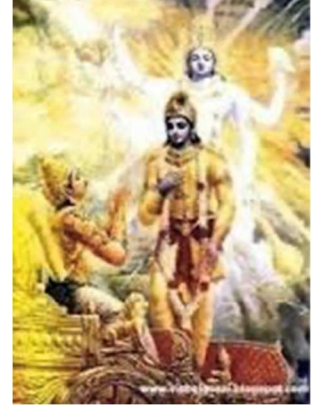


Bhagavad Gita Chapter 10, Part 7 dated 31/10/2020 by Swami Dayatmanada
(Lecture delivered online from Bangalore, India)

Subjects: Chapter 11, Verses 16, 17, 18, 19, 20 and 21.

Dharmo Rakshati Rakshitah.

Illustrations: .Shri Ramakrishna describes the Brilliance of Shri Rama in the court: Why the earth does not fall? Swami Vivekananda: Rope and Snake illustration: Vincent Willem Van Gogh: Story of religious Tolerance: Goddess Kshira Bhavani & Swami Vivekananda: Meaning behind the Image of the Divine Mother: Lord Shiva's Third Eye: The Story of Vamana Avatar:



Om Jananim Saaradam deviim,Raama-krishnam jagad-gurum

Paada-padme tayoh sriitvaa,prana-maami muhur-muhuh

ॐ वसुदेवसुतं देवं कंसचाणूरमर्दनम्। देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥

Vasudeva sutham devam, Kamsa Chanura mardanam,

Devaki paramanandam, Krishnam vande jagat gurum

I worship Lord Krishna, who is the spiritual master of the universe, who is the son of Vasudeva, who is the Lord, who killed Kansa and Chanura, and who is the bliss of Devaki.

सर्वोपनिषदो गावो, दोग्धा गोपाल नन्दनः। पार्थो वत्सः सुधीर्भोक्ता, दुग्धं गीतामृतं महत् ॥

Sarvopanishado gaavo, dogdha gopala nandanaha|

parthovatsa: sudheerbhoktaa, dugdham gitamrutam mahat |

All the Upanishads are like cows. The milker is Krishna, the son of Nanda. Partha (Arjuna) is like a calf, while the drinkers are the wise ones. The nectar of Gita is the milk.

मूकं करोति वाचालं पङ्गुं लङ्घयते गिरिं। यत्कृपा तमहं वन्दे परमानन्द माधवम् ॥

Mookam karoti vachalam pangum langhayate girim |

Yat-krupa tamaham vande paramananda madhavam ||

I offer my respectful obeisances unto my spiritual master, the deliverer of the fallen souls. His mercy turns dumb into eloquent speakers and enables the lame to cross mountains.

Recollection: We are studying the Eleventh Chapter of the Bhagavad Gita.

- In this Chapter, the Divine Lord, out of His infinite grace, bestows a special power *Divya-Chakshu*/Divine Eyes, upon Arjuna. Now, Arjuna sees the world as none other than a Universal Form of the Divine Lord.
- Arjuna can see the entire universe in one spot and at one given time. We see only one object at any given time and for a short time with our ordinary physical eyes.
- I try to explain it with a simple example. Suppose, there are a billion clay pots. We could not see, account or know about all the pots. If we understand clay, then we understand the nature of all clay pots. Similarly, the Universal Form means: He is all in one and one in all. He is One and infinite. He has no quality and infinite qualities. He is formless and has countless forms. He is name-less and has innumerable names. He does not have any specific quality or *Visheshaguna* - He is *Nirguna*. However, in the guise of countless names and forms, He has infinite qualities. A billion pots of different colours, names and shapes are clay only. So, One Infinite Brahman is without name, quality, form and action but appears as the Universe with innumerable forms, names and qualities. (Three *Gunas* are *Sattava*, *Rajas* and *Tamas* as discussed earlier.)

Bhagavad Gita: Chapter 11, Verse 16.

अनेकबाहूदरवक्त्रनेत्रं पश्यामि त्वां सर्वतोऽनन्तरूपम् ।

नान्तं न मध्यं न पुनस्तवादिं पश्यामि विश्वेश्वर विश्वरूप ॥ 16॥

*aneka-bāhūdara-vaktra-netraṁ
paśhyāmi tvāṁ sarvato 'nanta-rūpam
nāntaṁ na madhyaṁ na punas tavādiṁ
paśhyāmi viśhveśhvara viśhva-rūpa*

aneka—infinite; *bāhu*—arms; *udara*—stomachs; *vaktra*—faces; *netram*—eyes; *paśhyāmi*—I see; *tvām*—you; *sarvataḥ*—in every direction; *ananta-rūpam*—infinite forms; *na antam*—without end; *na*—not; *madhyam*—middle; *na*—no;

punaḥ—again; **tava**—your; **ādim**—beginning; **paśhyāmi**—I see; **viśhwa-īśhwara**—The Lord of the Universe; **viśhwa-rūpa**—Universal Form.

Arjuna addresses Shri Krishna as Bhagwan. Why? Shri Krishna is God Himself (not just a physical Krishna.)

Translation: Arjuna says: I behold thee with myriads of arms, bellies, faces and eyes. I behold thee with infinite forms on every side. O, Lord of the Universe, whose form is the universe itself. I do not see thy end, middle or thy beginning.

To understand this - take the example of a circle. Every point of the circle could be a beginning, middle or end point. We see the world with our पार्थिव चक्षु *Parthiva-Chakshu*/Physical eye and experience beginning, middle and end in time, space and causation. The *Vishvarupa*/Universal Form of the Divine Lord is beyond time, space and causation.

Sanjaya reports Arjuna's vision to King Dhritrarastra. Next Verse:

Bhagavad Gita: Chapter 11, Verse 17.

किरीटिनं गदिनं चक्रिणं च तेजोराशिं सर्वतो दीप्तिमन्तम् ।
पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद् दीप्तानलार्कद्युतिमप्रमेयम् ॥ 17॥

***kirīṭinaṁ gadinam chakriṇam cha
tejo-rāśhim sarvato dīptimantam
paśhyāmi tvāṁ durnirīkṣyam samantād
dīptānalārka-dyutim aprameyam***

kirīṭinam—adorned with a crown; ***gadinam***—with club; ***chakriṇam***—with discs; ***cha***—and; ***tejaḥ-rāśhim***—abode of splendour; ***sarvataḥ***—everywhere; ***dīptimantam***—shining; ***paśhyāmi***—I see; ***tvām***—you; ***durnirīkṣyam***—difficult to look upon; ***samantāt***—in all directions; ***dīpta-anala***—blazing fire; ***arka***—like the sun; ***dyutim***—effulgence; ***aprimeyam***—immeasurable.

Translation: I behold thee on all sides glowing like a mass of radiance with thy diadem, mace and discus blazing everywhere like burning fire, the burning sun hard to look at and passing all measure.

What is meant by this?

kirīṭinam— a crown; ***gadinam***— club; ***chakriṇam***—discs:

Bhagwan Vishnu is adorned with crown, club, disc, couch and lotus. Why? As we discussed, Lord Brahma sitting on a lotus, comes out of the navel of Lord Vishnu. Lord Brahma creates the universe. He does not need weapons. Why? After creation, his job is over. Bhagwan Vishnu sustains, maintains, and protects the universe. So, Lord Vishnu requires various divine weapons to accomplish His job. (Lord Vishnu, Lotus and Brahma represents universal cosmic cause, universal subtle body and universal material gross body.)



Why does Arjuna see Bhagwan Vishnu in the Universal Form?

Because Arjuna cannot behold the *Nirguna* Brahman/Impersonal aspect of God. He perceives the *Saguna* Brahman/Personal aspect of God as Lord Vishnu. It is an interesting topic. If the Divine Lord grants Universal Form to a Shiva Bhakta/devotee - what will he see? He will see Divine Shiva with snakes, moon, mighty Ganga flowing from His hairs, trident/*trishula*, tiger skin and a bull. It is interesting to note: The concept of our *Ishta-Devata*/Chosen deity, gods and goddesses is based on the scriptures, teaching from elders and teachers etc. So our idea of various gods and goddesses comes from what we read and hear. The concept of God differs from person to person. A Christian or a Muslim have a different idea of the Divine Lord based on the Bible or Quran. Our discussion is based on Mahabharata - a Lord Vishnu scripture. Arjuna is an eternal companion of Lord Vishnu. (Like Narendra Nath and Shri Ramakrishna.) So, he perceives Lord Vishnu as in the above verse.

tejah-rāśhim—abode of splendour, indescribable effulgence of the Divine Lord. What is that effulgence? It is a spiritual effulgent. Divine Lord is *Deva/Divya*. *Deva* means shining. He is *Supreme Deva* - the Lord of every divine being. What is meant by brilliance? Do not think a 1000-watt or 50,000-watt bulb is suddenly spotlighting all of us. That should not be the idea. However, it can give us a clue. A powerful light falling on objects gives us a clearer knowledge of those objects. Light always stands for *jnanam*/knowledge. The Spiritual light is an internal light that enlightens our *Buddhi*/intellect. That illumines *Buddhi*/intellect is called this *tejorasim*.

sarvataḥ—everywhere. Does brilliance radiate from one part of His body? No!! He is Chit/pure consciousness. As we sing everyday - *niranjana nararupadhara nirguna gunamaya mochana agadoshana jagabhoshana chit ghanakaya*. Chit *ghanakaya* - He is the pure consciousness. Spiritual brilliance radiates from everywhere. **sarvataḥ**—everywhere; **dīpti-mantam**—shining - You are illuminating the entire universe. The Divine Lord is the whole universe. Arjuna says: I see that spiritual brilliance and also see You with *kirita*/crown, *gadha*/mace, *chakra*/disc, *padma*/lotus etc. (We see depiction of *Vishvarupa* in calendars, pictures etc. to give us an idea.)



durnirīkṣhyam—difficult to look upon; **samantāt**—in all directions; **dīpta-anala**—blazing fire; **arka**—like the sun; **dyutim**—effulgence; **aprimeyam**—immeasurable. Arjuna says: “I behold thee on all sides glowing like a mass of radiance blazing everywhere like burning fire and the burning sun, hard to look at and passing all measure.” It is problematic to look at the midday sun. A person may become blind by the brilliance of the sun. [Trataka Yoga: Trāṭaka (Sanskrit: त्राटक "look, gaze") is a yogic purification and a tantric method of meditation that involves staring at a single point such as a small object, black dot or candle flame. Few try to stare at the sun. They may get some special power/*Siddhis*. We are not referring to this] So, what is Arjuna saying?

dīpta-anala—blazing fire; ***arka***—the burning sun; ***dyutim***—effulgence; ***aprameyam***—immeasurable.

Arjuna says, “I behold thee on all sides glowing like a mass of radiance with thy diadem, mace and discus blazing everywhere like burning fire and the burning sun hard to look at and passing all measure.”

As if a billion suns have risen instantaneously - Arjuna is beholding it. So, he beholds on all sides brightness like a mass of radiance. Arjuna is incapable of expressing it. Why? Arjuna never had this kind of experience. This experience is the first of its kind and the last of its kind. But he could look at it. How could he look at it? Because God has given him Divya-Chakshu. The second point is - it is not a physical glare but a spiritual splendour. We discussed it in detail. (Please refer to the transcript of the Eleventh Chapter Part 6.)

The recording time is 15 minutes approx.

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 illumining the court 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. (Like a Lily flower blooms in the moon light. A lotus blooms in the sunlight.)

We must understand: Here, we are talking about the spiritual light meaning the light of Bhakti/devotion and bliss. Arjuna could not absorb the Universal Form for a long time. Why? God’s grace is genuine. However, the capacity of the mind and body is limited and not adequately developed to grasp it for more than a few seconds. Arjuna prays, “O, Lord, remove this Universal Form. I cannot bear it.”

How long will it take for the Divine Lord to impart the spiritual knowledge Bhagavad Gita?

Our materialistic mind could raise a question. The Bhagavad Gita consists of nearly 700+ verses. It takes approximately two hours to recite the entire Bhagavad Gita. Do you think - Dhuryodhan and the Kaurava army are prepared to wait for the Gita to finish? Kauravas are keen to start the war. Now, another question comes. How long will it take for the Divine Lord to impart spiritual knowledge of Bhagavad Gita? The Divine Lord Krishna can give this entire knowledge as a flash of light. The Lord can convey the Gita message within the twinkling of an eye. Sage Veda-Vyasa listens, understands and graphically describes the indescribable Divine message of the Lord in approximately 700 verses known as Bhagavad Gita.

Next Verse 18: The Divine Lord grants His Divine Grace to blessed Arjuna. Now, Arjuna can experience the Divine Lord's *Vishwarupa* and has the knowledge to express his experience appropriately. That he expresses in this Verse 18.

Bhagavad Gita: Chapter 11, Verse 18.

त्वमक्षरं परमं वेदितव्यं त्वमस्य विश्वस्य परं निधानम् ।

त्वमव्ययः शाश्वतधर्मगोप्ता सनातनस्त्वं पुरुषो मतो मे ॥ 18॥

*tvam akṣharam paramam veditavyam
tvam asya viśhvasya param nidhānam
tvam avyayaḥ śhāśhvata-dharma-goptā
sanātanas tvam puruṣho mato me*

tvam—You; *akṣharam*—the imperishable; *paramam*—the supreme being; *veditavyam*—worthy of being known; *tvam*—you; *asya*—of this; *viśhvasya*—of the creation; *param*—supreme; *nidhānam*—support; *tvam*—You; *avyayaḥ*—eternal; *śhāśhvata-dharma-goptā*—protector of the eternal religion; *sanātanah*—everlasting; *tvam*—You; *puruṣah*—the Supreme Divine Person; *mataḥ me*—my opinion.

Translation: Thou art the imperishable Supreme Being that should be realised; Thou art the Supreme support of the universe; Thou art the undying guardian of the Eternal Dharma; Thou art the Primal Being - I believe. (Although Arjuna says: "I believe." It is just an expression. He has this knowledge by the Divine grace.)

tvam—You; **aksharam**—the imperishable. You are *Akshara*. What is *Akshara*? *naksharati iti akshara* that which never perishes is *Akshara*. What does perish? Whatever comes within the purview of time, space, and causation becomes an object and goes through changes. We may not realise - everything changes constantly. Our grey hairs make us realise - how many years have passed. The time never stops. All changes happen in time, space and due to a cause or reason. The Divine Lord is an absolute existence beyond time, space and causation meaning infinite.

Why the earth does not fall? Swami Vivekananda:

Swami Vivekananda gives a beautiful illustration for our understanding. One day in a school, a teacher asked his students, "Why does the earth not fall? If the earth/world drops. Where will it fall?" Some students tried to answer the question with various theories, like centrifugal force, gravitational force etc. A bright girl raised her hand. She asked a counter-question, "Sir, may I ask a question?" "You may, replied the teacher. "Sir, even if the earth wishes to fall - where can it drop?" That is the most apt and intelligent counter-question. The teacher became speechless. We can also get puzzled by this question and answer. In the infinite space, there is no upside, downside, right, left, east, west, front or back side. So, the question of the sun, moon, earth and planets dropping/falling does not arise.

So Arjuna says, "O, Lord, You are imperishable. You appear as the perishable world. However, the world is your reflection is also imperishable." Next -

paramam—the supreme being; **veditavyam**—worthy of being known: We constantly run after money, objects, enjoyment, and relationships. We wish to obtain all this. We always want this or that. What actually should we desire to

achieve permanent happiness? We should pray for a desire-less state of mind - where there is no want or desire. Arjuna says, “You are the *Param-Purshartha*. You are the only subject worth knowing. I was confused. Now I know, winning or losing war, righteousness or unrighteousness is all meaningless.” As we have seen in the Katha Upanishad *martyaha amritobhavati anandibhavati* - mortal becomes immortal and blissful. Nachiketa asks Yamadharmraja in Katha Upanishad:

अन्यत्र धर्मादन्यत्राधर्मादन्यत्रास्मात्कृताकृतात् ।

अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

**anyatra dharmādanyatrādharmādanyatrāsmātkṛtākṛtāt |
anyatra bhūtācca bhavyācca yattatpāśyasi tadvada || 1, 2, 14 ||**

[Nachiketa says, “That which you see as other than - righteousness and unrighteousness, other than all this cause and effect, other than the past and the future, tell me that.”] This is **paramam veditavyam**. Arjuna further says:

tvam—You; **asya**—of this; **viśhwasya**—of the creation; **param**—supreme; **nidhānam**—support: You are the Supreme support of the universe. What does it mean? The Divine Lord is *Sat*/Absolute existence, *Chit*/Absolute knowledge and *Ananda*/Absolute Bliss. The world has an existence because You are existence. The creatures have some knowledge/understanding because You are Absolute Knowledge. I am a man, a woman, rich, poor, illiterate, scholar, happy, unhappy, good, evil etc. That is a reflection of borrowed knowledge from the Divine Lord. A cow may say: I am a cow - is borrowed knowledge. This borrowed knowledge is because You are *Chaitanya*/Consciousness. How do we know? We are not aware of our existence in deep sleep/*shushupti* state. In deep sleep, we do not know - who we are and what we want. We are not aware of anything except pure inexpressible existence -I am /I exist. That is **tvam asya viśhwasya param nidhānam**. O, Lord, You are the support of the entire universe.

Rope and Snake illustration:

Once again, this illustration helps us to understand. The rope is the support of the apparent existence of the snake - remove the rope - the snake disappears with it. The rope is the *Astitva*/support of the snake. We say: There is a rope, there is a snake. What is common? 'Is/existence 'is common to both.

What do we mean by Supreme Support?

Parents support their children. The government supports parents. Business people support the government. Customers support business. That is an endless cycle. Who is the supporter of everything? The Divine Lord, the universe originates and is sustained by the Divine Lord. Ultimately, the universe merges with the Lord. The Divine Lord is the Supreme Substratum. Next:

tvam—You; **avyayah**—eternal: You are the imperishable. *Vyayaha* means that which changes. *Avyayaha* means unchangeable (more or less expression *aksharam* means *nakshara itihi aksharaha, na vyayah itihi avyayaha*) Next -

śhāśhvata-dharma-goptā—You are the eternal protector of *Dharma*/righteousness: What does it mean? Our Karma/actions are of two types - *Dharmic*/meritorious and *Adharmic*/evil. The Lord has to protect *Dharma*. That is phrased beautifully as *Satya Meva Jayate* - the truth always wins. Sometimes it seems that *adharmic*/untruth triumphs, but ultimately, truth wins, it may take a long time. I give an illustration to explain this point.

There was a great poet (I do not remember his name). Sadly his work was not appreciated by people during his lifetime. He said, "People cannot appreciate my work. I have faith in my work. People with a keen sense of aesthetics born in future will surely appreciate my work." Truth always wins. Interestingly, people immensely appreciated his work after his death. There is another similar story of Vincent Willem Van Gogh.

The recording time is 30 minutes approx.

Vincent Willem Van Gogh:

Vincent Willem van Gogh (30 March 1853 – 29 July 1890) was a Dutch Post-Impressionist painter who is among the most famous and influential figures in the history of Western art. In just over a decade he created approximately 2100 artworks, including around 860 oil paintings, most of them in the last two years of his life. They include landscapes, still lifes, portraits and self-portraits, and are characterised by bold, symbolic colours, and dramatic, impulsive and highly expressive brushwork that contributed to the foundations of modern art. He sold only one painting during his lifetime and became famous after his death, aged 37, which followed years of poverty and mental illness. His brother bought all his work to sell in Paris, he could sell only one painting. However, brother never told him this truth. Once Vincent visited his brothers's house and found all his paintings in the basement. He got depressed. He cut off his ear out frustration. After his death, people recognised his magnificent work and his paintings fetched thousands and millions of dollars.

What are we trying to emphasise? *Satya Meva Jayate* Truth always triumphs in the end. Why? The Divine Lord upholds and protects *Dharma*/Righteousness. The beautiful definition of *Dharma*/righteousness is - *Dharmo Rakshati Rakshitah*.

Dharmo Rakshati Rakshitah (Sanskrit: धर्मो रक्षति रक्षितः) is a well-liked Sanskrit phrase mentioned in Mahabharata and Manusmriti verse 8.15. It translates as "The Dharma protects those who protect it." Mahabharata mentions it three times. In the Vana Parva (Aranya Parvadyay), Yudhishthira says to Yaksha (Mahabharata 3.313): धर्म एव हतो हन्ति धर्मो रक्षति रक्षितः । तस्माद् धर्मं न त्यजामि मा नो धर्मो हतोऽवधीत् । He who sacrifices virtue is himself destroyed. And he that preserves it is himself preserved. I, therefore, do not sacrifice Dharma. The Divine Lord propagates and protects Dharma. Therefore, evil or wickedness can never triumph. The Lord assures us all - righteous people will get the virtuous result.

śhāśhvata-dharma-goṭā—One more point about it. I try to explain to you with the help of an illustration: A government promulgates some rules and regulations, and the public has to follow them. For example, during Covid time, some rules were made - like wearing masks, keeping a certain distance, and if

someone developed any symptoms immediately should report to the authorities etc. Some individuals may try to get away with all these rules and regulations. So, the government that promulgates rules and regulations also employ people for the implementation, propagation and maintenance of these rules as the police force, health staff for surveillance etc.

Karmaphala-Vidhata:

Similarly, this world is like a gadget in the hands of the Divine Lord. There is a manual in the form of scriptures and a Guru/teacher. God's manual provides defined rules and regulations to live fruitfully and happily in the world. Unfortunately, we do not read or follow these instructions of the Divine Manual. To enforce these rules and regulations - Lord Vishnu acts as *Karmaphala-Vidhata*/ distributor of Results of our Actions. The Divine Lord grants results based on the Law of Karma. In the Katha-Upanishad, we read - the Divine Lord carries a *vajram udhyatam*/fearful weapon. The sun shines, the fire burns, the wind blows, rain falls, planets gravitate, and even the cycle of the phenomenon of birth and death happens because of the fear of the Divine Lord. So, this is what is expressed in the above verse. The Divine Lord is law-maker, law-giver and law-maintainer.

Next:

sanātanaḥ—everlasting, without beginning/*anadi*; ***tvam***—You; ***puruṣhaḥ***—the Supreme Divine Person; ***mataḥ me***—my opinion. You are *Sanatana/Anadi*/ancient without beginning.

puruṣhaḥ—the Supreme Divine Being: There are two meanings of the word Purusha. 1) *Purahasethihe- Purusha* does not mean a male being. *Purusha* means - He who is the indweller within everybody. 2) He who is *Vyapaka*/everywhere. So, God is inside, outside and in the middle. He is everywhere and all pervading.

Arjuna says, "I understand all this by Your Grace. However, my intellect is bedazzled and befuddled. I am not able to understand." Here, an incident comes to my mind from the Life of Swami Vivekananda.

Story of religious Tolerance: Goddess Kshira Bhavani & Swami Vivekananda:

Swami Vivekananda visited Kashmir in the year 1898. While visiting the 'Mother Kshira Bhavani' temple, he saw all the destruction the Islamic invaders had done to the statues and the temple. Swamiji was hurt and emotionally very upset. He thought - if only I were there, I would have offered my heart's blood and protected this Divine Mother's temple. He prayed to 'Mother Kshira Bhavani' "Mother, why did You let them do this? Why did you let them destroy Your temple and Your statues?"

Immediately as a response, Swamiji heard a thunderous voice speaking to him, "How is it your business? Why do you bother with 'why I let the invaders do this'? Is it you who protects Me? Or is it Me who protects you? Swamiji understood. The vandals could not have destroyed except by Her Will. Why would the Divine Mother let them destroy it? She creates, sustains and eventually demolishes. This cycle of creation, sustenance and destruction goes on. What do we understand by the above incident?

Meaning behind the Image of the Divine Mother:

सृष्टिस्थितिविनाशानां शक्तिभूते सनातनि । गुणाश्रये गुणमये नारायणि
नमोऽस्तु ते ॥

We sing and listen this prayer of the Divine Mother daily. The Divine Mother created the 'Kshira Bhavani' temple in Her name, sustained and destroyed it. Now, by the Will of Mother, the temple has been reconstructed and renovated again. Now, we look at the image of the Divine Mother. What do we see?



- One Right hand - represents *abhaya*/be fearless means *Srishti*. She protects us. We do not need to worry. We live under Her protection.

- Second Right Hand - represents *Vara/blessings* means *Esthithi*. The Divine Mother blesses us. Mothers says, “You follow *Dharma*/righteousness, behave properly, your desires will be fulfilled.”
- Upper Left hand with a sharp sword - we get terrified. What does it represent? It has two aspects. 1) Sword is to protect righteous people and punish the wicked. 2) The second aspect is - a good person or an evil, a saint or a sinner, a king or a popper or anyone - death is sure. There is a cycle of birth, growth and death.
- Lower Left hand with decapitated head: We get terrified to see it. It represents death. This is an existential fact. We cannot deny it.

The recording time is 39 minutes approx.

Bhagavad Gita: Chapter 11, Verse 19.

अनादिमध्यान्तमनन्तवीर्य- मनन्तबाहुं शशिसूर्यनेत्रम् ।
पश्यामि त्वां दीप्तहुताशक्त्रं- स्वतेजसा विश्वमिदं तपन्तम् ॥ 19॥

*anādi-madhyāntam ananta-vīryam- ananta-bāhum śhaśhi-sūrya-netram
paśhyāmi tvāṁ dīpta-hutāśha-vaktram - sva-tejasā viśhvam idam tapantam*

anādi-madhyā-antam—without beginning, middle, or end; *ananta*—infinite;
vīryam—power; *ananta*—unlimited; *bāhum*—arms; *śhaśhi*—the moon;
sūrya—the sun; *netram*—eyes; *paśhyāmi*—I see; *tvām*—you; *dīpta*—blazing;
hutāśha—emanating from; *vaktram*—your mouth; *sva-tejasā*—by your
radiance; *viśhvam*—universe; *idam*—this; *tapantam*—warming

[**Translation:** Arjuna says, “You are without beginning, middle, or end; Your power has no limits. Your arms are infinite; the sun and the moon are like Your eyes, and fire is like Your mouth. I see you warming the entire creation by Your radiance.”]

The Nineteenth Verse echoes the same ideas. When we find ourselves unable to describe something in our routine life, what do we do? We feel that our description is incomplete and try to express it by using different words. Here, Arjuna tries to describe two irreconcilable facts at the same time - God is one and many; God does not do any actions and also does everything; God is *Nirguna*/without qualities and also has all qualities; God is *Nirakara*/without form and has infinite forms, and He is without names and has uncountable names. That is called paradoxical language. (Almost all Upanishads use paradoxical language. Paradoxical language tries to describe two diametrically opposite qualities, something indescribable. For example, Ishavashya-Upanishad describes Brahman - He moves and does not move; He is far and near; He is outside and inside.)

Arjuna continues:

anādi-madhya-antam—without beginning, middle, or end; ***ananta***—unlimited: Arjuna says, “I behold thee as Anadi/One without beginning, middle or end.” (*Anta* means end, *Ananta* means no end meaning infinite.)

ananta—infinite; ***vīryam***—power: Your valour is boundless. ***ananta***—unlimited; ***bāhum***—arms - You have unlimited hands meaning Your expression as objective forms in this world are infinite.

śhaśhi—the moon; ***sūrya***—the sun; ***netram***—eyes: Arjuna continues - O, Lord, the sun and the moon are Your eyes. (Mundaka Upanishad expresses the same idea. As we know the Bhagavad Gita is the essence of all the Upanishads.)

Lord Shiva and the Divine Mother has three eyes. We sing:

Devi Mantra

सर्वमङ्गलमाङ्गल्ये शिवे सर्वार्थसाधिके ।

शरण्ये त्र्यम्बके गौरि नारायणि नमोऽस्तु ते ॥

**Sarva-Mangala-Maanggalye Shive Sarvaartha-Saadhike |
Sharanye Tryai Ambake Gauri Naaraayanni Namostu Te ||**

Maha Mrityunjaya Mantra

ॐ त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम् ।

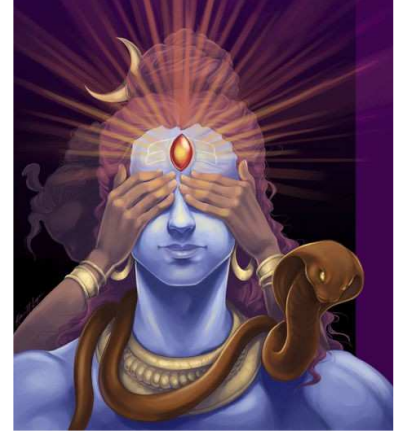
उर्वारुकमिव बन्धनान् मृत्योर्मुक्षीय मामृतात् ॥

**Om Try-Ambakam Yajaamahe Sugandhim Pusstti-Vardhanam
Urvaarukam-Iva Bandhanaan Mrtyor-Mukssiiya Maa-mrtaat ॥**

Lord Shiva's Third Eye:

Lord Shiva is the God of destruction and regeneration. One of His epithets is *Triambake*. In Sanskrit, it means "Third Eye". His right eye symbolises the sun, and his left eye represents the moon. Let's find out more about the "Third Eye". This attribute of Lord Shiva is fascinating. There are a few stories related to His Third Eye in the Puranas.

Once, Lord Shiva was meditating on Mount Kailash. Devi Parvati playfully covered both His eyes with Her hands. Instantaneously, the Universe was about to plunge into darkness. To prevent impending catastrophe, Shiva created a Third Eye in the middle of His forehead by His Divine Power. Fire emerged from His Third Eye and restored light and order in the Universe. Devi Parvati was surprised to see the Third Eye and asked, "O, Lord, what is happening?" "Devi, Your one second equates to billions of Yugas in human beings' calculation. My eyes are the sun and the moon - the source of light, heat, and energy that sustains the Universe. There would be no life without the sun and moon. I sprouted the Third Eye to save the Universe," replied Lord Shiva. The Third Eye of Shiva became the sun, moon, fire, air, water, and space to sustain the universe. [The heat emitted by the fire of the third eye caused Parvati's hands, which covered Shiva's left and right eyes, to perspire. The perspiration filled with the power of Shiva and Sakti (Parvati) transformed into a child called Andhaka.]



Two important facts to remember:

- 1) We have discussed this. In the Bhagavad Gita, the Lord says, “*Sahastra Yoga Pariyantham*”. One day or night of Brahma equates to billions of Yugas in human calculation.
- 2) Third Eye represents light, knowledge and sustenance.

Coming back to our Verse:

śhaśhi—the moon; **sūrya**—the sun; **netram**—eyes: Arjuna continues - O, Lord, the sun and the moon are Your eyes. Why do God's eyes represent the sun and moon? The source of light is the sun during the daytime, and the moon is the source of light in the nighttime. Our eyes can see and obtain knowledge only in the presence of light. So, light equates to learning/ understanding and gaining knowledge. Three entities are necessary to achieve knowledge/understanding of an object - object, eyes and sunlight or a source of light. Arjuna continues.

dīpta—blazing lava; **hutāśha**—emanating from; **vaktram**—your mouth: Arjuna says, “O, Lord, blazing lava (heat and light of billions of suns) is emanating from Your mouth.” (Interestingly, a solar flare is an intense localised eruption of electromagnetic radiation in the Sun’s atmosphere. The occurrence of solar flares varies with the eleven years solar cycle. These flares can affect magnetic discs, CDs, and DVDs and wipe off all the data.) What does this blazing lava/fire do?

sva-tejasā—by your radiance; **viśhwam**—universe; **idam**—this; **tapantam**—warming: Arjuna says, “I see You burning the entire creation by Your radiance. I feel this tremendous burning heat, and I cannot sustain it.” Next Verse:

Bhagavad Gita: Chapter 11, Verse 20.

द्यावापृथिव्योरिदमन्तरं हि व्याप्तं त्वयैकेन दिशश्च सर्वाः ।
दृष्ट्वाद्भुतं रूपमुग्रं तवेदं लोकत्रयं प्रव्यथितं महात्मन् ॥ 20॥

*dyāv ā-prīthivyor idam antaram hi
vyāptam tvayaikena diśhaśh cha sarvāḥ
dṛiṣṭvādbhutam rūpam ugram tavedam
loka-trayam pravyathitam mahātman*

dyau-ā-prīthivyoḥ—between heaven and earth; *idam*—this; *antaram*—space between; *hi*—indeed; *vyāptam*—pervaded; *tvayā*—by you; *ekena*—alone; *diśhaḥ*—directions; *cha*—and; *sarvāḥ*—all; *dṛiṣṭvā*—seeing; *adbhutam*—wondrous; *rūpam*—form; *ugram*—terrible; *tava*—your; *idam*—this; *loka*—worlds; *trayam*—three; *pravyathitam*—trembling; *mahā-ātman*—The greatest of all.

Translation: The space between heaven and earth and all the quarters of the sky are pervaded by You alone. Seeing Your marvellous and appalling form, I see the three worlds trembling in fear, O Greatest of all beings.

The Story of Vamana Avatar:

(Please refer to the transcript of the Tenth Chapter, Part 4)

Here, is a most marvellous related story of Bali-Chakravarty and Vamana in the Bhagvatam.

Mahabali was an Asura King. He was the grandson of Prahlada and the son of Virochana. [Once Indra’s army defeated Bali-Chakravarty and his army of Asuras. One day Bali-Chakravarty visited his Guru Rishi Shukracharya and asked him, “Acharya, please show me a way to gain back all my powers and my kingdom.” Hearing Bali’s words, Acharya replied, “You must perform the *Mahabhishek Vishwajeet* Yagya to regain all your powers.” Bali agreed to do the Yagya under the supervision of Shukracharya. Bali performed the Yagna and went to battle against Indra. He won the war.]

Bali once again asked for Shukracharya’s guidance to maintain his victorious position. Shukracharya said, “If you keep on performing Yagyas, you

can live a fearless and powerful life. You should also give alms to the poor and Brahmins.” Bali readily agreed to do so.

Meanwhile, Lord Vishnu incarnated as a Brahmin Boy - named Vamana, he was a dwarf boy. (In the Sanskrit language, Vamana means dwarf.)

Bali Chakravarthy performed Yagnas and took oath, “I will give, whatever anyone especially Brahmin would ask for.” Brahmin boy/ Brahmachari Vamana came to the door of Bali-Chakravarthy. Bali Chakravarthy welcomed him and invited him to the Yagna-Shala (where Yagna was taking place) with the greatest joy. Bali said, “O Lord, What can I do for You?

Vamana (Lord Vishnu) said, “I am a Brahmachari. I have heard a lot about you giving alms to Brahmins. I do not want wealth or luxuries; I just need the land that my three steps cover.” Bali-Chakravarthy felt insulted and said, “You should ask something big so that you do not need to beg again. I am ready to offer my entire kingdom at your feet.” Shukracharya came forward and warned Bali, “Be careful! This Brahmachari/Brahman boy is not an ordinary boy. He is surely Lord Vishnu Himself. Do not grant land covering His three steps, or you will lose everything.”

Bali replied with folded hands, “Guruji, I understand your concerns for me. Just think, everybody goes to Lord Venkateshwara/Vishnu and begs for worldly and heavenly pleasures. Here, God, Himself has come as a Brahmachari begging of me. No one in the world ever had this opportunity. I feel blessed and not going to lose this chance.”

Bali-Chakravarthy said, “O Brahmin boy, would you like to think again, you did not ask much.”

Vamana replied, “I just need land covered by my three steps.”

Bali took *sankalpa*/oath to give Him land covering three steps Suddenly, to everyone's surprise, the young Brahmin boy started growing in size. Soon He became larger, than the Earth. He put His first step on the Earth to claim it and said, "Now the Earth is mine." Then He put His second step on heaven and said, "Now Heaven is mine." Then Vamana said, "Bali, where should I keep my third step? Earth and heaven are already mine. Now there is no place left." Shukracharya warned Bali again, "Be careful! I am very sure this Brahmin is not an ordinary boy. He is Lord Vishnu Himself. Don't let Him take the third step - you will lose everything." But Bali said, "Acharya, I have given Him my word. I cannot go back from it."



Bali then addressed Vamana and said, "Lord, as nothing is left to offer, You may keep Your third step on my head." So beautiful! Hearing Bali's words, Lord Vishnu appeared in his divine form, placed His feet on Bali's head and said, "I bless you, Bali. From now on, you will rule *Pataal-Loka* forever." Thus Bali went to *Pataal-Loka*.

The essence of the story is: The Divine Lord implanted His footprints on the head of Bali like Sri Krishna implanted His on Kaliya's hood. These footprints certify that he is My greatest devotee and worshipper of My feet. Everyone will immediately bow down seeing Lord's footprints - on the head of Bali Chakravarty. God is residing in him. Mortal becomes the immortal by God's grace. It is *Advaita*/Non-dualism meaning *Sarvam Brahm Mayam Jagat*. Bali attained *Abhaya*/fearlessness, which is the internal spiritual meaning of the story.

Arjuna says:

dyau-ā-prithivyoh—between heaven and earth; *idam*—this; *antaram*—space between; *hi*—indeed; *vyāptam*—pervaded; *tvayā*—by You; *ekena*—alone: All three worlds are pervaded by You only.

diśhaḥ—directions; **cha**—and; **sarvāḥ**—all: You pervade the entire universe and all directions. There is no *Prithvi*/earth and no heaven. You are the only One in between earth and heaven.

sarvāḥ—all; **drīṣṭvā**—seeing: What happens after Arjuna sees this Infinite form of the Lord.

adbhutam—wondrous; **rūpam**—form; **ugram**—terrible; **tava**—your; **idam**—this: This form of the Divine Lord is wondrous and at the same time ferocious, terrible. Why Arjuna says - Your Universal form is ferocious? Because *Shrishti*/creation is wonderful; *Esthithi*/sustenance is marvellous but *Pralaya*/destruction is frightening and scary.

loka—worlds; **trayam**—three; **pravyathitam**—terribly frightened, trembling; **mahā-ātman**—Supreme Soul: Arjuna says, “O, Mahatman/Great Soul, not only I am frightened but all three world are trembling with fear.”

Why are we frightened of death?

We are frightened of death because we think death is the end of our existence. If we could understand - we are *Amrita Purusha*/immortal, not *Mrita Purusha*/mortal, our fear of death will vanish. Everything exists forever. Death means going back to our original form. This is expressed in the Second Chapter of the Bhagavad Gita.

नासतो विद्यते भावो नाभावो विद्यते सतः ।

उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ C2, V16॥

**nāsato vidyate bhāvo nābhāvo vidyate sataḥ
ubhayorapi drīṣṭo 'nta stvanayos tattva-darśhibhiḥ**

[Of the transient there is no endurance, and of the eternal there is no cessation. This has verily been observed and concluded by the seers of the Truth, after

studying the nature of both.] For existence there is no fear of non-existence and what is called non-existence has no existence at all.

Next Verse:

Bhagavad Gita: Chapter 11, Verse 21.

अमी हि त्वां सुरसङ्घा विशन्ति केचिद्भीताः प्राञ्जलयो गृणन्ति ।
स्वस्तीत्युक्त्वा महर्षिसिद्धसङ्घाः स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥ 21॥

***amī hi tvām sura-saṅghā viśhanti kechid bhītāḥ prāñjalayo gṛṇanti
svastīty uktvā maharṣhi-siddha-saṅghāḥ stuvanti tvām stutibhiḥ
puṣhkalābhiḥ***

[All the celestial gods are taking Your shelter by entering into You. In awe, some are praising You with folded hands. The great sages and perfected beings are extolling You with auspicious hymns and profuse prayers.]

We will discuss this 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)

