

Baghawat Geeta, Class 130: Chapter 10, Verses 8 to 12

Shloka # 8:

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

Continuing his teaching Swamiji said, after giving an introduction in the first three shlokas, God is presented as Ishwara Swarupam in shlokas 4-7. In Ishwara swarupam Sri Krishna says God is the intelligent and material cause of creation, meaning god has evolved into Universe. God had no external material available to create, so even the raw material is a part of his own self; thus God evolved into the universe. So what I see in universe is manifestation of God.

I need not put forth separate effort to have the darshan of the Lord. When I have got ornaments in my hand, I need not put forth separate effort to have the darshanam of the gold, because, the very ornament that I am handling, is the manifestation of gold. Gold darshanam does not require separate effort. Similarly when I have furniture in my hand, in front of me, I know that the wood alone is manifesting in the form of furniture, which means I need not put forth separate effort for wood darshanam, because the furniture darshanam, is itself wood darshanam.

Karya darshanam is always karana darshanam; because there is no karyam other than the karanam. And therefore for that person who has this wisdom, he does not feel like closing the eyes for getting the darshanam of the Lord.

Until we get this wisdom, we think Lord is somewhere else

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.**

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