

Bhagavad Gita Chapter 11, Part 16 dated 05/12/2020 by Swami Dayatmanada (Lecture delivered online from India.)

Subject: Chapter 11, Verses 46 - 55.

Illustrations: Shri Ramakrishna says: “Sadhu Savadhan.” Shri Ramakrishna and Latu Maharaj: Shri Ramakrishna and Hriday: Shri Ramakrishna and Vaikunthanath Sanyal: Sri Ramakrishna and Chandramani Devi - Visions of the Divine Mother: Shri Ramakrishna and Gopalarma.



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 11th Chapter of the Bhagavad Gita.

- **Arjuna becomes extremely happy to behold the Universal Vision.** This universe is nothing else but God Himself with so many names and forms. Intense joy fills Arjuna's heart. He sees the reality of life. What is it? It has happiness and unhappiness, good and evil, birth and death. Time doesn't wait for anybody.
- **This Universal Form at the battlefield creates a tremendous fear in the heart of Arjuna.** He sustains the vision only for a short time. He beholds everybody being swept away and disappearing in the great void called *Kaala/Time*. Arjuna is fearful and begs for peace of mind.
- **The Divine Lord assures Arjuna that you are going to be victorious.** Arjuna realises that the victory is temporary and for a few years only. Nobody can stop this *Kaala/Time*. He gets this knowledge from the Divine Lord/*Kaala's Mouth*. That is intolerable to Arjuna. Who is Arjuna? People like us. We want only the positive side of life. We want happiness and health and do not want to die. Every living creature constantly prays: May I never die and may I never suffer. We struggle. What do we Struggle for? We are unable to accept the truth. Nobody will be happy forever, live forever or rule forever. *Kaala Chakra/Time* wheel goes up and down repeatedly. That holistic vision of life terrifies Arjuna.
- **By the grace of the Lord, Arjuna can stand the vision for a very short time.** He beholds the ultimate truth. What is it? I do not exist, and no one else exists except the Divine Lord/*Saguna Brahma*. *Saguna Brahma* constantly changes because of the *Kaala*. Arjuna cannot accept it. We cannot accept it. A devotee prays, "Oh Lord, I know - I will go one day. The body becomes old and unhealthy. I am going to kick off this bucket. I wish to slip away in my deep sleep without any pain. Secondly, let me remember You at the time of my

death.” Why? The last thought determines our future life.” How can we achieve this? We should practice to remember God constantly.

- **The Divine Lord says**, “Duryodhana, Dushyasana, Karna, Shakuni, Bhishma, Drona and millions in the Kaurava’s and Pandava’s army are going to get annihilated. War is only an excuse. It is because of their *Prarabdha Karma*. Therefore, accept this inevitable fact.” The spiritual life begins when we accept that death is inevitable.

Shri Ramakrishna says: “*Sadhu Savadhan.*”

Shri Ramakrishna says: *Sadhu Savadhan*/Sadhu beware. He means two things. First of all, remember death is inevitable. It can come anytime. Secondly, behave like a devotee. We cannot hoodwink God. He is *Antaryami/Indweller*. He is within us. He constantly watches our thoughts, words, speech and actions. He distributes the results of our karmas springing from our thinking, speaking and doing. There is no injustice in this world. Everybody (human or nonhuman) gets what they deserve. That is a tremendous fact. We should practice to meditate on this fact all the time. We should not criticise or blame others. We must learn to take responsibility on our shoulders. So that is the grand truth. We have to learn in the form of Arjuna. We started the 46th Verse in our last class.

Arjuna says:

Bhagavad Gita: Chapter 11, Verse 46.

किरीटिनं गदिनं चक्रहस्त- मिच्छामि त्वां द्रष्टुमहं तथैव ।
तेनैव रूपेण चतुर्भुजेन सहस्रबाहो भव विश्वमूर्ते ॥ 46॥

*kirīṭinaṁ gadinaṁ chakra-hastam
ichchhāmi tvāṁ draṣṭum ahaṁ tathaiva
tenaiva rūpeṇa chatur-bhujena
sahasra-bāho bhava viśhva-mūrte*

Translation: O Thousand-armed One, though You are the embodiment of all creation, I wish to see You in Your four-armed form, carrying the mace and disc, and wearing the crown.

kirīṭinam—wearing the beautiful diadem/crown; *gadinam*—carrying the mace; *chakra-hastam*—disc in hand; *ichchhāmi*—I wish; *tvām*—You; *draṣṭum*—to see; *aham*—I; *tathā eva*—similarly; *tena eva*—in that; *rūpeṇa*—form; *chatuḥ-bhujena*—four-armed; *sahasra-bāho*—thousand-armed one; *bhava*—be; *viśhwa-mūrte*—universal form.

Arjuna says, “O, Lord, You are with billions of hands, legs, bellies, faces, mouths, heads, eyes and billions of ears.” What does it mean? Every creature is none other than the manifestation of the Divine Lord. Arjuna is terrified.

viśhwa-mūrte—universal form: Arjuna says, “I behold You as *Vishwamurti* by Your grace.

tena eva—in that; *rūpeṇa*—form; *chatuḥ-bhujena*—four-armed: “Please withdraw Your Universal Form. O, Abode of the Universe, please be gracious to me. I wish to see You in Your pacifying, joy-giving Four-Hands-Form with conch, disc, mace and lotus.

Arjuna wants to see the Universal Form of the Divine Lord. However, his body and mind are not fit to stand it. So, he says, “Out of Your boundless grace, please show me Your pacifying sweet form.”

Bhagavad Gita: Chapter 11, Verse 47.

श्रीभगवानुवाच ।

मया प्रसन्नेन तवार्जुनेदं रूपं परं दर्शितमात्मयोगात् ।

तेजोमयं विश्वमनन्तमाद्यं यन्मे त्वदन्येन न दृष्टपूर्वम् ॥ 47॥

śhrī-bhagavān uvācha

mayā prasannena tavārjunedaṁ

rūpaṁ paraṁ darśhitam ātma-yogāt

*tejo-mayaṁ viśhvam anantam ādyaṁ
yan me tvad anyena na dṛiṣṭa-pūrvam*

śhrī-bhagavān uvācha—the Lord says; *mayā*—by Me; *prasannena*—being pleased; *tava*—with you; *arjuna*—Arjun; *idam*—this; *rūpam*—form; *param*—divine; *darśhitam*—shown; *ātma-yogāt*—by My Yogmaya power; *tejaḥ-mayam*—resplendent; *viśhwam*—cosmic; *anantam*—unlimited; *ādyam*—primeval; *yat*—which; *me*—My; *tvad anyena*—other than you; *na dṛiṣṭa-pūrvam*—no one has ever seen.

The Lord says: Arjun, being pleased with you, by My Yogmaya power, I gave you a vision of My resplendent, unlimited, and primeval cosmic form. No one before you has ever seen it.

The Lord Says:

Bhagavad Gita: Chapter 11, Verse 48.

न वेदयज्ञाध्ययनैर्न दानैर्न च क्रियाभिर्न तपोभिरुग्रैः ।
एवंरूपः शक्य अहं नृलोके द्रष्टुं त्वदन्येन कुरुप्रवीर ॥ 48॥

*na veda-yajñādhyanair na dānair
na cha kriyābhir na tapobhir ugraiḥ
evam-rūpaḥ śhakya ahaṁ nṛi-loke
draṣṭum tvad anyena kuru-pravīra*

na—not; *veda-yajña*—by performance of sacrifice; *adhyayanaiḥ*—by study of the Vedas; *na*—nor; *dānaiḥ*—by charity; *na*—nor; *cha*—and; *kriyābhiḥ*—by rituals; *na*—not; *tapobhiḥ*—by austerities; *ugraiḥ*—severe; *evam-rūpaḥ*—in this form; *śhakyaḥ*—possible; *aham*—I; *nṛi-loke*—in the world of the mortals; *draṣṭum*—to be seen; *tvad*—than you; *anyena*—by another; *kuru-pravīra*—the best of the Kuru warriors

Translation: Not by study of the Vedas, nor by the performance of sacrifice, rituals, or charity, nor even by practicing severe austerities, has any mortal ever seen what you have seen, O best of the Kuru warriors.

Bhagavad Gita: Chapter 11, Verse 49.

मा ते व्यथा मा च विमूढभावो दृष्ट्वा रूपं घोरमीदृङ्ममेदम् ।
व्यपेतभीः प्रीतमनाः पुनस्त्वं तदेव मे रूपमिदं प्रपश्य ॥ 49॥

*mā te vyathā mā cha vimūḍha-bhāvo
dṛiṣṭvā rūpaṁ ghoram īdṛiṁ mamedam
vyapeta-bhīḥ prīta-manāḥ punas tvaṁ
tad eva me rūpam idaṁ prapaśhya*

Bhagwan says: O, Arjuna, be neither afraid nor bewildered on seeing this terrible form of Mine. Be free from fear and with a cheerful heart, behold Me once again in My personal form.

The Divine Lord says, “Oh, Arjuna, do not worry. I will show you My form that you love and are familiar with. You will get happiness and peace of mind.

I give you two illustration to understand the point.

- 1) Just imagine: Two close friends get separated. Suddenly, they happen to meet unexpectedly. They will feel tremendous joy.
- 2) Somebody very near and dear to you meets an accident or suffers from a disease. A doctor admits him to the hospital for investigations. The doctor does a biopsy of the lesion. You anxiously wait for the results. The doctor tells you, “There is nothing to worry about. The person will recover completely after a few days.” Your heart will get unspeakable joy and un-understandable peace of mind. In the same way, we have to understand the mental state of Arjuna.

The Divine Lord reassures Arjuna. He says (Verse 49):

mā te—you should not be; **vyathā**—afraid. “O, Arjuna, do not be afraid.”

mā—not; **cha**—and; **vimūḍha-bhāvaḥ**—bewildered state: When we are frightened, our minds become uncontrollable. Fright removes all rational thinking. **Vimudha** means as if we have been stunned by a blow on the head and cannot think straightaway, rationally, or reasonably. Why?

dṛiṣṭvā—on seeing; **rūpam**—form; **ghoram**—terrible; **īdrik**—such; **mama**—of mine; **idam**—this: Happy times pass quickly. Unhappy times pass very slowly. Universal Form was for a few seconds. However, Arjuna experienced as if aeons/ yogas had passed. So, the Compassionate Lord says: **vyapeta-bhīḥ**—free from fear, **prīta-manāḥ**—cheerful mind: The Lord says, “Do not fear.” Arjuna feels peaceful and regains his previous state of mind.

punaḥ—again; **tvam**—you; **tat eva**—that very; **me**—my; **rūpam**—form; **idam**—this; **prapaśhya**—behold.

Shri Ramakrishna and Visions of Latu Maharaj:

I recollect a beautiful incident in the life of Swami Adbhutanandaji. One morning, Shri Ramakrishna gave him a special mantra of Mother Kali and advised him to go to the Belva tree (which is at the extreme northern corner of Dakshineswar). He said, “My boy, go and be absorbed in meditation.” Latu Maharaj initiated by Jagat Guru Shri Ramakrishna. He went there, sat and started his meditation.

So, in his meditation, from morning till evening, he saw vision after vision of the most beautiful and also terrifying forms of the Divine Mother as bestowed to him. These visions were too much for Latu Maharaj to cope with – he had never seen Mother Kali in Her Universal Form. He could see these visions because Sri Ramakrishna had blessed him with this divine sight. (Our mothers will never want us to be afraid while they cradle us in their laps; it is the same for

Mother Kali.) Although Her appearance to Latu Maharaj was terrifying, she came to him with warmth, love and beauty. Her presence is reassuring, but it is a lot to take for a devotee who has never seen anything like this before.

Time passed, Latu Maharaj's heart was still beating strong. At some point, after relentless visions from morning until sunset, Latu Maharaj could not bear them any longer. Until that time, Shri Ramakrishna had given him the power to see, but then suddenly, Shri Ramakrishna appeared - he came to see what his beloved disciple was going through. Of course, he was a *Trikaladarshi* (*can see past, present and future.*). He knew what was happening. As a human being, Shri Ramakrishna came there and stood quite a distance away from Latu Maharaj.

Latu Maharaj could not keep his eyes shut because he continued to see these terrifying visions of the Divine Mother. And then he beheld Shri Ramakrishna. Seeing him, he got tremendous courage. Shri Ramakrishna without uttering a word beckoned him with his hands. Latu Maharaj immediately got up slowly and started moving towards Sri Ramakrishna. On the way, he passed a huge ferocious dog, but he did not take any notice of it. Then he went and prostrated. Shri Ramakrishna put his hand on his head and body. My boy, today, Divine Mother saved you. Then he explained, "My child, I could not come near you. Do you know why?" Because that dog is no ordinary dog, it is a *Bhairava* - kept by the Divine Mother so that nobody can come near you whilst she presents herself to you". So it seems that the dog must have been sitting with Latu Maharaj from the start till the end of his meditations. We must remember only a pure mind can see the Divine Mother. An ordinary *sadhaka* cannot see the Divine Mother. Sri Ramakrishna said that if he had not intervened after the visions became too much for Latu Maharaj, his body may have given up.

Shri Ramakrishna and Hriday:

Hopefully, our devotees recollect another beautiful incident. Hriday, the nephew of Shri Ramakrishna, was a married man. His wife died, which created *Shamshna Vairagya*/renunciation due to bereavement. He was not a person with

discrimination and dispassion. He wanted to enjoy the world. He was running after money and power. He tried to use his uncle as a means of obtaining these. He served Shri Ramakrishna with devotion. Later on, he became one of the most terrifying pests for Shri Ramakrishna. Ramakrishna stated because of the torment that Hriday used to give him. "One day, I went to the Ganga to jump and commit suicide." Shri Ramakrishna was the most positive person on earth. If he could tell that I felt like committing suicide, you must understand what was the intensity of that terrific torment that Hriday created for him.

Anyway, Hriday turned his attention. He thought he could attain samadhi like his uncle. He went to Bhairavi Brahmani and expressed his desire. Bahiravi Brahmani could create two types of asanas/seats. One asana with three skulls is called Trimundi/three skulls, and another with five skulls is called *Panchamundi/five skulls*. I think she created *Panchamundi* for him. He went and sat on the Panchamundi asana. After a while, his whole body began to burn. He shouted, "Mama/Uncle, I am burning. Please come and save me." Shri Ramakrishna was at a distance and could not hear him. However, he felt an impulse to go to Panchavati. He went to the Panchavati and saw Hriday crying. He went near, put his hand and started passing his hand from head to foot. Very soon, Hriday became normal. Then Shri Ramakrishna said, "Hriday, why do you do these things? Don't you know these are the most dangerous things for impure people to do? Today, if I had not come, you would have been burnt to death. You do not need to do anything. Just serve this (which means his body), and you will get everything. Whatever I have is for children like you."

What is the significance of this? Why am I telling you this? We think that visions of God or gods or goddesses are always peaceful and pleasant. Not necessarily - it could be ferocious at times.

Coming back to Arjuna:?

Arjuna experiences tremendous fear. Arjuna says, "O Thousand-armed One, though You are the embodiment of all creation, I wish to see You in Your four-armed form, carrying the mace and disc, and wearing the crown." (Verse 46)

What is the lesson? Shri Krishna is a friend, a mentor, a Guru, a philosopher and everything to Arjuna. Nobody can be our true and trusted friend and well-wisher except God. He is with us for जन्मजन्मांतर *Janma Janmantara/life after life*. Nobody can guide us accepting God. Father, mother, husband, wife, and children cannot accompany us everywhere. Only Almighty God is always with us.

The Lord assumes His normal form. Sanjay reports to King Dhritrarastra.

Bhagavad Gita: Chapter 11, Verse 50.

सञ्जय उवाच ।

इत्यर्जुनं वासुदेवस्तथोक्त्वा स्वकं रूपं दर्शयामास भूयः ।
आश्वासयामास च भीतमेनं भूत्वा पुनः सौम्यवपुर्महात्मा ॥ 50॥

sañjaya uvācha

*ity arjunam vāsudevas tathoktvā
svakam rūpam darśhayām āsa bhūyaḥ
āśhvāsayām āsa cha bhītam enam
bhūtvā punaḥ saumya-vapur mahātmā*

sañjayaḥ uvācha—Sanjay says; **iti**—thus; **arjunam**—to Arjun; **vāsudevaḥ**—Krishna, the son of Vasudev; **tathā**—in that way; **uktvā**—having spoken; **svakam**—his personal; **rūpam**—form; **darśhayām āsa**—displayed; **bhūyaḥ**—again; **āśhvāsayām āsa**—Shri Krishna consoles Arjuna; **cha**—and; **bhītam**—frightened; **enam**—him; **bhūtvā**—becoming; **punaḥ**—again; **saumya-vapuḥ**—the gentle (two-armed) form; **mahā-ātmā**—the compassionate.

Translation: Sanjay says: Having thus addressed Arjuna, the compassionate Vasudeva/Krishna displays His personal (four-armed) form again. Then, He further consoles the frightened Arjun by assuming His gentle (two-armed) form.

Sanjay reports to King Dhritrarastra. Next Verse-

Bhagavad Gita: Chapter 11, Verse 51.

अर्जुन उवाच ।
 दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।
 इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥ 51॥

arjuna uvācha
dṛiṣṭvedaṁ mānuṣhaṁ rūpaṁ tava saumyaṁ janārdana
idānīm asmi saṁvṛittaḥ sa-chetāḥ prakṛitiṁ gataḥ

Translation: Arjun says: O *Janardana*/Shree Krishna, seeing Your gentle human form (two-armed), I now feel composed. My mind is restored to normal. (This is the direct effect of the presence of Bhagwan Krishna.)

The Divine Lord withdraws His Universal Form consisting of *srishti*, *sthiti* and *laya*. Let us not forget. The world is a mixture of good and evil. These are not two separate things. God and Satan are two aspects of the Divine Lord. It is our ignorance to think that sometimes God becomes God, and sometimes He becomes Satan. The fact is - God appears as Satan to an impure mind. When we are pure, God becomes like our own grandmother. So these two aspects do not depend on God or the world. It depends totally upon how we behave, think, speak and act.

arjunaḥ uvācha—Arjun says; *janārdana*—(He who looks after everybody, it is an epithet of Krishna.) Krishna; *dṛiṣṭvā*—seeing; *idam*—this form of yours; *mānuṣham*—human; *rūpam*—form; *tava*—your. Arjuna says, “O, Janardana, seeing Your this human form.” What is the type of form? *saumyam*—gentle form; O Lord, having seen this pleasing, beautiful, reassuring, old form of yours, (Here old does not mean old age. The form with which Arjuna is familiar from his childhood). What happens now to Arjuna?

idānīm—now; *asmi*—I am; *saṁvṛittāḥ*—composed; *sa-chetāḥ*—in my mind; *prakṛitim*—to normality; *gataḥ*—have become. “I have come back to normality. I am under my control and composed. There is nothing to be terrified.”

Shri Ramakrishna and Vaikunthanath Sanyal:

Shri Ramakrishna granted the Divine Vision to Vaikunthanath Sanyal. He started seeing Shri Ramakrishna in every object and person. This vision created a terrible conflict in his mind. Why? For example, suppose a person wants to enjoy the company of his wife and vice versa if he starts seeing Rama, Krishna, Devi, Shiva, and Sri Ramakrishna. That may produce fear in his mind and a negative result. The devotees of God do not like to dwell on His impersonal transcendental form. As long as devotees live in a human body, they desire to worship a personal God through love. There are many incidents in the life of Shri Ramakrishna.

Sri Ramakrishna and Chandramani Devi - Visions of the Divine Mother;

Shri Ramakrishna used to enjoy conversation with his sincere devotees. During the conversation, he would have the vision of the Divine Mothers. He would say, “Mother, I want to enjoy talking with the devotees about You. Please allow me to do it.” He also used to experience peculiar visions of the Divine Mother. He told his devotees, “Once, I saw Divine Mother dressed in a beautiful Banaras silk sari and precious ornaments.” What does it mean? Does She like dressing up with saris and ornaments? Is it a fact? It looks like a fact. I remember another incident. Once, Chandramani Devi (Mother of Shri Ramakrishna) saw Mother Lakshmi dressed beautifully with precious ornaments. No one else could see Her. Chandramani Devi said, “O, Mother, why are you dressed up? There is no one to see You.” Divine Mother was alone. She walked quickly and disappeared after a while.

Some blessed people are not self-conscious:

We are human beings and like to interact in that manner. We often tolerate other human beings because sometimes we have to. However, we wish to interact with loving, joyful, reassuring and people who can fulfil our desires. There is an interesting psychology behind it. What is that psychology? We all go to attend parties from time to time. Often many people are invited. We know some but many are strangers for us. Many of us do not have the ability to mix with everybody. We look out for familiar faces and go to them. We feel comfortable with familiar faces. We do not have an ability to mix with the strangers. However, there are a few blessed people who can easily mix with the strangers without feeling self-conscious. They are comfortable with anybody, everybody, children, grown-up people, adults, old people and middle-aged people. Sri Ramakrishna was one of such persons.

Shri Ramakrishna and Gopalarma:

In this connection, I remember the story of Gopalarma. By the grace of Shri Ramakrishna, she saw her beloved Gopala/Baby Krishna for more than two months. Suddenly, the vision disappeared. Gopalarma visited Shri Ramakrishna and complained, “Why did my visions of Gopala disappear? Shri Ramakrishna replied, “My dear, you have a human body. A human body cannot tolerate this *bhava/divine emotion* for more than two months. You will see your Krishna instantaneously in your heart of hearts. Whenever you will feel a longing for Him.”

Next Verse:

Bhagavad Gita: Chapter 11, Verse 52, 53.

श्रीभगवानुवाच ।

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।

देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥ 52॥

||śhrī-bhagavān uvācha

su-durdarśham idam rūpaṁ dṛiṣṭāvān asi yan mama

devā apy asya rūpasya nityaṁ darśhana-kāṅkṣhiṇaḥ

śhrī-bhagavān uvācha—the Supreme Lord says; **su-durdarśham**—exceedingly difficult to behold; **idam**—this; **rūpam**—form; **dṛiṣṭavān asi**—that you are seeing; **yat**—which; **mama**—of mine; **devāḥ**—the celestial gods; **api**—even; **asya**—this; **rūpasya**—form; **nityam**—eternally; **darśhana-kāṅkṣiṇaḥ**—aspiring to see;

Translation: The Supreme Lord says: This form of Mine (that you are seeing) is exceedingly difficult to behold. Even the celestial gods are eager to see it.

Neither by the study of the Vedas nor by penance, charity, or fire sacrifices can I be seen as you have seen Me?

Earlier, remember, The Divine Lord said that some Siddhaha, Munis and others had that vision. Some could not hold it. They ran away. Some could see and able to behold the Universal Form by God's grace. The significant point is the grace of God. The grace of God can be obtained only by Bhakti/devotion. That is the point the Lord wants to emphasise.

śhrī-bhagavān uvācha—the Supreme Lord says; **su-durdarśham**—exceedingly difficult to behold (My Universal Form).

idam—this; **rūpam**—form; **dṛiṣṭavān asi**—that you are seeing; **yat**—which; **mama**—of mine: This Universal Form of Mine which you are seeing for quite some time. That *Vishwaroopa* /universal vision of mine is impossible for anyone to see. **devāḥ**—the celestial gods; **api**—even; **asya**—this; **rūpasya**—form; **nityam**—eternally; **darśhana-kāṅkṣiṇaḥ**—aspiring to see; The celestial gods are eternally aspiring to see My Universal Form.

How can Arjuna see the Universal Form? Let us recollect. The Lord says, “O, Arjuna, you cannot see My *Vishwaroopa* by your biological eyes. You have bhakti/devotion, *shraddha* and *sattva-guna*. I grant you *Divya Drishti*/divine eyes, *Divyam Dadami Chakshuho*.” Now, the question comes to our mind. The Divine Lord grants spiritual eyes to Arjuna. Does He not know the limitations of Arjuna that Arjuna would not be able to hold it for long? Yes!! He knows everything. Arjuna deserves the grace, and the Divine Lord grants it. Why? So, Arjuna can have a direct experience. We can deny anything but can never deny our direct experience. The Lord says in the next verse.

श्रीभगवानुवाच ।
नाहं वेदैर्न तपसा न दानेन न चेज्यया ।
शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ 53॥

śhrī-bhagavān uvācha

*nāhaṁ vedair na tapasā na dānena na chejyayā
śhakya evaṁ-vidho draṣṭuṁ dṛiṣṭavān asi mām yathā*

śhrī-bhagavān uvācha—the Supreme Lord says; *na*—never; *aham*—I; *vedaiḥ*—by study of the Vedas; *na*—never; *tapasā*—by serious penances; *na*—never; *dānena*—by charity; *na*—never; *cha*—also; *ijyayā*—by worship; *śhakyah*—it is possible; *evam-vidhaḥ*—like this; *draṣṭum*—to see; *dṛiṣṭavān*—seeing; *asi*—you are; *mām*—me; *yathā*—as.

Translation: The Supreme Lord says: Neither by the study of the Vedas, nor by penance, charity, or fire sacrifices, am I to be seen as you have seen Me by My grace.

draṣṭum—to see; *dṛiṣṭavān*—seeing; *asi*—you are; *mām*—me; *yathā*—as

O, Arjuna, do not feel egotistic. Do not feel that you deserved it. Nobody can claim to deserve it.

evam-vidhaḥ—like this: My Universal Form; *na*—never; *vedaiḥ*—by study of the Vedas: My Universal Form cannot be seen by studying any number of past, present or future scriptures. What do I mean? Vedas, Upanishads, Puranas and Tantras are the scriptures expressing the experiences of ancient sages. The gospel of Ramakrishna, the gospel of the Holy Mother, the eternal companion of Swami Brahmanandaji, the complete works of Swami Vivekananda and the

Mahapurush Maharaj talks with the devotees are our present scriptures. In future, many *Avataras/Divine incarnations* and realised souls will come. Their teachings will be future scriptures for humanity. Veda means the divine experiences of the realised souls. However, the Divine Lord says, “I cannot be seen by studying all these scriptures.”

na—never; **tapasā**—by serious penances/*Tapasya*: The Lord says, “You can never see My form by performing intense *Tapasya*/austerity.” All is by the grace of the Divine Lord. We cannot do spiritual activities if God does not grant us *Buddhi*/intellect to contemplate, wisdom to think and concentrate, a fit body and mind and remove all our obstructions to spiritual progress. We cannot do anything without the grace. We are worthless. So, we should never think that we will do intense *Tapasya* and achieve liberation. We all know that Vishwamitra did a thousand years of *Tapasya* but fell like a pack of cards. What about charity and service to humanity?

na—never; **dānena**—by charity: *Atmano Moksharthay Jagathitay Cha*
No, Sir, nothing can be achieved even by donating everything. Why? Nothing belongs to us. God creates us and all worldly objects around us. God grants us wisdom and *shraddha* to donate and provide our services to the world. We continue to serve others only by God’s grace. He produces a tremendous amount of knowledge and also joy as a result of our philanthropy. Nothing belongs to us. So, we should not take any credit for that.

na—never; **cha**—also; **ijyayā**—by worship: We can never achieve infinite by finite means. The Universal Form of God cannot be seen by worship/puja, pilgrimages or by actions performed through mind, speech or body. That is a great lesson we have to learn.

Should we not do all these things? No! We should study the scriptures, do charity, penance and service to humanity. We should do not only one but all of these things. Some devotees do a tremendous amount of *Japam* but are miserly. They avoid doing charitable work. Sometimes, they ask Sadhus, “What do you want? I can provide it for you.” No self-respecting person will ever open his

mouth and say, “I want this or that thing. Please provide it to me.” We should say, “You may have your private desires and needs. It is our great privilege to fulfil your desires and needs.” We should always have an attitude of “*Shiva Jyaney Jiva Seva*”. Most people think about their families only all the time. They certify themselves as a great devotee by doing a little charitable work. We will discuss this subject tomorrow in the Twelfth Chapter.

Bhagavad Gita: Chapter 11, Verse 54.

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।

ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥ 54॥

*bhaktyā tv ananyayā śhakya aham evam-vidho 'rjuna
jñātum draṣṭum cha tattvena praveṣṭum cha parantapa*

bhaktyā—by devotion; *tu*—alone; *ananyayā*—unalloyed; *śhakyaḥ*—possible; *aham*—I; *evam-vidhaḥ*—like this; *arjuna*—Arjuna; *jñātum*—to be known; *draṣṭum*—to be seen; *cha*—and; *tattvena*—truly; *praveṣṭum*—to enter into (union with me); *cha*—and; *parantapa*—scorcher of foes/conquerer of everyone.

Translation: O Arjun, by unalloyed devotion to Me alone, may I be known in this form. Thereby, on receiving My divine vision, O Arjuna (conquerer of everyone), one can enter into union with Me.

aham—I; *evam-vidhaḥ*—like this; *arjuna*—Arjuna: O, Arjuna, the Universal Form you saw earlier.

jñātum—to be known; *draṣṭum*—to be seen; *cha*—and; *tattvena*—truly; *praveṣṭum*—to enter into (union with me). To see the truth and understand that there is no difference between bubbles and waves, waves and the ocean. Everything is nothing but water only. To know, see, realise and become one with the divine Lord is possible only in one way. What is that way? We may be a *jnani*, a yogi, a great karma yogi. The Divine Lord says:

bhaktyā—by devotion; **tu**—alone; **ananyayā**—unalloyed; **śhakyah**—possible: “O Arjun, by unalloyed devotion to Me alone, may I be known in this form.” We have some devotion/love for the Divine Lord. Our devotion/love is scattered. We have some bhakti/devotion/love for family, children, house, money and some for God. We need one pointed 100% devotion to the divine Lord. Shri Ramakrishna gave a beautiful illustration. He said, “ If you want to thread a needle. Even if one fibre is sticking out, you can never thread the eye of the needle.”

The only way is to develop *Para-Bhakthi*. Our endeavour should be to obtain that *Para-Bhakthi*. How to obtain that? So, the Lord is wrapping up in this 55th shloka

Bhagavad Gita: Chapter 11, Verse 55.

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ 55॥

**mat-karma-kṛin mat-paramo mad-bhaktaḥ saṅga-varjitaḥ
nirvairaḥ sarva-bhūteṣhu yaḥ sa mām eti pāṇḍava**

mat-karma-kṛit—perform all duties for My sake; **mat-paramaḥ**—considering Me the Supreme goal; **mat-bhaktaḥ**—devoted to Me; **saṅga-varjitaḥ**—free from attachment, not attached to any worldly object; **nirvairaḥ**—without malice; **sarva-bhūteṣhu**—toward all entities; **yaḥ**—who; **saḥ**—he; **mām**—to Me; **eti**—comes; **pāṇḍava**—Arjuna, the son of Pandu.

Translation: O, Arjuna, those who perform all their duties for My sake. Who depend upon Me and are devoted to Me. Who look upon Me as the only Supreme goal. Who are free from attachment, are without malice toward all beings, such devotees certainly come to Me.

The essence of the Verse 55 and qualities of a true devotee are:

The Divine Lord says:

- O Arjuna, My devotee does all works for My sake.
- He looks upon Me as the only supreme goal.
- He is wholeheartedly devoted to me.
- He is without any attachment.
- He has no worldly desires.
- He is without hatred for any creature in this world.
- He has neither attachments/*raga* nor *dvesha*/hatred.
- He has neither friends nor enemies.
- I am his friend, beloved and protector. Everything is centred around Me.
- (King Kansa used to see Krishna everywhere. Radharani used to see Krishna everywhere. Shri Ramakrishna used to see the Divine Mother everywhere.)
- Such a great Bhakta comes to Me. He becomes one with Me.
- That will be the end of his human samsara. He becomes Brahman.

Brahmavit Brahmaiva Bhavati

We will start the Twelfth Chapter tomorrow and discuss these beautiful points.

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)