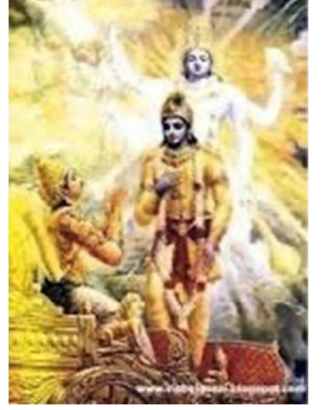


**Bhagavad Gita Chapter 11, Part 6 dated 25 /10/2020 by Swami Dayatmanada**  
**(Lecture delivered online from Bangalore, India)**

**Subject: C1, V1; C18, V73; C11, V 5, 6, 7, 8, 9, 10, 11, 12 and 13.**



**Illustrations:** Story of Bhakta Prahalada: Illustration of Rope and Snake: Life of Gopaler Ma: How would a Woodworm, a Physicist, or a Sadhu look at the table? Two people see a Rope as a Snake in semidarkness. Illustration of a Brother, Sister and a stranger: Visit of M (Mahendra Nath Gupta) to Kamarpukur: Mathur Babu and Sri Ramakrishna - Vision of Mother Kali and Shiva: King Dhritarastra and Queen Gandhari - both are mentally Blind: Sanjaya and his *Divya-Chakshu/Divine Eyes*: Shri Ramakrishna's Vision of Mother Sita: Impact of Bhagavad Gita on J Robert Oppenheimer the Father Of Atomic Bomb: Shri Ramakrishna describes the Brilliance of Shri Rama in the court: Swami Turiyananda visited Jagannath Temple at Puri: A Patient thinks - He is Napoleon:

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 will resume our discussion from where we left off yesterday.

- **Arjuna becomes very humble.** By this time, he realised that only Shri Krishna (The Divine Lord) could remove his delusion. That is why he says, “O, Lord, my *moha*/delusion is destroyed.” Again the same statement he makes in the 18th chapter almost towards the end.

अर्जुन उवाच ।

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।

स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥ C18, V73॥

***arjuna uvācha***

***naṣṭo mohaḥ smṛtir labdhā tvat-prasādān mayāchyuta  
sthito smī gata-sandehaḥ kariṣhye vachanaṁ tava***

[Arjun said: O Infallible One, by Your grace my delusion is dispelled. I am situated in knowledge. I am now free from doubts. and I shall act according to Your instructions.] Only by Your grace, my delusion can be destroyed.] Arjuna says, “I know every syllable that comes from Your mouth is absolutely true. It is the only truth. Please bestow Your infinite grace upon me. I wish to see Your Universal Form.”

- **The Divine Lord grants His Universal Form to Arjuna** and immediately says, “Yes, I will show you My Universal Form. You can see innumerable things. You can see the past, present, and future. You can see all the fourteen lokas/worlds. You can see what is divine, human and non-human. You will see all in place and at one moment in time.”
- **Divya-Chakshu:** The Divine Lord says, “You cannot behold My Universal Form with worldly, intellectual eyes. You need spiritual eyes/ *Divya-Chakshu*, and I grant you *Divya-Chakshu*.” (Here, we need to understand. *Divya-Chakshu* does not mean the implantation of an exceptional lens in the eyes.) *Divya-Chakshu* means *Jnana-Chakshu*/Divine eyes/Eyes of knowledge. What is meant by Divine eyes? A pure state of mind. The pure mind sees the world - not as an ordinary world but as a Divine World. Let me illustrate this point with the Story of Prahalada.

### Story of Bhakta Prahalada:

Let me give you this illustration.

Briefly, we know the story of Bhakta Prahalada. Hiranyakashyapu could not recognise the greatness of his son with his worldly eyes. He saw the world with his physical eyes. He thought: I am the most powerful king on the earth. Why does my son worship another being called Narayana? He was an arrogant person full of egotism. He tried to kill Prahalada by various methods but failed miserably each time. Prahalada is an embodiment of devotion. No one can kill the feeling of devotion. Sri Ramakrishna used to praise Prahalada for his boundless love for Narayana. He used to call Prahalada as Nitya-Mukta/liberated soul. Once devotion comes into the heart of a devotee, worldliness cannot kill it.

What is Significant for us to know? Sometimes, spiritual aspirants develop intense devotion in their hearts. After a while, they become worldly and forget their spirituality and devoutness. Again after some time, they realise, what a shame! I had so much devotion for the Divine Lord but lost it. Regretfully I lost everything. A great Reassurance for them is - nothing is lost. It is only covered

temporarily. We need to remove the covering of worldliness and ignorance. An important point to note is - Spiritual understanding grows through worldly experiences, and devotion towards the Divine Lord increases. All of us are growing spiritually and moving towards the Divine Lord. There is no doubt about it.

### **Illustration of Rope and Snake:**

What is meant by *Divya-Chakshu*? An object does not change, but the perception of the person with Divine Eyes changes. We all know about the illustration of Rope and Snake in semi-darkness. A person sees a rope as a snake in semi-darkness. In the daylight, he sees the same rope as rope, not as a snake, and the snake disappears. Now, only the rope exists. It is interesting to note: a change did not happen in the rope. The snake was never there. So what changes? The knowledge and perception of the beholder change. We see the Divine Lord as the world due to our ignorance. The light of knowledge/*Divya-Chakshu* changes our perception. *Vaikuntha*, *Kailasa* or *Naraka* and everything is nothing but One Divine Lord.

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

Before we go any further, let me recollect the story of Gopala's Mother. As we know after studying the life of Shri Ramakrishna in 'The Great Master' that Shri Ramakrishna had a householder devotee called 'Gopaler Ma'. Her name was Aghoremani Devi. She heard about Shri Ramakrishna from some devotees and desired to visit him. Subsequently, Aghoremani Devi visited Shri Ramakrishna at the Dakshineswar temple. She used to think of Sri Ramakrishna as a great sadhu. After this visit, a tremendous transformation happened in her. The devotion of Aghoremani increased many folds. Her chosen deity was 'Baby Gopala/Crawling Krishna/Bala Krishna'.

One morning, she got the vision of Shri Ramakrishna. This vision of Shri Ramakrishna turned into a six-month-old 'Baby Gopala'. When she saw this ever charming Baby Krishna, she started playing with the 'Baby Krishna'. (We find a

beautifully detailed description of this incident in 'The Great Master'.) As soon as the daylight came, she started running carrying her Baby Krishna on her shoulders to the Dakshineshwar temple in a state of complete madness. Her clothes were dragging on the floor. She was completely oblivious to her surroundings. No one else could see Gopala except her. When she reached the Dakshineshwar temple, she met Shri Ramakrishna.

Then, an interesting drama took place. Suddenly, this 'Baby Gopala' to whom she was carrying on her shoulders and seeing as we see anybody else entered the body of Shri Ramakrishna. Soon after Aghoremani Devi saw 'Baby Gopala' jump out from the body of Shri Ramakrishna and come into her hands. This vision of Baby Krishna - merging into the body of Shri Ramakrishna and jumping out into the hands of Aghoremani Devi took place several times. Through this experience, Shri Krishna gave her the understanding that Shri Ramakrishna and I (Krishna) are the same, not different from each other. Remember! Gopala was not a physical Gopala but a spiritual Gopala. This spiritual Gopala beheld by the spiritual purified eye of Gopala's mother. She understood Sri Ramakrishna was not just a good sadhu but Gopala Himself. What has changed? Her vision changed. How? She got the *Divya-Chakshu*.

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

Did Sri Ramakrishna suddenly change from an ordinary man to Gopala because of her? No! All the change took place in her. Did other devotees change after seeing this incident? No! The devotees changed according to their spiritual growth. Sri Ramakrishna used to ask his devotees, "What is your opinion about me? The devotees used to answer him based on their spiritual understanding: You are a sadhu. You are a great devotee of Divine Mother. You are a Mukta-Purusha/liberated soul. You are an Avatar. Once a devotee said, "You are not an *Avatara*. Those who call you an *Avatara* have a limited understanding" Sri Ramakrishna was surprised. What do you mean? The devotee said, "You are not an incarnation of God. You are the source from where all the incarnations have

come or will come in future.” That means you are *Parabrahma*. Who was that devotee? He was Narayana and also Poorna. There are several examples. For some missionaries, Swami Vivekananda was one of the worst human beings, and they wanted to kill him. Jews crucified Jesus, not understanding he came for their welfare and gave up his life for them. We perceive the world in different ways based on our *Chakshu/Vision*. I give you few more examples.

### **How would a Woodworm, a Physicist, or a Sadhu look at the table?**

Devotees can recollect this illustration.

There is a wooden table.

- We ask a woodworm, “What is this object?” “It is my food,” Woodworm replies.
- Now, ask a human being, “What is this object,” “It is a wooden table,” he replies.
- Ask a physicist, “What is this object.” The physicist examines the table under a powerful electron microscope and replies, “This is pure energy vibrating at a mind-boggling speed.
- Ask Sri Ramakrishna. He says, “This is My Divine Mother.”

The object has never changed. Each person sees the object depending upon the type of its *Chakshu/vision*. Each one is convinced that object must be only that thing and nothing else. That is the lesson. The change must come from within ourselves. There is only One truth outside. We may call it God, Brahman or Divine Mother or by whatever name we prefer.

### **Sri Ramakrishna and Holy Mother:**

As we know, on 1st January 1886, Sri Ramakrishna touched many devotees. They all had various visions. One devotee had the vision of Sri Ramakrishna. His understanding and knowledge of Sri Ramakrishna changed after Sri Ramakrishna touched him. Similarly, Holy Mother replied to some devotees, “I am an ordinary woman.” To some, “I am Kali. I am Divine Mother. I

am the Universal Mother.” So, *Divya-Chakshu* is not a sense organ but state of the mind. A devotee with *Divya-Chakshu* sees everything as God.

The Divine Lord says: (Please refer to the transcript of C11, Part 5.)

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

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

***na tu mām śhakyase draṣṭṭum 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!

Two Important Points:

1. We cannot see anything in the world as divine/spiritual unless we have spiritual eyes/*Jnana-Chakshu*.
2. This cannot happen unless the Divine Lord is gracious. We sing a beautiful song, “*Shokali Tomari Ichcha, Ichcha Mai Tara Tomi*”. The entire universe runs by the Divine Mother’s Will. Divine Mother runs the universe as a puppeteer moves all the puppets. She makes some attain Brahman, and some degrade to the lowest level of consciousness. There is no such thing as one person being upgraded and another demoted. No! The same person may be upgraded and demoted at different times as in case of Totapuri. And also one is upgraded, and another is demoted. If we keep this in mind then egotism can never arise in us.

*na*—not; *tu*—but; *mām*—me; *śhakyase*—you can; *draṣṭum*—to see; *anena*—with these; *eva*—even; *sva-chakṣhuṣhā*—with your physical eyes; You will not be able to see me with your ignorant physical eyes.

*divyam*—divine; *dadāmi*—I give; *te*—to you; *chakṣhuḥ*—eyes; *paśhya*—behold; *me*—my; *yogam aiśhwaram*—majestic opulence: So, I grant you Divine Eyes/Divya Chakshu. As discussed, Divine Eyes means a state of knowledge

I give you one more illustration to explain the point - sense organs perceive according to state of the mind.

### **Two people see a Rope as a Snake in semidarkness.**

This illustration of the rope and the snake is quite interesting.

You see a rope as a snake in semi-darkness and get frightened. Why do you get scared? You had some bad experiences with snakes. Snakes are poisonous and dangerous, and your knowledge based on your experience. So, you get frightened. Now, a snake catcher comes with you and also sees the snake. What will be his reaction? He loves snakes. He is a snake catcher. Somebody told him “if you can bring me the most poisonous snake, I will reward you with plenty of money”. He sees the same object as you. Immediately jumps up with Joy and says, “O, Lord, You are gracious. This snake is another for my collection.” According to the state of the mind, one person is frightened another person is very joyous. The same object can give different experiences.

### **Illustration of a Brother, Sister and a stranger:**

Now I give you one more illustration;

Here is a young man and a beautiful young woman. They are brother and sister. A thought of lust will never arise in their minds. Now, a stranger sees her. He might develop a feeling of lust towards her. Both men look at the same woman but develop different thoughts and react differently. Why? Because they have different states of mind.



An important point is: Please keep this in your mind: We see things not through our physical eyes but based on the state of our minds. We see a person as a friend or an enemy, good or evil dictated by our mind. The son of Hitler or Saddam Hussain sees his father as a great hero, not a wicked person.

### **Visit of M (Mahendra Nath Gupta) to Kamarpukur:**

As we discussed before. (Please refer to the transcript of Chapter 11 Part 4.)

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 सत्व गुण सम्पन्न *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 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.

## Mathur Babu and Sri Ramakrishna - Vision of Mother Kali and Shiva:

One day Mathur Babu was sitting in his easy chair on the Veranda, enjoying smoking Hubble Bubble. Sri Ramakrishna was walking on the north-western Veranda of his room. Mathur Babu could easily see Sri Ramakrishna from his Veranda. Suddenly, Mathur Babu saw something, and the hookah dropped from his hand. He was astounded. What did he see? Mother Kali and Shiva. When Sri Ramakrishna walked facing him, he saw Shiva in Ramakrishna. When Sri Ramakrishna walked facing the other side, he saw Mother Kali in Ramakrishna. Immediately he went and fell at his feet. Now did any change take place in Sri Ramakrishna? Yes and no. For ordinary eyes, Ramakrishna was just a temple priest and even maybe mad. But for Mathur Babu, he was his *Ishta Devata*. Shiva and Shakti combined. This is what we are talking here. Unless the Lord is gracious, it is not possible for us.

That is what the Lord says here so beautifully (Verse 8). The Lord says: O, Arjuna, I give you Divine Eyes/a distinctive state of mind and knowledge. Your sense organs will perceive divinity everywhere.

He also says (Verse 5, please refer to the transcripts of C11, P4 and 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*

**O, Partha,** You behold My forms, by the hundreds and the thousands, manifold and divine, in various shapes, sizes and hues.”

*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 types and forms; . ; *nānā*—various; *varṇa*—colours; *ākṛitīni*—different shapes; *cha*—and

### **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.  
The ornaments differ from each other. Some studded with diamonds, some with pearls and some with other precious stones. These are of different shapes, sizes and colours.

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.

*divyāni*—Everything is divine. All of these are what? Divyani. Everyone is Divya. What does it mean? It means when you see a tree, it is God in the form of the tree. For every devotee, as we know, *Tulasi* is Narayana. *Belva* is Lord Shiva. So, for Ganesha, there are 21 types of leaves, grass, etc. That is all, nothing but divine. For a devotee of Ganga, the Ganga river is not a body of water, but the Divine Mother descended from the lotus feet of Narayana and through Shiva’s hairs. Mother Ganga descended to this Earth for what? For washing away all the

misdeeds, papas of people like us. So, all the rivers, all the mountains, everything is nothing but God. There may be 10,000 varieties of roses, single-petaled, double-petaled, many-petaled, different colours, and different degrees of fragrance. All are **Divyani**/Divine. The word **Divyani** is the most essential word in this verse. What does it mean? We see things with our ordinary eyes and experience them as world/Jagat. When a spiritual person sees the same objects, he sees the Divine Mother. That means the whole world is nothing but purely Divine for a person with *Divya-Chakshu*.

Then the Lord proceeds: The Lord says: (Please refer to the transcript of the Eleventh Chapter, Part 5.)

### **Bhagavad Gita: Chapter 11, Verse 6**

पश्यादित्यान्वसून् रुद्रानश्विनौ मरुतस्तथा ।

बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥ 6॥

***paśhyādityān vasūn rudrān aśhvinau marutas tathā  
bahūny adṛiṣṭā-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; ***adṛiṣṭā***—never revealed; ***pūrvāṇi***—before; ***paśhya***—behold; ***aśhcharyāṇi***— 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.

Next Verse: Please refer to the transcript of the Eleventh Chapter, Part 5.)

**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, 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

[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: “The universe consists of an infinite number of objects. These objects are of many forms, sizes, names, and qualities. You see all in one body of Mine. If you desire to see Me - not only as Krishna but as Rama, Shiva, Divine Mother, Brahma or Narada. I will appear to you in that form.” What is the essence of this *shloka*? The Divine Lord is beyond time, space and causation. The mind ascends beyond the experience of time, space and causation with Divine Eyes. Now, we go to the next Verse 9. (We have discussed this verse. Please refer to the transcript of Chapter 11, Part 4.)

**Bhagavad Gita: Chapter 11, Verse 9**

सञ्जय उवाच ।

एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः ।

दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ 9॥

***sañjaya uvācha***

***evam uktvā tato rājan mahā-yogeshvaro hariḥ  
darśhayām āsa pārthāya paramam rūpam aiśhwaram***

[Sanjaya says: O King Dhritarashtra, 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*. Both Sanjaya and King Dhritarashtra are in the Hastinapur palace. King Dhritarashtra is not only physically blind but mentally blind as well. This scripture Mahabharata is marvellous. Vidhura comes to King Dhritarashtra and King asks, "What is the news?"

**King Dhritarashtra and Queen Gandhari - both are mentally Blind:**

Remember! the very first verse of Mahabharata, Dhritarashtra says:

धृतराष्ट्र उवाच ।

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।

मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥1॥

***dhṛitarāshtra uvācha***

***dharma-kshetre kuru-kshetre samaveta yuyutsavaḥ  
māmakāḥ pāṇḍavāshchaiva kimakurvata sañjaya***

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

Dhritarashtra says: How are my sons and sons of Pandu? Dhritarashtra makes a distinction between his sons and the sons of his brother. Why? Because he is mentally blind. Not only Dhritarashtra but his wife Gandhari is also mentally blind. She is deeply attached to her sons, especially to Duryodhana. She is a bit wiser than her husband. Why am I saying this? Duryodhan comes to her just before the Kurukshetra war for her blessings. She does not say: "You are going to win." She says: *yato dharma tato jayaha*, where there is dharma, victory will be surely there only. So, she is a bit wiser than her husband but mentally blind.

Why do I call Gandhari blind? Because Gandhari never came forward to protect Draupadi when her son tried to disrobe Draupadi. She knew that Draupadi was a chaste woman. Gandhari knew - what is dharma and what is adharma. She was well aware of the immoral behaviour of her sons but kept quiet. Draupadi is not an ordinary woman but the Queen herself, and daughter-in-law of Kurus. Her son Duryodhana wanted to marry Draupadi but failed to fulfil the requirements of Swayamvara. Draupadi could have been her daughter-in-law. Gandhari knew all these things and should have stopped her children and scolded them. She failed to say anything to her sons. Interestingly, she is ready to curse Shri Krishna but not her rascal son Duryodhana. These are some secrets in the Mahabharata. Next time you read Mahabharata, read it carefully.

The recording time is 30.30 minutes approx.

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

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

**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 a perfect commentary from Sanjaya. (In the modern technological terms, Sage Veda Vyas gave ‘Virtual Reality Spectacles’ to Sanjay.) Now, Sanjaya beholds the Universal Form of the Divine Lord. He describes in the best possible way to King Dhritarashtra in next six verses. Sanjaya in the beginning of Kurukshetra war hears the Bhagavad Gita as well from the Divine Lord and delivers it to King Dhritarashtra in his words.



Now, we move on to next six slokas. Sanjaya reports to King Dhritarashtra:

### **Bhagavad Gita: Chapter 11, Verse 9**

सञ्जय उवाच ।

एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः ।

दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ 9॥

*sañjaya uvācha*

*evam uktvā tato rājan mahā-yogeshvaro hariḥ  
darśhayām āsa pārthāya paramam rūpam aiśhwaram*

*sañjayaḥ uvācha*—Sanjay says; *evam*—thus; *uktvā*—having spoken; *tataḥ*—then; *rājan*—king; *mahā-yoga-īśhvaraḥ*—the Supreme Lord of Yoga; *hariḥ*—



Shree Krishna; **darśhayām āsa**—displayed; **pārthāya**—to Arjun; **paramam**—divine; **rūpam aiśhwaram**—opulent form

Sanjaya reports: O King, having spoken thus Sri Krishna, Hari, the Supreme Lord of Yoga reveals to Arjuna His Supreme Form.

(Please recollect the First Verse of Ishavashya-Upanishad.)

Sanjaya understands: Shri Krishna is not an ordinary person. He is the Lord of Yoga. Whatever we perceive in this universe is nothing but Ishwara. Ishwara is the only reality in this whole world. Sanjaya understands this by the grace of Vyasa. Sanjaya is a great soul. He is not blind either physically or spiritually. However, he is faithful to the Kauravas. He is the favourite charioteer and companion of King Dhritarastra.

**mahā-yoga-īśhvaraḥ**—the Supreme Lord of Yoga: What is meant by **Maha-Yogeshwara**? Shri Krishna is not an ordinary *Jivanmuktha/living free* or an ordinary *Yogeshwara* but *Maha-Yogeshwara*. He is the controller of Yoga-Maya. Yoga-Maya consists of three gunas/qualities - *Sattva*, *Rajas* and *Tamas*. The Divine Lord creates the entire universe with the Power of Maya. With the help of this Yoga-Maya - as if He has taken a form; as if - he was born; as if - he is living, and as if he is conducting this war. Everything is *Divyam/divine*. The Lord says in the Bhagavad Gita:

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ C4, V9॥

**janma karma cha me divyam evaṁ yo veti tattvataḥ  
tyaktvā dehaṁ punar janma naiti mām eti so rjuna**

[Those who understand the divine nature of My birth and activities, O Arjun, upon leaving the body, do not have to take birth again, but come to My eternal abode.]

Sanjay understands it. So he aptly calls Shri Krishna *Mahayogeshwara*. *What is meant by Mahayogeshwara? He can do, undo, bind and can release from bondage.*

***paramam***—divine, means the whole world as Himself; ***rūpam aiśhwaram***—opulent form. Now, the Divine Lord shows His ***paramam rupam aishwaram***. ***Paramam*** means showing the whole world as himself. That is his glory. ***Aishwaram*** means his power and glory.

***darśhayām āsa***—displayed; ***pārthāya***—to Arjun. The Divine Lord unveils His Divine Glory to Arjuna. How? The Divine Lord has no coverings. He does not need to uncover Himself. The Divine Lord is infinite, and infinite cannot be covered. The Lord removes the veil of Maya from the eyes of Arjuna by granting him Divine Eyes.

Now, Sanjaya describes - what Arjuna witnesses. Sanjaya and Arjuna are blessed to see Vishwarupa of the Divine Lord.

### **Bhagavad Gita: Chapter 11, Verse 10, 11.**

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

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

**Translation:** In the cosmic form of the Divine Lord, Arjuna sees unlimited faces and eyes, presenting many wondrous sights, decorated with many celestial ornaments, armed with many kinds of Divine uplifted weapons, wearing celestial

garlands and vestments, anointed with Divine perfumes. He reveals Himself as the wonderful, all splendid, all boundless and with faces on all sides, in other words, His Universal Form.

**aneka**—many; **vaktra**—faces; **nayanam**—eyes; **aneka**—many; **adbhuta**—wonderful; **darśhanam**—has a vision that is difficult to describe; **aneka**—many; **divya**—divine; **ābharaṇam**—ornaments; **divya**—divine; **aneka**—many; **udyata**—uplifted; **āyudham**—weapons; **divya**—divine; **mālya**—garlands; **āmbara**—garments; **dharam**—wearing; **divya**—divine; **gandha**—fragrances; **anulepanam**—anointed with; **sarva**—all; **āśhcharya-mayam**—wonderful; **devam**—Lord; **anantam**—unlimited; **viśhwataḥ**—all sides; **mukham**—face

### Shri Ramakrishna's Vision of Mother Sita:

Once, Shri Ramakrishna had a vision of Mother Sita. Ramakrishna told his devotees, "I remember the indescribable divine smile of Mother Sita. She was wearing the most beautiful divine bangles." He presented similar bangles to Holy Mother later on. If we observe Sri Ramakrishna's photographs, we see a faint smile on his face. Blessed devotees who saw his smile said, "No words can describe the smile of the master." His smile could easily hypnotise the person. Those who saw his smile progressed in their spiritual life. The nearest similarity is - a mother's smile while suckling her newborn baby.

**aneka**—many; **udyata**—uplifted; **āyudham**—weapons: There are so many uplifted divine weapons ready to be discharged. What does it mean? Lord Vishnu is our protector and sustainer. He requires all these divine weapons to protect and sustain the universe.

**divya**—divine; **mālya**—garlands: There are many Divine Garlands made up of divine flowers. In this connection, I remember two stories.

- 1) **Shri Krishna bought a divine tree *Parijata Vriksha* with celestial flowers for Devi Rukmani.**

## 2) Swami Turiyananda visited Jagannath Temple at Puri:

Once Swami Turiyananda visited the Jagannatha temple at Puri. As soon as he entered the temple, he started smelling divine fragrance. He looked around but could not see any flowers. He wondered - from where is this godly fragrance coming? Suddenly Shri Ramakrishna appeared and said, "Many gods and goddesses come here to have *Darshana* of the Divine Lord. A divine fragrance comes out from their bodies. You are smelling that godly fragrance." There are so many marvellous things in this world. We can never understand them. There are garlands made up of divine flowers. These godly flowers come from celestial plants and trees. They are unearthly and from the other worlds.

**āmbara**—garments; **dharam**—wearing: There are the most marvellous dresses beyond our power of imagination.

**divya**—divine; **gandha**—fragrances; **anulepanam**—anointed with: There is an infinite number of godly divine bodies rubbed with godly fragrances. We only know about the smell of rose, jasmine, magnolia etc. Divine fragrances are beyond our imagination. I mentioned the Parijata Tree earlier.

**sarva**—all; **āśhcharya-mayam**—mesmerising: This sight is completely mesmerising. What is Arjuna seeing?

**devam**— The Divine Lord; **anantam**— infinite forms; **viśhwataḥ**—all pervading; **mukham**—face: The blessed souls who are beholding this vision are mesmerised. (Arjuna, Sanjaya, some *Siddhas/realised souls*, and *Kinnaras/celestial beings* are blessed to see the Universal Form of the Divine Lord. Duryodhana, Karn, Kaurava army and even Pandavas army could not see it.) The countless indescribable forms pervade in all directions and everywhere. We get only a little glimpse of an unimaginable vision by reading it.

**Bhagavad Gita: Chapter 11, Verse 12**

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।

यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥ C11, V12॥

*divi sūrya-sahasrasya bhaved yugapad utthitā  
yadi bhāḥ sadṛśī sā syād bhāsaḥ tasya mahātmanah*

*divi*—in the sky; *sūrya*—suns; *sahasrasya*—thousand; *bhaved*—were; *yugapat*—simultaneously; *utthitā*—rising; *yadi*—if; *bhāḥ*—splendour; *sadṛśī*—like; *sā*—that; *syāt*—would be; *bhāsaḥ*—splendour; *tasya*—of them; *mahā-ātmanah*—the great personality.

**Translation:** If the radiance of a thousand suns were to burst forth at once in the sky, that would be like the splendour of the Mighty One.

Now visualise - you are looking towards the East, early in the morning after dawn. Suddenly the sun peeps out. We cannot look at the brilliance/brightness of the sun for more than a few seconds. Now envisage the brilliance of thousands of midday suns at one point. (Here, thousands mean uncountable.) The verse describes that sort of splendour here.

*divi*—in the sky; *sūrya*—suns; *sahasrasya*—thousand; *bhaved*—were; *yugapat*—simultaneously, at the same time; *utthitā*—rising; *yadi*—if; *bhāḥ*—splendour; *sadṛśī*—like - perchance, if that brilliance comes from these billions and billions of suns all at once in one place

*sā syāt bhāsaḥ*—splendour; *tasya*—of them; *mahā-ātmanah*—the great personality. Perhaps - that means it is not comparable to the light emanating from the divine body of *Vishwarupa* Bhagwan. What a marvellous thing! I will come to that. let me describe the development of the Atomic Bomb in America.

## Impact of Bhagavad Gita on J Robert Oppenheimer the Father Of Atomic Bomb:



[**Julius Robert Oppenheimer** ( April 22, 1904 – February 18, 1967) was an American theoretical physicist and director of the Los Alamos Laboratory during World War II. He is often credited as the "Father of the Atomic Bomb" for his unparalleled role in organising the Manhattan Project, the research and development undertaking that created the first nuclear weapons.]

Born to German Jewish immigrants in New York City, Oppenheimer earned a bachelor's degree from Harvard University and PhD in Physics from University of Göttingen in Germany. He made important contributions to theoretical physics, quantum mechanics, black holes and nuclear physics. He was a genius and worked with the great scientists of his time, including Albert Einstein.

It was the time of World War II. American President Franklin D Roosevelt was informed (via a letter from Albert Einstein) - "Germany is developing an Atomic Bomb. Once Hitler succeeds in making an Atomic Bomb, he would be invincible and unstoppable." Immediately, President Roosevelt approved a crash programme to develop an Atomic Bomb. In May 1942, the National Defence Research Committee invited Oppenheimer to lead the Manhattan Project. In late 1942, Oppenheimer and a group of top dedicated scientists from Europe and America (called Luminaries by him) established a secret remote 'Research Laboratory' at Los Alamos, New Mexico. Oppenheimer directed the project. The joint work of the scientists at Los Alamos resulted in the '**World's First Nuclear Explosion**', near Alamogordo, New Mexico, on July 16, 1945. Oppenheimer gave the site the code name "Trinity".

Oppenheimer later recalled that, while witnessing the explosion, he thought of a Verse from the *Bhagavad Gita* (XI,12):

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।

यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥ C11, V12॥

*divi sūrya-sahasrasya bhaved yugapad utthitā  
yadi bhāḥ sadṛśhī sā syād bhāsas tasya mahātmanaḥ*

If the radiance of a thousand suns were to burst forth at once in the sky, that would be like the splendour of the Mighty One.

Years later he said that another verse had also entered his head at that time:

श्रीभगवानुवाच ।

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो लोकान्समाहर्तुमिह प्रवृत्तः । (C11, V32)

*śhrī-bhagavān uvācha*

*kālo 'smi loka-kṣhaya-kṛit pravṛiddho lokān samāhartum iha pravṛittah*

Which he translated as "**I am become Death, the destroyer of worlds.**" In 1965, when he was persuaded to quote again for a television broadcast, he said:

"We knew the world would not be the same. A few people laughed, a few people cried. Most people were silent. I remembered the line from the Hindu scripture, the *Bhagavad Gita*; Vishnu is trying to persuade the Prince (Arjuna) that he should do his duty and, to impress him, takes on His Multi-Armed-Form and says, "**Now I am become Death, the destroyer of worlds.**" I suppose we all thought that, one way or another." [So, Beautiful !!]

### **Shri Ramakrishna describes the Brilliance of Shri Rama in the court:**

We come to Sri Ramakrishna. Sri Ramakrishna told his devotees about the experience of people, when Lord Rama entered the Dasharatha Sabha/ Royal Court: as if 1000 suns were walking at that time. A valid question was raised: "In that case, will not all the courtiers be burnt to death?" He said, "No! it is a spiritual splendour. Their hearts bloom like lotuses bloom when the sun rises. Every heart blooms like a lotus, filled with indescribable joy." The etymological meaning of

Rama is *Ramayate iti Ramaha* - meaning the mind of the beholder of Rama fills with *Sachidananda/Bliss*.

That is a wonderful Universal Form of The Divine Lord that Arjuna and Sanjaya are beholding. Next Verse:

**Bhagavad Gita: Chapter 11, Verse 13.**

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।  
अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥ 13॥

***tatraika-stham jagat kṛitsnam pravibhaktam anekadhā  
apaśhyad deva-devasya śharīre pāṇḍavas tadā***

***tatra***—there; ***eka-stham***—established in one place; ***jagat***—the universe; ***kṛitsnam***—entire; ***pravibhaktam***—divided; ***anekadhā***—many; ***apaśhyat***—could see; ***deva-devasya***—of the God of gods; ***śharīre***—in the body; ***pāṇḍavaḥ***—Arjun; ***tadā***—at that time

**Translation:** Sanjaya says, “O, King Dhritarashtra, there, in the person of the God of Gods, Arjuna beholds the whole universe with its manifold divisions all gathered together in one place and one form.”

That is the *Yoga-Aishwara* of *Mahayogeshwara* Shri Hari. Arjuna sees all in one place and one form. He experiences all as indivisible and divided at the same time. That is not possible for ordinary human eyes. Why? We can only see or experience one thing at any given time. When we see an object, we do not hear anything. As soon as we hear a sound, the object disappears. Now, if we smell a lovely fragrance, the sound disappears. We can hold only a single thought in our minds. However, it happens very fast and gives the illusion of a movie. (In movie, pictures move very fast giving the illusion of continuity.) Blessed Arjuna has *Divya-Chakshu/Divine Eyes* seeing the entire world as divided and undivided, finite as well as the infinite. Do not question, how could he



experience it? That is the grace/Aishwarya of the *Mahayogeshwara*. I can only give you a pale comparison.

### **A Patient thinks - He is Napoleon:**

A person thinks that he is Napoleon. He visits a Psychiatrist. The Psychiatrist asks, "Who are you? What is your name?" "I am Napoleon," the patient replies. Now, the Psychiatrist sees two aspects of the patient. 1) The patient thinks he is Napoleon. 2) I know. He is Mr. XYZ. However, he does not know that he is Mr. XYZ. So, here, the Psychiatrist could see the reality as well as unreality at the same time.

So, Arjuna sees the Divine Lord as infinite and finite (as the universe), with form and without form; with names and without names; with qualities and without qualities; with actions and without actions. He is everything. That is *Parma-Yooga-Aishwaram* - two impossible things become possible due to Divine Grace.

We will discuss these beautiful points in our next lecture.

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)

