

# Bhagawad Gita, Class 142: Chapter 11, Verses 3 to 8

Shloka # 3:

ॐ श्रीगणेशाय नमः ॥ श्रीकृष्णाय नमः ॥  
ॐ श्रीगणेशाय नमः ॥ श्रीकृष्णाय नमः ॥ 11.3 ॥

**Supreme Lord! Highest Spirit! It is even as you have described yourself. Yet I would like to see this lordly form of Yours.**

Continuing his teaching, Swamiji said, Chapter # 11 is dealing with Vishwa Rupa Ishwara Darshanam. We should have a clear understanding of this Ishwara darshanam. It talks of a very thrilling, electrifying experience for devotees. Shabari waited for years for a glimpse of Sri Rama and at last when gets it and the great thrill she enjoys has been described. Similarly Thyagaraja also sings about Shabari's Darshanam of Rama. Similarly, Sri Krishna darshanam is also talked about. All darshanams are considered mystic ones.

Now, to have an experience, the object of experience must be available to me; also there must be an experiencer, who is prepared for the experience. Let us say I talk about Carnatic music; but unless the listener has some idea of Carnatic music he cannot enjoy my talk, as he is not prepared as a listener. Normally we focus on the object of experience and forget the experiencer. This is true of Ishwara Darshanam as well. Shabari got Sri Rama Darshana Ananda but it was not only due to Sri Rama but also because Shabari was prepared for the darshanam.

How to prove this? Swamiji says, the very same Rama was available to Ravana as well but nothing happened. Object was available but subject was not prepared; Ravana's mind did not change even after darshanam.

So preparation on part of person is important else even god is helpless.

How about Kamsa? He too had Sri Krishna darshanam but he never changed one bit. Several Rakshasa's even used the darshanam for negative purposes; Basmasura is one that comes to mind. So, for Ishwara darshanam I need a tremendous amount of preparation.

Vishwa Rupa Ishwara is Lord in form of Universe. If you know it's meaning, you know he is right in front of you. God's first name in Vishnu Sahasra Nama is Vishwam. He is already available in front of me. If we don't get thrill of darshanam, it is because of non-preparedness of devotee. That preparedness is nothing but purity of mind, a mind without kama, krodha, moha, madha, lobha and matsarya. These are the obstructions to this darshanam. When the cataract of the obstacle of kama, krodha, ahamkara and mamakara impurities are removed, God need not come; I begin to appreciate the already available Vishvarupam.

Arjuna says, O lord, I understand you are jagat karnam. I can understand intellectually that you are in all namas and rupas; but I don't get its impact.

So, what is missing? A prepared mind is missing and it is also known as Divya Chakshu. It is like one person is interested in Carnatic music but another person is not. So he asks Sri Krishna to help him get darshanam.

"In shloka # 3, you describe Vishwa rupa but nothing happens to me. Where is the lacuna? I would like to see your Vishwa rupa", says Arjuna.

#### **Shloka # 4:**

ॐ नमो भगवते वासुदेवाय ॥ ११.४ ॥  
ॐ नमो भगवते वासुदेवाय ॥ ११.४ ॥

So we have seen the object of perception is available, Vishva rupa and still if I do not see it, the defect must be only in the observer. There must be some problem with me; therefore I do not feel the divinity when I experience the world. And, therefore, O Sri Krishna, is it possible for me at all; to have that divinity or Vishva rupa darshanam, can you prepare me to have this darshanam? Please help me!

Purity of mind cannot occur overnight. It requires a lot of Karma yoga and sadhana and the transformation is slow; and it is not a revolution. Is there any method I can get this purity of mind, O Yogeshwara! asks Arjuna.

**Shloka # 5, 6, 7 and 8:**

ॐ श्री कृष्णाय नमः ।  
अर्जुन उवाच । त्वं त्वत्कृपावशात्पुनः पुनः प्रकृतं  
प्रकृतं प्रकृतं प्रकृतं प्रकृतं प्रकृतं ॥११.५॥

**The Blessed Lord said O son of Prtha, behold My forms in (their) hundreds and in thousands, of different kinds, celestial, and of various colors and shapes.**

ॐ श्री कृष्णाय नमः ।  
अर्जुन उवाच । त्वं त्वत्कृपावशात्पुनः पुनः प्रकृतं  
प्रकृतं प्रकृतं प्रकृतं प्रकृतं प्रकृतं ॥११.६॥

**See the Adityas, the Vasus, the Rudras, the two Asvins and the Maruts. O scion of the Bharata dynasty, behold also the many wonders not seen before.**

ॐ श्री कृष्णाय नमः ।  
अर्जुन उवाच । त्वं त्वत्कृपावशात्पुनः पुनः प्रकृतं  
प्रकृतं प्रकृतं प्रकृतं प्रकृतं प्रकृतं ॥११.७॥

**See now, O Gudakesa (Arjuna), the entire Universe together with the moving and the non-moving, concentrated at the same place here in My body, as also whatever else you would like to see.**

ॐ श्री कृष्णाय नमः ।  
अर्जुन उवाच । त्वं त्वत्कृपावशात्पुनः पुनः प्रकृतं  
प्रकृतं प्रकृतं प्रकृतं प्रकृतं प्रकृतं ॥११.८॥

**But you are not able to see Me merely with this eye of yours. I grant you the supernatural eye; behold My divine Yoga.**

Now, Sri Krishna answers:

Even though Vishva rupa is right in front of me, to get the impact of Vishva rupa darshanam, I should have prepared the mind, which I call, Divya chaksu or purification and purification is a very slow and gradual process. It involves a long religious life and it also involves following dharma or values of life. If devotion and values are not there, for such a mind, the benefit of Vishva rupa darshanam will not be available.

Here, Arjuna was lucky to have Sri Krishna in front of him. He requests a temporary purification of mind.

But the purification will only be temporary; it does not last like a dialysis. Similar temporary purification can even be obtained from a Mahatma.

Since this purification is artificial, its full benefit is not realized. So, later in Chapter # 11, when Arjuna gets the darshanam, he is not able to stand Vishwa rupa darshanam. He tells Sri Krishna, I don't want this Vishwa rupa darshanam. Only a truly purified mind can absorb such a darshanam.

So, Sri Krishna accepts Arjuna's request. Just as one needs a 3 D glass for some movies, Sri Krishna says, I will bless you with a Divya Chakshu so that you can see many of my forms, varied in nature; all divine; of different colors and shades. When you will see rupa in many colors it is not a particular form, rather it is all forms and colors of universe, as all are Ishwara varnanam.

Citing an example Swamiji says, form does not belong to the bangle; it belongs to gold. Thus, Sri Rudram describes Shiva in many colors. This rupam is available to all cowherds. They are all the colors of Vishwa rupa Shiva. The green hairs of

Shiva are the green trees. My mind should see it as Vishwa rupa darshnam. Thus, we see same colors, but we need to see them with a different attitude; it is like seeing a laddu from Tirupati, it becomes divine; it is appreciated by the mind that has devotion.

Vishwa rupa has many heads. All heads of peoples are the head of god.

Verities of devatas, representing natural forces are described next. The eight Vasus with different forms are Agni, Prithvi, Antarikhsam, Intermediary lokas, Vayu, Aditya, Chandra, and Stars. May you see the eight Vasus in Vishwarupa.

Twelve Adityas are the sun gods' different changing stages in the twelve months of the year. In each month he has different powers. May you see the Adityas as Vishwarupa.

Our ten sense organs and mind are called Rudra Devata. May you appreciate the Rudras.

Ashwini Kumaras are the ones presiding over Pranas. May you appreciate them as well.

Marut Devatas are different aspects of Vayu Devata. You have not noticed all of them as Vishwarupam.

And therefore rain is a wonder; earth is a wonder; Sun is a wonder; anything you take it, is a wonder,

it is the glory of the Lord. May your see that; temporarily drop your day-to-day business; temporarily keep your cell-phone somewhere. After its (cell phone's) coming, there is no time for anything; so wherever you go drop it; and just watch the universe.

So in Me the Vishwa rupa Ishvara; whose body is the very sky itself, see the entire universe.

When Yashoda asks Sri Krishna to open his mouth she saw all

the 14 Lokas; and then she said, shut up. She was not prepared. Sri Krishna is blue as sky; it means vast blue sky is a form of Sri Krishna, with galaxies floating in it. The whole universe is contained in Me.

Last week or so, some student; I do not remember who that student is, gave a cutting; so I just read through it; it is a very interesting write up, I will read only the first paragraph alone. It describes the Universe.

It says, consider a puff of dust a meter in diameter. Consider every grain of dust is a galaxy with many stars. We live near an ordinary star and are member of an ordinary galaxy. Every night we are shown that the universe has a beginning but most of us simple regret, use or enjoy the dark without perceiving that; it brings knowledge; If you are willing to learn from darkness, he says; even though so many stars are there; between the stars there is a vast emptiness is there. Think what must be the size of the universe; which accommodates all these galaxies and stars. This universe, with vast emptiness and galaxies are accommodated in space; so what must be size of the space; and that space is the

size of the Lord; Meditate upon that, Try that.

**With Best Wishes,**

**Ram Ramaswamy**