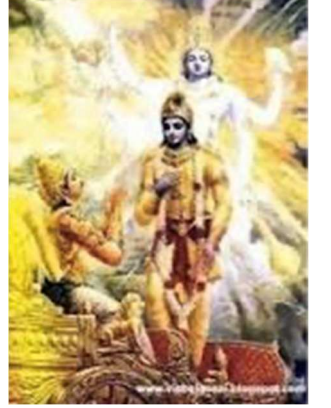


**Bhagavad Gita Chapter 11, Part 1 dated 10 /10/2020 by Swami Dayatmanada**  
**(Lecture delivered online from Bangalore, India)**

**Subject:** C10, V42. A few Memorable Verses from the Tenth Chapter 3, 9, 10, 41, 42: Drg-Drśya-Philosophy: The Waker and the Dreamer:

**Illustrations:** Life of Gopaler Ma: Description of *Vishwarupa* of the Lord in other contexts: 1) *Purusha-Sukta*: 2) Taittiriya Upanishad: 3) Mahabharata - Sri Krishna in Hastinapur Court - Krishna As Peace Messenger In Mahabharata: 4) The Vision of Akrura - Srimad Bhagavatam Canto 10, Chapter 39: 5) Baby Krishna eats Mud - Bhagavatam Story: 6) Rishi Markandeya: 7) Swami Abhidannada: Shri Ramakrishna and His popular song: Universal-Visions of Shri Ramakrishna: 1) Shri Ramakrishna and his vision of Brahma-Yoni -2) Shri Ramakrishna and Mother Saraswati: Big Bang theory: What did Stephen Hawking discover?



Om Jananim Saaradam deviim,Raama-krishnam jagad-gurum  
Paada-padme tayoh sriitvaa,prana-maami muhur-muhuh

ॐ वसुदेवसुतं देवं कंसचाणूरमर्दनम्। देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥

**Vasudeva sutham devam, Kamsa Chanura mardanam,  
Devaki paramanandam, Krishnam vande jagat gurum**

*I worship Lord Krishna, who is the spiritual master of the universe, who is the son of Vasudeva, who is the Lord, who killed Kansa and Chanura, and who is the bliss of Devaki.*

सर्वोपनिषदो गावो, दोग्धा गोपाल नन्दनः। पार्थो वत्सः सुधीर्भोक्ता, दुग्धं गीतामृतं महत् ॥

**Sarvopanishado gaavo, dogdha gopala nandanaha|  
parthovatsa: sudheerbhoktaa, dugdham gitamrutam mahat |**

*All the Upanishads are like cows. The milker is Krishna, the son of Nanda. Partha (Arjuna) is like a calf, while the drinkers are the wise ones. The nectar of Gita is the milk.*

मूकं करोति वाचालं पङ्गुं लङ्घयते गिरिं। यत्कृपा तमहं वन्दे परमानन्द माधवम् ॥

**Mookam karoti vachalam pangum langhayate girim |  
Yat-krupa tamaham vande paramananda madhavam ||**

*I offer my respectful obeisances unto my spiritual master, the deliverer of the fallen souls. His mercy turns dumb into eloquent speakers and enables the lame to cross mountains.*

**Recollection:**

By God's grace, we have completed the Tenth chapter called *Vibhuti-Yoga* of the Bhagavad Gita. We will now deal with the Eleventh Chapter, a marvellous chapter. It is called ***Vishwaroop-Darshana-Yoga*** / The Vision of the Universal Form of the Divine Lord. So graciously granted to Arjuna and several other fortunate people. What is the relevance of this chapter? What is the connection between the Eleventh Chapter (*Vishwaroop-Darshana-Yoga*) and the Tenth Chapter (*Vibhuti-Yoga*)?

Let us revisit the last verse of the Tenth Chapter. The Lord says something very marvellous summarising the entire Tenth Chapter of the Bhagavad Gita.

**Bhagavad Gita: Chapter 10, Verse 41**

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।  
तत्देवावगच्छ त्वं मम तेजोऽशसम्भवम् ॥ 41॥

***yad yad vibhūtimat sattvaṁ śhrīmad ūrjitam eva vā  
tat tad evāvagachcha tvaṁ mama tejo 'nśha-sambhavam***

[**Translation:** Wherever you find a great manifestation of energy that is beneficial and uplifting to humanity, know that I am present there. A portion of My infinite and unimaginable nature is present in that particular event or person.]

We have seen that the Tenth Chapter describes more than 75 extraordinary manifestations/ *Vibhuti* of the Divine Lord. We bow down to the greatness of people as a manifestation of the Divine Lord. When we see an

ordinary person discovers or does something extraordinary. It is the will of God, the divine power of God manifesting through that person. We should salute and pay respect to the person. We must also remember - an extraordinary incident or an event like a tsunami or earthquake is also the will of God. Many people from the so-called untouchable or fourth class are great devotees of God. We must bow down and pay respect to them. (Word मलेच्छ *Malecha*, used for the fourth-class people, is the most inappropriate word invented by Hindus. We should never use this word.) Many sages, saints and devotees consider the Tenth Chapter of the Bhagavad Gita extremely helpful in spiritual practice.

### **Brief recollection of the Tenth Chapter of the Bhagavad Gita:**

Before we go into the 11th chapter, let us briefly recollect the essence of the 10th Chapter of the Bhagavad Gita. Lord Krishna enumerates His more than 75 divine manifestations in the world at the request of Arjuna.

The Lord says, "The entire world is My manifestation only."

However, when an ordinary person sees a small insignificant plant without any flowers on the roadside, it is difficult for him to think that this plant is a manifestation of the Lord. But when he sees a most beautiful lotus, a fragrant rose, a huge tree, anything marvellous, then he wonders. Now, he can easily equate the greatness and beauty of nature with the greatness of the Divine Lord. It does not mean - God only manifests in the great and beautiful things. He is everything and everywhere. This is the idea. This Chapter helps us to contemplate upon the Divine Lord. So, we can develop spiritual insight into seeing the world as God. It is called deification or divinising of the world. In the beginning, we should start seeing divinity in a few extraordinary things and slowly extend our vision of seeing God everywhere.

**(*Taittiriya Upanishad* [तैत्तिरीय उपनिषद्]):**

Let us take the verse from the Taittiriya Upanishad

मातृ देवो भव।पितृ देवो भव।आचार्य देवो भव।अतिथि देवो भव॥

*Maathru Devo Bhava, Pithru Devo Bhava  
Aacharya Devo Bhava, Athidhi Devo Bhava.*

See God in the mother, in the father, in the teacher, and the guest. It is a gradual expansion of our spiritual insight beginning from the parents who love us unconditionally, protect us and help us to grow. We are eternally grateful to them. Now, slowly extend the reverence to teachers who come later in our lives. We should extend it further to our guests and then to everything in the world.

### **Life of Gopaler Ma:**

Before we go any further, let me recollect the story of Gopala's Mother. As we know after studying the life of Shri Ramakrishna in 'The Great Master' that Shri Ramakrishna had a householder devotee called 'Gopaler Ma'.

[Her name was Aghoremani Devi. She was a child widow living in a garden house after her husband's death. The house-lady of that house was also a widow. There was a Krishna temple, and the brother of Aghoremani was the priest in that temple. It was a small family temple. Both brother and sister used to serve in the temple.]

They heard about Shri Ramakrishna from some devotees and desired to visit him. Subsequently, Aghoremani and the house lady visited Shri Ramakrishna at the Dakshineswar temple. After this visit, a tremendous transformation happened in both ladies. The devotion of Aghoremani increased many folds. Her chosen deity was 'Baby Gopala/Crawling Krishna/Bala Krishna'.

One morning, she got the vision of Shri Ramakrishna. This vision of Shri Ramakrishna turned into a six-month-old 'Baby Gopala'. When she saw this ever charming Baby Krishna, she started playing with the 'Baby Krishna'. (We find a beautifully detailed description of this incident in 'The Great Master'.) As soon as the daylight came, she started running carrying her Baby Krishna on her shoulders to the Dakshineswar temple in a state of complete madness. Her

clothes were dragging on the floor. She was completely oblivious to her surroundings. No one else could see Gopala except her. When she reached the Dakshineshwar temple, she met Shri Ramakrishna.

Then, an interesting drama took place. First, this 'Baby Gopala' to whom she was carrying on her shoulders and seeing as we see anybody else, suddenly this 'Baby Gopala' entered into the body of Shri Ramakrishna. Promptly, the 'Baby Gopala' jumped out from the body of Shri Ramakrishna and came into the hands of Aghoremani Devi. This vision of Baby Krishna - merging into the body of Shri Ramakrishna and jumping out into the hands of Aghoremani Devi took place several times. Through this experience, Shri Krishna gave her the understanding that Shri Ramakrishna and I are the same, not different from each other.

After this extraordinary experience, she started loving Shri Ramakrishna as 'My Gopala'. Since she came to be known as 'Gopaler Ma' among the devotees of Sri Ramakrishna, owing to her intense motherly love for Sri Ramakrishna as "Gopala" or baby Krishna. Of course, Shri Ramakrishna also treated her exactly as his mother.

This story does not end here. After a few days, this Baby Gopala started entering (in the same manner as He entered into the body of Shri Ramakrishna) into the body of direct disciples of Shri Ramakrishna like Narendra (Swami Vivekananda), Rakhal (Swami Brahmananda) and others. She understood that her Gopala is not only Shri Ramakrishna but also Narendra, Rakhal etc. I guess this Gopala entered into the bodies of most of the monastic and householder disciples of Shri Ramakrishna.

Interestingly, two months later, there was a chariot festival at Panihati. Gopaler Ma went to join this festival. Later on, she narrated, "On that day, I became like a maniac - I started dancing, singing God's name in divine ecstasy. I saw everything there - the chariot, the deity in the chariot, the priest who was sitting in the chariot, the devotees who were pulling the chariot, the people who were playing musical instruments, the people who came to witness this festival, everything living and non-living as 'My Gopala'. The entire vision was "*Gopalamaya* गोपालमया". This is called "*Sarvatra Gopala-Darshana* सर्वत्र गोपाल

दर्शना". After this godly experience, her realisation was complete. She realised everything is Brahman and she became completely free.

[One day Shri Ramakrishna saw her doing *Japa*. She was addicted to *Japa*. She used to do lots of *Japa*. When Shri Ramakrishna saw her doing all this *Japa*, he said, "Why are you still doing all this *Japam*? You have attained self-realisation." With that Gopaler Maa spiritual practice came to an end. Then Gopaler Ma asked her Gopala, "Have I attained everything?" Gopala smiled and said, "Yes." She repeated this thrice and got the reply "Yes" every single time. She threw away her *Japa-mala*. But, after some time, she bought another *Japa-mala*. She said, "Whatever *Japam* I do from now onwards will be for Gopala." Here, Gopala means all of us and the whole world.]

**The essence is:** The idea is this. The Divine Lord says, "O, Arjuna, start to meditate on some individual manifestations. Then progress gradually, see more manifestations, and in the end, you will have the vision called *Vishwarupa*."

### **The Philosophy of Hinduism helps us. How?**

It emphasises that not only mother, father, teacher and guests are divine. But a mountain, a river, a tree, a plant, an animal, a bird and everything living or non-living should be divinised. We also read in the Tenth Chapter. The Lord says, "Himalaya Mountain, *Meru-Parvata*/mountain, all rivers, the tulsi plant, Bilva leaves, a bull, a cow, a peacock, a mouse, and everything else is also nothing but My manifestations." Ultimately we should be able to see the whole world as nothing but pure Brahman."

Now, few memorable Verses of the Tenth Chapter:

### **A few Memorable Verses from the Tenth Chapter:**

Let us chant a few memorable verses from this Tenth Chapter for our contemplation.

#### **Bhagavad Gita: Chapter 10, Verse 3**

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।

असम्मूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ 3॥

*yo māmajam anādiṁ cha vetti loka-maheśhvaram*

*asammūḍhaḥ sa martyeṣhu sarva-pāpaiḥ pramuchyate*

**Bhagavad Gita: Chapter 10, Verse 9**

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।  
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ 9॥

*mach-chittā mad-gata-prāṇā bodhayantaḥ parasparam  
kathayantaśh cha mām nityam tuṣhyanti cha ramanti cha*

**Bhagavad Gita: Chapter 10, Verse 10**

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।  
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ 10॥  
*teṣhām satata-yuktānām bhajatām prīti-pūrvakam  
dadāmi buddhi-yogaṁ taṁ yena mām upayānti te*

**Bhagavad Gita: Chapter 10, Verse 41**

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।  
तत्देवावगच्छ त्वं मम तेजोऽशसम्भवम् ॥ 41॥  
*yad yad vibhūtimat sattvaṁ śhrīmad ūrjitam eva vā  
tat tad evāvagachchha tvam mama tejo 'nśha-sambhavam*

**Bhagavad Gita: Chapter 10, Verse 42**

अथवा बहूनैतेन किं ज्ञातेन तवार्जुन ।  
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ 42॥  
*atha vā bahunaitena kim jñātena tavā'rajuna  
viṣṭabhyāham idam kṛitsnam ekānśhena sthito jagat*

[*athavā*—otherwise; *bahunā*—detailed; *etena*—by this; *kim*—what; *jñātena tava*—everything cannot be known by you; *arjuna*—Arjun; *viṣṭabhya*—pervade and support, I sustain the entire visible universe.; *aham*—I; *idam*—this; *kṛitsnam*—entire; *eka*—by one; *anśhena*—fraction; *sthitaḥ*—am situated; *jagat*—creation]

**Translation:** What will you gain by knowing all these in detail, O Arjuna? Suffice it to say that I hold this entire universe by a fraction of My yogic power.]

**The essence of the Tenth Chapter:** In the last 42nd Verse of the 10th chapter, the Lord tells us, “The whole universe held, protected, nourished, sustained and uplifted by an infinitesimal part of My power.” It reminds me of the lifting of *Govardhana Parvat* by Lord Krishna on His little finger. So, He holds this entire universe. We should not have a misconception that the Lord is different and *Govardana* or the universe is different from Him. No!! He is everything, manifesting as the upholder and the upheld. This is the essence of the Tenth Chapter of the Bhagavad Gita.

### **What is the relationship between the Tenth and the Eleventh Chapter?**

Arjuna has tremendous faith in the words of Sri Krishna. He humbly says, “Oh Lord, whatever You told me about Your divine manifestations is absolutely true. Everything from Your mouth is *Satya*/true, *Satya* and *Parama-Satya*. However, this understanding is only through my faith. I wish to have a direct experience and knowledge of Your *Vishwarupa-Dharshana*. Please grant me the vision which You have described.”

Out of His infinite grace, the Lord says, “ Oh Arjuna, your worldly eyes, intellectual eyes, or the eyes supported by faith, are not going to reveal My *Vishwarupa*/Universal Form. So, I grant you divine eyes (spiritual eye). Now, with these divine eyes, you will see a spiritual vision of the universe - My Universal Form.

The recording time is 15 minutes approx.

### **Important points are:**

- The Divine Lord categorically reaffirms the statement. What is this statement? Nobody can see the Divine Lord without His grace. The Lord says, “You can



see Me as your Chosen-deity or as My Universal-Form only by My divine grace. The Devas or higher beings or celestial beings never experienced My Universal-Form. Only a few have a direct experience with My *Vishwarupa-Darshana*. I will grant it to you.”

- Arjuna requests the Divine Lord to grant him the vision of the Universal-Form of the Lord. Is he ready for this vision? No!! He is not prepared for it. How do we know?
- When Arjuna witnesses the Vishwarupa of the Divine Lord, he starts trembling with fear. He confesses, “O, Lord, I am not ready for the vision of Your Universal Form. I cannot bear this Universal Vision” Why?
- Arjuna witnesses all three stages -सृष्टि *Srishti*/creation, स्थित *Esthiti*/maintenance and प्रलय *Pralaya*/destruction. *Pralaya* means the negativity of death, destruction, and terrible disaster. The vision of *Srishti* and *Sthiti* is okay. But scenes of *Pralaya* are intolerable. Of course, the Divine Lord gives him a glimpse and assures him that this is enough for now. Now, Arjuna has undoubted faith that such a vision is possible, and Divine sight is possible. The Lord says, " O, Arjuna, you perform your spiritual practice. You perform Karma-Yoga by participating in this *Dharma-Yuddha* and do your best to protect Dharma as a *Kshatriya/Warrior*.
- Subsequently, the Lord withdraws His Universal-Vision. Arjuna becomes peaceful. Inference is - Divine Lord may bestow His grace upon us, and we may be able to receive the grace but will not be able to hold it for long. There are several examples in the Life of Sri Ramakrishna - experiences of devotees that happened on Kalpataru-Day/ 1st January 1886. Sri Ramakrishna granted the Divine Vision to Narendra Nath (Swami Vivekananda), Swami Brahmananda and many more disciples, but they could not hold it for long. We will refer to these incidents in future.

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## **The Eleventh Chapter - Vishwarupa Darshana Yoga**

## विश्वरूप दर्शन योग

Now we begin the Eleventh Chapter of the Bhagavad Gita called *Vishwarupa-Darshana-Yoga*. What does *Vishwarupa* mean? The vision of seeing this visible and also invisible entire cosmos as a manifestation of Brahman or, in other words seeing the Divine Lord with names, forms and special qualities. This chapter consists of 55 Verses.

Before I go any further, I would like to speak briefly about the Universal-Form of Sri Krishna in other contexts. The spiritual aspirants who have heard and read the Bhagavad Gita know that Lord Krishna grants *Vishwarupa-Darshana/* Universal Vision to Arjuna. However, this is not the only occasion. Divine Lord shows His Universal Form in many other places. Let us discuss this beautiful subject.

### **Description of Vishwarupa of the Lord in other contexts:**

#### 1) *Purusha-Sukta*:

***Purusha-Sukta*** (Sanskrit पुरुषसूक्तम्) is a hymn of the Rigveda, dedicated to the *Purusha*, the "Cosmic Being". There is a beautiful description of the Universal Vision in the *Purusha-Sukta*.

#### **What is meant by *Sukta*?**

*Sukta* means *Su* plus *Ukta*, *Su* means well, and *Ukta* means expressed, meaning well-expressed. However, it is not an intellectual expression but a real experience translated into human language by the people who heard it from the experienter called *Rishi*.

#### **What is the definition of a *Rishi*?**

*Rishati Janati* is a *Rishi*. He who experiences a new divine truth and conveys it to his followers is called a *Rishi*, मंत्रद्रष्टा *Mantra-Drashta* or Seer. They are also called *Kavis*. Here, *Kavi* does not mean a poet, but the all-knowing ones.

Now, coming to *Purusha-Sukta*, it is a beautiful Rig Vedic hymn. It describes - *Purusha*/Brahman/Atman/the Divine Lord Himself manifests as the universe in the form of *Brahmanas*, *Kshatriyas*, *Vaishyas*, *Shudras*, living and non-living beings. A *Rishi*/great seer had beheld the Divine Lord in the Vedic times in this form, and described his spiritual experience as this Universal Vision known as *Purusha-Sukta*.

## 2) Taittiriya Upanishad:

Rishi Vamdeva describes his experience in the Taittiriya Upanishad as follows -

अहम् अन्नम् अहम् अन्नम् अहम् अन्नम् अहम् अन्नादः अहम् अन्नादः अहम् अन्नादः

**aham annam aham annam aham annam aham annādaḥ aham annādaḥ  
aham annādaḥ**

I am food, I am food, I am food, I am the eater of the food, I am the eater of the food. (Meaning I am everything.)

## **Dṛg-Dṛśya-Philosophy** द्रग द्रश्य विवेक :

This world consists of two aspects - the knower and the known, the seer and the seen, and the experiencer and the experienced. The universe is a combination of the seer and the seen - Dṛg-Dṛśya. In other words, the world is only a Universal Form of the Divine Mother. It is not like a potter creating a pot. The potter and the clay pot are separate entities. Here, it is like wood taking names and shapes of types of furniture, clay becoming many clay pots, and gold changing into many ornaments according to the imagination of the goldsmith.

Similarly the मूलकारण *Moolakarana*/principal cause - the Divine Lord/  
Brahman/*Saguna- Brahman* Himself manifests as the universe.

### **The Waker and the Dreamer:**

The nearest analogy is of waking, dream and deep sleep state. [We have discussed this analogy in our previous classes.] The waker goes to a peculiar state called the dream state. In the dream state, as if, he divides himself into the seer and the seen, the knower and the known, the experiencer and the experienced, and the subject and the object of his dream. He dreams of many objects. In the dream, he experiences - he is entirely separate from everything else. Is he separate from his dream? No!! He does not recognise in the dream state that there is nobody else except him. He is the creator of everything he sees in his dream. When he wakes up called जाग्रत अवस्था *Jagratavasta* (which he perceives as his real state) He experiences that billions of things are separate and different from him. In the waking state, he is different, billions of different things are there and are separate from him. Every living being is different from him, and every non-living thing is different from him. Interestingly, every living thing is also experiencing every other living and non-living thing as a separate entity. So there are many seers. Eventually, he understands - there is only one seer, and I am that one seer. I am also all the other seers. I am both the seers and the seen, the knowers and the known. I am the knower of everything. What does it mean? I am known, I am the knower, I am everything, I am both. Sri Krishna explains this beautiful subject in the Thirteenth Chapter of the Bhagavad Gita called क्षेत्र क्षेत्रज्ञ विभाग योग *Kshetra Kshetragna Vibhaga Yoga*. The Lord says, "Everything is a *Kshetra*, and I am the only *Kshetragna*." This topic we will discuss later on.

### **Coming back to our subject of *Vishwarupa Darshana*:**

I am trying to convey to you that - there are descriptions of *Vishwarupa Darshana* in many places. Of course, the most descriptive one is in the Eleventh Chapter of the Bhagavad Gita.

### 3) Mahabharata - Shri Krishna in Hastinapur Court - Krishna As Peace Messenger:

Shri Krishna arrives in the Hastinapur court as the messenger of peace. It is a significant incident in the Mahabharata described in the उद्योग पर्व *Udhayoga-Parva*. As शांति दूत *Shanti-Duta/Peace Messenger*, Krishna pleads for peace. He requests Duryodhana to reconsider his decision of not returning *Indraprastha* to Pandavas.



The Kaurava prince Duryodhana does not agree to it. Krishna says, "Okay, just give five villages to Pandavas." Duryodhana declines, Sri Krishna asks for a single village for the Pandavas, and Duryodhana declines again. Arrogant Duryodhana tells Sri Krishna, "I will not give land equal to a tip of a needle to Pandavas." The peaceful talk breaks down, and verbal sparks start flying. An angry Duryodhana orders his soldiers to arrest Krishna and tie him up.

Lord Krishna now assumes the *Vishwarupa*, the all-pervading Universal-Form. Duryodhana now sees Krishna everywhere and nowhere. Duryodhana is on his knees with his head buried in his arms. He is unable to witness the Universal-Form. In the Universal-Form of the Lord - all human beings, plants, animals, the entire creation, stars, planets, and all imaginable and unimaginable are seen within Lord Krishna. Then, Krishna begins to shine like lightning. Those present in Hastinapura court could not bear his effulgence. With the grace of Krishna - Bhishma, Drona, Vidura, and other *Rishis/sages* in the court see a glimpse of the spectacle of spectacles.

Hearing the commotion, Dhritarashtra, the blind King, enquires about it. He requests Krishna, "O, Vasudeva, please grant me that vision." The compassionate Lord out of compassion grants him a glimpse of His Universal Form. Following this, some curious incident happens. I am not sure whether it is

in the Mahabharata or not. I came to know about this incident. It is like this - Having beheld the enchanting Universal Vision of the Divine Lord, Dhritarashtra says, "O, Lord, I am a blind person. I could not see anything. By Your grace, I could see the Universal-Form/ Your Spiritual-Universal-Form. I do not want to see the world again. I wish to remain blind. So, I can meditate upon the divine vision that You granted me."

Now, What is the lesson we need to learn from this event? Even after beholding this most wonderful spiritual vision granted only to a few blessed people, Dhritarashtra did not change. He remained the same mentally blind fellow - a slave to his evil son. He behaved even worse after this vision. How do we know?

In the very first shloka/verse of the Bhagavad Gita's, Dhritarashtra says,

धृतराष्ट्र उवाच ।

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।

मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥C1, V1॥

***dhṛitarāśhtra uvācha***

***dharma-kṣhetre kuru-kṣhetre samavetā yuyutsavaḥ***

***māmakāḥ pāṇḍavāśhchaiva kimakurvata sañjaya***

He says - ***māmakāḥ***—my sons; ***pāṇḍavāḥ***—the sons of Pandu.

[Dhritarashtra says: O Sanjay, after gathering on the holy field of Kurukshetra, and desiring to fight, what did my sons and the sons of Pandu do?]

Dhritarashtra's attachment for his sons did not vanish - *Mamta tu nagai mere mana te* ममता तू न गई मेरे मन तै॥(Song of Gosvami Tulasidas.)

Dhritarashtra remained mentally blind. What is the lesson for us? God may grant us vision. But, if we are not sincerely prepared - then it will have little or no effect, and will take a long time to reach the goal of realisation.

#### 4) The Vision of Akrura - Srimad Bhagavatam Canto 10, Chapter 39:

Our next story is from the Bhagavatam -

As we know, Kansa tried many tricks and plots to kill Shri Krishna, but he failed. As a last resort, he asked Akrura (uncle of Shri Krishna and a minister in the Kansa's court.) to go to Gokula and bring Krishna and Balaram to Mathura. So, he could kill them in front of his eyes.

Shri Krishna is all-knowing. The Divine Lord knows the plot and the intention of Kansa. Krishna willingly accepts the invitation of Akrura and starts his journey with Akrura and Balaram. In the evening, Sri Krishna and Balarama stop the chariot. Both take a bath in the river Yamuna - return to the chariot. Akrura also does his *Sandhaya Puja/evening worship* and wishes to have a bath in the Yamuna. He enters the river, and as soon as he dips his head in the water - he sees the divine Lord Krishna and Balaram sitting in the chariot. The vision surprises him. Now, he comes out of the water. He opens his eyes and looks at the shore. What does he see? The chariot is there, and Krishna and Balarama are there. He could not understand - what has he seen in the water? Akrura returns to the river. He again ducks his head under the water. Now, he beholds the vision of Lord Narayana in *Vaikuntha/abode of Lord Narayana* sleeping on the *Sheshanaga/multi hooded snake* in the celestial waters. Our next illustration is from the Bhagvatam again.

#### 5) Baby Krishna eats Mud - Bhagavatam Story:

The Bhagavatam describes a beautiful incident related to Shri Krishna eating mud. Balarama and other playmates come to Mother Yashoda and complained, “O, Mother, your beloved son Krishna has eaten some mud.” Mother Yashoda approaches Krishna and asks, “Gopala, have you eaten some mud? Open your mouth.” Krishna vehemently denies the accusation, “No, Mother, no, I have not eaten any mud. Brother *Dau* and others ganged against me and are complaining to you unnecessarily.”



“Gopala, there is no need to argue. You open your mouth. If you have eaten some mud, I will see the traces of mud. If you have not, then I will not see it. Let me have a look, ” Yashoda replied.

As I expressed earlier, Lord wants to bestow his grace upon His most beloved devotees. He loves Mother Yashoda. (His गर्भधारिणी *Garbhadarini*/Biological Mother Devika also saw His divine *Vishwarupa* with *shankha*/conch, *chakra*/disc, *gadha*/mace and *padma*/lotus in prison at Mathura.)

So coming back to Gokula and Krishna says, “Mother, do not believe anybody. I open My mouth, and you just look into it.” Krishna opens His mouth, Yashoda peeps into His mouth. What does Yashoda see?

(I will pass a small comment before moving further. The whole world is *Mithya*/seemingly real. If the world is *Mithya*, then so called truth or untruth is also really *Mithya* only. In the *Mithya* world, delusory world, unreal world - there is nothing called real truth and untruth. This is a profound thought. I will leave you with that thought. Now coming back to our discussion.) I read you the translation from the Bhagavatam. This comes in Bhagavatam 10th Skandha, 8th chapter, Verses 37 to 39.

“When Krishna opens His mouth wide by the order of mother Yashoda, she sees within His mouth all moving and nonmoving entities, outer space, and all directions, along with mountains, islands, oceans, the surface of the earth, the blowing wind, fire, the moon and the stars. She sees the



planetary systems, billions and billions of galaxies, water, light, air, sky, and creation by transformation of *Ahankara*. She also sees the senses, the mind, sense perception, and the three qualities, (*sattava* , *rajas* and *tamas*.) goodness, passion and ignorance. She sees the time allotted for the living entities, she sees natural instinct and the reactions of karma, and she sees desires and different varieties of bodies, moving and nonmoving. Seeing all these aspects of the cosmic manifestation, along with herself and Vrindavana, she becomes doubtful and fearful of her son's nature."

### **Vision within Vision:**

The Bhagavatam further describes vision within a vision. Mother Yashoda sees the entire universe in His mouth. In that universe, she sees again another Vrindavan and another Yashoda asking her son Krishna to open his mouth. Then she sees in the third vision the same thing, this repeats umpteen times like an unending circle of Vrindavan, Yashoda looking entire planetary system inside Krishna's mouth on and on. (Like in a barber's shop we see infinite images of our face, the barber and his shop in the parallel mirrors.) So this is the divine mystery. Even before this mud incident, there is another similar incident described in the Bhagavatam.

The description goes like this - Krishna is hungry and desires to drink milk. Mother Yashoda takes Gopala (Baby Krishna) in her lap and starts suckling him. Sukadeva Maharaj says, "O King Parikshit - when the child Krishna almost finishes drinking milk and mother Yashoda is caressing him. She is looking at His beautiful smiling face. A little milk is dripping from His mouth. He is gazing at her with soulful eyes. She looks at Him with unwavering sight. (The very name Krishna means कर्षति इति कृष्णा *Karshate ethi Krishna* - He who pulls your whole soul towards Him, you cannot help it.) Krishna becomes a little bit sleepy while drinking milk and yawns. Yashoda looks in His mouth and sees the whole sky, the higher planetary system and the earth, the luminaries in all directions, the sun, the moon, the fire, air, seas, islands, mountains, rivers, forests and all kinds of living entities moving and non-moving." The whole universe was perceived in Krishna's mouth.

## 6) Rishi Markandeya:

We get a similar description in the Markandeya Purana. One day, Markandeya found himself at the shore of a mighty ocean. There he beheld that the Lord was half reclining. Markandeya went innocently near him. Unintentionally, he got sucked through the intaking breath of the divine Lord. He fell into the stomach of the Lord. There he found himself in a boundless cosmos. He saw this cosmos, our galaxy and our earth. After some time, he found himself again on the shore of a sea. Again the Lord breathed in, and he fell into His stomach. Then he saw another vision - a second vision inside the first vision. A cycle of vision inside the vision went on and on. I would like to boldly state that we do not get these marvellous descriptions anywhere in the literature. At least I am not aware of it.

Now before, I discuss the most striking *Vishwarupa-Darshana* of Arjuna. Why did I say most striking? Because here, we see a marvellous description of Sri Krishna as directly experienced by Arjuna. As I mentioned, lest we think, they are all cock and bull stories described in the Bhagavatam or Ramayana or Mahabharata. I have told you the incident of Gopaler Maa (a disciple of Sri Ramakrishna), but this is not the only one. Next one is -

## 7) Swami Abhedananda:

There was a monastic disciple of Sri Ramakrishna, Swami Abhedananda. He must have prayed, requested, cajoled and pestered Sri Ramakrishna for a divine vision. One day he narrated his experience, "I had the vision of the Universal Form. I saw वैकुण्ठ *Vaikuntha* with Bhagwan Krishna, all the worlds, the gods and goddesses, celestial beings, human beings, and everything like Arjuna saw. I was overwhelmed. I narrated my experience to Sri Ramakrishna." Sri Ramakrishna smiled, looked at him and said, "Your visions of gods and goddesses have come to an end with this universal vision. You will not have any such visions in the future. You will get divine knowledge instead of these visions." These visions/experiences are rare, and only fortunate devotees get them.

### **Who else did see the Universal Vision of the Lord along with Arjuna?**

Blessed Arjuna, Sanjaya, and Rishi Veda Vyasa saw the Universal-Form of the Lord. Who else did see it? The *Siddhas*, the *Gandharvas*, the *Kinnaras*, distinctive celestial beings, the *Rishis*, and the *Munis*, were beholding this universal vision as well.

### **What did happen to these blessed people after seeing the *Vishwarupa*?**

Arjuna says, “They were struck with fear and could not utter anything. They were overwhelmed with tremendous surprise and were shocked after seeing the Universal-Form. They were all tremendously frightened.”

### **Briefly, everyone was frightened after seeing the Universal Vision. Why? What is *Vishwarupa*/Universal Vision? Why was Arjuna frightened?**

- Briefly, Universal-Vision means *Srishti*/creation, *Stithi*/maintenance and *Laya*/destruction. It goes on in an endless cycle - cycle within the cycle, galaxy within galaxy and universe within the universe. As we discussed earlier, the limitless vision of Yashoda and Markandeya.
- Arjuna says, “Where is the beginning? Where is the end? I cannot recognise the beginning, the middle, and the end of what I am witnessing. Where, how and why is it?”
- To remind you - when Bhagawan revealed Himself at the court of Duryodhana. Duryodhana and many other people saw the *Virat-Swarupa* of Sri Bhagwan. Again to stress the point - no or little change happened in their behaviour.

To summarise:

- What is the Universal Vision? The secret is like this.
- The entire universe is nothing but the Lord.
- He is manifesting as *Srishti* or creation.

- He is sustaining the so-called appearance of apparent creation.
- Like a magician who creates, sustains and ends his divine magic. So the Divine Lord manifests as the universe and dissolute it at the end. The whole world is nothing but one Divine will.

### **Shri Ramakrishna and His popular song:**

Shri Ramakrishna used to express this idea in the form of the most popular Bengali song. Hopefully, you remember the song. *Sakali tomari eksha, eksha mai tara tomi, tomar karmo tumi karo Maa, loke bole kori ami.*”

“O, Mother, the whole universe is run by your will because You are the one who creates, sustains and dissolves the whole creation into yourself.” Shri Ramakrishna had many beautiful spiritual experiences. So let me also give you a few examples from the life of Shri Ramakrishna. Ramakrishna had many experiences. I am going to narrate his two magnificent divine experiences only.

#### **1) Shri Ramakrishna and his vision of ब्रह्म योनि *Brahma-Yoni*.**

In the Bhagavad Gita, the Divine Lord says, “I am the *Yoni* - cause of the entire universe.” What does it mean in the Vedantic language? Brahman is called *Brahma-Yoni*. Brahman is the cause of the entire cosmos. It is represented in the form of a triangle of *Srishti, Stithi, Laya*. It always goes together, and there is no beginning and no end. Shri Ramakrishna was reminiscing his experiences. He said, “One day, I had a vision/*Darshana* of *Brahma-Yoni*. I saw - innumerable worlds being created and merged after living for a few seconds. I became unconscious.”

#### **2) Shri Ramakrishna and Mother Saraswati:**

Shri Ramakrishna had another vision of the Universal Form. One day, Shri Ramakrishna narrated his divine vision to the devotees, “One day, I saw Mother Saraswati. (Mother Saraswati is the embodiment of knowledge and wisdom. She is depicted with a musical instrument called वीणा Veena in Her hand. She is an expert in playing Her Veena.) She started playing Veena. As soon as, She touched the strings of Veena, slowly and slowly vibrations of the divine sounds came out of the Veena. Then I saw a small creation and small creatures coming off that vibration. The music started spreading wider and wider until the entire cosmos got covered up with divine musical vibrations. Now, She started winding up the playing of Veena, and the whole manifested universe started returning to Her. As soon as She stopped playing Her Veena, the last manifested universe merged into the sound of Veena. Eventually, the musical sound of Veena merged with Her.” This Veena playing of Mother Saraswati is a continuous affair. Shri Ramakrishna had just one glimpse of it. It is an unending circle. That is why *Srishti* or creation is called *Anadi*/beginning-less. There is a school of philosophy called स्फोटवाद *Spottavada*, the philosophy of sound. I will discuss it some other day.



### **Now what are the modern scientists telling us?**

Interestingly, modern scientists are also making beautiful discoveries regarding the universe. Modern scientists tell us, “Every millisecond, billions and billions of cells, atoms, and particles come into existence and disappear in the flash of an eye. They come again and disappear again. This cycle goes on and on.

### **Discovery of Stephen Hawking:**

In his thesis, Hawking showed that the Steady State theory is mathematically self-contradictory. He argued instead that the universe began as

an infinitely small, infinitely dense point called a point of singularity. Today, Hawking's description is almost universally accepted among scientists.

Big Bang was a point without any dimension. It acquired single dimension, double dimension, triple dimension and so on. It went on expanding, expanding, and expanding. Has it stopped increasing in size? No!! It is still expanding. A time will come when part of it will start collapsing, condensing and slowly becoming one point of singularity again.



The only mistake scientist did - they thought that the universe began with Big Bang nearly fourteen billion years ago. I read the news recently - a Noble Prize awarded to an American Scientist. He discovered, "There was a universe that contracted even before our present universe. There was another universe before that which also contracted and so on and on."

### **To summarise:**

- The Bhagavad Gita had enumerated so beautifully several thousand years ago - what modern scientists are discovering now.
- *Vishwarupa-Darshana/Universal Form* is not a one-time event. It happened many times to many people. Maybe some people kept quiet and just enjoyed it.
- We discussed the vision of Yashoda and Rishi Markandeya and the experience of Sri Ramakrishna, Gopaler Maa and Swami Abhedananda. There are many more such events which I may or may not have time to talk about.
- The assuring point is - ultimately, every spiritual aspirant will see God not only in his heart but as *Vishwam Vishnumayam Jagat - Sarvam Vishnumayam, Jagat*. This entire universe is nothing but a form of God.

What did happen to Arjuna when he saw this Universal form?

These beautiful ideas will expound on tomorrow morning.

Vasudeva sutham devam kamsa Chanoora mardhanam,  
Devaki paramanandam Krishnam vande Jagat Gurum.

वसुदेवसुतं देवं कंसचाणूरमर्दनम् ।

देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥

May Shri Ramakrishna, Holy Mother and Swami Vivekananda bless us all.

Om Shanti Shanti Shanti

Kind regards

(Mamta Misra)