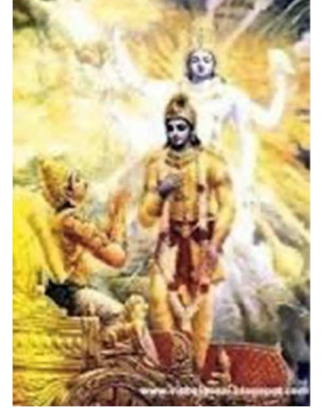


Bhagavad Gita Chapter 10, Part 9 dated 07/11/2020 by Swami Dayatmanada
(Lecture delivered online from Bangalore, India)

Subjects: Chapter 11, Verses 20, 22, 23, and 24. The Shiva Aparadha Kshamapana Stotram - By Adi Shankaracharya: Rudram, Namakam and Chamakam: The Divine Mother represents Srishti, Sthiti and Laya. KALI THE MOTHER by Swami Vivekananda.



Illustrations: : Story: Men in a dark well of this world!!! (Bhagvatam Katha): Story of religious Tolerance: Goddess Kshira Bhavani & Swami Vivekananda: Meaning behind the Image of the Divine Mother: Hitopadesha Tales – The Tiger With A Golden Bangle. Illustration of a Mighty Forest Fire: Stephen Hawkins: The cycle of *Shristhi, Sthiti* and *Laya* - example of River and Seed: Shri Ramakrishna- Vision of *Kala/time*: Parable of Shri Ramakrishna - Devi Parvati and Shiva - Ravana's Birth and Death: Story of religious Tolerance: Goddess Kshira Bhavani & Swami Vivekananda: Holy Mother, Swami Apoorvananda and Shibu:

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 meditating upon the 11th Chapter of the Bhagavad Gita which is called **Vishwaroopa Darshana Yoga**.
- **What does it mean?** It means - the vision of the Divine Lord in the form of this very world. That is called Vishwaroopa Darshana. There are billions of objects in the world. Vishwaroopa Darshana does not mean seeing God in a particular object. He is everything and everywhere. I, you, and everything is nothing but God. An ordinary person cannot have that vision. We should be sincere and develop the capability to have this Vishwaroopa Darshana. Then God bestows His grace, like He did with Arjuna.
- **Arjuna got frightened. Why?** This integral, holistic vision is problematic for people to handle. Why? Vishwaroopa Darshana means experiencing *Srishti*, *Esthiti* and *Laya* simultaneously and in one place. Witnessing *Srishti*/creation and *Esthiti*/sustenance (sometimes) is fine for a human mind. But *Laya*/destruction/death is intolerable for a human mind.
- **Why is Laya/death intolerable?** Because of ignorance. What is that ignorance? We get frightened seeing our loved ones dying or thinking of our death. Why? There are three reasons.
 - 1) **Death equates to non-existence:** The first reason is death equates to non-existence. We do not know what will be our fate after death. Will we exist after death or not? We do not know.
 - 2) **Loss of identity:** The second reason is death equates to loss of identity. We think after the death of this body - my identity will come to an end. Everything known to me will finish. (This is the most marvellous subject. I have dealt with this in some of my past classes very

elaborately.) Every human being is nothing but a collection of memories. Our identity is our parents, friends, relatives, partners, children, country, and religion. If we lose our memory - we lose our identity simultaneously. Supposing you forget (as happens in old age and amnesia) - Who is your mother, father, friends, relatives, and country - you will have no identity. This identity is our private world and we do not want to lose it. We do not wish to die.

- 3) Beginning of a New identity:** The third reason is - that even if we know - we will be reborn with a new type of mind. What is Our concern? Will all the past life memories be wiped off? Not at all. These memories will be there - but we cannot access them unless we practice a specific type of yoga.

We discussed Verse 20 in our class No. 6 dated.

Bhagavad Gita: Chapter 11, Verse 20.

द्यावापृथिव्योरिदमन्तरं हि व्याप्तं त्वयैकेन दिशश्च सर्वाः ।
दृष्ट्वाद्भुतं रूपमुग्रं तवेदं लोकत्रयं प्रव्यथितं महात्मन् ॥ 20॥

*dyāv ā-prīthivyor idam antaram hi
vyāptam tvayaikena diśhaśh cha sarvāḥ
dṛiṣṭvādbhutam rūpam ugram tavedam
loka-trayam pravyathitam*

dyau-ā-prīthivyoḥ—between heaven and earth; *idam*—this; *antaram*—space between; *hi*—indeed; *vyāptam*—pervaded; *tvayā*—by you; *ekena*—alone; *diśhaḥ*—directions; *cha*—and; *sarvāḥ*—all; *dṛiṣṭvā*—seeing; *adbhutam*—wondrous; *rūpam*—form; *ugram*—terrifying; *tava*—your; *idam*—this; *loka*—worlds; *trayam*—three; *pravyathitam*—trembling; *mahā-ātman*—The greatest of all.

Translation: The space between heaven and earth and all the quarters of the sky are pervaded by You alone. Seeing Your marvellous and appalling form, I see the three worlds trembling in fear, O Greatest of all beings.

Arjuna addresses Bhagavan Krishna as Mahatman/ Great soul. Previously, Arjuna thought Krishna was his friend. Now Arjuna has a Divine Vision. Krishna becomes Bhagavan for Arjuna. Vishwaroopa Darshana reappears, and Arjuna gets frightened.

Why Arjuna is frightened?

Remember, Vishwaroopa means *Srishti*, *Esthiti*, and *Laya* simultaneously. And as I mentioned, *Srishti* is fine. But *Esthiti* is not worthy. Why? *Esthiti* means sustenance. Sustenance doesn't mean we are always happy. The fact is - most of the time, we are not happy. But we do not realize that we are not happy. We think that we are happy. A simple example I am giving you. Suppose there is a man. He wants to enjoy married life. He gets married. Of course, there is companionship. There is an attraction between the two Jivas. But it is more a body relationship at the beginning than a mind relationship. So what happens? This fellow considers, now I am not one, but two, me plus my wife. Then children come. One child comes - I am three. A second child comes - I am four. A third child comes - I am five. So, his identity expands. Now, he thinks - if I do not look after them, protect and maintain them, then they will go to dogs. He does not realise that he has nothing to do - children will progress according to their *Purva Janma Karma*. They will become billionaires - if they are destined/fated for it despite him. Or if they have to suffer, they will suffer despite him. It has nothing to do with him. However, he does not understand because of his egotism. He thinks - I am the master, protector, manager, and ruler of my family. I have to work hard. What happens? He gets up early in the morning, pours a cup of coffee, stuffs his mouth and pushes coffee inside, rushes to the office, and comes back at maybe 7 o'clock, 8 o'clock, and 9 o'clock, carrying homework in the laptop, and life goes like that. Still, he says, "I am a happy man." Is it happiness? This fellow works worse than a donkey. Why do I say worse than a donkey? Because a donkey doesn't think of yesterday, doesn't think of tomorrow.

We do worry about tomorrow. If we are made redundant, we worry - what will happen to me and my family? How much money do I need to cope with the inflation and survive? So much fun! It is only one part. Diseases may come, accidents may happen, the man may lose his job, and there may be a rift

between the wife and husband. Family may separate. Anything can happen, and unconscious worry is there. But we think - we are happy. Remember, I told you, a beautiful story of a man. It is the most marvellous story.

Story: Men in a dark well of this world!!! (Bhagvatam Katha)

Once upon a time, a man was in the forest. He heard the sound of a tiger. So he started running. While running, he fell into a blind well in the forest covered with bushes and creepers. While falling into the well, he got stuck in the root of a tree. The tree was growing on the wall of the well. While holding a branch of the tree, he thought at least, "The tiger cannot come down here to get me." Then he saw that the bottom of the well was dry and a seven-hooded serpent was living there. The snake raised its hoods, hissing, and was ready to bite him. Now, he was in a predicament, hanging from the branch of the tree halfway down a well. At the bottom, a poisonous snake was waiting to bite him. At the top, a ferocious tiger was waiting to eat him. At that time, he was suffering from great anxiety. Then he saw two rats. A black rat was eating away one side of the branch that he was holding bit by bit. And a white rat was doing the same on the other side of the branch.



Now, it was only a question of time. The man had only two choices. Either he had to climb out and be eaten away by the tiger, or he would have to go down and be bitten by the snake. He could not stay there for long. Sooner or later, the rats will finish the whole thing, and he will not even have the branch to hang on. In this condition, he didn't know what to do. But still, he was enjoying and thinking " -At least I am saved for a few hours."

At that time, when he was in this very precarious situation, he noticed a honeycomb on the branch of the tree. Because the tree was shaking, some honey was dropping, and it just happened to be dropping very close to his face. Taking this golden opportunity, he stuck out his tongue, and a drop of honey came on the tip of his tongue. He took that honey into his mouth and began to relish the flavour, thinking, "How sweet! How sweet!" And thus he felt some

happiness Even in that miserable situation, he said, “Oh, it is very nice. This honey is good”. He forgot about the tiger above, the serpent below and rats going round and round. That is our condition.

[In the mean time his friend came and saw that this man has gone down and so he brought a piece of rope and dropped it in and shouted “ –Hold on to the rope and come out.” But this person said “ –No. No. I don’t want the rope. I want honey. You please push the branch of the tree, so that I can get more honey from the bee-hive.”]

Moral of the Story:

In this story there is a deep philosophical understanding.

- 1) **Man** – Individual soul embedded in material body.
- 2) **The forest** - is the samsara/world. There are good trees, bad trees, good animals and dangerous animals. We are travelling among all these.
- 3) **Tiger** – is old age, fate chasing us towards death. We are trying to run away.
- 4) **Serpent** – fearful death waiting with poisonous fang. Serpent/Serpa means that who creeps silently. Death creeps silently.
- 5) **Honey** – Sense gratification in material life with family, friends and relatives. This mesmerises us. We say, “I am very happy.”
- 6) **Rats** – This is waxing and waning of the sun daily – day and night- kala -time. days and nights eat away our lives.
- 7) **Honey** – So called material pleasures, family, relatives and friends.
- 8) **Creeper** – Prana – life air
- 9) **Blind well** – Samsara *kupa*/Ignorance’*Ajyana*.
- 10) **Friend** – Guru comes to save us.]

This is beautifully expressed in the following stotam.

The Shiva Aparadha Kshamapana Stotram - By Adi Shankaracharya

*13. Aayur-nashyati pashyataam, prati-dinam, yaati kshayam yauvanam,
Pratyaayaanti gataah, punar na divasaah, kaalo jagadbhakshakah,*

*Lakshmii-stoya-taranga-bhanga-chapalaa, vidyuchchalam jiivitam,
Tasmaan maam, sharana-agatam sharanada, tvam raksha raksha-adhuna.,*
[Hey please hear, daily span of life decreases, the youth daily disappears, the days that are past do never return, Time swallows the world, and Life and wealth are not permanent, For they are like the tide and lightning, And so my god Parameshwara, forever protect this devotee of thine.]

This is the condition of Arjuna. He could not stand because in this vivid vision, he sees birth, sustenance and death.

dyau-ā-pṛithivyoh—between heaven and earth; **idam**—this; **antaram**—space between; **hi**—indeed; **vyāptam**—pervaded; **tvayā**—by you; **ekena**—alone; **diśhaḥ**—directions; **cha**—and; **sarvāḥ**—all; **dṛiṣṭvā**—seeing:

Arjuna says, “The space between heaven and earth and all the quarters of the sky are pervaded by You alone. Seeing Your marvellous and appalling form, I see the three worlds trembling in fear, O Greatest of all beings.” (As discussed, in the Vamana Avatara - the Divine Lord covers all three worlds.)

adbhutam—wondrous, most marvellous form; **rūpam**—form; **ugram**—terrifying; The Divine Lord is *Ananta*/infinite. Arjuna sees the most marvellous form of the Lord. It is marvellous but terrifying. Why is it terrifying? There is *laya*/death. Arjuna cannot stand death.

tava—your; **idam**—this; **loka**—worlds; **trayam**—three; **pravyathitam**—trembling; **mahā-ātman**—The greatest of all. O, *Mahatman*, all three worlds are shaking with fear. I am also in one of the created worlds; I am a *jiva/individual soul*; I am part of the world, and there cannot be me without the world. Therefore I am also shaking because the whole world is shaking.

Meaning behind the Image of the Divine Mother:

(Please refer to the transcript of Chapter 11, Part &.)

सृष्टिस्थितिविनाशानां शक्तिभूते सनातनि । गुणाश्रये गुणमये नारायणि नमोऽस्तु
ते ॥

We sing and listen this prayer of the Divine Mother daily. Now, we look at the image of the Divine Mother. What do we see?



- Upper Right hand - represents *abhaya*/be fearless means *Srishti*. She protects us. We do not need to worry. We live under Her protection.
- Lower Right Hand - represents *Vara/blessings* means *Esthithi*. The Divine Mother blesses us. Mothers says, "You follow *Dharma*/righteousness, behave properly, your desires will be fulfilled." We wish to survive, enjoy and avoid unhappiness. Mother says, "My son, you prepare yourself to receive My grace. If you are not prepared through your actions, even if I give you, you will not be able to retain it."
- Upper Left hand with a sharp sword - we get terrified. What does it represent? It has two aspects. 1) Sword is to protect righteous people and punish the wicked. 2) The second aspect is - a good person or an evil, a saint or a sinner, a king or a popper or anyone - death is sure. There is a cycle of birth, growth and death.
- Lower Left hand with decapitated head: We get terrified to see it. It represents death. This is an existential fact. We cannot deny it.
- Neck - is decorated with 52 skulls. These 52 skulls represent 52 alphabets of the Sanskrit language. These alphabets are the root source of knowledge. You are *Gyanamayee*. Creation, sustenance and dissolution requires knowledge. Everything is the manifestation of Divine Mother. (Like we create our dream world.) Next verse:

Bhagavad Gita: Chapter 11, Verse 22.

रुद्रादित्या वसवो ये च साध्या विश्वेश्विनौ मरुतश्चोष्मपाश्च ।
गन्धर्वयक्षासुरसिद्धसङ्घा वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥ 22॥

*rudrādityā vasavo ye cha sādhyā
viśhve 'śhvinau marutaśh choṣhmapāśh cha
gandharva-yakṣhāsura-siddha-saṅghā
vīkṣhante tvām vismitāśh chaiva sarve*

rudra—a form of Lord Shiv; *ādityāḥ*—the *adityas*; *vasavaḥ*—the *vasus*; *ye*—these; *cha*—and; *sādhyāḥ*—the *sadhyas*; *viśhve*—the *vishvadevas*; *aśhvinau*—the Ashvini Kumars; *marutaḥ*—the *maruts*; *cha*—and; *uṣhma-pāḥ*—the ancestors; *cha*—and; *gandharva*—*gandharvas*; *yakṣha*—the *yakshas*; *asura*—the demons; *siddha*—the perfected beings; *saṅghāḥ*—the assemblies; *vīkṣhante*—are beholding; *tvām*—you; *vismitāḥ*—in wonder; *cha*—and; *eva*—verily; *sarve*—all.

In the earlier verse - *loka*—worlds; *trayam*—three; *pravyathitam*—trembling: Arjuna says, “All three worlds are afflicted with indescribable terror, sorrow, and are shaking.”

In this Verse, Arjuna says, “The *Rudras*, *Adityas*, *Vasus*, *Sadhyas*, *Vishvadevas*, *Ashwini Kumars*, *Maruts*, ancestors, *Gandharvas*, *Yakshas*, *Asuras*, and *Siddhas* are all beholding You in wonder.”

(Please refer to the transcripts of the Chapter 10 for detailed description.)

Rudras: There are 11 *Rudras*. These 11 *Rudras* of Vedic time coalesced and became Shiva in Puranas. (So, the Vedic gods *Vishnu* and *Rudra* united and became one single God but with three functions - *Srishti*, *Stithi*, *Laya*, and respectively called Brahma, Vishnu and Shiva.

Adityas: There are 12 *Adityas*/suns. What are these 12 suns? Hopefully, you remember. There are 12 months in a year, and the sun has 12 different forms -

One particular form and name for each month. These are known as *Dwadsa-Adityas*. (*Dwadasa* if Sanskrit means 12.)

Vasus: There are eight *Vasus*.

Sādhyāha: Some kind of celestial beings, **Vishve**, that means numberless celestial beings of a different type.

aśvinau: the *Ashvini* Kumars: *Ashvinis* are twins. They are the presiding deities of medicine and health.

Marutaha: different types of winds. There are 49 different types of winds as described in the scriptures.

uṣhma-pāḥ—the ancestors.

gandharva—gandharvas; **yakṣha**—the yakshas; **asura**—the demons; **siddha**—the perfected beings; **saṅghāḥ**—the assemblies. **vikṣhante**—are beholding; **tvām**—you; **vismitāḥ**—in wonder; **cha**—and; **eva**—verily; **sarve**—all. All these in groups are beholding You and quaking with fear. They are all wonderstruck. Katha-Upanishad describes: Brahman raises a tremendous *Vajra*/weapon - the sun/Surya shines, the fire burns, and the wind blows out of fear. This means - Brahman maintains the universe.

As we know - what Arjuna sees, Sanjaya sees the same and describes to Dhritrashtra at Hastinapur palace. Sanjaya has Divine Eyes granted by Veda-Vyasa.

Hitopadesha Tales – The Tiger With A Golden Bangle:

Once upon a time, there was a thick forest that was the home of many wild animals. People from the nearby villages had to pass through this forest to reach the other places. One day, a wealthy merchant was passing through this forest. He was wearing a solid gold bangle on his wrist. A tiger was hiding in the tall grass by the path. The merchant did not notice him. As the merchant came near enough, the tiger pounced and killed him. After feasting on the merchant's flesh, the tiger did not know what to do with the gold bangle. So the tiger kept it with him.



Years passed after this incident, and the tiger grew old and weak. The tiger could no longer chase prey. He started thinking of some way to get his food. He remembered the gold bangle he had. Tiger thought: I have heard that human beings are very fond of gold. I must test and confirm this. Maybe I can lure some passersby and kill them. This way, I will have enough to eat and survive the rest of the days of my life.

So the tiger took the gold bangle and sat by the walking path across the forest. The tiger stayed there for a long time, but nobody passed by. After a long time, a poor man named Gopal came walking down the forest path. As he walked on, he heard a voice from the tall grass by the walking path.

Tiger said: My dear, please stop and listen to me.

Gopal looked around but could see no one near the trees or bushes. Then, his eyes were blinded by a flash in the grass. He stealthily walked a step nearer. To his surprise, a tiger came out from the tall grass. Gopal was scared, and he stepped back.

Tiger said, "My friend, do not get scared of me. Come here and take this gold bangle from me."

The man replied, "Do you think that I am a fool? You are a wild animal, a tiger. How can I come near you and lose my life?"

Tiger said humbly, "My friend, all that you say is true because everyone knows that - tigers are ferocious animals. But look at my state now. I have become old, and my paws have lost their sharp nails. I have killed many people and animals in my life. I repent for my sins now. I came in contact with a Holy-Man and my life changed. So, I have given up my violent nature. And as repentance, I want to give this gold bangle to a human being. You are lucky to have come down this forest path today. Please take this golden angle and bless me."

The man thought: If this tiger has given up his violent nature, there seems no danger in approaching him. Moreover, I am a poor man. The gold bangle will fetch me a lot of money, and I can live happily.

The man became greedy and lost his ability to think. So he went near the tiger. The wicked tiger waited till Gopal came near and then pounced on him. Gopal died instantly. The tiger had a good feast for that day.

Tiger said: These human beings are fools. They become greedy on seeing a small gold bangle and lose their ability to think. This person has proved that to me. Hereafter, I will use the same trick on all the passersby and kill them.

Moral of the Story:

I am trying to express Arjuna's condition. One can be overwhelmed and frightened at the same time - like the man in the story. Srishti and Sthithi are wonderful. Laya is frightening. It is not easy to express.

[The moral of the story is my dear children, never ever become a slave to greediness. Be happy with what you have.]

Bhagavad Gita: Chapter 11, Verse 23.

रूपं महते बहुवक्त्रनेत्रं, महाबाहो बहुबाहूरूपादम् ।
बहूदरं बहुदंष्ट्राकरालं, दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् ॥ 23॥

*rūpaṁ mahat te bahu-vaktra-netraṁ
mahā-bāho bahu-bāhūru-pādam
bahūdaraṁ bahu-danṣhṭrā-karālaṁ
dṛiṣhṭvā lokāḥ pravyathitās tathāham*

rūpaṁ—form; *mahat*—magnificent; *te*—your; *bahu*—many; *vaktra*—mouths; *netraṁ*—eyes; *mahā-bāho*—mighty-armed Lord; *bahu*—many; *bāhu*—arms; *ūru*—thighs; *pādam*—legs; *bahu-udaram*—many stomachs; *bahu-danṣhṭrā*—many teeth; *karālam*—terrifying; *dṛiṣhṭvā*—seeing; *lokāḥ*—all the worlds; *pravyathitāḥ*—terror-stricken; *tathā*—so also; *aham*—I

Translation: Arjuna says: O mighty Lord, I behold Your great form with its myriads of mouths, eyes, arms, thighs, legs, stomachs, and with myriads of terrifying teeth. All the worlds are terror-stricken, and so am I.

Arjuna reiterates the same ideas here. We do not need to go deep into it. Arjuna says, “I see You everywhere. I see your innumerable heads, hands, feet, mouths, eyes, thighs, legs, bellies, and terrifying teeth.” Why is Arjuna repeating? He is wonder-stricken. (When we are wonder-stricken, our minds become stunned, and we repeat the same thing.)

In the earlier Verse No. 22: Arjuna says, “The *Rudras*, *Adityas*, *Vasus*, *Sadhyas*, *Vishvadevas*, *Ashwini Kumars*, *Maruts*, ancestors, *Gandharvas*, *Yakshas*, *Asuras*, and *Siddhas* are all beholding You in wonder and so I am.” Why? That is an integral vision. The modern scientists call this as holistic vision.

Illustration of a Mighty Forest Fire:

I give you a small example. A mighty forest fire destroys millions of trees and creatures in a few days. From a superficial point of view - such a thing could only be a great disaster. From a holistic point - new trees and plants grow

after a big fire. The entire forest is renewed. A new life comes, and maybe myriads of new species come out. All this new creation is possible only because of the destruction caused by a forest fire.

Stephen Hawkins:

I tell you about the research of Stephen Hawking. He predicted the existence of the black holes. What is a black hole? He said, “Any huge cosmic body like the sun, the stars and the planets get sucked in the black hole, disintegrate and destroyed when coming under the influence of the gravitational power of the black hole. There was a problem in his statement. Scientists raised several objections. Science states that matter cannot be created or destroyed. Stephen Hawkins admitted that he was wrong to say that matter gets demolished in the black hole. What did they discover? This black hole swallows up everything and destroys everything to create new stars, new planets, and new galaxies. Destruction and creation happen side by side. *Shrishti*, *Sthiti* and *Laya* are like a circle. Every point in a circle is the beginning point as well as the endpoint.

Change means death:

The Divine Lord explains, “O, Arjuna, he who is born is to die.” The process of change starts simultaneously with the conception of a baby. As soon as a baby conceives - changes begin slowly. Every change means death. A baby changes into an adolescent and the Adolescent changes to youth. Youth changes to a middle-aged person. A middle-aged person becomes an old age person. An old age person dies - there is no physical body left. However, as we know - matter cannot be created or destroyed. So, matter reforms and combines in new ways. But death is a terrifying fact for each one of us.

Coming back to the Verse:

rūpam—form; **mahat**—magnificent: O, Lord, I see You. (All three worlds are shaking.)

te—your; **bahu**—many; **vaktra**—mouths; **netram**—eyes; **mahā-bāho**—mighty-armed Lord; **bahu**—many; **bāhu**—arms; **ūru**—thighs; **pādam**—legs; **bahu-**

udaram—many stomachs; **bahu-danṣhṭrā**—many teeth; **karālam**—terrifying; **dṛiṣhṭvā**—seeing;

lokāḥ—all the worlds; **pravyathitāḥ**—terror-stricken - *Vyathitah* means churning. A constant churning is going on and making power of everything. (Churning rod is the knowledge of death) When we look around, what do we see? A tree, an insect, a plant, an animal, a bird, a mountain, and a river all have a body. The body of an object comes into existence, sustained for some time and at the end, death takes over.

The cycle of *Shristhi*, *Sthiti* and *Laya* - example of River and Seed:

The mother of a river is an ocean. How? The sun (an eternal distillation plant) lifts the water, carries it high in the sky and forms clouds. Rain falls on the high mountains. Rainwater flows in the form of a stream, a small river, a big river and finally joins the ocean. The cycle goes on. Another example - is of a seed and a tree. A seed germinates and forms a plant. The plant produces seeds and dies. The cycle of *Shristhi*, *Sthiti* and *Laya* goes on and on.

te—your; **bahu**—many; **vaktra**—mouths; **netram**—eyes; **mahā-bāho**—mighty-armed Lord; **bahu**—many; **bāhu**—arms; **ūru**—thighs; **pādam**—legs; **bahu-udaram**—many stomachs; **bahu-danṣhṭrā**—many teeth:

Arjuna says, “O mighty Lord, I behold Your great form with its myriads of mouths, eyes, arms, thighs, legs, stomachs, and with myriads of terrifying teeth.”

What does it mean?

When we look around, what do we see? A bird, an elephant, a tiger, a man, a woman and all other creatures have a head, eyes, wings, legs, stomach and other parts. A tiger and a mighty dinosaur have huge teeth. All these heads, eyes, wings, legs, hands, bellies, and teeth belong to the Divine Lord only. So, in the *Vishvaroopā* - the Divine Lord appears to have myriads of heads, legs, hands, stomachs, heads, eyes and other parts. Having seen this - the whole

world is quaking with fear, frightened, stunned, and unable to think, much less to speak out. Oh Lord, that is also my (Arjuna) condition.

The Mouth of the Divine Lord represents the Time Principal.

Now, we will go a little bit into philosophy. The mouth has two functions. 1) Tongue is to taste the food called रसेन्द्रिया *Rasaendriya*. The first function is tasting, eating, chewing, and swallowing. This eating is going on around us. A man eats food. COVID virus eats a man. A tiger eats a man. A big fish eats small fish. This eating business is all around us. When we bury a dead body in the ground- it gets eaten up by bacteria and other creatures and decomposes. This cycle goes on and on. The Lord's mouth represents the 'Time Principal'. Everything gets eaten up in time.

Shri Ramakrishna- Vision of *Kala*/time:

Shri Ramakrishna had a most astonishing vision of *Kala*/time. He described this graphically to his devotees, "One day, I was walking on the banks of the Ganga. Suddenly I saw a beautiful young woman coming out of the Mighty Ganga. She was the most beautiful woman in three *lokas*/worlds. She gracefully sat on the shore. Suddenly, she appeared nine months pregnant and gave birth to the most beautiful baby anyone could ever comprehend. She started suckling the baby with all the love of billions and billions of mothers (human and non-human) put together. The next moment, she assumed the most ferocious form. She took the baby and started tearing it into pieces. Then she put the pieces in her mouth and started eating them - *kacha, kacha, kacha*. She swallowed the baby, slowly entered the waters of Ganga, and disappeared. All this happened in a short time. She did everything with great joy.

Interpretation of this vision:

- The beautiful lady is *Mahamaya*/Divine Mother.
- The vision represents the entire *Brahmanda* - *utpatti, sthiti* and *laya*.

- Giving birth to a baby means - the baby means this world. The world comes out from *Mahamaya* in time. That is *Sristi/creation*.
- Suckling the baby means - the Divine Mother maintains the world for some time, looks after it, sustains it, and does पोषण *poshana/feeding*. That is called *Sthiti/sustenance*.
- Swallowing the baby means - She takes the form of महारुद्रा *Maharudra* and swallows the entire world inside Her. This cycle goes on - like bubbles come out in a fast-flowing river, live for some time and go back into the river in time.

The Divine Mother represents Srishti, Sthiti and Laya.

Om Sarva Mangala Mangalye Shive Sarvartha Sadhike |

Sharanye Tryambake Gauri Narayani Namostu Te ||1 ||

Srishti Sthiti Vinashanam, Shaktibhute, Sanatani |

Gunashraye, Gunamaye, Narayani, Namostu Te ||2 ||

How does She do it? - By *Sattva guna Srishti*, by *Rajo guna Sthiti*, with *Tama guna Laya*, it is going on. Each creature is born individually, lives for some time and dies. Everything happens in Time. So The Lord is the *Srishtikarta (Brahma)* *Sthithikarta (Vishnu)*, and recycler (Lord Shiva).

Rudram, Namakam and Chamakam: You might have heard this.

**Kaala Agni Rudraya Namaha,
Neelakantaya Namaha,
Mrutyunjaya Namaha,
Sarveshwaraya Namaha,
Sadashivaya Namaha,
Sriman Mahadevaya Namaha,
Mrutyunjaya Namaha,
Kaala Agni Rudraya Namaha.**

Now, Lord Krishna manifests in the form of *Kaala* Agni/Time Fire. What does Agni do? It burns anything that comes near it. *Kaala*/time itself is the fire which kills everything. So everything has a beautiful aspect, a terrible aspect, a happy and unhappy aspect. Every single object in this world has to go through these pairs of opposites. We should appreciate it. We should understand and appreciate the *Vishwaroopa*/Universal Form. We should accept and appreciate - birth, health, disease, union, separation, and death - auspicious/*Mangala* and *Amangala*/inauspicious.

Parable of Shri Ramakrishna - Devi Parvati and Shiva - Ravana's Birth and Death:

Shri Ramakrishna illustrates this very beautifully. (Please refer to the transcript of the Chapter Eleven, Par 3.)

Once, Lord Shiva and Devi Parvati were sitting on Mount Kailash. Both were watching the beautiful scenery (like a human beings). Suddenly, Devi Parvati heard a peculiar sound - *Bhoom*. She was startled and asked, "Lord, what is this sound? O, Ravana'sura is born", Shiva replied. The next moment, Devi Parvati heard another similar sound -*Bhoom*. She was startled again and asked, "What is this sound." "Well, Ravana'sura is dead, Shiva replied.

What is the moral of the illustration?: Something comes out, remains like a bubble for a moment and bursts. What does it mean? It goes back into the same waters from which it came. We all come out of the divinity, remain divine even though we are not aware of it at the moment and go back to the Divine.

Story of religious Tolerance: Goddess Kshira Bhavani & Swami

Vivekananda: (Please refer to the transcript of the Chapter Eleven, Part 7.)

I recall a beautiful incident from the life of Swami Vivekananda.

Swami Vivekananda visited Kashmir in the year 1898. While visiting the 'Mother Kshira Bhavani' temple, he saw all the destruction the Islamic invaders had done to the statues and the temple. Swamiji was hurt and emotionally very upset. He thought - if only I were there, I would have offered my heart's blood and protected this Divine Mother's temple. He prayed to 'Mother Kshira Bhavani' "Mother, why did You let them do this? Why did you let them destroy Your temple and Your statues?"

Immediately as a response, Swamiji heard a thunderous voice speaking to him, "How is it your business? Why do you bother with 'why I let the invaders do this'? Is it you who protects Me? Or is it Me who protects you? Swamiji understood. The vandals could not have destroyed except by Her Will. Why would the Divine Mother let them destroy it? She creates, sustains and eventually demolishes. This cycle of creation, sustenance and destruction goes on. What do we understand by the above incident?"

Everything is happening by the Divine Will. Srishti, Sthiti, and Vinasha don't apply merely to living creatures. It applies to non-living also. A mountain was not there, comes, lives there and then disappears. A forest was not there, comes, will grow and die in time. A desert was not there - it comes into existence, grows for some time, and will come to an end. Many Israeli scientists are working hard to discover a technology to turn deserts into green-lands. It is a matter of humanity's survival now. Tremendous research is going on. We are sitting here like frogs in the well. We have no idea - what is happening all over the world. How many people are sacrificing their lives for the future welfare of the world, devoting their whole lives to discovering new ways of cultivation and agriculture? Scientists have found new products to give more protein and nutrition. There is a prediction that by 2050, wars will break out about land for food and sustainable, potable, drinkable water.

Swami Vivekananda had a tremendous vision. He was a great Rishi/Seer. He wrote a beautiful poem called 'Kali the Mother'. We get it in the fourth volume of the complete works of Swami Vivekananda. It is worth going through it.

KALI THE MOTHER

The stars are blotted out,
The clouds are covering clouds,
It is darkness vibrant, sonnet.
In the roaring, whirling wind
Are the souls of a million lunatics
Just loose from the prison-house,
Wrenching trees by the roots,
Sweeping all from the path.
The sea has joined the fray,
And swirls up mountain-waves,
To reach the pitchy sky.
The flash of lurid light
Reveals on every side
A thousand, thousand shades
Of Death begrimed and black —
Scattering plagues and sorrows,
Dancing mad with joy,
Come, Mother, come!
For Terror is Thy name,
Death is in Thy breath,
And every shaking step
Destroys a world for e'er.
Thou "Time", the All-Destroyer!
Come, O Mother, come!
Who dares misery love,
And hug the form of Death,
Dance in Destruction's dance,
To him the Mother comes.

What a wonderful mystical poem it is. Swami Vivekananda is describing our lives. Mother Kali is *Abhayapradhani*, *Varapradhani*, and *Layapradhani*. She comes to us - we fail to recognise Her. Swamiji did not sit down, thought about it and wrote

it. It came out as an inner intuition. Similarly, a figure of Dancing Nataraja represents Pralaya. What does destruction mean? The divine Lord grants liberation to those who have completed their *Karmaphala* and gives new bodies to others to exhaust their *Karmaphala*. (Kashi of Lord Vishwanath is the *Mukti Kshetra*.)

Bhagavad Gita: Chapter 11, Verse 24.

नभःस्पृशं दीप्तमनेकवर्णं व्यात्ताननं दीप्तविशालनेत्रम् ।

दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा धृतिं न विन्दामि शमं च विष्णो ॥ 24॥

*nabhaḥ-sprīśhaṁ dīptam aneka-varṇaṁ
vyāttānanaṁ dīpta-viśhāla-netram
dṛiṣṭvā hi tvāṁ pravyathitāntar-ātmā
dhṛitim na vindāmi śhamaṁ cha viṣṇo*

Translation: Arjuna says, “When I look upon thy blazing form reaching to the skies and shining in many colours, when I see thee with thy mouth opened wide and thy great eyes glowing bright, my inmost soul trembles in fear, and I find neither courage nor peace, Oh Vishnu.”

That is the experience and expression of Arjuna. If we are ever fortunate enough to receive this kind of vision - our condition will be far worse than Arjuna's. At least Arjuna can see the Universal Form by the grace of the Lord. He did not faint because God gave him some power to withstand it.

nabhaḥ-sprīśham—touching the sky - Your head touches the sky.

dīptam—effulgent; *aneka*—many; *varṇam*— of infinite hues and colours - It is burning bright of infinite hues and colours.

vyātta—open; *ānanam*—mouths - Your mouth is as widely open as the sky. Why you have to swallow everything?

dīpta—blazing; **viśhāla**—enormous; **netram**—eyes - Your eyes are wide and burning (like Mother Kali's eyes).

drīṣhṭvā—seeing; **hi**—indeed; **tvām**—You; **pravyathitāntar-ātmā**—my heart is trembling with indescribable fear; **dhṛitim**—firmness - means I am almost at the edge of my capacity to hold on to look on at You. I am losing all my willpower. I might become unconscious any time ; **na**—not; **vindāmi**—I find; **śhamam**—mental peace; **cha**—and; **viśhṇo**—Lord Vishnu. I find neither courage nor peace, Oh Vishnu.

Holy Mother, Swami Apoorvananda and Shibu:

Before I close today, let me tell you about two incidents from the life of Holy Mother. Swami Apoorvananda was a disciple of Holy Mother. He was devoted to her. One day, Holy Mother allowed her male devotees to touch her feet and have her *Darshana*. Swami Apoorvananda was present there and sat near her. He saw a frightening sight. Holy Mother's one eye was red hot and glowing like fire (like Mother Kali's eyes). He could not stand it and said, "I saw the Divine Mother Kali." Holy Mother granted him this vision out of compassion - "Kali and I are the same". Shri Ramakrishna's nephew Shibu loved Holy Mother and had a similar experience.

We will take it up tomorrow onwards.
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)