

# Baghawad Geeta, Class 143: Chapter 11, Verses 7 to 13

Shloka 11. 7:

ॐ कुरुक्षेत्रे युधामन्यु उवाच  
ॐ श्रीकृष्ण उवाच ॥ ११.७ ॥

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

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

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

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

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

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

### **Shloka 11.8:**

॥ अहं त्वं तस्यैव शरीरं तस्यैव शरीरं तस्यैव शरीरं  
तस्यैव शरीरं तस्यैव शरीरं तस्यैव शरीरं ॥११.८॥

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

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

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

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

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

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

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

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

**Shloka 11.9:**

ॐ नमो भगवते वासुदेवाय

संजय उवाच ॥ श्रीकृष्ण उवाच ॥  
संजय उवाच ॥ श्रीकृष्ण उवाच ॥ ११.९ ॥

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

Sanjaya spoke:

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

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

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

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

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

### Shloka 11.10

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

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

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

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

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

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

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

Two reasons are given:

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

in creation.

### Shloka # 11:

ॐ श्रीगणेशाय नमः ॥ श्रीकृष्णाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीकृष्णाय नमः ॥  
ॐ श्रीगणेशाय नमः ॥ श्रीकृष्णाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीकृष्णाय नमः ॥ 11.11 ॥

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

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

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

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

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

So, Vishwa Rupa Ishwara is the greatest wonder.

### Shloka 11.12:

ॐ श्रीगणेशाय नमः ॥ श्रीकृष्णाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीकृष्णाय नमः ॥

11.12

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

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

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

**Shloka 11. 13:**

11.13

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

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

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

blessed with Divya cakshu Arjuna saw the Vishva rupa.

**Take away:**

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

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

**With Best Wishes,**

**Ram Ramaswamy**

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

**Shloka # 3:**

श्रीगुरुभ्यो नमः ॥ श्रीगुरुभ्यो नमः ॥ श्रीगुरुभ्यो नमः ॥  
श्रीगुरुभ्यो नमः ॥ श्रीगुरुभ्यो नमः ॥ श्रीगुरुभ्यो नमः ॥ 11.3 ॥

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

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



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

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

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

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

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

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

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

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

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

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

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

श्रीकृष्ण उवाच ॥ अहो भवतु मे तदात्मनो विदुषोः ॥  
यत्किञ्चिद्दर्शयस्व तदात्मनोः शिरसात् ॥११.४॥

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

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

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

श्रीकृष्ण उवाच ॥ अहो भवतु मे तदात्मनो विदुषोः ॥  
यत्किञ्चिद्दर्शयस्व तदात्मनोः शिरसात् ॥११.५॥

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

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

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

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

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

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

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

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

Now, Sri Krishna answers:

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

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

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

obtained from a Mahatma.

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

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

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

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

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

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

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

appreciate the Rudras.

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

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

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

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

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

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

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

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

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

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

**With Best Wishes,**

**Ram Ramaswamy**

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

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

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

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

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

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

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

Japa mantras are for Rama, Krishna darshanam, not for Vishwa rupa darshanam. If so, how do I train myself? Here again there is only one method; I must assimilate the teaching that God is

material cause of the universe and that he alone manifests as the universe. Here, every vision in front of me is a different version of God. I should clearly understand this teaching and with this my perspective changes. **This new perspective is called Divya Chakshu or the mystical eye.**

Citing an example, some one gives you a laddu and then tells you it is from Tirupati temple; then immediately your perspective changes; you now, consider the laddu a prasadam and you first apply it to your eyes before eating it. The status of prasadam is not physically evident; it comes from understanding that the laddu is from Tirupati. **This prasada is adrishtam or divination of laddu through a change in perspective.**

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

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

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

#### **Shloka # 1:**

उत्तरं तव शब्दं सर्वं  
सर्वं तव शब्दं सर्वं  
उत्तरं तव शब्दं सर्वं उत्तरं तव शब्दं सर्वं  
उत्तरं तव शब्दं सर्वं उत्तरं तव शब्दं सर्वं **11.1**

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

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



learned in the previous 10 chapters

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

Therefore neither body, am I; nor am I the mind; but I am of the nature of chaitanyam; the consciousness principle. And do you remember the description of consciousness I have given. Consciousness is not a part, product or property of the body; consciousness is an independent entity which pervades and enlivens the body, consciousness is not limited by the boundaries of the body; and consciousness survives even after the fall of the body; that eternal all-pervading consciousness is my nature. Sri Krishna gave a brilliant description of this essential nature of Consciousness, in the 2nd chapter from the 12th shloka, up to shloka No.25. Then he talked about that in the 3rd chapter, in the 4th chapter and in the 5th chapter.

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

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

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

what is right and wrong. It is confusion about ethics and philosophy. Gita deals with ethical and philosophical confusion.

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

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

**Shloka # 2:**

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

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

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

All the things and beings; this whole creation of things and beings is from you alone, as the very adhara, as the very ashraya. That means what? If waves are born out of the ocean and resolves into the ocean, it means there are no waves separate from the ocean; in fact wave is only an additional name given to the very ocean itself; similarly the whole creation is like a wave in the ocean of God. Shankaracharya beautiful presents in atma Bodha that the entire cosmos of

several billions of galaxies is nothing but bubbles; so each galaxy can be compared to a small bubble and all these bubbles of galaxies are rising from you; and there are no bubbles separate from ocean. Similarly there is no creation separate from God or to put in another language; God is in the form of world, I heard this very clearly, and how did you teach, very elaborately. The upanishadic teachers are not detailed; rather they give the srishti and all within a few mantras.

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

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

### **Shloka # 3:**

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

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

In every shloka Arjuna adds some more glories of God.

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

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

So Vyasa talks of Vishnu and Shiva as equals. So, O Krishna! whatever you are teaching me is perfectly understandable because it is a systematic teaching; if Bhagavan is the cause, and world is effect; the logical consequence that the effect cannot be separate from the cause; therefore the world cannot

be separate from God. It is a very logical conclusion; and if the world is non-separate from God; all the non-glories of the world should naturally belong to the Lord; because of that, I have no resistance in accepting that teaching.

Arjuna says, I am able to intellectually understand that whole world is manifestation of God and that everything is holy. So there is no question of dividing world into acceptable and unacceptable. If I could see world as divine then I will not have Dvesha towards anything. However, the reality is that I have Raga and Dvesha. My intellectual and emotional personalities are not harmonized. I need them to be harmonized. What should I do to get it? I would like to have Vishwa rupa darshanam, while I am interacting with the world.

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

### **Take away:**

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

Vishwa rupa darshanam:

I have to learn to see the world in the form of god. I must

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

**With Best Wishes,**

**Ram Ramaswamy**

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## **Bhagawat Geeta, Class 139: Chapter 10, Verses 35 to 42**

**Shloka # 35:**

ॐ इति ब्रह्मसमं स्यात्समा मन्त्रसु गायत्री  
ॐ इति ब्रह्मसमं स्यात्समा मन्त्रसु गायत्री 10.35

**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.**

Continuing his teaching, Swamiji said, Sri Krishna, enumerating the glories of Ishwara in shloka # 35 said, “ I am Sama among Vedas; I am Gayathri among mantras.” Gayathri is a representative of Vedas. Veda is also called Brahman. That is why Gayathri Upadesha is called Brahmupadesha or Veda Upadesha. In Chandogya Upanishad, Gayathri is presented as

Brahman for meditation. Brahma sutra also analyzed it, as well. The mantra occurs in Rg, Yajur and Sama Vedas, as well.

Among all months I am the period between Dec 15- Jan 15, known as Margashirsha. This month is considered important because at that time land is full of crops, grains are plentiful, and prosperity on earth is high. Other commentators say that it is the dawn of the Devatas. Devatas one day equates to one year of human beings. The time before start of such a day is called Brahma Muhurtha. Brahma Muhurtha is a satvic period. Hence that month is important for spiritual practices.

Among six seasons I am Vasantha. The six seasons are: vasantha, varsha, sharat, hemantha, shishira and grishma. Vasantha Ritu is the period when flowers blossom and people are happy; the most pleasant season, when I am Kusumakaraha, meaning I am the abundance of flowers.

### **Shloka # 36:**

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. **10.36**

**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 Satva Guna.

**Vyavasayaha:** means prayatna or effort. This effort is to fulfill spiritual desires. Thus Pancha Maha Yagna is important for Chitta Shuddhi. It is industry as a character of mind where I will lead one to victory or success.

Thus, Satva Guna triggers Vyavsayaha victory. I am That. If we get spiritual success we should not be arrogant as even that is due to the Lord. Pull of free will should be backed by Ishwara anugraha.

## **Shloka # 37:**

वसुदेवस्यैव तस्यैव अर्जुनस्यैव वसुदेवस्यैव  
वसुदेवस्यैव तस्यैव अर्जुनस्यैव वसुदेवस्यैव 10.37

**Among members of the Vrsni clan, I am Vasudeva; among pandavas, I am Arjuna. Among the contemplative sages, I am Vyasa; among the seers, I am seer Usnaha.**

Among descendants of Vrishni's (Yadava Vamsha) I am Vasudeva. One of Sri Krishna's names is Varshneya.

Why does he claim he is greatest here; because Sri Krishna is an avatara of God. Why is Sri Krishna most glorious among avataras? In Sri Krishna avatara alone God performs as a liberating Acharya, as Jagat Guru. Therefore Sri Krishna's teaching of the Bhagavat Gita is one of the three main textbooks of Vedanta shastra. These three books are known as Prasthan Trayam. First one, the Upanishads, is called the shruti prasthanam; the second one is bhagavad Gita called the smrti prasthanam; and the third one is brahma sutras, the nyaya prasthanam.

The Gita, even now is fresh and valid; it is not an obsolete textbook; rather it is a valid teaching; and since Krishna is the Gitacharya, he is the greatest one.

Among Pandavas I am Arjuna himself. Why is Arjuna the greatest and not Dharmaputra? If Gita is the greatest shastra, Arjuna was the first receiver of this greatest teaching. He got teaching from Narayana himself. Why was Arjuna chosen for giving Gita teaching? Several reasons are given but most obvious one is that Arjuna asked Sri Krishna for the teaching.

Among Muni's, I am Vyasa Acharya. Why so? Sri Krishna is the greatest Acharya as he is a brahma vidya acharya. Among prasthan Trayam one contribution is by Sri Krishna and other of the Brahma sutra is by Vyasa. Vyasa, within Mahabharata, did even the compilation of Gita. He contributed to both Gita and Brahma sutra. During amanivattam tarpanam there is a prayer offered to Krishnadvaipayana or Vyasa. Therefore, among Rishis, I am Vyasa. He got name Vyasa as he compiled the Vedas as well. He called four disciples and asked for their assistance. Vyasa's original name was Krishnadvaipayana; he was also called Vedavyasa and thus became known as Vyasa.

Among great seers, who can see all three kalas, I am



Shukracharya; or Usana, the asura guru. Here Kavi does not mean a poet rather he is a Kranta darshi or one with ESP; who sees beyond sense organs.

**Shloka # 38:**

दण्डेषु दण्डितेषु दण्डेषु दण्डितेषु  
विजयेषु विजयैषु विजयेषु विजयैषु विजयेषु विजयैषु विजयेषु विजयैषु 10.38

**Of those who chastise, I am the rod; of those who seek victory, I am the tactics. Of secrets, I am the silence, and of the learned, I am knowledge.**

Among disciplinarians or orderliness, I am Danda, the rod of punishment. The process of discipline can include: Requesting, education and punishment. Sri Krishna says generally people are immature and gross; and therefore education, good words, etc. do not work; generally, what works is, dandah or punishment.

Here Sama, Dana, Bheda and Dandam come to mind. Danda gives instantaneous results. Nowadays corporate punishment is prohibited in schools.

Among causes of victory, among victors I am Nitihi or diplomacy. It leads to success.

Among secrets, I am, maunam. Maunam also represents Brahman. In silence there is nothing but Consciousness. In Mandukya Upanishad it says, nothingness is witnessed by consciousness.

Among or in wise people, I am wisdom. When you perform namaskrara to a gyani, you are doing namaskara to his Gyanam or God himself.

**Shloka # 39:**

विदुषु विदुषु विदुषु विदुषु विदुषु विदुषु विदुषु विदुषु  
विदुषु विदुषु विदुषु विदुषु विदुषु विदुषु विदुषु विदुषु 10.39

**And that which is seed of all beings, I am, Arjuna! That which is without Me, mobile or stationary, exists not.**

Here Sri Krishna concludes enumeration of his glories. He says I am the seed or material cause of creation. Clay is material cause of all earthenware; gold is material cause of all ornaments; wood is material cause of all furniture etc. Material cause expresses as effect or existence. When I say an ornament "is", the "Is" ness belongs to Gold alone; while ornament itself is just a nama and rupa. Remove gold from ornament, it loses its existence.

Therefore when you say wall is: Isness belongs to me; when you say: fan is: Isness belongs to me; In short, I am the Sat in the creation; I am existence in every being. Therefore, there is nothing in creation, moving or stationary that exists, without my blessing. Who is God? Is ness is the God; all others are nama rupa only. Thus he started with chit, ended with sat; chit and sat are nirguna Ishvara vibhuthi; and all others are saguna Ishvara vibhuthi; vibhuthi means mahima.

**Shloka # 40:**

शुद्धं सर्वं जगत्सर्वं तन्मत्तं कर्मभूषणम्  
शुद्धं सर्वं जगत्सर्वं तन्मत्तं कर्मभूषणम् 10.40

**Scourge of foes! There is no limit to My divine powers. What has been stated by Me is only illustrative of the extent of that puissance (power).**

Here Sri Krishna says, Arjuna, I have stopped enumerating my glories. If I have to list all of them it is inexhaustible. My intention is to give a sample of glories. My divine glories have no end. Why then enumerate them? This enumeration is only a random sample of my glories. How to extend this list? Sri Krishna says, I will tell you how to do it by yourself.

**Shloka # 41:**

ॐ त्र्यम्बकं यजामहे सुगन्धिं पुष्टिव्रतम् ।  
ॐ अस्तु तन्नो ब्रह्मणे वासते । 10.41

**Whatever being has power, glory, or energy, know (each of them) to be born of a part of My splendor.**

Sri Krishna says you can make your own list. When you see creation in daily life, if you see something that is wonderful (natural or artificial) that makes you awe struck or rich or abundant or powerful, like energy of sun; anything beautiful, when you see it, remember Me. When you see such a thing you prostrate and hand it over to temple. Powerful, rich, etc are all an infinitesimal part of god's glory; that is why we worship nature.

**Shloka # 42:**

ॐ कुरुक्षेत्रे संभवन् अस्मिन् विद्वान् ।  
ॐ त्र्यम्बकं यजामहे सुगन्धिं पुष्टिव्रतम् । 10.42

**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**

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

**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 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 samasaha, says, Sri Krishna.

### **Kala Tatvam:**

Sri Krishna says I am Kala Tatvam that puts an end to everything however kala itself has no end, meaning it is inexhaustible time. Even in pralaya, kala continues into the next creation. And because of the continuity of kala

alone, the next cycle of shristi is possible. Therefore Sri Krishna says I am the kala tatvam, which is inexhaustible.

**Dhata:** means karma phala dhata. One who gives appropriate karmas at right place, at right time, to right person, for all beings in the Universe. Sri Krishna says I am Karma phala dhata.

### **Vishvatomukhah**

He also says, my face is turned in all directions, so I can see everywhere.

## Shloka # 34:

मम भवति मृत्युः सर्वभूतनाशकः ।  
मम भवति मृत्युः सर्वभूतनाशकः । मम भवति मृत्युः सर्वभूतनाशकः ॥10.34॥

**And I am Death, the destroyer of all; and the prosperity of those destined to be prosperous. Of the feminine (I am) fame, beauty, speech, memory, intelligence, fortitude and forbearance.**

### **Mrtyu:**

I am greatest robber, Kala, who will take away everything from a jiva. We can't take anything at time of death. What you can carry at death is only one's papam and punyam. Thus, death, or Yama, takes everything from you.

Citing a story, a man had a lot of property. He wanted to give it away. He challenged that one has to run as far as possible 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 tatvarenya mupasmaheh ||

Smartha Gayathri can be chanted by anyone.

With Best Wishes,

Ram Ramaswamy

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## Baghawat Geeta, Class 137: Chapter 10, Verses 30 to 33

Shloka # 30:

दाइत्यानां मध्येऽहं कालः कालयतामृगानामहं मृगेंद्रः  
पक्षिणां मध्येऽहं वैनातेयः पृथिवीपुत्रोऽहं प्रह्लादः॥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:**

पवनो ह्यस्यैव शक्तिः पवनो ह्यस्यैव शक्तिः  
पवनो ह्यस्यैव शक्तिः पवनो ह्यस्यैव शक्तिः 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 अहंकारं सृष्टिं प्रलयं च मया कृतं  
अहंकारं सृष्टिं प्रलयं च मया कृतं 10.32

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, Apra 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:

अक्षरानाम, अक्षराणां नाम, अक्षराणां नाम, अक्षराणां नाम  
समासिकस्या, अक्षराणां नाम, अक्षराणां नाम, अक्षराणां नाम 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 of time. I am the dhata, Dispenser, the dispenser of the fruits of actions of the whole world; visvatomukhah, with faces everywhere.

Among letters I am letter Aa. In English language Aa does not exist. In all Indian languages Aa is first letter. It is most fundamental sound, because when you open your mouth, the sound that comes is Aa. All other sounds are modified versions of Aa alone. By changing your mouth you can show teeth and it becomes Ee .Thus Aa's modifications result in other sounds. Thus, Aa is Karana Aksharam while others are Karya Aksharani.

### Take away:

1. It is only self-knowledge that liberates a human being from our mental, emotional and intellectual limitations.
2. Sri Krishna emphasizes non-judgmental and relaxed listening. We need to improve our listening skills.

With Best Wishes,

Ram Ramaswamy

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# Mandukya Upanishad, Class 15

Mantra # 9:

ॐ वा॒श्व॒ना॒रा॒ण॒म॒ आ॒ह॒ वा॒श्व॒ना॒रा॒ण॒म॒ आ॒ह॒ वा॒श्व॒ना॒रा॒ण॒म॒ आ॒ह॒

ॐ वा॒श्व॒ना॒रा॒ण॒म॒ आ॒ह॒ वा॒श्व॒ना॒रा॒ण॒म॒ आ॒ह॒ वा॒श्व॒ना॒रा॒ण॒म॒ आ॒ह॒

ॐ वा॒श्व॒ना॒रा॒ण॒म॒ आ॒ह॒ वा॒श्व॒ना॒रा॒ण॒म॒ आ॒ह॒ वा॒श्व॒ना॒रा॒ण॒म॒ आ॒ह॒

ॐ वा॒श्व॒ना॒रा॒ण॒म॒ आ॒ह॒ वा॒श्व॒ना॒रा॒ण॒म॒ आ॒ह॒ वा॒श्व॒ना॒रा॒ण॒म॒ आ॒ह॒

He who is Vaishvanara having for his sphere of activity the waking state is Aa the first letter of AUM, on account of its “ all pervasiveness” or on account of “ being the first”- these two are the common features in both. One who knows this surely attains the fulfillment of all his desires and becomes the first or the foremost among all.

Swamiji said from Mantra # 3 to Mantra # 7 the Upanishad analyzed chatuspada atma; Here we travel gradually from Vishwa to Taijasa to Pragyā to Turiyam. In Vishwa, I am the consciousness, which is the witness of gross universe. In Taijasa I am consciousness that is witness of subtle universe. In Pragyā I am consciousness that is the witness of the causal universe, which I experience as total blankness. In Sushupti when I am experiencing total it is the experience of whole universe in potential form.

In Vishwa my attention is on object I. In Taijasa I am conscious witness of sukshma prapancha. In Pragyā, I am witness of Karana parapancha. In Turiyam I turn my attention to I the observer who am there even as sthula, sukshma and Pragyā are all changing. Thus Vishwa, Taijasa and Pragyā are stepping stones to land in Turiyam. This Turiyam was

described in mantra # 7.

Now we are starting to turn out attention to Chatur matra OM kara; travelling from A to U to M where I turn my attention to consciousness, one that is aware of silence. Thus sound is an object of my awareness; then Silence is an object of my awareness then to the awareness itself that is a witness of the silence. Thus when sound is not, awareness is still there; when silence is not, awareness is still there; when silence is there, it is the awareness of silence. So starting with awareness of sound, awareness of silence, thus Omkara Vichara 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 foremost in any field he enters, hence the word Aadishcha Bhavati is used.

Above were the material results of the Upasana.

Spiritual benefits are: His capacity to equate Aa with Vishwa expands. In meditation, when he practices Vedantic meditation, mind thinks of Vishwa, Taijasa, and Pragya; it also goes to Hiranyagarbha, Antaryami and Chaitanya adhishtanam. The silence will not be blankness; it will represent consciousness behind silence. The stillness in Omkara meditation will land in Consciousness.

### Mantra # 10:

ॐ त्र्यम्बक्यै नमो ह्यग्ने नमो इन्द्राय वसुधै नमो  
ॐ त्र्यम्बक्यै नमो ह्यग्ने नमो इन्द्राय वसुधै नमो

ॐ त्र्यम्बक्यै नमो ह्यग्ने नमो इन्द्राय वसुधै नमो

ॐ त्र्यम्बक्यै नमो ह्यग्ने नमो इन्द्राय वसुधै नमो

He who is Taijasa, having for his sphere of activity in the dream state, Is U the second letter of AUM; on account of "superiority" or on account of " being in between the two". He who knows this attains to a superior knowledge and is treated equally by all and finds no one in his line of descendants who is not a knower of Brahman.

Now comes equation of second pada, Taijasa (Vyashti) or Hiranyagarbha (Samashti) is equated with U kara. In Sanskrit, joining of alphabets Aa and U creates O. It is a symbol for meditation on second pada or Swapna or Taijasa. Here too there are two common features between them; they are:

1. Hiranyagarbha, the subtle, is superior to Virat, the gross. So also the sound U is superior to Aa. Why is it superior? Subtle is always superior to gross. From Hiranyagarbha comes Virat. Sukshma is a Karanam while Virat is a Karyam. Virat is born from Hiranyagarbha. At destruction, Virat goes back into Hiranyagarbha.

U is Utkrshat or superior to Aa. Aa becomes U which then become M. Thus U swallows Aa as such it is superior.

2. Ubhayataha: intermediary status. In Vishwa, Taijasa and Pragma; among them Taijasa is in the middle; U too is in the middle. May you learn to meditate on these two. Try to see subtle universe, the cosmic mind, all packaged in U. This is U kara Hiranyagarbha Upasana.

What is benefit of this Upasana? By practicing Sakama upasana, following benefits accrue:

1. Because he meditates on Gyana Shakti, it is an upasana on Saraswati or Samasto Gyana Upasana. This person will become learned. Santati means extent of knowledge. Utkrshati means increases.
2. Samanascha Bhavati: He will become a common man to all. He will be accepted by all groups; he will not be a part of any camp; he will be liked by all; a mediator.

His knowledge will influence his family; his family will also be learned or will be Brahma Gyani's.

If a person practices Nishkama Upasana, this equation will help him in Omkara Upasana. In his mind whole universe will come up and resolve itself into silence.

## Mantra # 11:

ॐ मकारं मकारं मकारं मकारं मकारं

ॐ मकारं मकारं मकारं मकारं मकारं

ॐ मकारं मकारं मकारं मकारं मकारं

ॐ मकारं मकारं मकारं मकारं मकारं

**Pragya, whose sphere of activity is deep sleep, is M the third letter of AUM, because it is both the “measure” and also “that wherein all become one”. One who knows this identity of Pragya 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 Pragya or Antaryami or Ishwara. In Upanishad, the fifth and sixth mantras described Pragya 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. Pragya 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. Pragya 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.

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

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

Shloka # 24:

ॐ ऋषिर्ब्रह्मर्षिः प्रथमः ॥  
ॐ ऋषिर्ब्रह्मर्षिः प्रथमः ॥ १०.२४ ॥

**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 श्रुत्वा ब्रह्मणो वचनं ब्रह्मणो वचनं ब्रह्मणो वचनं  
 ॐ श्रुत्वा ब्रह्मणो वचनं ब्रह्मणो वचनं ब्रह्मणो वचनं 10.25

**Among the great sages I am Bhrghu; 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.

Bhrghu and went and kicked Vishnu's chest; and instead of getting angry, Vishnu asked Bhrghu, 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 Bhrghu, 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 chatushtaya 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:**

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.10.26

**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:**

Among horses, know Me to be Uccaihsravas, born of nectar; Airavata among the lordly elephants; and among men, the Kind of men. [Uccaihsravas and Airavata are respectively the divine horse and elephant of Indra.]

**10.27 Among horses, know Me to be Uccaihsravas, born of nectar; Airavata among the lordly elephants; and among men, the Kind of men. [Uccaihsravas and Airavata are respectively the divine horse and elephant of Indra.]**

In previous shloka I forgot to mention that Kapila is same one from Ganga avatharanam.

Now there is another story I wish to narrate. First we discussed ganga avatharanam. The second story is churning the milky ocean. Both teach fundamental lessons that perseverance is most important virtue in an individual. Failure should not deter you; it should trigger greater effort.

Gods and demons brought vasuki as the rope and they churned the ocean with Manthara parvatham as churning rod. There were differences of opinion as to who should hold the head of the snake. Once the churning rod went down and Lord Vishnu came in Tortoise form to lift and support the churning rod. A lot of things came out of the churn such as: Kaustubha, Lakshmi, Dhanvantari, Hala hala, the poison etc,. Symbolically the churning indicates Brahma Vidya and churning of our mind, as in Vedanta class. Mind is the kshira sagara and white

represents satva guna and satva guna represents the mind which is satvic and when you do the churning with the rod of scriptures, scriptural statements, varieties of things arrive.

### **Take away:**

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. Through Japa, one obtains all sadhana chatushtaya sampathi's.

Vedanta considers perseverance is a most important virtue in an individual. Failure should not deter you; it should trigger greater effort.

**With Best Wishes,**

**Ram Ramaswamy**

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## **Baghawat Geeta, Class 134: Chapter 10, Verses 20 to 24**

**Shloka # 20:**

ॐ गुडाकेशे गुहायाम् अहं सर्वस्य महेश्वरः  
ब्रह्मण्यहं कृतवान् एतच्च भूतकर्मणः ॥ १०.२० ॥

**0 Gudakesa, I am the Self residing in the hearts of all beings, and I am the beginning and the middle as also the end of (all) beings.**



Continuing his teaching, Swamiji said, Arjuna requested Sri Krishna to enumerate all his glories so that he can take anyone of them to meditate upon. He asked for a list so that he could choose as per his inclination. Sri Krishna enumerates the list from Shloka # 20 onwards.

First on the list of glories is Chaitanyam. It makes every being sentient. Without it, the body will be just jada shariram. It is the greatest glory. It is the only glory that is paramarthika while all others are vyavahrika or born out of Maya. If one has to approach god as nirguna vibhuti he has to have gyanam. So, this first glory requires Gyanam to know it.

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:**

ॐ नमो भगवते वासुदेवाय ॥ १०.२१ ॥  
ॐ नमो भगवते वासुदेवाय ॥ १०.२१ ॥

**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:**

सामवेदोऽस्य मनुः इंद्रोऽस्य विश्वः  
सामवेदोऽस्य मनुः इंद्रोऽस्य विश्वः 10.22

**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:

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 Kubara 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 नमोऽग्निदेवतानामग्नौ ॥  
ॐ नमोऽग्निदेवतानामग्नौ ॥ १०.२४ ॥

**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**

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

**Shloka # 17:**

ॐ योगिः कथं भवेत्तु योः कथं भवेत्तु  
योगिः कथं भवेत्तु योः कथं भवेत्तु१०.१७

**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?**

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 bhaktha 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 alambanam: 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 alambanam.

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 ॥  
ॐ नमो भगवते वासुदेवाय ॥ १०.१८ ॥

**O 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, O 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.

Suppose you have potential to sing, how to know it? From your singing I come to know your potential. Therefore yoga is always anumeyam; inferred;

Bhagavan has got infinite power; how do I know this; because he has created this world; the world is the testimony; world is the signature of the Lord; so from the world I know Bhagavan's yoga; which is nothing but the maya Shakti; yoga is nothing but the maya only;

Thus, Yoga Shakti also means Maya Shakti. Shankaracharya in his commentary says, Yoga here means it is a combination of three gunas; Satva, Rajas and Tamas; hence called yoga.

Vibhuti means when potential is expressed or manifested, it is known as vibhuti and also known as pratyaksham. Arjuna adds, "Please teach me elaborately as well."

Now Sri Krishna may feel bad as he has already enumerated his glories before in Ch 7 and Ch 9. Keeping this in mind, Arjuna adds, I remember you have taught this before but I like to hear it once more. I am never bored listening to this topic of Ishwara Vibhuti which is amrutam. May you repeat the topic in detail.

**Shloka # 19:**

ॐ नमो भगवते वासुदेवाय

ॐ श्री कृष्णाय नमः ॥ श्री कृष्णाय नमः ॥ श्री कृष्णाय नमः ॥

ॐ श्री कृष्णाय नमः ॥ श्री कृष्णाय नमः ॥ श्री कृष्णाय नमः ॥ १०.१९ ॥

**The Blessed Lord said O best of the Kurus, now, according to their importance, I shall described to you My own glories, which are indeed divine. There is no end to my manifestations.**

Sri Krishna spoke:

With previous shloka Arjuna's request is over. Now Sri Krishna accepts his request. Sri Krishna does not mind

talking about his own glory. After all, Vedanta is also about talking about God's Self-alone. The word Hanta in shloka means Very well. So Sri Krishna says, very well, I shall enlist my glories that are extraordinary. Even ordinary things of god are extraordinary; they are laukika vibhuti and Sri Krishna says if I have to enumerate them; it would be endless and therefore I am only going to talk about; Divya Vibhuti; extra ordinary glories of Mine, which can serve as a symbol.

Thus, Taittiriya Upanishad describes each organ of body and their respective glories. Even organ of evacuation is glorified; we realize its glory when it does not work or works too much.

You should not take even your winking faculty for granted; that is yet another beautiful gift. In everything, I should see the glory; as everything is Bhagavan's glory; but we are only going to take the extraordinary ones.

Even extraordinary glories are innumerable, so Sri Krishna says; I will choose a few of them as there is no limit to my glories as it consists of the whole universe.

Thus, O Arjuna, among the Kuru people you are also glorious and even you can become a symbol of meditation.

## Shloka # 20:

ॐ गुडाकेशो गुह्यतो गुहाभ्यन्तरेषु गुहासु ॥  
गुहासु गुहासु ॥ गुहासु गुहासु ॥ १०.२० ॥

**O Gudakesa, I am the Self residing in the hearts of all beings, and I am the beginning and the middle as also the end of (all) beings.**

The list begins with this shloka and continues till Shloka # 38. He wants to first talk of Nirguna Brahman. Sri Krishna wants to first talk about the Vibhuthi of Bhagavan as Nirgunam brahma, which is the subtlest and which is the highest order 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**