

Reflections from Shrimad Bhagavadgita– Part 111: Chapter 11, Verses 53-55

(June 17 – June 23, 2020)

Please Note: Click Anywhere on The Dark Area Below to Listen to the Above Verses

ORIGINAL SANSKRIT DOCUMENT

TRANSLITERATION

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।

nāhaṁ vedair na tapasā na dānena na chejyayā

शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ ११-५३ ॥

śakya evaṁ-vidho draṣṭuṁ dṛiṣṭavān asi mām yathā

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।

bhaktiyā tv ananyayā śakya aham evaṁ-vidho 'rjuna

ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥ ११-५४ ॥

jñātuṁ draṣṭuṁ cha tattvena praveṣṭuṁ cha parantapa

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।

mat-karma-kṛin mat-paramo mad-bhaktaḥ saṅga-varjitaḥ

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ ११-५५ ॥

nirvairah sarva-bhūteṣhu yaḥ sa mām eti pāṇḍava

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु

om tatsaditi shrimadbhagavadgitasu upanishatsu

ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे

*brahmavidyayaam yogashaastre
shrikrishnarjunasamvaade*

विश्वरूपदर्शनयोगो नामैकादशोऽध्यायः ॥ ११ ॥

vishvaroopadarshanayogo naama ekadashodhyaayah

TRANSLATION

- (53)** Neither by the study of the Vedas, nor by penance, charity, nor by grand rituals and ceremonies, can I be seen as you have seen me.
- (54)** But by devotion unmixed with fruitive desires alone, can I be known as well as seen in an eternal form, just as I am standing before you, O scorcher of foes, and can also enter into union with me.
- (55)** Those who perform all their duties for my sake, who depend upon me and are devoted to me, who are free from attachment, and are without malice toward all beings, such devotees certainly come to me.

Thus in the Holy Book of Bhagavadgita, one of the Upanishads, in the Science of the Supreme Spirit, in the Art of Self-Knowledge, in the Conversation between Lord Shri Krishna and Arjuna, ends the 11th Chapter called “Vishvaroopadarshana Yoga”.

<https://drive.google.com/file/d/1D3mSjfKNSRZD8AXr568Ee5nJPncU-8Wc/view?usp=sharing>

Chapter 11

Verse 53:

In this verse, Lord Krishna tells Arjuna that neither by executing severe penance, offering extravagant donations, nor by performing Vedic rituals perfectly is one able to see Lord Krishna in His two-armed human form as Arjuna has seen Him. The basic spiritual principle is that God cannot be known by the strength of one's efforts. However, those who engage in devotion to Him become recipients of His grace. Then, by virtue of His grace, they are easily able to know him. The Muṇḍakopaniṣhad teachings are consistent with this, which state: *nāyamātmā pravachanena labhyo na medhayā na bahunā śhrutena* (3.2.3)[v26], meaning, “God cannot be known either by spiritual discourses or through the intellect; nor can he be known by hearing various kinds of teachings.”

Verses 54:

If by the previous methods of Vedic study and rituals one cannot witness the human form of Lord Krishna then how is it possible to see Him? Lord Krishna declares that one can have communion with Him only by *bhaktiya* or loving devotion; but only if it is *ananyaya* or exclusive, meaning not divided or shared with anything else. In this way only can He be *jñatum* or known in reality. The particle *tu* meaning but between *bhaktiya* and *ananyaya* confirms that exclusive loving devotion is superior to all other means. The Katha Upanisad

II.XXIII beginning *nas yam atma prachanna* meaning not by reflection, nor deliberation, nor concentration can Lord Krishna be attained. He can only be attained by one who He, Himself specially elects and blesses to reveal His essence to.

Verses 55:

Here Lord Krishna reveals that only His devotee who renders unalloyed bhakti or loving devotion to Him exclusively is qualified to behold Him, know Him, associate with Him and enter into communion with Him and no other. The words *mat-karma-krt* means those who dedicate their lives to Lord Krishna. They study the Vedas, engage in meditation, carry out rituals of propitiation, perform penance and other spiritual activities of this nature; but all their activities are exclusively for the satisfaction of the Supreme Lord. The words *mat-paramah* means those who make Lord Krishna their ultimate shelter and goal of attainment towards which every effort they make is directed. The words *mad-bhaktah* means Lord Krishna's loving devotee to whom everything revolves around out of so much love for Him that one is unable to exist without always reflecting, remembering, meditating, serving, worshipping and praising Him etc. in one continuous flow without cessation. The words *sanga-varjitah* means weaned from worldly attachments due to one having total attachment to the Supreme Lord. The words *nirvairah sarva-bhutesu* means bearing no enmity towards any living. Lord Krishna's devotee's only happiness is being in communion with Him and His devotees only misery is when they are not in communion with Him. Therefore, they are unattached to all other living beings. Lord Krishna's devotees attribute all their difficulties and afflictions simply as a reaction to their own past actions. They have no reason to hate any being for it. Lord Krishna's devotees have implicit faith that all living entities are subject to His sovereign rule and are under His complete control. The words *mam eti* mean comes unto me which denotes that one will realize Lord Krishna as He is and join in communion with Him in one's perfected spiritual body which is the actual goal resulting from developing one's spiritual qualities.