



BHAGAVAD GITA BHASYA

CHAPTER 11

Vishvarupadarsana Yoga

(Vision of the Divine Cosmic form)

55 Verses

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CHAPTER - 11

Introduction :

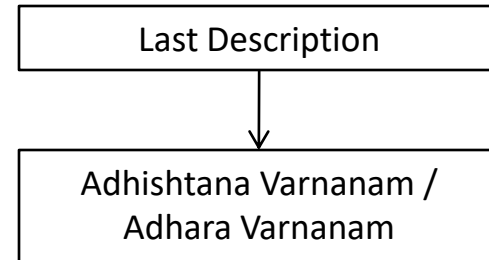
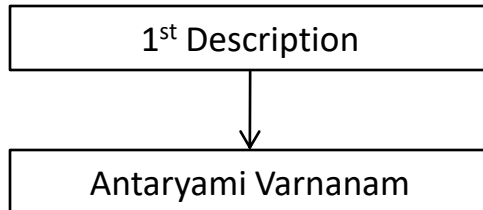
- All Vibhutis in form of Manifestations / Glories in world enumerated in Chapter 10.

Previous Description :

- Each object in creation taken up and Bagawan said, I am essence of that object means, Bagawan is in each of them... Bagawan is in everything.
- The last description is a Reversal.
- Bagawan not in every object.
- Truth is, all objects are in Bagawan.

Example :

- **1st** : Space is in every container.
- **Final** : All containers existing in one space.



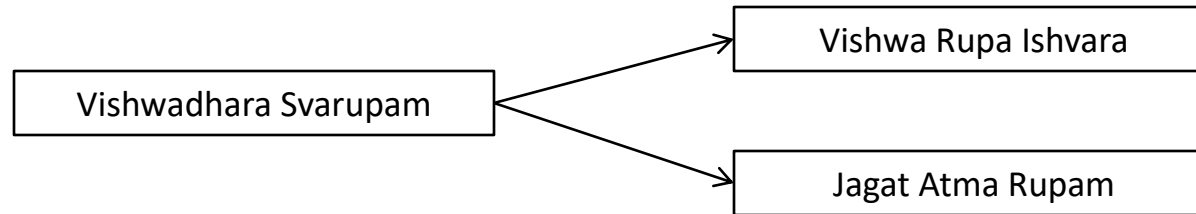
- “Aham Idam Kritsnam Vishtabhya”
- I exist supporting the whole world by one part of myself.

Vishnu's Description :

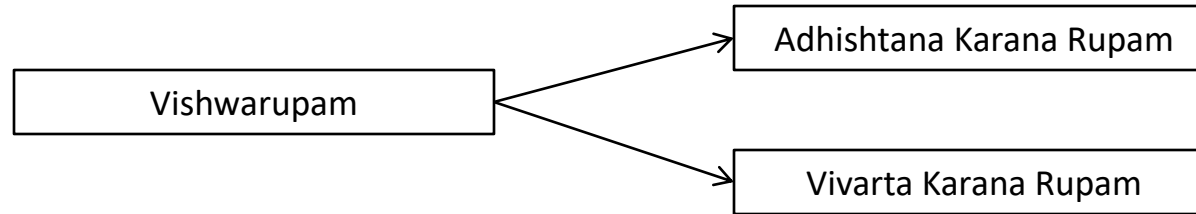
- Shanta Karam Bhujanga Shayanam.
- Bagawan small, sleeping on a snake followed by “Vishwadharam Gagana Sadrusham”

How I support Universe?

- World occupies infinitesimal part of me.



- He is Atma... means supporter of entire Universe.



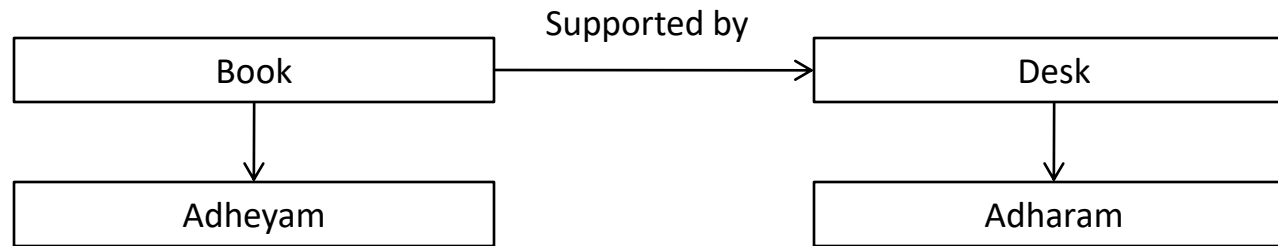
- (Beginningless – Primal)
- Primal because Karanam exists before Karyam.

Aishvaryam :

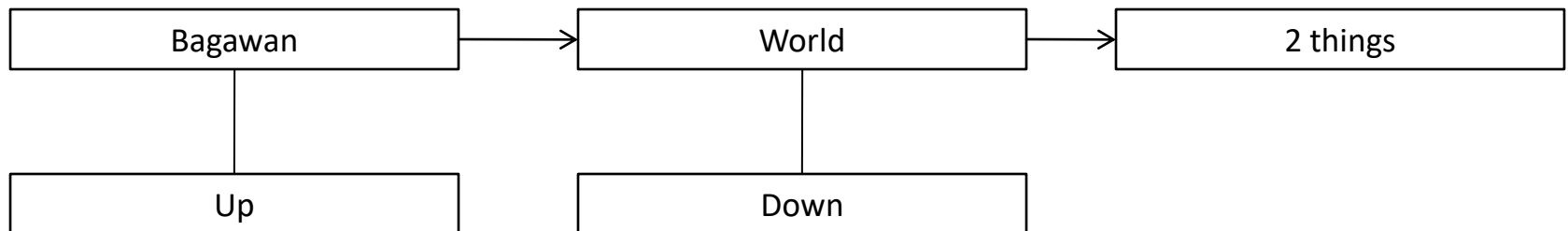
- Divine form of Ishvara.
- Vishwarupa Darshanam not imagination. But Arjuna wants to see it during transactions.
- Intellectually understood everything is Bagawan. Not able to practice emotionally.
- If I practice, the mind must be “Samaha”... my experience is my mind is Violent.
- There is a Gap between what I know / what I am.
- How to remove intellectual emotional split personality?

Technical :

- Bagawan supporter of world.
- Idea of duality is conveyed.



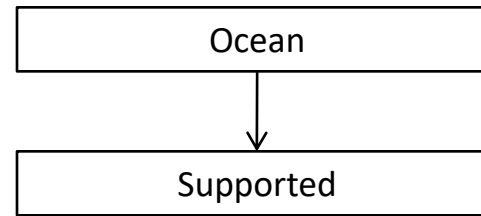
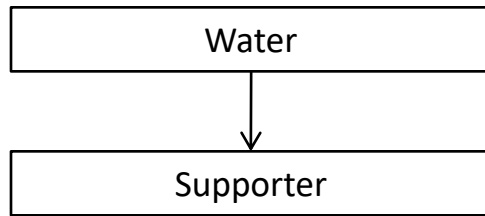
- 2 things are there. Therefore Dvaitam.



- We close eyes because we have decided, world not Bagawan.
- This is fundamental misconception.
- Bagawan + World – not different.
- No Need to turn away from world.
- Desk – Book wrong example for Adharam – Adheyam – Supporter – Supported.. Because Dvaitam comes in.

Take :

- Karana – Karya example.

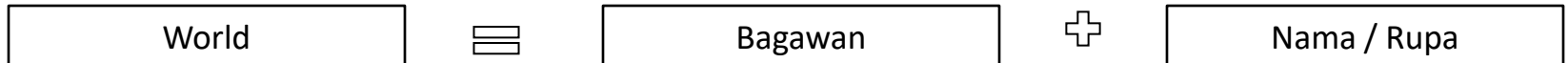


} - No Duality

- 2 words – one substance.
- No Ocean other than water.

Supporter	Supported
Water	Ocean / Wave
Gold	Ornaments
Wood	Furniture
Waker	Dream
Bagawan	World

- No thing called Ocean / Ornament / Furniture / Dream / World.



Bagawan alone is

- World Darshanam is Bagawan Darshanam
- Ocean Darshanam is Water Darshanam
- Furniture Darshanam is wood Darshanam.
- To see Bagawan don't close eyes.
- Sarvam Vishnumayam Jagat.
- 2 Names - Vishnu + Shiva.
- Don't take book – Desk example for Adharam. Take Karana Karya Drishtanta.

*Har Desh Mein Tu
Har Vhesh Mein Tu
Tere Naam Anek
Tu Ek Hi Hai*

*In every place you are,
In every body you are
Your names many,
You are one.*

- Dramatically presented here.

Chapter 11 - Verse 1 :

Sanskrit Vocal

अर्जुन उवाच

मदनुग्रहाय परमं गुह्यमध्यात्मसञ्ज्ञितम्।
यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥ ११.१ ॥

Meaning

Arjuna Said :

“By this word of the highest secret concerning the Self, which You have spoken out of compassion towards me, my delusion is gone.”

- Arjuna consolidates teaching of Chapter 1 to 6 – in Verse 1 (Tvam Padartha Svarupa Varnanam) & Chapter 7 to 10 – in verse 2 (Tat – Padartha Varnanam)

Chapter 1 to 6 :

- Sthula, Sukshma, Karana Sharira Vyathirikta, Avasta Traya Sakshi, Pancha Kosha Vilakshana, Sat chit Ananda is Jeevatma.
- Atma – Anatma Viveka done.

Chapter 2 – Verse 30 :

Sanskrit Vocal

देही नित्यमवध्योऽयं देहे सर्वस्य भारत।
तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ २.३० ॥

- Dehi Nityam.....
- Dehi different from Deha Body – mind complex.

Meaning

This, the Indweller in the body of everyone is ever indestructible. O Bharata ; and therefore, you should not grieve for any creature.

Chapter 3 – Verse 28 :

Sanskrit Vocal

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः।
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ ३.२८ ॥

- Guna, Guneshu.....
- One who knows the qualities of Guna and their functions – and that “Gunas as Senses” move amidst gunas as objects is not attached.
 - Anatma & Anatma interact.
 - I atma am unaffected.
- My confusions about Atma – Anatma gone.

Meaning

But he who knows the Truth, O mighty armed, about the divisions of the qualities and (their) functions, and he who knows that gunas as senses move amidst gunas as objects, is not attached.

Chapter 3 – Verse 42 :

Sanskrit Vocal

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः।
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ ३.४२ ॥

- Senses are superior to body.
- Mind is superior to senses
- Intellect is superior to Mind
- Atma is superior to Intellect.

Meaning

They say that the senses are superior (to the body); Superior to the senses is the mind; Superior to the mind is the intellect; one who is even superior to the intellect is He, (the Atman).

Chapter 4 – Verses 18 & 19

Sanskrit Vocal

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः।
स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ ४.१८ ॥

Sanskrit Vocal

यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः।
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ ४.१९ ॥

Meaning

He who recognises inaction in action and action in inaction is wise among men ; he is a Yogi and a true performer of all actions.

Meaning

Whose undertakings are all devoid of desires and purposes, and whose actions have been burnt by the Fire-of-Knowledge, him the “wise” call a Sage.

- He who recognises “Inaction in Action” and “Action in Inaction” is wise among men.
- Whose undertakings are all devoid of desires and purposes, and whose actions have been burnt by the “Fire of Knowledge”, the wise call a Sage.
- Atma is Akarta & Anatma is Karta.

Chapter 5 – Verse 9 :

Sanskrit Vocal

प्रलपन्विसृजन्मृच्छन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ५.९ ॥

- Indriyani – Indriyartheshu Vartante...

Meaning

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense-objects.

Chapter 5 – Verse 13 :

Sanskrit Vocal

सर्वकर्माणि मनसा सन्न्यस्यास्ते सुखं वशी ।
नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ ५.१३ ॥

- Body & mind is a city of 9 doors.
- Jeevatma – not body / mind. But resident of Body. Neither acts or causes Body + Mind to act.

Meaning

Mentally renouncing all actions and fully self-controlled, the “embodied” one rests happily, in the nine-gate city, neither acting nor causing others (body and senses) to act.

Chapter 6 – Verse 29 :

Sanskrit Vocal

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ ६.२९ ॥

Meaning

With the mind harmonised by Yoga he sees the Self
abiding in all beings and all beings in the Self ;
he sees the same everywhere.

- Atma common in all bodies. Body + Mind different, Chaitanyam – common.
- That Atma we are – Tvam pada Lakshyarthha Jeevatma Svarupa.
- In Chapter 11 ; Verse 1 - Arjuna says, my confusions are gone – Bheeshma, drona, others not going to Die.
- I am not killer. They are not killed.

Bashyam of Verse :

- Madanugrahaya – for saving me, you taught.

Paramam :

- Nirati Sayam – Highest Teaching unsurpassing.
- Other Teaching = Apra Vidya
- Para Vidya Superior.

Guhyam :

- Gopyam – Secret Teaching given after obtaining Sadhana Chatushtaya Sampatti because vedanta can be abused.
Everything Mithya. Beyond Punyam / Papam. Abuses can be Justified through Vedanta.
- Anything in creation can be abused. Seeker responsible. Therefore Adhyatma teaching given to selective students

Badhyatma Sanhitam :

- Spiritual teaching.
- Karma Khanda / Upasana Khanda – deal with material sciences.
- Adyatma Jnanam teaches one to Discriminate Atma – Anatma, - Spirit – matter.
- Bagawans body (Adharam, Madhura) also Anatma.
- Upasana Khanda – Looks at Anatma only.
- Student must acknowledge to teacher his understanding of the Teaching.
- “Te Vachasa”.. By your words not Glorification / Admiration – Not giving certificate to Lord.

Mohoham Vigato Mama :

- My Delusion in intellect is gone – to fight or not, will it give papa or not.

Chapter 2 – Verse 6 :

Sanskrit Vocal

न चैतद्धिद्मः कतरन्नो गरीयो
यद्वा जयेम यदि वा नो जयेयुः।
यानेव हत्वा न जिजीविषामः
तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ २.६ ॥

Meaning

I can scarcely say which will be better, that we should conquer them or that they should conquer us. Even the sons of Dhritarashtra, after slaying whom we do not wish to live, stand facing us.

- **Arjuna** : My mind is confused. Tell me what is good for me.

Technical :

Chapter 1 to 6 :

- Doesn't talk here about Karma Yoga.

Chapter 2 – Verse 47 :

Sanskrit Vocal

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ २.४७ ॥

Meaning

Thy right is to work only ; but never to its fruits ; let not the fruit of action be thy motive, nor let thy attachment be to inaction.

Chapter 3 – Verse 8 :

Sanskrit Vocal

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः।
शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥ ३.८ ॥

Meaning

You perform (your) bounden duty ; for action is superior to inaction. Even the maintenance of the body would not be possible for you by inaction.

Chapter 4 – Verse 28 :

Sanskrit Vocal

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे।
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ ४.२८ ॥

Meaning

Others again offer wealth, austerity and Yoga as sacrifice, while the ascetics of self-restraint and rigid vows offer study of scriptures and knowledge as sacrifice.

Chapter 5 – Verse 10 :

Sanskrit Vocal

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ ५.१० ॥

Meaning

He who does actions, offering them to Brahman, abandoning attachment, is not tainted by sin, just as a lotus leaf remains unaffected by the water on it.

Chapter 6 – Verse 1 :

Sanskrit Vocal

श्रीभगवानुवाच

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः।
स सन्न्यासी च योगी च न निरञ्जितं चाक्रियः ॥ ६.१ ॥

Meaning

The Blessed Lord Said : He who performs his bounden duty without depending on the fruits of action-he is a Sannyasin and a Yogin ; not he who (has renounced) is without fire and without action.

What is Param? Karma or Jnanam?

- Arjuna here says : Adhyatma Sanhitam Atma-Anatma Viveka.

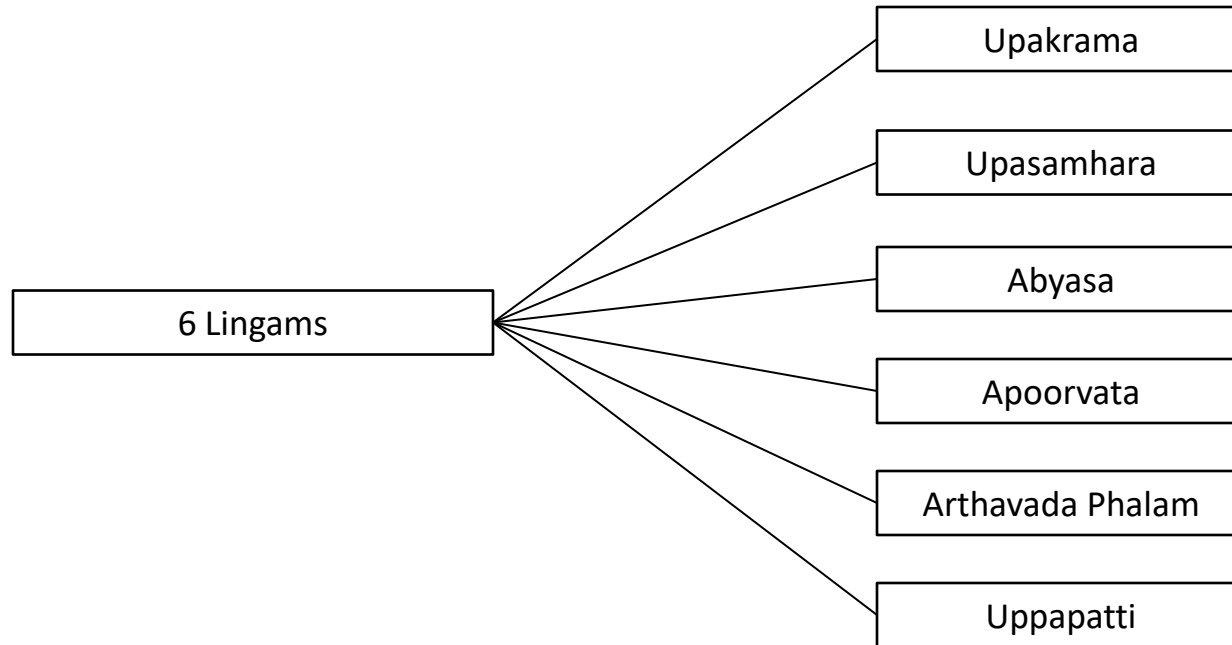
Mimamsa Reason :

- Karma need not be taught as it is dealt in Vedapurva.

Prasthan Traya – gita - Upanishad – Brahma Sutra – not for teaching Karma Yoga.

- Doesn't have "Apoorvata" – in Mamamsa.
- Not new message in Gita.
- Karma Yoga Anuvada Vakyams in Gita.
- Restatement of Known fact.
- Whatever is restatement can't be central message.

Tatparyam Nasti – Apoorvata Abavat....



- Tvam pada Lakshyarth – Sakshi chaitanyam is Tatparyam.

(Mentioned in Bashyam of Chapter 2 – Verse 47)

Introduction :

Chapter 2 to 6	→	Tvam Pada / Vachyarth + Lakshyarth Viveka
Chapter 7 to 12	→	Tat Pada / Vachyarth + Lakshyarth Viveka
Chapter 12 to 18	→	Aikyam....
Gita	→	Big Commentary on Mahavakyam only.
Adyatma	→	Tvam Pada Viveka Tatparya Vishaya
Karma Yoga	→	Avantara Vishaya
Purushartha	→	Self effort – Highlighted – Not Tat Paryam....

Chapter 6 - Verse 5 :

Sanskrit Vocal

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः।
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६.६ ॥

Meaning

He who does actions, offering them to Brahman, abandoning attachment, is not tainted by sin, just as a lotus leaf remains unaffected by the water on it.

- Page 40 – Bashyam – Veda Purva – Karma Yoga / Upasana Yoga – Pradhana. Therefore in Gita Tatparyam Nasti.

Anvaya :

- Madanugrahaya Yathu Pashyan Guhyam Adhyatma Sanhitam Vachaha.
- Tvaya Uktam Tena Mama Ayam Mohaha Vigataha

Grammatical Observation :

Anushtup Metre : 4 quarters – 8 letter each - 32 letters

1st Sloka – 1st Quarter instead of 8 has 9. MA – DA – NA – Grahaya

Sanskrit Vocal

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया।
त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥ ११.२ ॥

Meaning

The origin and destruction of beings, verily, have been heard by me in detail from You, O Lotus-eyed Krsna, and also Your inexhaustible greatness.

- 1st line : Summary of Chapters 7, 8, 9.
- Ishvara presented as Jagat srishti, Sthithi, Laya Karanam.

Taittiriya Upanishad : 3.1 : Yathova Imani butani Jayante...

Sanskrit Vocal

भृगुर्वै वारुणिः । वरुणं पितरमुपससार । अधीहि
भगवो ब्रह्मन्ति । तस्मा एतत्प्रोवाच । अन्नं प्राणं चक्षुः
श्रोत्रं मनो वाचमिति । तं होवाच । यतो वा इमानि
भूतानि जायन्ते । येन जातानि जीवन्ति ।
अन्त्ययन्त्यभिसंविशन्ति । तद्विजिज्ञासस्व । तद्वह्मेति ।
स तपोऽतप्यत । स तपस्तप्त्वा ।

Meaning

Bhrigu, the son of Varuna, approached his father Varunas, (and said), 'Sir, teach me about Brahman.'" to him he replied, 'Food, Prana, the eyes, the ears, the mind and the speech.'

To him he further said, 'that out of which all these creatures are born, being born by which they live, (and again) having departed into which they enter, seek to know that. 'That is Brahman.'

He performed penance ; and having performed the penance.

Janmadyadhikaranam: Topic 2

Definition of Brahman

जन्माद्यस्य यतः ।

Janmadyasya yatah

I.1.2 (2)

(Brahman is that) from which the origin etc., (i.e. the origin, sustenance and dissolution) of this (world proceed).

- You are source from which everything originate and into which everything resolves.

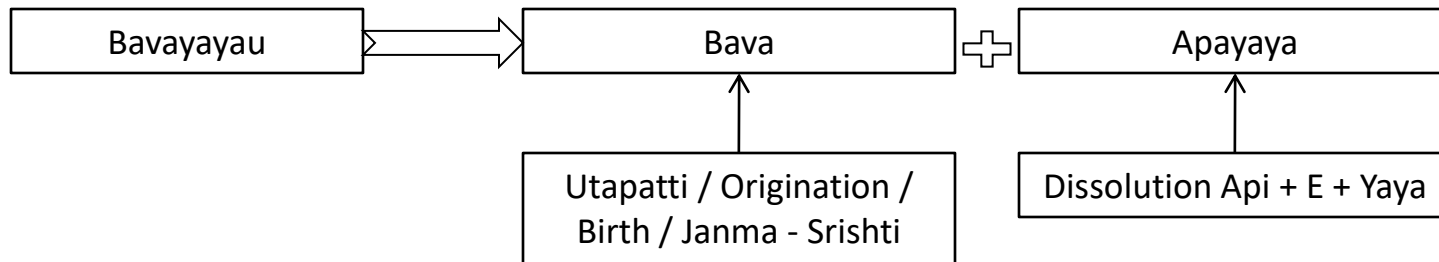
2nd line :

- Avyayam Mahatmayam – Refers to Chapter 10 Vibuti Yoga

2 Slokas – 10 chapters summarised.

Kamalapatra – Aksha : Beautiful eyes like petals of lotus (Not round big leaves)

Bashyam :



- Compound word.

Bhutanam :

- Parent of all living beings, Panchabutas & inert things.

- “Samasta Prapanchancha”
- (Thou.. Dvanda Samasa)
- Krishna seen here not as Avatara but as Maya Sahitam Brahman – Jagatkaranam responsible for origination and Dissolution of Universe.
- Heard elaborately in 7th Chapter – 8th verse.

Chapter 7 – Verse 8 :

Sanskrit Vocal

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः।
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ ७.८ ॥

Meaning

I am the sapidity in water, O son of Kunti, I am the light in the moon and the sun ; I am the syllable OM in all the Vedas sound in ether, and virility in men.

Chapter 9 :

- Para called Purusha / Brahman
- Apra called Prakirti / Maya

Chapter 9 – Verse 4 :

Sanskrit Vocal

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ९.४ ॥

Meaning

All this world (universe) is pervaded by Me in My Unmanifest form (aspect) ; all beings exist in Me, but I do not dwell in them.

Sanskrit Vocal

Meaning

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः।
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥ ९.८ ॥

Sitting like one idifferent, and unattached to these acts, O Dhanamjaya, these acts do not bind Me.

Vistaraha :

- Elaborately.. Na Sankshepeta

Tvattah :

- From you – heard
- Bavapyoyou – Srishiti + Laya Karanam
- Sruttau.... Heard from you

Kamalasya Patram – Petal

- Like lotus petal – 2 eyes are there to that Lord. Therefore called Kamalapatraksha.

Mahatmayam Api Avyayam – Inexhaustible Vibhuti.

- Avyayam = Countless, infinite.

Anvaya :

- Eh! Kamalapatraksha, butanam Bavapya Youhi, Tattvataha Maya Vistarasaha Srutou. Avyyam Mahatmayam Apicha Srutam.

Chapter 11 - Verse 3 :

Sanskrit Vocal

एवमेतद्वथात्थ त्वमात्मानं परमेश्वर।
द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥ ११.३ ॥

Meaning

(Now) O Supreme Lord! As you have thus described Yourself, I wish to see (actually) Your Form Divine, O Purusottama.

- Arjuna gives personal request.
- I accept it is valid teaching because
 - a) It is given by Sakshat Kara Brahman
 - b) Based on Aupuresheya Veda Pramanam.

Chapter 4 – Verse 1 :

Sanskrit Vocal

श्रीभगवानुवाच

इमं विवस्वते योगं प्रोक्तवानहमव्ययम्।
विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥ ४.१ ॥

Meaning

The Blessed Lord said : I taught this Imperishable Yoga to Vivasvan ; Vivasvan taught it to Manu ; Manu taught it to Ikshvaku.

- I taught this imperishable Yoga to Vivasvan...
- Vishwa Darshanam and Isvara Darshanam taught as 2 separate experiences – mutually exclusive.
- World / god – different – 2 separate Phenomenon.
- Δ format – J / J / I

- Its not 2 separate events / 2 separate efforts...
- **Puranic story** : Dhruva stood onelegged in tapas, eating leaves....
- Splitting God + World = Mistake No. 1 – Dhruva
- Splitting Me + God = Mistake No. 2.
- **Upanishad Sara** : Jagat Isadi – Mukti Sevanam.

Dakshinamoorthy stotram – 9th Verse :

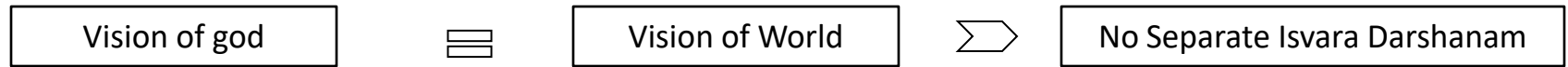
Sanskrit Vocal

भूरम्भांस्यनलोऽनिलोऽम्बरमहर्नाथो हिमांशुः पुमान्
इत्याभाति चराचरात्मकमिदं यस्यैव मूर्त्यष्टकम् ।
नान्यत्किञ्चन विद्यते विमृशतां यस्मात्परस्माद्विभोः
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ९ ॥

Meaning

He, whose subtle and unmanifest eightfold form causes the moving and unmoving universe, and by whose grace alone does all these manifestation disappear to reveal that 'All that exists is Brahman' - to that DakShinamurti, who is embodied in the auspicious Guru, I offer my profound salutations.

- God / World – one.. Chapter 11 – Vishvarupa Darshanam
- Jeeva / God – One – Mahavakyam



- | | | | | |
|---------------|---|--------------|---|---|
| - Thiagaraja | → | Sees Rama | } | - No Tatparyam in Vedanta only Arthavada. |
| - Ramakrishna | → | Sees Kali | | |
| - Dhruva | → | Sees Ishvara | | |

Under Krishna Darshanam , Arjuna said :

- Seedanti mama gathrani → Eka Rupa Darshanam - No Moksha
- Nedham Yadidam Upasiate
- Pratibasika Rama in Dream.
- We must evolve to seeing god in world.
- Aisvarya Rupam → Vishnu Rupam – Not Shankha Gadha...
- Vishnu → Sarvam Vyeshti Vyapnoti iti Vishnu. Not Ksheero Dhanta.... But Bhu Padav....

Svarupam endowed with Shat Aishvaryam :

- Jnanam → Omniscience
- Aishvaryam → Over lordship
- Shakti → Skill - Internal power
- Bala → Strength - External power
- Veeryam → Courage
- Tejaha → Brilliance (1000 suns Rising simultaneously)

1st Line :Parameshwaram – Shiva

2nd Line : Purushottama – Vishnu

- In short, I want Vishwaroopa Darshanam

Anvaya :

- Eh! Parameshwara – yatha Tvam Aatmanam Aatha Evam Tata etat Bavati. Eh Purushottamma, Aham te Aishvaryam Rupam Drashtum Ichhami.

Chapter 11 – verse 4 :

Sanskrit Vocal

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो।
योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥ ११.४ ॥

Meaning

If you, O Lord, think it possible for me to see It, do you please, then, O Lord of Yoga-s, show me Your Imperishable Self-form.

- I have desire for Vishwaroopa Darshanam, but don't know whether I am qualified or not.
 - Want to walk to Tirupathi
 - Want Benz!
- Without desire qualification useless.
- Without qualification desire useless.
- When both desire and qualifications are there, results will come.
- If I am qualified, request me to show Darshanam.

Question : If world and Ishvara Darshanam are identical, why separate qualification required?

- All are having world Darshanam.

Aim : To get right attitude of Ishvara Darshanam, need qualification.

Problem : Not in Availability of Vishvaroopam. Arjuna wants Attitudinal change.

- I should learn to look world darshanam as Ishvara Darshanam which is called Divinising of world.
(Attitudinal change)
- Happiness only in one way – Dilution of Aham / Mamakara.
- Eh! Krishna – Help me to dilute Aham / Mamakara which is called Divya chakshu.
- Bavana Requires Anugraha + Teaching.

Example : Seeing Nataraja - One sees as Art + takes Camera

- Another sees as God + takes Flower. Different attitudes.

- Vishwa Darshan versus Ishvara Darshanam Arjuna asks for Anugraha called Divya Chakshu.

Lecture 338 : Page : 261 : Verse 4 :

- Vishvaroopam Already in front.

Bashyam :

- Manyase Tvam Chintayasi yadi – suppose you consider, I am fit for Vishwaroopam Darshanam. Arjuna doesn't demand. Whether you choose or not, I am willing to consider.
- Vishwa rupam → Saguna / Aneka Rupa Ishvara.
- Drashtum → Is it possible for me to see.
- Prabho → Lord – Master – Swami
Arjuna = Dasa
- Attitude of Karma Yogi → Nourishes swami Brithya Bavana
- Jnana Yogi → Erases swami Brithya Bavana and replaces with Aikya Bavana.

- Direction of Karma Yoga + Jnana Yoga opposite.
- Samuchaya not possible.
- **Karma Yoga** : Nourishes – Swami – Dasa.
- **Jnana Yoga** : Negates – Swami – Dasa.
- Arjuna in Karma Yoga level nourishing the Bavana... oh Lord, my master – Yogeshwara.
- Yoga – Yogi – Spiritual sadhakas.
- **Tesham Ishvara** : You are lord of all spiritual seekers in 5 levels – Karma Yoga / Upasana Yoga / Sravanam / Mananam / Ninidhyasanam – levels.
- Bagawan – one master... therefore called Yogeshvara...
- Since I am desirous, curious and serious, seeker not casual seeker... have deep yearning.
- Arjuna is graduating from Eka to Aneka Rupa (Vishwarupa).
- For my benefit – me Tvam.
- Darshaya Tvam – may you show / Dilute Ahamkara / Mamakara so that I will see Ishvara – See mountain as Shariram of Ishvara...
- Atma = Saguna Ishvara.
- Avyayam = extensive / in exhaustible galaxies with inhabitants...

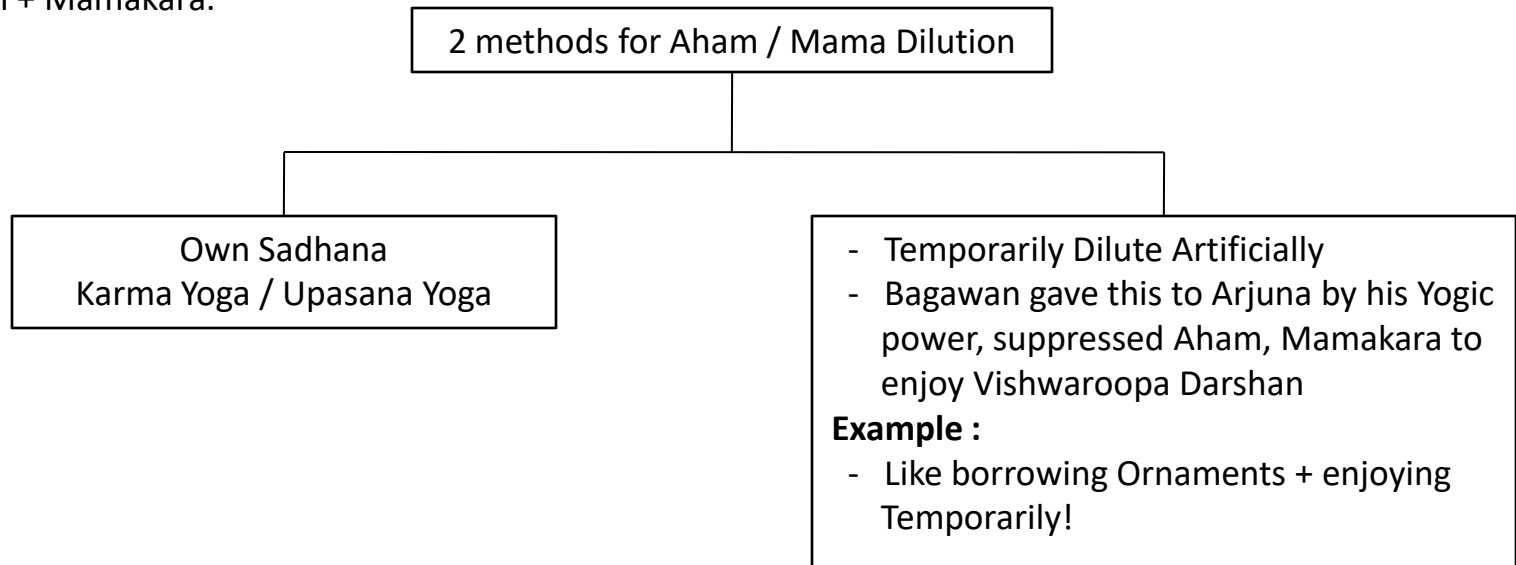
Anvaya :

- Eh Prabho! Yogeshwara – Yadi tadi maya Drashtum Shakyam, iti Tvam manyase Tataha me Avyayam atmanam Darshaya... Tataha – Tarhi – then – Yadi – if.

- When life gives 3 tapas – Adhyatma / Adhibuta / Adhideva, See it as Vishwaroopa Ishvara – connect to Brihardanyaka Upanishad : 5th chapter.

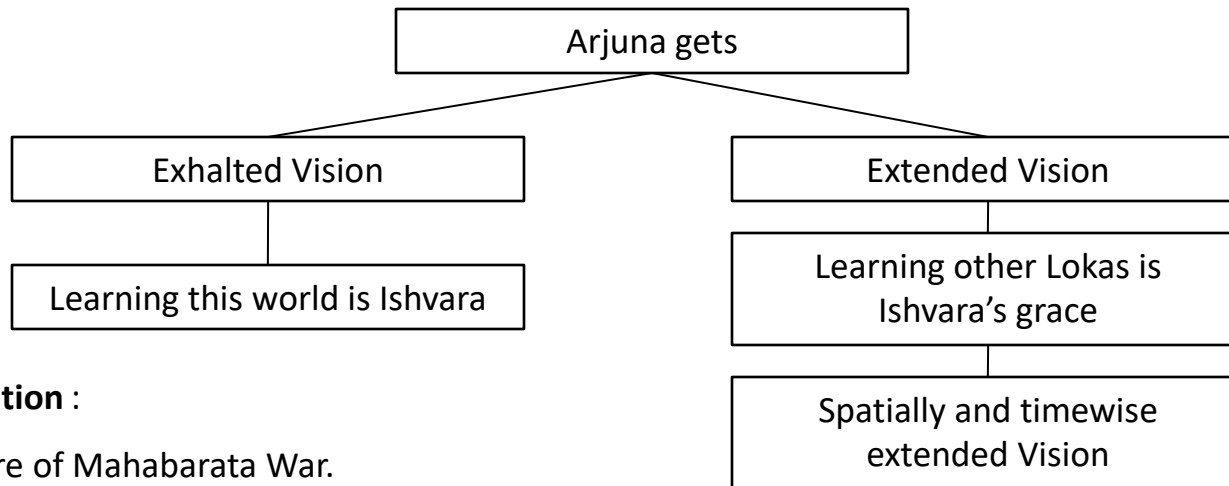
Vyahita Brahmanam :

- Look at Disease as Tapas helping you to remember Lord.
- Vyadhi Opportunity to remember Lord.
- Remember Visvaroopa Ishvara Ya Yevam Veda. Don't hate suffering or love suffering. Go through it without hating. This too will pass away.
- In last 4 Verses, Krishna has been requested (Not commanded – Chidistva) Bagawan gives qualification – Dilution of Aham + Mamakara.



- Viswarupa in front missed because of Aham + Mamakara.
- Chakshu becomes Divyam when eyes converted from Samanya Chakshu to Divya Chakshu.
- We have to get by Karma Yoga + Upasana Yoga.
- 5 Pancha Butas are Ishvara. With our Divya Chakshu we can't look at other Lokas – only Bhu Loka.

- We don't have capacity to perceive Bhur, Shur Lokas Yakshas + Devas. We can see Star / Sun / Moon.



Timewise extention :

- See future of Mahabarata War.
- We can't see what will happen after class. Our vision always conferred to present.

Chapter 11 - Verse 34 :

Sanskrit Vocal

द्रोणं च भीष्मं च जयद्रथं च
कर्णं तथान्यानपि योधवीरान्।
मया हतांस्त्वं जहि माव्यथिष्ठा
युध्यस्व जेतासि रणे सपत्नान्॥ ११.३४ ॥

Meaning

Drona, Bhishma, Jayadratha, Karna, and other brave warriors – those have already been slain by Me ; you do kill ; be not distressed with fear ; fight and you shall conquer your enemies in battle.

- See death of Drona / Bheeshma symbolic event. All entering mouth of Lord – “Kala” – like Diwali Bakshanam. Spatial + Timewise extended view is Divya Chakshu.
- Through Karma Yoga + Upasana Yoga, get Divya Chakshu, can't get future view. Get exhalted vision. Not extended vision.
- Exhalted vision enough for Moksha.

Divyani :

- Means extended vision to see Buar, Suar, Satya Lokas.

Pashya :

- May you visualise / experience
- Me → My
- Rupani → Forms
- Shatashaha → 100's / 1000's (Aneka) in the Body of the Lord.
(Taittiriya Upanishad – Siksha Valli – Akasha Shariram Brahma...)
- All pervading Akasha is shariram of Lord. All forms are Limbs of Lord.

Nana Vidhani :

- Aneka Prakarani
- Each different Rupa, Sparsha, Rasa, Gandha, Riti of color's.
- Divyani – Aprakrutani, Celestial / Heavenly Lokas – Seen by Yogis with miraculous powers.
- Arjuna without being Yogi sees with Divya Chakshu.

Akrutaha :

- Different configurations of beings with varied Limbs – underwater creatures.
- When we forget Pancha Anatma – profession, possession, family, body & mind, the world is wonderful.
- When we remember them, world is a burden. (suppressing Mamakara and Ahamkara see the world)

Anvaya :

- Eh Partha, Me Nana Vidhani, Nana Varna Kritani Ca, Divyacha, Rupani Shatasaha, Atta Sahastrashaha Tvam Pashya.

Chapter 11 - Verse 6 :

Sanskrit Vocal

पश्यादित्यान्वसूनुद्रानश्विनौ मरुतस्तथा।
बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत॥ ११.६ ॥

Meaning

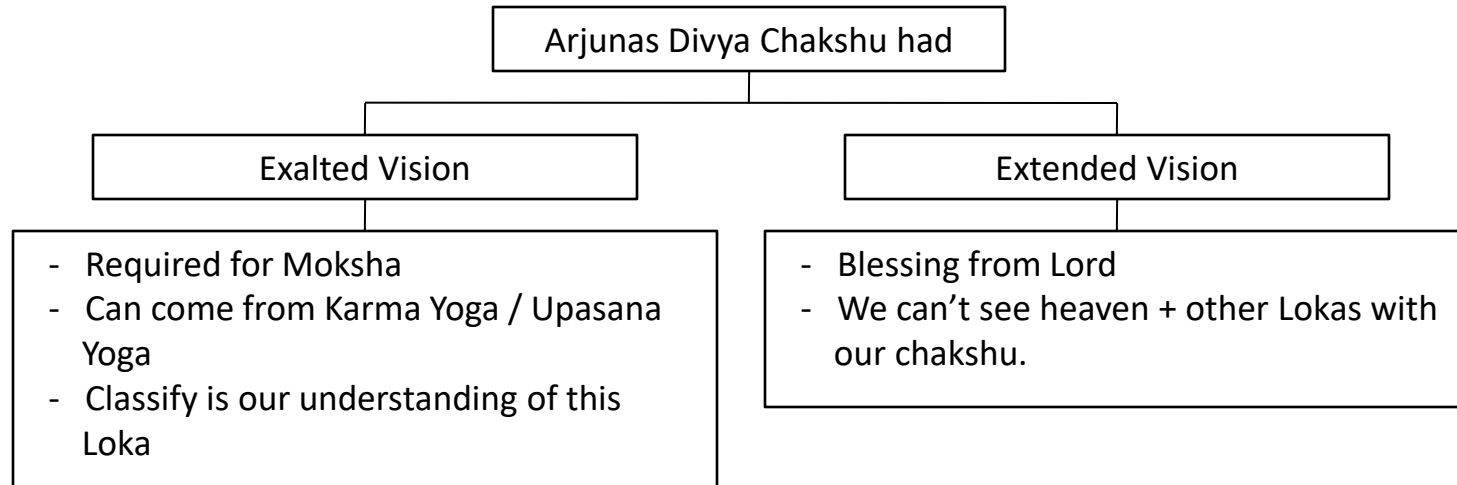
Behold the Aditya-s, the Vasu-s, the Rudra-s, the (two) Asvin-s and also the Maruta-s ; behold many wonders never seen before, O Bharata.

- 3 words

→ Divyani, Nanavidhani, Nana Krutani explained in this verse.

Each wonderful.

Bashyam :



In Verse 6 : other Lokas mentioned – Extended Vision.

- 1) Adityas – 12 → 12 Suryas in 12 months available for us also to see.
- 12 Devatas → Not available for us.
- 2) 8 Vasavaha → Celestial Devatas Presiding over 8 Directions.

3) 11 Rudras

→ 10 Jnaneindriyas + 1 Antahkarana (11 Organs)

Brihardanyaka Upanishad – Chapter 3 – 9 – 11 higher Lokas

11 make us cry during death

Rodyati – iti Rudra.

4) Ashvinau

→ Dik Devatas

5) Marutaha

→ 49 – preside winds

7 Groups of 7 Devatas

→ Heaven Manushyas can't see. Adrishta Purve.

Wonderful from earthly standpoint (Ashcharya)

Lecture 339 :

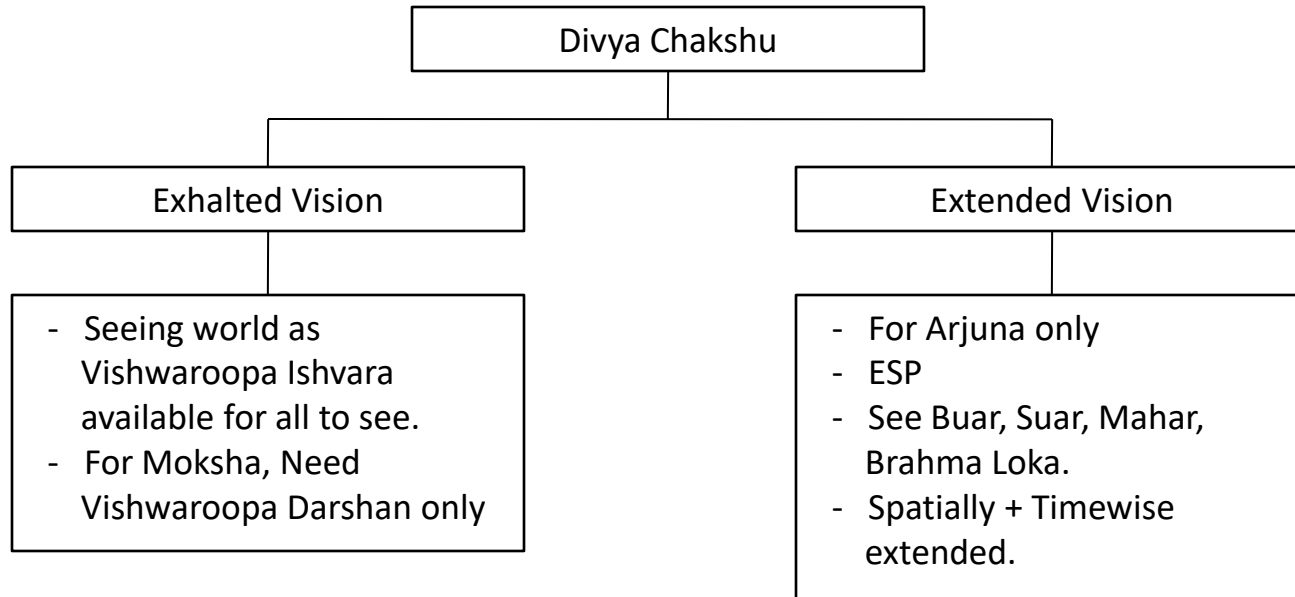
Page 261 – Verse 6 :

- Qualification for Vishwaroopa is not arrival of Vishwaroopa. It has arrived during Srishti.
- Our mind being prepared to appreciate = Reduction of Aham / Mamakara + Raaga – Dvesha
- It can happen by our sadhana or Grace of Lord. Like induced Magnetism – Grace is temporary. Krishna offers mind with minimum Aham / Mamakara.
- It can go away totally only by Advaita Jnanam.

Dilution	Elimination
- By Karma Yoga / Upasana Yoga	- By Advaita Jnanam because it is born out of ignorance.

- With Divya chakshu can see Vishwaroopa clearly.

- Verses 5 – 7 → Krishnas Description of Vishwaroopam.
- Verses 9 – 15 → Sanjayas Description of Vishwaroopam
- Verses 15 – 46 → Arjunas Description of Vishvaroopam.



- Who will die & when in Mahabarata War... Drona / Bheeshma / Karna ... enter Mouth of the Lord... (Kala)

Verse 6 :

- Arjunas extended Vishwa rupam...
- Sees Devatas in heaven – Adhitya / Vasu /...

Anvaya :

- Eh! Bavata... Tvam Aditya Vasu, Rudran Ashvinou, Maritaha cha pashya, Tata Tvam Bahuni Adrishta Poorvam
Ashcharya Pashya.

Chapter 11 - Verse 7 :

Sanskrit Vocal

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम्।
मम देहे गुडाकेश यच्चान्यद् द्रष्टुमिच्छसि ॥ ११.७ ॥

Meaning

Now behold, O Gudakesa, in this Body, that the whole universe centred in One – including the moving and the unmoving – and whatever else you desire to see.

- See 14 Lokas... who will die in Kauravas / Pandas is the essence.

Bashyam :

- Iha → In this Body of mine.
- Ekastitam → Eka Adhara, Sarva Adhara, Bagawans Body.
Vishwadharam, Gagana Sadrusham.
- Jagat Krisnam Samastham → See in its totality
- Adya → Right now, I am going to give you qualification / my Yogic power.
Yogis can transfer power proven here.
- Shakti Patha Diksha → Temporary powers transferred.
- Sadhana Chatushtaya Sampatti / Jnanam can't be transferred without Karma Yoga / Upasana Yoga.
- Ramakrishna touched Vivekananda and he had extraordinary vision. Yoga Siddhi not moksha. Not spiritual growth, knowledge.

- Adya → Means right now, today.
- Sacharacharam → Living beings.
- Mama Dehe → My body
- Gudakesha → Wakeful student.
- Jaya → Who is going to win Mahabharata war.

Chapter 2 – Verse 6 :

Sanskrit Vocal

न चैतद्विद्मः कतरन्नो गरीयो
यद्वा जयेम यदि वा नो जयेयुः।
यानेव हत्वा न जिजीविषामः
तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ २.६ ॥

Meaning

I can scarcely say which will be better, that we should conquer them or that they should conquer us. Even the sons of Dhritarashtra, after slaying whom we do not wish to live, stand facing us.

- Arjuna curious – who is going to win the war.

Anvaya :

- Eh! Gudakesha – Tvam eha mama Dehe Agya Ekastham, Krisnam Sacharacharam Pashyam Yadu Anyatu Drishtum Icchati, Tatucham Pashya.

Sanskrit Vocal

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा।
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ ११.८ ॥

- Kintu – However...
- Vishwaroopa in front of us all the time. Its not non-availability of Vishwaroopa but defect in mind. As long as spectacles of Aham / Mama are there, will always see problems in the universe not see divinity.
- Removing goggle is Divya chakshu - without that Vishwaroopa Darshan is not possible.

Meaning

But you are not able to behold Me with these your own eyes ; I give you the divine-eye ; behold My lordly Yoga.

Bashyam :

- Vishnu Sahasranamam : Bhu Padav Yasya Nabhi... Chandra netra.
- That form you can't see with ordinary eyes. (Pramatena – natural eyes)
- Our eyes contaminated with Aham / Mama / Raga Dvesha.
- Aham – Mama converts Ishvara Srishti into Jeeva Srishti.
- Dropping Aham – Mama will convert Jeeva Srishti into Ishvara Srishti. Panchadasi Chapter 4 – Dvaita Viveka Prakaranam.

Padartha / Ishvara Srishti	Vishaya (Jeeva Srishti)
- This is a clock	- This clock is mine
- Padasya Artha	- Has relationship
- Meaning of word	- Becomes Bogya Vishaya capable of Binding me.
- For Jnani : Entire creation Padarta including Body / Mind	- Vi – Sinoti badnati.

- Vishwaroopa Darshanam is converting Vishaya into Padarta.
- Sva Chakshusha → With natural eyes
- Yena → Connect to Divyena - Chakshu
- I will give you divine eye to see Divine vision.
- See Aishvarya Yoga – Divine Power through Divya chakshu.
- Yoga Shakti = Extraordinary Maya Shakti
- Visualise universe is extraordinary Maya Shakti.

Anvaya :

- Aneka Chakshashtu Mam Drishtum eva na shakyase. Aham Te Divyam Chakshuhu Dadami.
- Tvam Me Aishvaryam Yoga Pashya.

Chapter 11 – Verse 9 :

Sanskrit Vocal

सञ्जय उवाच

एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः।
दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ ११.९ ॥

Meaning

Sanjaya Said : Having thus spoken, O King, the great Lord of Yoga, Hari, showed to Partha His Supreme Form, as the Lord (of the Universe).

- Lord blessing Arjuna. Inner transformation taking place in Arjuna. No conversation.
- Arjuna over whelmed. Master of ceremony – Sanjaya comes in.
- Gives Vishwaroopa Varnanam.

Mahayogeshwara :

- Krishna had all Siddhis & transferred to Arjuna and changed his vision from Jeeva to Ishvara Srishti...
- Svajanam Krishna – My Drona / Bheeshma / Karna – Before.
- As long as Svajana occupies mind, No Vishwaroopa Darshanam.
- Take Mental Sanyasa “Clasp” rejection...

Chapter 1 – Verse 28 :

Sanskrit Vocal

अर्जुन उवाच

दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥ १.२८ ॥

Meaning

Seeing these my kinsmen, O Krsna, arrayed, eager to fight...

- Svajanam - My people, I belong to them – Aham Esham – (Ahamkara)
- They belong to me - Mama Ete (Mamakara)
- Nobody belongs to you.
- You belong to no one. Both notions have to go. This is called Sanyasa Manasa given by Divya Chakshu.
- Therefore become Mental Sanyasi. Jeeva Srishti disappears and Ishvara Srishti appears.

Bashyam :

- Evam Yathokta Prakarena. In the manner mentioned from Verse 5 – 8
- Uktva → Having Addressed Arjuna
- Tataha → Then
- Transference cum transformation of Arjunas mind taking place.
- En Rajan → Dritharashtra

Mahayogeshwara :

- Lord Hari Mahancha, Maheyogeshware cha.
- Yoga = Maya = Which contains Anima, Garima Siddhis which is in Maya.
- Lord of Maya / Siddhis is Hari / Narayana one who steals, Robs, impurities from Baktas mind – choraha.
- Krishna steals Ahamkara / Mamakara (Haratou iti hari) Narayana, Vishnu, Krishna.

Darshaya Masa :

- Showed to Parthaya.
- Pritha = Buddhi Putra – Kaunteya...
- Have you seen Vishwaroopam?

Param Rupam Aishvaram :

- Krishna showed Vishwarupam to Arjuna.

Anvaya :

- Eh Rajan, evam Muktaha Tataha Mahayogeshwara – Harihi – Parthaya, Paramam Aishvaryam Rupam.

Chapter 11 – Verse 10 :

Sanskrit Vocal

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम्।
अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥ ११.१० ॥

Meaning

With numerous mouths and eyes, with numerous wonderful sights, with numerous divine ornaments, with numerous divine weapons uplifted... (such a form He showed.)

Sanjayas description of Vishvaroopam :

- Consisting of 1000's of eyes, mouth, form, Ornaments.
- Doesn't see Bheeshma / Drona as Arjunas Relation but as Part of Vishwaroopam Ishvara.
- When all become part of Ishvara, they become Ishvaras heads / mouths....
- Not my students / My swami etc.,
- Instead of having Aham / Mama see Vishwaroopam Ishvara.
- Infinite eyes / head... exalted vision.

Bashyam :

- Aneka Vaktra Nayam.....
- Vaktra = Mouth
- Nayanam = Eyes.
- In one Vishwaroopam Ishvara – saw thousands of eyes...

Adbutani :

- Cause of Wonderment.
- 7 Ancient wonders belong to Ishvara.

Aneka Divya Abaranam :

- Extraordinary ornaments / Diamonds belongs to Ishvara.
- Ayudhani – Weapons ready for use / Operation.

Weapon means :

- Vishnu in Vaikunta with Shankha / chakra or Weapon belonging to Pandavas / Karuras. Sees them as belonging to Ishvara.

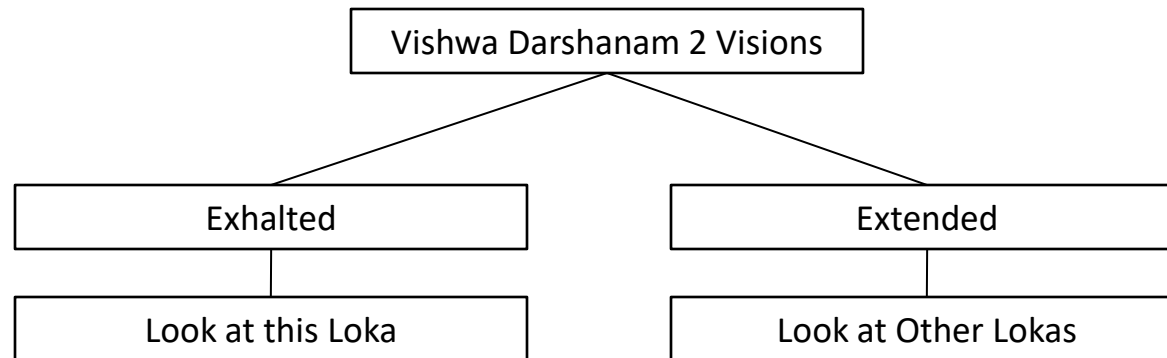
Lecture 340 :

Verse 10 : Bashyam Last 3 lines.

- Lord Krishna blessed Arjuna with Divya Chakshu. Gave temporary freedom from Aham / Mamakara & Dilution of Raaga – Dvesha.
- With this Arjuna had Vishvaroop Ishvara Darshan.

Gap :

- In the Gap, when mind is transforming, Sanjaya gives Vishwaroop Darshanam...
- Vyasa blessed Sanjaya to see. What Arjuna sees.
- Arthapatti – Assume.



Verse 10 – Exalted Vision :

- See Army of Kauravas – Pandas as Manifestation of one lord.

Divya Yudhyata Ayudham :

- Vishnus Weapons in Vaikunta or Weapons held by Pandavas / Kauravas ready for operation.
- From Verse 9 – take Paramam Rupa

Aishvaryam :

- Aneka Vaktra Nayanam
- Aneka Adbuta Darshanam
- Aneka Divya Abaranam

Bahivri Samasa :

- Darshaya Masa → Bagawan showed to Arjua
- Dvitiya Vibakti → Object of Aishwarayam

Anvaya :

- Aneka Vaktra Nayanam
Aneka bhuta Darshanam,
Aneka Divya Abaranam,
Divya Aneko Adyutham,
Rupam Harihi Darshaya Masa.

Chapter 11 - Verse 11 :

Sanskrit Vocal

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम्।
सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥ ११.११ ॥

Meaning

Wearing divine garlands (necklaces) and apparels,
anointed with divine unguents (perfumes), the all-
wonderful, resplendent, boundless with faces on
all sides.

Exhalted Vision :

- Divyani → Divine
- Malani → Garlands of flowers
- Ambaram → Vastram / Garments Ornaments
- Divya Gandha → Extraordinary
- Anulepanam → Perfumes
- Not any new Garments / Garlands seen transformation of Vision. Looked at all of them already existing as Lords.

Example :

- If Hungry, Banana Goes to Mouth Directly.
- **Divya Banana** : Goes to eyes Attitudinal difference not physical difference.
- Becomes Divyam because of change in attitude.
- Sarva Ascarya mayam → Everything of wonderment only
- Devam → Vishwaroopam Ishvara
- Anantam → Na Asya Antaha Asmi.

That which has no limitation.

- What arrives in front of Arjuna can't be Anantam.
- Therefore can't arrive in front of Arjuna. Same world now.
- Vishwatho Mukhaha : Sarvatmamukha.

How facing all Directions?

- Sarva buta Atmatvat Vishwaroopa Ishvara is inherrent truth behind all human beings.
- Tam – Neuter – Masculine
- Devaha – Masculine
- Vishwaroopa – Neuter.
- Harihi Darshaya Masa → Subject / Arjuna Saw Vishwaroopa.
- **We have to supply subject and verb in the sloka.**

Anvaya :

- Divya Malya Baradharam.
Divya Gandhanu Alepanam
Sarva Ascharya Maya
Anantam Vishwatomukha
Devam Harihi Darshaya Masa.
- How is Baha = Brilliance, Radiance, Light of Vishwaroopa Ishvara.

Chapter 11 – Verse 12 :

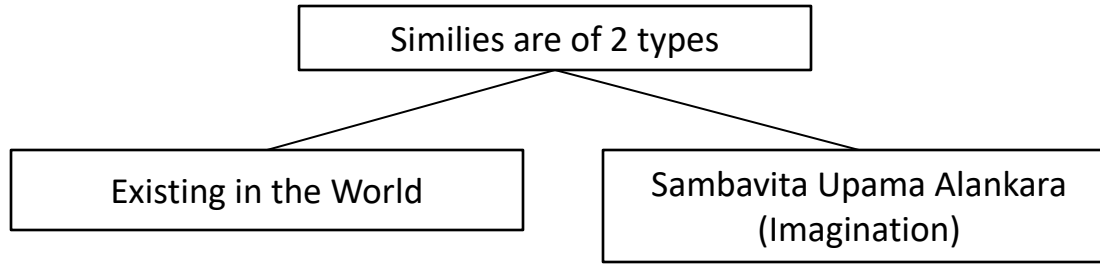
Sanskrit Vocal

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।
यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥ ११.१२ ॥

Meaning

If the splendour of a thousand Suns was to blaze all at once (simultaneously) in the sky, that would be like the splendour of that Mighty Being (great soul).

- Sanjaya searches and expresses a imaginary comparision / similie / Upama



- 1000's of Suns rising in horizon simultaneously. Now other suns are stars. Only one Sun in solar system.
- Brilliance is indescribable.

Bashyam :

- This Buar, suar, loka intermediate upper atmosphere, 1000 sun's rising in heaven, Brilliance rises simultaneously. Imagine happening. Or comparision of Brilliance of Vishwaroopa Ishvara.
- Possibility, may, sambavana – write 2 sentences. This Brilliance is superior to imaginary Brilliance.

Anvaya :

- Yadi Surya Sahasrasya Bava,
Divi Yugapath Yudita Bavet,
Tarhi Sa Mahatmanaha Banasaha Sadrushi Syat.

- Sadrushi – Similar to – Tritiya Vibakti, Pushpena Sadmsha, Gandhena Sadrusha, Ramena Sadrusha.
- Basaha = Shashti Vibakti.
- Therefore not similar to.
- Taken as Upama, Probable Upama / Similie, Syat Sambavanavan.

Chapter 11 – Verse 13 :

Sanskrit Vocal

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा।
अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥ ११.१३ ॥

Meaning

There, in the body of the God of gods, the Pandava (Son of Pandu) then saw the whole Universe resting in one, with all its infinite parts.

- Sanjaya thrilled with Darshanam. Definition of Sanjaya :

Samyak Indriyanam Jayaha Yena.

- One who has mastered Jnanaindriyas and Karma indriyas. Allows others (Arjuna) to talk. Has extraordinary speech discipline.

Body of Lord

Vishwa Shariram

In Akasha Shariram of Lord
Cosmos is Limb of Lord.

Bashyam :

- Tatra – Tasmin Vishwaroope – In Universal form of Lord – Bagawan is Vishwadhara.
- Ekasmin sthitam – In one Bagawan, Saw Multiplicity (One in Many).

Visishta Adavaitam	Advaitam
- Accepts Vishwaroope Ishvara as one	- Accepts Vishwaroope Ishvara as one
- World one part of Bagawan	- World one part of Bagawan

Question :

- Is world equally real as Bagawan or of lower order of Reality?
- Both say substance is one.

Prapancha / World	Bagawan
- Both accept as Viseshanam	- Both accept as Viseshyam

- Viseshana – viseshya Sambandha both accept.

Advaitam :

- Viseshanam – world is Mithya
- Without Mithya, it is Visishta Advaitam.

Chapter 11 :

- Not adding Mithya – both friendly.

Chapter 13 :

- Mithya Added to Visishta Advaita World.
- Ekastham sthitham, Advitiyam, entire universe Anekada Praribaktam.
- See Sajatiya, Vijatiya, Svagata Bheda – Variety in 14 Lokas, Planets, continents, countries....
- When taken in totality – Wonderful world
- When taken in individuality – Terrible world.
- At individual, vyashti level, Good / bad comes. Earth wonderful when seen in totality from Moon.
Problems get manifested when you go near.

- Devas, Manushyas, Animals taken as whole is wonderful. Go close – problems.
- I love you – Before marriage.
- I allow you – After marriage. Because mamakara comes.
- Bheda is variety. Praribaktam means divided.
- Apashyavat – Vrishtavan... Lord Vishnu, God of all Gods ultimate God – Akasha Shariram.
- Pandava = Arjuna
- At that time when Krishna blessed with Divya Chakshu...

Anvaya :

- Tada Pandava, Tatra Deva Devasya Sharire, Ekastham, Anekadha Pravibaktam Krishnam Jagat – Apashyatu :
(Dvitiya eka vachanam – object of Apashyatu)

Chapter 11 - Verse 14 :

Sanskrit Vocal

ततः स विस्मयाविष्टो हृष्टरोमा धनञ्जयः।
प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥ ११.१४ ॥

Meaning

Then, Dhananjaya, filled with wonder, with his hair standing on end, bowed down his head to the God and spoke with joined palms.

- Sanjaya changes focus from Bagawan to Arjunas condition.
- Vismaya Vishtaha – Wonderstruck
- Hrishya Romaya – Horripulation – Goose Bumps. Hairs Standing on end.
- Shirasa Deva Pranamya – Had great admiration for Lord.

- Worshiped Lord / Bowed to lord / Kritanjali – with prostrations – addressed Lord.

Bashyam :

- Tataha, Tam Drishtva.
- Thereafter, after seeing Vishwaroopa Ishvara, Arjuna....
- Vismaya Vishtaha – In wonderment.
- Possessed / Overwhelmed / Gripped by wonderment / wonderstuck / Aavishtaha.
- Krishtani – Romani → Thrilled hairs (Stand vertically)
Hairs standing – figurative ecstatic Arjuna – thrilled.
- Abavat Arjuna → Arjuna Became
- Pranamyā → Prakarshena – Intensely bowed... Almost did Namaskara.
Bowed down to Lord.
- Kritanjali → Namaskaram
- Anjali → Bringing Palms together.
- For Aditya Tarpanam / for Namaskara offering Salutation. Not tightly joined for exercise but as expression of Devotion.

Anvaya :

- Tataya Vismaya Vishtaha.
- Hrishta Roma Saha Dhananjaya Shirasa Devam Pranamyā Kritanjali san – Abashuta.

Lecture 341 :

Page 264 – Verse 14 :

- Arjunas reverence for Ishvara increases.
- Sanjaya concludes Vishwaroopa Ishvara.

अर्जुन उवाच

पश्यामि देवांस्तव देव देहे
सर्वांस्तथा भूतविशेषसङ्घान्।
ब्रह्माण्मीशं कमलासनस्थं
ऋषींश्च सर्वानुरगांश्च दिव्यान् ॥ ११.१५ ॥

Arjuna Said :

I see all the gods, O God, in Your body, and (also) hosts of various classes of beings, Brahma, the Lord of Creation, seated on a Lotus, all the Rsi-s and celestial serpents.

How Arjuna Utters?

- Oh Lord – I am seeing same old Vishwa – Universe now as Vishwaroop Ishvara.

Before	Now
- Vishwa	- Vishwaroop Ishvara
- Universe	- Universal form of Lord
- Secular	- Sacred

- Until now secular – sacred Division was there. After removal of Ahamkara, Mamakara, Secular – Sacred division wiped out. Enjoying now, attitudinal change.
- Avishkaranam → Verbally expressing his own experience.
- Vyasa changes metre in the text – Not Anushtup (In Tv – light + sound possible)

Exalted Vision	Extended Vision
- Old world in new light	<ul style="list-style-type: none"> - ESP - Siddhi - See more than what sense organs perceive - Extended in space + Time - Verse 15 – See other Lokas

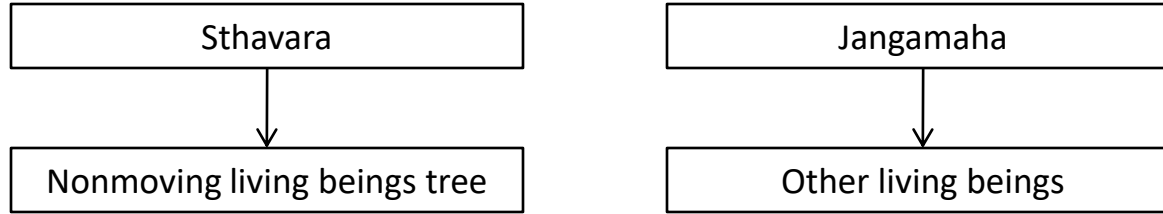
- Saw upto Brahma Loka... all Devas, Gandharvas. This is extended vision with ESP by Lords grace.

Bashyam :

- Pashyami → See with eyes
- Upalabe → Refers to 5 sense organs. I Experience – vishwaroopa in Akasha Shariram – Body of Lord.

Buta Vishesha Sanghan :

- Variety of living beings.



- Samastham Vishesha Sangha configuration – forms – with variety Octopus / Starfish / Jelly fish.
- Than – All – I experience.
- See Lord of all Devas – Chaturmukha Brahma – 4 heads / 4 faces.
- Lord Brahma – Lord of all prajas

Mundak Upanishad : 1st Mantra – 1st Chapter :

Meaning

Sanskrit Vocal

ॐ ब्रह्मा देवानां प्रथमः संबभूव विश्वस्य कर्ता भुवनस्य गोप्ता ।
स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठामथर्वाय ज्येष्ठपुत्राय प्राह ॥१॥

Mantra No. 1:

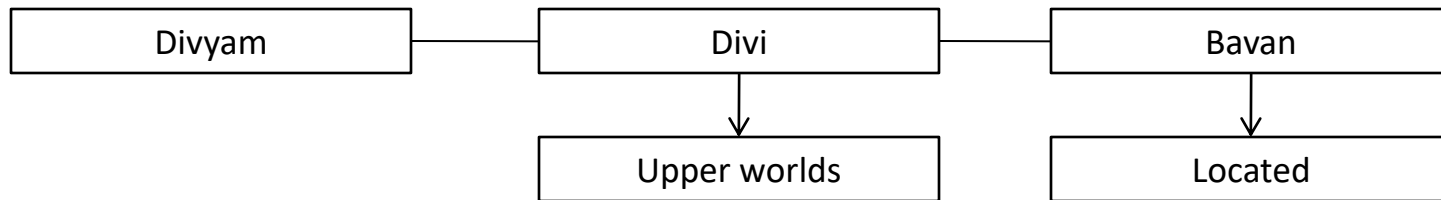
Brahma was the first among the divine beings. This Lord of all, the protector of all, imparted to his eldest son Atharva this Brahma-Vidya which is the basis of all sciences.

Brahma-Vidya is the fundamental science because it is the explanation and the very substance of all knowledge, the different aspects and branches of which are all lower forms of knowledge. 48

- Vishwasya (Creator) Kartha, Buvanasya Bokta (Protector)

Where is Brahma Located?

- Kamalanastham – on Kamala – Lotus.
- Lotus = Entire earth – Sthula Prapancha... Earth called Kamalam.
- Raised portion... Circular platform
- “Pericarp” - Karnika... Meru Parvata in middle of earth – (Himalayas / Mythological / North pole)
- Upon Karnika... is seat... On Meru – Brahmaji Seated..
- Arjuna Experiences all Divine Rishis – Vasishta, Kamadava, Vishvamisra....
- Divine snakes – Vasuki – associated with Shiva.
- Ananta – Sesha – associated with Vishnu.



- Eh Deva – Tawa Dehe, Sarvam Devam, Tata Buta Visesha Sangham, Kamala Sanastham, Ishvaram Brahmanam, Sarwam Rishincha, Divyan Uragan cha, Pashyami Uraga.
- Uraga = Snake – Reptile – Urasa Gachhati.
- That which moves with help of chest.
- Verse 15 – Extended Vision.

Sanskrit Vocal

पश्यादित्यान्वसूनुद्रानश्विनौ मरुतस्तथा ।
बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥ ११.६ ॥

Meaning

I see Thee of boundless form on every side, with manifold arms, stomachs, mouths and eyes ; neither Thy end, nor the middle, nor also the beginning do I see ; O! Lord of the Universe, O! Cosmic – Form.

Exhalted Vision :

- Sees this world also. Perceptible to ordinary eyes.
- Doesn't see this world as world but as God, thus is exhalted Vision.
- From practice Angle, Extended Vision useful. From spiritual Angle, Extended Vision not required for Moksha.

Exhalted Vision is enough. Extended Vision gives Sadhana Chatushtaya Sampatti required for Aham Brahma Asmi Vision.

Extended Vision – Academic interest.

- All eyes / belongs to Sahasra Sirasha Purushaha – Sahashrat Path... Purusha Sukam.
- Vsihwa eva Ishvara – Not Lord of Universe. Lord that is Universe.
- Karma Dharaya Samasa.
- Vishwam eva Rupa Yasya not Sashti Tat purusha.
- Not Lord of Universe. But Lord as Universe.

Bashyam : Grammer Description...

- “Aneka Bahoodar Vaktra Netram”
- Bahoo → Endless Arms
- Udaram → Endless Stomachs
- Vaktrani → Countless mouths
- Netram → Countless eyes / faces.
- Vaktram – Vach → Speech
- Tram → Instrument.
- Vakti Aneka Vatram → Instrument of speech = mouth.
- Yasya Tawa → Bahuvrihi Samasa.
He saw all this in Vishwaroopa Ishvara.
- Tva → You – I see Vishwaroopa.
- Which is none other than you.

Where do I see?

- Not in Guruvayur Koil.... Not located... But everywhere...

How many forms are there?

- All forms included in Vishwaroopa.
- Ananta Rupam – Anantani Rupani.
- Tam Anantharupa Pashyami
- Na Antam – Not able to see upper limit.

- Shiva on Shivarathri went down to find lower end.
- Brahma – went up to upper end.
- Both not able to see... Story to communicate Vishwaroopa Ishvara.
- Avagama → No upper limit.
- Madhyam → Intermediary – between upper + lower limit...
 - Between beginning + end.
 - Intermediary.
 - Don't, see upper + middle.
 - Can't say which is middle because it can't be defined in an infinite thing.
- Na – Pashyasi.....
- Na.. Punaha Na Adhim....
- Not able to see downward end as Vishnu Tried taking Paraha Rupam.
- Eh Vishweshvara – Vishvarupa, not Sashti Tat Purusha, but Karma dharaya.

Anvaya :

- Eh-Vishvareshwara, Vishwa Rupa, Aneka Bahudara Vaktra Netram. Anantharupam.
- Tva-Aham Sarvataha Aham Pashyami.
- Aham Tawa Adhi Na Pashyami, madhyam na Pashyami, Punaha Antam Na Pashyami.

Sanskrit Vocal

किरीटिनं गदिनं चक्रिणं च
तेजोराशिं सर्वतो दीप्तिमन्तम्।
पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद्
दीप्तानलार्कद्युतिमप्रमेयम् ॥ ११.१७ ॥

Meaning

I see Thee with Crown, Club, and Discus ; a mass of radiance shining everywhere, very hard to look at, all round blazing like burning fire and Sun, and incomprehensible.

- Kincha – moreover.
- This verse can be taken both as extended Vision and exalted Vision.

Extended Vision	Exalted Vision
- Weapons with warrior	- Other Lokas
- Kiritinam, Gada / Chakra	- Vaikunta Loka Vishnu with Gada, Kiriti, Chakra
	- Baktas imagination of Lord due to Salukyam, and with Upasana. Many see Vishnu in their minds.

- Tejorashim → Mass of effulgence difficult to see – glaring.

Bashyam :

- Many compound words.
- Kiritinam → Ornament on head.
Indicates possessor of Kiritam.
- Pashyami → I see many with Kiritam = World Darshanam.
I see you Lord with many Kiritinam = Vishwa Darshanam.
Kiritinam Tvam Pashyami.

- Gadinam → Gada iti Vidyate. One who is holding mace.
Vishnu Sahasranamam – all 'ees' Vanamali...
- Chakram → Weapon used by Vishnu....
One who is holding disc.
- When sunlight brilliant / effulgent, we will not be able to see stars or even sun.
- Tejo Rashim → Punja – Mass of effulgence.
Refers to light.
- Sarvato Deepti Mantam → Sarvato Deepti Yasya asti. Sarvato Deepti Maan.
Deepti = Radiation of light / effulgence – spreading all over Sarvata – in all Direction.
Tam Deeptimaan Pashyami – with difficulty I am seeing you. Because of extraordinary Brilliance.
- Durnirikshyam → Pashyami
With difficulty seeing.
Not contradiction. Because of Adhikari bheda. Difficult for others to see. I see because of Divya Chakshu. I am adhikari Virodha Nasti.
- Samantata → Everywhere.
- Dipta Analarka → Anala = fire / Agni.
Arka = Surya
- Deepta → Not small fire but huge conflagration. With solar fires.
- Karma Dharaya Samasa.
- Lord's Brilliance can be compared to conflagration fire + flaring surya Bagawan.

- Gajananaha

→ Can't say one who has head of elephant is Gajanam

Can't say : Ganesha has head of elephant.

Correct way to say :

- One who has head like head of elephant is Gajananam.

- Aprameyam

→ Na Prameyam

Ashakya Parichedam

One who is immeasurable in size.

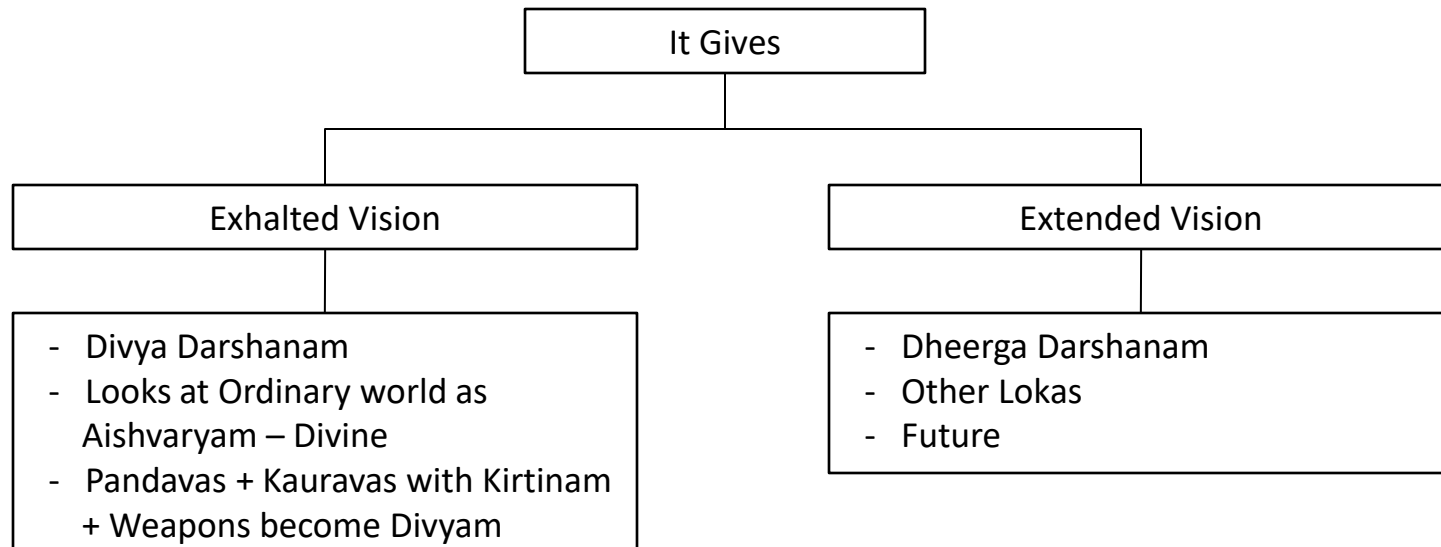
- Paricheda

→ Measurable.

Lecture : 342

Page 265 – Verse 17 :

- Arjuna describing Vishwaroopa Darshanam because of Divya Chakshu Given by Lord.



- Divya Kiritanam – what belongs to God is Divyam.

Dress belonging to me – Ordinary

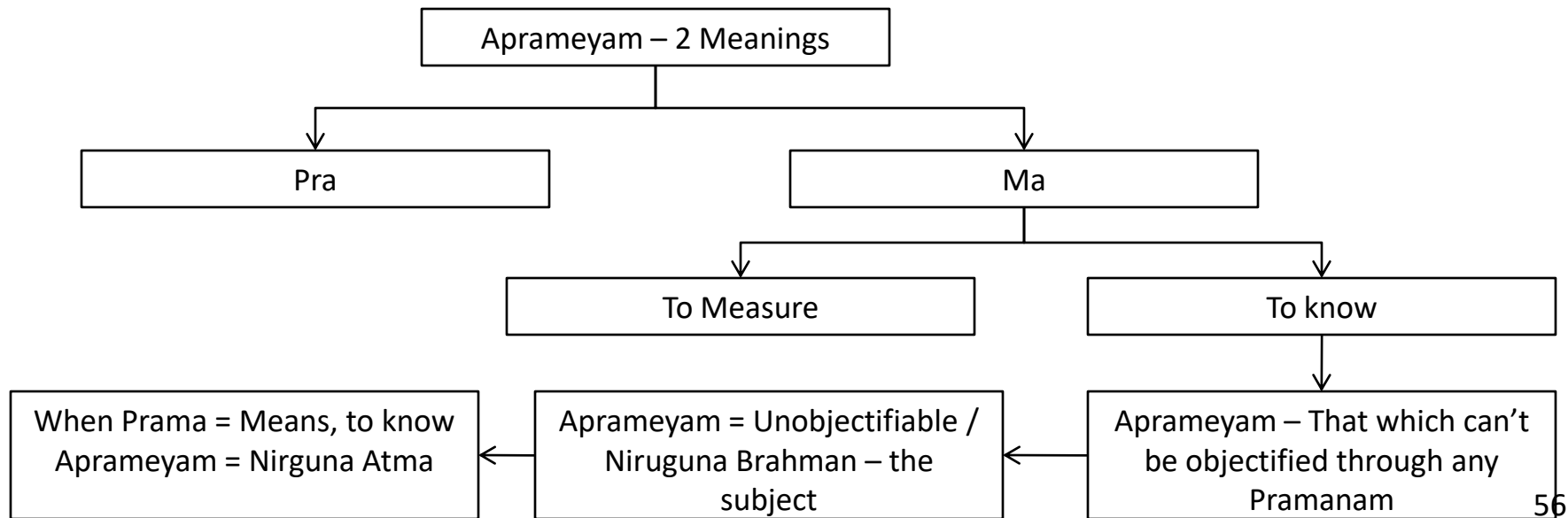
Dress connected with Lord – becomes Divya Vastram.

Divyam – Alaukikam.

- Laukikam / Alaukikam depends on whether I associate object with Lord or world. Ordinary Kiritam becomes Divya Kiritam.

What is size of Vishwaroopa?

- Not a Particular form standing in front of Arjuna but Aprameyam.
- Aprameyam → Na Prameyam.
Ashakyam Parichedana
Ashakyam Measurement / size.
- Infinite... Not possible to measure.



Chapter 2 – Verse 18 :

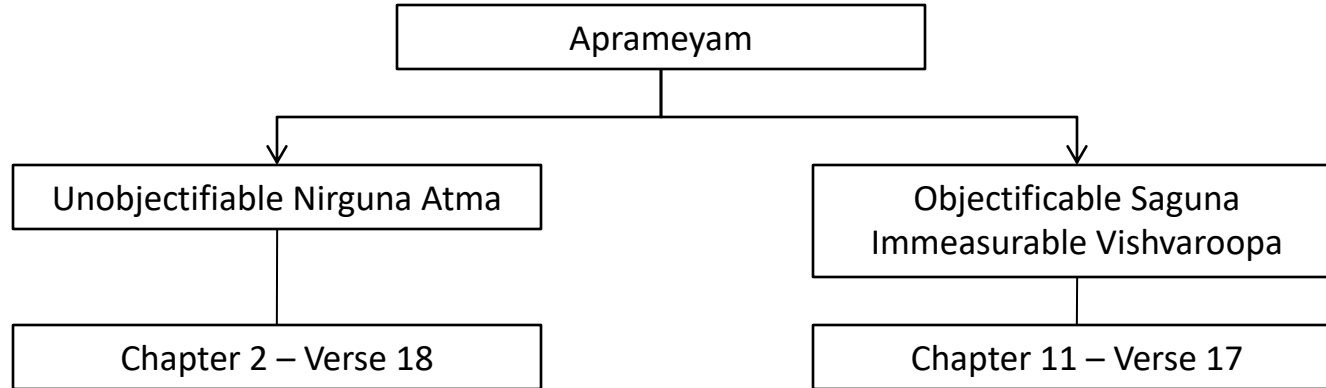
Sanskrit Vocal

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः।
अनाशिनोऽप्रमेयस्य तस्माद्बुध्यस्व भारत॥ २.१८ ॥

Meaning

They have an end, it is said, these bodies of the embodied Self. The Self is eternal, indestructible, incomprehensible. Therefore, fight, O Bharata.

- Here Aprameyam is Nirgunam / Unobjectifiable.
- In verse 17 here, Aprameyam is Vishvaroopam Ishvara – which is objectifiable Sagunam only. Here Prama – to measure. Aprameya – Saguna object not Available for Measurement.



Anvayaha :

Kirtinam Gadinam Chakrinam
Tejo Rashim Sarva Deepti Mantam
Durnivikshyam – Deeptalarnajyutim
Apramujam cha Tvam Aham Samantat Pashyami

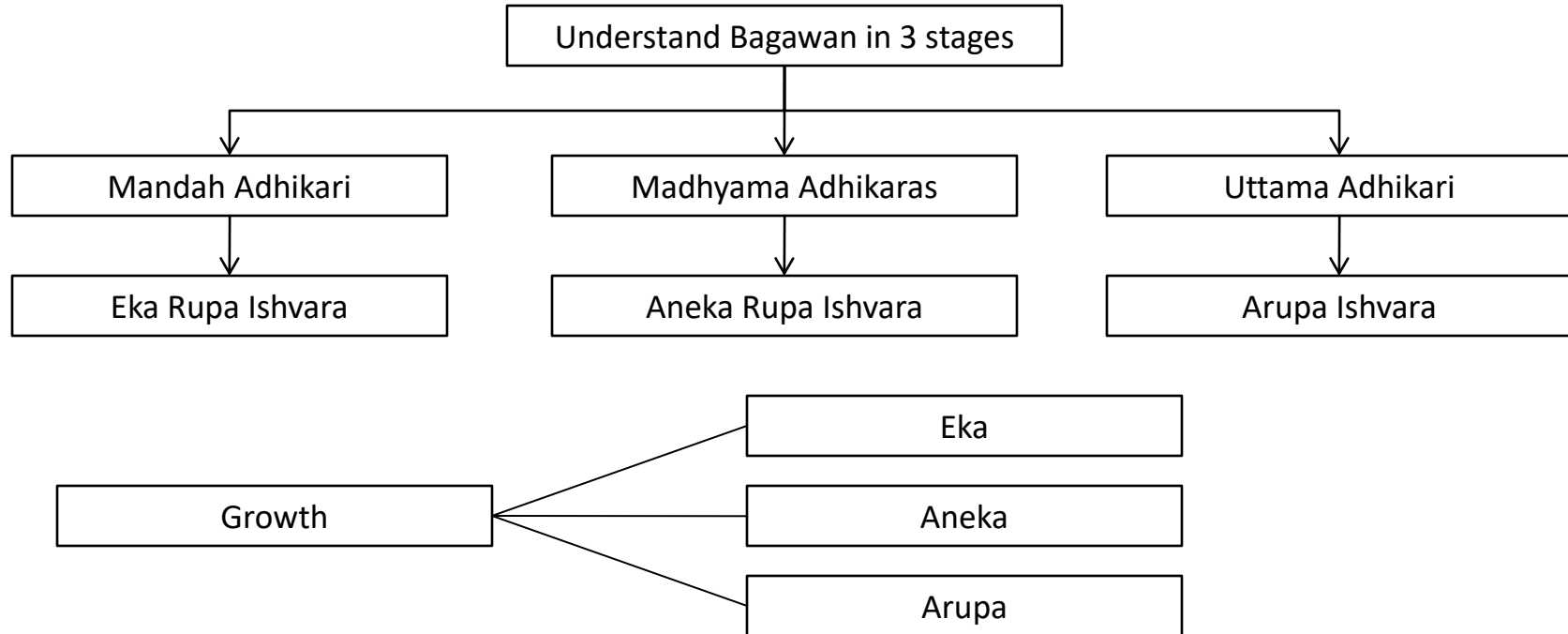
- Samantat means everywhere “Sarvata”

Sanskrit Vocal

त्वमक्षरं परमं वेदितव्यं
त्वमस्य विश्वस्य परं निधानम्।
त्वमव्ययः शाश्वतधर्मगोप्ता
सनातनस्त्वं पुरुषो मतो मे॥ ११.१८ ॥

Meaning

You are the Imperishable, the Supreme Being worthy to be known. You are the great treasure-house of this Universe. You are the imperishable Protector of the Eternal Dharma. In my opinion, You are the Ancient Purusa.



11th Chapter :

- Krishna... Vishwaroopo Ishvara.
- After Aneka Vishwaroopo Ishvara, Arupa, Nirgunam Akshara Brahman

श्रीभगवानुवाच

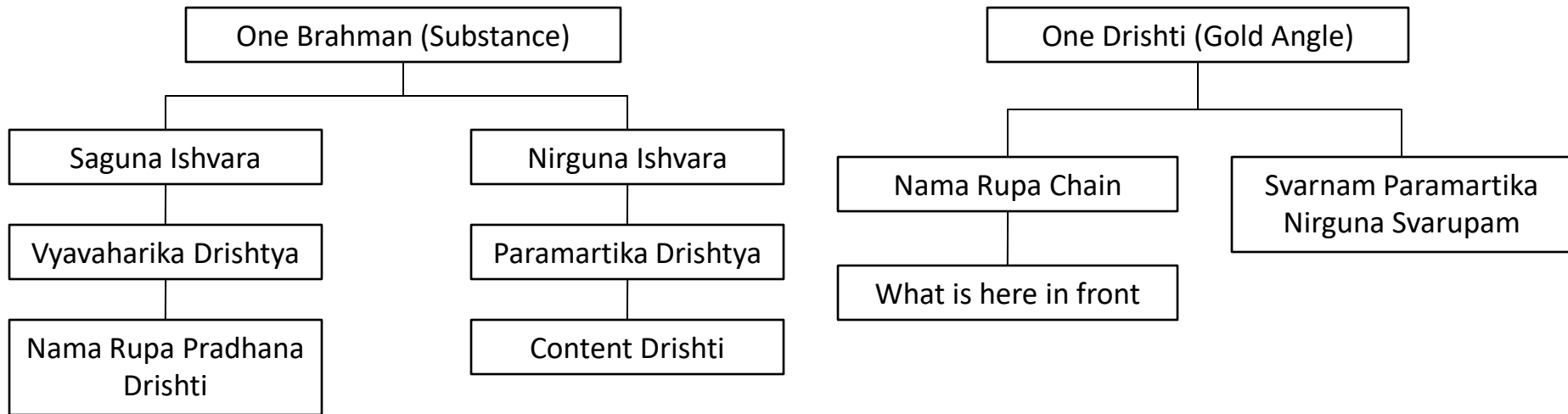
अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते।
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ८.३ ॥

Blessed Lord said :

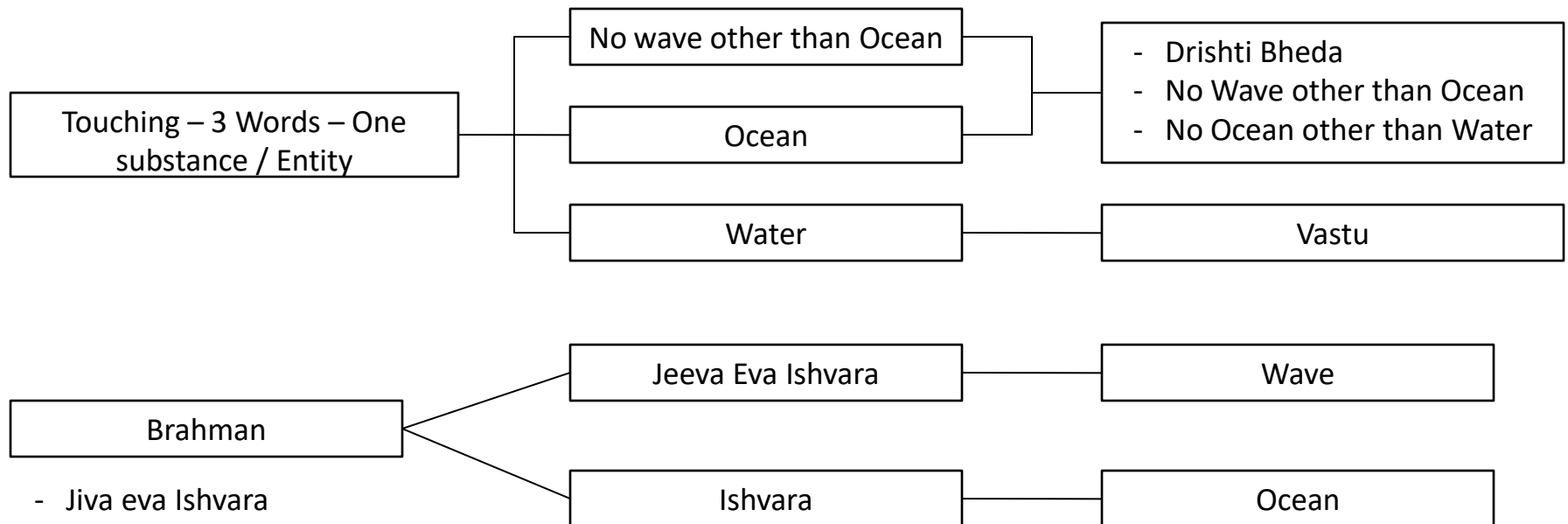
Brahman is Imperishable, the Supreme ; His essential nature is called Self-knowledge, the creative force that causes beings to spring forth into manifestation is called “work.”.

- Akshara Brahman – Gita– 8th chapter – and also in Mundaka Upanishad.
- Here Nirguna Akshara Brahman – Adhistana of Saguna Vishwaroopa Ishvara.
- Saguna Ishvara belongs to Vyavaharika Satyam. It must be supported by Nirguna Brahman – Paramartika Satyam.
- Seeing Vishwaroopa Ishvara, I can imagine you as absolute Nirguna Brahman. Which is Adhishtana of everything. I infer this from Vishwaroopa Ishvara.
- Infer as Paroksha Vastu only. Not able to claim I am Brahman. From Saguna Ananta infinite Ishvara, can infer Nirguna infinite Ananta Ishvara.
- Iti ha eva, Te Yoga Shakti Darshanath by my direct experience of your infinite yoga power – Magic infinite power, see Galaxies moving power, infer your higher Nature.
- **7th Chapter** : Nirguna Brahman = Para Prakirti
- Anuminomi – Infer. Anu + Me Datu.
- Mi – Minoti – to measure
- An – Mi – inference.

- Verse 18 – important sloka.
- Physically not 2 Separate.

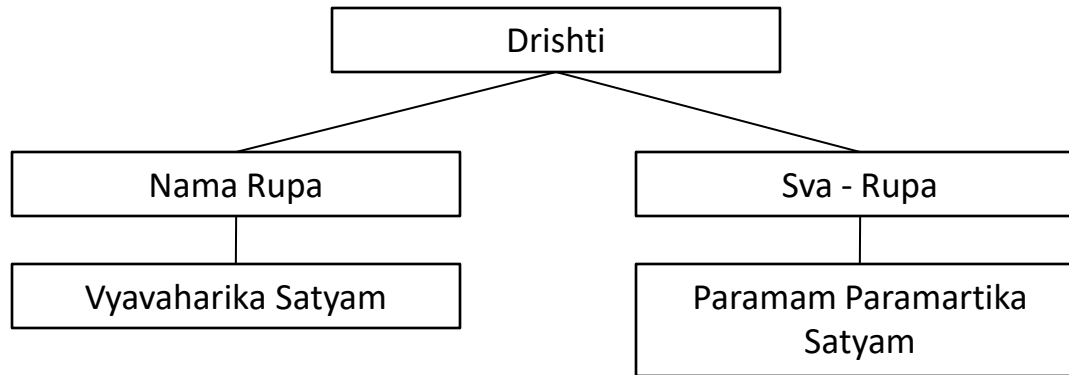


- Use 2 words, not 2 entities. Only Drishti Bheda, Natu Vastu Bheda.



- Jiva eva Ishvara
- Ishvara eva Brahman

- Tvam Aksharam – W.r.t. content, Adhishtanam, core. You are Paramam, Absolute Reality.



- Veditavyam – you are to be known ultimately.

Stepping Stone	Final Understanding (To be known)
<ul style="list-style-type: none"> - Eka Rupa IshvaraJnanam - Aneka Rupa Ishvara Jnanam 	<ul style="list-style-type: none"> - Arupa Brahman
<ul style="list-style-type: none"> - They can't give Moksha - Both give Sadhana Chatushtaya Sampatti 	<ul style="list-style-type: none"> - Only Arupa Brahma Jnanam gives liberation. Therefore "Veditavyam"

- Spiritual seeker must know – Sa – Atma – Sa Vigneyaha... Nantap Prajnam... Shantam Shivam.. Advaitam, Chaturtham 7th Mantra – Mandudkya Upanishad.

Chapter 13 – Verse 13 :

Sanskrit Vocal

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वाऽमृतमश्नुते ।
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १३.१३ ॥

Meaning

I will declare that which has to be “known,” knowing which one attains to Immortality – the beginningless Supreme Brahman, called neither being nor non-being.

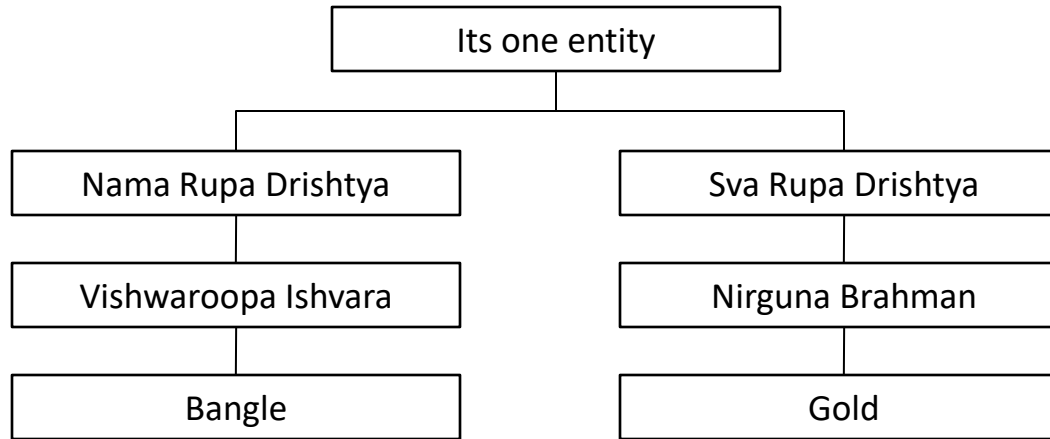
Jneyam yat Tat pravakshyami

Yat Jnanat Mritum Ashnute.

- Ultimately go to Nirguna Ishvara Arupa Ishvara which is Brahman.
- Go to that Brahman and also know that Brahman is Aprameyam.
- No. 1 : Not object of knowledge but I myself.
- Therefore since Brahman alone is Vishwaroopa and Eka Roopa Ishvara, I should say, I – subject Nirguna Brahma alone am ultimately appearing in form of Vishwaroopa (Aneka) + Eka Rupa Ishvara.
- Ishvara is everything at one level.
- “I am everything” is ultimate level. When I am able to make both statements comfortably.
- Ishvara is everything. I am everything – Visishta Advaitin will accept everything is Ishvara.
- Never accept 2nd statement.
- Advaitam includes 2nd statement – I am everything.
- Veditavyam – you should come to that Tvam Ashasya Vishvasya Param Nidhanam...
- As Nirguna Brahman, ultimate support – “Vivarta Upadana Karanam”.
- Otherwise called Adhishtana Karanam. These 2 are Nirguna.
- Vyavaharika Drishtya – Tvam Avyayam – Sashvata – Dharma gopta.. Protector of Dharma.
- From Vyavaharika Drishti – you are Dharma Gopta also.
- How long have you been around?
- No Birth / Visa Required – you are everywhere Sanatanaha – Anaadi.. Important verse.
- Equating Saguna + Nirguna Ishvara.

Big problem of Seekers : - Objectification

- Don't have dichotomous thinking as Saguna Ishvara separate + Nirguna Ishvara separate.



Bashyam :

a) Tvam Aksharam

- Na Ksharati iti Aksharam
- That which doesn't perish

b) Paramam :

- You are ultimate imperishable reality called Brahman.

What type of Brahman?

- Veditavyam – To be compulsorily known by whom?
- Not all – Everybody need not know Brahman.
- Only Mumukshu must know.
- If interested in Dharma, Artha, Kama, the witching beauty – Adharam, Madhura... Nirguna Brahman need not be known.

- Mumukshu has to know, not optional for him.
- For Mumukshu, Nirguna Jnana Brahman – Not one of the means of Moksha – but the only means of Moksha. Tamevam, Vidwan Amrutatva bavati. Na Anya Pankta, Ananya Vidyate.
- Veditam = Jnatavyam – Mumukshubhi.
- You are ultimate reality to be known by spiritual seekers.
- Tvam Asya Vishvasya = Samastaya Jagataha.
- For entire Cosmos, creation including Time & Space.
- Space supports, accommodates everything.

Vedanta interested in :

- Where space is accommodated?
- Param Prakustam Nidhanam
 - ↓
 - Ultimate support of Universe.
- Support intermediary – Relative support is space.
- Brahman = Ultimate support.
- Nidhanam – Adhikarana
 - ↓
 - Nidhiyate Asti iti Nidhanam
- That in which everything is located is Nidhanam.

Bus-stand :

- Locus / Location of Standing.
- Adhikarana Vitpattihi.
- Sthanam – Nidhanam – Param Ashraya.
- Adhishtana Karanam = Vivarta Upadhana Karanam.
- From Paramartika Nirgunam Brahman Arjuna comes to Vyavaharika Maya Sahita Ishvara.
- Both Eternal (Avyaya) – Paramartikam + Vyavaharikam.
- Maya = Eternal Vyavaharika Satyam can never Negate Vyavaharically.
- When Vedanta Negates Maya, only Negating Paramartika Satyam of Maya.
- When Jnani Negates Maya, it is not Physically. Negating only Paramartika Satya Notion of Maya.
- Taking Maya as absolute reality is a notion superimposed. Superimposed reality I negate.
- Physically no Jnani or Bagawan can Negate Maya.
- Ishvara can't physically eliminate Maya from Vyavaharika Realm.
- Maya only Vyavaharika Satyam doesn't have Absolute reality. This knowledge is called Negation.

Technical :

- Mayaya Badaha Asti - Cognitively Mayaya Nashaha Kadapi Nasti
- Maya can never be physically eliminated from Vyavaharika plane.
- In physical plane, Ishvara is always with Maya Shakti.
- Therefore is eternal. Therefore Vyavaharika Drishtaya Avyaya.
- Tava = Bahuvrihi Samasa.

d) You are eternal and Sashvata, Dharma Gopta (Protector of Dharma)

- Ishvara is eternal and Universe is eternal in Vyavaharika plane.
- Sometimes manifest or unmanifest form.

Chapter 8 – Verse 18 :

Sanskrit Vocal

अव्यक्ताद् व्यक्तयः सर्वाः प्रभवन्त्यहरागमे।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसञ्ज्ञके॥ ८.१८ ॥

Meaning

From the unmanifested all the manifested proceed at the coming of the “day” ; at the coming of “night” they dissolve verily in that alone, which is called the unmanifest.

- Universe can't be physically eliminated in Vyavaharika plane.
- Vyakta Rupa in Srishti. Avyakta Rupa in Pralayam. Universe is eternal.
- Individual body will not continue. Continues in the form of pancha Buta.
- During Pralaya, Pancha Butas resolve into Avyakta Condition.

Chapter 15 – Verse 3 :

Sanskrit Vocal

न रूपमस्येह तथोपलभ्यते
नान्तो न चादिर्न च संप्रतिष्ठा।
अश्वत्थमेनं सुविरूढमूलं
असङ्गशस्त्रेण दृढेन छित्त्वा॥ १५.३ ॥

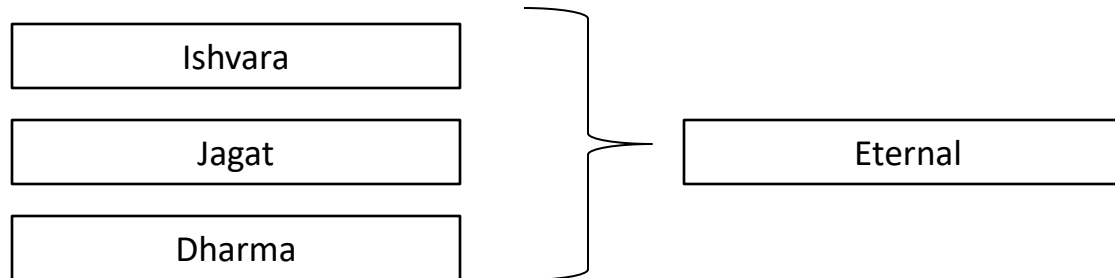
Meaning

Its form is not here perceived as such, neither its end, nor its foundation or resting-place ; having cut asunder this firm-rooted Peepul-tree with the strong axe of non-attachement.

- Ishvara + Universe eternal in Vyavaharika plane. Therefore, universe is body of Ishvara.
- Negation – Bada – means understanding, it does not have absolute reality.
- Does not have Sat of its own. Universe is governed by Vyakta + Avyakta.

What governs sick healthy, Animal, Human?

- Not Random. Theory of evolution and our concept of cosmology – Not random.
- Manifestation of Universe governed by Dharma.
- Dharma = Punya Papa Karma.
- 14 Lokas You manifest – Who goes to which Loka.



Who maintains Dharma?

- You eternal Ishvara are eternal maintainer of external Dharma of external Universe at Vyavaharika Level.

Paramartika Drishtya :

Mandukya Upanishad : Chapter 2 – Verse 32 : [of Gaudapada's Karika]

- Na Nirodho Na Chotpatti.....

Meaning :

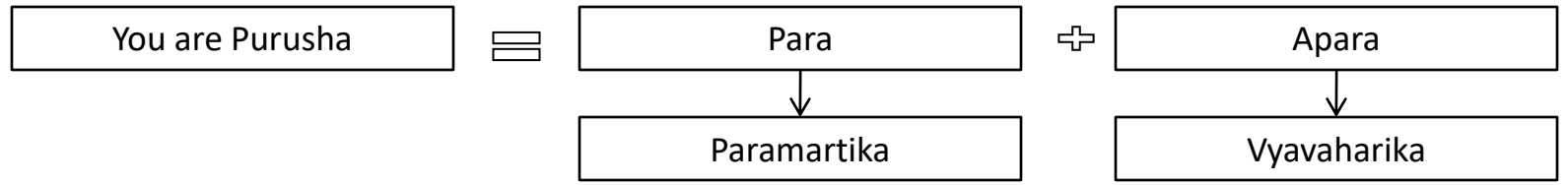
There is neither dissolution nor creation, none in bondage and none practicing disciplines. There is none seeking Liberation and none liberated. This is the absolute truth.

- Everything inexplicable appearance. Without an existence of its own. You are Sashvata Dharma Gopta.

e) Sashvata Bavaha = Nitya Dharma

= Chirantanaha (Beginningless).

f)



- This is my inferred knowledge.

Anvaya :

Tvam Veditavyam Aksharam Asi,
Tvam Asya Vishvasya Param Nidhanam,
Tvam Dharma Sashvata Bogta Asi,
Tvam Sanatana Purushaha Asi. Iti me Mataha.

- In verse 18 went to Nirguna Brahma from Vishwaroopa Ishvara.

Chapter 11 - Verse 19 :

Sanskrit Vocal

अनादिमध्यान्तमनन्तवीर्यम्
अनन्तबाहुं शशिसूर्यनेत्रम्।
पश्यामि त्वां दीप्तहृताश्वक्त्रं
स्वतेजसा विश्वमिदं तपन्तम् ॥ ११.१९ ॥

Meaning

I see you without beginning, middle, or end, infinite in power, of infinite (endless) arms, the sun and moon being (your) eyes, the burning fire (your) mouth, heating the whole universe with (your) own radiance.

- Here, comes to Vishwaroopa Ishvara.
- For compound splitting Samasas Chapter 11 – good.

a) Anaadhi Madhyantam :

- Antaha not there.
- Oh Lord you are infinite.
- You are beginning, middle and end, omnipresent. Not able to see.

b) Anantha Veeryam : (Bahuvrihi)

- Infinite Veeryam.
- You are limitless in your power. Omnipotent you are.

c) Tata Anantha Bahum :

- Hands / Shoulders
- Limitless.
- With numerous / Countless hands – not one big hand.

d) Sashi Surya Netram :

- Sun and Moon are eyes of Ishvara.
- 3rd Eye = Agni.
- In day see because of Sun, Pournami night (No Moon), use Agni.
- Surya, Agni, Chandra – Lochanas of Bagawan.
- Chandra Aditya Nayanam / Netram.
- Upanayanam = Spectacles
= Close by eyes.
- We don't worship sun. Therefore eyes weaker.

Lecture 343 :

Page 267 – Bashyam – 1st Para – Last 4 lines.

Verse 19 :

- Arjuna had Vishwaroopas Darsan in 3 Stages :

- 1) Wonderment
- 2) Fear
- 3) Bakti – Devotion.

Transition :

- Wonderment – Ornaments + faces of Lord, Surya Chandra Nayanam.
- Saw mouth of Lord indicated by Agni Tatvam.

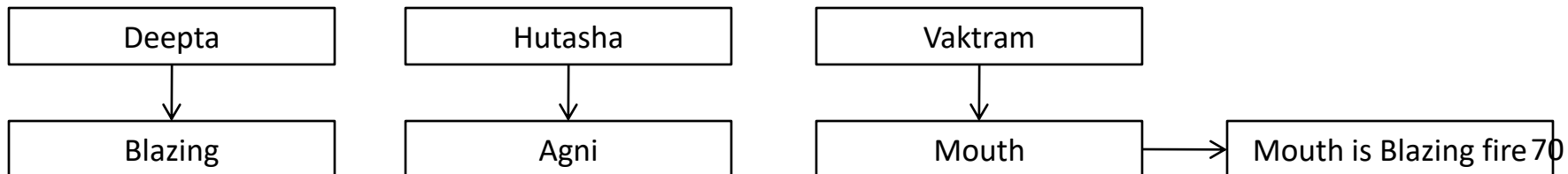
a) Agni as revealer of things represents Vag Indriyam – Vak also reveals.

- Vach Devata Agni.

b) Agni has 2nd Role also consumes all oblations – mouth also consumes.

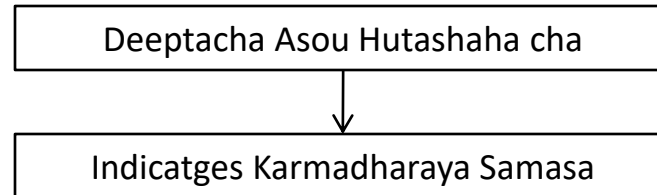
- 2 type of Agni : - Arjuna sees agni as Swallower of things. This is battlefield Vishwaroopas Ishvara as mouth is going to swallow all people.
- When Arjuna sees Destructive, all consuming mouth of Lord, wonderment gradually gives way to fear.
- Transition – Seed – in this word.

c) Deepta Hutasha Vaktram :



Why Agni called Hutasha?

- During Yaga, whatever offered to Agni, it consumes – Hutam.
- Ashnati iti Hutasha.. Agni is consumer of oblations ... Bagawans mouth..... Will have oblations of Bheesha, Drona, Karna.
- Deepta Hutasha – Blazing fire Karma Dharaya Samasa.



- Saha Vaktram Yasya.
- Saha → Deepta Hutasha
- Vaktram → Blazing fire is mouth of Ishvara “Bahuvrihi”
- I see you with your mouth as Blazing fire consuming so many oblations, consuming soldiers, Planets swallowed by Bagawan...

b) Sva Tejasa Vishwam Tapantham :

- With your radiance this universe is scorched.
- Since destructive fire is mouth of Lord, Blaze, Radiation of fire spreads all over Bagawan, consuming us gradually – as we get old... symbolically expressed as heat of fire spreading over.
- Kala Tattvam is gradually eating us.
- Tejasa – with heat of fire, Lord consumes.
- Tapantham – Taapa Yantam – Burning all people.

- Burning – Transitive & Intransitive verb.
- Here take it as transitive verb.
- Pashyami – I see such a Vishvaroopam

Anvaya :

Anaadi Madhyantam ; Ananta Veeryam,
Anantha Bahum, All Bhuvrihi Samasa
Sashi Surya Netram – Deepta Hutasha
Vaktram Sva Tejasa Vishvam Tapantam
Tvam Aham Pashyami

Chapter 11 – Verse 20 :

Sanskrit Vocal

Meaning

द्यावापृथिव्योरिदमन्तरं हि
व्याप्तं त्वयैकेन दिशश्च सर्वाः।
दृष्ट्वाद्भुतं रूपमुग्रं तवेदं
लोकत्रयं प्रव्यथितं महात्मन् ॥ ११.२० ॥

This space between the earth and the heavens and all the quarters is filled by You alone ; having seen this, Your wonderful and terrible form, the three worlds are trembling with fear, O great-souled Beings.

- Transition verse.
- Adbutam Rupam Ugram Rupam. Arjuna's mind going through 2 extreme emotions.
- Its fantastic – I am happy.
- Immediately, its fierce frightening...
- Between 2 emotions, till now, wonderment dominant – will be replaced by fear.

Bashyam :

- Gap between heaven and earth = whole visible Universe.
- Antariksham = Buar Loka.
- Entire Area in front of us.... Vyaptam = Pervaded by you a single God, single Krishna seated on chariot.

Shankara : Tvaya ekena God.

- Not you Mr. Krishna but you Vishwaroopa Ishvara / Dharaha Teha.
- All 10 Directions pervaded by you → 4 primary + 4 secondary (NE / SE) Up + down.
- Wherever I see, I see you only.
- Vedanta wants us to have this vision. Before coming to Aham Brahma Asmi.
- It will never work. Without going through intermediary – Vishwaroopa Ishvara Darshanam.
- Vishwaroopa Darsanam Removes 95% of Samsara.
- We want only Aham Brahma Asmi – without Vishwaroopa Darshanam.
- Gaining I am consciousness knowledge, We want to forget the world.

Example :

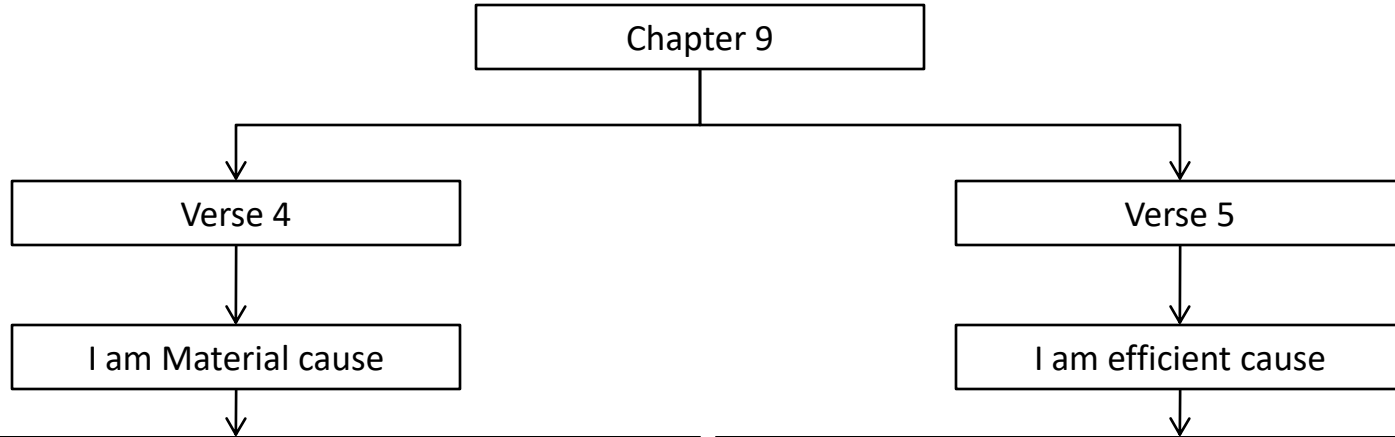
- Ostrich burying head on Sand, wants to forget problems of the world & Say Mano Buddhi Ahamkar chittani Naham..

Sw. Dayananada : Denial of Problem.

- Accept problem as integral part of life and creation. Don't deny problem.

Vedanta :

- Not denying problem. Accept everything as integral part of “I” – Atma.
- Mastani Sarva Butani → Old aging body is there.
Body has problems.
- Na cha Mastani Butani → Also part of meditation.



Sanskrit Vocal

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ९.४ ॥

Meaning

All this world (universe) is pervaded by Me in My Unmanifest form (aspect); all beings exist in Me, but I do not dwell in them.

Sanskrit Vocal

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ ९.५ ॥

Meaning

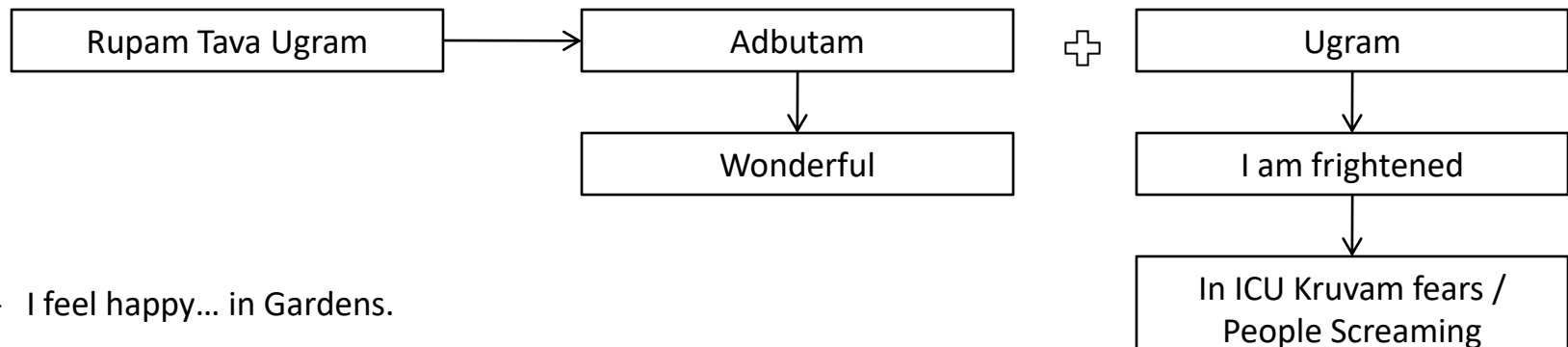
Nor do the beings exist (in reality) in Me – behold My divine Yoga supporting all beings, but not dwelling in them, am I My Self, the ‘efficient-cause’ of all being.

- Meditation should be both.
- Do not run away from problems in the Name of Videha Mukti.
- Accommodate everything – without Vishwaroopa Darsanam and accommodating everything as integral part of life; we can't come to Aham Brahma Asmi comfortably.

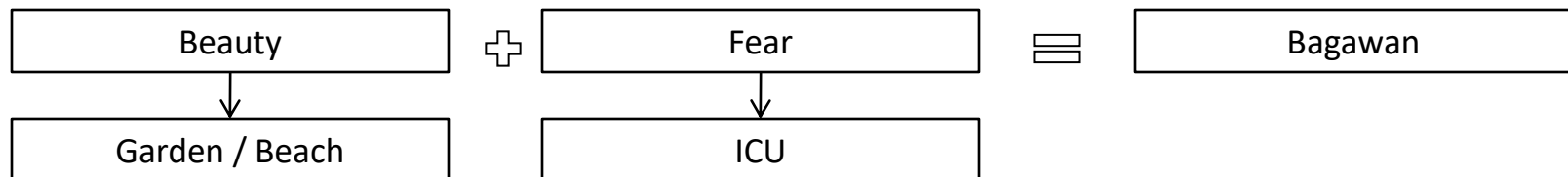
a) Therefore Drishtva.. Upalabya :

- Having perceived, seeing, wants to include all sense organs.
- Therefore perceive with ears / nose... because world is mixture of both.

b) Adbutam : Vismapakam... causing wonderment.



- I feel happy... in Gardens.
- Arjuna doesn't want to continue Vishwarupa Darsanam....
- Oh lord... I am immature for that Karma Yoga not practiced enough to appreciate Vishwaroopa.
- Vishwaroopa Darsanam requires a lot of Maturity.
- Both beauty + fear – Bagawan



c) Lokathryam : All 3 worlds...

- Use Jahati Lakshana... people of worlds...

d) Pravyatitam

- Beetham, frightened. Insecurity is fundamental expression of Samsara.

e) Prachilitam va..

- Shaken → One hospital visit – stay & come back...
1st time visit.. Shaking experience.

f) Vyat – Vyatate...

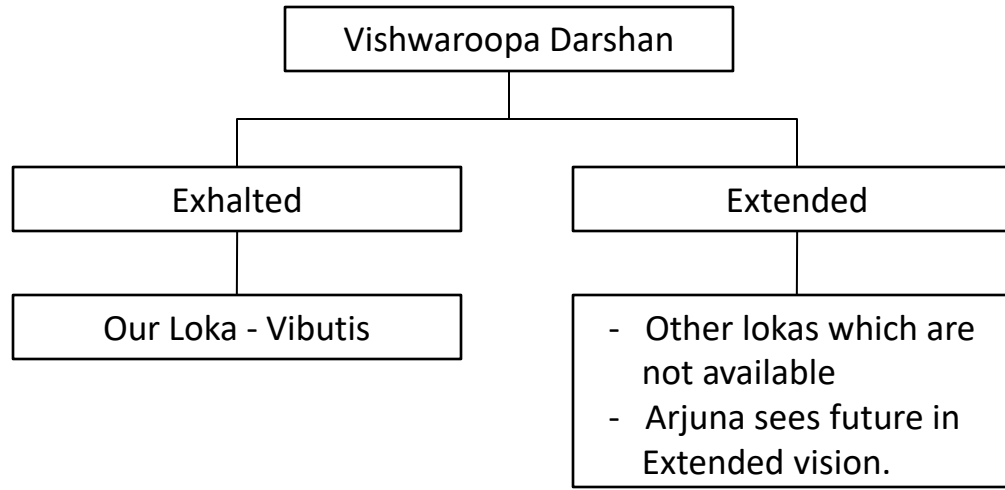
- 1st person participle...
- World frightened and shaken.. Will say, I am frightened later...

g) Mahatman :

- Maha Atman dehaha yasya one whose body is infinite.
- Mahatmyam → Akshudra Svabava... Generous, hearted nature.

Anvaya :

Dyava prithvyoyo idam Antam hi,
Ekena tvaya Vyaptam, Savaha
Dishascha – Tvaya Vyapta
Eh! Mahatman Tava idam Adbutam,
Ugram Drishtva – Lokatrayam Pravyatitam.



In 2nd Chapter : Asked question :

Chapter 2 – Verse 6 :

Sanskrit Vocal

न चैतद्विद्मः कतरन्नो गरीयो
यद्वा जयेम यदि वा नो जयेयुः।
यानेव हत्वा न जिजीविषामः
तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ २.६ ॥

Meaning

I can scarcely say which will be better, that we should conquer them or that they should conquer us. Even the sons of Dhritarashtra, after slaying whom we do not wish to live, stand facing us.

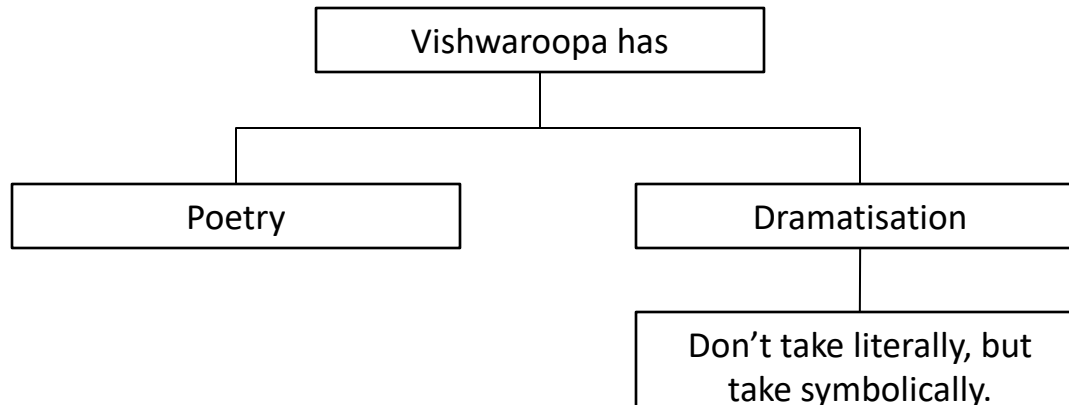
- Don't know whether we will win or Kauravas will win.

Krishna :

- I will give you glimpse of war. Who will die... I will show you.. Shown symbolically.

Symbol :

- All to be swallowed Arjuna reminded of Ahamkara and Mamakara.
- We are able to accept death of all except me or my relations.
- We are Jeevan Muktas to obituary column. Will say – “Those who come will have to go away.”
- Double standards, because of Aham and Mamakara, objectivity gets converted to subjectivity.
- We can’t confront Imaginary death.
- Arjuna gets Aham + Mamakara.
- Moment it comes, Vishwaroopa is no more wonderful becomes Terrible.



- Atha Aduna.. Pura long before.
- Arjuna had doubt – will Pandavas win or not?
- Bagawan shows : Pandavas win.

Chapter 11 – Verse 21 :

Sanskrit Vocal

अमी हि त्वां सुरसङ्घा विशन्ति
केचिद्भीताः प्राञ्जलयो गृणन्ति ।
स्वस्तीत्युक्त्वा महर्षिसिद्धसङ्घाः
स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥ ११.२१ ॥

Meaning

Verily, into You enter these hosts of Deva-s; some extol You in fear with joined palms ; “May it be well” thus saying, bands of great Rsi-s and Siddha-s praise You with hymns sublime.

- Different responses of different groups of people. Immature don't see Vishwaroopa Ishvara. For them Bagawan as world is constantly frightening.
- For Rishis & Baktas, Sunrise invokes Bakti and Namaskara.
- Mahrishi Siddah Sanga... Glorify Vishwaroopa. Some destructive people, cause world war.

Bashyam – Verse 21 :

- a) Amhi → Fighting soldiers on both sides.
- b) Tva → Tvam
- c) Vishanti → Entering into you Dying
- While fighting enter mouth of Lord..

Where are Devas?

- Svarga Loka – Kurukshetra?
- Among people, Devatas come to earth as Manushyas.

- Indra / Vali / Sugriva / Ramayana Avataras
- Arjuna → Dharma Putra... Various Amshas of Devatas.
- Bheema → Vayuputra
- Dharma → Amsha of Dharma Devata.
- All Devatas who have taken forms.
- Taken Avatara to help Pandavas to Destroy Kauravas.
- Vasu Devatas → In Manushya Rupam
- Samsthanam - Akara.. All Devas entering you. Many frightened of Death - Pranjalaya Santaha.. Anjali Mudra...
- Grivanti Stuvanti.. All glorifying you...
- Utter name of Lord + Die...
- In death bed avoid family discussion...
- Not related – incidental... We are together related to one Ishvara. Don't think of wave relationship.
- Let us together think of wave – ocean relationship.
- Chant Bagawans Name, Vishnu Sahasranamam, Arunachala Shastra.
 - a) Kecit Dita → Did Namaskara to Lord
 - b) Grunanti → Glorify you by your Nama
 - c) Tvam Stuvanti → Praise you, in Battle can't run.
 - Some indicated by Bad Omen – see the moment.
 - Yudha Pradyu pasthite.. Utpataha....
 - Meteor falling, stars falling, Bad Omen. Vultures flying around, indicative of massive destruction.
 - Svasti Astu Jagata = Pacifying Lord.

d) Mahirshi Siddha Sangha :

- Great Siddhas with extraordinary powers.
- Stuvantita – Glorify you...

e) Pushkalabihi... Sampoornabihi...

- With glorious words, pleasing you, many Rishis utter words of peace.

Anvaya :

- Ami Surasangahi – Devas Normally, Devas in form of Pandavas and Kaurava Army, Tva Vishanti – Santava – Pravjalaya Santaha Tva Grinanti – Pushpakalabihi.. Tvam Stuvanti.

Chapter 11 – Verse 22 :

Sanskrit Vocal

रुद्रादित्या वसवो ये च साध्या
विश्वेश्विनौ मरुतश्चोष्मपाश्च ।
गन्धर्वयक्षासुरसिद्धसङ्घा
वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥ ११.२२ ॥

Meaning

The Rudra-s, Aditya-s, Vasu-s, Sadhya-s, Visve-deva-s,
Asvin-s, Maruta-s, Usmapa-s and hosts of Gandharva-s,
Yaksa-s, Asura-s and Siddha-s – they are all looking at
You, all quite astonished.

- Vishwarupa Darsana Rare but available to all Mature people. Available for all who have progressed from Eka rupa Ishvara to Vishwaroopa Ishvara.
- Our religion wants us to grow... transition should happen early.
- Bagawan as personal God for short period. Puja done for Eka Rupa Ishvara come to Vishwaroopa Darshanam.
- Yam Vayu Atmane, Doing Alankara to Murthi, Bagawan not Murti alone but Akasha, Vayu, Agni.
- Vishwaroopa Darshanam is primary Hinduism. Hinduism has gone to finite Gods.

- Shiva / Visnu overshadowed Hinduism. It is Agama Hinduism. Suppressed Vedic Hinduism.

Lecture 344 :

- 1st : Wonder – Vishwaroopas experience.
- 2nd : Response of fear – Bagawan mix of both positive health and negative disease.
- Criminals / Stingy people / Birth – death part of Vishwaroopas.
- One has to be Mature to accept both as sacred Bagawan only.
- Sees one side – Expresses wonder
Sees another side – Expresses Fear.
- Before describing fear, he points out its not only my experience, even Devatas experiencing. Vishwaroopas have both these emotions – initial wonder and then fear comes on & on...

Verse 22 :

- Other devatas expressing wonder.
- Sarve api Vismita – wonder.
- List of celestials given.. Rudra... etc.,

Bashyam :

- Adityas → 12 – Ghana – Group
- Rudras → 11
- Vishve → 10 – Vishva Deva
- Ashvinou → Ashvini Kumar – 2
- Marutas → 49

- Ushmapa → Pitru Devatas... want hot food Ushmapaha.
- Gandharvas Group → Hatta – Hu – Hu... names of leaders of Gandharvas.
- Yaksha → Kubera – Leader of Yakshas
- Virochana → Chandogya Upanishad : Chapter 8
Leader of Asura – Disciple of Brahma.
- Siddha Devatas → Natural powers since Birth normally comes after Sadhana in Purva Janma Karmas.
- Kapila Muni → All celestial Devatas experiencing Vishwaroopa like me.
- Vikshyante → Pashyante
- Tva → Tvam – You

What is their response?

- Vismita – Vispannam – Apaha – Santata – Stuck by wonder Sarve – All of them.

Anvaya :

Yeh Rudra Vidyaya Vasavaha cha
 Sadhyaya Vishwe Ashvinou Marutaha cha,
 Ushmapaha Gandharva Siddha Sangacha,
 Santhi, Te, Tva – Beekshante,
 Sarvecha eva Vismitaha Santi.

Sanskrit Vocal

रूपं महत्ते बहुवक्त्रनेत्रं
महाबाहो बहुबाहुरूपादम्।
बहुदरं बहुदंष्ट्राकरालं
दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् ॥ ११.२३ ॥

Meaning

Having seen Your immeasurable form, with many mouths and eyes, O Mighty-armed, with many arms, thighs, and feet, with many stomachs and fearsome with many tusks – the worlds are terrified and so am I too.

- Devas also frightened.
- Whoever doesn't have self knowledge can't get rid of Samsara.
- Universe has Beauty + Terrible things to accept both equanimously. I should be out of creation.
- When I have objectivity can accept both and be away from creation.
- Possible only when I see creation as Anatma and see myself as Atma.
- Away from Good and Bad – Anyatra Dharmat... Adharmat... Asmat... Kruta Akruta.
- Not away physically. Cognitively transcend world. When I claim I am Sakshi and Asanga... without this, world will be terrible.
- Asanga and Sakshi I am = Self knowledge.
- Devatas not Jnanis, Devatas have fear.
- Taittiriya : Bheeshas Vatap Patate

Bheesha Udate Surya

- Going to higher lokas will not save you from fear, Yamadharmaraja pervades 14 Lokas.

- Transcend Vyavaharika + Claim Paramartika.
- Other than claiming, I am Paramartikam, Untouched by Vyavaharikam, no other solution. Escapist philosophy will not work. Knowledge alone solution. What is proof?
- Bagawan with Swallowing mouth – Terrible sign..

Bashyam :

a) Roopam Mahate :

- Your form is infinite in size, Mahat ati Pramanam, Beyond measurement, immeasurable infinite.
- Teva - Your Vishwaroopam.

b) Bahuvaktra Netram :

- All Bahuvrihi Compounds – Adjective to Rupam.
- In that one Vishwaroopam, Bahuni Vaktrani. There are infinite number of mouths / Mukhani.
- Netrani – Chakshushu – so many eyes.

c) Maha Baho :

- Infinites Hands.

d) Bahubahuru Padam :

- Many Arms, thighs, legs.
- Not one god with many hands.
- Bagawan not centipede.
- All are Bagawans legs. Everything is Bagawan .

e) Bahudaram :

- Countless stomachs are there. Eating by all is by Vishwaroopam only.

f) Bahudamshtarakaram :

- Canine protruding sharp teeth to Attack people.
- Each teeth is a disease, gives disease and swallows.
- Bagawan wonderful and terrible fierce, frightening.
- Vyavaharika Prapancha always mixed bag.
- In Paramartikam – No opposites.
- No absolute good / bad – in relative world. Body – Asset / liability? Depends on whom? Age 20 or 80?

g) Karalam :

- Vikrutam – Abnormal features causes fear.

h) Drishtva :

- With Natural calamity - is Bagawan compassionate – question after Kedarnath?
- Still believe in God – Understand Vishwaroopa – Pravyavitita – Prachilata – Trembling, Shivering, Shaking, because of fear. All frightened & So am I.
- Tata Aham – Natural Emotion. Ahamkara can't get out of fear because it is small.

Anvaya :

Eh Mahabavo – Bahuvaktra Netra,
Bahu Bahudara Padam,
Bahudaram, Bahudara Karalam
Te Mahat Lokaha Pravyatita
Tata Aham Api Pravyatitaha.

Chapter 11 – Verse 24 :

Sanskrit Vocal

नमःस्पृशं दीप्तमनेकवर्णं
व्यात्ताननं दीप्तविशालनेत्रम्।
दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा
धृतिं न विन्दामि शमं च विष्णो ॥ ११.२४ ॥

Meaning

On seeing You, with Your Form touching the sky, flaming in many colours, with mouths wide open, with large fiery eyes, I am terrified at heart, and I find neither courage, nor peace, O Visnu!

- Tatra idam Karanam Tata Aham....

Why am I frightened?

- Seeing mouth of Lord with protruding teeth and all suffering death.
- All these seen in concentrated form.

Bashyam :

a) Nabhah Sprisham :

- Juhu Sparsham.
- Your Vishwaroopa Brilliance touches the sky beyond which I can't see.. Infinite.

b) Deeptam Prajvalitam :

- Huge, Blazing, scorching because each star is a Sun.. Cumulative temperature of Vishwaroopam....

c) Aneka Varanam :

- Different Riot of colours / configurations / forms.
- Previously wonderful forms, here fierce forms..... Frightening animals.

d) Vyatananam :

- Huge mouth open – to swallow.

- Every mouth busy consuming people, Several hands also there...
- Arjuna's son – Abhimanyu going to be cruelly killed. Bagawan goes through law of Karma.

e) Vishala Netram :

- Eyes open... Seeing all directions.
- Form was terrible.

f) Drishtva Tvam :

- Having carefully seen the forms of yours.

g) Pravyatita :

- Terribly frightened. What is frightened?

h) Antar Atma :

- Antar Atma here means mind... Manaha mind frightened to the core.
- Because of that, I don't have enough courage to see Vishwaroopam. Normally they say when you have fear count 10 Names of Arjuna.

i) Drithim Na Vindyami :

- I don't find the courage, don't find balance of mind.

Anvaya :

Nabhas Sprisham, deeptam Aneka Varnam,
Vyaptananam Deepta Vishala Netram,
Tvam Drishtvahi Aham Pravhi tantaratma Asmi.
Eh! Vishno Tvam Dritim Shamascha Na Vindami

Chapter 11 – Verse 25 :

Sanskrit Vocal

दंष्ट्राकरालानि च ते मुखानि
दृष्ट्वैव कालानलसन्निभानि।
दिशो न जाने न लभे च शर्म
प्रसीद देवेश जगन्निवास ॥ ११.२५ ॥

Meaning

Having seen Your mouths fearsome with tusks (blazing) like
Pralaya fires, I know not the four quarters, nor do I find
peace ; be gracious, O Lord of the Deva-s, O Abode of
the Universe.

- Eyes fall on terrible mouth of Lord.
- Any frightening form, don't look repeatedly.
- If registered in Mind, impossible to take it out. Arjuna can't take eyes and mind away. Lens zoomed not on beautiful eyes of Lord but on terrible mouth of Lord.

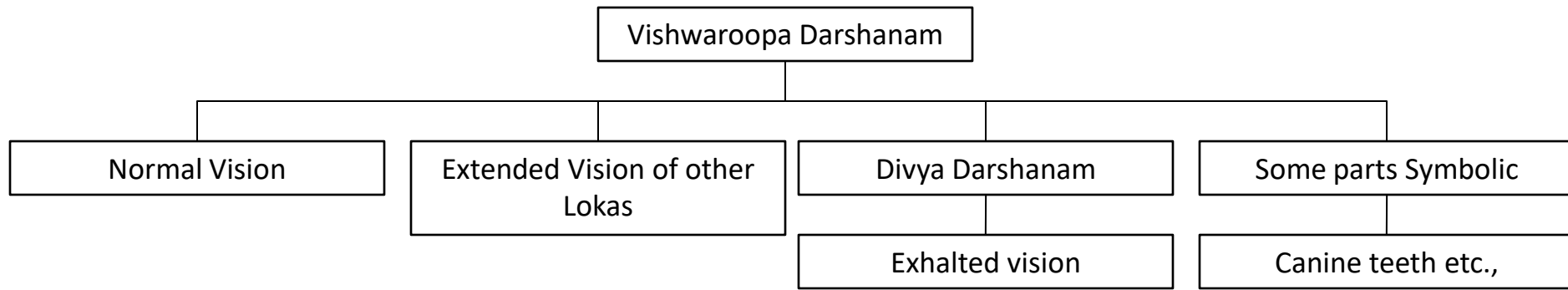
Damshtrakalani cha Te Mukhani, Kala Anali Sannibani :

- Agni during pralayam burns everything. Your mouth also cooks everyone. I don't have peace of mind.
- Praseeda – have compassion on me.
- All descriptive slokas.

Bashyam :

a) Damshtrabihi Karalani :

- Frightening because normally, we don't see protruding canine teeth.
- Therefore Abnormal, Symbolic – not literally.
- Representation of Disease, Death, cruel action.
- Representated as Damshtra Karalani – Fierce teeth.



b) Te Tava Mukhani :

- Countless mouths.

c) Drishtve Eva :

- Upalabya – Having perceived that form of yours.

d) Kala Anala Sannibhani :

- In Pralaya Kala, Special Agni called Dahakaha Agni – Which burns down everything in creation.
- Kala Agni Rudraya... In Rudram Neela Kantaya ... Mrityunjaya Sarveshvaraya... Sadashivaya, Sankaraya, Jeevan Maha Devayaya Namaha.
- Destructive Shiva – Shankara and Mangala Rupaya is Oxymoron.
- Single house destroyed to build 10 storey building – Good or bad. Constructive destruction.
- Shiva → Mangala Svarupi.
- Agni → Kala Nalaha.
- Tat Sannibhani → Kala Nalaha.
- Sadrusham → Comparable to Pralaya Kala Agni is your Vishwaroopam.
- Drishtva → See frightening Vishwaroopa.

- I loose sight of direction.
- Don't know where I am standing.
- Go to Sun, No directions – Direction only w.r.t. one Sun.
- Day and Night meaningless in Norway, Artic, Antartic... No Sunrise, Sunset. Sun going round – No directions.

e) Disho Na Jane Na Labhe Na Sharma :

- Purvam (East), Apra (West).
- Can't know, Time meaningless... Good day is new greeting.
- All meaningless w.r.t. Vishwaroopa. Confused regarding all direction on dateline. Everything Mithya Vedantically speaking.

Lecture 345 :

Page 270 :

Introduction :

- Initial wonderment Replaced by fear, when Arjuna looks at Mouth of Lord which represents Kala Tatvam.
- Battle going to take place. 1000's Dying – Kala Tatvam as destructive principle highlighted here.
- Arjuna sees mouth of Lord. Arjuna overwhelmed and intellectually confused.
- In totality, Directions have no meaning.

f) Na Labhe cha Sharma :

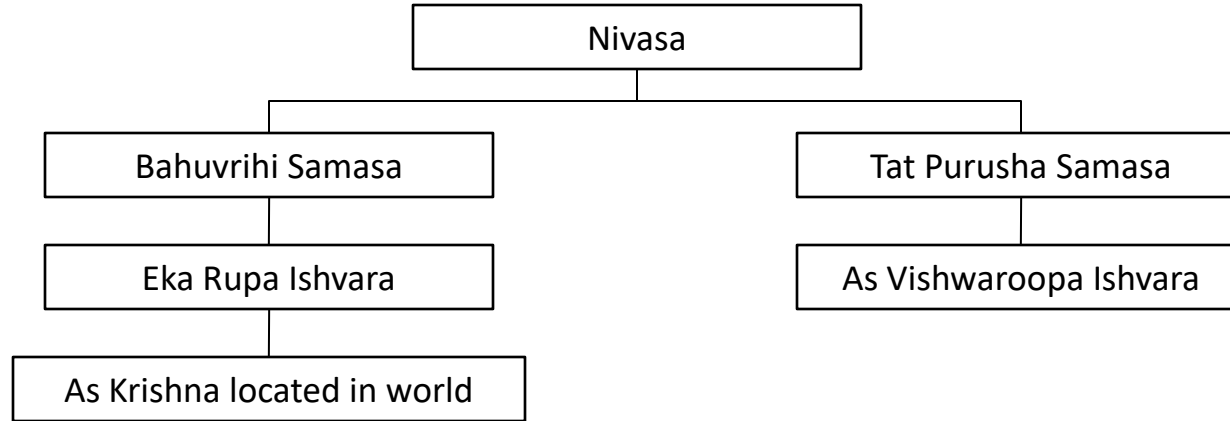
- I don't experience Joy. Mentally disturbed seeing your ferocious form.

g) Ataha Prasedam :

- Prasanno Bava Become gracious – withdraw your ferocious form and present your gracious form.

h) Eh Devesa – Lord of Gods - Eh Jagan Nivasa :

- Nivasa of Jagat – As Krishna located in the world.
- As Vishwaroopa, world located in you.



- Vishwasye eva Adhara Tvam Asi.

Anvaya :

Damshtra Kalani, Kala Ni

Sannibhanicha, Te Mukhani

Drishtva Eva Aham Dishaha Na

Jane, Sharmacha Na Labhe,

eh Devesha, Jagan Nivasa Tvam Praside.

- Arjunas Divya Chakshu includes Exhalted Vision and Extended Vision.

Exalted Vision	Extended Vision
- Seeing Same world. New things not experienced.	- Sees new things not available for sense organs – ESP
- See old things with qualitative value . addition	- Tele – extended vision see future. - Dharatharashtra's big loss + Pandavas win - Not actually presented but symbolically presented as all entering mouth of Lord, said here by Arjuna.

- Fear in Arjuna of loss in the Battlefield goes away, because in verse 26, it is symbolically described as 1000's of Kauravas being destroyed.

Chapter 11 – Verse 26 :

Sanskrit Vocal

अमी च त्वां धृतराष्ट्रस्य पुत्राः
सर्वे सहैवावनिपालसङ्घैः ।
भीष्मो द्रोणः सूतपुत्रस्तथासौ
सहास्मदीयैरपि योधमुख्यैः ॥ ११.२६ ॥

Meaning

All the sons of Dhrtarastra with hosts of kings of the earth, Bhishma, Drona and the son of a charioteer, Karna, with the warrior chieftains of ours ;

- Dritharashtra putra – Kauravas will be defeated. Bheeshma and Drona, guru of Pandavas dying. Fear of Karna gone – can match Arjuna in every respect – Karna entering mouth of Lord. From Arjunas Army many destroyed. Overall Pandavas Victory Battles lost. War Won.
- Sentence of Verse 26 not complete. Add Vaktrani Vishanti

↓ ↓
Mouth Enter

Bashyam :

a) Ami Chitvam Dhrtarashtya Putra :

- Duryodanya Pravadaaya all Kauravas Hurriedly enter mouth – not slowly.
- 2 words Tvarmana Vishanti – Borrowed from 27 Sarvo Dahaye Samhata – in Groups.
- Princely States in India joined by Vallabhai Patel into one country. Culturally India one nation.

b) Avami :

- Pleasant news till now.
- Small Kingdoms - in groups who supported Kauravas enter lords mouth...
- Bheeshma – Drona – Die – Sad news for Arjuna.

c) Asou :

- Connected to Karma. Our own kings.
- Dhrishta Dhyrna – commander of chief.
- Abimanyu's – news – suppressed.
- Tvam Vishanti – entering you.

Anvaya :

Sarvedha Ami Dritarashtrashcha Putra,
Avanipala Sanghahi Saha eva Tvam Vishanti
Bheeshma Dronaha Tata Asou Sutraputraha,
Asmadii yuga Mukhahi, Api Saha Tvam Vishanti

Chapter 11 – Verse 27 :

Sanskrit Vocal

वक्त्राणि ते त्वरमाणा विशन्ति
दंष्ट्राकरालानि भयानकानि।
केचिद्विलग्ना दशनान्तरेषु
सन्दृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥ ११.२७ ॥

Meaning

Into Your mouths, with terrible teeth, and fearful to behold, they precipitately enter, Some are found sticking in the gaps between the teeth with their heads crushed into powder.

- Horror story – Graphic description so many people entering you.
- Focus on Bagawans face, mouth, canine teeth open, munching each one, some caught between teeth of lord.
- Some alive, some portions crushed, caught between teeth. Arjuna is terribly frightened seeing this.
- When you go to accident wards, can't sleep – worst fear.

Bashyam :

a) Vaktrani :

- Mukham – Face / mouth. Here mouth.

b) Te Tava :

- Kings and soldiers.

c) Tava Vaktrani Prashanti :

- They are entering your mouth.

d) Tvarmana :

- With speed entering, fast – not welcome mouth.

e) Kim Mukhani?

- What type of Mouth?
- Damshttra Karalani Bayanakani – Not A/c room – not happy mouth – Burning altern – Horrific, terrifying because of sharp teeth, tearing like non-veg animals mouth...
- Human being teeth – conducive to eat Vegetable only.
- Bagawan's teeth for Non veg...
- Flesh coming from all people... Sharp teeth visible, whats hanging there?
- Among those who have entered mouth of Lord, some caught... between upper & lower teeth like meat eaten not chicken, Human meat!
- heads of Human being, crushed between 2 Molar teeth. Seeing that I am terribly frightened says Arjuna.

Anvaya :

Tvam Manaha Santaha, Te
Damshttra Karalani, Bayani Kani –
Vaktram – Te Vishanti Churnitai
Uttamagihi Saha Kechit Dashanata reshu
Vilagna (Trapped / stuck) Sandrush yante.

Sanskrit Vocal

यथा नदीनां बहवोऽम्बुवेगाः
समुद्रमेवाभिमुखा द्रवन्ति ।
तथा तवामी नरलोकवीरा
विशन्ति वक्त्राण्यभिविज्वलन्ति ॥ ११.२८ ॥

Sanskrit Vocal

यथा प्रदीप्तं ज्वलनं पतङ्गा
विशन्ति नाशाय समृद्धवेगाः ।
तथैव नाशाय विशन्ति लोकाः
तवापि वक्त्राणि समृद्धवेगाः ॥ ११.२९ ॥

Meaning

Verily, as many torrents of rivers flow towards the
ocean, so these heroes in the world of men enter
Your flaming mouths.

Meaning

As moths rush hurriedly into a blazing fire to their
own destruction, so also these creatures hastily
rush into Your mouths for their own destruction.

- Katham Parishanti Mukhani Aha?
- How do they enter mouth of the Lord?
- Tvaramanaha → Explained in 28 + 29 – Gushing, rushing into mouth not slowly entering.

Verse 28 :

- Rivers enter ocean + loosing individuality.
- Rivers originated from ocean and entering back into the ocean with a Gush + Rush.

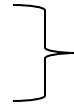
Verse 29 :

- Moths – Small insects unknowingly entering oil and flame of fire.
- Attracted to flame with oil holder fall into fire – Harakiri.
- Like insects, people dying.

- a) Nadinam → Flowing rivers.
- b) Bahavaha → Many – Aneka
- c) Ambuvegaha → Ambunam Vegaha – Many streams of one river – at mouths of river – in ocean.

Ambu = Water

Vegah = Streams



- Tvara Visesha Many streams / water Rapids.

River One.

In Ganga Sagar all merge.

d) What streams do while rushing towards ocean?

- Abimukha – Pratimukha – Directed towards ocean.

e) Dhrasanti = Pravishanti – Ultimately merge.

f) In the same way, Ami Naraloka Veera.

- Bheeshma Dayaha
Manushya Loka Shuraha
Brave Warriors with armour.
- Streaming into Bagawans mouth.
- That alone is Samudram.
- Rivers entering mouth of ocean.
- Soldiers entering mouth of Lord – Not cool,

g) Abhi VithJwalanti :

- Blazing mouth. Prakasha Manani – Hot bright mouth, Blazing mouth.

Introduction to Verse 29 :

- Bright flame – attracts people.
- 1st : Bright Attracts and then destroys Prakasha Manani.
- AbhivithJwalanti → Not verb.
- Adjective → Sakaranta – Napumsalingha
- Jwalath → Present Participle
- Dvitiya Vibakti → Bahuvachanam
- Adjective to Vaktram.
- All entering Blazing mouth of Bagawan.

Anvaya :

Yatha Nadinam Bahavaha, Ambu
Vegaha, Samudram eva Abu Mukhaha
Santaha, Samudram eva Dravanti.
Tata Ami Nara, Tava Avi Jawalanti Vaktrani vishanti.

- Ami → These solidiers entering your mouth.
- Te Kimartham Pravishanti?
- What is purpose of entering?
- Even though they don't seem to know purpose, result is Nashaha only.
- Unknowingly rushing towards their own destruction.

Purpose :

- Suicidal – don't know committing suicide.

Purpose :

- Nashaha Maranam – Unknowing.

Katham Pravishanti?

How do they do that?

- Tvara Manaha – Hurriedly inviting their own destruction.

Kimartham Pravishanti?

Kathamcha Pravishanti?

- For these 2 questions – Answer given.

Verse 29 : 2nd Explanation

- All insects naturally attracted to light – Before Rain –  – Insects come in plenty.

What we do?

- Switch off light.
- Attraction becomes suicidal.
- Fall into flame + Die.

a) Yatha Pradipatam Jwalaha :

- Blazing flame / Huge flame like Arunachala Deepam.

b) Pangaha :

- Pakshaha – Insects – have wings.
- That which has wings – Madhukara
- Saraswati – “Shalaba” – Small winged insects.
- That the birds – can fly and fall.

c) Nashaya = Vinashaya – for their own destruction.

Lecture 346 :

Introduction :

- Kala = Mouth of Lord – extended vision of future.
- Kala – Represents ending Prarabda of some people.
- Kala alone Ripens Prarabda of Jiva.
- Kala responsible for death of all and responsible for fructification of Prarabda.
- Painful death Represented by soldiers entering mouth of Lord.
- Mouth represents Kala.

2 Example :

Verse 28 :

- River entering Ocean – Natural death of things and beings.

Verse 29 :

- Moths entering fire - Not Natural death. Because of their own indiscretion attracted to fire and Die.
- Here Loka – Not world but Prani – people of world.
- Tava Vaktrani – Your mouth represents destructible time.

How they Go?

- Samudra negah – Not Natural death but with increased speed because of Bad Prarabda, they die in 1000's.

Anvaya :

- Yatha Patangaha Samudra Vegaha Sancha Pradeeptam Jwalanam Nashaya Pravishanti – Tata eva Lokahattapi, Samudra Vegaha (Santaha), Tava Vaktrani, Nashaya Pravishanti.

Chapter 11 – Verse 30 :

Sanskrit Vocal

लेलिह्यसे ग्रसमानः समन्तात्
लोकान्समग्रान्वदनैर्ज्वलद्भिः।
तेजोभिरापूर्य जगत्समग्रं
भासस्तवोग्राः प्रतपन्ति विष्णो ॥ ११.३० ॥

Meaning

Devouring all worlds on every side with Your flaming mouths, You are licking (in enjoyment), Your fierce rays, filling the whole world with radiance, are burning, O Visnu.

- Sight frightening for immature. Those who see totality, and Bagawan, see all without any Disturbance. Death terrible because of attachment creation from total Angle, Birth / Death 2 sides of Same coin.
- Mature mind seems to accept both of them. In case of human beings death because of War also. Animals don't go to war. Human has to follow Dharma.
- Because of Abuse of freewill lot of Adharma takes place.
- Adharma destroyed by king – who has to maintain law + order – Dharma Yudha inevitable. Therefore death inevitable part of human life.
- Dharma Yudha becomes part of human life.
- Krishna Says : Parithranaya Sadhunam...
- Either Bagawan himself comes and destroys or carries out through war.
- Bagawan enjoys this also as part of Duty. Bagawan sees as Dharma Samsthanapanathaya.

Dharma Rakshanam control Process terrible sight – 2 sides :

a) dharma Rakshanam

b) Weak frightened



You seem to enjoy Dharma Rakshanam taking place.

- Presented in symbolic language.
 - When Bagawan consuming all people, he is enjoying, smacking lips.
- a) Vajalaihi – Jwalantibihi – Grasamanah – with your terrible mouth consuming all people. Don't seem to have any regrets – smacking lips – enjoying – appears sadistic.
- See behind – when people are Adharmic – capital punishment.
 - Bagawan has Varada Mudra also.
 - One hand protecting Dharma – and another hand holds weapons to eliminate Adharma.
 - Bagawan requires weapons and blessing also as “Adhara” includes everything and Adharma is enemy to world Dharma alone Nourishes the world.
 - From Dharma – Adharma Angle Bagawan enjoying sight.

Bashyam :

a) Lelihyase Asvadati – “Smacking lips” : – (Indicates enjoyment)

- Understand all these slokas in right perspective. Bagawan appears cruel in chapter 11.
- Gita looked as Book of violence, favouring war, asking Arjuna to fight. “Tasmat Yuddhasva Bharat”.
- Study totality and perspective of saving the innocent people bagawan recommends war.

Example :

- Dr. Amputates to save patient war = Amputational treatment to save the world.
- King has Army to maintain law + order.
- These slokas appears as Bakticide eliminating slokas (like Pesticide).
- War = Eliminate some to save mankind / totality.

b) Grasamana : Antaha Praveshayan

- Samantata – Pushing people from all sides like vegetables / Oorgai / Kauravas Paisam (Pandavas).
- Samantata – Both lord takes Lokan samagram Samastam.
- How you consume?

c) Vadanai :

- Vaktrum – mouth of destructive fire = time.
- Jvaladabihv = Deeptamanai with blazing mouth fire you are swallowing fire powerful, radiation spreads and pervades entire creation.
- Apporya Manam... Spreading all over with heat of kala.
- All dying in Time.
- **Kalas Job** : Asti, Jayate, Viparinamate, Apakshiyate, Vinashyati.
- Kala affects all things and beings. Symbolically presented here as heat pervading entire creation.
- Time is in 14 Lokas – Slower in Upper Lokas.
- Brahmajis Day = 2000 Chatur Yugas.
- Kala moves, Brahma also has last Day.

d) Samagram :

- Saha – Agreeva upto end / Limit of Universe.
- Samstam = 14 Lokas.
- Ray of your light / fire.

e) Ugraha :

- Scorching heat of fire emanating from your mouth.

f) Pratapanti – Pratapavan Kurvanti :

- When Bagawan takes Avatara, his Shariram Affected by Kala Tatvam. Entire Anatma is in Grip of Kalam. Atma Beyond Kala.
- We can never see – seer / conciousness.

g) En Vishnu : Vyapana – Vsheela

- Vyapakaha – Sarvam ve Veshti iti Vishnu.
- Transcend All pervading Vishnu's form of formed Lord and appreciate all pervading one.

Anvaya :

Jvalathi Vadadaneihi Samagram
Lokan Samantat Grasamanaha San
Tvam Lelihyate.

- Lin – Datu – 2nd conjugation.
- Le Dipyate – Frequentative form.
- When repeated action, then this is used.
- Smacking lips repeatedly with Nock – Nock sound.
- Eh Vishnugraha Avataha, Tejobihi Samagram Jagat Apoorayam Pratupanti.

Sanskrit Vocal

आख्याहि मे को भवानुग्रूपो
नमोऽस्तु ते देववर प्रसीद।
विज्ञातुमिच्छामि भवन्तमाद्यं
न हि प्रजानामि तव प्रवृत्तिम् ॥ ११.३१ ॥

Meaning

Tell me, who You are, so fierce in form? Salutations to You, O god Supreme; have mercy. I desire to know You, the Original Being (Primeval One), I know not indeed Your purpose.

- War and destruction brings Crisis of faith.
- War makes one humbling. Kedarnath Natural Disaster.
- Negate god or hatred of God comes when suffering in life.
- Dangerous for spiritual Growth.
- Biggest obstacle – Lack of faith.
- Keep open mind, Understand “God represents knowledge alone” is solution for crisis of faith.
- Crisis expresses as Negation / hatred of God.
- Don’t have blind faith but clear understanding.
- We question god – not sin. Suppress intellect and recommend Blind faith.
- Blind faith in Crisis of faith as solution not correct and suppressing questions not a solution.

Solution :

- Bring the intellect to understand God. Suffering at Micro and Macro by study of scriptures.

Don’t quote :

- Tasmāt Yuddasva Bharata....

- Other portions blacked out.
- Selective reading of scriptures dangerous. Consistent systematic study of scriptures under competent Acharya required. Scriptures alone Deal with God.
- Therefore Arjuna asks Lord – Who are you? Called intelligence? Don't negate, have blind faith or suppress intellect and faith.
- Understand God and make Life wonderful inspite of Suffering.
- Make Life Glorious, wonderful, inspite of suffering is the total perspective and benefit of scriptural study.

Chapter 2 – Verse 7 :

Sanskrit Vocal

कार्पण्यदोषोपहतस्वभावः
 पृच्छामि त्वां धर्मसंमूढचेताः ।
 यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
 शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ २.७ ॥

Meaning

My heart is overpowered by the taint of pity ; my mind is confused as to duty. I ask Thee, tell me decisively what is good for me. I am Thy disciple. Instruct me who has taken refuge in Thee.

- Arjuna Surrenders 2 Time in gita in Verse 31. There is Crisis of faith. Oh Lord! Tell me who are you and what is your function?
- Your function seems to be destruction, and pain. Educate me.

Bashyam :

a) Akhyahi : Kathaya – Tell me.

- Arjuna Doesn't want to have blind faith in God or Negate God. Wants to understand God. Says Kathaya – Teach me.

b) Me – Mahyam.

- Kaha Bavan – who are You?
- What is God ?
- Scriptures define Bagawan as Benign God.
- Compassionate, kind, beautiful, God.. Archana I do... I see Vighra – Terrible cruel, destroying Rupa, Pain inflicting.
- Vighra Roopa = Kroora Kara – Cruel.
- Feel like rejecting and hating you. Arjuna had Blind faith. Initially, Blind faith useful to destroy lack of faith. Use it as 1st Aid. When there is Crisis of faith. It cannot function long. Willing to do Namaskara, convert Blind faith to wise devotion.
- How can I do Namaskara to terrible you?

c) Te Namaha Astu = Sraddha Pending understanding.

- Te – Tubyam.

d) Eh! Deva Vara :

- You are ultimate God of even Gods.
- Devanam Pradhanaha, Lord of other deities. Devan Devaha.

e) Tvam Praseedam Kuru :

- May you become pleasant for me Be Gracious to me.

f) Vijnatum Jnatum Ichhami :

- I want to know you.
- What does cruel form represent? I know you have benign form.
- I want to understand cruel form also.
- Viseshena Jnatum Ichhami – Want to know you as Mr. Krishna – As Original God responsible for Manifestation of entire creation, including Time and space. Desha, Kala Jagat Karana Rupena Bhuta Ishvara.
- Adyam – Adhyou – Moola Karanam. Religion efficacious if it goes with scriptural study. We have Got enough religion to quarrel but not enough religion to Love each other. Because religion is based on blind faith not understanding. Religion based on understanding comes when one studies scriptures thoroughly.

1) What is Religion?

2) What are Religious exercises?

3) What is spirituality?

4) What are spiritual exercises?

- 4 things to be understood. Otherwise religion will be counterproductive.
- Religion becomes cause of fear.
- Frightened – Bagawan will be Angry. Brahma Yagya most important among 5 Yagyas. (Pitru, Buta, Manushya, Deva, Brahma).
- Deva Yagya → Puja
- Pitru Yagya → Rituals
- Buta Yagya → Animals
- Manushya Yagya → Social service

- Brahma Yagya → Svadyaya (Religion / Spirituality)
- I have Partial knowledge of you but want to know you clearly.

g) Nahi Pravishyani – Don't know

- Tvadiyam – Pravirthi – Cheshta – function.
- Bagawans function : Srishti, Sthithi, Laya Kartha.
- Forget – Laya Karta.
- Sandhya Vandanam : We do Namaskara to “Yama”.
- Tava Pravirthim – means Laya Karanam “Don't understand” is Arjuans question.

Anvaya :

Ugra Rupaha Bagawan Kala

Asi? Iti me Akyahi

Eh – Devavara, Te Namaha Astu

Tvam Praseeda Aham Aadhyam

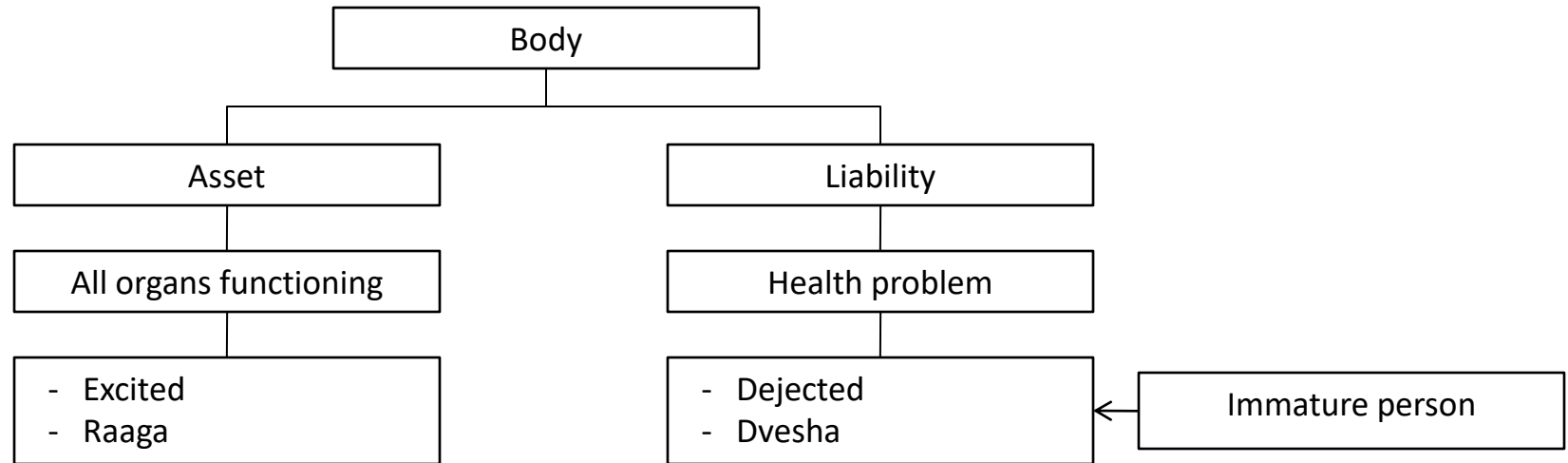
Bavantam Vigyantum Ichhami.

Aham Tava Pavirtim Nahi Prajanami

- Arjuna Temporarily stops – Gone through wonderment and fear. Bakti is threatened. All devotees face the Crisis. If god really there – if so, is that God really compassionate. Krishna educating Arjuna scripturally. Then Bakti not blind but informed Bakti, is Glorious, enjoyed by all Jnanis inspite of troubles, sufferings in the world.
- Very very important portion of 11 Chapter.

Lecture 347 :

- Arjuna Gone through Vishwaroopa of Lord in 2 Phases of emotion.
 - 1) Wonderment → Looks at Beautiful aspect of creation.
 - 2) Fear → Terrible aspects of creation.
- Vyavaharika will have both beautiful and terrible Aspects. Assets – Beautiful, Liabilities – Terrible Aspects.
- Problem of Human being : No balanced view.



- If we are vacillating between 2 extreme opposite emotions we are not mature looking at total picture.
- Learn to avoid Raaga and not Develop Dvesha.
- Looking at wonderful & terrible aspect, don't Develop Raaga or Dvesha but learn to avoid Dvesha or Raaga.
- World doesn't Deserve Dvesha because it has wonderful things as well.
- World doesn't deserve Raaga because it has terrible things also.
- When we look at totality, we will not develop Raaga or Dvesha.
- What does world Deserve?

Mature Mind Says :

- World deserves Bakti, Reverential, objective appreciation.
- Neutral Appreciation with Reverence required for world.
- Objectivity which accepts both wonderful and terrible, Neutral, Reverential appreciation is called Vishwaroopa Bakti.
- Not having Vishwa Roopa Bakti, Arjuna Vascillated between Vismaya and Bayam and asked question :
- You are supposed to be compassionate God but you are Munching Bheeshma / Drona / Jayatrata / Karna and Smacking lips....
- Are you compassionate God?
- Then what exactly you are?
- Lord Krishna presents objective version. I am Kala Tatvam.
- Kala = Srishti Karta and Pralaya Karta.
- Learn to accept both.

Chapter 11 – Verse 32 : (Very Important Sloka)

Sanskrit Vocal

श्रीभगवानुवाच

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो
लोकान्समार्हतामिह प्रवृत्तः।
ऋतेऽपि त्वां न भविष्यन्ति सर्वे
येऽवस्थिताः प्रत्यनीकेषु योधाः ॥ ११.३२ ॥

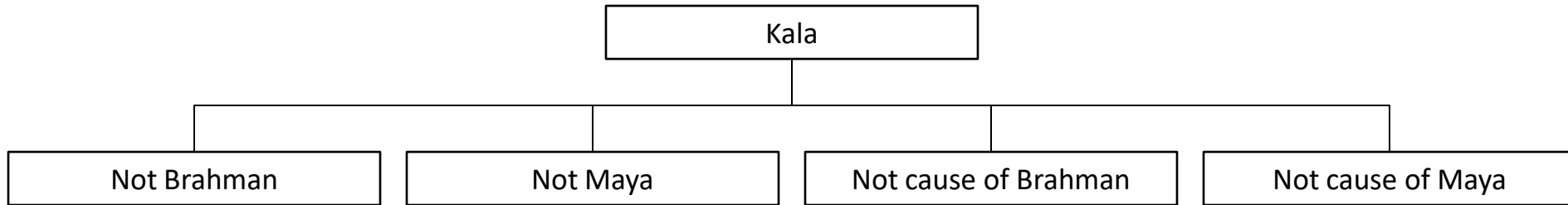
Meaning

The Blessed Lord said : I am the mighty world-destroying Time, now engaged in destroying the worlds. Even without You, none of the warriors arrayed in hostile armies shall live.

- Lord is Kala Tatvam...

Vichara Sagara :

- Kala = Maya = Brahma Sambandaha Kalaha.
- Kala not Brahman or maya nor their cause or their product.
- Kala not cause of Maya and is also not Brahman.



What is it?

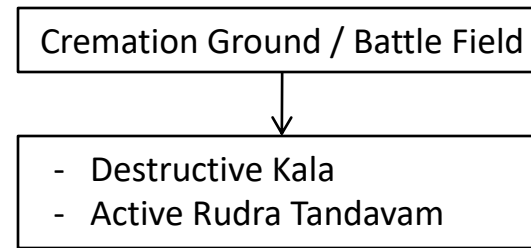
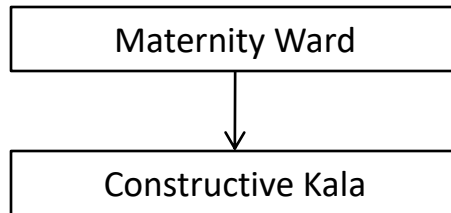
Vichara Sagara :

- Kala = Brahman Maya Sambandha.
- That Kala Tatvam, I am.
- Brahman, Maya Sambanda comes and also doesn't come...
- Kala = Anaadhi.
- Once we appreciate Kala, then from Paramartikam, we slide to Vyavaharikam.
- As long as there Brahman – Maya Sambandha, I don't appreciate or get into, then I am in Paramartika Tattvam.
(Important to Understand).
- Brahman – Maya Sambanda I recognise, Kala comes, Vyaharikam comes, 2 sides come.
- 2 Sides – Constructive Kala and Destructive Kala.
- 2 sides of Same coin.

- January – Destructive Kala w.r.t. 2013.

Constructive Kala w.r.t. 2014

- Ring out old, ring in New.
- Both exist simultaneously.
- Every destruction preceded by construction.
- Every construction preceded by destruction. Both exist simultaneously.
- In a particular context, one is prominent.



- Accept both is the essence.

Bashyam :

a) Kalaha Asmi :

- I am time principle.

b) Lokakshaya Vritu :

- Lokanam Kshaya Karoti iti Loka Shaya Kritu.
- One who is destroying all – Lokaha – People – Soldiers.

c) Pravriddah :

- Vriddim Gataha - Now activitated.
- Regular Deaths – Normally

- Extra active in Battle field.
- Yadartham Tat Pravurtaha Tat Srunu – why hyper active now?
- I have to simultaneously destroy many during 18 days of Mahabaratha war.



Arjuna :

- If I stop war how destruction will take place?
- Then Krishna can't kill.
- These people time has come. You are only a medium for taking them unto me. Serve as my medium – without you, I have decided to do the job. Because of law of Karma. Not Bagawans Raaga – Dvesha.

d) Rithe Api :

- Even without you, Dr. Misfires or Disease kills – 60% diseases from Hospital.
- MRSA – only from Hospital.
- Ruthe – without .. Indeclinable – 2 / 3 / 5 Vibakti.
- Ritan Api All will disappear.
- Bheeshma, Drona, Karna Pravardayaha. Doesn't add Abimanyu.
- You are frightened of these warriors and they will be removal by me and not you.
- Ashauka – Bayam.

e) Pratyani Keshu Aniyam : in both Armies.

1st Meaning :

- Pratinam - In each Army

Pandava + Kauravas

2nd Maning :

- Prati – Paksha – Opposite side Army which Arjuna Prefers.
- Better meaning – Yodharaha - Soldiers.
- Therefore I look terrible. Therefore accept with objectivity.

Anvaya :

Aham Loka Kshaya Krutu
Pravridaha Kala Lokan
Sama hartum Aham iha Pravur
Thaha... Ye Yodhaha Praty
Nikeshu Avastita Je Sarve
Tva Ruthe Api Na Bavishyanti

Chapter 11 – Verse 33 :

Sanskrit Vocal

तस्मात्त्वमुत्तिष्ठ यशो लभस्व
जित्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धम्।
मयैवैते निहताः पूर्वमेव
निमित्तमात्रं भव सव्यसाचिन् ॥ ११.३३ ॥

Meaning

Therefore, stand up, and obtain fame. Conquer the
enemies and enjoy the flourishing kingdom.
Verily by Myself they have already been slain ;
be you a mere instrument, O Left-handed archer.

Nimitta Matram :

- You are only my instrument to get my Job done.
- No problem winning war.
- Therefore fight and win.
- Get greatest fame – easiest method. I do all the job and you get benefit Arjuna.
- I do research and guide gets fame. I do reverse. I permit you to take all fame effortlessly – this is essence.

Bashyam :

a) Tasma Twam Uttishta : First get up.

Chapter 1 – verse 47 :

Sanskrit Vocal

सञ्जय उवाच

एवमुक्त्वार्जुनः सङ्ख्ये रथोपस्थ उपाविशत्।
विसृज्य सशरं चापं शोकसंविग्नमानसः ॥ १.४७ ॥

Meaning

Having thus spoken in the midst of the battle-field,
Arjuna sat down on the seat of the chariot,
casting away his bow and arrow, with a mind
distressed with sorrow.

- Shanta Karam – Bujanga Sayanam... we ask Bagawan to get up.

b) Yasho Labasva :

- May you get fame.
- What type of fame Arjuna cant get?
- Bheeshma, Drona, Krutayaha – Great Warriors killed Akirathaha – can fight 10,000 Single handedly – Atiratha.
- Adiraya → Can't be defeated by Devas but Arjuna killed him.

- Devaii Yapi Ajeyaha – Atirat acha, Bheesha.. Iti in this manner.
- Fame doesn't come easily. Requires Punyam some with no qualifications become famous.

c) Purvaihi Tat Prapyate :

- Defeat Shatrus – Duryodhana + others and Rule over prosperous Kingdom...
- Asapathnam – Unrivalled, Unthreatened.
- Once Duryodhana gone, Nobody to challenge Arjuna.
- Unchallenged Kingdom – May you rule over. All Soldiers killed.
- Nihata – Nichayena Hataha
- Definitely, clearly, doubtlessly will be destroyed.
- Nihataha – Pranei Nihataha – Pranas separated from Body.

According to Vedanta :

Death Definition :

- Sthula Sukshma Sharira Viyoga Maranam.

Janma Definition :

- Sthula Sukshma Sharira Samyoga.
- Sukshma separated from sthula shariram, loosely connected now – touch and it will fall off.
- Hataha = Pranaihi
- Viyojitaha – when? Poorvam eva, Already done.

d) Nimitta Matram bava :

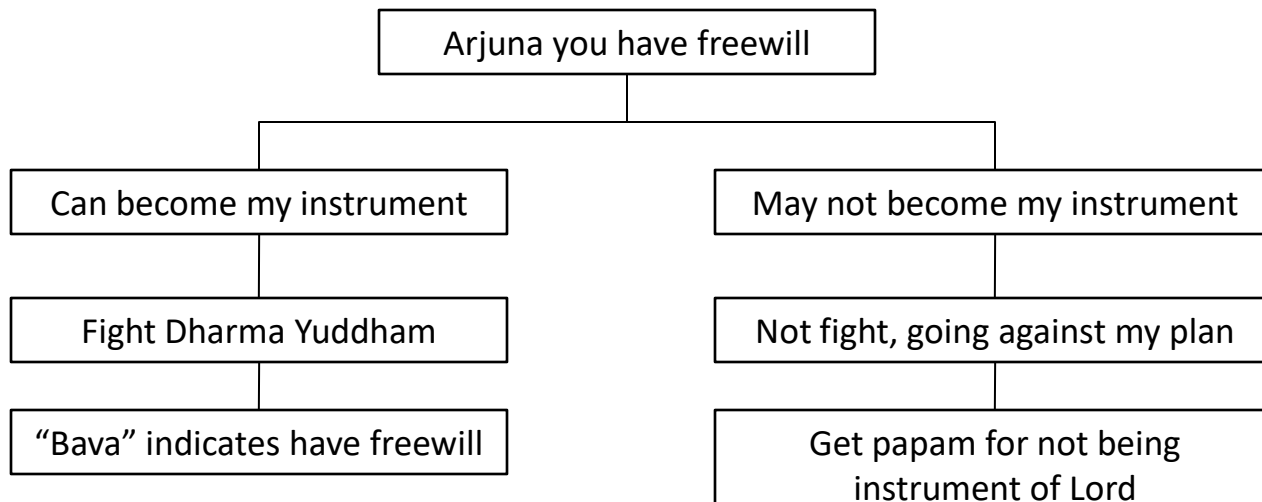
- Become simply instrument in my hands.

e) Savya Sachin :

- Savyena → Vamyena
- Hastena → Left hand.
- Vamena hastena Api → With help of left hand also.
With help of right hand also.
- Amphi Dexterous → Writing / fighting with both hands.
- Sachate Sharanam → Shepat – shooting arrow.
- Savyasachin – can shoot with left + right hand.

f) Nimitta Matram Bava :

- Fatalists misinterpreted this verse Arjuna only instrument. All puppets of Bagawan. No freewill.
- Shastras doesn't negate freewill.
- **Krishna doesn't say** : You are my instrument.
- **Krishna says** : May you become my instrument .



Anvaya :

Tasmattu Tvam Uttishtaha
Yashmasyu Labasva Shatrum Hitva
Tvam Samudram Rajyam Bunkshva (Enjoy)
Maya eva ete poorvam eva
Nihitaha. Eh – Savya Sachin
Tvam Nimitta Matram bava

Chapter 11 – Verse 34 :

Sanskrit Vocal

द्रोणं च भीष्मं च जयद्रथं च
कर्णं तथान्यानपि योधवीरान्।
मया हतांस्त्वं जहि माव्यथिष्ठा
युध्यस्व जेतासि रणे सपत्नान्॥ ११.३४ ॥

Meaning

Drona, Bhishma, Jayadratha, Karna, and other brave warriors – those have already been slain by Me ; you do kill ; be not distressed with fear ; fight and you shall conquer your enemies in battle.

- Repetition of 33. Shatru Hitva – Generally said here specifically.

Bashyam :

a) Dronamcha.. Eshu eshu :

- What is purpose of this sloka? Sees Army – inside fear.
- Whether we will win war? Krishna allays fear.
- Dummies – Sukshma Shariram removed and kept as though loosely.
- Eshu eshu Arjunasya Ashanke...
- Arjuna scared of special warriors w.r.t. Battle field.

Punctured Balloon :

- Each has extraordinary powers. Shankara describes extraordinary powers of each warrior.

Bheesma / Drona :

- Strength is Prasidda. Glory gets converted into fear in Arjuna's mind.

Drona :

- Dhanur Vega Acharya. Guru of all (Pandavas + Kauravas), more knowledgeable than disciples. Has Divine weapons.
- To conquer king Draupada, Drona sends Kauravas + Pandavas. Divya Astra Sampanaha.
- Bheeshma Greater than Drona.
- Guruhu / Gariyam / Garishtaha. (Greatest)

Lecture 348 : Verse 34 :

Bashyam :

Arjuna Question : What is the Nature of God?

How come you are both compassionate and cruel?

Lord Says :

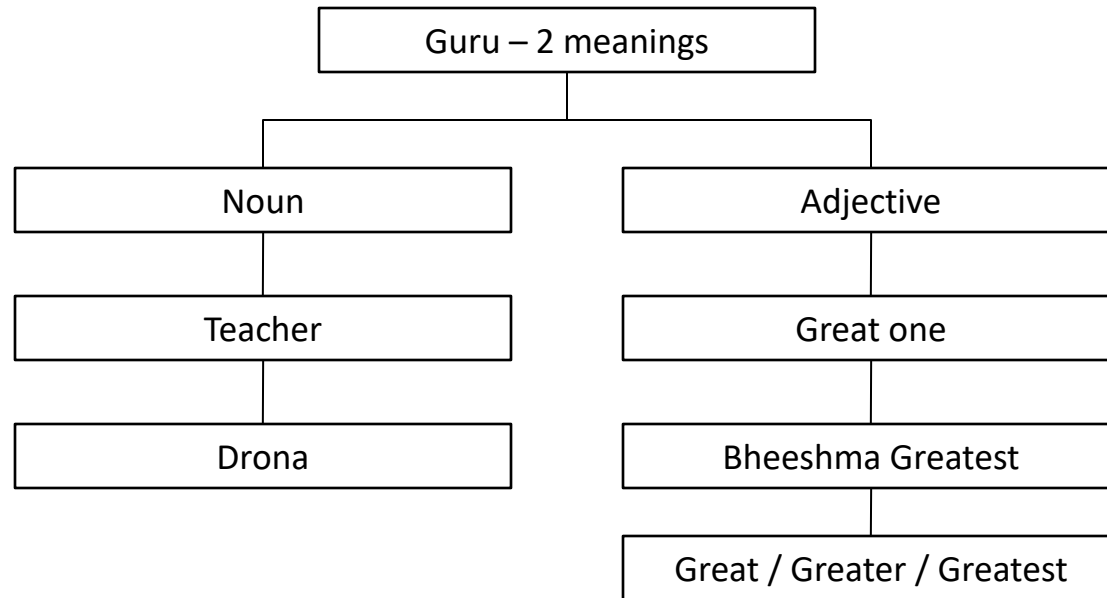
- I am Srishti, Sthithi, Laya Karanam. According to law of Karma, my job to destroy people also. In battlefield, 1000's dying because of me the Kala-tatvam.

Positive side :

- You are frightened of some powerful warriors. Don't be afraid, because, I have already finished them according to law of Karma.
- Be Nimittam and shoot arrows. Whether the arrows hit them or not, they will die – why?
- Drona, Bheeshma, Karna and Jaitratha are great and why Arjuna scared of them?

Drona :

- Ashanka Karanam
 - Why Drona and Bheeshma fierce in their fight?
- 1) Drona → Dhanur Veda Acharya, Vasista Guru, Guru of both Kauravas and Pandavas, knows their weaknesses and has divine Astrams.
- 2) Bheeshma → Superior to Drona. Garishtaha (Superlative Guru)



Bheeshma :

- Has Svachanda Mrityu.
- Die at will.
- Sva – Chanhaha – Sva – Ichha – According to his own wish Mrityu will come. Can stall death. Waited for Uttaranaya kala. Has Divya Astra. Started single handed fight with Parasurama, Amba, Ambalika, Ambu in Parasurama Avatara– Parasurama couldn't defeat Bhishma. How Arjuna can?

Jayatrata :

- Protected by father who performed Tapas for special boon.
- If someone tries to kill Jayatrata, killer's head will fall. Killer will die. Secret many do not know.
- **Tv** : shows head falling on Jayatrata's father's lap in Tapas, who throws head down, then father responsible.

Karna :

- Has Vasava – Indra's weapon, with Indra Shakti.
- Amogha – infallible – it does its job – nobody can stop its function.
- Bheeshmas Gada – Can't lift.
- Karna is Suryaputra – Son of Surya Devata. Born to Kunti when she was Kanya – Had Unique power to get children from any Devata.
- Prayed to Surya Bagawan and got Surya Kanya Putra = Kanninaha.
- Born with blessing of Surya.
- Not born child – Immaculately born – like Christ – directly born because of blessing of Devatas.
- Karna has extraordinary powers (Had special Kundalam.)
- All 4 powerful causes fear to Arjuna.
- Krishna removing fear of them by mentioning all punctured, steam let off.
- 4th Para of Bashyam – Most important Maya Hatham...
- May you kill them.. Nimitta Matrena, only by being a mere instrument.
- Therefore start shooting arrow... start the Battle... shoot – Naam Ke Vaste.. Nimitta Matram connected to "Jahai".

a) Ma Vya Tishta – Ma Avya Tishtaha :

- May you not develop Vyatu Datu towards them... “fear” for them – Bayam towards them.

b) Tvam Yudhasva

- May you fight.

c) Jetasi :

- Not noun here – verb.
- Will conquer / Defeat all warriors starting with Duryodhana, Bheeshma, Drona.

Duryodhana – Meaning :

- Dukhena Yojanam eva saha.
- That person with whom fighting is impossible, never winnable.
- Enter fight, only one winner, undefeatable.
- Such warriors you will win because I have punctured them.

d) Rave – Sapathnam – Shatrum :

Essence – Fight + Get credit.

Anvaya :

Dronamcha Bheeshmamca Jaya dratancha,
Karnam Tata Maya hatham Anyan
Veeran api Tvam Jani Ma Avyatishta
Tvam Yudhyasva Rane Sapathnam Jetasi.

Sanskrit Vocal

सञ्जय उवाच

एतच्छ्रुत्वा वचनं केशवस्य
कृताञ्जलिर्वेपमानः किरीटी।
नमस्कृत्वा भूय एवाह कृष्णं
सगद्गदं भीतभीतः प्रणम्य ॥ ११.३५ ॥

Meaning

Sanjaya Said : Having heard that speech of Kesava (Krsna), the crowned-one (Arjuna), with joined palms, trembling and prostrating himself, again addressed Krsna, in a choked voice, bowing down, overwhelmed with fear.

- Sanjaya comes and describes response of Arjuna. Krishna describes Vishwarupa nature and Kala Tatvam also. Arjuna takes time to Digest. Can accept wonderful things of creation. Difficult to accept painful things and unfavourable Prarabda.
- Sign of Vishwaroopa Bakti is ability to accept unfavourable Prarabda reverentially – Oh Lord thy will be done.
- Reverential and calm Acceptance of Prarabda is toughest part of life. Reverence and serenity can be accomplished only through Vishwaroopa Bakti.
- Reverential and serene acceptance of unfavourable circumstances is the highest form of Vishwaroopa Bakti and height of Maturity. That transformation should come.
- Arjuna taking time to swallow death of Bheeshma, Drona, others. Accepting death of family requires Vishwaroopa Bakti.
- Success is learning to accept our old age and death and suffering also of our family members.
- Accepting death + suffering reverentially calmly with serenity is maturity.
- This Maturity is called Vishwaroopa Bakti – Arjuna is taking time to digest this. Silently Digesting.
- Sanjaya – Commentator comes in.

Meditate on Mature Bakti :

- Reverential and calm acceptance of unfavourable Prarabda ripening for me and for close family members = Vishwaroopa Bakti.
- In Vivekachoodamani = Sahanam Sarva Dukhanam.
- Learn to put up with all suffering Aprateekaraka Poorvakam – without allowing suffering to generate negative thoughts like Bitterness, Anger, Hatred is “Prateekara”, chinta vilapa Rahitam without continuous mumbling and Grumbling without putting down face.
- Vishvaroopa Bakti is “CCC” Bakti Calm, Cheerful, Confident in and through Vishwaroopa Bakti.
- How do you express it? In Adverse conditions, when ranting, you change attitude. Go to Puja room and say.
- Whatever you do I accept calmly and reverentially. Do Namaskara to Vishwaroopa Ishvara and see transformation.
- Arjuna coming to 3rd stage wonderment, fear over. Vishwaroopa Bakti taking over – indicated by “Namaskrutva”
- 1st half of Sloka – Bakti.
- 2nd half of Sloka – Bayam.
- Bayam to Bakti is the Transition.

a) Vepa Mana Kiriti :

- Fear going away gradually from shivering and he is joining hands. Does Namsakara with Trembling hands and says suffering of family members because of death in Battle field is painful not comfortable.
- Let it come to me but not to my family members. Often we have to witness all kinds of Prarabda.
- Krishna himself had to watch his own Jadava Vamshi fighting Yadaviha Kalaha. Fighting, killing and Dying.
- Omnipotent, Omniscient God not able to stop phenomenon with a smile, Bagawan has to watch – many unsavouring events / happenings.

- Sometimes children not in good terms and can't patch up – Prarabda.
- Do what you can and accept what can't be changed - is Vishwaroopa Bakti. Powerful verse. See full Significance of these verses.
- Srutva Vachanam Keshavasya – Purvoktam – Vachanam Srutva – previously mentioned words of Lord Krishna Arjuna heard intensely – what came to Arjuna's mind?
- Bayam gave way to Krutanjaliha. Joining Palm in obeisance – Bakti coming and fear going – not completely gone. Mix of Bayam and Bakti.
- Kritanjalihi → Refers to Bakti.
- Vepamana → Refers to Bayam.
- Shivering not because of low temperature in Kurukshetra. Here it is because of Bayam.
- Arjuna Kiritam powerful – inspite of that can't stand.

c) Namaskrutva Buya eva Krishna :

- Offered Namaskara to Krishna repeatedly – Buyaha – Punaha eva Aha... uttered following once again.
- Aha = Uttaman Lord Krishna.

d) Sagadgadam – falteringly – going with choked throat / voice because of Disturbance in throat.

- Like Chapter 13 → Endless commentary of Shankara Kshetramchapi Mam Vidhi... here also long commentary.

How choking takes place?

- When person has extreme Joy / Sorrow, it produces tears in eyes. Extreme emotions will give tears of Joy or Sorrow.
- Composition of tears – Sweet / Saltish.

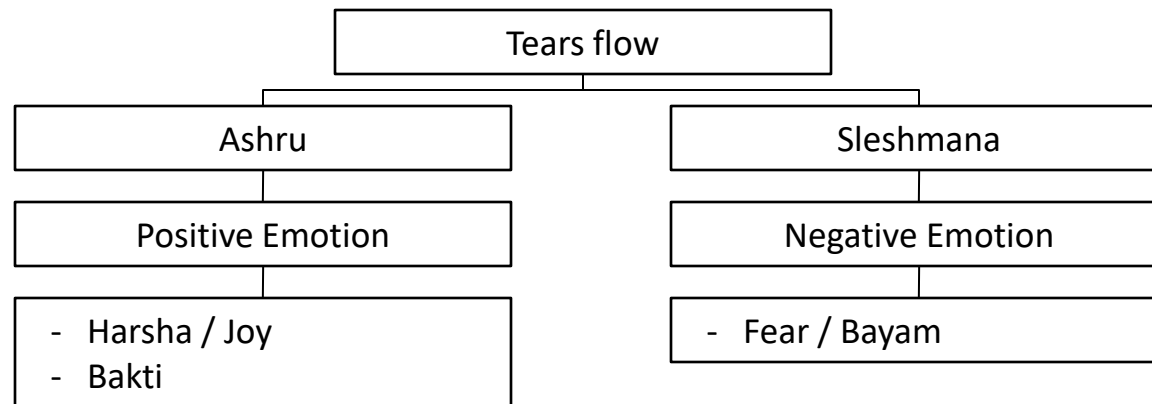
- Tears come through eyes, nose, throat. When tears come through throat, tears and phlegm obstructs voice ball. Voice feeble.. And voice not clear.
- Unclear feeble voice because of Phlegm. Mixed tears coming through throat.
- Phenomena called – Gath Gadana.
- Onomestic word – words mixed with choking called Sagadgadam.
- Choking Phenomenon + Words coming out = Sagadgada Vachanam.
- For listeners words not clear.
- Screw ears to understand : Vyasa has captured words for our sake.

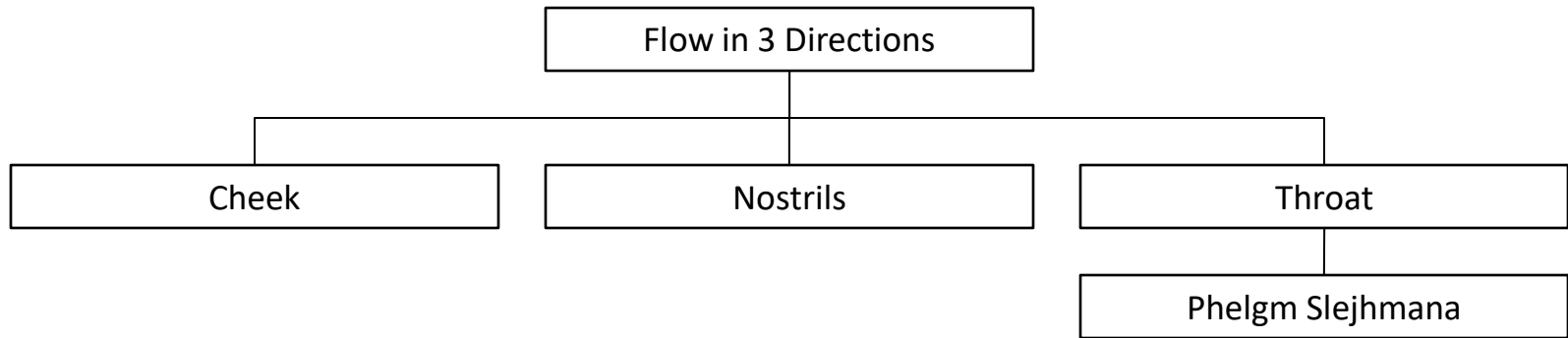
a) Bhaya Avishtasya Dukha bhi Dadath :

- Ashrupurna Netrute...
- Pain caused by fear will produce tears – negative emotion.
- When person is overpowered with fear, there is impact caused by pain of fear.

b) Sneha Aavishtasya Harsha Udbavat...

- When person overwhelmed by affection, love, there is Joy. Harsham is positive emotion produces common result.
- Ashrupurna Netratve sati – eyes filled with tears.





Why Plegm required?

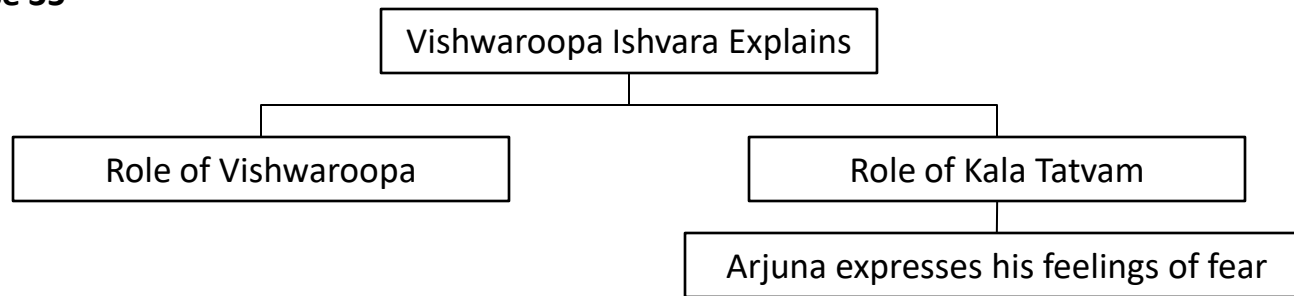
- To protect throat from dust particles. Area kept wet – Vishwaroopa Glory plegm – not dirty... Sleshmana + Ashru Mixed.
- Kanta Avarodha (Choking) – Voice box is alone there.
- Because of obstacle, organ of speech affected – not effective. Words also feeble, unclear.
- Choked voice = Sagad gadam.
- Arjuna has negative emotion of fear and positive emotion of Bakti also.
- Bayam – Bakti Mishram creates Gathgathaha...
- Sayadjadam = Adverb – Qualifying Ahaha. He spoke in choked voice, with predominant emotion of fear.

e) Beetabitaha

- Intense fear in his mind, overwhelmed by intense fear.

f) Pranamya – Bowing down

- Prathvi Butva – did Namaskara like before.



- Don't think – Kala Tatvam not separate from creation. Kalam not eternally existed and creation comes in time.
- Creation + Kalam can't be separated.
- Every object + being integrally associated with Kala Tatvam.
- **Science** : When creation resolved can't talk of kala tatvam, Deha Tatvam.
- Before big bang – No Desha / Kala / Prapancha all 3 inseparable.
- During Pralayam, all 3 go to Unmanifest condition. During Srishti all 3 come to manifest condition. Can't have any object without having Desha – Kala associated with it.
- If Kala is associated, it will have Janma and Mrityu... can't have anything without Janma and Maranam.
- If Bagawan is Vishwaroopa, Bagawan has to be Kala Also. There Bagawan can't stop Birth and Death. Need not stop Birth and Death.
- Avatara Sharira has Janma Kala and Svarga Arohana Kala.
- In Atma – Desha Kala – Need not be stopped.
- In Anatma – Desha Kala can't be stopped.
- Assimilate this message.
- In Death = Bagawan one – not Amangalam.
- Yama = Dharma Rajaya...

f) Beetha Beethaya – with great fear (Bayam)

g) Pranamya – Bowing down in Bakti.

- Bayam to Bakti transition coming.

h) Aaha – Uttered these words – spoke to Krishna.

- After Lord spoke and Arjuna is going to respond, Sanjaya's intervention has motive. Words of Sanjaya uttered with Good motive Katham – What he utters?
- Chaturshu – Most powerful warriors in verse 34. Dronasha / Ajayeshu – Those invincible can't be easily conquered.
- Without support of Drona etc, Duryodhana will be killed and Pandavas will win.
- Dirtharashtra listening to Sanjaya before war starts.
- Duryodhana – Nirashraya without support will be killed and Dirtharashtra will become hopeless.
- Sanjaya hoping for reconciliation with Pandavas. Do Sandhi after seeing possibility of Duryodhanas death.
- Thought in Sanjaya – There will be Shanti in Pandava, Kaurava side.
- Dirtharashtra didn't enter into peace.
- This is destiny. All have to die nobody can stop.

Anvaya :

Keshavasya etat Vachanam Srutva

Kritanjalihi Vepamana Kirtih

Krishnam Namas Kritva Buyaha eva

Pranamya Beeta Beetaha Sagad Gatham Aaha

Sanskrit Vocal

अर्जुन उवाच

स्थाने हृषीकेश तव प्रकीर्त्या
जगत्प्रहृष्यत्यनुरज्यते च।
रक्षांसि भीतानि दिशो द्रवन्ति
सर्वे नमस्यन्ति च सिद्धसङ्घाः ॥ ११.३६ ॥

Meaning

Arjuna Said :

It is but meet, O Hrsikesa (Krsna), that the world delights and rejoices in Thy praise; Raksasa-s fly in fear to all quarters, and all hosts of Siddha-s bow to Thee.

- Arjuna experiencing his superior Bakti to the Lord.
- **Vishwaroopa Bakti** : Never Raaga Dvesha based. This should happen, not happen.
- **Ishtadevata Bakti** : Governed by strong Raaga / Dvesha. Have clear desires in life. Such and such should happen. Such and such should not happen. Has clear division. Prays for Raagas to be fulfilled. Not accept whatever happens. Pray to cure one in hospital. Immature Bakti because Bagawan can't change law of Karma.
- In Immature Sakma Bakti, many prayers will fail. Lord can't change law of Karma. Bakti futile. Bagawan questioned and Sraddha is Questioned.
- In Viswaroopa Bakti, According to Law of Karma, let it happen. Don't want lord to change anything for personal desire. Vishwaroopa Bakta will keep Raaga Dvesha aside at time of Prayer. Mature Bakti Keeps 2 chappals Raaga – Dvesha outside. Let all happen to me and family as per law of Karma. I will do all my Duties. Give me strength and maturity not to forget Lord as Law of Karma. Lord is the event itself. Disease is Lord. Suffering and death is Lord.
- Mature Vishwaroopa Bakti is never contaminated by Raaga Dvesha. It is non-complaining Bakti. This is Bakti of Great Jnanis. Appreciate superior Bakti of Baktaas and Siddhas.

Bashyam :

a) Sthane :

- Arjunas beautiful prayers Indeclinable, Saptami Vibakti of Suanam.
- Kim tat – what is appropriate?

b) Tvam Prakirtiya :

- Tvam Mahatmane Kirtaneya.
- By talking about your glory both positive (Beautiful) and negative (terrible things) in empirical relative world.
- 10th Chapter → Only wonderful things of Lord.
- 11th Chapter → Terrible things of Lord.
- Toughest part in Bakti Progress.
- Learn to see earthquake / cyclone / hospitals, sufferings, good, bad as glory of Ishvara.
- How great Baktaas are appreciating you as everything in creation?
- Tava Prakirtaya – Tvam Mahatmane Kirthayaha...
- Prakirti = Mahatmya Kathena Srutena – singing or hearing glories.

c) Eh – Rishikesh :

- That Mature Baktas enjoy wonderful and terrible things.
- Jagat here = Mature people of world.
- Prakrushyati = Praharsham Ubaiti – enjoy.
- Don't require extraordinary mystical experience for rejoicing.
- Don't close eyes for mystical experiences. Seeing world enough for them.
- Understanding glory described in Verse 32, 33, 34.

- Sthane = Tat Yuddham. Anyone who understands Vishwaroopa will enjoy positive and negative events.
- During positive will not laugh loudly inappropriately – In his mind, he will see hands of the Lord in terrible events also.
- Very important verse....
- **Athava – Alternative meaning of :**
Jagat Prakishyati iti sthane – Therefore Baktas rejoice is appropriate.
- **Distress :** Jagat Prakshyati iti sthane.

2nd interpretation :

- Stress removed from Jagat – Mature Baktas are Rejoicing your Prakirti. Not glorification of anyone else – but by your glorification.
- Bagawan alone deserves Glorification – Before stress – Jagat
After stress – Tava Prakirtya
- Vishaya – Viseshanam Sthane
- Sthane – Associated with Vishaya – Object of Glorification.
- Not subject of Glorification.
- Previously – Baktaas emphasised on subject of Glorification.

Now :

- Baktas rejoice by glorifying you is proper. Object of glorification is emphasised. Prakirti Vishaya emphasised. It is proper that Bagawan alone becomes object of Joy / Source of Joy at Time of glorification nobody else can become source of Joy.

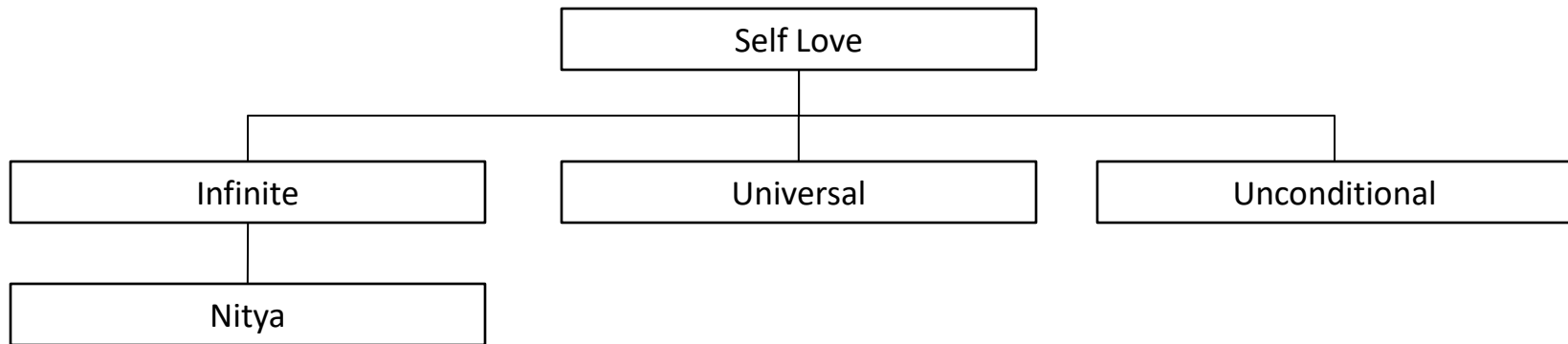
- Harsha – Aadhi – Vishaya Aruranjayeta cha. Not only rejoice but develop more love / devotion. More they praise more happiness and devotion they gather.
- **Human** : Praise and love first. Admiration first and then allow you – separation.
- In case of Bagawan, Admiration will increase love and vice verse.
- Both will grow more and more... love called Anuragaha. Happiness is Paharshayaha.

Why Bagawan is Harsha Raagha Vishayaha?

- Because Ishvara happens to be Atma of everyone.

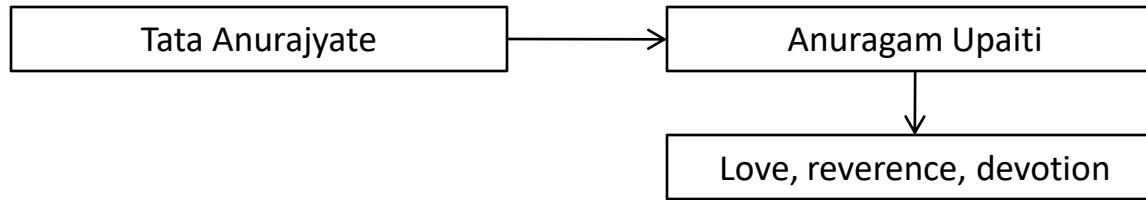
Brihadaranyaka Upanishad :

- Atmanastu Kamaya Sarva Priyam Bavati. Universal Unconditional love is greatest love. (Self love).

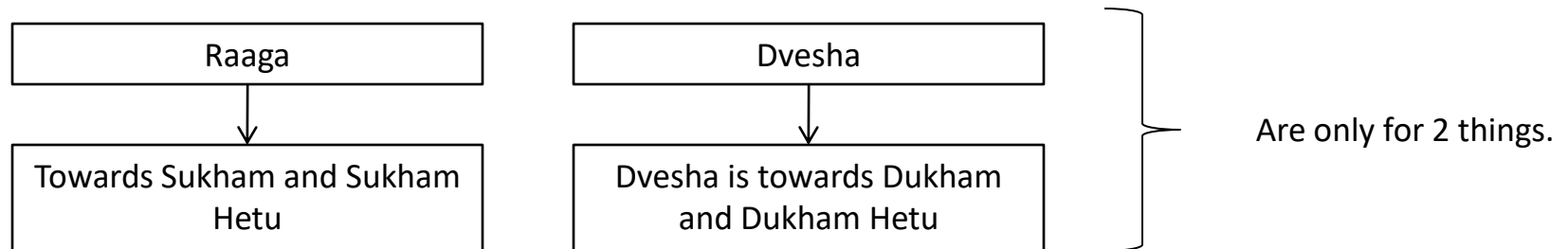


- That self is Bagawan.
- Therefore Ishvara Bakti is infinite / Universal / unconditional (When people know Bagawan is the self.)
- Sarva Buta Suhrutu – True well wisher of everyone is Bagawan only.
- To make life successful, take guidance of Bagawan. Others may be well wishers but don't know true motive. Can't give real guidance because they themselves are ignorant.
- Take guidance of Sastram. Therefore Bagawan is Sarvatma, Sarvabutatma.

- Baktas get joy and happiness in glorifying Bagawan.



- Previously Joy talked now love.
- Love and Joy go together.
- Object of love could be person / thing.
- For everyone there is only one object of love / source of happiness.
- Love = Emotional attitude towards a source of Joy.
- I Love X It is my emotional Attitude towards a person who is source of joy now. He is not a loving person but source of Joy. As long as person is source of Joy, love will continue. The moment Joy dries up, love dries up. Neutral for sometime. Then hatred.



- This is Universal Raaga Dvesha.
- If Bagawan is Source of Joy, Bagawan will have to be object of love also.
- Prahrushyati Tasmāt Na Rajyate.
- Yatra Yatra Praharsha Sha ha, Tatra Tatra Anuragaha.

- Therefore Anuragamcha Upaiti – That is also appropriate – “Sthane”.
- People loving you and Baktaas loving you both Appropriate.

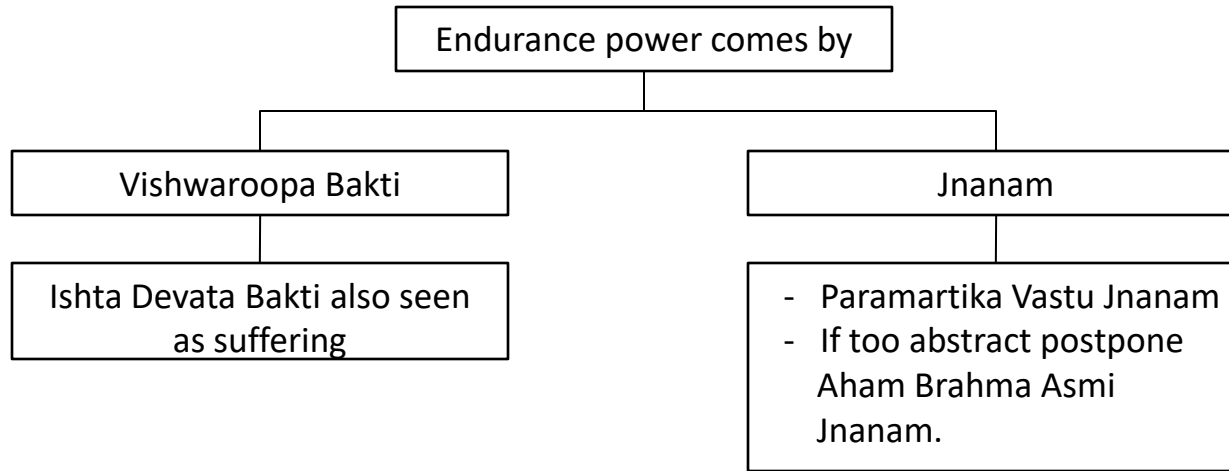
d) Rakshamsi Bitani - Disha Pravidanti

- Evil forces of creation run helter skelter in all directions – How?
- Baya Avishtani.. With fear.

e) Dravanti – Gachhati – Run

- Tatucha Sthane Vishaye, Rakshas run is appropriate and run seeing you is also appropriate.
- Special Mantra called “Rakshogna Mantra” – Highlighted in Mantra Shastra – Rakshamsi Hanti iti Rakshognahe Mantra kills and drives away negative forces in our life.
- Billy shunyam / Black Magic...
- Suspicion – Someone hurting me.
- Prayaschittam = Rakshogna Mantra Vicharsanam. Repeatedly chant this Mantra. All driven away.
- Siddhas like Kapila....
- Vishwaroopa Baktas in 2nd stage of Bakti – Namasyanti Tat chah Sthane. That is appropriate.
- By coming to Vishwaroopa Bakti, most of our sadhanas gone.
- Recognise capacity to withstand negative unfavourable experiences in life, which we get inevitably in life.
- Through Ishta Devata Bakti, Try to Remove unfavourable experiences. Discover – unfavourable experiences can’t be totally removed, can reduce, Inevitable in our life and in life of close family members.
- First work for Titiksha to put up with all inevitable unfavourable experiences. Tasmāt Apariharye Tatvam Shochati Marhasi...
- Enduring unfavourable experiences is compulsory in life.

- First lesson – Greatest thing required is Endurance power.



- Vyavaharika Ishvara is Vishwaroopa.
- Paramartika Drishtya Ishvara is Nirguna Ishvara. Vishwarupa Bakti will solve 90% of Samsara problems.
- Fever / Toothache all Bagawan – biological pain will be there.
- Emotional Magnification wont be there.

Anvaya :

Eh Rishikesha, Tava Prakirtya
Jagatu Prahurshyati Anurajyate cha,
Iti etat sthane Bitani Rakshamsi.
Dishaha Dravanti Sarve Sidda Sangaha
Namas Yanti cha.

Sanskrit Vocal

कस्माच्च ते न नमेरन्महात्मन्
गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।
अनन्त देवेश जगन्निवास
त्वमक्षरं सदसत्तत्परं यत् ॥ ११.३७ ॥

Meaning

And why should they not, O Great-souled One, bow to Thee, greater (than all else), the Primal Cause even of Brahma, O Infinite Being, O Lord of Lords, O Abode of the Universe, You are the Imperishable, that which is beyond both the Manifest and the Unmanifest.

- 2nd Interpretation taken here. Baktas Rejoice by Glorifying you.

1st Interpretation :

- Baktas rejoice by glorifying you. You deserve all glorification. Bagawan real object of Glorification.
- Bagawatah Harshadi Vishayatve. Bagawan is true object of glorification real object of real love, source of glorification.
- Hetu given in this sloka. Anantha devesha Jagan Nivasa, Tat param, Aadhi Karta.

Lecture 350 :

Verse 37 : Introduction.

- 1) If person understands Vishwaroopa in Totality, sees entire universe as Vishwaroopam, he will be able to suppress Aham, Mama Kara.
 - 2) Vision will be one of objectivity decolouration.
 - When Aham and Mamakara are there, Raaga Dvesha coloration will take place. Vision will be one of subjectivity.
- We see Jeeva Srishti with Raaga Dvisha tinged glass.

- When tinged glasses are removed, and Raaga – Dvesha reduced, Ahamkara and mamakara is reduced, diluted, Vishwaroopa as Ishvara can be really appreciated. Then attitude will be reverential admiration of God. Neither Raaga or Dvesha towards anything. Not hold because of Raaga or Reject anything because of Dvesha, including, old dilapidated body. Learn to appreciate objectively.
- This Reverential appreciation of everything, being, event takes place at cosmic, family, Body, emotional level which happens as per cosmic law.... Psycho – logically. Every emotion has Psycho logical – Cosmic law. Can refine mind but learn to appreciate also.
- Disturbing emotions have their own law. Never hate anything.
- Reverential admiration of micro and macro, events, beings is Vishwaroopa Bakti.
- If person has Vishwaroopa Jnanam in depth, Bakti is natural consequence, can't force Vishwaroopa Bakti. Natural consequence of assimilating Vishwaroopa Swaroopam.
- We can't work on Bakti. Can work on Jnanam only.
- To Nourish tree, want green leaves, pour water at root only. Jnanam is the root, bakti is the blossom.
- Therefore Arjuna says. All great Baktas have knowledge. Helplessly, your Baktas can't be otherwise. Wont ask question why they are worshipping you?
- My question – How can they avoid worshipping you. Worship is a physical action, expression born out of understanding.
- Kasmacha Tena Namera – helpless. See butterfly, natural Admiration of Vishwaroopa Ishvara. Ants Survive, glory of Ishvara Mosquitoes – cages you in your net and you cage all animals.
- Anything you take and admire is Vishwaroopa Ishvara.

Bashyam :

a) Kasmacha Hetoho :

- Due to what reason, they will not do Namaskara.

b) Te – Tubyam – Object of Namran

- Na Namaskaram Kuru.
- Why not mature people do Namaskara to you?

c) Mahatma = Atma with big body.

- One atma for everyone.
- Vishwaroopa Ishvara has biggest body in creation.
- Who are you?
- Apariyase – Gurutyagaha greater than living beings, Devata, Brahma why?
- Yataha Brahmanaha – Hiranyagarba, Aadhi karta – Greatest because he is Karanam of all people. Hiranyagarba is creator of all. Creator of Brahmaji.

Mundak Upanishad :

- Ishvara creates Hiranyagarba and teaches Hiranyagarba – to create rest of creation. (Educates and employs)
- Ishvara creates Educates, and Employs Brahma to create rest of world and goes back.
- Brahma Devanam Prathama Sambabuva, Vishvasya Karta Buvanasya Bokta.
- Brahma = Father.
- **Ishvara** = Fathers father – ultimate father Athaha – Tasmat... To that Aadhi karta. Therefore greatest. Who will not do Namaskara to you?

- Katham etc?... Siddha Sangha of previous Verse... Do Namaskara connected to sthane.
- You are Fittest, who deserves all Namaskara. That Namaskara gives Joy and fulfillment local Namaskaras for promotion, no fulfillment, no joy. King may give money but no joy of Rama Bakti...
- Samrajyam – Tyagarajas song in Telugu.
- Does Vishwaroopa Bakti.
- Sthanam = Arhaha – Vishaya.

Essence :

- You are only one who deserves Namaskara.

2nd line :

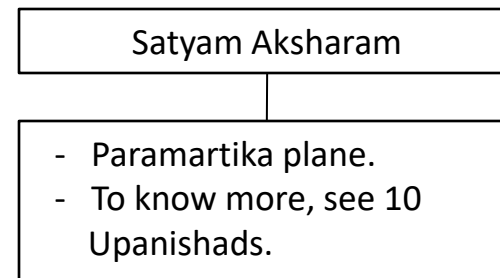
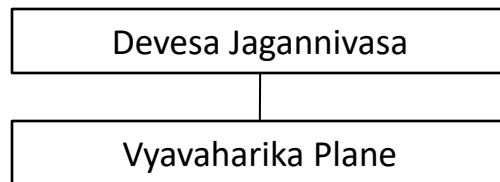
d) Eh Anantha Devesha Jaganivasa :

- Ananta : Limitless – Timewise & Spacewise.
- Applicable to Saguna and Nirguna Brahmatma.
- What is difference between Jiva and Ishvara?
- Ishvara = Ananta from both Nirguna and Saguna Angle.
- Jiva = Not Ananta from Saguna Angle.
- Oh – Lord of all Gods including Chaturmukha Brahma... Jagan Nivasa... Tat Purusha.
- Jagan Nivasa = Bahuvrihi Samasa
- Jagatam Nivasa = Tat Purusha.
- You are Aadhara of entire creation.
- You are resident of entire creation.
- World lives in you... or you live in entire world.

- Bahuvrihi = Jagat eva Navasaya Yasya.
- World is residence for you – you live in the world. You live in every being as Antar Atma. You live in the world.
- Therefore you are Jagan Nivasa both in Tatpuruṣa and Bahuvrihi also – Saguna description.

e) Aksharam :

- In Mundak Upanishad, Brahman called Aksharam.
- Kshatriya Doveda Adyayan, Jayatat, Aksharam Adigamyate.
- **Brihadaranyaka Upanishad** : 3rd chapter – 8th Brahmana – Aksharam Brahmanam & in gita – 8th chapter – called Akshara Brahma Yoga Ishvara called Aksharam Brahma.
- Tvam Aksharam, Param Aksharam, Paramartika Satyam, the absolute.



Definition of Aksharam :

- Sat Asat Vilakshanam. Oh Lord, you are in form of sat and Asat.

Vyavaharika Plane :

- Apekshika Satta Relative existence (verb). Temporary existence associated with objects of the world to be enjoyed.

Opposite :

- Temporary relative nonexistence.
- Has Prag Abava – previous non existence.
- Pradvamsa Nonabava – Posterior nonexistence.

- Relative existence – Sat.
- Opposed to relative existence is relative Nonexistence - Asat.
- Absolute Brahman is Manifesting as relative existence and relative non-existence.

2nd Meaning :

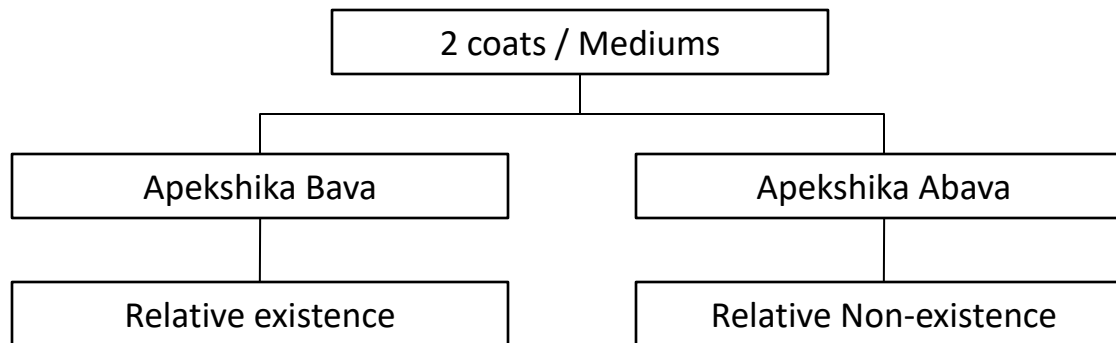
- Sat – Manifest = Existence = Available for transaction.
- Asat – Unmanifest = Non-existence = Not available for Transaction.
- Butter in Milk Unmanifest form, because not available for transaction. But it exists.
- Satv – Vyaktam, Asat - Avyaktam.

3rd Meaning : Extention

- Sat = Karyam
- Asat = Karanam
- 1) Apekshika Bava – Abava
- 2) Vyaktam – Avyaktam
- 3) Karyam - Karanam
- 3 meanings of Sat / Asat.
- Changes from context to context. You are in form of pairs of opposites.
- Shankara takes as 1st meaning here.

Sat	Asat
- Vidya Manam	- Avidya Manam
- Existent	- Non existent
- Yatra asti bava	- Yatra Nasti iti Buddhi - Vritti Abava with respect to which we have cognition of non – existence.

- In hand pot is there – cognition.
- In hand pot is not there – no cognition – There is no pot.
- Ghata Abava...
- Te Sada Asti Upadana bute yasya Aksharasya.
- Apekshika bava and Abava are 2 Upadhis, 2 mediums through which Brahman is available in Vyavaharika Prapancha



- Are 2 mediums through which absolute Brahman expresses itself.
- In relative world, Ghata Bava Rupena Brahman Asti.

- Ghata, Abava Rupena Brahman Bhati (money, Rain, Father.)
- Bava, Abava Rupena Vyavaharika Prapancha Bhati.
- Te Sada Sat & Sada Asat
- Relative Existence & Relative Non existence are 2 coats. Which Brahman wears in the world for appearing.
- Absolute Brahman, can never be experienced.
- Absolute Brahman Named Sat & Asat in Vyavaharika field.
- Paramartika Drishti – Beyond Sat / Asat.
- Yatho Vacho Nivartante, Te Aprapya Manasa Saha.
- Gita – Nyeyam yat pravashyami, Yat Jnatva Mrityam Ashnute, Na Sat Asat Uchyate.
- Such great depths went into because of “Aksharam”.
- From Paramartika Drishti, Sat – Asat Jagat param.
- From Paramartika Drishti, It is neither relative existence or relative nonexistence. It is beyond both.
- Upanishads name “Aksharam”

Chapter 8 - Verse 11 :

Sanskrit Vocal

यदक्षरं वेदविदो वदन्ति
 विशन्ति यद्यतयो वीतरागाः ।
 यदिच्छन्तो ब्रह्मचर्यं चरन्ति
 तत्ते पदं सङ्ग्रहेण प्रवक्ष्ये ॥ ८.११ ॥

Meaning

That which is declared Imperishable by the Veda-knowers ; That into which, the self-controlled and desire-freed enter ; That desiring which Brahmacarya is practised – That Goal I will declare to thee in brief.

- Katho – also same Mantra, sacred word Akshara Abyasa with double meaning.
- **Local meaning** : Teach Alphabets.
- **For wise** : Initiating child to that Aksharam with hope that child will, come upto Aksharam Brahma.
- Double purpose – “Tatu Tvam Eva” you are that absolute Brahman not local krishna.

Anvaya :

Eh Mahatman, Anantha devasha
Jagan Nivasa Kasmat cha?
Gariyase Brahmanaha api
Aadi Karte te – Siddha Sangha
Na Nameran Tvam sad Asad cha asi
Yatu Param Aksharam Asi

- Tatu cha Tvam Asi, Gariyase Teacher or great one (Adjective – Guruhu, Gariyan, Garishtaha – superlative)

Chapter 11 – Verse 38 :

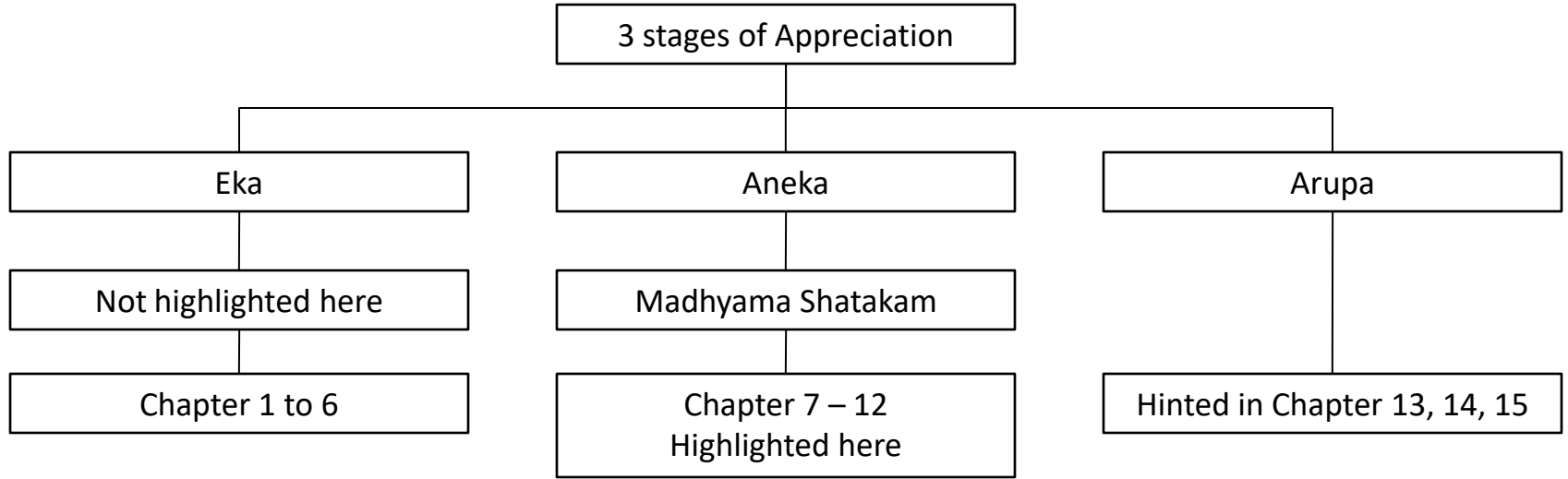
Sanskrit Vocal

त्वमादिदेवः पुरुषः पुराणः
त्वमस्य विश्वस्य परं निधानम्।
वेत्तासि वेद्यं च परं च धाम
त्वया तत्तं विश्वमनन्तरूप ॥ ११.३८ ॥

Meaning

You are the Primal God, the Ancient Purusa ; You are the Supreme Refuge of this Universe. You are the knower, the knowable, and the Abode-Supreme. By Thee is the Universe pervaded. O Being of Infinite forms.

- Rudra Api Stuti – once again Arjuna glorifies Bagawan.



Bashyam :

- Tvam Aadhi devaha – you are original originator of world.
- You are the primal god.

a) Purusha : Puri Shayanat

- Puri = City = body

Chapter 5 – Verse 13 :

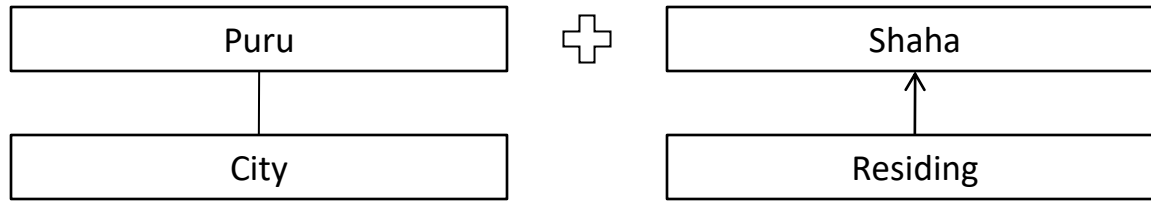
Sanskrit Vocal

सर्वकर्माणि मनसा सन्न्यस्यास्ते सुखं वशी।
नवद्वारे पुरे देही नैव कुर्वन्न कारयन्॥ ५.१३ ॥

Meaning

Mentally renouncing all actions and fully self-controlled, the “embodied” one rests happily in the nine-gate city, neither acting nor causing others (body and senses) to act.

- Puram – Nava dvare pure dehi Neiva kurvanna Karayan.
- In the city of Sharira trayam tvipuram in that shayanath – you reside in the form of Sakshi Adhishtana Chaitanyam.



b) Puranaha :

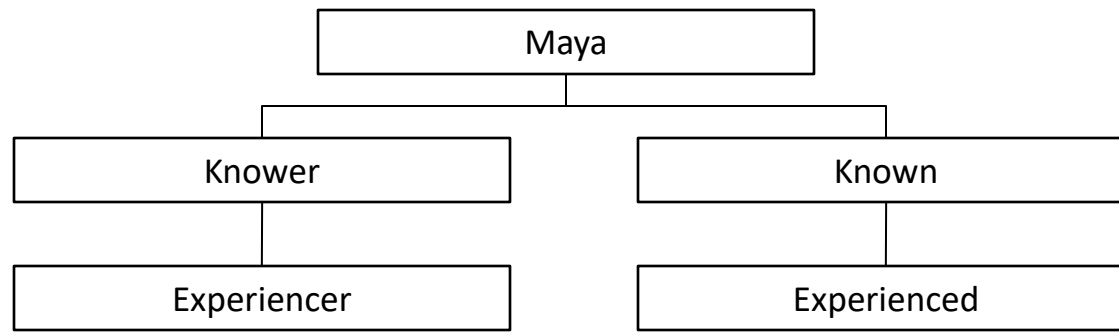
- Chirantacha – eternal.

c) Tvam Asya Param Nidhanam :

- You are ultimate repository base of entire universe.
- Why we say?
- When anything is destroyed in creation, plant, animal or human, they resolve into earth – Nidhanam.
- At pralayam, earth resolves into Jalam, Time, space resolved in Pralayam.
- Where 5 elements get resolved is called Param Nidhanam.
- Apra Nidhanam = Jalam
- Param Nidhanam – Brahman

d) Vetha Asi – every experiencer / Jiva – you alone are with Maya.

- With maya, you have split into knower and known, like waker Bifurcates into Boktru Jiva + Bokta prapancha in Dream.
- Lord with Maya has become all beings with maya.



- I – was waker. Oh Lord, you yourself play role of Bokta jiva and Bogya prapancha.
- Vethi Asi Sarvasya = Vedita – knower / experencer of everything.
- Vedyata Jatasya = everything to be known
- Jatha = Group – collection.
- Vethya Gansya Anumohasya.
- Yasya Vedyam That cha Api – whatever knowable that you are.

Mandukya Upanishad :

- Vishwa + Sthula Prapancha
- Teijasa + Sukshma Prapancha
- Pragya + Karana Prapancha
- 3 padas you are 4th pada – beyond Vetha + Vedyam – you are Prapancha Vilakshana
- Param Dhama – Beyond knower and known.
- Param Padam Vaishnavam – Vaishnavam sthanam.
- Not Virukta – Not located space.

Katho Upanishad :

- Vijyatir Yasthu manu Pragraham Navaha... Sodhu param Apnoti Tat Vishno Param pada.
- By crossing 5 Koshas & 5 Prapanchas.
- Pure conciousness is Vaishnavam pada.
- Indrebya param Artha, Artheyascha Param Manaha.
- Tat Vishnoho Param Dhama – used for Nirguna Brahman.
- Vaishnavan Padam = Nirguna Brahma
- Tvaya Tatam Vishwam – Everything pervaded by you only.
- Vishwam = Universe = Noun
- Adjective = Samastham – Everything.
- Tatam – Vyaptam Ananta Rupa – Antaha Tava Vidhyayani vidyartho no limit to your Rupam.
- Every Rupam – Vishwa Rupam.
- Shiva + Vishwaroopa = Bagawans Rupa.

Sloka :

- Tad Baktaha Shankara.
- Dveshi – Mad Dveshi Shankara Biyaha Tam Ubau Naurakam Yataha.
- Whoever is Vishnu Bakta + Siva Bakta and Viceversa – both will go to Narakam.
- Yavach Chandra Divakrau.
- They will be in Naraka as long as Sun + Moon are there.... Very long time.
- Be Vishnubakta but don't dislike shiva Bakta. Be inclusive one not exclusive .

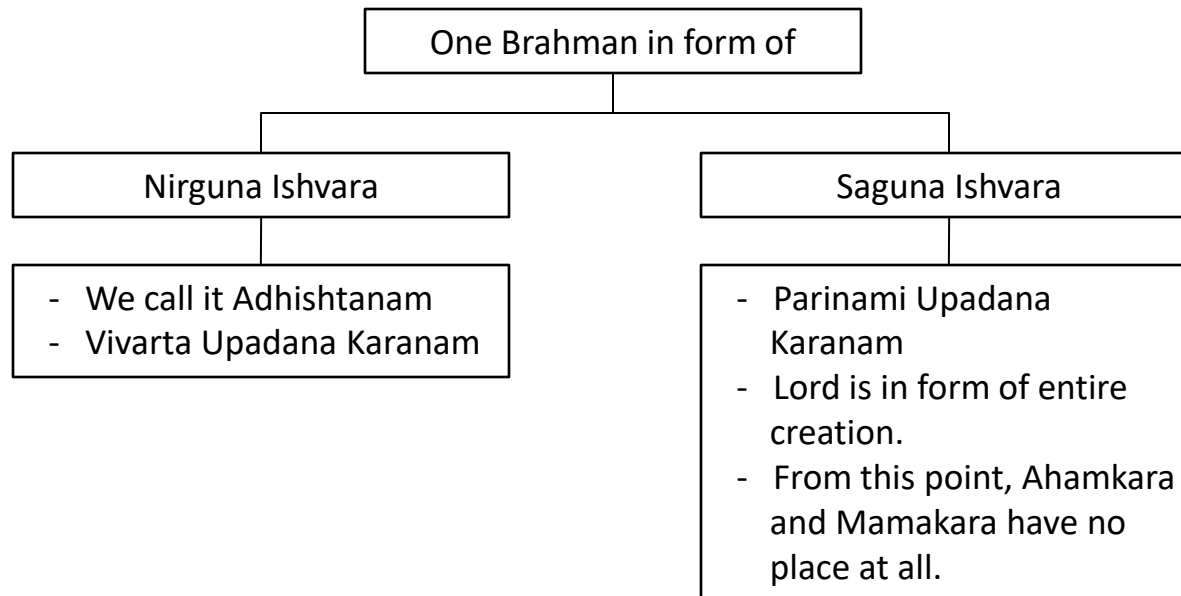
Anvaya :

Tvam Adidevaha Puranaha Poornaha Asi.
Tvam Asyasya, Param Nidhana Asi
Tvam Vedyancha Para Dama cha Asi
Eh-Ananta Rupa – Tvaya Vishvam Tatam.

Lecture 351 :

Introduction :

- 3rd phase of mental condition of experiencing Vishwaroopa Ishvara – is surrender – Bakti.
- 1st phase → Vismaya – wonderment / Joy.
- 2nd phase → Fear – Bayam
- 3rd Phase → Surrender – Saranagathi.



- Antara Sanyasa is claiming property of Lord as my own property because there is nothing other than the Lord / Ishvara.
- When I claim property of Ishvara as my own, it is stealing Bagawans property – encroachment. Punishment is Samsara kara griham – Prison.
- Surrendering Ahamkara and Mamakara to Visvaroopā Ishvara is Namaskaram (What we do in Temple).

Message :

- I am Surrendering my Ahamkara and Mamakara to Vishwaroopā Ishvara. It is called Vishwaroopā Bakti. Then Karma Yoga becomes efficacious.
- Then Ishvara Arpana Bavāna and Prasada Bavāna easy.

Upadesa Sara :

- Jagat Ishadi Yukta Sevanam Ashta Murti Brit, (Vishwaroopā Ishvara) Deva Pujanam.
- Karma Yoga most efficacious when we have Vishwaroopā Bakti.
- In Law of Karma, Bagawan = Pain + Pleasure.
- This is Bakti Arjuna is growing into. This he presents in form of repeated Namaskara, not in front of Deity in temple but in all directions.

Sanskrit Vocal

वायुर्यमोऽग्निर्वरुणः शशाङ्कः
प्रजापतिस्त्वं प्रपितामहश्च ।
नमो नमस्तेऽस्तु सहस्रकृत्वः
पुनश्च भूयोऽपि नमो नमस्ते ॥ ११.३९ ॥

Meaning

You are Vayu, Yama, Agni, Varuna, the Moon,
Prajapati, and the great-grandfather (of all).
Salutations! Salutations unto You a thousand
times, and again salutations unto You!

- Visible universe and invisible laws of Devatas behind the Universe maintaining the Universe is Ishvara.
- Behind Earth, Buma Devata, Governing law of Gravitation, Movement.
- Behind Adibutam is Adideivam Governing law of objects.
- Vayu Devata behind Visible Vayu.
- Yama Devata beind Kala Tatvam
- Chandra / Varuna / Surya Devata.
- You are Adhyatmam, Adibutam, Adideivam which governs directions. So which Direction I should do Namaskara?

Morning Prayer : Samudra Vasane Devi

Sanskrit Vocal

समुद्रवसने देवि पर्वतस्तनमण्डले ।
विष्णुपत्नि नमस्तुभ्यं पादस्पर्श क्षमस्वमे ॥

Transliteration

Samudra-Vasane Devi Parvata-Stana-Mannddale |
Vissnnu-Patni Namastubhyam Paada-sparsham Kssama-Svame ||

Meaning

- 1: (Oh Mother Earth) The Devi Who is having Ocean as Her Garments and Mountains as Her Bosom,
- 2: Who is the Consort of Sri Vishnu, I Bow to You; Please Forgive Us for Touching You with Our Feet.

- Namaskara to Buma Devi beginning of Day. Namaskara is Reverential attitude I hold all the time.
- Arjuna Says – 1000's of Namaskaras.

Bashyam :

- Visible Vayu belongs to Sthula Prapancha and invisible Vayu Devata belonging to Sukshma Prapancha (Antaryami) behind every Visible object, Bagawan is there as invisible controlling law.
- Law Governing movement and moral law covering cutting trees. Law / Devata / Dharma invisible.... Punyam Generated also invisible... all Bagawan.
- Sukshma Prapancha is invisible. Yama Devata, Agni Devata, Varuna – Law of water bodies,
 - a) Sashi Devata – “Chandra”
 - b) Prajapati - Kashyapa

Pithamaha	c) Prapitamaha
- Grand father	- Great Grandfather
- Hiranyagarbha	- Ishvara
- Samastha Sukshma Prapancha Visishta Chaitanyam	- Samasta Karana prapancha Visishta Chaitanyam

- Since you are inform of 33 Crore Devatas, can't do 33 Crores Namaskaras.
- Therefore says **d) Namaha, Namaha,**

e) Sahastrakritva – Again and again

- Sahastra – 1000
- Kritva – Times
- Pancha Krutva – 5 times

f) Buyaha api

g) Kritvasuch Pratyaya

- Actual Suffix – Kritva – Avyayam = Indeclinable.
- Avritti – Number – 1000 times indicated.
- Why can't Arjuna Stop?

h) Punascha Buyaha – Api Namaste...

- By saying again and again, Arjuna expressing his dissatisfaction Apari Dosham.
- Atmanaha – Reflexive Pronoun – Arjuna expressing his dissatisfaction.
- Aparidosham –
- Atmanaha – Reflexive Pronoun.
- Arjuna has so much Devotion and Sraddha.
- Atishayam – Intense faith, Great Devotion expressed as Punascha Buyaha api.

Anvaya :

Tvam Vayuhu Yamaha, Agnihi, Varunihi,
Sashankaha Prajapati, Prapita Mahacha Asi,
Sahastra Krutvaha – Namaha Namaha Astu
Te Punashcha Buyaha api Namaha Namaha

Sanskrit Vocal

नमः पुरस्तादथ पृष्ठतस्ते
नमोऽस्तु ते सर्वत एव सर्व।
अनन्तवीर्यामितविक्रमस्त्वं
सर्वं समाप्नोषि ततोऽसि सर्वः ॥ ११.४० ॥

Meaning

Salutations to You, before and behind! Salutations to
You on every side! O All! You, Infinite in Power,
and Infinite in Prowess, You pervade all ;
wherefore You are the All.

- Intense Devotion expressed. Same idea. I am offering Namaskara to you all in all directions.
- Omniscient, omnipotence – Immeasurable. You are infinite creation potential, inexhaustible.
- Have so much power and courage to create + maintain + resolve repeatedly.
- Bagawan has to do Srishti – Sthithi endlessly.
- Jiva – Lucky – can get Videha Mukti.
- Bagawan never tired of Srishti, Sthithi, Layam because he knows he is ever Nitya Mukta.
- Knows Srishti, Sthithi, Laya is Mithya.

Why be tired?

- Therefore Arjuna appreciates Lords glory.

Bashyam :

- My Prostrations facing eastern direction.
- Namaskara to you in easter Direction.

a) Prishtaha :

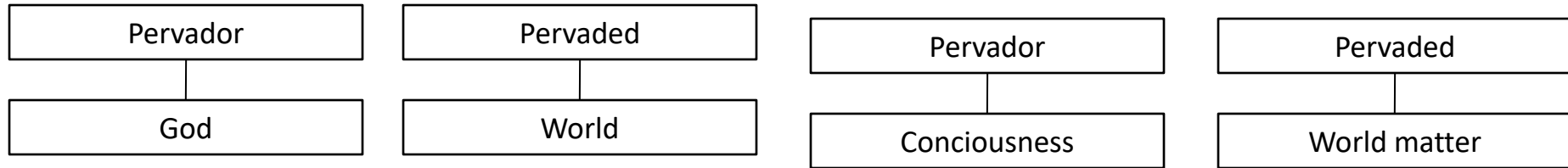
- Back western direction Generally, front = East. Do all Ritual. Therefore back is west.

b) Namaha Astu Sarvaha Eva :

- Other directions – North / South / Northeast / Southeast / Southwest / Up / Down.
- Sarvataha – Sarvatra Sthitaya – Lord who is in all directions.
- Sarvadhi Dikshu.
- To Lord present everywhere I offer Namaskara.

c) Eh Sarva :

- Eh Lord – who is in form of everything.
- Lord pervades world. Difference between God + World.
- **One level of Appreciation :**



2nd Level :

God	World
- Satyam	- Mithya – Advaitam
- You are everything	- Reject matter.
- Lord not pervading Universe. Lord is universe	- No matter other than consciousness
- No Pervador / Pervading duality	

- Subtle Vedantic Difference.

In this Mantra,

d) Sarvam Samapnoshi :

- You pervade everything.
- You are consciousness, everything else is matter.
- Tvam Sarvaha Asmi. Other than consciousness there is nothing.

e) Tvam Anantha Veeryamiti Vikramaha Asmi :

- Anantha Veerayam Yasya Saha – Infinite skill
 - Amita Vikrama – Infinite courage.
 - Bahuvrihi Samasa – One who has infinite skill power.
 - Veeryam = Skill / Power
 - Vikrame = Courage
- } Join & Become Vishesha Bahuvrihi Samasa
- Anantha Veeryascha Asou Amita Vikramcha...
 - You are Lord of infinite skill + courage.
 - One may have skill and no courage and vice versa.
 - Driving test – Ok – Licence in Bureau – No skill driving...
 - Some have no Training, See father + Start Driving.
 - Courage – No skill.
 - In war – have Training to fight but don't fight.
 - Lord has infinite skill + courage to create this world.
 - Samastham Jagat matter principle – Apra Prakriti – Maya Tatwam.
 - Material part of creation = Anatma part Drishya Prapancha.

f) Samapnoshi :

- Ekena Atmana Vyapnoshi.
- You pervade as Ekaha Atma – Chaitanya
- Tatvam – pervade Jada Prapancha lending consciousness to inert Karana Shariram, Sukshma & Sthula Shariram.
- Invisibly you pervade the Universe.
- Samyak – Ekena Atmana.
- World Pluralistic but you are one.
- Dvaita Prapancha – Advaita Atmanaha.

g) Yathaha Tataha – Because of this reason, you are Sarvaha Asi. (Everything you are).

- Tvaya Bina, Butam Na Kinchit Asti..
- Any inert, matter principle doesn't exist without you the Consciousness.

Why we Say this?

- Consciousness lends existence to Universe.
- World doesn't enjoy existence of its own. Existence I experience belong to you consciousness principle.

Example :

- Moonlight on moon is not of the moon.
- Existence I experience in the Mike is not of the mike.
- Existence given by Bagawan alone you are in the form of everything.
- Svapnoshi – Dvaitam existed – Adhyaropa.
- Tvam Sarvaha Asi – Dvaitam Rejected – Apavada.

- In 2 verbs – Adhyaropa and Apaada Vedanta explained in Verse 40.
- Svapnoshi + Tvam Asi – Very important.

Anvaya :

Te Purustat Namaha Ata Pratishtha Namaha
 Eh Sarva, Te Sarvata eva Namaha Astu
 Tvam Ananta Veeryamita vikramaha Asi
 Tvam Sarvam Svapnoshi Tataha Svam Sarvaha Asi Tataha.

Chapter 11 – Verse 41 :

Sanskrit Vocal

सखेति मत्वा प्रसभं यदुक्तं
 हे कृष्ण हे यादव हे सखेति।
 अज्ञानता महिमानं तवेदं
 मया प्रमादात्प्रणयेन वाऽपि ॥ ११.४१ ॥

Meaning

Whatever I have rashly said from carelessness or love, addressing You as “O Krsna, O Yadava, O friend,” and regarding You merely as a friend, unknowing of this greatness of Yours...

- Until now Arjuna looked at Krishna as a friend. Now he looked at Krishna as Avatara of Lord.
- Discovers Saguna and Nirguna Glories of Lord (Anantaha). Looks back how he has treated Krishna before. Krishna didn't mind the treatment.
- Kamathla Pottukara Aparadha Shamapanam.
- Aham Aparadhi - Committed mistake of underestimating you and improperly treating you out of Sheer ignorance. I am offender – because of what? My incomplete knowledge of your full glory. Some ignorance can't afford to have.
- Ignorance not correct in certain Area. Born in Vedic culture. Arjuna can't afford ignorance. Being with Krishna, Ignorance of God an offence.

Vedic Culture :

- Initially have blind faith in God. Because of obedience to Parents. Blind faith shaken later.
- Teach scriptures so that blind faith is converted into informed Understanding of God.
- Teach God in beginning.

Arjuna :

- Its offence. I am ignorant of your real Nature.

Lecture 352 :

Introduction :

- After Vishwaroopa Darshanam, Arjuna has great respect for Lord. Previously Krishna friend, Now Avatara.
- Didn't know full glory of Avatara and Ishvara.
- Now Arjuna seeking Pardon from the Lord. I treated you as a friend.
- Ordinary human being, not knowing, because of my ignorance.... Pardon my offensive behaviour.
- Offence = ill treatment.
- Aparijanan – Total knowledge I don't have. Therefore I ill treated you.

Verse 41 :

- How Arjuna should have addressed the Lord and how he uttered the Lord?
- Lord must be addressed as in Verse 38 + 39.
- Verse 38 → Tvam Adideva, Purusha, Purana, Vishvasya Param Nidhanam, Ashtotra Archana...
Anantha Rupam..
- Verse 39 → Vayu, Sahastra Krutva – Namaskara.
- Instead of this, addressed you as Sakha.. Because of ignorance, closeness to you, Love for you – ill treated you. 162

Bashyam :

a) Saka :

- Friend used when friends are of same age.
- Samana Vayavahi – iti.
- Krishna – Arjuna Same age.
- Viparita Buddhi – Physically friend.
- I am Jivatma – You are Paramatma. Big difference.
- Didn't register – because of Viparita Buddhi.

b) Prasadam :

- Prasuhyam Abi Buhya.
- Overriding your words, Suppressing you, dominating upon you, prevailing upon you, Abibuya – Degrading, insulting, I have used several expressions.
- Pralahyam – rudely, disrespectfully.

c) Yaduktam :

- Uttered several words... Eh Krishna, Yadava, Saketi.

Other commentators :

- Sake – iti – No Sandhi possible.
- Arsha Rishi Prayoga – can't be combined.
- Ajanta – Ajaninam. Because of ignorance, Moodhena.
- Because of your human appearance.

Chapter 9 – Verse 11 :

Sanskrit Vocal

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम्।
परं भावमजानन्तो मम भूतमहेश्वरम्॥ ९.११ ॥

Meaning

Fools disregard Me when I dwell in human form ;
they know not My Higher being as the Great
Lord of all beings.

- Moodaha Sam Avaha – Discredited.
- Borrowed from 9th chapter.
- I was ignorant of what?
- Kim Ajanataha?
- Tritiya Vibakti – Pulling eka Vachanam.
- Mahimanam Tava.. Your Glory? What glory?
- Bagawan is Para + Apra Prakrti.
- Para – Atma of everyone.
- Apra – Anatma of everyone.
- None other than Bagawan is there.
- Ishvarasya Vishwaroopa – I don't know.

Grammar Problem :

- Idam pronoun – Neuter gender. This & That man / wall / women.
- Mahimanam = Noun – Masculine.
- Idam Mahimanam – This Glory.

- Don't know this glory of yours.

- **In Sanskrit can't say :**

Idam	Mahimanam
Neuter Gender	Masculine Gender
Can't qualify Masculine	Adjective

- This qualifies Vishvaroopam – Neuter Gender.

- I don't know this Vishvaroopam – and also this Glory.

- Idam Vishwaroopam Mahimanam cha.

- Ajanataha – Neuter Pronoun requires Neuter noun.

- When Masculine Noun combined with Masculine pronoun it is Samanadhi Karanya Sambandha.

- If there is Vaiyadikaranyam then add Vishwaroopa.

d) Maya Pramadat :

- Even though I know your glory as Avatara...

- When familiarity, there is oversight Pramada = Vikshepa Chittam inadvertently / Loose Mindedness.

e) Pranayena Api :

- Out of love and affection, used expression.

- Praneva api Uktavan Asmi.

What is Pranayaha :

- Sneha Ninithaha Mishramaha.

- Affection and closeness.

- Due to closeness there is trust Vishramaha Tease / Pull others leg...
- With confidence and trust other one will not mistake and Break relationship.
- Use all expressions, not filter words.
- When relationships frail, use words selectively.
- Trust gives confidence.

Psychologist :

- All need 1 or 2 trust worthy relationships confidante.
- Share innermost secret with trust and confidence, knowing other will not judge and drop me.
- Psychologically – Talk to Bagawan – Take Bagawan as Saka, friend. Be Psychologically Naked in front of someone.
One unrejectable relationship required.
- Psychological expression is “Pranamyā”

Pranamyā Definition :

- Trustworthy relationship in which I can do anything without filtering.
- Pranamyā Nama Sneha Nimittaha Vishvamaha, Tena Abi Karnena... Because of total trust, I have used all kinds of words / expressions.
- Tena Abhi Karanena Uktavan Asmi..

Relative Pronoun :

- Yadi Uktavan Asmi

Verse 41 :

1st Line : Yadu – Relative Pronoun

- Whatever I have said – Not complete sentence.. Take expression from 42 – Tatu Aham Kshamaye.
- I seek Pardon forgiveness for that expression.

Anvaya :

Tvam Saka Asi Iti Matva
Pramadat Pranayena Va api
Tvam idam Mahimamcha (Taking Viyadikamya cha)
Ajanata Maya Eh krishna, eh Yadava,
Eh sake iti pratabam Uktam
Yati evam uktam Tatu shamaye.

Chapter 11 – Verse 42 :

Sanskrit Vocal

यच्चावहासार्थमसत्कृतोऽसि
विहारशय्यासनभोजनेषु।
एकोऽथवाप्यच्युत तत्समक्षं
तत्क्षामये त्वामहमप्रमेयम् ॥ ११.४२ ॥

Meaning

In whatever way I may have insulted You for the sake of fun, while at play, reposing or sitting, or at meals, when alone (with You), O Acyuta, or in company – that, O Immeasurable One, I implore You to forgive.

- Same idea as in Verse 41.
- Disrespect at Verbal level – Verse 41 – Saka
- Disrespect at Body / Behaviour / Action level – Verse 42
- During various Occasions – walking together – (Vihara), Shaiya while sleeping in camps together (Bed = Shaiya), Asanam – Seating together, Bojanam – eating together in one place.
- Bosom friends – done several things Disrespecting you. For all these offences, I seek pardon from you.

One interpretation :

- Ekaha Tat Samakshvam.
- Ekaha means when we were only there – Privately without others.

2nd Interpretation :

- Ekaha Samakshvam – When I was without you. In your Absence, talked ill of you, disrespected you.
- Ekaha – In your absence...
- Samakshaha – In your presence.
- Shankara takes second.

Bashyam :

a) Yatcha Avasaharyartham :

- Parihase Prayojanaya
- For Sake of fun – not seriously.

b) Asataha - Paributaha Asi

- Ill treated by me.
- Asi – Bavasi.

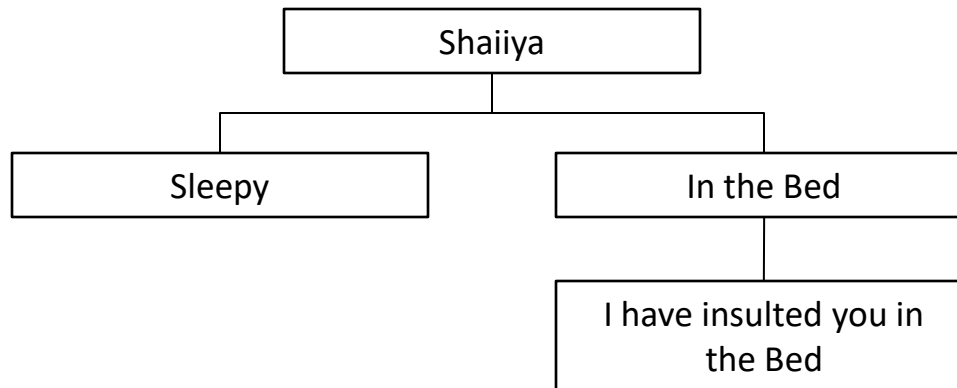
c) Kwa – Question – when did I do that?

- Vihara Saiiya Asana Bojeneshu...
- All 4 well known.

d) Vihara – Viharanam – Padav Vyavyame

- Leg exertion – strolling – walking.

e) Shayanam :

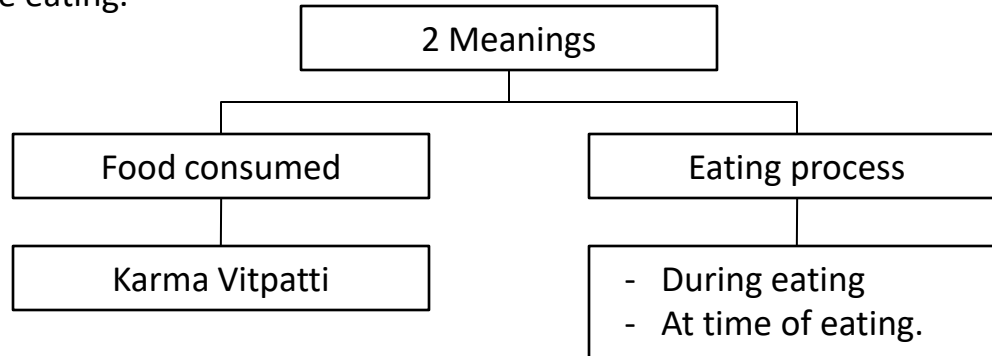


f) Asanam :

- Seat over which you are seated. Aasta Yika.

g) Bojanam :

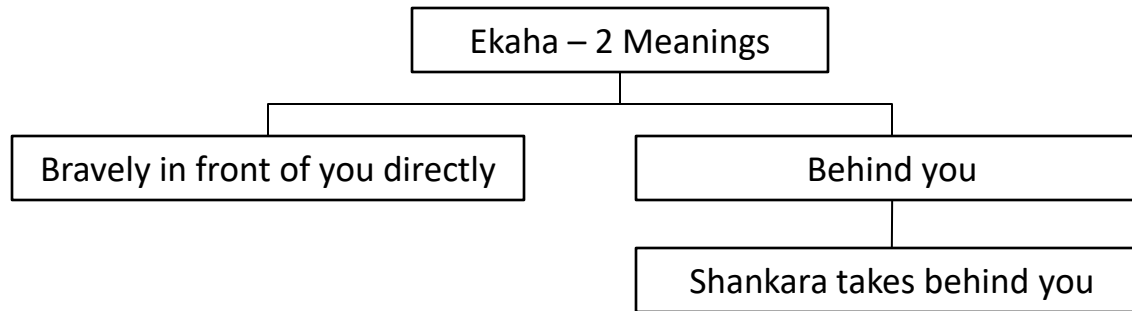
- Adanam – while eating.



- During all occasions, all places...

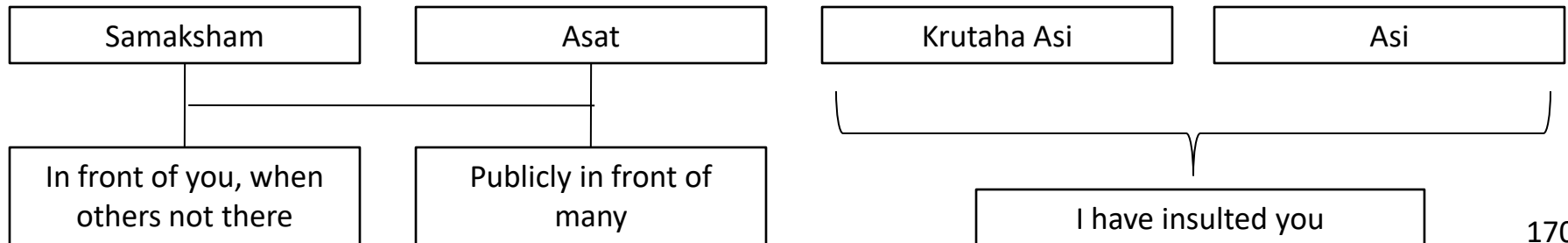
h) Ekaha – Parokshaha San

- In your absence criticised you.



i) Asat Kruta cha – Pari Butaha Asi

- Have been insulted by me in your absence.

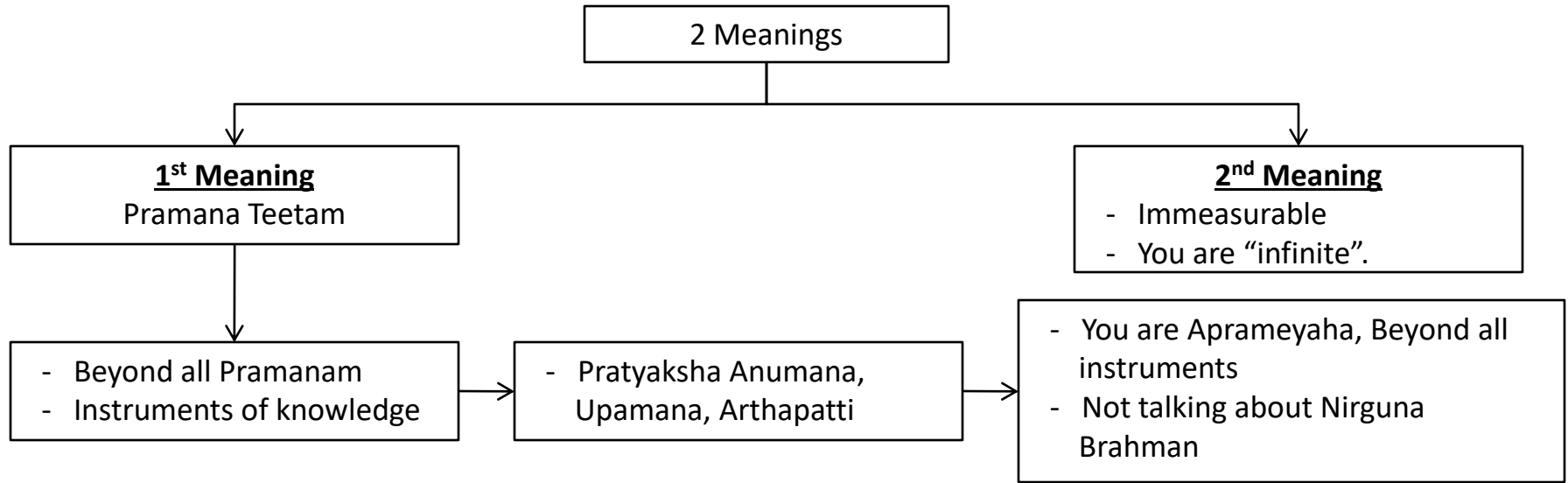


- Tat – Pronoun should join Noun. Here Tat taken as Adverb as Tata... in this manner.
- Eh Krishna, Eh Yadava, by using disrespectful words...
- Tat Shabdaha... No gap in between Tat occurs twice... in verse 42.
- Tatu Samakshvam, Tatu Asat Krutahe Asi – You have been insulted in this manner.
- Pratyaksham Va Asatkrutava Asi...
- You have been insulted behind or in front of you...
- I seek forgiveness for all those mistakes.
- Tatu Sarvam, Jatam – Many mistakes.
- Apavadaha – Masculine
- Tatu – Neuter – can't say Tatu
- Tatu – Neuter – Neuter can't qualify Masculine.
- Shankara adds Jatam – Neuter... Group of mistakes.
- Apra Jatam – Group of mistakes.. Can grow with Neuter...

g) Kshamamam... Kshama

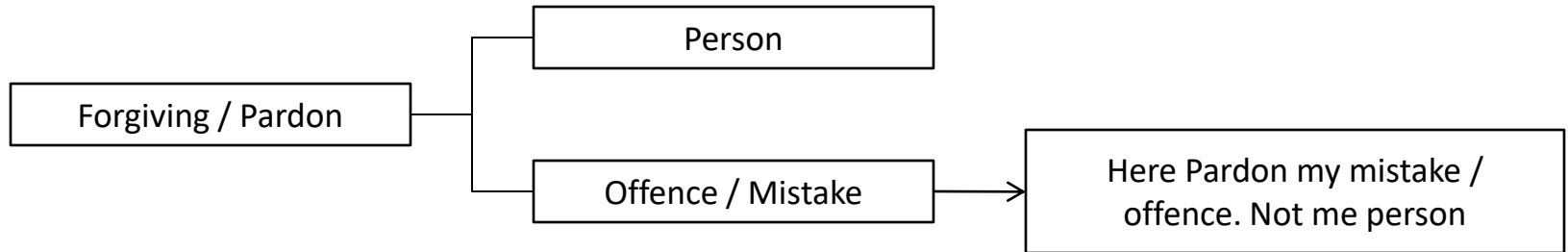
- Karaye.. Should forgive mistake.
- Iti – I ask you...

h) Tvam Aprameyam



2nd Meaning fits here.

- Oh Lord, you are infinite forgiving / Pardon – used in 2 ways swamiji checked Grammar book.



Anvaya :

Eh – Achyuta, Vihara Shaiyasana Bojaneshu,
Avaha Sartham, Ekaha san Athava Tatu Samaksham Api
Tvam Asat Krutaha Asi Yatu evam Krutam
Tatu Aham Aprameyam Tvam Kshamaye

Lecture 353 :

- After going through wonderment and fear Arjunas mind changed to Bakti – Devotion till verse 40.
- Devotion towards lord as Vishwaroopa Ishvara not Eka Rupa Ishvara.
- In higher level of Bakti, previous level not Displaced.
- Undergraduate Knowledge not displaced in graduate – It is additional After Vishwaroopa Bakti, I can have Eka Rupa Bakti, enjoy + meditate.
- Advaita Acharya Ratna Prabhakara – wrote Sub-commentary on Brahma Sutra Shankara Bashyam – Govindananda – Starts with Rama Namaskarah in Temple in Andhra. Don't loose Ishtadevata.
- Similarly in Advaita Bakti, not incapacitate me to appreciate Eka Rupa or Krishnas leelas / glories.
- One is Paramartika Satyam & other Vyavaharikam – Not mutually exclusive Eka Rupa included in Advaita Adhishtanam – Advaita Bakti enjoys 3 Baktis.
- Enjoyment doesn't mean giving equal reality to all – Enjoying movie doesn't mean giving Satyatvam to movie. Enjoy movie and get identified temporarily.
- Advaita Bakti = Self Love.
- Loving self includes – Jiva, Jagat, Ishvara.
- See Glory of Jiva and Ishvara and Nirguna Brahman also.
- Yastu Atmarevasyat, Atmani Truptascha Manavaha.
- Self includes 3 Baktis.
- I can be Dvaita Bakta without feeling I am Samsari.
- Eka Rupa, Aneka Rupa are at Vyavaharika level.
- Enjoy Vyashti, Samashti division, Without feeling I am Samsari.

- As free Jnani, Enjoy Dvaitam.
- Chapter 11 – Arjuna’s Bakti – is No. 2 – “Aneka Rupa Bakti”

1.	Eka Rupa Bakti
2.	Aneka Rupa Bakti
3.	Arupa Bakti

- No 2 will not displace no 1. Or Deny No 1 Bakti.
- This is topic till verse 40.
- From 41, incidental remarks...
- Only relevant for Arjuna.
- Arjuna associated with Krishna as friend... Didn’t respect As friend. Used Da etc., for those offences.
- Arjuna seeking pardon, Krishna knows Arjunas motive.... Didn’t mistake.
- Vishwaroopa Bakti – 3rd phase over in verse 40.
- Verse 41 – incidental – Not Tatparyam.

Sanskrit Vocal

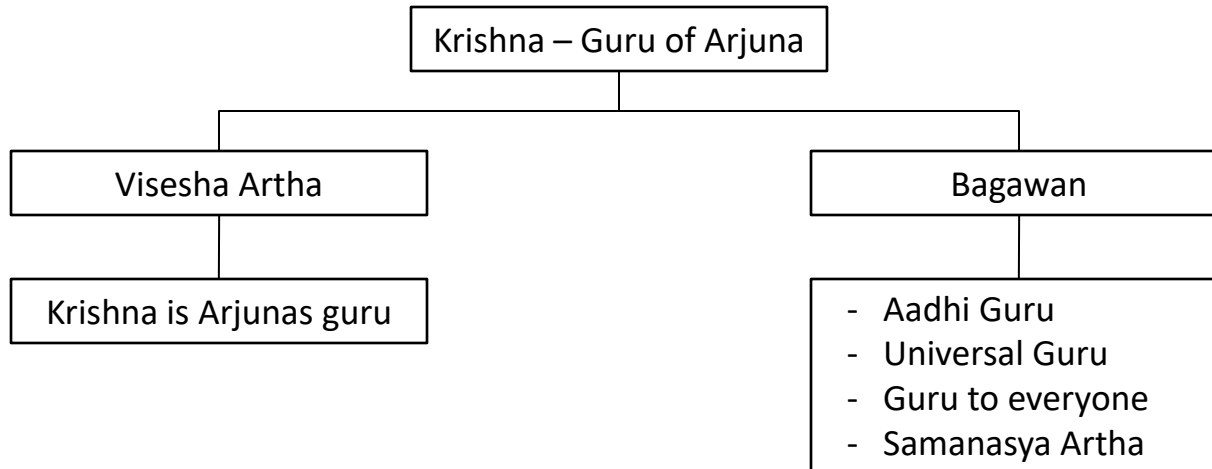
पितासि लोकस्य चराचरस्य
त्वमस्य पूज्यश्च गुरुर्गरीयान्।
न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो
लोकत्रयेऽप्यप्रतिमप्रभाव ॥ ११.४३ ॥

Meaning

You are the Father of this world, moving and unmoving. You are to be adored by this world. You are the greatest Guru, (for) there exists none who is equal to You ; how can there be then another, superior to You in the three worlds, O Being of unequalled power?

Why Krishna should forgive?

- Krishna – Universal father / Guru.
- Arjuna – Child / Sishya – Prone to commit mistake – Duty of father to forgive. Arjuna says, I legitimately deserve forgiveness. I demand forgiveness.
- Not Relevant because of Unique relationship – Deserves compassion.

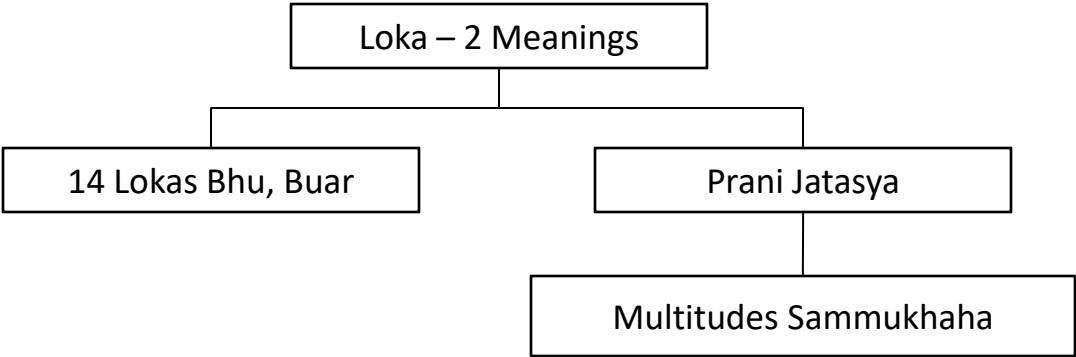


- As Sishya + Putra, Demand forgiveness.

Bashyam :

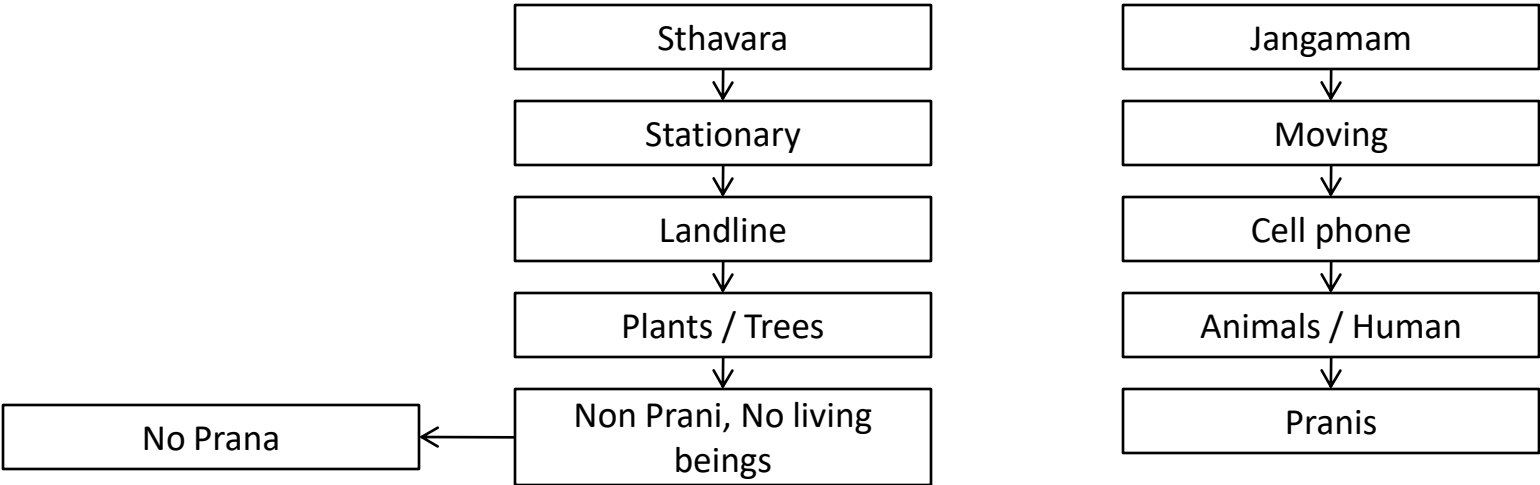
a) Pitha Asi :

- Janiya – Creator of all lokas – living beings.



- Indriya Jatam → Group of Sense organs
- Vriksha Jatam → Trees
- Prani Jatam → Living beings

b) Chara Achara :



- Has Sthula → No Sukshma / Karana Shariram
- Pujoyaha → Adorable / Reverential
- Why you deserve Adoration?
- “Guru”

Guru Stotra :

- Narayanam Padma Buvam Vasistam
- Not Sadashiva Sama Rambam....
- Shiva not Adi Guru... Shivarathri... Say – Sadashiva... Not Narayanam.
- Gariyan – Greater than all Guru’s Padmabuvam, Vasishtam, Parachara General Guru’s.
- Narayana – No. 1 Guru of all.. Never Sishya of any one – Gariyamsaha Kasmata Gurutavam iti Aha?
- Why Bagawan Greater than Gurus + Pitrus? Because No one equal to Bagawan.
- Hetu Hetumat bava Sambandha.
- Na cha Svayamaha Anyat Asti.

c) Tvat Samaha :

- Anyaha Nasti.
- No one equal to Bagawan.
- How many 1st Guru? Aadhi Moola Karanam only one.
- Apekshika / Avantara / incidental Karanams – Many.
- Bagawan – Atyantika – Karanam – one.
- Therefore no one equal to Bagawan.

Too many Gods will be problem :

- We don't have many Gods.
- We have one God worshipped in many forms – Brahma – Vishnu – Shiva.

What is form of original God?

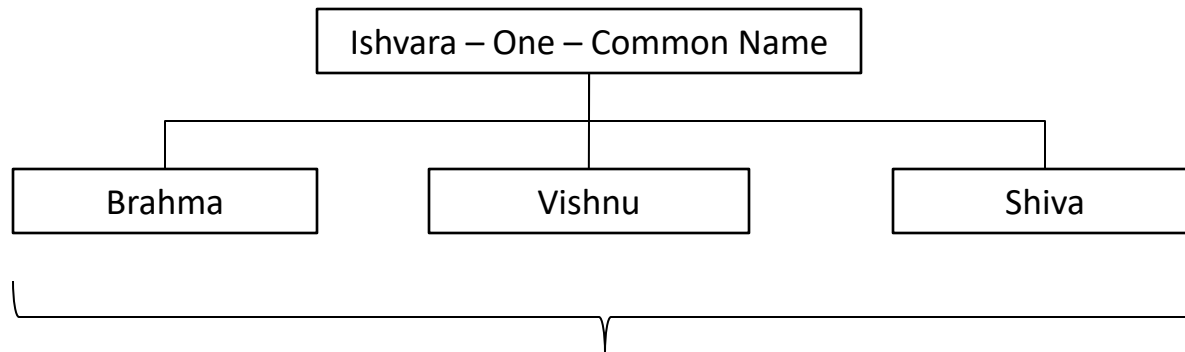
- All pervading God has no forms / can't have form.
- All pervading Space has no form / can't have form.
- One formless God represented by many formful.
- Many Gods to cater to many types of Devotees.

Very Important line :

- Ishvara Dvayam na Sambavati. Brahma / Vishnu / Shiva – Not 3 Gods but 3 forms of one God.
- From Srishti Angle – Ishvara = Brahma

From Sthithi Angle – Ishvara = Vishnu

From Layam Angle – Ishvara = Shiva



3 Names of one Ishvara

- If many Gods or 2 Gods what is problem?
- In the plurality of Gods, No Vyavahara possible, one God will say – Lets Create
Another god will say – Let me Sustain
Another God will say – Let me Destroy / Resolve
- Therefore Quarrel – one god.
- Next Srishti lets start Now / Later...
- Any team should have one leader for Successful teamwork.
- Body has many organs but one head. Head has to be one.
- Family Survives as a Team only. If there is no head, who should be head should be decided in the voting.
- No Democracy, no equality – before marriage.
- There should be decision. If consensus fine. If no consensus, who must be deciding authority 3rd Umpire? If differences on ground, otherwise, Game will not go on.
- In Vedic society, there was understanding. This not sorted today. Therefore marriages don't last. Gender equality ok but must be with understanding. When differences, who is final deciding authority. That leader should not abuse position. Must take into account Raaga Dvesha of every member. Leader required.

Very Important :

- Nahi Ishvaram Dvayam Sambavati.
- One unit can't survive as team unless you fix head.
- Ailment of modern society. Leader in family not fixed. Don't want to fix.
- Vyavahara will not take place.

Example :

- Marriage is pack of cards.

Sociological Truth :

- 1) Start with
 - Hearts
 - I Love you
 - You Love me
 - Valentine Day
- 2) Diamond
 - Exchange of Rings
- 3) Clubs
 - Physically fight
- 4) Spade
 - Graveyard for fight = for Individual for family separation.

Why Nahi Ishvaram Sambavati?

- Aneka Ishvaratve Vyavahara Anupapatte.
- Vyavaharika not possible.



- Inseparable – If separated, no Vyavahara.
- When Brahman and Maya Separated Maya can't exist can't do Vyavahara.

Sanskrit Vocal

नान्तःप्रज्ञं न वहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं
नप्रज्ञं नाप्रज्ञम् । अदृष्टमव्यवहार्यमग्राह्यमलक्षणमचिन्त्यम-
व्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं
चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Meaning

Neither inwards conscious nor outwards conscious, nor conscious of the intermediary state, nor ingatherd nothing else as to consciousness, nor (total) consciousness, nor unconsciousness - what is invisible, unrelated, unperceivable, devoid of all connotations, unthinkable, undefinable, essentially of the nature of self-consciousness alone, negation of all relative existence, peaceful, of supreme bliss and unitary - is called the fourth foot (of the Atman). That is the Atman, He is to be realised.

- Glory of yours – when you separate Idam Mahimanam – Not vaiyadi Karanya Sambanda.
- Don't connect pronoun + Noun.
- When it is Disconnected it is called Vai Yadi Karanya Sambandha.
- This Glory = Samadhi Karanya Sambanda.
- This connected to Vishwaroop – interpretation No 1.
- 2nd Interpretation – Idam + Mahimamanam should not be connected.

- Instead of Mahimanam Tava Idam.
- Mahimanam Tava Imam
Mahimanam Taveva Tamam
- Imam pronoun is Masculine Gender like இவன்.
- Can pin Mahimanam.
- Nantap Pragyam... Avyavahryam Avyayam.
- Brahman and Maya co exist as one Ishvara – Common name of Brahman + Maya.
- Vyavahara takes place smoothly.
- There is no one equal to you. You are the leader.
- When no one equal to you. Where is question of someone superior to you.
- Kai Mudikam Nyaya.
- Since world has only one leader, therefore Srishti, Sthithi, Laya happens smoothly because no one to challenge Gods authority.
- In Bagawatam, someone challenges Bagawans authority.
- Brahma Becomes proud.
Indra becomes proud.
- How Bagawan Destroys Brahmaji?
- Brahma Creates one world.
- Vishnu Creates Parallel world.
- Brahmaji Humbled without him things go on... story indicates one leader / one head / in one family / country / Loka / In entire 3 worlds, there is one leader – you have matchless power / Glory.

- Apratima
- Prabava



Matchless, Statue / Model, Resembling one.

- Why statue called Pratima – it resembles Wax statue – (Tausauds).
- Think it is live – Karana Vibakti.
- Prati + Ma – Dhatu.
- With which something is compared.
- Nang Bahuvrihi Yasya. Na Vidyate Pratima Yasya.
- For which there is no equal like statue.
- Qualifying Glory not Bagawan. That Bagawan whose Glory is matchless, Comparison less.
- Nirathishaiya Prabava – Greatest unsurpassed Glory.
- Apratima – Matchless, Nirathishaya unsurpassed.

Anvaya :

Tvam Asya Sacharasya Lokasya Pitha Asi

Tvam Pujoyaha Guruhu Gariyancha Asi

Eh Apratima Prabava Loketraya Api

Tvat Samaha Anyaha Na Asti

Abyathi Kaha Kutaha Syat Abyathikathaha Syat.

Sanskrit Vocal

तस्मात्प्रणम्य प्रणिधाय कायं
प्रसादये त्वामहमीशमीड्यम्।
पितेव पुत्रस्य सखेव सख्युः
प्रियः प्रियायार्हसि देव सोढुम् ॥ ११.४४ ॥

Meaning

Therefore, bowing down, prostrating my body, I
crave Your forgiveness, O adorable Lord. As a
father forgiveth his son, a friend his friend, a
lover his beloved, even so should You forgive
me, O Deva.

Arjuna concludes :

- I have not reverentially treated you. Because of ignorance and also inadvertently. Consider as offence to you. For that I seek forgiveness and you have to tell me clearly I have forgiven you, so that I can rest in peace.
- Yathaha evam – therefore, since I deserve & need forgiveness from you. I want to offer my Sashtanga Namaskara.
- Many Admit mistake without inner transformations. Forgiveness becomes non-relevant, meaningless, lip service.
- Acknowledge what I did was wrong. Understood will Avoid mistake committed.
- Acknowledgment of mistake important before forgiveness. Meaningless – otherwise next day will say donkey.
- Forgiveness must be preceded by repentance and acknowledged understood mistake = Pranamya.
- Don't be egoistic to Acknowledge mistake.
- **News paper reports** : Error + Regrets Real.
- **Paschat Tapam** : Sincerely feel pain for mistake committed.
- **1st Prayaschittam** : Feeling the pain.
- **2nd Prayaschittam** : Giving appropriate Compensation – Damage control.

- Pranamasya = Namaskrutva – through words + Sashtangathaya – Pranidhaya Kayam (Fall on ground).
- Pranidhaya = Prakarshena (Properly).
- I hold Body on Ground – Sashtanga Namaskara. 8 limbs of Body touch ground.
- Vichara Sagara – 2 slokas.
- Prasadaye = Prasadam Karaye - Propitiate you.

Lecture 354 : Page 279 :

Verse 44 :

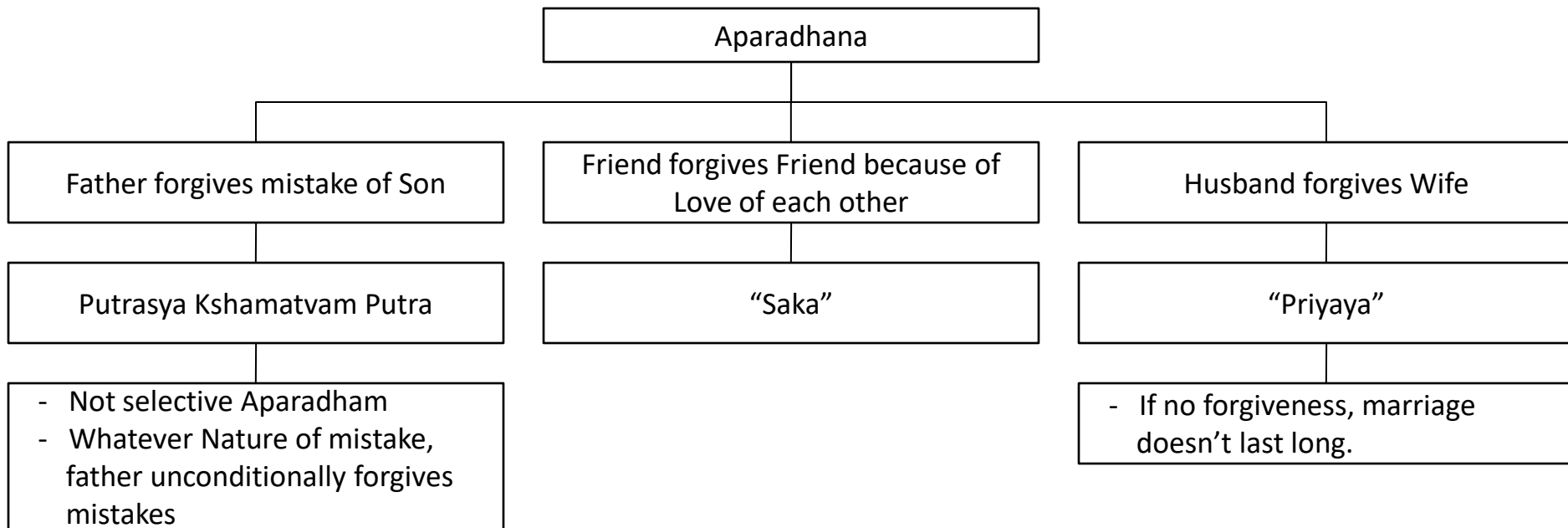
Bashyam :

- Arjuna asking for forgiveness from lord for Disrespect shown before recognising full Glory of Lord.
- Before forgiveness – offering Namaskara is showing Sense of Regret.
- Without regret on part of offender, forgiveness does not have impact.
- Forgiveness = 2 fold.

1) Acknowledge – Accept mistake, feel regret – do Namaskara. I propitiate you. Assuming Krishna is disturbed what type of you.

- Isham Idayam – one who is Lord of entire universe – Prajapati.
- Idayam = Stutyam – one who is adorable.

3 Example Given :



Rule :

- Forgive – Husband – wife bond based on understanding.
- Priya = Jaya
- Priyaha = Husband.
- Eh Krishna – you are like father / friend / Pati.
- One type of approach.
- Bagawan – Pathi
- All Jivas – Beloved ones.
- Arhasi Sodum = Prasahitum – should forgive.

Anvaya :

Tasmat Aham Pranamya, Khayam
Pranidaya Isham eedyam Tvam,
Prasadaye Eh – Deva Putrasya
Aparadham vita eva Sakhyuhu
(Aparadam) Saka eva Priyayaha.
Aparadham Priyaha (eva mama
Aparadham) Tvam sodum Arhasi.

Chapter 11 – Verse 45 :

Sanskrit Vocal

Meaning

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा
भयेन च प्रव्यथितं मनो मे।
तदेव मे दर्शय देव रूपं
प्रसीद देवेश जगन्निवास ॥ ११.४५ ॥

I am delighted, having seen what was never seen
before ; and (yet) my mind is distressed with
fear. Show me Your previous form only, O God ;
have mercy, O God of gods, O Abode of the
Universe.

Mental Conditions :

- Wonderment / Fear / Bakti.
- Vismaya / Bayam / Bakti.

What is Dominant?

- If Bakti Dominant, will enjoy Vishwaroopa, Accept Mahabaratha and consequent death of near + dear.
- Law of Bagawan must take place. Then Arjuna's Ahamkara + Mamakara should be very low.

- Biggest obstacle to Vishwaroopa Darshanam is Aham / Mamakara which alone expresses as Raaga Dvesha.
- All 4 obstacles to Vishwaroopa dropped by Bakti.
- If Arjuna was mature, Bakti would have been dominant. 1st chapter – indicates Arjunas Aham + Mama kara strong. (Svajanam).
- My people repeated. When Vishwaroopa Darshanam + Bakti obstructed, in that Mind, Bayam is Dominant.
- Majority Eka Rupa Baktas. Therefore Bayam Dominant.
- Therefore Bayam doesn't go away.
- Vishwaroopa Bakti alone can eliminate fear.

For Arjuna :

- Aham + Mamakara Diluted because of Artificial grace coming from Bagawan.
- Grace = Divyam Dadami Te Chakshu... Krishna with 2 hands – keeps Arjunas Aham / Mama Aside.
- Therefore Arjunas Bakti not predominant. But Divya Chakshu predominant.
- Arjuna who asked for Vishwaroopa Darshanam Prays : May you withdraw Bagawans open mouth, between Teeth... ICU, many suffering, How to accept Vishwaroopa Ishvara I have happiness + fear. Fear dominating. Therefore withdraw Vishwaroopa.

Adrishta Purvam :

- Kadachit Api... Drishta Purvam... Rare... Vishwaroopa.. Never experienced before... Such rare form – I saw.. Mouth of Lord – Crushing heads... Disturbed, Avyasitam.
- Some cry / smile, smiling cry, smile with fear...

Arjuna's Condition :

- a) Rishitar Asmi – Delighted, smiles.
- b) Pravyathitam – Mind afflicted with fear.

I would like to see your good old Krishna Rupam – Eka Rupam. Yadi Matsakam – My friend Krishna roopa...

- c) Tvam Praseeda – Be gracious towards me.
- d) Devesa – Oh Lord of Gods.

Jagan Nivsa – Jagataha Nivasa – Support / Adhara for entire universe.

Sambodhana Pratama Vibakti – Addressing Lord – Repeats word.

Eh Jagan Nivasa.. Arjuna addressing Lord.

Anvaya :

Adrishta Purvam Drishtva Aham Hrishataha Asmi

May Manaha Bayena Pravajathitham cha asti.

Eh – Deva – Tvam Tad eva Rupam me

Darshaya – eh Devesha Jagan Nivasa Tvam Praseedaha.

Chapter 11 – Verse 46 :

Sanskrit Vocal

किरीटिनं गदिनं चक्रहस्तं
इच्छामि त्वां द्रष्टुमहं तथैव।
तेनैव रूपेण चतुर्भुजेन
सहस्रबाहो भव विश्वमूर्ते ॥ ११.४६ ॥

Meaning

I desire to see You as before, crowned, bearing a mace, with a discus in hand, in Your former form only, having four arms, O Thousand-armed, O Universal Form.

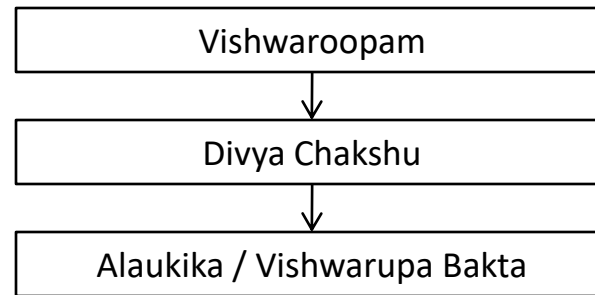
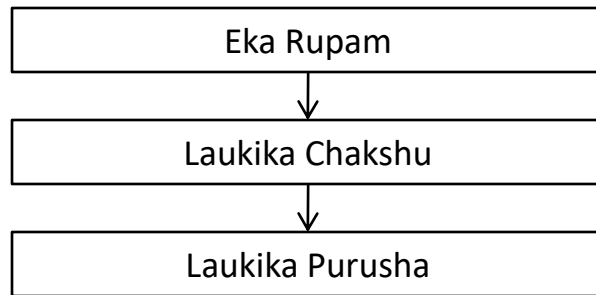
In Verse 45 :

- May you show that form of Yours.

Verse 46 :

- Describes which form – Not Narasimha form but chatur buja form – Not Krishna as a friend but Krishna as Lord as Arjuna experienced.
 - a) Kirtinam → One head / crown not 1000's
 - b) Tata Gadinam → One Gadha – Not 1000's
 - c) Chakra → One
 - Vishwaroopa Darshanam before.
 - Vasudeva putra Rupena – Krishna
 - d) Chaturbujena → 4 hands.
 - Sahatra Bavo – with present Vishwaroopa, you are 1000 headed. Now I want you to be 4 headed.
 - Chatur bujena – connect with Tvam Bava...

- Vishwa Murthi Rupah
- ↓
- Whose Shariram in the form of Universe Krishna Murthi
- ↓
- One whose body dark in color Rama Murti.
- ↓
- Attractive Ramayati
- Upasamkruta Rupam – Withdraw your Divya Chakshu from me then Vishwaroopam will not be available.



- Difference is only subjective.
- Physically both experience same universe.
- For one world is secular – for another sacred. Don't bring Mysticism in Vedanta.
- It is cognitive, intellectual change brought about by understanding, perspective change, response change.
- All 4 in Buddhi.

Hinduism primarily prescribing :

- World will remain according to law of Karma – change is internal not external.
- Withdrawal of Vishwaroopam is withdrawal of Divya chakshu.

- Bava – May you become.

Anvaya :

Aham Tata eva Kiritinam
Gadhinam chakra Hasthum Tvam
Drashtum Icchami – eh Sahastra
Bavo – Vishwa Murte, Tvam tena
Chatur bujena Rupena eva Bava.

- Arjuna places his request in front of Bagawan and is silent. Krishna is withdrawing Vishwarupam.

Chapter 11 – Verse 47 :

Sanskrit Vocal

श्रीभगवानुवाच

मया प्रसन्नेन तवार्जुनेदं
रूपं परं दर्शितमात्मयोगात्।
तेजोमयं विश्वमनन्तमाद्यं
यन्मे त्वदन्येन न दृष्टपूर्वम् ॥ ११.४७ ॥

Meaning

**The Blessed Lord Said : Graciously by Me, O Arjuna,
this Supreme Form has been shown to you by
My own Yoga-power – Full of splendour,
Primeval, Infinite, this Universal Form of Mine
has never been seen by any other than yourself.**

- Withdrawal of Divya chakshu is suppressing Aham – Mama kara.
- Aham – Mama expressed means family worries surfacing. Eyes and ears open. If worries occupy mind, can't enjoy wonderful trees, sky, sunrise, sunset, moon, ... all these are Vishwaroopa Ishvara. Sitting in beach.
- I worry about daughter / Boss / ... etc. Vishwaroopa Darshanam suppressed because of Mental preoccupation we have become comfortable with family Abhimanam. Wound healing – Itch comes – Blood comes – Nice feeling – feel like itching again.. Samsari also like that.

- Enjoy bleeding family worries – Good old worries. Getting act of Samsara not in the hands of Guru or Ishvara if one Enjoys Samsara.. With attachment and worries, Guru can't do anything.
- Vishwaroopa Bakti to Eka Rupa Bakti – is Demotion.
- Ahamkara loves relationships and Eka Rupa Bakti. It seeks security & comfort in relationships.
- Because of Agyanam, we seek Sangha in relationships.
- Mandukya = Abaye Baya Darshinaha.
- Relationship is not security but Samsara. Let person grow out by Punarapi Jnanam, Maranam.
- I Give Ganga but people love Koovam... Lord saw fear in Arjuna and comforting Arjuna... Lord said....

Verse 47 :

- Intention of Vishwaroopa Darshanam not to frighten Arjuna with death of Bheeshma / Drona. But because Arjuna asked the Lord to show Vishwaroopam.
- As Bakta, Sishya's love towards Arjuna lord showed. If you are uncomfortable, I will not hold it. You now show discomfort therefore I will withdraw. Your comfort is my concern not what is better. I could show you because of my own (Atma) Yoga (Maya Shakti.)
- It is a rare Darshanam you had.

Bashyam :

a) Maya Prasanena Param Rupam Darshitam :

- Prasanena - One who has Prasada
 - Prasadavan.
- Prasada here – Tvayi Anugraha Buddhi – My desire to bless you.
- Tad Vata – Endowed with prasada I have desire to bless you.

Param Rupam : Superior form

- Depending on context superiority taken.
- Between Eka / Aneka Rupam – Aneka Superior
- Between Aneka / Arupa Rupam – Arupa Superior.
- Param Rupam here means Vishwaroopam not Nirguna Roopam.

b) Darshitam Atma Yogat = Aishvaryam

- Omnipotent, overlordship, Aishvarya Bava, Capability.

c) Samarthyam = Power of Omnipotence

= Maya Shakti

d) Atmana = Reflexive pronoun – My own.

- What type of Vishwaroopam I showed you?

e) Tejomayam :

- Bright form, full of effulgence.
- Vishwaroopam – Not special form came in front of Arjuna – Samastha Rupam – Bagawan in front of everyone.
- Attitudinal change, not perspective change.

f) Anantham :

- Anta Rahitam, doesn't have boundary. It should include Bheeshma, Drona also.

g) Aadhyam :

- Adau Baram.
- Primal form which existed.
- Before arrival of all individuals.

h) Me : Mama Rupam

- Tva Danyena Drishta Poorvam.
- Not seen by others except you & few others (Sridhar Swami).
- Tvattaha Anyena Kena chit Na Drishta Poorvam.

Anvaya :

Eh Arjuna, Yatu me rupam, Param,
Tejomayam, Vishwam, Anantham,
Aadyam, Tavdan ena Drishta Poorvam (Cha Asti Tadu)
Svatitu Idam Rupena Prasannena
Maya Atma Yogat Tava Darshitam.

Lecture 355 : Introduction :

- 1) After Vismayam, Bayam, Vishwaroopa Bakti, Arjuna Discovered Bayam was predominantly there and found himself unprepared for Vishwaroopa Darshanam.
- 2) It will be enjoyable only when Aham + Mamakara are diluted and consequently Raaga Dvesha are diluted, otherwise Vishwaroopa will be frightening.
- 3) As Arjuna was totally not prepared he asked Lord to withdraw Vishwaroopam for which Lord Krishna responded in verse 47.

Verse 47 + 48 :

- Lord Says, don't take Vishwaroopa Darshanam for granted – At will ask for and at will withdraw. Not easily possible. Many struggling to get it.
- 47 + 48 talks about glory and rareness of Vishwaroopa Darshanam.
- Arjuna got because of Bakti for the Lord.

Sanskrit Vocal

Meaning

न वेद यज्ञाध्ययनैर्न दानैः
न च क्रियाभिर्न तपोभिरुग्रैः ।
एवंरूपः शक्य अहं नृलोके
द्रष्टुं त्वदन्येन कुरुप्रवीर ॥ ११.४८ ॥

Neither by the study of the Veda-s nor by sacrifices
(Yajna-s), nor by gifts, nor by rituals, nor by
severe austerities, can I be seen in this form in
the world of men by any other than yourself. O
great hero among the Kuru-s.

- Arjuna fortunate to have Darshanam.
- By attaining Vishwaroopam Darshanam you have attained greatest fulfillment, Benefit. Eva Tawa Samvitaha Arjuna.
- Vishwaroopam requires appreciation.
- It is possible only by Aham – Mama dilution (Sadhana Chatushtaya Sampatti). Aham Mama totally eliminated by Jnanam only. Not eliminated but reduced.
- Sadhanas like Karma Yoga, Upasana yoga are for Aham/ Mama reduction / dilution.
- For Moksha – only path – Mahavakya Vichara – Jnanam.
- For Jnana Yogyata – Many paths, all valid.
- In Particular context particular path highlighted. Social service, Rituals, Nama Japa, Pitru – Matru sirsusha, for chitta shuddhi.
- Siksha Valli – Satyam iti... Svadhyaya Pravachanecha.
- Satyam – Tapas – Svadhyaya – Learning to chant and Parayanam of scriptures not for Jnanam / Moksha but Aham / Mama dilution.

Chapter 11 :

- Krishna highlights Bakti – method for Yogyata Praptihi – for Aham / Mama dilution.

Important Lesson :

- When we want to glorify one, others are presented inferior – Siksha Valli Satyam, Tapas degraded.

Mundak Upanishad :

- Satyamena Jayate
- Satyam glorified.
- Others should not be ill treated.

Mimamsa :

- Nahi Nindha Nyaya
- Here Krishna downgrades Veda Yagya, Danam, Kriya. Through Danam don't get Yogyata. Danam highlighted in Chapter 17 + 18. Here downgraded for upgrading Bakti. Similarly Kriyabihi – Austerities, Rituals, Tapas will not give Vishwaroopa Darshanam (Inferior) Bakti from verse 52

Bashyam :

Adhyayanam :

- Learning to chant shabda Grahanam.

Vichara – Artha Grahanam

- Can't get Vishwaroopa by veda Adhyayanam or learning to do Yagyas like Agnihotra Jyotishtomam, Rituals.
- Veda Adhyayanam includes Yagya Adhyayanam.

Yagya Adhyayanam :

- Yagya Prayoga Adhyayanam – Methodology of performing Rituals – which ritual – which Mantra – which Ahuti – which Devata – to become Purohit – Siksha / Kalpam.
- Veda Patashala only Mantra chanting.
- Training with another priest required.
- Vigyanam = Prayoga Adhyayanam.
- Veda Adhyayanam + Yagya Agyanam + Danam (Tulabaram – According to weight donate fruits / Svarna / Sugar) + Kriya Srouta – Agnihotra / Sandhya Vandanam – from Sruti
Smartha – Ramanavami Puja = from Smriti
- Veda Vidhi – Aharahaha Sandhya Upasita all downgraded – Now Nama Sankeertanam Propagated for Jnana
Yogyata not Jnanam or Moksha - Sadhana Chatushtaya Sampatti – Aham – Mama dilution.
- Fierce Tapas – Ugrihi = Ghora Tapas which hurts body – Chardham without chappal.
- Fierce fasting – Chandra Ayanam – As per path of moon Pournami – full Moon / waxing increasing... 0, 1, 2, 3...
- Waning – decreasing – 15, 14 0 (Amavasya)
- 15 handfuls of food.
- Amavasya = Total fasting, then Prathama (1)
- 1 – 15 – 1 – one cycle – As many cycles fast.
- Krichram – Absolute fasting – No water, milk, fruit.

a) Evam rupam Yasya Saha, Vishwaroopa Ishvara Na Shakyam.

b) Nruloke – In World of Human being Vishwaroopam can't be seen.

- You are come under an exception. You are getting rare thing but can't withstand that.

c) Tvadanyena :

- Tvattana – Anyone other than Baktas like you.

d) Eh Kuru Pravira :

- Oh Arjuna.

Anvaya :

Eh Kurupravira Nrloka Evam Rupaha Aham,
Tvadat Anyena, Veda Yagna,
Adhyaihi – Drashtum Na Shakya,
Danaihi – Darshtum Na Shakya,
Kriyabihi – Drashtum Na Shakya,
Ugraihi Tapo Bihi cha – Drashtum na shakya

Sanskrit Vocal

मा ते व्यथा मा च विमूढभावो
दृष्ट्वा रूपं घोरमीदृङ्ममेदम्।
व्यपेतभीः प्रीतमनाः पुनस्त्वं
तदेव मे रूपमिदं प्रपश्य ॥ ११.४९ ॥

Meaning

Be not afraid, nor bewildered on seeing such a terrible-form of Mine as this ; with your fear dispelled and with gladdened heart, now behold again this (former) form of Mine.

- Objectively, Krishna has presented superiority of Vishwaroopa Darshana compared to Eka Rupa Darshanam.
- Seeing Lord as person, Murti in Temple, Rama and conversing with him as in Puranas – is good. Bagawan came and talked and received Puja is Eka Rupa Darsanam. Seeing finite God subject to arrival and departure not ultimate thing at all.

Real :

- Seeing Lord in Universe as all is Vishwaroopa Darshanam is greater, rarer, tougher.
- It is a step before Advaita Jnanam.
- From Eka Rupa - Jnanam farther away. Not closer.

Lord :

- I prefer you to have Vishwaroopa Darshanam but will not force you.

Child asked Balloon or Gold?

- Child chooses Balloon.. Immature.
- Mother deliberately offers balloon.

- Similarly shastra never forces Advaitam or Vishwaroopa on anyone.
- If you want to hold to Rama / Krishna, temples... enjoy. Having come to Advaitam can still enjoy Eka and Anekas.
- After Aham Brahmasmi, can enjoy Eka and Aneka + Pujas.
- Eka Rupa Darshanam doesn't include other 2. Advaitam includes other 2.

Madhusudhana Saraswati :

<p>Dwaitam mohaya Prakh, Prakte Bodhaya Manishaya Pujoyartham Kalpitham Dvaitam Advaitam api sundaram.</p>

- Before Advaita Jnanam Dvaitam cause of Moham.
- With Advaita Jnanam, person has option to go for Dvaitam.
- When person deliberately goes, you can enjoy better than before. Advaitam embellishes Dvaita Bakti. Don't look down on myself without feeling I am small, or Samsari. It is possible. Drop of water is drop of water elsewhere but a drop of water in lotus gets a glow.
- After Advaitam get a glow and write beautiful things like Shankara did.
- Lord says I will help you to come to Eka Rupa – Krishna Bakti.

Bashyam :

a) Mabut Tebayam – Vyatha = Bayam

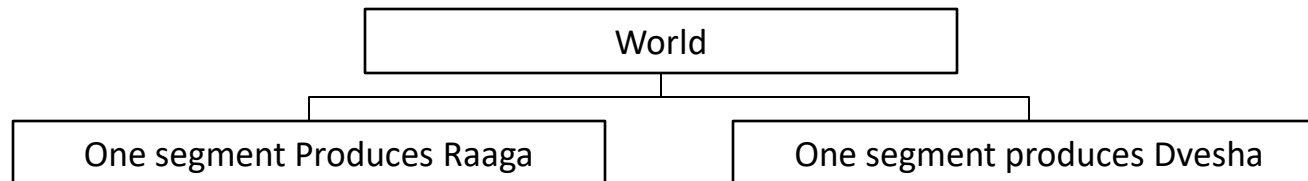
- May you not be scared seeing my protruding teeth crushing Bheeshma, Drona, etc.,

b) Ma Cha Vimuda Bava :

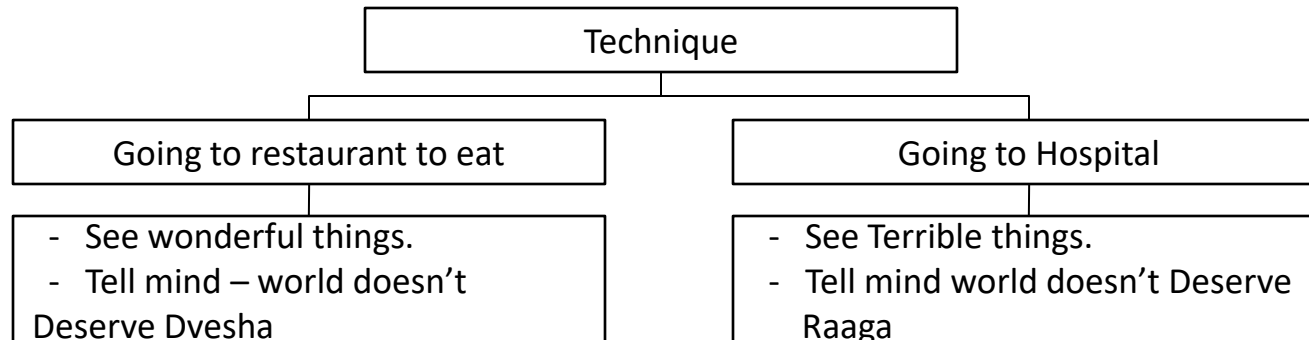
- Vimuda Chitta – may you not have confusion regarding nature of God.
- **Greatest confusion** : Is Bagawan compassionate when problems come in life. We do Remedies and prayers but problems persist / become worse. Then we ask is Bagawan compassionate or Cruel?
- Confusion because of Lack of Understanding Law of Karma.
- Hear – Shivarathri Talk – What is Gods Grace?
- If not understood, will have confusion regarding compassion.

c) Drishtva = Upalabya :

- Perceiving rupam Ghoram Idruk. This terrible fierce nature of mine.
- Vishwaroopam – Terrible or Beautiful?
- It is mixture of both. In the world wonderful and terrible things happening every moment. It is a mixture.
- When we see terrible things happening. We develop Dvesha towards world and Raaga seeing wonderful things.



- We should know how to use Vishwaroopam intelligently.



- Jnani sees opposite nature of world and says world doesn't deserve Raaga Dvesha. Should be Neutral to world or Admire, appreciate Vishwaroopa Nature of Lord. World deserves Neutrality never Raaga or Dvesha.
- Detachment from family difficult – Aham – Mama – strong. Therefore Vishwaroopa Difficult.
- Detachment comes out of Maturity born out of experiences in life.
- Pariksha Lokan Karma Chitan, Nirvegyam Maya...
- Can never work for detachment can work for Viveka only.
- When Viveka matures, Vairagyam comes, as a consequence.
- Can't get Vairagyam directly. Since Vairagyam is difficult, Viswaroopa is not welcome. Have it when Vishwaroopa is welcome. You will withdraw. Come to Kutti, Bala Kochhu Guruvayurappan Krishna.
- 50 – 55 – Simple Slokas.

Anvaya :

Adrik Mama Ghoram Rupam
 Drishtva – Te Vyatha ma Asthu –
 Vimudata cha ma Astu tvam Vyatabhi
 Preetha Manaha San. Punaha Tat
 Eva idam me Rupam Prapashya.

Sanskrit Vocal

सञ्जय उवाच

इत्यर्जुनं वासुदेवस्तथोक्त्वा
स्वकं रूपं दर्शयामास भूयः।
आश्वासयामास च भीतमेनं
भूत्वा पुनः सौम्यवपुर्महात्मा ॥ ११.५० ॥

Meaning

**Sanjaya Said : Having thus spoken to Arjuna,
Vasudeva again showed His own form, and, the
Great-souled One, assuming His gentle form,
consoled him who was so terrified.**

Bashyam :

- Transition taking place.
- Vishwaroopa to Eka rupa.

Sanjaya Reports :

a) Iti – in this manner

- Neither Arjuna / Krishna Talking.
- Vasudeva Addressed in these verses 47 – 49 (3).

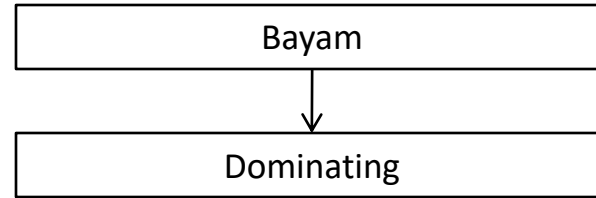
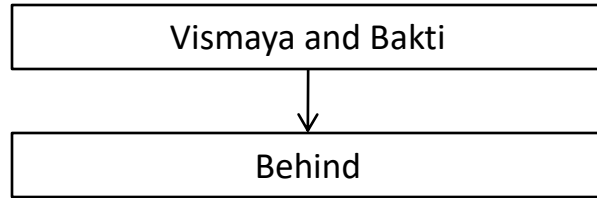
b) Tata :

- Tata butam, Vachanam Uktva.

c) Darshaya :

- Showed eka rupa Krishna, Vasudeva, born in house of Vasudeva.
- Even after withdrawl of Vishwaroopam, fear continued in Arjuna. Like Baby cries for sometime even after locating mother. Arjuna continued to be Disturbed.

d) Buyaha : Again



e) Ashvasamyasa – Consoled

f) Soumya Vapuhu :

- Pleasing form, not Ghora Rupam (Crushing teeth).

g) Mahatma :

- Vishwaroopa Atma became Eka rupa Atma and consoled.
- Arjuna back to Normalcy, takes over and reports his feelings to Krishna.

Anvaya :

Iti Tatarjanam Tata Uktva
Vasudevaha Svakam Rupam Buhaya
Punaha Soumya Vapuhu butva
Bheetam Yenam Ashvasayamasa cha.

Sanskrit Vocal

Meaning

अर्जुन उवाच

दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन।
इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥ ११.५१ ॥

Arjuna Said : Having seen this, Thy gentle human-form, O Janardana, I am now composed and restored to my own nature.

- To indicate transition, form
- Vishvaroopā Krishna → To Eka rūpa Krishna
- Disturbed Arjuna → To consoled Arjuna
- Big Metre → To small Metre
- Trishtup Metre Anushtup Meter
- 11 Letters per Quarter 8 letters per quarter

Bashyam :

- Drishtva Idam Manusham rupam – from Vishwaroopā to Manushya Rupa – What type?
- Matsakam – My own friend
- Prasanna Cha – Pleasant form
- No more protruding teeth.

- a) Tava Rupam Soumya → Prasannam – Pleasant form.
- b) Idanim → Now
- c) Asti Samvridhaha → Becomes
- Shankara – Kim – Becomes what?

- Arjuna replies

d) Sachetaha – Prasanna Chetaha :

- Got back my own natural, normal comfortable mind.

e) Prakirtim Svabavam → Pleased and normal

- Gataha cha Asmi.
- Objective Statement → Spiritually gone back – Vishwaroopa to Eka Rupa voting for Raaga, Dvesha, family attachment Aham – Mama misused franchise.
- Going towards Samsara. Closer to Vishwaroopa – closer to Advaita.
- When closer to Ahamkara, family worries, world and events divided.
- Want these events – don't want these events to come – Anxiety comes.

Anxiety	Non Anxiety / Relaxation
- This should happen	- Willing to Accept as per our old Karma.
- Acceptance goes	- Lord - You decide / Choose

- As human you have choice to vote and you voted wrongly.

Anvaya :

Eh Janardana, Tava idam
Shunyam Manushya Rupam Drishtva
Aham idanim Sachetaha, Samvrittaha
Prakirtim Gataha cha Asmi.

श्रीभगवानुवाच

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम।
देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥ ११.५२ ॥

The Blessed Lord Said : Very hard, indeed, it is to see this form of Mine which you have seen. Even the gods are ever longing to behold this form.

a) Sudurdarsham :

- Difficult exercise but missing fantastic opportunity.
- Sushtu Dukhena Darsham.. Agya Bahuvrihi.
- That Vishwaroopa whose Darshanam is very difficult.
- Vishwaroopa always in front – Not difficult.
- Dropping attachment to family difficult. Bhagawan standing in front as the world.
- Difficult to drop – Aham – Mama.

How to drop emotions?

- “Padu Maname Padu”. If you have attachment, you suffer. Difficulty not because of Bhagawan.
- He is coming and standing in front. Difficulty is our Aham - Mama Glasses / contact lens – which contacts world and is very close to self.

b) Idam Rupam, Drishtavam Asi

- I gave opportunity to removing Aham – Mama contact lens. You have pulled it back from me and wearing it again.

c) Drishta Van Yasi En Mama :

- Which you have seen.

d) Deva Apyasya mama Roopasya :

- Even Devas are waiting.

e) Nityam Darshina Kankshinaha :

- Ipsava – Desideration.
- Are always craving for this vision.
- Tata Api – even though they want, they have not got and will not get.
- Iti Abiprayaha – You are rare.
- Nityam – Indicates in past, present, future devas will not get – eternally non available. Like Baby you are throwing away Gold.

Anvaya :

Yadu Idam Mama Rupam
Drishtavan Asi Tadu Sudurdarsham
Bavati Devaha Api Nitya Asyam
Rupasya Darshan Kankshinaha Santi

Sanskrit Vocal

नाहं वेदैर्न तपसा न दानेन न चेज्यया।
शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ ११.५३ ॥

Meaning

Neither by the Veda-s, nor by austerity, nor by gift,
nor by sacrifices can I be seen in this form as
you have seen Me (in your present mental
condition).

- Viswaroopa possible because of Nishkama Bakti Virtue.
- Deliberately negating all other Virtues here as in verse 48.
- Other Virtues important – Krishna wants to highlight Ananya – Nishkama Bakti.

Bashyam :

- Degrading other Sadhanas. They will not give Vishwaroopa.

Vishwaroopa I can't be seen by the following Sadhanas :

a) Vedeihi:

- 4 Vedas – Adhyayanam

b) Tapas :

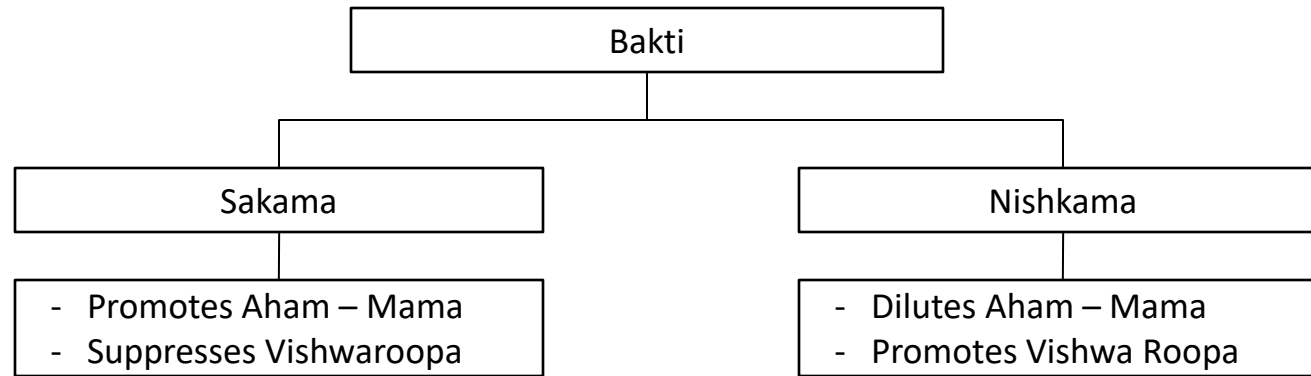
- Not by Tapas – Austerities Chandrayana...

c) Danena :

- Cow (Goh), Bhu (Land), Hiranyam (Gold).
- Not Negation but to highlight Bakti.

d) Na Ijyaya :

- Not by Vedic Ritual (Srouta Yagya) / Worship / Puja (Smartha Yagya).
- Na Shakyaya – Not possible to see such a form of mine – which you saw and rejected.
- Yatha Tvam Drishtavanasi.
- What is primary Sadhana – Bakti.



Anvaya :

Yata Mam Tvam Drishtavan Asi
Tata evam vidaha Aham
Drishtum Vedaihi na Shakyaha,
Tapasa na Shakyaha, Danena
na Shakyaha, Idyayaha cha na Shakya

Sanskrit Vocal

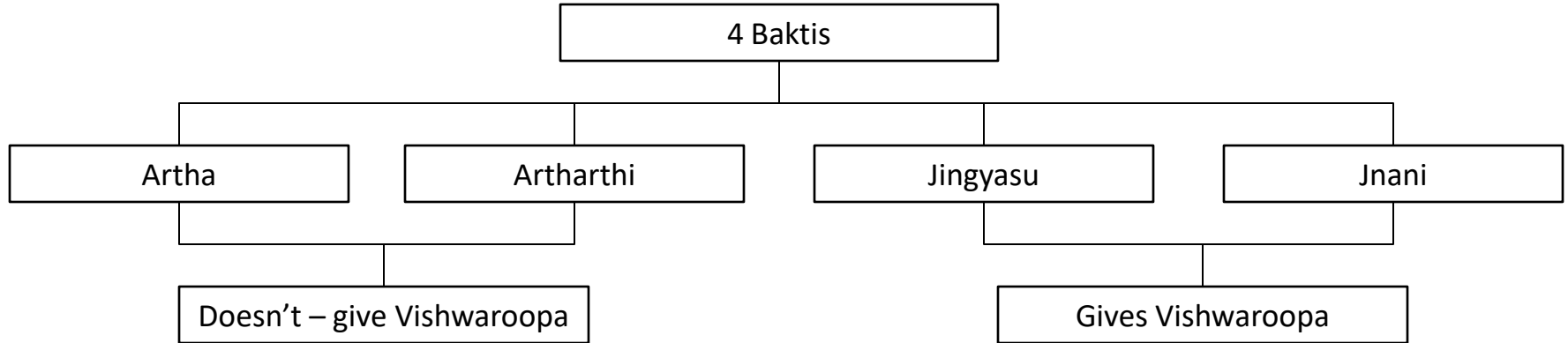
भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥ ११.५४ ॥

Meaning

Oh Arjuna! However, by undivided devotion I can be
seen in this form, known truly, and merged into,
Oh Arjuna!

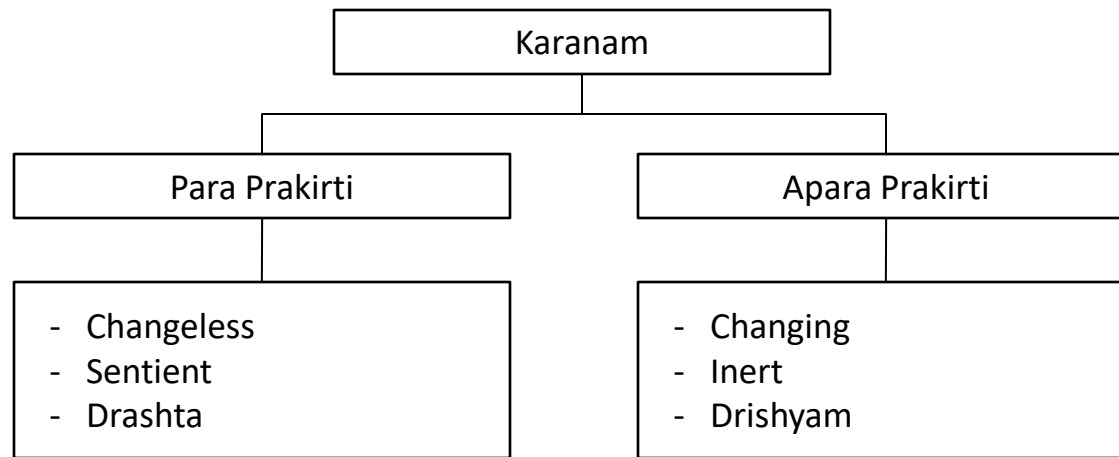
- Katham Punaha Shakya?
- Verse 48 is repeated in Verse 53.

What is Sadhana?



a) Ananya :

- Apritak Buta – understanding – “Nothing other than Bagawan exists.”
- Bagawan = Karanam = Informed Bakti.

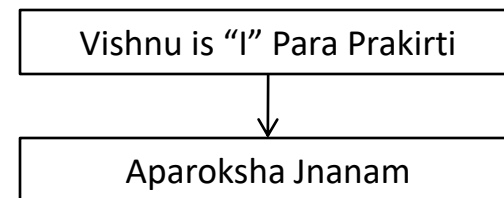
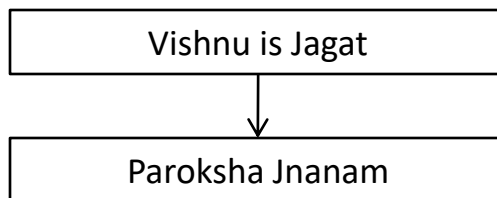
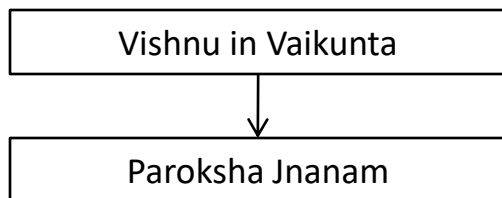


- One who has understood above is Nishkama Bakta. Bakti imbued with knowledge.
- Bakti – Which doesn't see anything other than Bagawan.
- Bakti with Back up knowledge, intellectual support.
- “Sarvam Vishnu Mayam Jagat” then only emotions will flow.
- Without knowledge, emotion will not flow. Should be backed up by knowledge.
- Nothing other than Vasudeva Jagat.
- 7th Chapter – Important – “Vasudeva Sarvam iti”.
- Iti Saha Mahatma, Sa Ananya Bakti.
- Evava – Vishwaroopa Prakaraha.
- Vishvaroopa is possible by Ananya informed Bakti.
- Study Chapter 7, 9, 10 before coming to 11. It helps in Vishwaroopa Darshanam. No sense otherwise.
- Shastra Jnantum
- Not remain Academic information – Lip service. Should have conviction.
- Every Shariram is Pancha Buta. Therefore you are incapable of hating anyone / enemy.

- Don't hate but distance yourself from enemy. Requires Awareness.
- Bagawan is Para + Apra Prakirti.

b) Drishtum = Sakshat Kartum.

- Pratyaksha Jnanam.
- World is Bagawan is the Jnanam.
- I don't have to close eyes to see Bagawan.
- Sakshat Kara = Pratyaksha Darshanam.



- Drushtum – Sakshat Kartum.
- Pratyaksha Vishwaroopa Darshanam.
- Tatvena Tatvetaha Praveshya.
- Understanding the changeless in the Universe is I the changeless consciousness Sad eva chit, Chit eva Aham satta yahichi.
- Upadesha Sara – Chitta hi Aham.
- Aparoksha Advaita Jnanam is called Moksham. With advaita Jnanam, Moksha is possible.

Beginning with :

- Nishkama Bakti, leads to Vishwaroopa Ishvara, and then to Advaita Jnanam through Guru – Sastra Upadesa.

Gita Sara :

- Nishreyasya Shastra.
- Samuchitya – consolidating all Sadhanas.
- Anushtatvat Vena Sadhana to be practiced for Nishresyarth Moksha.
- Consolidated Group of Sadhanas Matchitta, Matgata....

Anvaya :

Eh Arjuna Anaya Baktyatu evam
Vidaha Aham Jnatum Shakyaha,
Drashtum cha Shakyaha Jatvena
Praveshtum cha Shakyaha, eh Parantapa

Sanskrit Vocal

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः।
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव॥ ११.५५ ॥

Meaning

He who does actions for Me, who looks upon Me as the Supreme, who is devoted to Me, who is free from attachment, who bears enmity (hatred) towards none, he comes to Me, O Pandava.

Bashyam :

a) Matkarma Krut :

- Madartham Karma entire Karma Yoga in Chapter 3.

b) Mat Parmaha :

- That person to whom I am Goal.

Bakta	Servant
- Works for Lord	- Works for Master
- Lord is Master and Goal	- Master not Goal of Life - Goal of life is money for Family

c) Mad Bakta :

- One who sees me at all times in all worldly Goals.
- Duty – incidental, ultimate Goal – Seeks me.
- Most important & difficult.

d) Sanga Varjitah :

- Drop relationship with Money / Children / Spouse / relatives.
- Use them. Never be attached to them.
- Snehaha = Attachment.
- Love them. Do Duty emotionally don't hold on to them.

e) Nirvaivaha – Nirgata Vairaha :

- Free from hatred, enmity Shatrubava Rahitaha. Others Treat you as enemy. You don't treat them as enemy.

f) Sarva Buteshu Atmana :

- From those harming protect and save yourself. Internally don't hate them.

Chapter 12 – Verses 13 & 14 : Adveshta Sarva Bootanam...

Sanskrit Vocal

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च।
निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥ १२.१३ ॥

Sanskrit Vocal

सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः।
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ १२.१४ ॥

Meaning

He who hates no creature, who is friendly and
compassionate to all, who is free from attachment and
egoism, balanced in pleasure and pain, and forgiving....

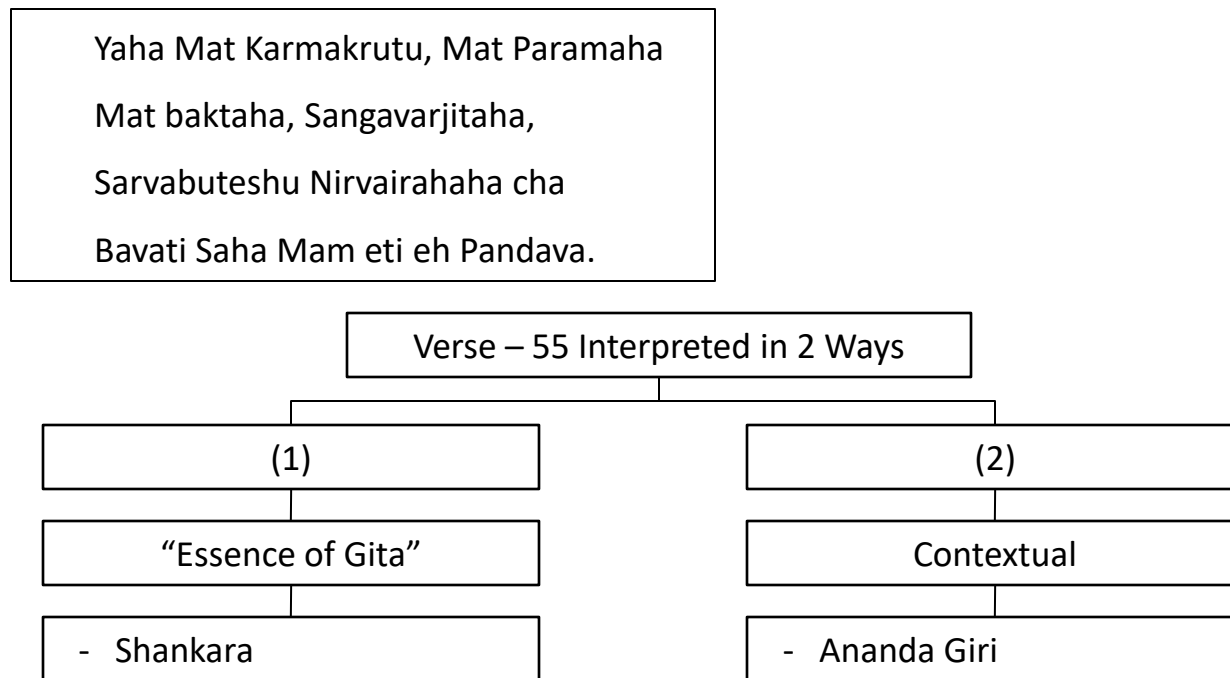
Meaning

Ever content, steady in meditation, self-controlled,
possessed of firm conviction, with mind and intellect
dedicated to Me, he, My devotee, is dear to me.

g) Idrushaha Mat Baktaha :

- Chapter 7 – Jingyasu Bakta – Ananya – Nishkama Bakta is Sangavarjitaha.
- Moment Sangaha comes Sakama Bakti flows. Special prayers will be there for Sakama Bakti. Nishkama Bakta will come to Aham eva Tasya. Paragathi – I alone will be his destination not any other thing.
- This is my Upadesha – instruction – Vairagyam disturbing message.
- Aham Mama Ishtaha Desirable Upadesa. Given by me.

Anvaya :



1) Essence of Gita :

- Jnanena Moksha – Spiritual freedom only through enlightenment.
- Other Sadhanas are supportive.
- Moksha = Ishvara Aikyam – Merger into Lord.

In Verse 55 : Moksha = Mam eti merges into me.

Supportive Sadhanas :

- Mat Karma Krutu = Karma Yoga
- Sanga Varjitaha = Vairagyam
- Nir Vaira Sarva Buteshu = Non hatred.
- Jnanam main Sadhana – Not mentioned in entire Chapter 11.

How essence of Gita is Jnanam?

- Jnanam in Sloka Hidden.
- Mat Baktaha – 7th Chapter – 4 Baktas - Artha / Artharthi / Jingyasu / Jnani - Mam Eti
- Mat Bakta.
- Mat Bakta includes Primary Sadhanas of Jnanam.
- Jnani Bakta Butva – Mam Apnoti.
- Jnanena Moksha – Gita Sara.

2) Ananda Giri : Contextual interpretation

- Entire chapter – Vishwaroopa Darshanam is Saguna Upasanam and Nirguna Upasanam.
- Saguna Upasana – Means for Krama Mukti.
- Mad Bakta = Vishwaroopa Upasaka / Bakta.
- Who is Mat Karma Krutu?
- Sanga Varjitah Sarva Buteshu are supportive.
- Mam eti = Brahma Loka Dvara Aikyam Prapya – Krama Mukti. Not Sadyo Mukti.
- Contextual interpretation is approved.