

Ishvara jnanam

Worship of Īśvara is understanding Īśvara

Pujya Swami Dayananda Saraswati has given an insight into understanding of Īśvara in his latest Gītā Bhāṣyam lectures to the Gurukulam students. I have tried to put together the talks for understanding Īśvara is never away from us, ananyat.

Gītā 9.26 - While explaining Īśvara as adhyātmam, adhibhūtam, adhidaivam – Swamiji explains in the life cycle of puruṣa, karma, yajña, devatā, parjanya, annam, puruṣa – puruṣa's karma which is yajña is the weakest link in the chain, any infirmity in the yajña does not allow the devatā to bless the loka fully. If this is understood thoroughly then we can live life with reverence and all our karma we can do as Īśvarakṛt. Every link in this cycle is Īśvara – nāma rūpa. The more one sees the absence of alienation from Īśvara in our vyavahāra, the more is the possibility of understanding param.

Theologies through a doctrine of holding Īśvara separate from you prevent one's understanding of ananyata, they do a great disservice.

Human life is designed to seek mokṣa. Monkey does not have judgement about itself, happy being a monkey. A human being considers himself as karta but by nature free, self-conscious, self-judging. This contradiction between his nature, svarūpa and his behaviour which is svabhāva, is attributed to his being avicāra siddha. Not knowing, his self-judgement is going to be erroneous. Even that he does not know. The sūkṣma śarīra, antaḥ-karaṇa has only one body, so self-identification to that as an entity, individual, self-conscious and self-judging, is natural. So I hone my individuality, the self one is aware of is only as good as skill, resources, what I think as what others think of me, etc. I am wanting all the way. The human being, free, uninhibited self-conscious being cannot accept it. That means I am designed to become free from being wanting. We try a few things, education, job, marriage, children, growing them up to fulfil your unachieved ambitions, etc. We grope in darkness, puruṣārtha niścaya is not there. But at the same time that I want to be free from being wanting is inescapable. ,anitya sukham lokam imam prāpya bhajasva mām.'(Gītā 9.33) So, the viṣaya sukha being of dṛṣṭa naṣṭa svabhāva, and manuṣya being sukha svarūpa, because he cannot deny a moment of happiness, that means one is acceptable with all the wantingness, one has to discern the same (the sukha svarūpa) gain puruṣārtha niścaya and for that Bhagavān says in Gītā ,may you pursue me, know me as sukha svarūpa, mām bhajasva.' The sukha svarūpa in every being is Īśvara svarūpa, that is what it means ,mām bhajasva.' (the paradox is there. The teacher has to explain the paradox carefully for the student to see)

Bhāṣyakāra explains how ātmajñānam, Īśvara jñānam is gained with Dīpa dr̥ṣṭānta. The wick- buddhi soaked in devotion, protected from rāga dveṣa (winds) and sustained by viveka vairāgya (air) and lit by śāstra-ācārya upadeśa gains (steady light) jñāna niṣṭha. Bhāṣyakāra generally will not say ,ajñāna-jam, he will say born of aviveka' - with reference to ātmā, ajñānam is not ātmā covered by ignorance, there is no ignorance possible in ātmā, therefore when we say ajñānam, we mean it is only agrahanam of ātmā as satyam jñānam anantam brahma, sarva kāraṇam. Therefore Bhāṣyakāra uses the word aviveka, ,avivekatah jātam...mohāndhakāram' and the consequential delusion, anyatha grahanam. (agrahanam kāraṇam, anyatha grahanam kāryam).

Visvarūpa darśanam is magic vision, Arjuna excluded himself not deliberately but by svabhāva, so he could see, but he was afraid. If he includes himself in that svarūpa he can't see the magic, but the truth is he is included. Swamiji explains that vision through jñānam is the true darśanam – ananya darśanam. Bhāṣyakāra says by understanding the vision through śāstra, sākṣātkartum śakyaḥ, one can see aparokṣena that you are not separate from Īśvara. Swamiji says when Bhagavān says 'bhakta sa ca me priyaḥ,' it is a fact to be understood, it is not emotional, pravacakas present it as emotional. Emotional approach stems from ajñānam, solid ajñānam, it is going to have yo-yo condition.

Swamiji explains the technical terms, guṇa, prakṛti and saṁsāra. Guṇa is technical term in śāstra, paribhāṣa not to be translated as quality. It is a more profound term – māyā prakṛti - infrastructure into which puruṣa (kṣetrajñāḥ kartṛtva lābhāt, is born due to adhyāsa,) people are born according to prārabdha, pāpa and puṇya karma because of mithyājñānam. Swamiji says guṇa change is not possible without (sat)saṅgaḥ. That is why Gītā Home Study through groups, gives satsaṅga. That will bring about change. The evolved has to complete the process, (resurrect oneself, extricate oneself from prakṛti guṇa by ātmajñānam) otherwise it is heavy cross one has to carry.

Swamiji says saṁsāra is used in the meaning of jagat, kāla avacchinna, bound by time, place and vastu. This limitation is superimposed because of avidyā, adhyāropa, upon ātmā, so it becomes bondage, saṁsāritvam, to be taken care of. Therefore sam sarati iti saṁsāra, it means it comes back again, it never ends, avyaya, it has perennial staus about it. Therefore we have to look at the context. Saṁsāra vṛkṣa is all galaxies, mountains, rivers, etc – how do they bind you? Saṁsāritvam is because of adhyāsa. It is not intrinsic to ātmā. The jagat is not intrinsic attribute of ātmā. Ātmā is pūrṇa, sarvātmā bhāva.

Swamiji explains the saṁsāra by vṛkṣa dr̥ṣṭānta(Gita15 -1,2,3). The avyakta has enough karma, all software and hardware for seed to sprout till the time the roots, the tree takes over, gains enough momentum to grow by itself thereafter. This is how the conscious being has sarvātmā bhāva to sustain loka through order of orders. Buddhi is the trunk from where all branches come. 'Koṭara' is 'pondu in Tamil' – indriya golaka. The vividha śākas, branches are the five mahā bhūtas. Leaves are like ṛk, yajur, śama, .. Veda mantras (chandas) they protect the indriya viśayas, rasa, rūpa, gandha.. lead to dharma, adharma which are flowers. Karmaphala are the fruits. Ājīvyāḥ, in the saṁsāra vṛkṣa, lot of jīvas live, in this sanātana dharma lot of jīvas live. It has no beginning, no end,

until one gains knowledge. The saṁsāra vṛkṣa is felled (meaning the saṁsārī is freed) by ātmajñānam, samūlavṛkṣa jñānam, knowledge, once understood along with roots, becomes one with Īśvara having understood that the saṁyoga with the saṁsāra (māyā vṛkṣa) is because of adhyāsa (avidyā), no more identifies oneself as saṁsārī, understands oneself to be the source from which the saṁsāra vṛkṣa originates, vṛkṣa mūla, gets sustained and resolves into, the sarvātma bhāva.

Finally, Swamiji explains the verse 18.61 ,īśvaraḥ sarvabhūtānām hr̥ddeśe' rjuna tiṣṭhati bhrāmāyan sarvabhūtāni yantrārūḍhāni māyayā' giving the meaning ORDER for the word 'bhrama' in the verse. By saying bhrama, one may dismiss creation, but by saying ORDER one will be compelled to reverentially do what is to be done.

In this context Māṇḍūkya Kārika Bhāṣya makes a subtle difference – Dvaitam is avidyākalpitaḥ for all except advaitins for whom dvaitam is māyākalpita. Avidyā is gone with vidyā but Īśvara sṛṣṭi remains.

-By Ramanathan

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