

Baghawad Geeta, Class 140: Chapter 10 Summary

Continuing his teaching, Swamiji summarized the chapter # 10 today. The chapter by its position within the Gita is occupying Madhyama Shatakam. The first six chapters are known as prathama shatakam; the chapters seven through twelve are known as madhyama shatakam and last six chapters are known as charama Shatakam.

In the first shatakam, nature of Jiva is focused upon; in second shatakam nature of Ishwara (God) is the focus and in final shatakam, Jiva Ishwara Swarupa Aikyam is focused upon.

In Madhyama Shatakam focus is on Ishwara sawrupam. Sri Krishna started the topic in chapter # 7 and its culmination occurs in chapter # 12. In all religions they say the God is the creator of the world or the karta. When we learn that God is the maker or creator of this universe, naturally we conceive of the Lord in our own way. So we get the **first concept of God based on**

this definition; that God is the maker or the creator. When we learn God is creator, **we conceive of him in our own way; this is the first concept.** Generally when we see a product we don't see the Creator. When I see a mike, I don't see its creator. It is same for a desk as well. We usually infer the creator rather than perceive him.

Ishwara is anumita swarupa meaning **he is not perceived by me; rather he is inferred by me.** So this Ishwara is Paroksha Ishwara and not Pratyaksha Ishwara. **This is concept # 2, that God is remote.**

So, since I don't know nature of God I have to imagine him or see him as a Kalpita Rupam. All of you have grandfathers, while some of you have to imagine them, as they are not anymore. So, Ishwara is Anumitha swarupa. If I have to imagine

something; I have to imagine him as a human being; remember most animals don't have sufficient intelligence to conceive a human form. It is an imagined form, as I don't see God.

Therefore Ishvara has got a nature, which is imagined by me; so Ishvara is anumitha; Ishvara is paroksha; and Ishvara is kalpitha rupa; of an imagined form; if I have to imagine the form of Ishvara.

So, I see God as a very intelligent human being. His intelligence must be higher, since he has created the whole universe. So, I add a few more heads to God's image to account for the extra intelligence or omniscience. Then you imagine God as all-powerful; how to imagine power; I imagine power with a few more hands. So I imagine a god similar to human being; as male or female; of a particular color, white, dark, etc; to get help I read the scriptures and they confuse me ever further as they describe many forms; Rama form, Shiva form, Vishnu form, Krishna form, etc. They talk of omniscience, omnipotence etc. Scriptures mention many Gods but they also say God is the Creator; now which God is the creator? In some God is white; in some God is black. Reality is that only one form is real while all other forms are Vesham or disguise. Which is real and which is Vesham? Vaishnavas say Vishnu is the original god; Shaiva's say Shiva is the original god and Devi bhaktas say Devi is the original goddess; all are from my own imagination. Scriptures point out that God darshanam alone gives liberation; if so when will I see Vishnu or Shiva or Devi?

And if you read puranas they declare that some of the devotees had Rama darshanam; Thyagaraja had seen Rama; Meera had seen Krishna. Questions come up in my mind what if I don't see God, will I get liberation; these types of questions rise in my mind. Sri Krishna wants to transform our very concept of God.

So Krishna wants to transform our concept of God; It is very good to know God as the creator; but if you have to

progress further, in your sadhana; you have to understand further regarding the nature of God. At present; God is inferred for you; God is remote; paroksham for you; and God is kalpitha rupa of an imagined form.

Sri Krishna says, if you see God as only the Creator of the World, your understanding is incomplete, causing confusion about God. Your sadhana's will also not crystallize. If so, how to enhance my understanding? He says, ask also the question, what is the material used for Creation by God.

Carpenter uses wood for creation. Similarly, if god alone is there in world what is the material he used?

When I say God, who was only one God; without a second thing; this is very important; He was only there; so when God alone is there to create the world; what is the material out of which God created. Unless you ask this question and find out the answer, your concept of God will be immature; and vulnerable to logical attack; And Sri Krishna says when you ask the question what is the material out of which God made; the answer is that God has to find the material also in himself, because there is no other second material. God is not only the creator, God is also the material part and therefore God has two aspects; one is the chetana aspect and the other is the achetana aspect. The intelligence principle also must be God; the raw material principle also must be God alone; thus God becomes a mixture of chetana achetana tatvam. This we also saw in the seventh chapter as para apra prakrti. **He is matter and spirit put together – is God; this is a very important breakthrough in the Vedic teaching.**

Once I know God is material as well then we have some important corollaries coming out of it.

1. **The material cause is never away from product; thus gold is not away from an ornament** so also Karanam is not away from Karyam.

2. Material cause is perceived, not inferred in product.

Therefore Ishvara is never an inferred object; a remote object; Ishvara is a perceived object; Ishvara is never remote. My concept drastically changes; Ishvara is pratyaksha siddhaha.

What is form of this Ishwara? What is the form of Gold? All ornamental forms visible to us belong to gold alone. Bangle form of gold is a perceived form not an imagined one. All forms of products are forms of God alone, always available to us. So Ishwara is pratyaksham to all of us at all times.

Sri Krishna says striving for Ishwara darshanam is due to our incomplete understanding of Ishwara. **Ishwara is the creator plus the material cause; this is the correct understanding.** I am always having Ishwara darshanam. In bangle, chain, and ring, in all of them, I see gold. So God let me not forget that entire creation is your manifestation alone. This darshanam is called Vishwa rupa or Aneka Rupa darshanam. In this darshanam whatever glories I see, they remind me of God alone. So he sees Ishwara, God, in everything. Right now we are looking for a miracle to see God; however Sri Krishna says, every event in creation is god's miracle or Vibhuti. This transforms my perception of world. I see the apparent beauty of the ornament but I also remember it is all gold. This is the transformation he brings in us.

First eleven shlokas:

God is creator and material cause of creation. It gave example of spider that finds raw material within itself and also creates the web from it. Thus spider is the cause of creation of the web.

Similarly Ishwara is both the para prakrti, the intelligent cause and the apara prakrti, the material cause and in Sanskrit we use the technical word abhinna nimitta upadana karanam; and Sri Krishna said, not only the external world is

my manifestation; also the internal world of thoughts are my manifestation only; Just as during the dream my own mind manifests as the chara achara svapna prapancha; what is the mountain; my own mind is the mountain; that means I am the mountain; and if somebody is climbing the mountain, I am the climber also, and while climbing the mountain, I am the drinker also; I am the water also; Just as I myself manifest as everything in the dream world; similarly the Lord himself is both bahya and anthara. Similarly, god alone manifests in everything in universe. Such a devotee who sees this manifestation of God in everything is a Vishwarupa Bhakta.

So when the virat bhaktha looks at any head, he looks at the head of everyone as the head of the Lord only. All heads are Lord's heads; all hands are Lord's hands; so

do not imagine that there is a Vishnu standing there with many heads; all the heads that I see belong to the Lord; all the hands belong to the Lord; all the legs belong to the Lord; and therefore anyone I see, my method of greeting is: **namaha te; It means your superficial form is different from mine, but behind your form is Ishvara; behind my form is Ishvara; forms are many, Ishvara is one alone.** Therefore I say Namaskaram to everyone whatever be the character of the person; knowing that the one behind is Ishvara;

So, whatever experiences come your way, don't resist, just accept the good and bad.

Then Sri Krishna says those who remain in Vishwarupa bhakti ultimately come to Nirguna rupa Ishwara or Arupa Ishwara. Arupa Ishwara is beyond all forms. Anekarupa is incomplete, as time and space are within it; it is in time space modification.

And why should we come to arupa Isvara; why can't we stop at aneka rupa Ishvara; aneka rupa Ishvara is incomplete because; wherever forms are there, there, time and space also comes.

Therefore vishva rupa Ishvara is also within time, space and modification; and therefore Sri Krishna says: I will take you beyond name and form and I will take you to Arupa Ishvara; which is beyond desa kala; which is called sat chid ananda svarupam.

So between eka rupa Ishvara (means God as a person); and arupa Ishvara; we all require an intermediary stage; known as aneka rupa Ishvara; we have to learn to appreciate. I have to learn to see the creation as God. And only when I see creation as God; raga and dvesha will become feeble and weak; Otherwise there will be strong raga dvesha; and with strong raga dvesha; one can never come to nirguna Ishvara; **And therefore**

to neutralise raga dvesha; we have to see everything as the manifestation of the Lord; if so, how can I be attached to something; And how can I be averse to something; how can I reject something; Nothing is rejectible in the creation and there is nothing I hate.

It does not mean that if there is a cobra, you should take the cobra in hand; you can keep a safe distance; but mentally I accept that too is an integral part of the creation; So, mentally I do not reject anything or hate anything.

Shloka's # 12- 18:

Here we get Arjuna's request for vishvarupa Ishvara varnanam; and the vishvarupa Ishvara vibhuthi varnanam; vibhuthi means the glory; And why should Arjuna asks for the glories of vishvarupa Ishvara; Arjuna himself gives the logic also; I cannot visualize the vishva rupa with my mind because the vishva rupa Ishvara is too vast for me to conceive of. I have got a limited mind and sense organs; that if I see in this direction, I cannot see what is here.

Citing an example, if I have to worship India as my motherland, one invents a symbol and on that symbol or form, you invoke the entire country and salute it. So, Arjuna wants

some symbol like a Shaligramam alambanam to invoke and meditate upon.

Shloka 19- 41:

Sri Krishna accepts and answers Arjuna's request in shlokas 19 through 41.

Sri Krishna now enumerates his Vibhutis. He says, any glorious thing in creation is my Vibhuti alone. Sun, fire, Bhumi are all examples of this. Even the organs of my body are examples of my vibhuti.

And why, take your own body, any organ is a glory of Lord; we can never create any organ; to maintain them we are struggling with great difficulty; eye is a glory; so meditate upon your eye as Ishvara; in which culture can you see that; meditation upon your very eye as God; because of the glory of the eye; The more you think, the more wonderful it is.

Sri Krishna enumerates Vibhutis from scriptures and some from creation itself.

Two important Vibhutis mentioned by Sri Krishna are:

First: the life principle or Consciousness. The sentiency in body is my vibhuti; that Chaitanyam is my greatest glory, says Sri Krishna.

Second: And then at the end Krishna says; not only consciousness is my glory; in fact the very existence of the world really does not belong to the world, it is lent by Me. Like the very existence of the ornament does not belong to the ornament; it belongs to gold; how do you prove; remove the gold and try to keep the ornament. So when you say ornament is the very existence it comes from gold; when you say desk is: the existence comes from the wood; when you say world is: the existence come from the basic stuff of the creation called Ishvara. Thus starting with the chit, Sri Krishna concludes

with sat; all are my glories; but the problem is Chit and Sat are both nirguna svarupam; Meditating on them is difficult. So take any saguna swarupam and worship

O Arjuna, I am in creation, also the Creation is in Me. All ornaments are Nama and Rupa resting in gold. Creation is just a bunch of namas and rupas or forms resting in the fundamental cause, Me.

If you are not satisfied with my list of glories, you can add your own items. Anything wonderful you see in life is My glory; anything powerful you see is My glory. Furthermore, these glories are inexhaustible.

One Bhakta said, suppose Saraswati Devi decides to write all of God's glories; she has hundreds of pens from heavenly trees; using surface of earth as a letter pad; using the ocean as ink; and the Himalaya as the weight of ink. She starts writing; even if she keeps writing all the time, still Saraswati Devi cannot exhaust all my glories. So, I have given you some samples of my glories.

And having said that I am in the world in the beginning, Sri Krishna concluded saying I am not in the world, rather the world is in Me; and this last verse becomes the seed for vishva rupa darshana yoga; **So when we say God is in the world; it is called Vibhuthi yoga; when you say that world is in God; that is called visvarupa darshana yoga;** both we must be able to appreciate. See the water in waves; that is also an appreciation. See all the waves in the water; that is also another form of appreciation. And since the glories of the Lord have been talked about in this chapter, this chapter gets the title Vibhuthi yoga, this chapter deals with Ishvara's mahima.

Take away:

In the first shatakam, nature of Jiva is focused upon; in second shatakam nature of Ishwara (God) is the focus and in

final shatakam, Jiva Ishwara Swarupa Aikyam is focused upon.

He is matter and spirit put together – is God; This is a very important breakthrough in the Vedic teaching.

Greeting Namaste explained: namaha te; I bow to you. It means your superficial form is different from mine, but behind your form is Ishvara; behind my form is Ishvara; forms are many, Ishvara is one alone.

To neutralize raga dvesha; we have to see everything as the manifestation of the Lord; this way we get over likes and dislikes.

With Best Wishes,

Ram Ramaswamy