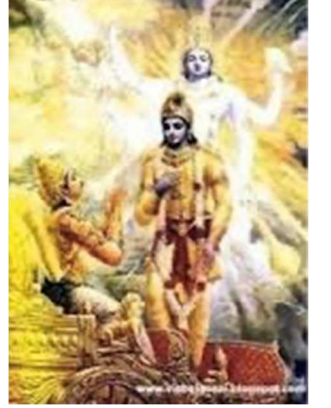


Bhagavad Gita Chapter 11, Part 3 dated 17 /10/2020 by Swami Dayatmanada
(Lecture delivered online from Bangalore, India)

Subject: C11, V 1, 2, 3, 4, 5, 53, 54, 55.

Illustrations: Parable of Shri Ramakrishna - Devi Parvati and Shiva - Ravana's Birth and Death: Illustration of Shri Ramakrishna - seeing, touching and tasting Milk:

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 are studying the Eleventh Chapter of the Bhagavad Gita, aptly titled as ***Vishwarupa-Darshana-Yoga***. At the end of the Tenth chapter, the Divine Lord categorically declares to Arjuna:

Bhagavad Gita: Chapter 10, Verse 42

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ C10, V42॥

***atha vā bahunaitena kiṁ jñātena tavārjuna
viṣṭabhyāham idaṁ kṛitsnam ekānśhena sthito jagat***

[What is the need for all this detailed knowledge, O Arjun? Simply know that by one fraction of My Being, I pervade and support this entire creation.]

The Lord declares, “ There is no need to enumerate My infinite manifestations. I manifest in the form of this whole universe.” After hearing the Divine Lord, Arjuna says“ O, Lord, What I have heard from You, I would like to experience it.”

The Lord further says, “The greatness of an object belongs to Me only. I manifest in the ordinary and also in the extraordinary objects. The entire universe is none other than My manifestation.” This marvellous teaching of Vedanta makes Vedanta exclusive and a great religion in the world. How? Vedanta teaches us to respect greatness wherever we see it - greatness in another religion or a country or science, art, music or anywhere else, a good cook, a great sculptor like Michelangelo or a poet like Kalidasa or Wordsworth or Keats or Shelly - their greatness belongs to God only. So, we should see the spark of the divine wherever we see an extraordinary quality. If we look around, we do not find any other faith or religion that teaches us this philosophy that greatness of any type and in any object is a manifestation of God only. The majority of religions have a narrow tunnel vision. They declare: God has restricted names, forms and qualities. They insist people convert (means to believe) into their

restricted belief system or have no hope for salvation. They see greatness only in a specific event, object or name.

Here, Arjuna requests: O, Lord, I understand - You create, sustain and dissolve the entire universe by the infinitesimal power of Your divine glory. Now, I wish to experience it.” This is another speciality of Vedanta - अत्मसाक्षात्कार *Atmasaksatkara* - meaning the direct experience of God/Self/Atman. Reading books, hearing talks, going on pilgrimage, and performing rituals are helpful. But the goal is *Atmasaksatkara* - the realisation of Atman. Blessed Arjuna is a devotee of Lord Krishna. The compassionate Divine Lord reveals Himself to Arjuna. What does Arjuna see? Creation, sustenance and dissolution - all beings are helplessly drawn and absorbed in the Divine Lord like all rivers flowing towards the ocean and disappearing in it. What is the medium through which the creation, maintenance and dissolution happen? Time - everything happens in time. The Divine Lord grants Arjuna spiritual eyes -दिव्य चक्षु *Divya Chakshu* to see His Universal-Form.

What does Arjuna gain through this experience?

Arjuna experiences - there are no You or I or living or non-living objects. There is only One - Divine Lord and One Divine Will. Everyone else is like a puppet in the hands of the Divine will. From the point of view of *Advaita/Non-dualism* - we can rephrase it - the Divine Lord manifests Himself 'as if' there are many different and separate objects in the world. 'As if' The Divine Lord is independently acting and playing through these objects. Who is the entertainer or puppeteer? The Divine Lord - What is the द्रश्य *Drishya*/scene? The Divine Lord. Who is the seer/द्ग्ग *Drik*? The *Drik* is also the divine Lord. Arjuna sees birth, growth as well as dissolution, this experience shatters him.

Parable of Shri Ramakrishna - Devi Parvati and Shiva - Ravana's Birth and Death:

Shri Ramakrishna illustrates this very beautifully.

Once, Lord Shiva and Devi Parvati were sitting on Mount Kailash. Both were watching the beautiful scenery (like a human beings). Suddenly, Devi Parvati heard a peculiar sound. She was startled and asked, "Lord, what is this sound? O, Ravana is born", Shiva replied. The next moment, Devi Parvati heard another similar sound. She was startled again and asked, "What is this sound." "Well, Ravana is dead, Shiva replied.

What is the moral of the illustration?: Something comes out, remains like a bubble for a moment and bursts. What does it mean? It goes back into the same waters from which it came. We all come out of the divinity, remain divine even though we are not aware of it at the moment and go back to the Divine.

What is time?

Billions of years are only a tiny part of one billionth of a millisecond. Time is nothing. Arjuna perceives the past, present and future in a fraction of a second through the divine eyes granted by the Divine Lord. Arjuna can receive the Universal Form, but his mind cannot sustain it. Arjuna shatters and requests the Divine Lord to withdraw this Universal-Form. The divine Lord understand and withdraws His Universal-Form. Arjuna recollects and says, "I had such a marvellous vision."

Ahankara/egotism/pride may arise in future in the heart of Arjuna - I earned this vision and obtained it through my self-effort. The Lord categorically declares at the end of this eleventh chapter. What does the Lord say?

Bhagavad Gita: Chapter 11, Verse 53

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।

शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ C11, V53॥

śhrī-bhagavān uvācha

*nāham vedair na tapasā na dānena na chejyayā
śhakra evaṁ-vidho draṣṭuṁ dṛiṣṭavān asi mām yathā*

[Oh Arjuna, neither by the study of the Vedas, nor by the austerities, or by any amount of karma yoga/selfless service, nor by any amount of fire sacrifices (*yajnas*) worships, or by any kind of spiritual practice whatsoever, no one can see Me as you have seen Me excepting by My grace.]

How can we obtain the grace of God?

Bhagavad Gita: Chapter 11, Verse 54

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥ C11, V54॥

*bhaktiyā tv ananyayā śhakra aham evaṁ-vidho 'rjuna
jñātuṁ draṣṭuṁ cha tattvena praveṣṭuṁ cha parantapa*

[O Arjun, by unalloyed devotion alone, I can be known as I am, standing before you. Thereby, on receiving My divine vision, O scorcher of foes, one can enter into union with Me.]

We can obtain God's grace only by supreme devotion and absolute self-surrender. We should develop tremendous faith. What is faith? O Lord, everything is You, and everything happens by Your Will. When a person becomes so humble, he receives the grace of the Lord. He will know the ultimate truth. What is it? Whether we close or open our eyes - we will realise that God is inside and outside. Only God exists, and nothing else exists.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

**Om Puurnnam-Adah Puurnnam-Idam Puurnnaat-Puurnnam-Udacyate |
Puurnnasya Puurnnam-Aadaaya Puurnnam-Eva-Avashissyate ||
Om Shaantih Shaantih Shaantih ||**

Meaning: *Purnamadhaha*, पूर्णमदः 'that' is infinite. *Purnamidham*, पूर्णमिदं 'this' is also infinite. 'That' infinite gave birth to 'This' infinite. Even though 'This' infinite has come out of 'That' infinite, 'This' will ever remain infinite, and That also will forever remain infinite.

‘That’ = Supreme Divine/Atman/Brahman/God.

‘This’ = The Universe/*Brahmanda*/*Entire Cosmos*.

So, The goal is to know, visualise, experience and become one with that Supreme Lord. Everything is the Divine Lord, and I am also part of everything. So, I am also Divine. This is so pithily expressed by Shankaracharya. - **Brahma Satyam - That is It, nothing else.**

The essence is: At the end of this chapter again, the Lord says, “By My grace, O Arjuna, you had a glimpse of what I am. I am the origin of this entire universe. I am also the sustainer. I have become this universe. O, Arjuna, you are part of that universe. This universe will go back into Me and remain in Me.” The many objects of the universe have come out of the One Divine Lord. These objects appear as if they are separate from each other. If we put a stick/piece of wood in a body of water, it seemingly divides into two parts - that side and this side of the stick. Similarly, our *Ahamkara/Ego* creates division. What does remain at the end? Divine Lord - One supreme indestructible, infinite, unborn, *shuddha*/pure, *buddha*, *mukta*/ever Free only.

So the Lord concludes this 11th chapter. He says:

Bhagavad Gita: Chapter 11, Verse 55

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः |

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव || C11, V55||

***mat-karma-kṛin mat-paramo mad-bhaktah saṅga-varjitah
nirvairah sarva-bhūteṣhu yah sa mām eti pāṇḍava***

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

O, Pandava/Arjuna, be My devotee and develop these five qualities. In the end, you will attain Me. (Meaning, Arjuna will know, he is Me and I am he).

What are the five qualities?

1) *mat-karma-kṛit*—perform all your duties for Me - Karma-Yoga.

2) *mat-paramah*—you consider your ultimate goal is Me.

3) *mat-bhaktah*— you become My devotee.

4) *saṅga-varjitah*— become free from attachment. You remain completely indifferent, and unattached. Anything that you do not perceive as Me is अनात्म *Anatma*/non-self.

5) *nirvairah*—without malice - if you live like this, you will have no enemy.

sarva-bhūteṣhu—toward everyone.

pāṇḍava—Arjun, the son of Pandu.

The Lord says, “O, Arjuna, those who perform Karma-Yoga; consider Me their Supreme Goal; become My devotee, are totally detached and look upon everyone as My manifestation. People who develop these qualities, everyone will become their friends.” (As we know, Holy Mother used to say, “My child, the whole world is your own, and make it your own.”)

The recording time is 16 minutes approx.

The essence of our discussion is.

- Become humble, and surrender to the Divine Lord.
- Request, “O, Lord, please turn the light upon Yourself. Show me Your Spiritual Form. I would not be able to see Your Spiritual form without Your grace.”
- Transforms your life by developing devotion to God.
- Ultimately, such a person attains the knowledge - I am Brahman. That is the Supreme state, and he will never be born again.
- The entire world is nothing but Divine Leela.

That is the essence of our future discussion.

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Vishwaruparupa-Darshana-Yoga

The Eleventh Chapter is aptly called *Vishwarupa Darshana*.

What is meant by *Darshana*?

Darshana means to envisage or visualise. What is to envisage? - the Universal Form of the Divine Lord. Whatever we experience during the waking state, the dream state and the deep sleep state is nothing but the Divine Lord. Here *Darshana* means to see the *Vishwarupa*/Universal form of the Divine Lord.

- 1) What do we experience in the waking state? Outside - we experience enumerable objects with different shapes, names and qualities. Inside - we experience various ideas, imaginations, and thoughts. Whatever we experience inside or outside is the Divine Lord only.
- 2) Whatever we experience in the dream state is also the Divine Lord only.
- 3) Now, we try to understand the deep sleep state. In the deep sleep state, we experience ‘Nothing ’or a ‘Blankness’. We get up from the deep sleep and

say, “I did not experience anything. I had a lovely sleep” How do we know? We (someone inside us) must be experiencing something - we coined it as “Nothing or Blankness’. We must experience both ‘something or nothing ’to say, “I experienced something or nothing.” Otherwise, we would never know. Without some sort of experience, we can never declare, “I did not experience anything.” The ‘non-experience of nothing’ is a very positive experience. (We need to meditate upon to understand it.)

The essence is: The universe in the three states is the manifestation of the Divine Lord. Who is the experiencer? The Divine Lord. Who is the experienced object? The Divine Lord. Where should we go to see the Divine lord? Should we go to *Vaikuntha*, *Kailasa*, Kingdom of Heaven or take samadhi? No!!!! Have the correct understanding. What is the correct knowledge? Whatever we see - a mountain, a river, the sky, the sun, the moon or the stars, everything is Divine and Divine only.

This idea is expressed beautifully in the Taittiriya Upanishad.

- *Tasmādvā etasmā*, from that Supreme Self, *ātmanah ākāśa sambhūta*, The Atman manifests itself as *Akasha*/the space.
- Space becomes gross and modifies into the *Vayu*, the air.
- *Vayu* modifies into *Agni*, fire.
- Fire becomes grosser into *Apyaha*/water.
- The water becomes still grosser and modifies itself into this earth.
- The whole cosmos that we see is made up of these five elements- *pancha bhūtas*/five cosmic elements.

This idea is being expounded in a graphical form as *Vishwarupa-Darshana-Yoga*. So, that Arjuna can grasp it. With this background, we will enter into this Eleventh Chapter.

Bhagavad Gita: Chapter 11, Verse 1

अर्जुन उवाच ।
मदनुग्रहाय परमं गुह्यमध्यात्मसञ्जितम् ।
यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥ C11, V1॥

arjuna uvācha
mad-anugrahāya paramaṁ guhyam adhyātma-sanjñitam
yat tvayoktaṁ vachas tena moho 'yaṁ vigato mama

Arjuna said, O Lord, out of compassion for me, You have spoken words of ultimate profundity concerning this Self. Because of Your words, my delusion is now dispelled. Because of your teaching, my delusion is gone.

Arjuna says in the Second Chapter.

कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसम्मूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे, शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ C2, V7॥

kārpaṇya-doṣhopahata-svabhāvaḥ
pṛichchhāmi tvāṁ dharma-sammūḍha-chetāḥ
yach-chhreyaḥ syānniśhchitaṁ brūhi tanme
śhiṣhyaste 'haṁ śhādhi māṁ tvāṁ prapannam

[Arjuna says, “I am confused about my duty, and am besieged with anxiety and faintheartedness. I am Your disciple, and I surrender to You. Please command me for certain what is best for me.”]

Arjuna is under delusion/ *Moha*. What is this *Moha*? Arjuna cannot decide - what he should do or what he should not do. He is helpless. He surrenders to the Divine Lord and says, “I surrender to You. You command me.” Meaning, You command me like a teacher or a military commander. (Not like a parent, cajoling, requesting, and suggesting.)

(We need to understand. Our life is nothing but full of commandments. If we go to a doctor, the doctor commands us. If we drive a car, we need to follow the commandments. We go to the office. Senior Officers will command us - come at this time, finish the job. If we do not follow the commandments, we may lose our job. So, in our lives, we observe rules and regulations to be happy. If we neglect the prescribed commandments, we may get into trouble. If we eat unhealthy food, we will reap the consequences. During the Covid pandemic, if we do not follow the prescribed advice and commandments, we may get seriously ill and pay the price of not wearing a mask or not getting vaccinated.)

Coming back to our Verse 1.

arjunaḥ uvācha—Arjun said; **mat-anugrahāya**—out of compassion to me:

yat—which; **tvayā**—by you; **uktam**—spoken - O'Lord, Your teachings to Me (from the Second Chapter to the Tenth Chapter) are all for my benefit. You taught me out of compassion, kindness and love for me.

paramam—supreme; **guhyam**—confidential; **adhyātma-sanjñitam**—highest spiritual knowledge/truth -You gave me the secret spiritual knowledge. (Secret does not mean hidden. But it will remain hidden if we are not ready to understand it.) Spiritual knowledge is the eternal truth. What does happen with spiritual knowledge?

vachāḥ—words; **tena**—by that; **mohaḥ**—illusion; **ayam**—this; **vigataḥ**—is dispelled; **mama**—my: (Delusion has overpowered Arjuna and made him unhappy and grief-stricken. How do we know? Arjuna says in the Second Chapter, “Even if I win the war and get three worlds. I do not know. How could I get rid of this profound grief and unhappiness.” Why? Worldly objects do not give permanent happiness. Why? Because knowledge of ‘One ’only gives eternal joy. Everything else is of zero value. Spiritual knowledge means - everything is God.) Now, Arjuna says, “My delusion is banished.” Arjuna is a blessed soul. Bhagwan Shri Krishna is standing in front of him like a blazing sun. Arjuna’s delusion/अज्ञान *Ajyana*/ignorance of darkness disappears. (We all are suffering from delusion.

What is meant by *Moha*/delusion/ignorance/*Ajyana*? Delusion means to think - we are separate from the Divine Lord. Vedanta categorically declares - All in One and One in all.)

What is Arjuna's delusion?

Arjuna thinks - he will be responsible for the slaying of his relatives on the battlefield. He forgets that he is not the doer. Who is the doer? The Divine Lord is the doer. We are only instruments in His hands. If Bhishma, Drona, Duryodhana or anyone else dies - it is not due to anyone else but due to their कर्मफल *Karmaphala*. (*Karma* कर्म = deed or action, *Phala* फल = result.

Karmaphala means the result of an action. However, there is a gap in time. The sequence is - action happens, then the time gap, and then, the result happens.)

The Divine Lord declares in this chapter, "O, Arjuna, I am *kala*/time. I reward the results of every action. This war is happening by My Will to destroy the evildoers. They are present in the Kaurava's army and yours. I have already killed them, and you are just an instrument." We may say - Arjuna killed his enemies and won the war. No!! As we saw in the Kena-Upanishad: Devas won the battle against the Demons. Devas became egoistic. Divine Mother appeared and said, "It is by My power; you became victorious." Devas understood and became enlightened.

We are no one. The Divine Lord is Lord *Ranganatha*/Master of the Cosmic drama stage. We play our role in the Divine Leela. Arjuna thinks - he is the doer. So he will get the sin or glory of his actions, win or lose the war, and become happy or unhappy. The Lord says, "Arjuna, You are not the doer. So, you will not reap the result. I am the doer, and everything happens by My Will. I am the creator, sustainer and destroyer. You are just an instrument, a medium only."

That is *adhyātma-sanjñitam*—the highest spiritual knowledge/truth. And it dispels ignorance.

Arjuna says, “Your infinite Divine-Self manifests as the universe. The distinction between You and I has vanished through Your Divine words. My delusion is completely destroyed.”

The Bhagavad Gita consists of approximately 700 Verses. Divine Lord asks only one question at the end of the Bhagavad Gita - Chapter 18th, Verse 72.

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।

कच्चिदज्ञानसम्मोहः प्रनष्टस्ते धनञ्जय ॥ C18, V 72॥

***kachchid etach chhrutaṁ pārtha tvayaikāgreṇa chetasā
kachchid ajñāna-sammohaḥ pranaṣṭas te dhanañjaya***

Translation: O Arjun/*Dananjaya*, have you heard Me with devotion, *shraddha* and concentration? Have your ignorance and delusion been destroyed?

Arjuna replies:

अर्जुन उवाच ।

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।

स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥ C18, V73॥

arjuna uvācha

***naṣṭo mohaḥ smṛitir labdhā tvat-prasādān mayāchyuta
sthito ‘smi gata-sandehaḥ kariṣhye vachanaṁ tava***

[Arjun said: O, Shri Krishna, infallible One, by Your grace my delusion has been dispelled, and I am situated in knowledge. I am now free from doubts, and I shall act according to Your instructions.]

Arjuna’s delusion has been dispelled. How?

Then Arjuna categorically replies: I regained my memory. (What is that memory? I am the Atman. I was deluded and was thinking - I am Arjuna, a man, a worrier, brother of Pandavas, the enemy of Duryodhana, the disciple of Drona, and grandchild of Bhishma.) Your teachings and grace have destroyed my ignorance. I got my memory back. I am ready to act according to your commands. I surrender to You. I am a puppet and an instrument in Your hands. The whole world is Your playground, and You are the Master. You are the playground, the players, and the play. You write the script, act as various actors and play this Divine-Play. You are playing this solitaire game -*Vishwa*. There is nothing else but You. This knowledge destroyed my egotism.

So this is a beautiful idea. We should not be dependent upon a teacher but depend upon ourselves. We must take responsibility. We are free to listen to Guru's teachings with concentration, try to understand and act wisely. Swami Vivekananda says, "Do not believe blindly in my teachings. God has gifted us with intellectual power. Think carefully, understand it and react according to your reasoning."

Arjuna further continues,

Bhagavad Gita: Chapter 11, Verse 2

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।

त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥ C11, V2॥

***bhavāpyayau hi bhūtānām śhrutau vistaraśho mayā
tvattaḥ kamala-patrākṣha māhātmyam api chāvyayam***

bhava—appearance; ***apyayau***—disappearance; ***hi***—indeed; ***bhūtānām***—of all living beings; ***śhrutau***—have heard; ***vistaraśhaḥ***—in detail; ***mayā***—by me; ***tvattaḥ***—from you; ***kamala-patra-akṣha***—lotus-eyed one; ***māhātmyam***—greatness; ***api***—also; ***cha***—and; ***avyayam***—eternal

Translation: O lotus-eyed Krishna, I have heard from You at length about the origin and the dissolution of all beings and also Your inexhaustible unlimited greatness.

Where did Arjuna hear about God's glory?

Arjuna hears about the Divine glory throughout the Bhagavad Gita, especially in the Seventh, Ninth and Tenth Chapters. The Tenth Chapter known as *Vibhuti-Yoga*, is full of extraordinary manifestations of the Divine Lord.

Divine Lord says in the Tenth Chapter, "I create, sustain, and dissolve the entire universe. I am the mother, father, and eternal witness. The entire world comes from Me, sustained by Me and returns to Me again."

śhrutau—have heard; **vistarāśhaḥ**—in detail - Arjuna says, "O, Lord, You explained everything in great detail and crystal clear words. This universe originates from You, sustained by You and returns to You."

māhātmyam—greatness, glory; **api**—also; **cha**—and; **avyayam**—eternal - Arjuna says, "I have also heard from You about Your inexhaustible and imperishable glory."

The Divine Lord is the creator of the universe and controller of all beings and their actions but remains unchanging, impartial, detached, indifferent, and a witness to everything. We need to understand this greatness of the Divine Lord. From one side, He is unmoving, **avyaya**, imperishable, eternal witness. On the other side, He is a participator in everything happening in the world. He does everything, enjoys and suffers everything, but at the same time 'as if' He never suffers. That is the marvellous Divine vision of His unlimited and inexhaustible greatness. The Lord says in the Ninth Chapter, "O, Arjuna, look at this *Yoga-Aishwarya/Yoga-Maya*. I am in every being but no being is in Me."

Arjuna endowed with intense faith/*Shraddha* says:

Bhagavad Gita: Chapter 11, Verse 3

एवमेतद्यथात्थ त्वमात्मानं परमेश्वर ।
द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥ C11, V3॥

***evam etad yathāttha tvam ātmānaṁ paramēśhvara
draṣṭum ichchāmi te rūpam aiśhwaram puruṣhottama***

[***evam***—thus; ***etad***—this; ***yathā***—as; ***āttha***—have spoken; ***tvam***—you; ***ātmānam***—yourself; ***parama-īśhvara***—Supreme Lord; ***draṣṭum***—to see; ***ichchāmi***—I desire; ***te***—your; ***rūpam***—form; ***aiśhwaram***—divine; ***puruṣhottama***—Shree Krishna, the Supreme Divine Personality.]

[O Supreme Lord, You are precisely what You declare Yourself to be. Now I desire to see Your divine cosmic form, O Supreme Divine Personality.]

O *Puruṣhottama*, Supreme Lord, as you have declared Yourself to be, it is an absolute truth. I have unshakable faith in Your words. I do not doubt it. But O, Lord, I have only intellectually understood and accepted it. O, Supreme Lord, please grant me a glimpse of what You have said. I only have a परोक्षानुभूति *Paroksha-anubhuti*/ indirect experience. I would love to have अपरोक्षानुभूति *Aparoksha-anubhuti*/ direct experience with my own eyes. (Here eyes means with my heart) What type of Divine Form Arjuna wants to see? The Divine Form of omnipotence, omnipresence, infinite wisdom, strength, virtue and infinite splendour. Here Arjuna completely surrenders. He becomes very humble. (Humility is the only way to receive and retain the grace of God.) Perhaps Arjuna has the humility to see the Universal Form but does not have the fit mental equipment to retain it. He is not satisfied with hearing only. He wants to experience Universal-Form of the Divine Lord.

Illustration of Shri Ramakrishna - seeing, touching and tasting Milk:

Shri Ramakrishna says: “We gain one type of knowledge by hearing. We gain another type of knowledge by seeing. We gain a totally different type of knowledge by experiencing an object. For example, some people hear about milk. Some people see milk. Some people taste milk. Even if milk is one millimetre away from our tongue, we will not have real knowledge of milk. But if only a drop of milk touches our tongue for a millisecond. We get perfect knowledge of milk and this knowledge will remain with us for ever.

So Arjuna is humbly requesting:

Bhagavad Gita: Chapter 11, Verse 4

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।
योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥ C11, V4॥

*manyase yadi tach chhakyam mayā draṣṭum iti prabho
yogeshvara tato me tvam darśhayātmānam avyayam*

Arjuna says in the earlier Verse No.3:

एवमेतद्यथात्थ *evam*—thus; *etat*—this; *yathā*—as; *āttha*—have spoken.
O, Lord, whatever You have spoken. That is absolutely true.

त्वमात्मानं परमेश्वर - *tvam*—You; *ātmānam*—Yourself; *parama-īshvara*—
Supreme Lord. Hey *Parameshvara*, O Divine Lord, You spoke about Yourself.

ते रूपमैश्वरं पुरुषोत्तम - *te*—your; *rūpam*—form; *aiśhwaram*—divine; *puruṣha-uttama*—Shree Krishna, the Supreme Divine Personality.

draṣṭum—to see; *ichchāmi*—I desire - I desire to experience Your glorious form.

Coming back to Verse No. 4:

manyase—you think; *yadi*—if; *tat*—that; *śhakyam*—possible; *mayā*—by me;
draṣṭum—to behold; *iti*—thus; *prabho*—Lord; *yoga-īshvara*—Lord of all

mystic powers; *tataḥ*—then; *me*—to me; *tvam*—You; *darśhaya*—reveal; *ātmānam*—Yourself; *avyayam*—imperishable.

Arjuna says, “O Lord, if you think I am fit to behold Your Universal Form, then O Master of Yogis, reveal to me Your immutable, infinite, eternal, and imperishable nature out of Your tremendous grace.” Here, we see the humility and complete self-surrender.

“O, Lord, You know whether I am fit or not. Because You are not an ordinary person, You are *Yogeshwara*. You know everything, my past, present, and my future.” Why is Arjuna making this statement?

In the Fourth Chapter, The Divine Lord says:

श्रीभगवानुवाच ।

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।

तान्यहं वेद सर्वाणि न त्वं वेत्थ परन्तप ॥ C4, V5॥

śhrī bhagavān uvācha

bahūni me vyatītāni janmāni tava chārjuna

tānyahaṁ veda sarvāṇi na tvam vettha parantapa

Shri Bhagwan says, “I am born many times. You are also born many times. You do not remember your previous births. You have forgotten. I know all about your past lives.” A similar incident happened in the life of Shri Ramakrishna. One day Shri Ramakrishna said to M, “Don’t I know your past, present and future? Don’t I know what is the best way for you to progress? So, do not argue with me.” M understood it.

In the Eighteenth Chapter, The Lord says:

सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज ।

अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ C18, V 66॥

***sarva-dharmān parityajya mām ekaṁ śharaṇaṁ vraja
ahaṁ tvām sarva-pāpebhyo mokṣhayiṣhyāmi mā śhuchaḥ***

Meaning: Give up all your dependency on everything else and completely surrender yourself on to Me, take complete refuge in My lotus feet. I will liberate you from all types of expressions of ignorance. Do not grieve.

The essence is: Arjuna says humbly, “O Lord, I have the desire to experience Your Universal, eternal and imperishable form. I do not know whether I am a fit aspirant to experience it. You are my mother, father and everything. You know my past, present and future. Please bestow Your grace upon me if You think - I am worthy to receive it.” An illustration of a mother explains it beautifully. A mother knows what is appropriate food for her sick child. She will not give unsuitable food to her sick child even if the child asks for it. Similarly, the Divine knows what is beneficial for us and what is our nature.

In this Verse No. 4 - A most beautiful adjective is used for the Divine Lord.

Yogeshwara— O, Master of Yoga. So beautiful, Shri Krishna is called योगेश्वर *Yogeshwara*/ Master of all spiritual paths. He is also योगीश्वर *Yogishwara*/master of all spiritual aspirants and yogis. The Divine Lord is both. Here, the Master of Yoga means - He projects ‘One’ to appear as many in the universe as a great magician through the power of His Divine Yoga. He also makes many appear as ‘One’. All in One and One in All - this we will see in this chapter very soon. Yet remains One Infinite Divine Self. *Srishti*/creation, *Esthithi*/maintenance and *Laya*/dissolution take place in Him by His Yogic Power.

Now, the Divine Lord says:

Bhagavad Gita: Chapter 11, Verse 5

श्रीभगवानुवाच ।

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।

नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥C11, V5॥

***śhrī-bhagavān uvācha
paśhya me pārtha rūpāṇi śhataśho 'tha sahasraśhaḥ
nānā-vidhāni divyāni nānā-varṇākṛitīni cha***

[The Supreme Lord says: Behold, O Parth, My hundreds and thousands of wonderful forms of various shapes, sizes, and colours.]

In the next few wonderful Shlokas, we will see a mesmerising poem sung by the Divine Lord. The Lord says, “O Arjuna, you will not be able to see My Universal Form through your deluded, physical and finite eyes. I grant you - *Divya-Chakshu*/Divine Vision. As we sing - ज्ञानंजना *Jyananjana* and विमलनयना *Vimalnayana*. I bestow you eyes of knowledge.

We will discuss these most beautiful verses in our next class.

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)