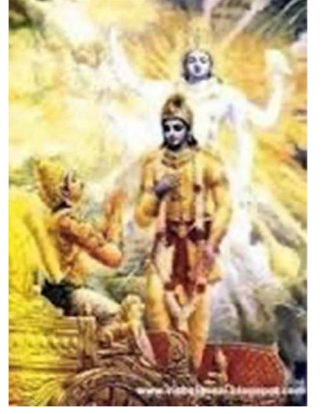


Bhagavad Gita Chapter 11, Part 14 dated 22/11/2020 by Swami Dayatmanada (Lecture delivered online from Bangalore, India)



**Subject: Chapter 10, Verses 37 - 42 Pratah Smarami Strotam
by Adi Shankaracharya: Shri Ramakrishna Dhyana Strotam**

Illustrations: The Story of Arjuna and Bird's Eye Test: Shri Krishna and King Kansa: Bhagavatam and Krishna Lila - Lord Brahma, Gopis and Gopas: Who pulled the King's Akbar's beard? Holy Mother and Her disciple Chandru: Shri Ramakrishna and Ashwini Kumar Datta:

Om Jananim Saaradam deviim, Raama-krishnam jagad-gurum

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

ॐ वसुदेवसुतं देवं कंसचाणूरमर्दनम्। देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥

**Vasudeva sutham devam, Kamsa Chanura mardanam,
Devaki paramanandam, Krishnam vande jagat gurum**

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

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

**Sarvopanishado gaavo, dogdha gopala nandanaha|
parthovatsa: sudheerbhoktaa, dugdham gitamrutam mahat |**

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

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

**Mookam karoti vachalam pangum langhayate girim |
Yat-krupa tamaham vande paramananda madhavam ॥**

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

Recollection: We continue studying the Eleventh Chapter of the Bhagavad Gita. We discussed a most beautiful *shloka* yesterday. Arjuna is overcome with *bhakti*/devotion now. Arjuna went through various stages.

- 1) First, Arjuna sees wonderful things in the *Vishwaroopa*/Universal form.
- 2) It terrifies Arjuna. We discussed that point. Why was he terrified? Arjuna sees God in the form of *Kala*/ time. Time means *Srishti*, *Stithi*, and *Laya*. Birth, sustenance and death go in a cycle. Everybody dies. That is not an acceptable fact of life for most of us. However, fact is a fact. Nobody can prevent it.
- 3) By the grace of the Lord, Arjuna understands that Bhagawan is not only the frightening *Kala*. Death is the beginning of a new life and an opportunity for all *Jeevas/Individual souls* to reclaim their true nature. That is why - deep sleep is called *Nithya-Pralaya*/daily death. We experience death every day. We wake up and begin a new day. We get new experiences of life. Everyone commits some mistakes in this journey. That is in the past. Now, take up new opportunities to become a positive person. Here is a beautiful morning prayer *strotam* by Adi Shankaracharya:

***Pratah Smarami Strotam* by Adi Shankaracharya:**

प्रातः स्मरामि हृदि संस्फुरदात्मतत्त्वं
सच्चित्सुखं परमहंसगतिं तुरीयम् ।
यत्स्वप्नजागरसुषुप्तिमवैति नित्यं
तद्ब्रह्म निष्कलमहं न च भूतसङ्घः ॥१॥

**Prátah smarámi hrudi samsphuradátmatattvam
saccitsukham paramahamsagatim turèyam
yatsvapna jágarasussuptamavaiti nityam**

tadbrahma niskalamaham na cha bhutasañgha.

[At dawn, I remember the Reality which is the Self, shining brilliantly in the heart, existence-consciousness-happiness, the goal of Paramahamsasannyasins (sages), the Fourth; That which knows always the states of dream, waking and deep-sleep, that Brahman which is part-less I am, not the cluster of elements.]

That is a very positive idea. Each soul is potentially divine. I am also potentially divine. It is up to me now to manifest that potential divinity. Just as I commit mistakes, others also commit mistakes. Some people may do great harm to us. Let us all remember positively - they are also potential divinities. The scripture states that if somebody hurts you, it is not because of their fault. It is because of our *Karma-Phala*. *Karma-Phala* is inevitable. There is good in this as well. How? It exhausts our *Karma-Phala* and gives us a great lesson to move forward.

So Arjuna, by the grace of God, God doesn't even only frighten, He will also give that sufficient knowledge. So we presume Arjuna got that inner eye opening, that complete knowledge has come. Now he understood Bhagawan is really Paramatma, Parabrahma.

So long he was moving with Him in the form of Krishna, His friend, His cousin and His well-wisher, His protector, with His advice, with His saving power, everything. But that individual Krishna is now elevated into real, all-pervading, infinite Bhagawan. And therefore, how do we know? Arjuna is praising.

What is he praising? (Please refer to the transcript of the Chapter Eleven, Part 13.)

Arjuna says:

Bhagavad Gita: Chapter 11, Verse 37.

कस्माच्च ते न नमेरन्महात्मन्, गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।
अनन्त देवेश जगन्निवास, त्वमक्षरं सदसत्त्परं यत् ॥ 37॥

*kasmāch cha te na nameran mahātman
garīyase brahmaṇo 'py ādi-kartre
ananta deveśha jagan-nivāsa
tvam akṣharam sad-asat tat param yat*

kasmāt—why; *cha*—and; *te*—you; *na nameran*—should they not bow down; *mahā-ātman*—The Great Soul; *garīyase*—who are greater; *brahmaṇaḥ*—than Brahma; *api*—even; *ādi-kartre*—to the original creator; *ananta*—The limitless One; *deva-īśha*—Lord of the *devatās*; *jagat-nivāsa*—Refuge of the universe; *tvam*—You; *akṣharam*—the imperishable; *sat-asat*—manifest and non-manifest; *tat*—that; *param*—beyond; *yat*—which

Translation: O Great Soul, You are greater than Brahma, the original creator. Why should they not bow to you? O Limitless One, O Lord of the Devatās, O Refuge of the Universe, You are the imperishable reality beyond the manifest and the non-manifest.

kasmāt—why; *cha*—and; *te*—you; *na nameran*—should they not bow down; *mahā-ātman*—The Great Soul: Oh Great Soul, Oh *Paramatma*, why should not everybody praise you?

garīyase—who are greater; *brahmaṇaḥ*—than Brahma; *api*—even; *ādi-kartre*—to the original creator: After all, No one is superior to You. That means You are the *Prapitamaha*, not *Pitamaha*. You are not the grandfather. You are the great-grandfather. You are the father of our Brahma - who is called *Pitamaha*. You are greater than him. Greater means what? Because of Your existence - Brahma, Vishnu and Shiva exist. You are that *Parabrahma*.

ananta— You are the limitless One: *deva-īśha*— You are the Lord of the *devas*.

jagat-nivāsa—Refuge of the universe: You pervade the universe. The world is Your abode. What does it mean? Where are You? Are you in *Vaikuntha*? Yes. Are You in *Kailasa*? Yes. Are you in the Kingdom of Heaven? Yes. Are you in Paradise? Yes. Are you here? Yes. Not only here or there, but You are everywhere. If any Vaishnava says, "God is only in *Vaikuntha*." He is an ignoramus. What should he say? God is not only in *Vaikuntha*, but He is everywhere. If we can see God everywhere, we are living in *Vaikuntha*. The ability to see God everywhere in the form of Narayana is *Vaikuntha*. In the form of Shiva is *Kailasa*. The form of God is called the Kingdom of Heaven. In the form of Allah is called Paradise. In the form of *Parabrahma* is called Nirvana. So, You are **Jagannivasa**. You are everywhere. There is no place excluded from you.

tvam—You; **akṣharam**— the imperishable; **sat-asat**—manifest and non-manifest; **tat**—that; **param**—beyond: You are the imperishable. All objects seem to be perishing. However, there is nothing perishable. Then, what is it that we call perishing? That means from the manifest to the non-manifest. You burn a piece of paper, and some ashes remain. The ash is the unmanifested form of the paper. The world is also imperishable. Physicists and Scientists tell us. We cannot create or destroy matter. We can transform it. Energy transforms into matter and vice versa. **sat-asat**, You are the visible. You are the invisible. You are the manifest. You are the non-manifest. **tat-param**. **Sat** means visible and manifest. **Asat** means invisible and non-manifest

You are **tat-param**, both beyond form and formless, visible and invisible, and beyond the manifest and non-manifest. Why do we say that God is beyond? Because both manifest, non-manifest, visible and invisible are changing continually. For example, a virus is invisible to our naked eyes. However, we can see the virus through a telescope (We add power to our seeing power.) Inference is - what is invisible becomes suddenly visible. An intelligent person knows that the unmanifest also becomes manifest. The fact is - our life cannot continue unless we are aware of this unmanifest. What am I talking about? Take the example of a farmer. What does he put in the field? Does he put rice? No, he puts grains and seeds. Why does he put seeds? He can see the seed with his eyes. He knows - the seed will produce thousands of rice grains after three or

four months. Similarly, you sow an apple or a mango seed. You get hundreds of first-class apples and mangoes after a few years. The Farmer knows the philosophy of manifested seed and unmanifested rice grains. The law of the manifest and unmanifest is - something which is not visible or manifested but becomes visible or manifested in time. These are changing phenomena. God is an unchanging phenomenon. Therefore, He must be visible, invisible, manifest, unmanifest and beyond all these. Sri Ramakrishna puts it so beautifully. God is with form, without form and beyond both form and formless. God is Nirguna Brahma and Saguna Brahma.

Arjuna says, “ Oh Lord, why should not others praise you? Everybody is nothing but your creation. Your creation means Your manifestation. This continues in the next verse: (Please refer to the transcript of C11/Pat 13.)

The recording time is 12.30 minutes approx.

Bhagavad Gita: Chapter 11, Verse 38.

त्वमादिदेवः पुरुषः पुराणस्- त्वमस्य विश्वस्य परं निधानम् ।
वेत्तासि वेद्यं च परं च धाम, त्वया ततं विश्वमनन्तरूप ॥ 38॥

*tvam ādi-devaḥ puruṣhaḥ purāṇas
tvam asya viśvasya param nīdhānam
vettāsi vedyam cha param cha dhāma
tvayā tatam viśhvam ananta-rūpa*

tvam—You; *ādi-devaḥ*—the original Divine God; *puruṣhaḥ*— cause of everything; *purāṇaḥ*—primeval; *tvam*—You; *asya*—of (this); *viśhwasya*—universe; *param*—supreme; *nīdhānam*—resting place; *vettā*—the knower; *asi*—You are; *vedyam*—the object of knowledge; *cha*—and; *param*—supreme; *cha*—and; *dhāma*—abode; *tvayā*—by You; *tatam*—pervaded; *viśhvam*—universe; *ananta-rūpa*—possessor of infinite forms.

Translation: You are the ancient God and the original Divine Personality. You are the sole resting place of this universe. Thou art both the knower and which is

to be known. You are the ultimate goal. O Thou of infinite forms, You alone pervade the entire universe.

We have discussed these ideas. I do not need to dwell upon them too long. (Please refer to the Chapters 7, 10 and 11.) All these words indicate only one thing - excepting God, nothing else really exists.

tvam—You; **ādi-devaḥ**— The original Divine God: Meaning the original cause from which Brahma, Vishnu, and Shiva have come. Brahma, Vishnu, and Shiva create, maintain and dissolve the universe. That means you are the cause of the universe consisting of 14 *Lokas/worlds*. These *lokas* are *Indra Loka, Chandra Loka, Prajapati Loka, Brihaspati Loka, Satya Loka, Brahma Loka and Atala, Sutala, Talatala, Patala*, the earth, the hell, the heaven, *Bhu, Bhuvaha, Swaha*. All this has come out of You. (For example: a rope can manifest as a snake, a garland, a bent stick and as a stream of water based on our past experience resembling a rope.)

puruṣhaḥ— all pervading and cause of everything.

purāṇaḥ—primeval: You are **Puranah** that means You have no cause. You are the cause of this universe. You Yourself are *Anadi*. That is the meaning of *Puranah, Pura Apinava*, very old and yet ever new. You have no beginning or end.

tvam—You; **asya**—of (this); **viśhwasya**—universe; **param**—supreme; **nidhānam**—resting place/supreme abode: This entire world comes from You, lives in You and returns to You. You are the Supreme abode. Everybody wants to reach You. A person does lots of *punya karmas/good deeds* and goes to *Svarga Loka*. From *Svarga Loka*, he goes to another higher *Loka* and another higher *Loka*. Ultimately, he reaches *Brahma Loka*. That is the highest imaginable happiness in this Universe/*Vishwa/Jagat*. At the end is *Brahmananda/Supreme bliss*. Everyone will reach *Brahmananda*. (Modern scientists (Darwins theory) accept before life started, everything was inorganic. Inorganic means without life. Then life came. Where has life come? Now, scientists agree that life must have

been inherent. One celled organism evolves to a human being.) (For example, if An apple seed gets the right circumstances, temperature and climate, everything is right and then life merely manifests. We see apple fruits.)

The theory of evolution proposed by Charles Darwin has become very popular now. We need to understand the Vedantic view of evolution. A lifeless inorganic becomes organic with life. One-celled organism evolves until it understands that I am Brahman. That means **Param Nidhanam**. A devotee believes - I am created, sustained and protected by You. Aham Rakshitavayah Twam Maam Rakshayasi 16.52

vettā—the knower; **asi**—You are; **vedyam**—the object of knowledge/object to be known: God is the knower and the object to be known. The Divine Lord has become the world. Every one of us knows. So we feel I know. What do I know? I belong to God. The power of knowing also belongs to God. The real knower is The Divine Mother. She sports in the form of every object in this world. She alone knows. She alone is the knowable. She is everything. The fact that I, you, anybody doesn't exist as separate from God. We are one with God.

vedyam—the object of knowledge; **cha**—and: And you are the highest goal of all knowledge. What is that knowledge? There is no I, only You remain - *Aham Brahmasmi*.

param—supreme; **cha**—and; **dhāma**—supreme abode: You are the ultimate abode for us to go and remain eternally joyful. *Dhama* means supreme state. What is that supreme state? Every other *loka/world* is finite and changing. Even *Brahmaloka* is finite. One can fall from *Brahmaloka* or go up and become one with Brahman. You are the supreme abode. The same idea is repeated so that it will enter into our brains.

tvayā—by You; **tatam**—pervaded; **viśhwam**—universe; **ananta-rūpa**—possessor of infinite forms. You pervade the universe. (Like clay pervades the pots. Gold pervades the ornaments. Wood pervades the furniture.) You are infinite. Your forms are infinite. It is an oxymoron. What is this? **Ananta** means infinite. Infinite is always formless. You are formless but appear to have

forms by Your Maya. How? You are **ananta-rūpa**—possessor of infinite forms. Your forms are infinite. Yesterday I told you that infinity has no form. If anything has form, that is only finite. God is infinite, meaning there is nothing else except God. The next verse elaborates on the same idea by naming some individual gods.

Bhagavad Gita: Chapter 11, Verse 39.

वायुर्यमोऽग्निर्वरुणः शशाङ्कः प्रजापतिस्त्वं प्रपितामहश्च ।
नमो नमस्तेऽस्तु सहस्रकृत्वः पुनश्च भूयोऽपि नमो नमस्ते ॥ 39॥

**vāyur yamo 'gnir varuṇaḥ śhaśhāṅkaḥ
prajāpatī tvam prapitāmahaśh cha
namo namas te 'stu sahasra-kṛitvaḥ
punaśh cha bhūyo 'pi namo namas te**

vāyuh—the god of wind; **yamah**—the god of death; **agnih**—the god of fire; **varuṇaḥ**—the god of water; **śhaśha-aṅkaḥ**—the moon-God; **prajāpatiḥ**—Brahma; **tvam**—you; **prapitāmahaḥ**—the great-grandfather; **cha**—and; **namaḥ**—my salutations; **namah**—my salutations; **te**—unto you; **astu**—let there be; **sahasra-kṛitvaḥ**—a thousand times; **punaḥ cha**—and again; **bhūyaḥ**—again; **api**—also; **namah**—(offering) my salutations; **namah te**—offering my salutations unto you

Translation: You are Vāyu (god of wind), Yamraj (god of death), Agni (god of fire), Varuṇ (god of water) and Chandra (moon-god). You are the creator Prajapati/Brahma, and the Great-grandfather of all beings. I offer my salutations unto You a thousand times, again and yet again!

vāyuh—the god of wind; **yamah**—the god of death; **agnih**—the god of fire; **varuṇaḥ**— is the presiding deity of water; **śhaśha-aṅkaḥ**—the moon-God is the presiding deity of mind:

There are five cosmic elements - *Panchatattvas*. These five elements constitute the universe. That is why this world is known as *Prapancha*. *Pancha* means five. These five cosmic elements are *Akasha*/space, *Vayul*air, *Agni*fire, *Jala*/water, and *Prithvi*/the earth. The above verse mentions only three *tattvas*/elements - *Vayul*air, *Agni*fire and *Varuna*/water. We see in the 10th chapter:

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

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

Nakshatranam Aham Shashi - I am moon along *Nakshatras*/stars. Then *Adityanam Aham Vishnuh* - I am Vishnu Among *Adityas*. There are twelve *Adityas*. Why do we say twelve? Because we have 12 months in a year. The sun gets a specific name every month. One of the names is Vishnu.

yamaḥ—the god of death/recycling: *Yama*/death means the recycling power. What do we do while recycling all our plastic material, junk, iron, vehicles and everything else? We recycle these items and reuse them. A car written off means it is dead. What do we do? We separate iron, plastic and other elements and reuse them. We drink water and pass it out through our bodies. We eat food and pass it out. Water and food are recycled. It goes into the earth from where it has come. It becomes manure and helps to spring into life in some other form. A constant cycle goes on. That cycle in Sanskrit is called *Rhitam*. This philosophy of *Ritam* is the most significant discovery of our *Rishis*/Sages. What does Arjuna say?

Arjuna says, “ O Lord, You are indescribable as Nirguna Brahma. We can only express as *Neti Neti*, not this, not this. However, You are everything as Saguna-Brahma.” Five cosmic elements come out from You. These five elements constitute the universe. There is a beautiful verse in Taittiriya Upanishad to express the fact.

तस्माद्वा एतस्मादात्मन आकाशः संभूतः । आकाशाद्वायुः । वायोरग्निः । अग्नेरापः । अद्भ्यः

पृथिवी ।

पृथिव्या ओषधयः । ओषधीभ्योऽन्नम् । अन्नात् । पुरुषः । स वा एष पुरुषोऽन्नरसमयः ॥

tasmādvā etasmādātmana ākāśaḥ sambhūtaḥ | ākāśādvāyuḥ | vāyoragniḥ

lagnerāpaḥ |adbhyaḥ pṛthivī |

pṛthivyā ośadhayaḥ | ośadhībhyo'nnam | annāt | puruṣaḥ | sa vā eṣa

puruṣo'nnarasamayaḥ ||

taittirīya upaniśada

Space/Akasha: Brahma created *Akasa* first. It is referred to as Ether or space or *Akasa* (आकाश). Thus, the sky is the name of space. Any space, even the spaces inside a body, is also called *Akasa*. A pitcher is called *ghat* (घट). So, the space inside the *ghat* is called *ghatākasa* (घटाकाश). The attribute of *Akasa* is *shabda* (sound).

Vayu/Air: Air or *Vāyu* (वायु) comes from *Akasa*. *Akasa* grossifies as *Vayu*/air. Air has two attributes: air *sparsha* (touch) and *shabda* (sound).

Agni/Fire: The third element is Agni/fire. It is created from *Vāyu* (वायु). *Vayu* grossifies into the fire. Its attributes is *Roop* (form) along with *shabda* (sound) and *sparsha* (touch).

Jal/Water: The fourth element is water or *Jal* (जल), which is created from *Agni*/fire. Its attribute is *rasa* (taste) along with *roop* (form), *shabda* (sound) and *sparsha* (touch).

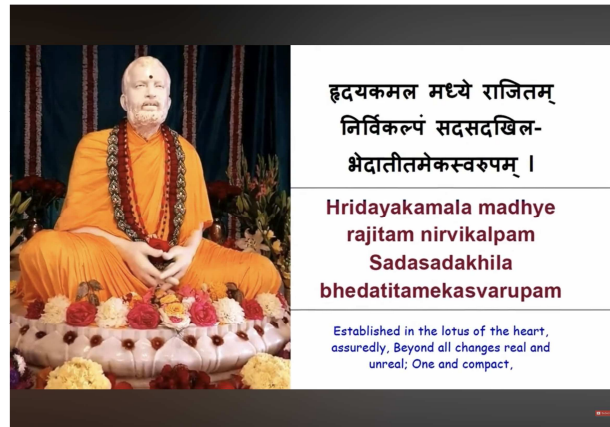
Prithvi/Earth: The fifth and last element is *Pr̥thvī* (पृथ्वी)/earth which is created from *Jal* (जल)/water. Its attribute is *gandha* (odour) along with *rasa* (taste) *roop* (form), *shabda* (sound) and *sparsha* (touch).

Essence is: The Divine Lord is the cause of creation, sustenance and destruction. As mentioned earlier - destruction means recycling. That is called **Yamah**.

prajāpatiḥ— creator; **tvam**—you; **prapitāmahaḥ**—the great-grandfather:

Prajapati is the creator and our father. Who is the father of Prajapati? His father is Brahmadeva. Brahmadeva sprung from the navel of Vishnu. Lord Vishnu is great grandfather. Brahma is grandfather and depicted as an old man having a white beard. These are all human concepts for the sake of meditation, celebration and puja. We say, “Shri Ramakrishna is an old man.” Swami Vivekananda is extremely handsome young man. So our Ishta Devata is great-great-great grand guru. He is old man. This is all wretched human imagination.

What is really Shri Ramakrishna? We sing the Shri Ramakrishna Dhyana



Stotram composed by Swami Vivekananda. That is the true nature.

namaḥ—my salutations; **namaḥ**—my salutations; **te**—unto you; **astu**—let there be; **sahasra-kṛitvaḥ**—a thousand times; **punaḥ cha**—and again; **bhūyaḥ**—

again; *api*—also; *namah*—(offering) my salutations; *namah te*—offering my salutations unto you: Arjuna says, “O, Lord, salutations to You thousands and thousands of times, millions and millions of times again and again.” (Why? What do we do when a doctor saves our life? We express our gratitude over and over again. We become *Kritagna*/grateful for the rest of our life. *Kritagna* means being grateful when someone does good to us. An ungrateful person eventually gets destroyed.

Why does Arjuna salutes the Divine Lord again and again?

I explain to you purely from the point of view of human psychology.

- Arjuna is a warrior and wants to participate in the war. He hesitates. The Divine Lord removes his hesitation.
- Arjuna is confident to defeat Duryodhana, Dushasana and others. Arjuna successfully defeated Kauravas many times in the past and in the Bird's Eye test. Sri Ramakrishna used to tell this story from the Mahabharata.

The Story of Arjuna and Bird's Eye Test:

Once, Dronacharya overheard Duryodhana accusing him of favouring Arjuna and ignoring the rest. Dronacharya arranged a test for everyone to prove his point. Dronacharya placed a wooden bird on a branch and decided to put everyone through a simple test. He gathered all his subjects and asked them to strike the eye of the wooden bird. But before letting them set their arrows loose, he asked each one of them a question.

He first called and asked Yudhisthir, the eldest of the lot: "What do you see there?" Yudhisthir replied, "I see a wooden bird, the branch and the tree, the leaves moving and other birds." Dronacharya said, "Do not discharge your arrow and put your bow down" Everyone else who followed also mentioned the same elements: tree, branch, bird, and leaves, and Dronacharya asked them to lay down their bow & arrow. When it was Arjuna's turn, he confidently stated:



"I can only see the eye of the bird." Dronacharya smiled as he had been proven right. Everyone else had set their eyes on everything. Arjuna had set his eyes on his goal, the eye of the bird. The message is - mind should be fully concentrated to achieve success in any field of life.

- Arjuna has a doubt - Guru Drona and Bhisma may defeat me if I participate in this war. Lord Krishna removes this worry of Arjuna as well. Arjuna is very close to the Divine Lord. Arjuna expresses this.
- Arjuna sees that the all-pervading Divine Lord protects him like a mother protects her child. The Infinite Lord is everywhere. The Divine Lord says, "Arjuna, you be My instrument and discharge your duties. I killed everybody. (They will be dead in time). People will see you fought ferociously." Arjuna sees the future in the Vishwaroopa-Darshana. The Divine Lord grants him divine-eyes.
- So, Arjuna salutes Him again and again.
-

Bhagavad Gita: Chapter 11, Verse 40.

नमः पुरस्तादथ पृष्ठतस्ते नमोऽस्तु ते सर्वत एव सर्व |
अनन्तवीर्यामितविक्रमस्त्वं सर्व समाप्नोषि ततोऽसि सर्वः || 40||

*namaḥ purastād atha pṛiṣṭhataḥ te
namo 'stu te sarvata eva sarva
ananta-vīryāmita-vikramas tvam
sarvaṁ samāpnoṣhi tato 'si sarvaḥ*

namaḥ—offering salutations; *purastāt*—from the front; *atha*—and;
pṛiṣṭhataḥ—the rear; *te*—to You; *namaḥ astu*—I offer my salutations; *te*—to
You; *sarvataḥ*—from all sides; *eva*—indeed; *sarva*—all; *ananta-vīrya*—infinite
power; *amita-vikramaḥ*—infinite valour and might; *tvam*—You; *sarvam*—
everything; *samāpnoṣhi*—pervade; *tataḥ*—thus; *asi*—(You) are; *sarvaḥ*—
everything

Translation: O Lord of infinite power, my salutations to You from the front and the rear, indeed from all sides! You possess infinite valor and might and pervade everything, and thus, You are everything.

So let us first deal with the last part of this shloka.

ananta-vīrya—infinite power: What does it mean? Your splendour is infinite. Why? Because You are infinite. It has got deep meanings. Duryodhana can defeat Bhima in *Gadha Yudha*. Why? Because Duryodhana practised for all 13 years during the Pandava's exile. He could jump into the sky and give a blow to Bhima. Duryodhana and Karna are great heroes. Drona is the teacher of Arjuna. Bhishma is unconquerable. (Even Guru Parashurama could not defeat Bhishma and had to concede victory to his disciple.) Bhishma is a great person. From where do they get their power? The Divine Lord is the root cause of everybody. If someone is beautiful, that is His beauty. If someone is powerful, it's His valour. If someone is intelligent, it is His intelligence. Just recollect what we discussed, the last verse, the penultimate verse of the Tenth Chapter.

Bhagavad Gita: Chapter 10, Verse 41

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।
तत्देवावगच्छ त्वं मम तेजोऽशसम्भवम् ॥ 41॥

***yad yad vibhūtimat sattvaṁ śhrīmad ūrjitam eva vā
tat tad evāvagachchha tvaṁ mama tejo nśha-sambhavam***

Translation: Whatever you see as beautiful, glorious, or powerful, know it to spring from but a spark of My splendour.

Everything is a manifestation of the Divine Lord only. Chandi expresses this idea beautifully. Every form/Rupa, great or small, is nothing else but the Divine Mother. So, we should never become egoistic or feel proud about anything.

Yaa Devi Sarva-Bhutessu Bhraanti-Ruupenna, Buddhi-Ruupenna, Shanti-Ruupenna, Maatra-Ruupenna Samsthitaa |

Namas-Tasyai Namas-Tasyai Namas-Tasyai Namō Namah

The Mother is manifesting in every creature in the form of delusion, intelligence, peace, as mother etc.

Arjuna, by the grace of God, acquires Buddhi/capacity to understand.

He cognises. My valour, Duryodhana's valour or Bhishma's greatness is Your manifestation. All greatness belongs to You. Weakness also belongs to You.

What is weakness? A small manifestation of Your power is weakness. A bigger manifestation of Your strength is valour.

ananta-vīrya—infinite power; **amita-vikramaḥ**—infinite valour: There is no end to Your strength and greatness.

sarvam—everything; **samāpnoṣhi**—pervade: You are manifesting in the form of everybody, pervading everybody. You are the inside and outside.

tataḥ—thus; **asi**—(You) are; **sarvaḥ**—everything: The clay pervades every clay pot. The gold pervades every single ornament. There is nothing else except gold in an ornament, clay in a clay pot and wood in a table. According to the Vedanta philosophy - there is nothing else except Brahman. What Arjuna see?

namaḥ—offering salutations; **purastāt**—from the front: Arjuna has *Divya-Chakshu*. He sees the Vishwaroopa and beyond the Vishwaroopa (beyond the Roopa/form and Nama/name.) Arjuna says, "My salutations to You, whom I see in front of me."

atha—and; **prīṣṭhataḥ**—the rear; **te**—to You; **namaḥ astu**—I offer my salutations; **te**—to You: 38.47 I see You behind me. You exist in front of me, behind, above, below, on the left side and right side of me. Wow! Wonderful! Then, what about me? Do you exist as me or exclude me? If everything is God, then Arjuna or you and me are nothing but that one reality. Therefore, Arjuna cannot salute Him enough. Arjuna sees Brahman everywhere. Ashtavakra Samhita states: Salutations to myself. That is a limitation of the human language. There is no one to salute and no one who can salute. All is One only. 40.54

Shri Krishna and King Kansa:

As we know - An *Akashvani* gave the freight of King Kansa's life. After that, he began to see Shri Krishna everywhere. If he hears someone coming - maybe Krishna is there to kill me. He hears some sound - Krishna is saying that he is going to kill me. So, whether he was in a waking state, dream state or a dreamless state, he used to see Krishna and Krishna and Krishna everywhere. Kansa's life became *Krishnamayam* due to fear. Similarly, Gopis saw Krishna everywhere in Rasalila - *Sarvam Krishnamayam Jagat*.

Bhagavad Gita: Chapter 11, Verse 41-42.

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 prasabham yad uktam
hey kṛiṣṇa hey yādava hey sakheti
ajānatā mahimānam tavedam
mayā pramādāt praṇayena vāpi
yach chāvahāsārtham asat-kṛito 'si
vihāra-śhayyāsana-bhojaneṣu
eko 'tha vāpy achyuta tat-samakṣham
tat kṣhāmaye tvām aham aprameyam*

sakhā—friend; *iti*—as; *matvā*—thinking; *prasabham*—presumptuously; *yat*—whatever; *uktam*—addressed; *he kṛiṣṇa*—O Shree Krishna; *he yādava*—O Shree Krishna, who was born in the Yadu clan; *he sakhe*—O my dear friend; *iti*—thus; *ajānatā*—in ignorance; *mahimānam*—majesty; *tava*—your; *idam*—this; *mayā*—by me; *pramādāt*—out of negligence; *praṇayena*—out of affection;

vā api—or else; *yat*—whatever; *cha*—also; *avahāsa-artham*—humorously; *asat-kṛitaḥ*—disrespectfully; *asi*—you were; *vihāra*—while at play; *śhayyā*—while resting; *āsana*—while sitting; *bhojaneṣhu*—while eating; *ekaḥ*—(when) alone; *athavā*—or; *api*—even; *achyuta*—an epithet of Krishna, the infallible one; *tat-samakṣham*—before others; *tat*—all that; *kṣhāmaye*—beg for forgiveness; *tvām*—from you; *aham*—I; *aprameyam*—immeasurable

Transtlation: Thinking of You as my friend, I presumptuously addressed You as, “O Krishna,” “O Yadav,” “O my dear Friend.” I was ignorant of Your majesty, showing negligence and undue affection. And if, zestfully, I treated You with disrespect, while playing, resting, sitting, eating, when alone, or before others—for all that I crave forgiveness.

Coming back to Arjuna: Arjuna realises: Oh, Lord, In the past, before this Vishroopa-Darshna, I was ignorant of Your Supreme nature. You are Srishti-Karta. I overlooked your divinity. I called you by many names when alone or before others as Hey Yadava, Hey Krishna, Hey Sakha, and Yaduvanshaya (Belonging to the lineage of the Yadu family). I might have treated You with disrespect at times. Please forgive me.

I give you a few stories and illustrations to explain these verses.

1) Bhagavatam and Krishna Lila - Lord Brahma, Gopis and Gopas:

Bhagavatam describes Krishna Lila so beautifully. Lord Brahma witnesses the Lila of Shree Krishna. He thinks that Gopis and Gopas of Brindavan are blessed people. Why are they blessed? They are constantly with Parabrahma. Gopas play with Krishna, put their hand around him, eat together from the same plate and share moments of bliss. (Like, a baby and mother share food from the same plate.) They can freely request Krishna to get fruits from the orchards highly guarded by demons. Krishna fulfils their desires. Shri

2) Who pulled the King's Akbar's beard?

Ramakrishna used to say, "A prince does not say, "Oh, my father is a king: my mother is a queen, and I am a prince." For him, I am a child and here is my father and mother. I can just run and throw myself into her lap. Can anybody do it? They will incur punishment. But for a child, he can do whatever he likes. I remember a beautiful story of Birbal and Akbar.

This is a beautiful story. Birbal was a wise and witty minister in the Akbar's court. Akbar used to take advice from Akbar whenever he had a problem. One morning, Akbar came into the court in a foul mood and said, "Someone pulled my beard today. What should I do with this person?" A discussion took place. People shouted, "Tell the soldiers to beat him up. Send him to jail. Kill him." When all this was happening, Birbal was standing in a corner.

Akbar said to Birbal, "What do you think." Birbal replied, "O, King, it depends on the circumstances. Sometimes, the person pulling your beard may need a reward with the best sweets available." Everyone shouted, "Birbal, What nonsense you are talking. Can you prove it?" Birbal replied, "Yes, I can. I need one week to prove it."

Birbal was very close to Akbar's grandson. Birbal had a beard as well. He trained the boy to pull his beard. Every time the boy pulled his beard, Birbal gave a sweet to the child. The child was happy pulling his beard.

The day of the test came. Birbal came to the court with Akbar's grandson and whispered in the child's ear, "My dear, go and pull your granddad's beard. You will get a reward. The child jumped into Akbar's lap and started to pull his beard." Akbar laughed and started playing with the child. Birbal said to the courtiers, "Now, you understand. It depends on the circumstances. The beloved gets a reward, and an enemy gets punishment. There is no absolute rule."

The essence is: We may behave inappropriately if not aware of the greatness of the person. I give you another example from the Life of Holy Mother.

3) Holy Mother and Her disciple Chandru:

These examples will help you to understand the following verse easily.

Holy Mother was living at Udbodhan. She had a devotee called Chandru. Chandru used to serve the Holy Mother very closely. She used to treat him like a grandchild. He can go to Mother's room anytime. Chandru became egoistic and used to say, "Well, I can ask anything from Holy Mother." Swami Madhavanandaji understood his egotism.

One early morning, Swami said to Chandru, "Chandru, Holy Mother is doing Puja. Can you go and ask her to grant you Mukti/liberation." He said, "Just wait for a second. I run up to Holy Mother. I bring the answer to you soon. He thought he could do whatever he liked. He started to climb the steps. His heart started beating fast. He felt exhausted and could hardly climb. When he approached the puja room, his whole body and legs were shaking. He was petrified.

He stood in front of Holy Mother with his folded hands. Holy Mother noticed him and said, "What do you want, my son?" He said, "I want some Prasada." Holy Mother looked at him and gave him some Prasad. He left the room and came down with difficulty.

Swami asked, "Did you ask for Mukti?" Chandru replied, "No, I could not do it." Swami said, "Why not?" "My mouth did not open, Chandru replied.

Shri Ramakrishna, Holy Mother and Swami Vivekananda used to treat their devotees like their children. They used to joke, laugh and play with them. The devotees could not realise their greatness.

Coming back to the above Verses 41 and 42:

Now Arjuna says: O Lord, whatever I have rashly said from inadvertence or love, addressing you as O Krishna, O Yadava or O friend, regarding Thee merely as a friend, unaware of Thy greatness, and in whatever other ways I may have shown disrespect to Thee, while playing or resting, while sitting or eating, while alone or in the presence of others, O Eternal Lord, all that I implore Thee, O Immeasurable One, please forgive me.

Of course, there is no need to ask for forgiveness. It is all God's wish. Whatever Arjuna did was God's wish. There is a similar incident in the life of Shri Ramakrishna.

4) Shri Ramakrishna and Ashwini Kumar Datta:

There is an incident in the life of Sri Ramakrishna. The gospel of Sri Ramakrishna describes a reminiscence of Ashwini Kumar Datta right at the end of the book. It was a hot day of summer. Ashwini Kumar came to visit Shri Ramakrishna. He talked freely with Shri Ramakrishna. Ramakrishna said, "Can you bring me that fizzy and cool drink?" "Sir, you mean lemonade. I will bring it next time," Ashwini Kumar replied. He joked and laughed with Shri Ramakrishna. Later on, Ashwini Kumar said, "I never realised at that time the supreme greatness of Shri Ramakrishna. I was ignorant."

We will discuss these beautiful concepts 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)

