakti) is called Yoga.

I hope for best but am prepared for the worst. This is the best medicine for stress.

With Best Wishes,

Ram Ramaswamy