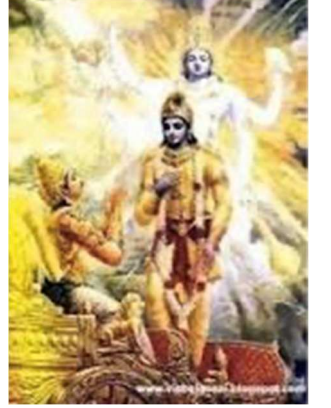


Bhagavad Gita Chapter 11, Part dated 18 /10/2020 by Swami Dayatmanada
(Lecture delivered online from Bangalore, India)

Subject: C11, V 4, 5, 6, 7, 8, 9, 10, 11. Why death creates fear in us? Sanjaya and his *Divya-Chakshu/Divine Eyes*.

Illustrations: The Life of Sri Ramakrishna - *Mahabhava/Divine ecstatic state*: Visit of M (Mahendra Nath Gupta) to Kamarpukur: Ramlal Dada and Latu Maharaj: Story Of Prahalada: Illustration of a Piece of Bread: Illustration of Clay and Clay Pots.



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 continue to discuss the Eleventh Chapter of the Bhagavad Gita - aptly titled as ***Vishwarupa-Darshana-Yoga***.

- **Arjuna has complete faith in the Divine Lord.** As we have seen, the Tenth Chapter describes 75 extraordinary manifestations of the Divine Lord. An aspirant can contemplate upon the Divine Lord through any of these manifestations. Arjuna has *Paroksha Anubhuti* indirect experience. Now he desires an *Aparoksha Anubhuti*, a direct experience of the Divine Lord. Arjuna understands - this is possible only by the Grace of the Divine Lord. He requests very humbly.
- **Sri Krishna certifies Arjuna as His great devotee.** The Divine Lord says in the Bhagavad Gita, "Every path comes to Me only." What does it mean? All four paths (Karma Yoga, Bhakti Yoga, Raja Yoga, Jnana Yoga) come to Me only. However, it is not easy to think - I am not the body and mind complex for those with body consciousness. For them, Bhakti Yoga is most suitable. Who can give a certificate to an aspirant of 'being a worthy devotee'? Only the Divine Lord can certify - you are My true devotee. To be a true devotee is difficult. Bhakti Yoga is not an easy path but easier than Jnana Yoga. Jnana Yoga is extremely difficult for people with body consciousness. What is it? To think, I am not the body and mind. In other words, it is पंचकोश त्याग *Panchakosha Tyana*. Jnana Marga is possible for a few people only. So, Bhakti Marga (Path of devotion) is a royal path for many.

-

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ॥

अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥ C12, V5॥

***kleśho 'dhikataras teṣhām avyaktāsakta-chetasām
avyaktā hi gatir duḥkhaṁ dehavadbhir avāpyate***

For those who are identified with the body, it is difficult to trade the path of Jnana,

- **Arjuna understands that he is a devotee of the Divine Lord.** So, like a child who depends on his mother, Arjuna surrenders and says, “O, Divine Lord, out of Your infinite grace, kindly show me your *Vishwarupa*/Universal Form/Divine Form.
- **Arjuna gets frightened seeing the Universal Form of the Divine Lord.** We discussed this yesterday. Why? His mind was fit only to receive but not to retain the Universal Form of the Divine Lord. This is our subject matter. I may deviate a little to explain it.

The Life of Sri Ramakrishna - *Mahabhava/Divine ecstatic state:*

The Great Master and The Gospel of Sri Ramakrishna are the authoritative books and प्रमाण *pramana*/proof of spiritual life. During the *Mahabhava/ecstatic* state of Sri Ramakrishna, his body used to experience terrible burning pain. He had to stand in the Ganga river with a wet cloth on his head for hours to relieve the burning pain. People like Bhairavi Brahmani and Hridaya could not touch the Master. They used to wrap his hand with a cloth soaked in cold water, hold him, and bring him back to his room.

Swami Shardanandaji explains: *Mahabhava*/the highest state of Para-Bhakti/ is not easy to attain. Only a few great people/*Avatara Purusha*, have achieved it. Some examples are - Radha Rani, Chaitanya Mahaprabhu, Sri Ramakrishna, and Jesus Christ. What do we say about Buddha? Buddha belonged to Jnana-Marga more than to Bhakti Marga. Even for *Avatar-Purusha*, the state of *Mahabhava* is unbearable in the beginning. After a time, they get accustomed and begin to enjoy the state. In that context, Swami Shardanandaji further tells us: “Some devotees of Jesus Christ intensely meditated upon Him. Blood started oozing from their joints, and the pain was unbearable for them. They were unable to stand the state of *Mahabhava*.”

When Sri Ramakrishna touched Swami Vivekananda, he went into a state of *Mahabhava* and could not bear it. So, he begged, “What are you doing to me? I have my parents and family. Please remove it.” So, even a great soul like Swami Vivekananda could not bear it in the beginning like Arjuna. It happened to practically every disciple of Sri Ramakrishna. On 1st January 1886, Sri Ramakrishna granted the state of *Mahabhava* to many devotees. Unfortunately, they could not retain it. Not only they could not retain it, some of them had to pray to get rid of it. Some of them outright slunk back to their natural state of malice, jealousy and intolerance. The good Lord wants to bestow His grace, but we are not ready for it. The Twelfth, Thirteenth and Sixteenth Chapters of the Bhagavad Gita describe the qualities of a devotee. These qualities are not to deserve the Grace of the Lord but to become fit to receive the Grace. Arjuna understands it and says:

Bhagavad Gita: Chapter 11, Verse 4

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।

योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥ C11, V4॥

***manyase yadi tach chhakyaṁ mayā draṣṭum iti prabho
yogeśhvara tato me tvaṁ darśhayātmānam avyayam***

Meaning: 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.

Why can we not bear the thought of death?

Here, we need to understand - the Divine Lord is all-knowing. Does He not know that He is going to bestow this universal vision consisting of *Srishti/creation*, *Stithi/maintenance* and *Laya/dissolution* to Arjuna? Of course, He does. *Laya - mriyu/death* creates fear. Why? Briefly, I will talk about it.

Why death creates fear in us?

We can understand it in two different ways.

- 1) The first explanation is: Our life is all that we know. The philosophy of previous births is an axiomatic truth in many religions. Hindus, Buddhists, Jain and Sikhs believe in, the cycle of our many past and future births until we know who we are. However, we do not have any recollection of our past lives. We know only our present life. What do we understand by death.? We will go somewhere and to some other state of existence. We are not even sure that we will be alive after death. In Katha-Upanishad - that is the quest of Nachiketa. He asks, "O, *Mrityu Devata*, some say - there is life after death, and life continues. Some say - life does not continue after death. O, Lord, please clear this doubt for me." We claim that we believe in past and future lives. It is only a blind belief. We have no living proof of life after death. We know this life only. So, what are the reasons for fear after death? Two main reasons. i) We do not know whether we will exist or not exist after death. ii) Even if we continue to exist (*Punar-Janama*/future birth), the question is - what will be our faith? Where are we going to be born? All this is unknown to us, and this uncertainty creates fear. We have no recollection of the past births and do not know anything about our future births. At least in our current life, we have our family, friends, country, religion, joy and sorrow. Therefore, we do not wish to detach ourselves from our present life. (An open secret is - 99% of life is a continuous flow of happiness, but we cannot tolerate even 1% unhappiness. The sad moments dominate our minds, and we feel that life is full of sorrow/*dukha*.)
- 2) The second explanation is even more significant. We have many unfulfilled desires. Why do we have these desires? Our scriptures tell us. We are divine, deathless, ignorant-less and sorrow-less. We have this knowledge in our subconscious mind. We want to achieve our divine nature. We feel unconsciously that our chance of attaining our true divine nature gets lost if life ends. This subconscious thought creates fear.

Coming back to the fear of Arjuna:

What does Arjuna see in the Universal Form of the Divine Lord?

He sees not only his death but also the death of millions and millions of universes. Millions of universes are coming into existence, living for some time and dissolute. It happens at an unimaginable speed, like a jet fan. What does it mean? The wheel of creation is moving billions of revolutions per second. Universes come into existence and disappear every millisecond. What does it mean from the viewpoint of cosmic time? Ravana is born. Dhoom. Dhoom. Ravana is dead. (Please refer to the transcript of Chapter 11, Part 3.) An interesting incident comes to my mind from the life of Swami Vivekananda. Once Swami Vivekananda was speaking in a private meeting in America. He said, "The other day, your ancestors were putting on blooming colours on their faces, wearing feathers and roaming naked." One of the audience members could not tolerate it and said, "Swami, that is five to six hundred years back." Swami looked at her and said, "So what? In the cosmology of time, five or six hundred years are not even one second."

An idea came to my mind. I will share it with you.

Remember, life in this *Samsara/World* is compared to a holy sacred *Peepal tree/Banyan tree*.

श्रीभगवानुवाच ।

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।

छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ १॥

śhrī-bhagavān uvācha
ūrdhva-mūlam adhaḥ-śhākham aśhvatham prāhur avyayam
chhandānsi yasya parṇāni yas taṁ veda sa veda-vit

So this tree of life starts at the root. Firstly, inorganic matter comes into existence, followed by organic matter. Slowly one-celled, multi-celled organisms, insects, birds, animals, plants, and ultimately human beings come into existence.

The whole tree of creation is only one day of Brahma. So in cosmic time, these अनंतकोटि ब्रह्मांड *Anantakoti Brahmandas/millions of galaxies* are coming into existence, living for a short time, whirling, whirling and then disappearing back.

The recording time is 16 minutes approx.

Coming back to Arjuna:

Arjuna sees *Vishwarupa-Rupa* of the Divine Lord. He gets frightened and requests, “O, Lord, I am overcome with terror. I may die. Please withdraw Your Universal Form. I want to see You as before.”

The Divine Lord withdraws His Universal Form and says, “This is the truth of the universe. The *Kala-Chakra/cycle* of time goes on. I am the Magician, the Master of the time.” The Holy Bhagavad Gita expounds on this idea in various places.

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ C18, V61॥

***īshvaraḥ sarva-bhūtānām hṛid-deśhe rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā***

[In the hearts of all living beings, O, Arjuna, resides the Supreme Lord, whirling all of them like puppets by His Maya as if they are mounted on a machine.]

The Supreme Lord is sitting inside the hearts of all living beings. He makes us take birth, do *punya/meritorious* action and *papa karmas/non-meritorious* actions, live for a while, suffer or enjoy (based on our karma). He takes us slowly (like an escalator) to the grand truth. The whole experienced world is nothing else but the manifestation of God only. Only the Divine Lord exists. What is our problem? Maya. What is Maya? We feel happy to be attached to our lives and world. We do not wish to lose our body-mind complex. Why? Because We think we are body and mind, not the Atman. This is परस्पर अध्यास *Paraspara-Adhyasa*,

the superimposition of the non-Atman upon the Atman and Atman upon the non-Atman. The nature of the Atman is sentience, and insentience is the nature of the Anatman or *Prakruti*. We are a mixture of these two at the moment. Death means non-existence for us. So, it requires a tremendous amount of faith and spiritual practice even to feel - I am *Jeevatma*/Individual Soul/*Chidabhasa*. We say, "I have a car, house, money, children etc." We are not the car, house, children etc. Similarly, we have a body-mind complex, and we are not the body-mind complex. Our real nature is Atman, and Atman is separate from the body-mind complex. So because of this ignorance, any threat that we are going to die becomes equivalent to becoming non-existence.

Coming back to the Verse 4:

The Divine Lord is addressed as **Yogeshwara**:

Yogeshwara— O, Master of Yoga. So beautiful, Shri Krishna is योगेश्वर *Yogeshwara*/ Master of all spiritual paths. He is also योगीश्वर *Yogishwara*/Master of all spiritual aspirants and Yogis. His grace descends to Yogis/spiritual aspirants. The Divine Lord is both. What is meant by *Yogeshwara*? If someone practises Bhakti Yoga, the Lord will strengthen his *bhakti/devotion*. If an aspirant practises Jnana Yoga, He will give him *jnanam/spiritual knowledge and so on*. He pulls us towards Himself. The goal of every Yoga is to unite with *Purushottama/Parbrahman*. Arjuna or people like us can only request the Lord. We cannot command or demand. Shri Ramakrishna says, "A child can demand inheritance." Yes!! We can demand inheritance if we feel that we are children of God. Do we feel that we are His children or even His servants? No!! We don't. So we need to attain the state of वात्सल्य भाव *Vatsalya- Bhava* first, then we can demand. Until that time, it is not possible.

The Divine Lord says:

Bhagavad Gita: Chapter 11, Verse 5

श्रीभगवानुवाच ।

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।
नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥ 5॥

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

śhrī-bhagavān uvācha—the Supreme Lord says; ***paśhya***—behold; ***me***—My; ***pārtha***—Arjun, the son of Pritha; ***rūpāṇi***—forms; ***śhataśhaḥ***—by the hundreds; ***atha***—and; ***sahasraśhaḥ***—thousands; ***nānā-vidhāni***—various; ***divyāni***—everything is divine; ***nānā***—various; ***varṇa***—colours; ***ākṛitīni***—shapes; ***cha***—and

Meaning: The Supreme Lord says: Behold, O Parth (Arjuna), My hundreds and thousands of wonderful forms of various shapes, sizes, and colours.

What does that mean? Every single object in this world is His form. We discussed it in the *Purush-Suktam -Sahsra seerhaa purusha Sahasraksha saharpath*. The feet of every person and animal are His feet. Every hand is His hand. Every head is His head. Every eye belongs to Him only. That means we do not exist. Who exists? Our bodies, minds, and everything belong only to the Divine Lord. Only the Divine Lord exist. Sat/Existence, Chit/knowledge and Ananda/bliss exist simultaneously. Arjuna sees everything with *Divya-Chakshu*/Divine eyes. The entire world appears as a manifestation of the Divine Lord.

In this connection, I remember a beautiful incident.

Visit of M (Mahendra Nath Gupta) to Kamarpukur:

M (Mahendra Nath Gupta) had tremendous reverence for Sri Ramakrishna. Everything connected to Sri Ramakrishna was sacred to him. M wanted to visit Kamarpukur - the *Punya-Bhumi*/sacred holy place where Sri Ramakrishna was

born. He came to Sri Ramakrishna and expressed his desire. Sri Ramakrishna blessed him and permitted him to visit Kamarpukur.

M went to Kamarpukur. He had a marvellous divine vision at Kamarpukur. What did he see? He saw every dust particle of Kamarpukur as gold dust. Kamarpukur appeared like a golden village. Here, what does golden mean? Golden means *sattva guna sampanna* and endowed with pure *sattva*, meaning spiritual. Villagers of Kamarpukur appeared like divine beings. M derived indescribable joy experiencing this. He spent a few days at Kamarpukur and returned.

He visited Sri Ramakrishna and described his experience of Kamarpukur to him. Sri Ramakrishna listened and smiled. M wanted to visit Kamarpukur again. Sri Ramakrishna declined his request. Why? The first time Sri Ramakrishna gave Divine Eyes/*Divya Chakshu* to M, he saw Kamarpurur as a golden village. Sri Ramakrishna said, "You saw everything in spiritual light through Divine Eyes granted by me. Do not go with your worldly eyes." Why? Because without the *Divya Chakshu*/Divine eyes, M would see the usual world and ordinary people full of criticism, jealousy etc. M did not go to Kamarpukur during the lifetime of Sri Ramakrishna. What is the important point? Sri Ramakrishna bestowed his grace upon many devotees. In this connection, I remember two stories. You might have heard these stories before.

Sri Ramakrishna and a Sadhu from Ayodhya:

There was a Sadhu/holy man at Ayodhya. We do not know why, but Sri Ramakrishna appeared to the Sadhu. Sri Ramakrishna spoke with him and invited him, "You come to Dakshineswar to see me." Sadhu was impressed by Sri Ramakrishna. He decided to go and meet Sri Ramakrishna. He walked from Ayodhya for weeks and months to reach Dakshineswar. He enquired about Sri Ramakrishna arriving at Dakshineswar. Ramlal Dada (nephew of Sri Ramakrishna) told him, "Sri Ramakrishna passed away a few days back." The Sadhu got terribly frustrated and severely disappointed. Hearing this, he fell on the floor and could not speak.

After some time, Ramlal Dada asked him, “Why did you come to Dakshineswar from Ayodhya? “Sri Ramakrishna spoke to me and asked me to come here. I came at his behest. Sadly, he passed away before I could come” Sadhu replied and started shedding tears. Ramlal Dada offered him some prasad, but Sadhu refused to eat. (Dakshineswar Temple had arrangements for food and shelter for wandering monks and beggars.) Ramlal Dada offered Sadhu some food again, but he refused to eat.

In the morning, when Ramlal Dada went to see Sadhu, what did he behold? Sadhu was dancing with joy. When questioned by Ramlal Dada, he said, “Who says Ramakrishna is not here? He came to me yesterday and fed me divine rice pudding with his hands. I have never tasted such a delicious pudding before in my life. Look! Here is the broken pot, and a bit of pudding is still sticking to the pot.” Ramlal Dada was astounded.

Where did Sri Ramakrishna go? Did he go somewhere? Sri Ramakrishna said to grief-stricken Holy Mother “I go from this room to that room.” What does he mean? From this room to that room, it does not mean he has gone to some other *Loka*/world. It means - he has gone from a physical state to a spiritual state. Whosoever has *Divya Chakshu*, spiritual eye, spiritual sight can behold him.

The recording time is 29 minutes approx.

Ramlal Dada and Latu Maharaj:

One day Latu Maharaj returned from Ram Datta’s house. He was not aware that Ramakrishna had gone to Kamarpukur. Ramlal Dada loved Latu Maharaj and offered him some prasad, but Latu Maharaj refused. Latu Maharaj had a firm belief that Ramakrishna must be here only. Ramlal Dada went to see Latu Maharaj in the evening. He witnessed a peculiar sight. Latu was going to a particular spot and coming back again and again as if someone was there. He noticed Ramlal Dada and said, “Who says that Ramakrishna is not here? He is here. He is here.” Ramlal Dada was speechless. (I am sure he did not understand.) For people who have spiritual eyes, God is everywhere.

Story Of Prahalada:

You all know the story of Prahalada. Very briefly,

Hiranyakashyapu asked, "Where is your Narayana?"

Prahalada replied, where is not Narayana?

Is He in this pillar? Hiranyakashyapu asked.

"Not only in this pillar, but He is also everywhere," Prahalada replied.

"Is He in this pillar?" Hiranyakashyapu asked.

"Not only that, He is the pillar. He is everything. He is everywhere." Prahalada replied.

So, Hiranyakashyapu broke that pillar.

What is the pillar? Pillar means *Ahamkara/Egotism*. What is *Ahamkara*? The worldly eye/ ignorant eye is the root cause of *Ahamkara*. The Divine Lord destroyed *Ahamkara* of Hiranyakashyapu, and Hiranyakashyapu got *Divya Chakshu*, the spiritual eyes. The Divine Lord removed Hiranyakashyapu's body. Hiranyakashyapu realised - I am not the body or *Rakshasa/demon*. I am divine.

The recording time is 32 minutes approx.

Then the Divine Lord says:

Bhagavad Gita: Chapter 11, Verse 6

पश्यादित्यान्वसून् रुद्रानश्विनौ मरुतस्तथा ।

बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥ 6॥

*paśhyādityān vasūn rudrān aśhvinau marutas tathā
bahūni adṛiṣhṭa-pūrvāṇi paśhyāśhcharyāṇi bhārata*

paśhya—behold; *ādityān*—the (twelve) sons of Aditi; *vasūn*—the (eight) *vasus*; *rudrān*—the (eleven) *rudras*; *aśhvinau*—the (twin) Ashvini Kumars; *marutaḥ*—the (forty-nine) *maruts*; *tathā*—and; *bahūni*—many; *adṛiṣhṭa*—never revealed; *pūrvāṇi*—before; *paśhya*—behold; *āśhcharyāṇi*—marvels; *bhārata*—Arjun, scion of the Bharatas

Meaning: Behold the *Adityas*, the *Vasus*, the *Rudras*, the twin *Aswins* and the *Maruts*. Behold, O Bharatha, many wonders that no one has ever seen before.

What is the Lord telling us?

We open our eyes. What do we see? We see the sun, the moon, the fire, the air etc. Of course, we cannot see the air, the wind. We feel it upon our skin. We can see many objects. However, there are many more objects that we cannot see. So, the Divine Lord says:

bahūni—many; *adṛiṣhṭa*—never revealed; *pūrvāṇi*—before.

So, the Lord says: “O, Arjuna, see those objects that are not held, seen, or experienced before.”

To understand this point - we cannot see bacteria, microbes, or viruses like Covid's virus with our naked eyes. We can see them with the help of fine instruments, microscopes, etc. However, many things are so small or far away that even telescopes and microscopes will be completely useless. We need *Divya Chakshu* to know that the sun, the moon, the fire, the wind, the water, the rivers, the mountains, the plants and everything else is nothing but the Divine Lord.

paśhya—behold; **ādityān**—there are twelve sons of Aditi; **vasūn**—there are eight *vasus*; **rudrān**—there are eleven *rudras*; **aśhvinau**—the twin Ashvini Kumars; **marutaḥ**—the forty-nine *maruts/winds*. We have discussed all this in the Tenth Chapter in great detail.

The Lord says, “O Bharata (born of भरतवंश *Bharata Vansha*), you will see many wonders that no one else has ever seen before.”

This vision will invoke a feeling of wonder and astonishment in Arjuna. Why? Because our understanding of any object is extremely limited. Even a snowflake is marvellous in its beauty and beyond our comprehension. There is a book on snowflake. It consists of highly refined high-pixel photographs of thousands of snowflakes. No two snowflakes look alike. They are all different from each other. Similarly, two hairs or two leaves, two animals, and two human beings are totally different from each other. Just imagine!!!!

The Divine Lord says:

Bhagavad Gita: Chapter 11, Verse 7

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् ।
मम देहे गुडाकेश यच्चान्यद्द्रष्टुमिच्छसि ॥ 7॥

**ihaika-stham jagat kṛitsnam paśhyādya sa-charācharam
mama dehe guḍākeśha yach chānyad draṣṭum ichchhasi**

iha—here; **eka-stham**—assembled together; **jagat**—the universe; **kṛitsnam**—entire; **paśhya**—behold; **adya**—now; **sa**—with; **chara**—the moving; **acharam** the non- moving; **mama**—my; **dehe**—in this form; **guḍākeśha**—Arjun, the conqueror of sleep; **yat**—whatever; **cha**—also; **anyat**—else; **draṣṭum**—to see; **ichchhasi**—you wish

Meaning : Behold now, Arjun, the entire universe, with everything moving and non-moving, assembled together in My universal form. Whatever else you wish to see, observe it all within this universal form.

(Gudakesha (Arjuna) means one who has conquered all his sleep, all his sense organs. Arjuna is a *Sattvika* person.

Hrishikesha (Sanskrit: हृषीकेश) means 'Lord of the sense', is an epithet of Lord Vishnu. It is the 47th name in the Vishnu Sahasranama.)

What is the speciality of this seventh shloka?

The Lord says:

jagat—the universe; *kṛitsnam*—entire; *paśhya*—behold:

“O, Arjuna, behold the entire universe consisting of moving and non-moving at this moment in time and space. You may wish to see many other things. So, see everything you like to see. Where? Right here, at one point in time and space in this, My Universal Body.”

What is our condition?

We can only see one thing at a time. We cannot see two things at the same point in time. The universe consists of an infinite number of objects. The Divine Lord is infinite/countless/boundless. The world is a manifestation of the Divine Lord. Therefore, the world is also infinite. The world is the Lord Himself, seen through the prism of time, space and causation.

The Lord says, “O, Gudakesha, see the entire universe at this moment in time (in one millisecond/millisecond). The universe is nothing but Me (One *Advaitic* Divine Lord).”

Illustration of a Piece of Bread:

Take one small piece of bread. Now, see the bread through a powerful microscope. What will you see? You will see billions and billions of cells/particles.

You can say billions of blobs of energy. Every atom is separate from each other and moves at mind-boggling speed. Atoms do not clash with each other. Now, remove the microscope. You will see only one piece of bread. What are we talking about here? The microscope is our mind. The mind consists of *Nama/Name*, *Rupa/shape*, and qualities; prism of *Desha/space*, *Kala/time* and *Nimitta/causation*. The mind acts like a prism. One Divine Lord appears as many objects when seen through (the prism of) the mind. Now remove the prism/go beyond the mind. What will remain? One undivided *Akhanda Satchitannada*.

How many years will it take to see everything in the universe? Countless years and countless births. Arjuna sees the universe in one millisecond, at one moment, in one swoop, in the one Universal Form of the Divine Lord through his *Divya Chakshu*. Let me give you a small inadequate illustration.

Illustration of Clay and Clay Pots:

A potter makes thousands of clay pots of various shapes, sizes and colours. The potter puts all the pots in a hall. We see many clay pots of various sizes and shapes, different from each other. This is a worldly view/an ignorant view. Now, change your vision, look at the clay, not the pots. Now, every pot is nothing but the clay. Here, clay is मूलकारण *Moolkarana*/root cause and pots are effects. We will know the universe by knowing the *Moolkarana*/cause of the universe. Who is the cause of the universe? The Divine Lord. *Ekakarana Vignanena, Anekakarya Agnanam*.

So, the Lord says, “Arjuna, if you have got any desires, take this opportunity and see in My Universal Form.” But here is the caveat:

Bhagavad Gita: Chapter 11, Verse 8

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ 8॥

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

na—not; ***tu***—but; ***mām***—Me; ***śhakyase***—you can; ***draṣṭum***—to see; ***anena***—with these; ***eva***—even; ***sva-chakṣhuṣhā***—with your physical eyes; ***divyam***—divine; ***dadāmi***—I give; ***te***—to you; ***chakṣhuḥ***—eyes; ***paśhya***—behold; ***me***—My; ***yogam aiśhwaram***—majestic opulence.

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

The Lord says, “O, Arjuna, you cannot see My Universal Form with your worldly eyes/physical eyes. You can see Me as many worldly objects with names, forms and qualities. You cannot see everything at one point and in one body. I love you and grant you *Divya Chakshu*/Divine Eyes. Now, behold My Divine Yoga Power.”

So what is that Yoga Power?

Earlier, I told you - the Lord is योगेश्वर *Yogeshwara* and also योगीश्वर *Yogishwara*. What does that mean? *Yogeshwara* means He is many and One at the same time.

If we say - an object is with form, and without form, small and big simultaneously. These are all contradictory statements. In our experience, an object can appear small or big at different times but not simultaneously. The Divine Lord is *Yogeshwara*. What does it mean? The Divine Lord is One. He has become many with names, forms and qualities. He is nameless but has many names. He is formless but has many forms. He is *Nirguna*/quality-less but has got so many qualities.

The Divine Lord is - *Nirguna*/quality-less, *Nirakara*/form-less, *Nirnama*/nameless, *Nirvishesha*, *Akhanda*/indivisible, *Shuddha*/pure, *Buddha*/absolute knowledge, *Mukta*/Ever Free *Svarupa*. This is called Yogic Power.

Ishavasya Upanishad - Types of languages:

We discussed this in our Isavasya-Upanishad classes. There are various types of languages to convey different ideas and knowledge. These are - dialectical language, descriptive language, negative language, paradoxical language and ironical language etc. Paradoxical language describes two opposite qualities at the same time.

Ishavasya- Upanishad, Verse 5:

तदेजति तन्नैजति तद् दूरे तद्वन्तिके।

तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥V5॥

**tadejati tannaijati tad dūre tadvantike |
tadantarasya sarvasya tadu sarvasyāsyā bāhyataḥ ||**

Meaning: That moves and That moves not; That is far and the same is near; That is within all this and That also is outside all this.

me—My; yogam aiśhwaram—majestic opulence. “O, Arjuna, see the glory of My Yoga power.” What is that power? I am One and many. I have no name and infinite names. I am here and everywhere. I do everything and do not do anything. I experience the *Karmaphala/result of actions* of every creature but am not affected by it.” How is it possible? Not possible with worldly vision/ *Samsaric drishti*. It is only possible with Spiritual Vision.

divyam—divine; **dadāmi—**I give; **te—**to you; **chakṣhuḥ—**eyes;
So I grant you Spiritual eyes/*Divya Chakshu*.

Sanjaya and his *Divya-Chakshu/Divine Eyes*:

Now, Sanjaya speaks in the next six Verses.

In Mahabharata, Sanjaya (Sanskrit: सञ्जय) is an advisor and charioteer of King Dhritarashtra. Sage Veda Vyasa granted him *Divya Chakshu* before the Kurukshetra war started. Sanjaya staying at the palace in Hastinapur, sees the events at a distance on the Kurukshetra (as we see 3D cinema or Television.) and describes them to King Dhritarashtra. King Dhritarashtra gets the perfect commentary from Sanjaya. (In the modern technological terms, Sage Veda Vyas gave 'Virtual Reality Spectacles' to Sanjay.) Now, Sanjaya beholds Universal Form of the Divine Lord. He describes in the best possible way to King Dhritarashtra in next six verses.



Now, let us go back to Bhagwan Shree Krishna and Arjuna. The Divine Lord grants *Divya Chakshu* to Arjuna. Arjuna beholds the *Vishwarupa/Universal Form* of the Lord. Not only Arjuna, Blessed Sanjaya and Sage Veda Vyasa behold Lord's Universal Form as well. Now, Sanjaya describes in the best possible way (he can) the majestic Universal Form/ *Vishwarupa* of the Divine Lord to King Dhritarashtra. (Three blessed souls behold this *Vishwarupa*. Who are they? Veda Vyasa, Arjuna and Sanjaya.)

Here, is a mesmerising description of Sanjay from the 9th to the 14th Verse.

Bhagavad Gita: Chapter 11, Verse 9

सञ्जय उवाच |

एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः |

दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ ९॥

sañjaya uvācha
evam uktvā tato rājan mahā-yogeśhvaro hariḥ
darśhayām āsa pārthāya paramam rūpam aiśhwaram

Sanjaya says: O King Dhritarastra, having spoken thus to Arjuna, the Supreme Lord of Yoga, Shree Krishna, displayed his divine and opulent Supreme Form to Arjuna - *Vishwarupa-Darshana*.

Sanjaya reports to King Dhritarashtra his vision of *Vishwarupa- Darshana*.

Bhagavad Gita: Chapter 11, Verse 9, 10.

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।
अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥ 10॥
दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।
सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥ 11॥

aneka-vaktra-nayanam anekādbhuta-darśhanam
aneka-divyābharaṇam divyānekodyatāyudham
divya-mālyāmbara-dharaṁ divya-gandhānulepanam
sarvāśhcharya-mayaṁ devam anantaṁ viśhvato-mukham

In that cosmic form, Arjuna sees many faces and eyes, presenting many wondrous sights, bedecked with many celestial ornaments, armed with many divine uplifted weapons, wearing celestial garlands and vestments, anointed with divine perfumes, all wonderful, all resplendent, all boundless, and all with faces on all sides, every side.

This is the report of Sanjaya to King Dhritarashtra. We will discuss these ideas 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)