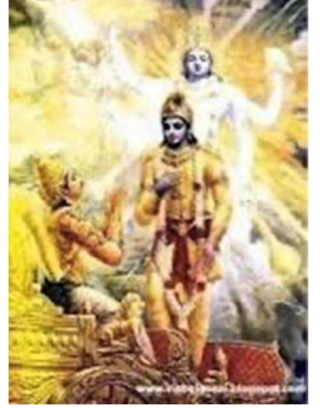


**Bhagavad Gita Chapter 11, Part 2 dated 11 /10/2020 by Swami Dayatmanada**  
**(Lecture delivered online from Bangalore, India)**

**Subject:** *Om vishvam vishnur-vashatkaro bhuta-bhavya-bhavat-prabhuh. C5, V18. C10, V12. C4, V3. C11, V55.*

**Illustrations:** *Vishvarupa-Darshana in Mahabharata and other scriptures: 1) Vishvarupa-Darshana of Arjuna. 2) Shri Krishna in Hastinapur Court Sage. 3) Uttanka. Three Incidents from the Bhagavatam: 1) Baby Krishna in the lap of Yashoda suckling milk. 2) Baby Krishna ate Mud. 3) The Vision of Akrura - Srimad Bhagavatam Canto 10. Sage Markandeya: Mother, Child and a piece of mouth-watering dessert: Life of Shri Ramakrishna - "Mother, let me eat a little": Shri Ramakrishna- Vision of Kalatime: Kalpataru-Day - The Great Revelation: Kamadenu: Parable of Sri Ramakrishna - Kalpataru and a Traveller: Satyasankalpa Shri Ramakrishna and Amalaki (a type of fruit): When Ramakrishna touched a devotee on Kalpataru-Day:*



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:**

We resume our discussion of the 11th Chapter of the Bhagavad Gita. We discussed *Vishvarupa-Darshana* yesterday - the vision of the Universal-Form of Bhagawan. We should understand it clearly and not say, "Universal- Form of Krishna or Rama or Ramakrishna." It is not a correct interpretation. It is the Universal-Form of the Divine Lord. As soon as we say *Vishvarupa*, it loses its individuality and becomes a Universal Name and Form. Although we use the word *rupa*/form here, it is a limitless Universal-Form, not an individual form. Therefore, whether it is Rama or Krishna or Jesus or Buddha, the Universal-Form will be the same.

### ***Vishvarupa-Darshana* in Mahabharata and other scriptures:**

**The Mahabharata describes it at least three times.**

- 1) ***Vishvarupa-Darshana of Arjuna***: As discussed yesterday, the Divine Lord reveals His Universal-Form to Arjuna. Arjuna and Sanjaya describe it beautifully and elaborately in the Bhagavad Gita. However, this is not the only *Vishvarupa* of the Divine Lord.
- 2) **Shri Krishna in Hastinapur Court**: Krishna As Peace Messenger in Mahabharata: (Please refer to the transcript of the Eleventh Chapter Part 1.) Shri Bhagwan went to the Hastinapur court as a peace messenger. He revealed His Universal-Form/*Virat-Swarupa* in court. The vision was frightening and made them feel like dwarves. The Lord made the point - you cannot do anything to Me, but I can do everything to you.
- 3) **Sage Uttanka**: I am going to discuss this soon. I described two incidents from the Bhagavatam yesterday. Let's revisit those.

### Three Incidents from the Bhagavatam:

- 1) **Baby Krishna in the lap of Yashoda suckling milk:** (Please refer to the transcript of the Eleventh Chapter Part 1). Baby Krishna was suckling his mother's milk in the lap of Yashoda. And like a baby, he yawned in that process, and his mother happened to look into that yawning mouth. She saw the entire universe there.
- 2) **Baby Krishna ate Mud - Bhagavatam Story:** (Please refer to the transcript of the Eleventh Chapter Part 1). Krishna was a little boy and was playing with other children. He ate mud while playing outside. Balaram and others complained to Yashoda, "Mother, your Krishna ate mud." Yashoda asked Him, "Is it true? Did you eat mud?" Krishna constantly denied it and said, "Mother, do not believe them. I did not eat mud." Mother said, "Gopala, open your mouth to check." He opened His mouth, Yashoda peeped in His mouth and saw the entire Universe.
- 3) **The Vision of Akrura - Srimad Bhagavatam Canto 10, Chapter 39:** Please refer to the transcript of the Eleventh Chapter, Part 1.

**Sage Markandeya:** (Please refer to the transcript of the Eleventh Chapter Part 1). We discussed the vision of Rishi Markandeya as described in the Markandeya-Puran. He saw the world within the world, and an infinite number of worlds were there.

### Story of Rishi Uttanka in the Mahabharata:

Mahabharata describes the third *Vishvarupa-Dharsana* in connection with Sage Uttanka. [Uttanka (Sanskrit: उत्तङ्क), also spelt Utanka, is a rishi (sage) who resided in the Maru desert.] Krishna was returning to Dwaraka after the Kurukshetra war. On the way, He saw the *Ashrama/hermitage* of Sage Uttanka. Sage Uttanka was well known to Krishna. So, He went to meet the Sage. Both started conversing with each other. Krishna described the Kurukshetra war during the conversation. Uttanka got upset hearing about the war.

Sage said, “Krishna, I know You are Bhagawan. Why did You not stop this terrible war? Krishna explained and replied, “The war was necessary. It happened by My will to destroy the wicked people.” As The Lord promises in the Bhagavad Gita परित्राणाय साधूनां विनाशाय च दुष्कृताम् |धर्मसंस्थापनार्थाय सम्भवामि युगे युगे paritrāṇāya sādḥūnāṃ vināśhāya cha duṣhkṛitāmdharma-sansthāpanārthāya sambhavāmi yuge yuge (C4, V8)”

Shri Krishna was pleased with Sage Uttanka. Divine Lord Krishna said, “O, Sage, I grant you a boon. What do you wish?” Sage Uttanka had great faith in Shri Krishna. But the *Rakshasa*/demon called “Doubt” entered in his mind, and he doubted Krishna’s power. Sage said, “Did You really show Your Universal Form at the Hastinapur Court? Are You the Universal Lord? Please grant Your *Vishwarupa-Darshana* to me as well.”

The Compassionate Lord granted him his wish, and the blessed Sage Uttanka saw the Universal-Form of the Divine Lord. Like Arjuna, Uttanka could not hold the Universal Form for long and requested Krishna to withdraw His overwhelming manifestation. Shri Krishna did so and offered the blessed Sage another boon. Shri Krishna said, “O, Sage, I am pleased with you. Do you wish to have another boon?”

Sage said, “O, Lord, I am moving most of the time in deserts. So, I get thirsty. Please grant me a boon that I will get water to drink whenever I need it.” Shri Krishna blessed Uttanka with the boon, “You will have pure water to quench your thirst whenever you need it.” Since then, whenever Uttanka felt thirsty, exceptional clouds came pouring rain. He stood there and drank the blessed rainwater to quench his thirst. In North India, certain clouds that bring showers in the deserts are calleded उत्तङ्क मेघा Uttanka *Megha*/Uttanka clouds.

### **Important spiritual point is:**

The Lord granted His *Vishvarupa-Darshana* several times. All of us will get His *Vishvarupa-Darshana*. Really?? Yes! What is *Vishvarupa*? What do we understand by *Vishvarupa*?

**1) First stage is *Samadarshana*:**

The Lord says in the Bhagavad Gita:

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।  
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ C5, V18॥

***vidyā-vinaya-sampanne brāhmaṇe gavi hastini  
śhuni chaiva śhva-pāke cha paṇḍitāḥ sama-darśinaḥ***

[The truly learned, with the eyes of divine knowledge, see with equal vision a Brahmin, a cow, an elephant, a dog, and a dog-eater.]

That is called समदर्शीतम् *Samadarshitvam/Vishvarupa Darshitvam/ Brahmadarshana*. That is the goal of every one of us. First, we slowly start seeing the guru, mother, father, and great person as Brahman. Then expand the vision and see a tree, an elephant, a learned *brahmana*, and an eater of dog flesh as Brahman. That is the goal of every one of us. Finally, we see that the whole world is nothing but Brahman. That's why the very name *Vishvam* is one of the thousand names of Bhagavan Vishnu.

The very first name that we have to utter in *Vishnu-Sahasranama* is *Vishvam*.

***Om vishvam vishnur-vashatkaro bhuta-bhavya-bhavat-prabhuh.***

*Vishvam*: The entire Universe.

*Vishnur*: He who pervades everything.

*Vashatkara*: For whom the sacrificial verses are uttered in the yagyas.

*Bhuta-bhavya-bhavat-prabhuh*: The one who is the master and beyond the past, present and the future.

This Verse describes what we are describing here.

As we discussed, in the Tenth Chapter, the Divine Lord describes more than 75 extraordinary manifestations of His power to Arjuna in this world, including the living and non-living - mountains, rivers, plants, trees, seasons, humans, *Munis, Gandharvas, Siddhas, Devas, Maharishis*, etc. What is the lesson for us? Even watching a movie (like *Kailash Manas Tirtha Yatra* film), seeing कैलाश पर्वत *Kailash Parvata*, Ganga, an ascetic/Sadhu, think that the Divine Lord is manifesting in all these things. *Vishnumayam Jagat, Jagatitam Sarvam Vishnumayam* - the entire universe is nothing but Vishnu with different names, forms and qualities and utilities.

## 2) The last stage is:

The ultimate goal is - everything is one indivisible अखंड ब्रह्माकार वृत्ति *Akhanda Brahmakara Vriti* - without any name, shape or quality.

## Where are we at the moment?

We even cannot see our mother, father or Guru as a manifestation of God. We need to start from here. Whether a Guru is great or not, is not the point. If a Guru is great, any fool can see the greatness of the Guru. But if the *Shishya/disciple* is good, he would see the Divine Lord in an ordinary Guru. God guides us and blesses us in the form of the Guru. Guru Gita expresses this grand truth beautifully: *Guru Brahma, Guru Vishnu, Guru Devo Maheshwaraha*.

## Coming back to Arjuna and Shri Krishna:

Just for the sake of discussion, imagine Arjuna is not an advanced spiritual aspirant but has tremendous faith in the words of Shri Krishna. So, he starts saluting - a great mountain, a mighty river, a sacred tree, the sky, the sun, the moon and extraordinary things as manifestations of God. He progresses in his spiritual life and begins to see even ordinary things as a manifestation of God.

He does all this intellectually, mentally and with a spiritual attitude. But, he has not had the genuine experience of the Divine Lord yet.

Blessed and fortunate, Arjuna has Bhagwan Shri Krishna in front of him as his Guru. He has tremendous *Shraddha/unshakable faith* in Shri Krishna. (What is *Shraddha*? *Shraddha* means *Shastra Guru Vakyeshu Sathya Buddhi Avadharana* - teachings of the scriptures and Guru are truth, nothing else but the absolute truth.) Now, Arjuna with tremendous *Shraddha* requests Bhagwan Shri Krishna.

Remember, Arjuna surrenders himself to the Divine Lord and says in the Tenth Chapter:

[अर्जुन उवाच ।  
परं ब्रह्म परं धाम पवित्रं परमं भवान् ।  
पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥ C10, V12॥  
आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा ।  
असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥ C10, V13॥

*arjuna uvācha*  
*param brahma param dhāma pavitraṁ paramaṁ bhavān*  
*puruṣhaṁ śhāśhvataṁ divyam ādi-devam ajaṁ vibhum*  
*āhus tvām ṛiṣhayaḥ sarve devarṣhir nāradas tathā*  
*asito devalo vyāsaḥ svayaṁ chaiva bravīṣhi me]*

[**Translation:** Arjuna says, “You are the Supreme Brahm ब्रह्म, the Supreme Abode, the Supreme Holiness. All the Sages have declared You to be the Eternal Self Luminous person, the first of the gods, You are unborn, and you are all-pervading. Likewise, the great divine sages like Narada, Asita, Devala, and Vyasa proclaimed this, and so You have said on to me.”]

Arjuna says, “O Lord, I believe Your every word and teaching. I am most fortunate to hear directly from Your mouth. I have also heard Your teachings from *Munis, Rishis* and great people. I have absolute faith in every single word.” He

further says, “I do not seem to qualify to experience You. My mind is incapable of seeing You. Please bestow your grace upon me and show me Your Form - *Vishvarupa* (which means the entire universe as Your form.) I want to see the entire universe - ordinary, extraordinary, living, non-living, visible, invisible in You and as You.”

We have seen in the previous chapters - Arjuna surrenders to Bhagwan Krishna, and Bhagwan accepts Arjuna as His disciple. This we see in various places of the Bhagavad Gita. Bhagwan is very much pleased with Arjuna and the Lord expresses it explicitly in the 4th Chapter.

The recording time is 15 minutes approx.

### Bhagwan Uvacha

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।  
भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ C4, V3॥

***sa evāyaṁ mayā te dya yogaḥ proktaḥ purātanaḥ  
bhakto si me sakhā cheti rahasyaṁ hyetad uttamam***

[The Lord says, “The same ancient knowledge of Yoga, which is the supreme secret, I am today revealing unto you because you are My friend as well as My great devotee, who can understand this transcendental wisdom.]

Shri Krishna declares Arjuna as His great devotee in the Bhagavad Gita more than once. In the Sixteenth Chapter, the Lord says - *daivayi sampad abhijatohsi*, O, Arjuna, you are born with divine qualities.

### **Mother, Child and a piece of mouth-watering dessert:**

To understand this, I give you an illustration of a Mother and a child. I must have told you this several times before - but it is worth a repeat. Bhagwan is pleased with Arjuna as a mother who is always pleased with her son. The mother always knows the needs of her child. Suppose there is a mother and a child - the



mother is poor and can afford to give only jaggery to her child every day. The child feels tremendously happy with whatever his mother can provide. One day, someone gives her a delicious piece of dessert. She knows that dessert is delicious but has never had the opportunity to taste it before. The mother returns home, and the child asks for jaggery as usual. Mother has a mouth-watering piece of dessert today. Will she give jaggery or dessert to her child? Will she eat the dessert herself? The answer is simple. A mother will never hide goodies from her child. She will give the best to her child. Mother will enjoy through the mouth of her child.

Essence is - Arjuna is like a spiritually ignorant child. Bhagwan is like his mother. Bhagwan will give him much more than he has asked for.

### **Life of Shri Ramakrishna - "Mother, let me eat a little":**

An emotional incident from the life of Shri Ramakrishna - As we know, he suffered from throat cancer and was unable to eat anything. His disciples pressurised him to request Divine Mother to help him to eat. Ramakrishna asked his Divine Mother, "O, Mother, please let me eat something." Divine Mother appeared and said, "My son, are you not eating through millions of mouths." Shri Ramakrishna said, "I was ashamed to ask a boon from Mother for my body."

The essence is - Arjuna is like a spiritually ignorant child. Like a mother, Bhagwan will give him much more than he asks for. The Lord reveals His cosmic form to Arjuna. In a single moment, Arjuna experiences - past, present and future - all that existed, existing and will exist.

### **Briefly, we discuss a few points:**

- What is the relationship between Shri Krishna and Arjuna before this *Vishvarupa-Darshana*? Arjuna and Krishna are friends and also relatives. Arjuna addresses Shri Krishna as Hey Krishna, Hey *Yadava*, Hey *Sakha*. Subhadra (Krishna's sister) is married to Arjuna.

- Now, Arjuna has realised that Shri Krishna is the Divine Lord. So, he wants to take the blessed opportunity and requests Sri Krishna to grant the *Vishvarupa-Darshana*.
- Arjuna thinks - he is going to have the experience of everything soaked in bliss/incredible ananda. But, he could not even recognise the Divine Lord while witnessing the Universal Form. Why? Because he sees everything. What do I mean by everything?
- Arjuna is not ready for *Vishvarupa-Darshana*. The Divine Lord grants him दिव्य द्रष्टि *Divya-Dristi*/Divine sight/Spiritual eyes.

### **Bhagavad Gita: Chapter 11, Verse 8**

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।  
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ C11, V8॥

***na tu mām śhakyase draṣṭṭum anenaiva sva-chakṣhuṣhā  
divyaṁ dadāmi te chakṣhuḥ paśhya me yogam aiśhwaram***

[But you cannot see My cosmic form with these physical eyes of yours. Therefore, I grant you divine vision. Behold My majestic opulence!]

There are several examples in the Life of Sri Ramakrishna. Some devotees were granted Divine Vision on *Kalpataru-Day*/1st January 1886 by Shri Ramakrishna, but they could not hold it for long. That was unfortunate for them - no or little change happened in their character. I can only say - it is all Divine-Lila.

### **What is this *Vishvarupa*?**

- The whole universe is created, maintained and dissolved in what? The universe is created, maintained and dissolved in time - *Srishti*, *Sthithi* and *Laya*.

- Creation/*Srishti* is wonderful. When a baby is born, everybody rejoices. As long as that baby is alive, *Sthithi*, everybody enjoys it.
- But *Laya*/dissolution or death is cause of sorrow. No-one likes to die. No-one enjoys it. It is a sad event. Deaths are also of various types. Some people die peacefully and some suffer a lot.
- What is my point? *Kala*/time, *Srishti*, creation comes and continues in time. That is also a mixed blessing, sometimes happy, sometimes unhappy. We should practice the fourth commandment of Sri Ramakrishna. What is it? *Viveka*/wisdom - anything can happen to anyone at any time, place, and way. Take the life of Sri Ramakrishna himself. He suffered excruciating and unimaginable pain for one year due to throat cancer. So many incidents of his life are not mentioned in the biographies of either The Great Master or Gospel. You have to remember Gospel stops after April 1886. There are 2-3 volumes of the Gospel written by M that have not been transcribed yet. Similarly, Great Master stops only after the description of *Kalpataru-Utsava* on 1st January 1886.
- Swami Prabhanandaji has written a beautiful book, *Antyakaale* Shri Ramakrishna/the last days of Sri Ramakrishna. In that, he gathered some of these heart-rending incidents. Here is a man supposed to be an incarnation of God, an embodiment of sweetness. He never harmed anyone by action, word or thought - yet he went through this excruciating pain. What for? Well, it is a valuable lesson for us. We should learn to bear our sufferings patiently. I have gone too far away. What I wanted to convey to you is that birth, growth, and death happen in time.

### **Shri Ramakrishna- Vision of *Kala*/time:**

Shri Ramakrishna had a most astonishing vision of *Kala*/time. He described this graphically to his devotees, "One day, I was walking on the banks of the Ganga. Suddenly I saw a beautiful young woman coming out of the Mighty Ganga. She was the most beautiful woman in three *lokas*/worlds. She gracefully sat on the shore. Suddenly, she appeared nine months pregnant and gave birth to the most beautiful baby anyone could ever comprehend. She started suckling the baby with all the love of billions and billions of mothers (human and non-

human) put together. The next moment, she assumed the most ferocious form. She took the baby and started tearing it into pieces. Then she put the pieces in her mouth and started eating them - *kacha, kacha, kacha*. She swallowed the baby, slowly entered the waters of Ganga, and disappeared. All this happened in a short time. She did everything with great joy.

**Interpretation of this vision:**

- The beautiful lady is *Mahamaya*/Divine Mother.
- The vision represents the entire *Brahmanda* - *utpatti*, *sthati* and *laya*.
- Giving birth to a baby means - the baby means this world. The world comes out from *Mahamaya* in time. That is *Sristi*/creation.
- Suckling the baby means - the Divine Mother maintains the world for some time, looks after it, sustains it, and does पोषण *poshana/feeding*. That is called *Sthiti*/sustenance.
- Swallowing the baby means - She takes the form of महारुद्रा
- *Maharudra* and swallows the entire world inside Her. This cycle goes on - like bubbles come out in a fast-flowing river, live for some time and go back into the river in time.

**Coming back to our subject of Vishvarupa Darshna by Arjuna:**

The Kurukshetra war is about to commence. Arjuna sees the Universal Form of the Lord before the battle begins. What does he see? He witnesses the events which are going to take place in the war. He sees the annihilation of Dhronacharya, Bhishma, Duryodhana, many other warriors and eighteen *Akshauhini* armies of the Pandavas and Kauravas. [An **Akshauhini** ,अक्षौहिणी was an ancient battle formation that consisted of 21,870 chariots (Sanskrit "*ratha*"); 21,870 elephants; 65,610 horse-mounted warriors and 109,350 infantry, as per the Mahabharata (Adi Parva 2.15-23). (ratio - 1 chariot : 1 elephant : 3 horse-mounted warriors : 5 infantry soldiers) It should be noted that in each of these large number groups (65,610, etc.), the digits add up to 18.] Only a handful of people survive at the end of the war. This vision is ferocious and frightening for

Arjuna. Why? We do not wish to see death. We want to see the pleasant side of life only. However, partial truth is never going to take us out of the cycle of birth and death - *Samsara*. Death is an inevitable truth of life. When we understand the complete truth and start loving death by performing spiritual practice - we achieve *Atiyanthika Pralaya*, the ultimate death, and we will become free from the cycle of birth and death.

**To summarise:**

- So, Arjuna sees that an inexorable force called time, draws and absorbs everything and every being. They are all helpless. He experiences *Srishti*/creation, *Stithi*/sustenance and *Laya*/dissolution that is taking place by the Lord and in the Lord. The Lord and His will only remain. There is only one universal will, and that is Divine Will. Arjuna understands this fact, but his nerves are not ready and nerves shatter. Why?
- Whether we are a *Yogi*/ascetic, *Bhogi*/worldly enjoyer, or *Rogi*/ill person- we need an appropriate body and mind complex. Here is a simple illustration for you to understand this point. If we have a Formula One car body and Maruti engine or a Maruti car body and Formula One engine - performance will be poor in both cases. Both cars will break down. What does it mean? The body and mind of the aspirant should be adequately developed to experience and retain the Spiritual-Universal-Form of the Lord. That is why it takes many births to reach the goal of *Mukti*/Liberation.
- Swami Vivekananda mentions in his Raj-Yoga a few points about *Pranayama*. He says, "First, practise rhythmic and deep breathing before taking up advanced, regulated *Pranayama* breathing exercises. It is called *Nadi-Shuddhi*/purification of nerves." Nerves need to be normalised and prepared to experience divinity. Our thoughts need to be purified by spiritual practice. Remember, our *Samskaras* form our physical body. The bodies of a spiritual person, a glutton or a cruel person are different. So, the psyche and soma should develop harmoniously through appropriate diet, exercise and spiritual practice. It is a slow process.

- In my opinion, the body of Arjuna is quite developed and *sattvic*. However, his nerves are not ready for the *Vishvarupa*/grand divine revelation - coming in the form of an inexorable time. Arjuna could not recognise the Lord in His Universal form. The Lord grants divine vision to Arjuna. Why? Because ordinary eyes cannot see the infinite. Arjuna sees the ferocious events going to happen in the Kurukshetra war in the next few days.
- *Vishvarupa*/Universal form of the Lord shows not merely the future events of the Kurukshetra war but *chatur disha bhuvanani* - showing the creation of gods, humans, non-humans, living, non-living and everything else. Arjuna could not stand the Universal-Form. He says, "Lord, I could not stand Your Universal-Form." It means - being unable to stand the truth of the cycle of creation, sustenance and inevitable dissolution. There is joy, pleasure and also intense pain. Why? Whatever comes into existence is surely going to be destroyed in time. The world is *Anitya*/temporary. Whatever is temporary can never give us permanent happiness. We always fear even while enjoying, that our joy will come to an end in time.
- Later on, the Lord categorically says, "O, Arjuna, many *Rishis*, *Munis*, and holy people desire to have My *Vishvarupa-Darshana*. However, very few had it, and only a few will have it in future." Why is it so? Is the Lord partial? No!! The Lord says, "First of all, Universal-Form is experienced by My grace only. 2) Secondly, people with intense devotion and who have completely surrendered themselves to Me get it." So, God is gracious to all of us. We need to develop our body and mind to receive and retain the Universal-Form.
- Arjuna has some devotion. The Divine Lord encourages Arjuna to develop unswerving devotion. So that he can see and retain the *Vishvarupa*/Universal Form of the Lord. The Lord gives a glimpse of *Vishvarupa* to Arjuna. Why just a glimpse of *Vishvarupa*? So Arjuna realises that Universal-Form is genuine and achievable. I will narrate a very useful incident before I go further.

**[Kalpataru-Day - The Great Revelation of Shri Ramakrishna:](#)**

On 1st January 1886, Sri Ramakrishna entered into a divine mode. Mother Kali was working through Shri Ramakrishna. The Divine Mother revealed Herself on that day. On that day, Shri Ramakrishna entered into a mood of *Kalpavriksha*, boon giver. He started touching his devotees and uttered 'Chaitanya Ho चैतन्य हो' meaning may your spiritual consciousness be aroused. Swami Sharadanandaji did not like the name *Kalpataru-Day*. Why?

### **What was the objection of Swami Sharadanandaji on the name *Kalpataru-Day*?**

Hindus believe in *Kalpataru*/wish-fulfilling tree - *Kalpa* means wishes, and *Taru* means tree. A person who happens to sit under *Kalpataru* knowingly or unknowingly - will get his desires fulfilled. Several household disciples called 'The Divine Revelation of Sri Ramakrishna' on 1st January 1886 as *Kalpataru-Day*. Swami Sharadanandaji objected to this name. He said: It was 'The Great Revelation like the '*Viswaroopa Darshana* of Bhagavan Krishna. Therefore, it should be appropriately called 'The Great Revelation of Shri Ramakrishna'. I feel Swami Sharadanandaji is absolutely correct. Why? *Kalpataru/wish-fulfilling -tree* fulfils desires of a person. It grants wishes whether they are beneficial or not beneficial for us. Shri Ramakrishna would never grant us any evil or any unspiritual wish. Sometimes, he did bless his devotees with wealth or children, but he knew that his devotees were spiritual. For example, Upendranath Mukhopadhyaya became a multimillionaire with Shri Ramakrishna's blessings. Upendranath was a spiritual person and used his wealth for the poor, sadhus, and the betterment of society. (Like Sudama used the riches granted by Krishna for poor, sadhus and social reforms.)

### ***Kamadenu* कामधेनुः**

There is a divine cow called *Kamadenu*. *Kama* means desires, and *Denu* means cow. *Kamadenu* fulfils the desires like the *Kalpataru*. We have discussed this in our previous classes. *Kamadenu* was the property of Rishi Vashishta. Raja

Vishwamitra wanted to possess it. A battle took place between Vashishta and Vishwamitra. Vishwamitra was defeated, and *Kamadenu* stayed with Vashishta. *Kamadenu* stays with spiritual people only, otherwise may be misused.

### **Parable of Sri Ramakrishna - *Kalpataru* and a Traveller:**

*Kamadhenu* and *Kalpataru* can fulfil the desires of a man. But do we know what is good for us to desire? Shri Ramakrishna tells us a beautiful story related to our subject. A traveller walked from morning till noon on a very hot day. He was tired, hungry and thirsty. He wanted to take some rest. He sat under a tree. The tree happened to be a कल्पवृक्ष *Kalpavriksha/Kalpataru*. Later on, he realised that he was sitting under a wish-fulfilling tree. So, he said, "I am tired and wish to have a comfortable bed to lie down and rest." Immediately, a beautiful bed with the most comfortable mattress appeared. "Wow!! I can rest now." He felt hungry and said, "I am hungry, and it would be nice to have some delicious food." Instantaneously, delicious royal dishes appeared. His joy grew by the minute. A few minutes later, he said, "I am very thirsty and would love to have some refreshing cold drinks." As soon as he desired, cold drinks appeared for him. His desires began to increase. So, he said, "It would be nice to have a company of a charming girl." A beautiful girl came to serve him. *Kalpavriksha* fulfilled all his desires, but unfortunately, he had no discriminating power. He had no idea -what to desire and what not to desire. He said, "Everything is fine. Hopefully, a hungry tiger will not come." Immediately a hungry tiger appeared and devoured him. The bed, woman, food, and drink vanished in no time.

### ***Satyasankalpa* Shri Ramakrishna and *Amalaki* (a type of fruit):**

The great souls are *Satyasankalpas*. Whatever they desire or say will come true. Shri Ramakrishna was a *Satyasankalpa*. As we discussed, when Nagmahasaya heard from Shri Ramakrishna, "I feel like eating an *Amalaki*." Immediately, Nagmahashaya went in search of *Amalaki*. He found some *Amalaki* after three days of roaming and offered it to Shri Ramakrishna. Nagamahashaya knew - there should be some *Amalaki* available, although it was not the season for it. He demonstrated his unshakable faith in the Guru.



## When Ramakrishna touched a devotee on Kalpataru-Day:

On *Kalpataru-Day*, Shri Ramakrishna touched one of his devotees (I do not remember his name). Immediately, he had several visions of Shri Ramakrishna and these visions continued. After a while, the ecstatic state of Shri Ramakrishna came down, and everybody returned home. But, the devotee continued to have these spiritual visions during every moment of his life. These visions did not stop. He was not capable of retaining these spiritual visions. He prayed earnestly, "Lord, You blessed me with Your spiritual visions. I am ashamed to say that I am not capable of retaining them. I am frightened and unhappy instead of being happy." After a while, his visions ceased. He remarked later, "Perhaps, my अंतराल *antarala*/inner recess of heart did not wish these visions to stop completely. I began to see these visions only a few times a day. I could tolerate and meditate upon these visions happily."

Now, we can understand why Arjuna could not retain and hold the *Vishvarupa* of Bhagwan Krishna for long. We read in the Puranas and Upanishads about the great saints. They used to have a continuous Spiritual-Vision of the Divine Lord. We cannot even comprehend the purity of their minds. Their minds must be on the highest realm of consciousness. So, a pure body-mind complex is required to receive and retain spiritual visions. Sometimes *Sadhaka*/spiritual aspirant can see the divine vision in the dream or during the waking state by the Grace of God/Divine Mother, but they will disappear soon unless the aspirant is fit to retain. We should practise spiritual discipline sincerely and constantly. अन्नय चिंतन *Ananya-Chintan* - think the Divine Lord only. Our journey is from a lower consciousness to a higher state of consciousness. In the end, pure consciousness remains.

The essence of our future discussions:

1. **The goal of a spiritual aspirant** is to have the Universal-Vision of the Divine Lord and become one with God.

2. **How can we achieve this?** We must start seeing God in something special like - मातृ देवो भव।पितृ देवो भव।आचार्य देवो भव।अतिथि देवो भव॥ *Maathru Devo Bhava, Pithru Devo Bhav Aacharya Devo Bhava, Athidhi Devo Bhava*. And Pray for the betterment and happiness of the entire world. When we see God in specific objects like mother, father, teacher, human beings etc is known as *Dvaita*. We make steady and gradual progress in life after life. A time will come when we will be able to see the Divine Lord everywhere and in everything. This is - *Vishishta-Advaita*. When there is only one indescribable Brahman, this is *Advaita* and is the highest goal. There is no separate subject and object - all is One only.
3. **The important point is** - to do spiritual practice/sadhana. What is Sadhana? Become a devotee. Bhakti-Yoga/path of devotion is the easiest path. Mind it - it is not the superior or the greatest path but the easiest path for most of us. Why? I will tell you when we will do the Twelfth Chapter.
4. Now, we should be able to understand the Eleventh Chapter quickly and easily after this long introduction.
5. The Lord says in the last 55th Verse:

**Bhagavad Gita: Chapter 11, Verse 55**

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ 55॥

***mat-karma-kṛin mat-paramo mad-bhaktaḥ saṅga-varjitaḥ  
nirvairāḥ sarva-bhūteṣhu yaḥ sa mām eti pāṇḍava***

[Those who perform all their duties for My sake - depend upon Me and are devoted to Me, free from attachment, and are without malice toward all beings, these devotees come to Me.]

The Lord categorically advises: Direct your mind, emotions, intellect, will and everything else towards Me only and be My devotee. This revelation will be an eternal revelation for you.” Instead of saying, I see *Vishvarupa*. You will say- I am *Vishvam - Aham Brahmasmi*.

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)