

Bhagavad Vicharah – simple translation

I always prostrate that little Krishna who is of the nature of immortality, of the nature of existence-consciousness and who is a treasure of infinite-bliss.

I am always existent, blissful, Conscious non-dual Brahman as proven by scriptures, logic and experience.

In this world, the ultimate goal of all beings is attaining Bhagavaan. "Who is Bhagavaan", in this matter there are many views, therefore there is confusion in this matter. In matters where confusion is there, enquiry or analysis is essential. After removal of doubts alone, contemplation will happen. And removal of doubts is through enquiry or analysis alone.

Objection: Enquiry into Bhagavaan is futile alone, because Bhagavaan is beyond mind-words and different from one's own nature.

Answer: Though Bhagavaan is beyond mind and works, still Bhagavaan is subject to remembrance (thinking). And the effect of such remembrance is intuitive experience. Even as the reflection of one's face in a mirror is helpful in seeing one's one face (though we can never see our own face) (similarly here too). Characteristics of Bhagavaan have been clearly mentioned in the various texts of sruthi, smrithi, purana etc. in depth. This is the essence (of whatever is explained in the texts) - Bhagavaan is of the nature of Existence, Consciousness and Bliss, one without a second always. Through his own Maayaa, he alone creates this world and enters it in the form of Jeeva (individual Self). Has been said - "having created that, he entered that itself", "Paramatman who is of the nature of non-duality, bliss and complete earlier through his own Maayaa become the world himself and entered it as Jeeva".

The world being temporary (always changing) and being effect of the undifferentiated material-efficient cause, there is no harm to the Lord's non-dual nature (the world doesn't really exist and hence the Lord still remains non-dual even though the world might appear as existing). Maayaa is not a fault, but an ornamentation - this is very well-known. It's being inexplicable is definitely a proof alone for being distinct from Existence. Acharya (Sankaracharya) has clearly said that it is the experience of an ajnaani.

Even as the dreamer (dream-witness) alone is the dreamer, similarly here too. Like snake-rope, mirage-in-water, entity is one alone, thus everything is Bhagavaan alone. Has been said - "everything here is verily Brahman", "Ishwara pervades everything here", "I am the beginning, middle and end of beings", "there is no duality here, not even little", "there is no duality there", "there is nothing different from me here".

Sruthi says duality is names-forms alone, different in various gold ornaments is names-forms alone, all are gold alone. In mud, iron etc. as well this is the same. Has been said - "O Dear! Even by knowing one piece of mud, all objects made of mud are known similarly know that modification coming out of words is just name-sake alone - mud alone is true in all objects of mud", "Even as fire after entering into the world takes different forms, similarly one Self who is the indwelling Self of all beings takes different forms-names but is ever unaffected by them all", "Pot, wall etc. all are mud alone, similarly this world is Brahman alone - thus roars Vedanta".

Objection: But these characteristics are of Brahman alone.

Answer: True. Synonymous word of Brahman alone is Bhagavaan, there are many names but reality is one alone, even as there are many names for Sun like ravi, divaakara etc. Has been said - "Knowers of the truth speak about it as non-dual Consciousness and term it variously as Brahman, Paramatman, Bhagavan".

Bhagavaan is beyond mind and words, because of not being an object alone and not due to non-existence. Has been said - "By existing oneself (experiencing oneself), there is no experience (for Brahman or Self). This is due to there being no knowledge means which can objectify and not due to non-existence".

Objection: But how all-knowing all-pervasive Bhagavaan is my nature?

Answer: Will tell.

That Consciousness which pulsates inside as I-I alone is Brahman, being of the nature of Existence, Consciousness and Bliss. Has been said - "I exist, I always shine and am never hated. Therefore it is proven that I am Brahman of the nature of Existence, Consciousness and Bliss". All-knowing and all-pervasiveness are not naturally but due to adjuncts of Maayaa alone. "There would be no place if there isn't any entity beyond space, and that is all-pervasive and this all-pervasiveness is not natural". "My nature as being the witness of thoughts (and everything else), my witnesshood isn't eternal; this is just a secondary characteristic of the waveless ocean of Consciousness". Through the mahavakyas of Tat tvam asi, it is clearly proven that the Consciousness which pulsates inside, that denoted by the term of I, is alone Brahman. Bhagavaan also has said - "Know me to be the indweller of all temples (of beings)", "I reside in the heart of all beings", "residing in the heart of all beings", "O Arjuna! Ishwara resides in the heart of all beings".

Objection: But I am different from Bhagavaan alone, "will attain state similar to mine" thus has been explained by Bhagavaan.

Answer: Not so. This has been refuted by sloka quoted previously (Know me to be the indweller of all temples (of beings)), and has been clearly refuted by Bhashyakaara (Sankara). Upaadhī or adjuncts (of body-mind-intellect etc. which make it appear as if duality or differences are there) are definitely due to ignorance.

Objection: Ignorance is not there at all as has been explained by Anandateertha (and others) as illogical.

Answer: No. Those refutations also have been well refuted (answered) in Mayavada Darpanam.

Therefore Bhagavaan though is beyond mind and words, still is one's own nature of Consciousness which is famous as Nirguna Brahman.

Objection: I don't have experience of "I am Bhagavaan".

Answer: Will tell the way to intuitive experience (of Bhagavaan).

The words of "I am Bhagavaan" whoever says is only an ignorant person filled with ahamkaara (ego), when he doesn't say that "everything is Bhagavaan". The way to intuitive (direct) experience of "I am all-pervasive substratum of all Bhagavaan" is knowledge alone. Knowledge is devotion alone, devotion is offering to Bhagavaan at all times and in all ways. Action is pooja to Bhagavaan. The fruit of action is prasaada. Offering action is performed by Bhagavaan alone and the fruit is also of Bhagavaan alone, therefore there is no doer and no enjoyer as well. Therefore the mind which offers everything unto Bhagavaan becomes pervaded with Bhagavaan. This alone is attaining Bhagavaan, it is also famous as atma nivedanam (self-offering). That jnaani who remembers Bhagavaan always alone is the supreme

bhaktha. In bhakthi there is no forgetfulness of knowledge as it has been said "there is no fault of forgetting the knowledge of glory of Ishwara". Jnaana thus is Bhagavaan alone - "of all devotees a jnaani is steadfast and with one-pointed devotion and therefore special or supreme". Very rare jnaani in this world, therefore offering unto a jnaani is offering unto Bhagavaan, and the way also to attaining Bhagavaan. Offering, bhakthi, jnaani all are definitely remembrance of all-pervasive Bhagavaan, this alone is contemplation. Remembrance is the path as well as the goal as has been said "being of the nature of fruit", "it itself is of the nature of fruit". Very easy (to attain) thus has been said "very easy to implement", "he who remembers me at all times with ananya mind (that which doesn't go behind anything else), for him who is steadfast I am very easy to attain".

In this world, always there are jnaanis, all are bhagavaan alone; therefore surrendering unto them is the way to attain Bhagavaan. Such a jnaani is the great Guru of Swami Tejomayananda who is the best of the shishyas of Chinmaya. On the occasion of his birthday, offering unto his lotus feet in all ways the work titled "Bhagavad Vicharah" written by Brahmakumaara. Again and again prostrations at his lotus feet.

Knower of all shastras

Enjoyer of the love of Bhagavaan

Giver of knowledge to shishyas

I prostrate that tejomaya (one filled with tejas) - here tejomaya can be taken as swamij tejomayananda or as Brahman who is tejomaya in nature.

Worshipped by humans, gods etc.

Served by Hari, Hara etc.

Protector of rishis, people etc.

I prostrate that being of the nature of happiness (blissful Brahman)