

**Bhagavad Gita Chapter 10, Part 8 dated 01/11/2020 by Swami Dayatmanada**  
**(Lecture delivered online from Bangalore, India)**

**Subjects: Chapter 11, Verses 13, 14, 15, 16, 41 and 42.**

**Pushhpadanta - Sri Siva-Mahimna-Strotram. What is meant by Sri, Wealth and Lakshmi? What is existential *Dukha*?**

**Illustrations: Kshudiram: Story of Lord Venkateshwara and Rishi Durvasa: Life of Gopaler Ma: Holy Mother Shri Sarada Devi - Her Divine Feet: A Book on Cosmos: Origin of Lord Brahma: A Devotee of Bhagwan Krishna with one Ochre Cloth to wear:**



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:**

Bhagawan Krishna out of His infinite grace, bestows *Divya-Chakshu* the spiritual eye to Arjuna. What does the Divine Lord expect Arjuna to look at? Everything. There is no Krishna, there is no Arjuna, there is no one else, nothing else. That is ***Vishwa Roopa Darshana***. We have been discussing this in the Eleventh Chapter of the Bhagavad Gita.

**What is meant by *Vishwa Roopa Darshana*?**

*Vishwa Roopa Darshana* doesn't mean seeing the world. No! It is seeing the true nature of the world that is nothing but God. What is meant by Visualisation of true nature? It means - the distinction between the cause and the effect, between the unmanifest and the manifest, at once disappears. Spiritual vision means there is no distinction. Everything is one indivisible whole - *Akhanda, Paripoorna, Sachidananda*.

*Vishwa-Roopa Darshana* is only by the grace of God. What is the role of *Sadhana/Spiritual practice*? To become fit, to receive the divine vision. So Bhagawan Krishna says, "O, Arjun, You will see whatever you want and also whatever you have never seen before. You can see it as many times as you wish - the visible, the invisible, the manifest, the unmanifest. You will be able to see everything. When and where? Does it mean Everywhere? No! There is no everywhere. It is in one place, at one moment and in one experience. One unit of experience gives the experience of the Universal Vision. Let us not misunderstand - universe means enumerable things. Universal Vision is one in many, one unity in this so-called seemingly diverse world. That's what the divine Lord grants to Arjuna. So what is Arjuna seeing now?

Verse number 13: (Please refer to the transcript of C11, part 6.)

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

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।  
अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥ 13॥

***tatraika-sthaṁ jagat kṛitsnaṁ pravibhaktam anekadhā  
apaśhyad deva-devasya śharīre pāṇḍavas tadā***

**Translation:** Sanjay 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.”

***Akasha/Space:***

This body of the Lord is not a few meters, not six or six and a half feet but the very infinite 'space' that contains everything. The first manifestation of the Atman is *Akasha/Space*. *Akasha* means sky/space. Space means emptiness. As we discussed and I explained to you before, we need this *Akasha/space* to perform any desired action. We need this '*Akasha/space*' for objects, instruments, activities, and to achieve the desired goal. Our minds cannot go beyond the space. So the visible, invisible, manifest and non-manifest - everything is contained in this infinite space. This space */Akasha* is the *Virat Sharira* or *Vishwa Sharira*. The whole universe is in the *Virat Sharira*. Upanishad states - *Akasha Shariram Brahman*, this *Akasha* is the very abode of Brahman and behold the universe.

**What is Arjuna experiencing? The One in All and the All in One:**

What is Arjuna experiencing? He experiences enumerable different objects and all objects in one. Usually, a person sees only one thing at a time, and the mind experiences only one idea at any given time. Let me explain to you by an illustration of a movie or a video. Approximately nineteen frames move per second and create an illusion of one movement. Movement is an illusion. Similarly, when we see many things, that is also an illusion. The universe has billions of stars, galaxies and planets. Each planet has an unaccountable number

of objects. This is *Ananta Koti Brahmanda*. Arjuna experiences - “One in All and All in One”. That is the Divine Vision.

### **Glories of the Divine Lord are infinite and indescribable:**

Pushpadanta, a great bhakta of Shiva, wrote one of the most marvellous hymns called *Shiva Mahimna Stotram*. There he particularly mentions, Devi Saraswati herself tries to describe the indescribable.

#### **Pushhpadanta - Sri Siva-Mahimna-Stotram**

**tava tattvaṁ na jānāmi kīdr̥śo'si maheśvara |  
yādr̥śo'si mahādeva tādr̥śāya namo namaḥ || 41 ||**

[I do not know the truth of your nature and who you are- O great God my salutations to Your true nature.]

#### **Shiva-Mahina-Stotram.**

**asīta-giri-samaṁ syāt kajjalaṁ sindhu-pātre  
sura-taruvara-śākhā lekhanī patramurvī |  
likhati yadi gr̥hītvā śāradā sarvakālaṁ  
tadapī tava guṇānāmīśa pāraṁ na yāti || 32 ||**

[O, Lord even if Mother Saraswathi takes the entire waters of the ocean as the ink, the branch of a beautiful tree in the celestial regions as Her pen, the whole earth itself as the paper and starts writing Your glories for an infinity of time or eternity. She is not going to come to the end of Your glory.]

Nobody really can describe all glories of the Lord. Why? Because this world or *Jagat* is also infinite ‘*Om Purnamadah Purnamidam Purnat Purnamudachyate*’ This is also infinite, that is also infinite. So who can ever describe every single glory of God - it is not possible. Why? Because time is like a Kaleidoscope. A tiny movement changes arrangements and creates a new picture. So, how is it possible to describe it? Every mystic/ realised soul describes in the same manner. We get beautiful passages in the Old Testament. It is both moral and spiritual. Here is one such passage, Psalms 138, 8 to 10.

8

If I go up to the heavens, You are there;  
if I sink to the netherworld, You are there.

9

If I rise on the wings of the dawn,  
if I settle on the far side of the sea,

10

even there Your hand shall guide me,  
Your right hand will hold me fast.

This multitudinously divided universe is nothing but the manifested form and the unmanifested form combined in one, the Divine Lord.

Coming back to our discussion:

Remember, Sage Ved Vyasa grants *Divya-Chakshu* to Sanjay. Blessed Sanjay beholds *Vishwa-Roopa*. He describes graphically the experience of Arjuna in six verses to King Dhritarashtra:

### In the earlier Sloka

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।

अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥ 13॥

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

**tatra**—there in the Divine Universal Vision; **eka-stham**—whole creation established/condensed in one place; **jagat**—The entire universe means - the past universe, the present universe and the future universe. The important point is - that time is the creator, time is the sustainer, and time is the destroyer. What does it mean precisely? Infinite worlds are created, sustained and destroyed every millisecond. It has been going on from the *Anadi Kala*/beginning-less time.

**kṛitsnam**—entire; **pravibhaktam**—divided, unimaginable number of divisions; **anekadhā**—many; **apaśhyat**—could see; **deva-devasya**—of the God of gods; **śharīre**—in the body; **pāṇḍavaḥ**—Arjun; **tadā**—at that time:

There (in the Universal Form), Arjun could see the totality of the entire universe established in one place, in that body of the God of gods. Now, it is not the individual body of Krishna. It is the *Vishwa-Roopa* Krishna. In that Universal Body - Arjuna beholds at one place, at one point in time, everything that was, is and will be. That is indescribable (language is limited and cannot describe unlimited.)

Next Sloka: Sanjay further describes - the condition of Arjuna after beholding the Divine Universal Form of the Lord.

ततः स विस्मयाविष्टो हृष्टरोमा धनञ्जयः ।  
प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥ 14॥

**tataḥ sa vismayāviṣṭo hṛiṣṭa-romā dhanañjayaḥ**  
**praṇamya śhirasā devam kṛitāñjalir abhāṣhata**

[Then, Arjun, full of wonder and with hair standing on end, bowed his head before the Lord and addressed Him, with folded hands.]

**tataḥ**—then; **saḥ**—he; **vismaya-āviṣṭaḥ**—full of wonder; **hṛiṣṭa-romā**—with hair standing on end. **praṇamya**—bow down; **śhirasā**—with (his) head; **devam**—the Lord; **kṛita-añjaliḥ**—with folded hands; **abhāṣhata**—he addressed.

**dhanañjayaḥ**—means Arjun - the conqueror of wealth/money (in the form of name and valour). It is an epithet of Arjuna. (Arjuna has many epithets.) Usually, people translate *Dhana* as wealth/money. It is not only wealth/money. That is a wrong idea. What will you do with wealth/money only? You cannot even eat coins, notes, or jewels. People think - wealth is an instrument for obtaining enjoyment. That is what people think. However, a wealthy man could be a

profoundly unhappy person. And a poor person could be a happy and peaceful person.

### **Kshudiram:**

The Great Master describes it graphically. Villagers used to rush to the cottage of Sri Ramkrishna's father, Kshudiram. Why? Because they used to feel such a tremendous joy in his presence. Spirituality was the very nature of Kshudiram. Whoever used to come within that aura used to enjoy indescribable peace. That feeling passed all understanding. Villagers would love to go to him again and again. They did not know the reason, but knew the effect. They knew - they would feel indescribable joy that they could not get elsewhere.

### **What is meant by Sri, Wealth and Lakshmi?**

**Sri, wealth and Lakshmi** means - there will be happiness, peace, bravery and victory. *Dhanalakshmi/Vijyalakshmi/Kirtilakshmi/Yasholakshmi* means every imaginable form of bliss. The division of blessedness in various expressions is called the division of the Lakshmi. Arjuna is such a person. How do we know? Do not look at the life of Arjuna as depicted in the Mahabharata. Take the above verse - he is a spiritual aspirant; the Divine Lord is his guide; he is a blessed person; Bhagwan Shri Krishna grants him *Divya-Chakshu*. Arjuna has this spiritual wealth. We have seen in the first Mantra of the Isha-Upanishad:

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

***īśāvāsyamidam sarvam yatkiñca jagatyām jagat |  
tena tyaktena bhujñithā mā gṛdhaḥ kasyasviddhanam ||***

**(1st Mantra, Isha-Upanishad)**

The recording time is 15 minutes approx.

Do not covet any other wealth except spiritual wealth.

Arjuna has this spiritual wealth. What happens to him?

**tataḥ**—then; **saḥ**—he; **vismaya-āviṣṭaḥ**—full of wonder: *Vishmaya*/wonder overcomes Arjuna. Why? Ordinary people living in the world cannot see the Universal Form of the Divine Lord. This vision is only by the grace of the Lord. It is indescribable and full of wonders. (This is what Sabari sees in Shri Rama, Hanuman sees in Rama, Shri Ramakrishna sees in the lifeless image of Ramalala and Mirabai sees in the image of Krishna. I will come to this a bit later on.) Arjuna is overwhelmed because this experience is rare. Celestial beings desire it but rarely have it. Shri Krishna says, “O, Arjuna, no one had the good fortune to have this vision. You see it by My grace.” Arjuna could not take it. *Vishmaya/Wonder* - Arjuna is overwhelmed. What happens next:

**hṛiṣṭa-romā**—with hair standing on end. Arjuna's hair stands on end. It happens when we experience something extraordinary. What happens after this?

### ***praṇamya śhirasā devam kṛitāñjalir abhāṣhata***

**praṇamya**—bow down; **śhirasā**—with (his) head - He falls down at the feet of the Divine Lord overcome by this experience. **kṛita-añjaliḥ**—with folded hands, automatically Arjuna’s hands fold in gratitude; **abhāṣhata**—he addresses.

**devam**—the Lord - The Divine Being, not merely Krishna. Why do I say this? Because later on Arjuna himself says, “Hey Krishna, Hey Yadava, Hey Sakheti

सखेति मत्वा प्रसभं यदुक्तं हे कृष्ण हे यादव हे सखेति ।

अजानता महिमानं तवेदं मया प्रमादात्प्रणयेन वापि ॥ 41॥

यच्चावहासार्थमसत्कृतोऽसि विहारशय्यासनभोजनेषु ।

एकोऽथवाप्यच्युत तत्समक्षं तत्क्षामये त्वामहमप्रमेयम् ॥ 42॥



*sakheti matvā prasabhaṁ yad uktaṁ he kṛiṣhṇa he yādava he sakheti  
ajānatā mahimānaṁ tavedaṁ mayā pramādāt praṇayena vāpi  
yach chāvahāsārtham asat-kṛito si, vihāra-śhayyāsana-bhojaneṣhu  
eko tha vāpy achyuta tat-samakṣhaṁ tat kṣhāmaye tvām aham aprameyam*

[Thinking of You as my friend, I presumptuously addressed You, “O Krishna,” “O Yadav,” “O my dear Friend.” I was ignorant of Your Majesty, showing negligence and undue affection. And if I treated You disrespectfully while playing, resting, sitting, eating, when we were alone, or before others—for all that - I crave forgiveness. Please forgive me.]

The compassionate Lord has already forgiven Arjuna and granted him *Divya-Chakshu*. (For example: An idea of forgiveness does not arise in a mother’s mind. She loves her ignorant child and never takes any offence.) There is a funny story of Rishi Durvasa. (Please refer to the transcript of the Chapter 10, Part 8.)

### **Story of Lord Venkateshwara and Rishi Durvasa:**

**Venkateswara**, is known by various other names. He is the Hindu God Vishnu. *Venkateswara* is the presiding deity of Tirumala Venkateswara Temple located in Tirupati, Sri Balaji District, Andhra Pradesh, India.

Briefly, the legend is like this. Once, the sages wanted to decide - who is the greatest among the Trinity of Brahma, Vishnu, and Shiva. The Sages gave this project to Rishi *Bhrigu* to accomplish it.

Rishi *Bhrigu* went to the King of *Swarga-Loka* Indra. Indra ignored him. Brigu cursed Indra that he would be only referred to as an egoistic soul all over the universe. Next, he visited Lord Brahma and Lord Shiva. Brahma and Shiva

ignored him as well. He got angry and said, "Your devotees will worship You as *Lingam*."

At last, *Bhrigu* went to Lord Vishnu at *Vaikuntha*. Lord Vishnu was sleeping on *Adhishesha*, and Goddess Lakshmi was at His feet. When *Bhrigu* arrived, he saw Lord Vishnu's feet and felt humiliated. Enraged, he kicked Vishnu in His chest with his right foot. (*Bhrigu* has a third eye on his right foot.)



Awakened by this, Vishnu saw *Bhrigu*. Lord Vishnu apologised, served him with great hospitality and started massaging his feet. (During the process, Lord Vishnu pressed out the eye of his right foot. As a result, *Bhrigu's* arrogance disappeared.) *Bhrigu* was pleased and ordered the sages to perform rituals to Vishnu. Seeing this, Devi Lakshmi felt that *Bhrigu* insulted Her indirectly by hitting Vishnu on His chest. (She lives in the heart of Lord Vishnu as a beautiful jewel named *Kaustubha/Sri-Ankita*.) Lord Vishnu tried to console Her: Devi, Mother does not mind when her child kicks his mother while suckling and playing with her. Sage Durvasa is our child. (This is a story of Lord Venkateshwara at Thirumala/Shri Parvati. Thiru means Shri and Mala means hill.)

Coming back to our verse:

So, Arjuna's hair stands on end and he is overwhelmed. He falls at the feet of the Lord with folded hands. What does it mean? Arjuna surrenders himself totally. He experiences - *Pratyaksha Darshan*, *Aparoksha Darshan*/Direct experience.

***kṛita-añjaliḥ***—with folded hands, automatically Arjuna's hands fold in gratitude;  
***abhāṣhata***—he addresses. Arjuna says certain words. These words come out - not just from his lips or his unconscious mind but from his divine experience.

### Why is Arjuna wonderstruck?

Not because he sees a new thing. What does it mean? The world is always in front of us but we do not see the Divine Lord there. Who is in front of us?

*Vishwam*. First name for Vishnu in Vishnu *Sahasranama* is *Vishwam*. The Lord is called *Vishwam*. The Divine Lord is standing in front of us. How? As the material

cause of the universe. (Just as - a wooden chair is nothing but wood. A clay pot is clay only. A gold ornament is gold only. There is no object called the ornament.) It is just Name>Nama and Form/Rupa. The Universe is Divine Lord only.

So Arjuna is not seeing something new. We are also not seeing something new. Whatever we are looking at is nothing but God. But he was given the knowledge. We will get that knowledge by the grace of God when we are ready for it. God is ready, but we are not ready yet. Arjuna experiences a new vision towards the ever-existing worldly thing. Divine Vision does not mean an extraordinary sight. Anything remarkable is a worldly sight only. Why do I say so? It is one of the sights. Oh, this is an ordinary flower. Oh, this is an extraordinary flower. It's not like that. *Vishvaroopa Darshana* means seeing the same thing from a different angle/a different vision.

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

(Please refer to the transcript of the Chapter 11, part 1 and 6.)

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 was a child widow living in a garden house after her husband's death. The house-lady of that house was also a widow. There was a Krishna temple, and the brother of Aghoremani was the priest in that temple. It was a small family temple. Both brother and sister used to serve in the temple.]

They heard about Shri Ramakrishna from some devotees and desired to visit him. Subsequently, Aghoremani and the house lady visited Shri Ramakrishna at the Dakshineswar temple. After this visit, a tremendous transformation happened in both ladies. 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. First, this 'Baby Gopala' to whom she was carrying on her shoulders and seeing as we see anybody else, suddenly this 'Baby Gopala' entered the body of Shri Ramakrishna. Promptly, the 'Baby Gopala' jumped out from the body of Shri Ramakrishna and came into the hands of Aghoremani Devi. 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 are the same, not different from each other.

After this extraordinary experience, she started loving Shri Ramakrishna as 'My Gopala'. Since 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.

This story does not end here. After a few days, this Baby Gopala started entering (in the same manner as He entered into the body of Shri Ramakrishna) into the body of direct disciples of Shri Ramakrishna like Narendra (Swami Vivekananda), Rakhai (Swami Brahmananda) and others. She understood that her Gopala is not only Shri Ramakrishna but also Narendra, Rakhai etc. I guess this Gopala entered into the bodies of most of the monastic and householder disciples of Shri Ramakrishna.

Interestingly, two months later, there was a chariot festival at Panihati. Gopaler Ma went to join this festival. Later on, she narrated, "On that day, I became like a maniac - I started dancing, singing God's name in divine ecstasy. I saw everything there - the chariot, the deity in the chariot, the priest who was sitting in the chariot, the devotees who were pulling the chariot, the people who were playing musical instruments, the people who came to witness this festival,

everything living and non-living as 'My Gopala'. The entire vision was "*Gopalamaya* गोपालमया". This is called "*Sarvatra Gopala-Darshana* सर्वत्र गोपाल दर्शना". After this godly experience, her realisation was complete. She realised everything is Brahman and she became completely free.

[One day Shri Ramakrishna saw her doing *Japa*. She was addicted to *Japa*. She used to do lots of *Japa*. When Shri Ramakrishna saw her doing all this *Japa*, he said, "Why are you still doing all this *Japam*? You have attained self-realisation." With that Gopaler Maa's spiritual practice came to an end. Then Gopaler Ma asked her Gopala, "Have I attained everything?" Gopala smiled and said, "Yes." She repeated this thrice and got the reply "Yes" every single time. She threw away her *Japa-mala*. But, after some time, she bought another *Japa-mala*. She said, "Whatever *Japam* I do from now onwards will be for Gopala." Here, Gopala means all of us and the whole world.]

So, an extraordinary sight means an expanded spiritual way of looking at everything. An ordinary man is not even a speck of dust in front of this magnitude of the Divine Lord - it is vast beyond imagination - boundless. If we see this magnitude of the Lord by His grace - it would not be possible to express it.

### **A Book on Cosmos:**

One scientist wrote a beautiful book on our cosmos. He gives an impressive description of our cosmos. He gives an illustration of a bucket of sand. He says, "Imagine a bucket full of sand. Do you know how many sand particles there are? Of course, it is impossible. Then he says, "Each particle of sand is like a galaxy. There are billions and billions of galaxies. Light from some galaxies has not even reached planet Earth yet. They are several billion light years away from our Earth. Each galaxy is like a dust particle in the cosmos. Then he says, "There are countless stars, planets, and meteors in each galaxy. Our galaxy is one of these billions of galaxies. Our sun is the biggest star in our solar system. In our galaxy, there are billions of planets. The Earth is not even one billionth of this expansion. We live in a small town, in a tiny house - our ego covers everything. Imagine this - our existence is not anything worth mentioning.

**Anant-Koti-Brahmandas** - This is the *Virat-Rupa* of the Divine Lord. We cannot comprehend this. It is impossible. Our limited mind can never think of unlimited.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

Om Puurnnam-Adah Puurnnam-Idam Puurnnaat-Puurnnam-Udacyate |

Puurnnasya Puurnnam-Aadaaya Puurnnam-Eva-Avashissyate ||

Om Shaantih Shaantih Shaantih ||

[That is infinite and this is also infinite. There cannot be two infinities.]

The recording time is 28 minutes approx:

### **Holy Mother Shri Sarada Devi - Her Divine Feet:**

I narrate to you an incident from the life of the Holy Mother. Holy Mother as we know - She is the Divine Mother. These are not empty words. She is the Creator, Sustainer and the Destroyer. How do we know? We have faith in the words of Shri Ramakrishna. Shri Ramakrishna hymned Holy Mother Sharda Devi on Falaharini Kali Puja day - *Srishti Sthiti Vinasha Naam Shakti Bhute Sanatani*.

Holy Mother became old and suffered from rheumatism. She required some treatment for her ailment. A devotee brought her to Bankura (a small town) for some Ayurvedic therapy. (I think, the devotee was Vaikuntha Maharaj. And he was the attendant of the Ayurvedic doctor.) One day, the devotee was massaging Holy Mother's feet. He noticed the dry and wrinkled feet of Holy Mother. A thought arose in his mind: People say - she is the Divine Mother. I see only the feet of an elderly lady - not divine at all. As this thought passed his mind, suddenly, he saw the indescribable, most beautiful, tender feet of a young sixteen-year-old girl. He fell at the feet of the Divine Mother and became unconscious. After a while, the devotee woke up and noticed - that Holy Mother was touching his back. She said, "O, Vaikuntha, what has happened to you? Get

up! Instead of giving me a massage, you became a stone on my feet.” Then he woke up and looked at the feet again - the same old wrinkled feet - what a marvellous experience!! Many devotees had these kinds of experiences. If a person can become unconscious with this type of small vision - imagine the condition of Arjuna.

Coming back:

**kṛita-añjaliḥ**—with folded hands, automatically Arjuna’s hands fold in gratitude; **abhāṣhata**—he addresses. Arjuna says certain words. These words come out - not just from his lips or his unconscious mind but from his divine experience.

अर्जुन उवाच ।

पश्यामि देवांस्तव देव देहे, सर्वास्तथा भूतविशेषसङ्घान् ।

ब्रह्माणमीशं कमलासनस्थ-मृषींश्च सर्वानुरगांश्च दिव्यान् ॥ 15॥

**Arjuna Uvācha**

**paśhyāmi devāns tava deva dehe  
sarvāns tathā bhūta-viśheṣha-saṅghān  
brahmāṇam īśhaṁ kamalāsana-stham  
ṛiṣhīnś cha sarvān uragānś cha divyān**

**arjunaḥ uvācha**—Arjun says; **paśhyāmi**—I behold; **devān**—all the gods; **tava**—Your; **deva**—Lord; **dehe**—within the body; **sarvān**—all; **tathā**—as well as; **bhūta viśheṣha-saṅghān**—hosts of different beings; **brahmāṇam**—Lord Brahma; **īśham**—Shiv; **kamala-āsana-stham**—seated on the lotus flower; **ṛiṣhīn**—sages; **cha**—and; **sarvān**—all; **uragān**—serpents; **cha**—and; **divyān**—divine

Arjun says: O Shree Krishna, I behold within Your body all the gods and all the diverse hosts of being hosts. I see Brahma seated on the lotus flower. I see Shiv, all the *Rishis*/sages, and the celestial serpents.

**arjunaḥ uvācha**—Arjun says; **paśhyāmi**—I behold. What is Arjuna seeing?

**tava**—Your; **deva**—Lord; **dehe**—within the body - O,Lord I see within Your body. What does Arjuna see? **devān**—all the gods/celestial beings. *Div* means to shine. Deva means he who shines. When a person earns extraordinary *punya*/merits - he goes to higher worlds. I tell you something interesting about the higher worlds. Among the higher celestial worlds, the Indraloka is at the lowest level. However, all beings in the Indraloka shine. Why? Because it is the manifestation of knowledge. Bright light depicts the nature of knowledge. We see in pictures a bright circle or a bright bulb above the head of brilliant people. Beings who live in the Indraloka do not have a physical body or sense organs. It is all mental. They enjoy it mentally. We should not compare this with the dream world. That's why it is said *devaha drishti bhogaha*. They enjoy looking at and thinking about it. (That is why when we offer something to God. God does not physically come and eat it. God accepts everything mentally and spiritually. That is how it becomes *Prasada*/sanctified food.) Celestial beings of Indraloka do not take birth or grow or die like we do here. They are like sweet 16-year-olds all the time. They do not suffer from disease, old age, death or existential *Dukha*/Suffering.

### **What is existential *Dukha*?**

*Dukha*/Suffering is of two types.

- 1) Temporary Sufferings/*Dukha*: They come and go in time. Examples are extreme heat in the summer, extreme cold in the winter, or difficulty in breathing due to COVID-19 etc. They are called *Agantukas*. They come and go in time. Similarly, there is temporary *Sukha*.
- 2) Existential Sufferings: The birth itself is a *Dukha*, growing up, becoming old, and death is a *Dukha*. Being separated from what we like is *Dukha*. Being united with (people, events, objects, experiences) what we do not like is suffering/*Dukha*. It is called existential suffering.

**Buddha said, “Life is suffering.”**



Buddha did not refer to temporary suffering like heat and cold. He meant 'Six fold changes of Vedanta/ *Shat Urmi/Shat Vikaras* - being born, going through changes and suffering throughout life.

Coming back:

Arjun says: "O Shree Krishna, I behold within Your divine body all the gods and all the diverse hosts of being hosts." Remember! This not physical body of Shri Krishna. It is the Divine Lord's body. What is this Divine body? The creation, sustenance and destruction of the universe at the same moment and same spot. This is an indescribable phenomenon. Billions and billions of things come into existence, stay for some time and disappear.

**sarvān**—all; **tathā**—as well as; **bhūta viśheṣha-saṅghān**—groups of different marvellous beings. Arjuna sees billions and billions of marvellous things. He sees living as well as non-living in one place and one experience. He sees from one celled amoeba to Brahmadeva. What else does he see?

**brahmāṇam**—Lord Brahma; **iśham**—Shiv; **kamala-āsana-stham**—seated on the seat of a lotus flowers; **ṛiṣhīn**—sages; **cha**—and; **sarvān**—all; **uragān**—serpents; **cha**—and; **divyān**—divine: Arjuna says, " I perceive Lord Brahma seating on the *Kamlasana*/seat of lotus flower. I see the sustainer *Narayana* and the re-absorber *Ishan/Shiva*. (I like to say, not destroyer but re-absorber. Why? Lord Shiva absorbs all manifested beings into their causal unmanifested forms.) I see all sages and celestial serpents." What does it mean? Arjuna sees creation/*Shristi* , maintenance, sustenance/*Sthiti* and re-absorption/*laya*.

### Origin of Lord Brahma:

Lord Brahma is sitting on the seat of a lotus flower coming out of the navel of Lord Narayana. What is the symbolism?



**Lord Narayana:** represents the primordial, universal causal form of the universe - *samasthi karana shariram*. In Vedanta is called *Ishwara*.

**Lotus Flower:** represents Subtle body/*Suksham Sharira*. It is called *Hiranyagarbha*. The congregation of the cosmic forms of all the subtle bodies is *Hiranyagarbha*. *Hiranyagarbha* is gross manifestation of *Ishwara*.

**Lord Brahma:** represents *samasthi sthula sharira, pratibimbha chaitanyam* called *chidabhasa* - reflection of *Chit* in various forms.

**The nearest illustration is watching a film in the Cinema theatre.**

- The screen equates to the mind.
- The light represents the *Chit*.
- What happens on the screen when light percolates through the film? It illuminates the screen. We see various manifestations of the light on the cinema screen. That is *Chidabhasa* or reflected light/ reflected consciousness. That is the universe created, sustained and absorbed.

**After witnessing the terrorism and wars in the world, can we say this world is divine?**

Yes! We forget - *Srishti*/creation is followed by *Esthiti*/sustenance, and *Esthiti* is followed by *Laya*/dissolution. Good and evil are not two separate entities. Duality is the nature of the world - opposites exist side by side. In the world - good changes to evil, and evil changes to good. Whatever is happening in the universe is a Divine Play. What is our problem? We like *Srishti* and *Esthithi* but not *Laya*. We want good, beautiful, and enjoyable aspects of life only. The psychological truth of life is - we cannot recognise good if there is no evil. Good and evil, beautiful and ugly, heat and cold, happiness and unhappiness go side by side - two aspects of the same coin. Duality/*Dvandva* is the nature of the mind. In a deep sleep state - there is no mind - there is no good or evil experience, no God or creator - what remains is one holistic universal consciousness - *Chit*. There is no *Chidabhasa*/reflected consciousness in the deep sleep state.

One day, Shri Ramakrishna told his experience to his devotees. Once, a ferocious-looking person visited the Dakshineswar temple. He went inside the temple of Mother Bhavatarini, bowed down and hymned a *stuti* of the Divine Mother. It was so powerful - the temple started vibrating. Shri Ramakrishna described a similar incident at another time. What am I trying to express? The Divine Mother manifests as good and evil. Hitler is none other than Shri Krishna/Divine Lord. Ravana is none other than Rama. Kansa is none other than Krishna. How do we know? When Krishna killed or destroyed *ajnana*/ignorance of Kansa, a light came out from the body of Kansa and emerged in Krishna. Shri Krishna decapitated the head of Shishupala by His Divine *Sudershana-Chakra*. A light came out from the body of Shishupala - and merged with Krishna. What does it mean? That divine light belongs to Krishna only. The body of Shishupala was covering the divine light. When the body was destroyed - beautiful divine light merged with Krishna. In human language - it became one with the Divine Lord.

Verse 16: (Please refer to the transcript of Chapter 11, Part 7.)

**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; ***viśhva-īśhwara***—The Lord of the Universe; ***viśhva-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, O, Universal Form, 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.

Let us analyse the verse:

**aneka**—infinite, eka means one, aneka means many; **bāhu**—arms; **udara**—stomachs/bellies; **vaktra**—faces/mouth; **netram**—eyes; **paśhyāmi**—I see; **tvām**—you; **sarvataḥ**—in every direction, all around and everywhere; **ananta-rūpam**—infinite forms. Arjuna sees infinity.

What do we see in a picture of *Vishvaroopa*? We see God with many heads, eyes, hands, and legs. What does it mean? Anywhere, we see a hand that is the hand of the Divine Lord. Anywhere, we see a leg that is the leg of the Divine Lord. Anywhere we see a head, an eye, a nose, a belly that is God's head, eye, nose and belly. It applies to all creatures - human beings, animals, insects and everyone else. It applies to living and non-living. A forest, a mountain, and a river are manifestations of the Divine Lord. Arjuna sees the Divine Lord everywhere.

Arjuna further says:

**na antam**—without end: Where is the east, the west, the south, and the north? Where are the above and below? I cannot see Your end. **na**—not; **madhyam**—middle; **na**—no; **punaḥ**—again; **tava**—your; **ādim**—beginning; **paśhyāmi**—I see; **viśhwa-iśhwara**—The Lord of the Universe; **viśhwa-rūpa**—Universal Form. I do not see Your beginning, the middle or the end.

To understand this - take the example of a circle again. Imagine a huge loop with billions of beings going round in circle. Or billions of beings being whirled by a machine. Swami Vivekananda expresses it beautifully, “God is a circle whose centre is everywhere, and its circumference is nowhere.” (Please see above the illustration of ‘Watching a film in the Cinema theatre.) Now, the scientists are trying to find out if there is any end or beginning of this cosmos. (Many of us thought in this life or may be previous life that if we take a person in a boat at the end of this earth surrounded by water and push him in the sea, the person will fall and fall. That will be the end of that person.) *Srishti/creation, Esthiti/sustenance, and Laya/dissolution are anadi and ananta.* I recollect a funny story.

### **A Devotee of Bhagwan Krishna with one Ochre Cloth to wear:**

There was a devotee of Bhagwan Krishna. He was poor and had only one ochre cloth to wear. He used to wash it, dry it and wear it every day. After some time, his ochre cloth got worn out and developed many holes. He tried to wear it. But he could not find the beginning or the end of his ochre cloth. He laughed and said, “नान्तं न मध्यं न पुनस्तवादिं पश्यामि/ O, Lord, I cannot see the beginning, middle or end (of my cloth). Now, I understand Your nature is like my cloth with no end, middle or end. ”

We will explore these beautiful verses.

Today is Kojagari Lakshmi Puja day. May Goddess Lakshmi bestow Her grace upon us. (Lakshmi means spiritual wealth and unending bliss.)

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)