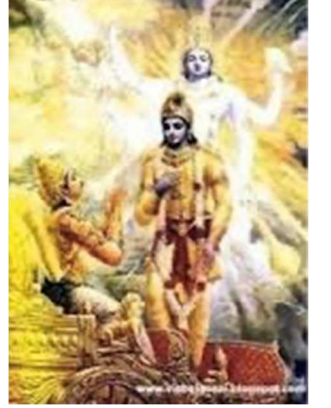


Bhagavad Gita Chapter 11, Part 5 dated 24 /10/2020 by Swami Dayatmanada
(Lecture delivered online from Bangalore, India)

Subject: C11, V 5, 6, 7, 8.

**Illustrations: Devi Suktam: Self Surrender Prayer of Sri
Ramakrishna: Illustration of Plane, Concave and Convex Mirrors:**

**Illustration of Cinema Light: Swami Brahmanandaji with a
Tiger Face Mask:**



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.

Today is the sacred Mahasthmi. May the Divine Mother Durga bless us all with Bhakti.

- We have entered the 11th chapter of the Bhagavad Gita. It is called Vishwarupa-Darshana Yoga. It is the yoga of seeing this entire universe as the Divine Lord/Brahman/Divine Mother. The Divine Lord appears to us with so many names and forms, that appearance is in our minds. We will be able to see the truth by removing the ignorance of our minds.
- *Jnananjana Vimalanayana Vekshane Moha Jaya*. Every day we sing this hymn about Sri Ramakrishna. He is capable of looking at us with ज्ञानअंजना *Jnananjana*. What is *Jnananjana*? *Collarium*(eyeliner) of knowledge that we are none other than himself/the Divine Mother. Upon whomsoever his glance rests, such a person also will be able to see the same. However, we must be capable of receiving and retaining his grace.
- The chapter starts with the words of Arjuna. He says: “O Lord, out of compassion for me, You have spoken words of ultimate profundity concerning only the Self, and Your teachings have dispelled my delusion.”
- What was Arjuna's delusion? I am separate from Bhishma, Drona, Duryodhana, and the universe. I am the doer and the enjoyer. Now, all his delusion is gone by Divine Grace.
- What is the correct knowledge? Everything is The Divine Lord. Arjuna says, “The distinction between You and I (due to delusion) has completely vanished. You expounded the absolute truth in so many words. Now I am endowed with *Shraddha*/absolute faith. You declare - You are the Supreme Lord. I believe it wholeheartedly. O Supreme Purusha, I desire to see Your Universal Form, Your *Ishwara* form. What does it mean?

- *Shravanan*: So, Arjuna hears about Brahman/God from Bhagwan Krishna Himself and totally believes it. But this is not enough. *Darshana*/Direct Experience is necessary. So he says: “*Shravanan* is fine. Now I would like to have *Darshana and सर्वदर्शना Sarva Darshana*.” What is *Sarva-Darshana*? Wherever I see, whatever I see, whenever I see, it is nothing but You.
- Arjuna is a sincere spiritual aspirant with tremendous humility. He understands and says, “ O Lord, I know, You are willing to fulfil my desire. Am I ready? I am unable to see Your Universal Form. It is only by Your grace, now I have Divine Eyes to see Your Divine Form.” We know the parable of the “Police Inspector” of Shri Ramakrishna. Shri Ramakrishna says, “The police inspector at night sees everyone with his torchlight, but nobody can see him. If we wish to see him, request, “O sir, please turn the torchlight upon your face.” Torchlight means the source of the right knowledge.” That means I can see You only by your grace. *6 minutes sloka*? Arjuna addresses Shri Krishna as *Yogeshwara*. The Lord is योगेश्वर *Yogeshwara and योगीश्वर Yogishwara*. (Please see the transcript of the Chapter 11, Part 4.)

Devi Suktam:

There is a beautiful Devi Suktam. The devotees chant, especially during Navaratri. A few mantras are like this “Whomsoever I wish, I bestow upon him Rishihood. Instantaneously he becomes a person of realisation. Whomsoever I wanted to realise Brahman, I bestow upon him knowledge of Brahman.” A knower of Brahman and Brahman is completely non-different. The grace of God has inevitable power. Whatever the Divine Lord/Divine Mother wishes will come true. There is absolutely no doubt about it.

Self Surrender Prayer of Sri Ramakrishna:

Sadhana/spiritual practice of Sri Ramakrishna started with complete self-surrender to the Divine Mother. He used to pray to the Divine Mother. This prayer of Sri Ramakrishna has not been highlighted as much as it deserves to be. What

is this prayer? Just as the prayer of Jesus Christ, "O Heavenly Father, grants us our daily grace." Similarly, this prayer of Sri Ramakrishna is a marvellous mantra. Here it goes.

One day Sri Ramakrishna told his disciples: "I offered flowers at the lotus feet of the Divine Mother and prayed only for Her pure love. I said:

"O, Mother, here is thy virtue, and here is thy vice. Take them both and grant me only pure love for thee.

Here is thy knowledge. Here is thy ignorance. Take both and grant me only pure love for thee.

Here is thy purity, and here is thy impurity. O Mother, take both and grant me only pure love for thee.

Here is thy dharma, and here is thy adharma. Take both and grant me only pure love."

Coming back to Sri Krishna and Arjuna:

Message of Bhagwan Sri Krishna:

A beautiful message of Bhagwan Sri Krishna: As discussed before.

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।

अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ C18, V66॥

***sarva-dharmān parityajya mām ekaṁ śharaṇaṁ vraja
ahaṁ tvām sarva-pāpebhyo mokṣhayiṣhyāmi mā śhuchaḥ
sarva-dharman parityajya mam ekam sharanam vraja
aham tvam sarva-papebhyo mokshayishyami ma shuchah***

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

The Divine Lord says something marvellous: "Oh Arjuna, no one can see My real nature unless I bestow my special grace." What happens when the grace of the

Divine Lord descends upon a devotee with *Shraddha*? The Lord says in the Tenth Chapter:

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।

ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ C10, V10॥

***teṣhām satata-yuktānām bhajatām prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ yena mām upayānti te***

[To those whose minds are always united with Me in loving devotion, I give them divine knowledge by which they can attain Me.]

The Lord says: (Please refer to the transcript of the Eleventh Chapter Part 4)

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***

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

Oh, Arjuna, with these eyes of yours, you cannot see Me. I give you a divine eye/a spiritual eye. Behold now, My sovereign Yoga Power - ***Yogam Aishwaram***. My Yoga Power is the greatest glory. You will be able to see Me as *Parabrahman*/Impersonal God without qualities and also as *Saguna Brahma*/Personal God with qualities. For how long? Not one minute, one day, one year, one lifetime, but forever and becomes completely free.

Everyone wants to see God. Is it true? Yes, How?

At the end of this chapter, the Lord categorically declares, “Everybody wants to see Me in My Universal Form.” Everybody wants to see God. Is it true?

Absolutely true. I will give you a few illustrations to explain my point.

- A child says, “I want a doll.” What does he want? He wants happiness through that doll. So, a doll or a toy is just a medium to be happy. In reality, the child wants happiness.
- Why does a person want to eat some tasty food? Not because he loves the food as such. He derives tremendous happiness from eating delicious food. Food is only a medium. In reality, he wants happiness.
- A man and woman want to marry. Why? For happiness only which they think they will derive from each other.

So, the object is only a medium, an instrument. Ramakrishna used to say, “People want *Kama*/sex and *Kanchana*/money.” We want happiness/*Ananda* and think that we desire काम *Kama* and कंचना *Kanchana*. We do not have the discriminating power to say, “I want *Ananda*/bliss” *Ananda* is the nature of God, so we want only God.

What is meant by *Divya Chakshu*/Spiritual Eye?

The spiritual eye means seeing God as He is. When we look at a tree, we see an object with a name and form. With *Divya Chakshu*, we will see the same tree as a manifestation of God Himself.

The recording time is 15 minutes approx.

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.

(Please refer to the transcript of Eleventh Chapter Part 4.)

What is meant by hundreds and thousands of forms?

It means - whatever we experience through our five sense organs - infinite varieties of different forms, names, colours, sizes, tastes, sounds, fragrances, and touches. The Lord says, “O, Partha/Arjuna, you will see all these uncountable forms in one particular time and place.”

As we discussed, I give a few illustrations for you to understand this point.

1. A million clay pots are nothing but clay only.
2. A million pieces of furniture made up of wood are nothing but wood only.
3. The gold ornaments of various sizes and shapes are nothing but gold only.

Please keep these examples and ideas in your mind. The Divine Lord appears as the world in our minds when we see through the prism of time, space and causation.

Illustration of three types of mirror - Concave, Convex and Normal:

A person standing in front of a concave mirror, a convex mirror, and a plane mirror gets a distorted image looking at the concave and convex mirrors. He sees his correct reflection in the plane mirror - as he is. What do I mean? Our minds act as a concave or convex mirror. Sometimes we are in positive mode and see positive things. Sometimes we are in negative mode and see everything negatively. An aspirant needs free his mind from thoughts/ideas *Yogaha chittavruti nirodaha*. It doesn't mean an absence of thoughts/ideas. It means one thought of Brahman only in the pure mirror of the mind. This is ब्रम्हाकार वृत्ति *Brahmakar Vryti* - one thought of Brahman.

Bhagavad Gita: Chapter 11, Verse 6

पश्यादित्यान्वसून् रुद्रानश्विनौ मरुतस्तथा ।
बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥ 6॥

*paśhyādityān vasūn rudrān aśhvinau marutas tathā
bahūny adṛiṣṭha-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; *adṛiṣṭha*—never revealed; *pūrvāṇi*—before; *paśhya*—behold; *āśhcharyāṇi*— you will be astonished; *bhārata*—Arjun, scion of the Bharatas

Meaning: O, Bharatha/Arjuna, behold the *Adityas* (twelve sons of *Aditi*), the *Vasus* (eight *Vasus*), the *Rudras* (eleven *Rudras*), the twin *Aswins* (presiding deities of medicine) and the *Maruts* (forty-nine types, many wonders that no one has ever seen before).

O, Arjuna, you will be astonished to see billions of angels, demons, devils, saints, evil people and many more with different glories. You will see all this at one place, in one body and at one time.

1) **ādityān**—the (twelve) sons of *Aditi*: The sun is the source of light and heat. Life on the earth is not possible without the sun. The sun is called *Aditya*. We have seen this in the Tenth Chapter, Verse 21.

आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् ।
मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥ C10, V21॥

ādityānām ahaṁ viṣṇur jyotiṣhām ravir anśhumān
marīchir marutām asmi nakṣhatrāṇām ahaṁ
śhaśhī

[Amongst the twelve sons of *Aditi*, I am the sun. Know Me to be *Marichi* amongst the *maruts*, and the moon amongst the stars in the night sky.]

Hindu Month Name Meaning & Importance

1. Chaitra	7. Ashvin
2. Vaisakha	8. Kartika
3. Jyeshtha	9. Agrahayana
4. Ashadha	10. Pausha
5. Shraavana	11. Magha
6. Bhadrapada	12. Phalgun



Bharat Sansar

Coming back to Verse 6:

The Divine Lord says, “I am not only the sun but all twelve *Adityas*.”

There are twelve forms of *Adityas*/Sun. What are these twelve *Adityas*/Sun?

There are twelve months in a year - Chaitra, Vaisakha etc. The sun has a different hue in each month. The sun has different colours/hues in the summer,

autumn, spring, and winter. There are twelve *Adityas*/Suns corresponding to each month.

2) **vasūn**—the (eight) *Vasus*: There are eight *Vasus*. *Bhisma* was one of the *Vasus*. (*The Aranika of Vedas* - mentions the sun, the moon, the earth and the wind as *Vasus*.)

3) **rudrān**—the (eleven) *rudras*: There are eleven *Rudras* - ferocious forms of Lord Shiva. Why do Hindus worship ferocious forms of the Divine? It is a fact of nature. Earthquakes, tsunamis, typhoons, and tornadoes are part and parcel of life. Birth, growth, youth, old age, disease, decay and death are all facts of life. (Covid Pandemic is a collective outcome of our actions/*Karma-Phala*.) We should accept life in totality. This is called a Holistic-View/ पूर्णरूपा *Purna-Rupa*.

Everything in our life and every event has a meaning. Everything is interconnected, not isolated. Later on, these Eleven *Rudras*/ferocious forms metamorphosed as Shiva in the Puranas. Lord Shiva has many attendants - called गण *Ganas*, प्रेत *Pretas*, and पिशाच *Pishachas*. It is the remnant of the Vedic ideas. What does it mean? Lord Shiva is the *Mangala-Data*/bestower of auspiciousness. He is the Master of the universe. When we take refuge in Shiva - everything becomes auspicious. Even death becomes auspicious. How? Remember! In *Katha-Upanishad*, Nachiketa goes to Yamadharm Raja. What happens? He becomes the knower of Brahman. Death is our highest Guru and awakens us to the eternal truth. Death is a mere accidental incident in life. That is why for Hindus, there is no death. The Divine Lord says in the *Bhagavad Gita*:

न जायते म्रियते वा कदाचि, नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो, न हन्यते हन्यमाने शरीरे ॥ C2, V20॥

***na jāyate mriyate vā kadāchin, nāyam bhūtvā bhavitā vā na bhūyaḥ
ajo nityaḥ śhāśhvato 'yaṁ purāṇo, na hanyate hanyamāne śharīre***

[The soul is neither born, nor does it ever die; nor having once existed, does it ever cease to be. The soul is without birth, eternal, immortal, and ageless. It is not destroyed when the body is destroyed.]

O, Arjuna, the Atman is unborn, eternal, and imperishable. There is no birth for Atman, no growth, old age, disease, decay, and death. Nothing is there. Then what is there? Birth and death are to manifest from the unmanifest and from the manifest to slip back into the unmanifest.

The Divine Lord further says in the Bhagavad Gita:

वासंसि जीर्णानि यथा विहाय, नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णा, न्यन्यानि संयाति नवानि देही ॥ 22॥

***vāsānsi jīrṇāni yathā vihāya, navāni gṛihṇāti naro 'parāṇi
tathā śharīrāṇi vihāya jīrṇānya, nyāni sanyāti navāni dehī***

As a person sheds worn-out garments and wears new ones, likewise, at the time of death, the soul casts off its worn-out body and enters a new one. Death is a new opportunity, a new life to continue our spiritual progress. That's all we need to understand about death. That's why Hindus believe in rebirth. If we can accept the idea of rebirth, that means there is no birth at all. So, there is no fear at all.

Another meaning of Eleven Rudras:

There is another meaning for eleven Rudras. We have ten sense organs (ज्ञानेन्द्रिय *Jyanaindriyas*/Five organs of knowledge and कर्मेन्द्रियाँ *Karmaindriyas*/five organs of action) plus one mind. We experience both the external and internal world through these eleven sense organs. How?

- 1) **Waking State:** We experience through all eleven entities (5 *Jyanaindriyas* + 5 *Karmaindriyas* + mind). This is our external world.

- 2) **Dream state:** we experience a dream world through subtle senses and mind/subtle body. This is our internal private world.
- 3) **Deep Sleep state:** Then there is a state of Deep Sleep. The body and the mind are suppressed in this state. We go into our causal form. What does it mean? We go back into our seed form. The mind and body do not function in this state. The ignorance part of Maya vanishes - seeing many things disappear. It is not a state of Samadhi/seeing the Self. Samadhi will come later. There is a significant difference between Deep Sleep and Samadhi.

4) **aśhvinau**—the (twin) *Ashvini Kumaras*: *Ashvini Kumaras* are the Master of Medicine. The knowledge related to medicine comes from *Ashvini Kumaras*. The doctors receive this knowledge from *Ashvini Kumaras* in varying degrees according to their capacity and capacities. Medical knowledge in the future will also be the knowledge from *Ashvini Kumaras*. They are Divine Beings like any other gods and goddesses. (Let me remind you again: Mother Annapurna is not a personality sitting somewhere in Varanasi. Annapurna means any food that comes to anybody. A mosquito sucks our blood. Blood is its food. Mother Annapurna nourishes the mosquito in the form of blood. We eat sweets, fruits, etc. Mother Annapurna is coming to us as our food. When a lion eats another animal, that is Annapurna coming. We may wonder, what type of Annapurna Mother is. Remember that every creature is eating something else. Larger fish eats smaller fish. Sharks and whales gobble up hundreds and hundreds of large fish. Man eats everything, and the tiniest Covid Virus finishes human beings.

5) **marutaḥ**—the (forty-nine) *maruts*: *Now coming to Maruts - The wind is called Maruta in Sanskrit*. There are 49 types of winds. The wind blows gently and also ferociously at the speed of thousands of miles per minute. Where does this take place? The wind blows so ferociously on other planets too, this is hard for us to comprehend.

The Lord says, “O, Bharatha/Arjuna, behold the *Adityas (twelve sons of Aditi)*, the *Vasus (eight Vasus)*, the *Rudras (eleven Rudras)*, the twin *Aswins* (presiding deities of medicine) and the *Maruts (forty-nine types)*).

tathā—and; *bahūni*—many; *adṛiṣhṭa*—never revealed; *pūrvāṇi*—before; *paśhya*—behold: “O, Arjuna, behold many more wonders never seen before.”

We have seen many things and will experience many new objects in future. These are ordinary experiences. Here the Divine Lord refers to *adṛiṣhṭa*—never revealed; *pūrvāṇi*—before - never revealed before and not going to be seen by most of the people in this world, neither in the past nor in the future. All are divine.

paśhya—behold; *āśhcharyāṇi*— you will be astonished. Every one of them evokes astonishment and greatest wonder. The person becomes mute, and the mind becomes null. Why? Because he never had such an experience before. Oh, Arjuna, by My grace, you will be able to behold all those experiences because you have been praying to Me, and I am gracious to you.

Sri Shankaracharya’s comments:

Here the Shankara inserts a small note: *adṛiṣhṭa—pūrvāṇi* - Arjuna may think, “O, Divine Lord, I am not sure, what is going to happen in this battle?” He desires to see the future event. This is an undesirable narrow thought. The Lord declares, “I am the Mother and Father of the whole universe. You all are My children. The world is My manifestation.” Arjuna hears and says, “O, Lord, I accept and understand it and it is absolutely true.” If Arjuna understands, there should not be enemies or friends or discrimination for him. Whether Pandavas win the battle or Kauravas win, it should not make any difference. The universe is all Divine. . The Divine Lord plays a solitaire game.

The recording time is 32 minutes approx.

Two Important Points about Vishwarupa-Darshana

1) Vishwarupa of The Divine Lord ever exists:

An important point to note: The Divine Lord does not just assume the Universal Form on Arjuna's request. Vishwarupa/Universal Form of the Divine Lord ever exists. The problem is - we do not have the spiritual eyes to experience it. Vishwarupa prevailed from the moment this creation started. (The clay always exists in the clay pot. The clay pot is clay only with name, form and utility.) After seeing the Vishwarupa, even Arjuna gets overwhelmed and requests, "O, Lord, I cannot breathe. I am frightened. Please remove this Form of Yours." What do we need to understand? We require a special discriminating vision to appreciate - an ornament is nothing but formless gold that has taken a specific form, name and utility like neckless, bangle, nose ring etc.

2) What is meant by the thousands of heads, hands and legs of The Divine Lord seen in a picture or statues?

We see Lord Vishnu or Shri Krishna in various pictures with thousands of heads, hands, and feet. What does it mean? It means all heads, hands, feet, and bodies belong to Him. Whenever we see someone's head, that is His head. Wherever we see eyes, that is His eyes. When we see somebody's ears, that is His ears and so on. So when someone watches - it means God is watching. One Divine Lord is in innumerable names, forms and utilities. (Just as clay appears, as many pots.) There is a beautiful mantra in Mahanarayana and Upanishads. 38.28

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।

स भूमिं विश्वतो वृत्वात्यतिष्ठद्दशाङ्गुलम् ॥१॥

Sahasra-Shiirssaa Purussah Sahasra-Akssah Sahasra-Paat

|

Sa Bhumim Vishvato Vrtva-Atya[i]-Tissthad-Dasha-
Angulam ||1||



[Meaning:

1.1: The Purusha (Universal Being) has Thousand Heads, Thousand Eyes and Thousand Feet (Thousand signifies innumerable which points to the omnipresence of the Universal Being.)

1.2: He envelops the World from all sides (i.e. He pervades each part of the Creation), and extends beyond in the Ten Directions (represented by Ten Fingers.)

One Divine Lord is appearing as many.

3) We can Experience only One Sensory Impulse at any Given Time.

It is interesting to note: We can only see one thing at a time with our eyes. We cannot hear more than one sound at a given time. We cannot smell more than one smell at any given time. It applies to all our sensory organs.

Then, have you ever noticed - suppose you are eating a five course meal. One is sweet, one is bitter, one is astringent, one is salty, one is sour, and one is full of chilli. At any given time, you can only taste one particular taste. Oh, this is sweet, nice; this is salty, nice. This dish is sour, okay. However, if we have the understanding through knowledge - everything is a manifestation of One Divine Lord/One Consciousness in infinite forms. Then we can experience everything at the same time. How?

Illustration of Plane, Concave and Convex Mirrors:

Supposing there are hundreds of mirrors all around you. How would you see your images and reflections? Naturally, I expect you to reply, "I will see my reflections in hundreds of forms. No!!! That is an incorrect answer. Each mirror will be reflected and reflected in other mirrors in innumerable ways, and you can see as far as you can see in any direction hundreds and thousands and thousands of your reflections. Not only that, if you imagine those mirrors in different forms, different colours, concave, convex etc., you will see yourself as small, big, and in various colours like a kaleidoscope.

The recording time is 41 minutes approx.

So Arjuna you will see only Me.

What is the idea? The Lord is telling:

Bhagavad Gita: Chapter 11, Verse 7

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

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

[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.]

The Divine Lord says, "In one body of Mine, this entire universe consists of the infinite number of varieties of forms, sizes, names, qualities. You see all in one body of Mine." How is it possible? When the mind ascends beyond the experience of time, space and causation. That is Purnam, perfect state, infinite state. Once a person has that knowledge, he will see everything as one, even though there are many things. He experiences "One in many, many in One". Like when a person knows clay, he sees every object made of clay as pure clay only. All upanishads declares the same philosophy.

Remember! Bhagavad Gita is the essence of all the Upanishads

Sarvopanishado gaavo, dogdha gopala nandanaha. In the first Mantra of Isavasya Upanishad, we discussed it earlier.

ईशा वास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥ (1)

***īśāvāsyamidaṃ sarvaṃ yatkiñca jagatyāṃ jagat |
tena tyaktena bhujñīthā mā gṛdhaḥ kasyasvidghanam ||***

In this first Mantra of Ishavasya Upanishad: **Sarvam** is a pronoun. Word **Sarvam** is used instead of saying A, B, C, D, Tom, Dick, Harry, and Jane. The entire universe is nothing but **Isha/** the Divine Lord. He is the one manifesting as this manifold universe. I give an illustration of cinema to understand this.

Illustration of Cinema Light:

Everything we see on cinema screens is a play of light. The light could be dim, bright, or of any colour. The light percolates through the filter of the film and projects on the screen. If we switch off the light, everything goes off instantaneously. Similarly, that One Consciousness is projecting as everything. That is expressed in Sloka No.7.

iha—here, in this very spot; **eka-stham**—assembled together; **jagat**—the universe; **kṛitsnam**—entire; **paśhya**—behold; **adya**—now;- O, Arjuna, you will see here and now the entire universe. As what? **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.

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ C7, V19॥

***bahūnām janmanām ante jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti sa mahātmā su-durlabhah***

[After many births of spiritual practice, one who is endowed with knowledge surrenders unto Me, knowing Me to be all that is. Such a great soul is indeed very rare.]

A man of knowledge attains Me and realises Me. *vasudevah sarvam iti* वासुदेवः सर्वमिति There is only one God in the whole universe. There is no India, America,

UK, Australia, no man, woman, no living, non-living, everything is my manifestation. But, *bahunam janmanam ante* बहूनां जन्मनामन्ते It will take long time for you to see, and to attain to this knowledge. So, we are not talking about vision, we are talking about right knowledge. This vision of right knowledge alone explains and justifies the apparent contradictions of the relative world. It reconciles the antinomies of justice and mercy, fate and free will, suffering and divine grace. It reveals all that was, is and shall be. It relates and unifies the diversity of the world.

What happens when a person sees divinity everywhere?

1. The first point is - his mind becomes absolutely equanimous, filled with joy, peace and indescribable ananda. Why? Because he sees the Divine Lord in a dog, an elephant, a learned brahmana, an untouchable and a dog-eater. These are all mere shadows. The truth is the divine Lord.
2. The second most important point is. The world is not going to be something different tomorrow. The nature of the world does not change. There will be darkness and light, happiness and unhappiness, good and evil. Why? That is the very nature of the world. That is the second important point. The next point is-
3. What is the use? The change must come in us. Do you remember the story of Shri Ram Krishna about the curly tail of a dog? This world is like the curly tail of a dog. We cannot make the curly tail straight. What shall we do? We must keep on trying to straighten it. Why? A miracle happens in the process. We will become straight. That is the most significant benefit. We will get out of this samsara forever. Seeing God in all and all in God, man overcomes all doubts and perplexities and submits to the divine will. When we see everything is God and God's will. There is no China, India, or Pakistan. It is all Divine Play, *Divya Leela*. (In Swamiji's words, it is a circus.) What is next? Even the most terrible things in the world lose their terror. The most hateful things become a mode of the Lord's manifestation, hence most lovable. The greatest enemy before the correct knowledge becomes the most beloved

after the knowledge dawns. "Oh Lord, I never recognised it is You. You have been playing with me in this form and terrifying me." That is the most marvellous thing that happens. The man blessed with this vision accepts the world with an all-embracing joy and great courage and goes forward with sure steps to discharge his appointed task. He sees everything as One Divine Lord, not in a divided, partial and bewildered fashion.

Let me narrate you a small incident.

Swami Brahmanandaji with a Tiger Face Mask:

Swami Brahmanandaji, a spiritual son of Sri Ramakrishna, used to mix and play with children like a child. Once, he visited Balram Basu's house. There were several children. (Swami Brahmanandaji was very tall and hefty, just like a real Maharaja. That's why Swamiji named him Raja. He can rule the world.) He started playing with the children, putting a tiger mask on his face. (The face mask is a small piece of paper with rubber bands. You stretch the rubber bands and put them behind your ears.) He started crawling with the tiger mask on his face. All children got terrified and ran away except one child. The child got frightened. He could not run away. He started crying and trying to wipe away his tears. He said with tearful eyes, "Maharaj, I know you are not a tiger. You are Maharaj. I could see you. You have put on this tiger face mask." Immediately Maharaj removed the mask, took the child in his lap and started playing with him happily. Similarly, the Divine Lord is playing with all of us.

Please see above page no. 4. As we discussed:

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*

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

“Oh, Arjuna, you will never be able to see Me with your worldly eyes. You require exceptional Divine eyes.” What is meant by the Divine Eyes? An instrument of correct understanding, a purified mind. The Divine Lord grants a pure mind and correct understanding to Arjuna. Every Hindu chants Gayatri Mantra and prays:

*Om bhur bhuvaha svaha
Tat savitur varenyam
Bhargo devasya dhimahi
Dhiyo yonah prachodayat*

We will continue this beautiful discussion tomorrow.

May the Divine Mother Durga, Sri Ramakrishna, Holy Mother and Swami Vivekananda bless us all with this Divine insight. May we all be endowed with bhakti and jnana. May we sit in the lap of our Divine Mother Durga.

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)