

# **Bhagwat Geeta, Class 154 – Chapter 12 Bhakti Yogaha, Verses 1 to 2**

The 12<sup>th</sup> Chapter gives a comprehensive essence of Vedas. The first part (the first 12 verses) of this chapter deals with Bhakti Yoga as a means of moksha. This chapter removes many confusions regarding bhakti yoga. Second part (13 to 20<sup>th</sup>) Bhakti Yoga palam or moksha is discussed in the second part – 13<sup>th</sup> to 20<sup>th</sup> verses.

Bhakti yoga is not a particular sadhana, but the range of spiritual sadhana culminating in Moksha. There are three sadhanas of bhakti yoga:

1. Karma Yogaha. Krishna divides this into sakama and niṣkāma karma. In both of these, a person is extroverted, dependent on the world. This is an obstacle to jñāna yoga.
2. Upasana Yogaha
3. Jani Yogaha

These three sadhanas should be practiced only in the atmosphere of eeswara bhakti, therefore these three yogas are called bhakti yoga.

Krishna subdivides these three into five levels; karma yoga is subdivided into level one and level two; and upasana yoga is also divided into level one and level two. jñāna yoga is the fifth level.

In Karma yoga level one Krishna wants to accommodate all materialistic people.

- In the first level of karma yoga, we practice karma yoga for selfish activities, but accept the results as prasadam from the lord. This attitude will purify the mind. In this level, karma yoga is pursuing worldly pleasures but with two conditions.
  - First condition is you pursue worldly pleasures only by legitimate means.
  - The second condition is attributing these acquisitions as eeswara parasadam. Claim everything as eeswara prasadam.

This first level of karma yoga is sakama karma yoga, where we have desire only for taking.

- In the second level, the karma yoga practiced for sharing. This is niṣkāma karma yoga. This will give purity at a faster rate. In sakama karma, we measure our success based on how much we have taken, in niṣkāma karma, we measure success based on how much we have given. This will give purity at a faster rate.
- In the third level, or first level of upasana yoga, Eka roopa Eeswara dhyānam. This Krishna calls this as abyāsaḥ yoga.
- In the fourth level or the second level of upasana yoga is aneka roopa Eeswara dhyānam. This helps in expanding the mind. Both third and fourth levels come under saguna Eeswara dhyānam.
- Once a person has completed the four level, that person is eligible for jñāna yoga. jñāna yoga consists of three levels:
  - Sravanam, systematic study of scriptures for a period of time under a competent guru.
  - Mananam, resolving all doubts.
  - Nidhithyasanam: Converting the intellectual knowledge to strengthen emotional personality;

dwelling on the teachings of scriptures.

Karma yoga is important for the purity of mind, but it has the disadvantage of extroverted, which is an obstacle for jñāna yoga. In upasana yoga, I invoke the Lord inside and therefore upasana yoga is invertedness. All these five levels put together is Bhakti yoga.

In the last eight verses, Krishna discusses the character of a person who has successfully completed these five levels. Krishna calls him para bhakta, and there is no difference between him and the Lord.

#### Verse 1

*Arjuna asked: Who are the best yogis among them – the ever-steadfast devotees who meditates up on You as described before and those who meditate upon the imperishable unmanifest Brahman?*

This Chapter begins with a question from Arjuna, based on the previous chapters. Arjuna asks who is superior – saguna bhakta or nirguna bhakta?

Saguna eeswara can be eka roopa eeswara or aneka roopa eeswara. Nirguna eeswara is not perceptible to anybody. There is only way to meditate to nirguna eeswara that is to see as the subject itself as there is no subject object division in nirguna brahman.

Arjuna is asking indirectly who is superior – saguna eeswara or nirguna eeswara?

#### Verse 2

*Lord Krishna said – Fixing the mind upon me with great faith, those ever-steadfast devotees who meditate upon Me are considered to be the best yogis by Me.*

The real answer to Arjuna's question is that the question is wrong; for a wrong question, there is no right answer. Comparison is possible only between two similar items. There is no question of choice between two dissimilar items. Saguna eeswara and nirguna eeswara are not comparable.

Saguna bhakti is the means and nirguna bhakti is the end. Saguna bhakti is the steppingstone and nirguna bhakti is the goal. There is no choice between the two. Without saguna bhakti, nirguna bhakti is impossible, without nirguna bhakti saguna bhakti is incomplete.

Krishna does not want to tell Arjuna that the question is wrong. But he says saguna bhaktas are superior and nirguna bhaktas attain me. There is no question of choice.

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## **Bhagwat Geeta, Class 145 – Chapter 11 Viśva Roopa Darshana Yogaha, Verses 18 to 22**

To have viśvarūpa darshanam, we require physical eye to see the universe as the body of the eye. We are all gifted with physical eye. But this is not enough, we also need the attitude by which we look upon the universe as the body of the Lord. Lord is the material cause of the world, the Lord himself manifesting himself as the universe. We should learn to train the mind to look upon the universe as the body of the Lord. This attitude is the second factor required which we call as divya shakshu. This is similar to the prasadam from a temple. Ordinary food gets a special designation as

prasadham. This change is brought up by inner attitude, divya shakshu. This divya shakshu was given to Arjuna by the Lord. When this change takes place, Arjuna goes through several emotional transformations. One of the transformation is acharyam or wonder in seeing totality. This totality is available all the time. But because of mamakara and ahankara, we were not able to see the totality. Arjuna expresses this wonderment from verses 15 to 22. Arjuna sees the Lord as the ultimate support is something which supports everything but is not supported by anything; that is support less support; Changeless reality; One who maintains the harmony of the creation. Wherever human beings enter, harmony is violated. When the violation is unbearable, Bagawan takes an avatar and eliminates the violation. This is similar to when something poisonous enters digestive system the expulsion comes, and these are in built remedy. Similarly, whenever there is a toxin to the universe, Bhagavan comes as an avatar.

#### Verse 19

*I see you as one who has no beginning, middle or end, who has limitless power, who has countless arms, whose eyes are the moon and the sun, whose mouth is the blazing fire, and who scorches this universe with Your radiance.*

Do not imagine one Lord standing with countless hands, mouths, eyes etc., but see everyone's hand, mouths, eyes etc. as the hands of the Lord. For viśvarūpa, sun and moon are the eyes. This indicates that viśvarūpa is the universe itself.

In Tattva Bodha, we learnt that every sense organ has a presiding deity. The presiding deity of eyes is Sun. Agni or fire is the mouth of the Lord, because Agni is the presiding deity of mouth. Also, mouth swallows everything, similarly Agni the fire principles every oblation offered during an oblation. With its radiated heat, heat is scorching the earth, and this is experiencing viśvarūpa darshanam.

## Verse 20

*The space between heaven and earth as well as all the quarters are indeed pervaded by You alone. Having seen this wonderful and fierce form of Yours, all the three worlds are frightened, Oh great Lord!*

The whole universe is the Lord's body. Earth is the feet of the lord, and the upper sky of the Lord. All the stars are decorations for the Lord. The whole universe is pervaded by the Lord, without a second. Arjuna says he is able to appreciate the universe as the body of the Lord. Lord as the creator and sustainer, we all enjoy and admire. But the Lord as the destroyer is feared by most of us. Arjuna says he enjoys and fears at the same time.

## Verse 21

*These hosts of gods are entering You indeed. Frightened, some of them pray with joined palms. Having uttered the word "peace" groups of sages and siddhas praise You with complete hymns.*

All the devas, appreciate the viśvarūpa and they approach the lord. They understand that Bagawan's destruction is dharmic destruction. Others approach the lord with fear. Religion is often practiced because of fear. Fear is required to keep a person in dharmic path, until a person becomes discriminative, wise and mature. The wise sages praise the lord with complete hymns.

## Verse 22

*Rudras, Adityas, vasus, sadhyas, visvadevas, two asvins, maruts, pitrs, groups of gandharvas, yaksas, asuras and siddhas are all looking at you with wonders.*

This viśvarūpa darshana is available for all. The people miss it because of ahankara and mamakara; it is my private

projection that is preventing from getting the viśvarūpa darshanam. Wherever mamakara and ahankara is subdued, the viśvarūpa is available. Rudra, Aditya, vasus, maruts, aswin, sadhyas, all are apricating the viśvarūpa and are in wonderment like Arjuna.

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## **Bhagwat Geeta, Class 144 – Chapter 11 Viśva Roopa Darshana Yogaha, Verses 14 to 18**

For viśvarūpa darshanam in addition to regular eye, we need a special attitude which is born out of study of scriptures as well as a prepared mind. Without the prepared mind, we can see viśva but it will not be seen as viśvarūpa Eeswara. Knowledge, cognitive factors, and a pure mind all required for viśvarūpa darshanam. Arjuna was missing this divya sakshu and Krishna granted this divya sakshu – prepared mind – for Arjuna to have the viśvarūpa darshanam. Sanjaya gives the description of viśvarūpa darshanam.

Verse 14

*Then, Arjuna, who was wonderstruck and thrilled, saluted the Lord with his head and spoke with join palms.*

Because of the change of perspective, Arjuna had an impact. Arjuna was struck by this extraordinary change of perspective. This change of perspective showed at the physical level also.

## Verse 15

*Arjuna said – Oh Lord! In your body I see all the gods as well as hosts of various beings. Lord Brahma who is seated on the lotus, all the sages, and the celestial serpents.*

Arjuna goes through several emotional stages and the first stage was wonderment or acharyam; Arjuna sees the world as wonderful. If you look at the totality of the cosmos, all the problems like terrorism, wars etc., will seem to be insignificant. This Acharya bhava is described from verse 15 to 22. His first response is wonderment. He sees all 14 lokas. A question may arise whether Arjuna saw other lokas. But it is not important what lokas Arjuna saw, it is important how he saw: he saw ordinary world as viśvarūpa darshanam, the manner of seeing is important and not what was seen. This alone gives liberation.

## Verse 16

*I see You everywhere with countless forms, with many arms, abdomens, mouths and eyes. I see neither Your beginning nor the middle, nor the end, Oh Lord of the universe! Oh Lord with universal form!*

The idea is all the hand of all the people, all the mouths of all the people etc. are all viśvarūpa darshanam. Lord has limitless form. The definition of the word viśvarūpam is the one whose body is the world itself.

## Verse 17

*I see You as a mass of effulgence shining everywhere with crown, mace, and disc. I see you all around, radiant like the blazing fire and sun, blinding and immeasurable.*

This is continuation of Arjuna's description of viśvarūpa darshanam. In India, deities are installed in difficult to reach places like Himalayas, so we can appreciate viśvarūpa



darshanam.

Verse 18

*You are the supreme imperishable one to be known. You are the ultimate support of this universe. You are the eternal protector of eternal dharma. I regard You as the eternal Purusha.* Both nirguna and saguna eeswara are eternal, because the universe is anādi – no beginning and no ending. Ultimate support is that which supports everything, but it is not supported by anything. Even though Arjuna is seeing saguna brahman, he is describing nirguna brahman.

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

Scriptures and puranas describe the vision of Eeswara darshanam as a thrilling and fulfilling experience. Any experience involves two things. One if the object of experience which should be available. It is not enough that the object of experience is available, we require a subject of experience is also available. Object of experience should be available, and we also require a subject of experience; an experiencer who is prepared to appreciate experience. Generally, we focus of the object, but not on the preparedness of the experiencer. Viswa roopa is nothing but the lord in the form of entire universe. Viswa roopa darshanam is available for us, but if we do not get the thrill of the darshanam, it is because of the non-preparedness of our mind;

that is purity of the mind. Just like gold is available in the ornaments, viśva roopa darshanam is always available but what is not present is a prepared experiencer. The prepared mind is called the third eye or divya shakshu. Arjuna asks Krishna to grant him this divya shakshu.

#### Verse 4

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

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

#### Verse 5

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

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

#### Verse 6

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

#### Verse 7

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

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

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

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

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

devotee will give darshana in that particular form. We have many puranic stories describing the devotees getting the darshana of the lord.

If you want to have the vision of the lord, as the world itself, then you have to invite the lord to come in the form of world. Should we invite the lord in the form of the lord? Even before our birth, the lord in the form of viśva roopa has already arrived. What should I do to have the darshana of the lord in the form of the world? Learn to see the world in the form of the lord. Train the mind to look at the world as the manifestation of the lord. Understand and assimilate the teaching that lord alone as the material principle of the world. Everything appearing before me is a form of lord. Clearly understand and assimilate this teaching. Only then the perspective and vision will change. This vision is divine vision or divya shakshu. The world has a different feature that is divine – that is world is a manifestation of lord. I need not invite the Lord; the Lord is available all the time as the world.

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

Verse 1

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

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

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

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

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

#### Verse 2

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

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

#### Verse 3

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

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

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

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## **Gunathrayam Part 2**



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# Gunathrayâṁ/Three Gunas

Gunathrayâṁ/Three Gunas




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## Sadhana Panchakam – Class 6

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

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

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

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

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

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

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

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

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

## Verse 6

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

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

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

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

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

## Verse 5

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