

**Bhagavad Gita Chapter 10, Part 10 dated 08/11/2020 by Swami Dayatmanada (Lecture delivered online from Bangalore, India)**

**Subjects:** Chapter 11, Verses 24, 25, 26, 27, and 28. Kala, Anala, Anila: Mahā Yuga: Brahma's day and night: The Vedantic Cosmology: What is meant by Akshauhini-Sena in Mahabharat? *mono cholo nijo nicketone*: The Universe comes from Avyakta/Unmanifest:



**Illustrations:** Swami Akhandanandaji and Temple of Maa Chandramukhi: Crocodiles eating Wildebeests: Origin and journey of a River:

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 to study the Eleventh Chapter - ***Vishwaroopa Darshana Yoga*** from where we left off yesterday. We discussed until the 23rd Verse/*Shloka*.
- **Arjuna is wonder-struck**, thunder-struck, scared, and fear-struck. God has given him a little bit of power to withstand that intolerable *Tejas/Splendour*, that light, as if a thousand suns had risen in the East at the same time. We cannot even look at one sun, let alone a thousand! Here, we talk about the brilliance of billions of suns. Arjuna has *Divya-Chakshu/Divine Eyes*, and splendour is Divine and Spiritual.
- **Time Principal:** We discussed yesterday. The phenomena of *Srishti, Stithi*, and *Laya* (creation, sustenance and destruction) are not easy to understand for anyone. So, the Lord manifests in the form of Time Principal. That is a significant point to keep in mind. Arjuna says, "O, Lord, I do not know. Who You are? What is Your greatness? What is Your reason and purpose to appear in this terrific form? The Divine Lord explains to him.
- **Will of God:** Another point we need to understand. The Divine determines everything in this world. A particular country does not create war. Human beings do not create famines or earthquakes. We are such fools. We think we can determine the fate of somebody. It is wrong. That divine Lord/ *Ishwara* resides in the hearts of all of us. Like a puppeteer - He moves all of us. We are puppets in His hands. I quoted the story of Swami Vivekananda and *Maa Ksher Bhavani*. So we have to remember - it is all the Divine Will.
- In the Eleventh Chapter, the Lord states categorically. 1) Firstly, the whole universe/*Jagat* is subjected to time, space and causation. The birth, the growth and the destruction - *Srishti, Stithi, Laya* take place like a cycle in time. Time is constantly flowing. An object starts in time, proceeds and then ends in time.

Every moment is a starting point for some, a middle point for some and an endpoint for some. Let's chant the 24th Verse: (Please refer to the script of the Chapter 11/Part 9.)

**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  
dhṛitiṁ 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.”

So this is Arjuna's expression. What does he see? Now 25th verse:

**Bhagavad Gita: Chapter 11, Verse 25.**

दंष्ट्राकरालानि च ते मुखानि दृष्ट्वैव कालानलसन्निभानि ।  
दिशो न जाने न लभे च शर्म प्रसीद देवेश जगन्निवास ॥ 25॥

*danṣṭrā-karālāni cha te mukhāni  
dṛiṣṭvaiva kālānala-sannibhāni  
diśho na jāne na labhe cha śharma  
prasīda deveśha jagan-nivāsa*

*danṣṭrā*—teeth; *karālāni*—terrible; *cha*—and; *te*—your; *mukhāni*—mouths;  
*dṛiṣṭvā*—having seen; *eva*—indeed; *kāla-anala*—the fire of annihilation;  
*sannibhāni*—resembling; *diśhaḥ*—the directions; *na*—not; *jāne*—know; *na*—

not; **labhe**—I obtain; **cha**—and; **śharma**—peace; **prasīda**—have mercy; **deva-īśha**—The Lord of lords; **jagat-nivāsa**—The shelter of the universe

[**Translation:** When I behold thy mouths striking terror with their huge tusks, like times all-consuming fire, I am disoriented and find no peace. Be gracious, O Lord of the Gods, O Abode of the Universe.]

Arjuna says; दंष्ट्राकरालानि च ते मुखानि | **danṣṭrā-karālāni cha te mukhāni** - I see infinite mouths. Each mouth with terrible tusks, anything touches these teeth's will break into pieces.

दृष्ट्वैव कालानलसन्निभानि | **dr̥iṣṭvaiva kālānala-sannibhāni**

Each mouth is like *Anala/all consuming fire*. *Ala* means sufficient, and *Anala* means insufficient. It is an epithet of Fire/*Agni*. *Anala* means - the more firewood you place into a fire, the more it increases its blaze and power. And if you put petrol, it will blaze even more. It does not say any time ever I had enough, you don't give me any more. It goes on desiring and wanting more and more and more.

**Kala, Anala, Anila** are confusing Sanskrit words, so be careful.

**Anila** means - *ila* means a place to stay.

**Anila** means one who has no place to stay. That is an epithet of air and wind.

**Anala** means *na, ala*, it is not sufficient - meaning fire. So, like *Mrityu's* fire, it is an all-consuming fire.

**Kala:** Arjuna himself unconsciously uses the word *Kala*. *Kala* means time, and time is an all-consuming fire. Just imagine, in California or Australia, a terrific forest fire. No human being can ever put out. It has to become cool after consuming everything. (Arjuna helped *Agni Deva* to reduce that *Khandava Vana*.)

We have to understand it both in its esoteric meaning also and exoteric meaning also.

### **What is Exoteric meaning of *Kala*/time?**

Exoteric meaning is: There are periods, we call them *Pralaya Kala*, when the whole *Srishti* comes to an end temporarily, which means it just withdraws into itself and at the beginning of the new day of Brahma, remember Bhagavad Gita:

सहस्रयुगपर्यन्तमहर्षद्ब्रह्मणो विदुः ।  
रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥ C10, 17॥

*sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ  
rātriṁ yuga-sahasrāntām te ho-rātra-vido janāḥ*

[One day of Brahma (*kalp*) lasts a thousand cycles of the four ages (*Mahā Yuga*) and his night also extends for the same span of time. The wise who know this understand the reality about day and night.]

[*Kali Yug*: 432,000 years

*Dwāpar Yug*: 864,000 years

*Tretā Yug*: 1,296,000 years

*Satya Yug*: 1,728,000 years

*Mahā Yug*: 4,320,000 years (Adding the four *yugas*)

*Kalp*: 4,320,000,000 years (1000 *Mahā Yug* = 1 day of Brahma)]

[One thousand *Mahā Yuga* make one day of Brahma, called a *Kalp*, and then there is Brahma's night of equal duration. *Kalp* is the largest unit of time in the world; it equals 4.32 billion years. In this verse, Shree Krishna states that only those who understand this knowledge truly know what day and night are.]

So, when the nighttime of Brahma comes, entire creation is withdrawn. When the daytime comes, entire creation restarts with the gathered seeds. So, Brahma

doesn't create, nor does he destroy. Brahma is an instrument. Who creates? I create my world, you create your world, and each one of us creates our world through the seeds/*Vija*. *Vija* means here, *vasanas/desires*, *samskaras/habits* of our past lives.

But here, what was Arjuna seeing?

A terrific, unputdownable fire of kala, means Yamadharma Raja's fire.

Kala is another name for Yamadharma Raja.

Kala means time, time comes, everything must go back.

So, what is Arjuna saying?

*dṛiṣṭvā eva*—just by merely beholding; *kāla-anala sannibhāni*— that fire which is coming with a terrific force, like the fire dragon from infinite number of Your mouths, having seen them *dīśhaḥ na jāne*—having seen them, I don't know what is east, west, north, and what is south? What is above or below?

*na*—not; *labhe*—I obtain; *cha*—and; *śharma*—peace. Arjuna says, “Neither do I get any opportunity to think.” (We need to be calm and quiet for rational thinking. When we are angry - our mind is emotionally charged. Whatever we think usually turns out to be wrong.)

*kāla-anala sannibhāni*— are comparable to Pralaya, Kala, Agni. What does it mean? Everything is going to be destroyed in time. What does destruction mean? We know - as we have discussed earlier, according to Vedanta:

### **Part 1 of the Vedantic Cosmology:**

- The Atman manifests as *Akasha*/space.
- *Akasha* further grossifies in the form of *Vayu*/air.
- *Vayu* grossifies into *Agni*/fire.
- *Agni* grossifies into *Jala*/water.
- And water grossifies into *Prithvi*/earth.

We experience the earth - the grossest aspect of Brahman with our five sense organs. We experience many things - plants, insects, birds, animals, creepy things, mountains, rivers, moving and non-moving, visible and invisible, living and non-living on this earth. What do I mean by invisible? Invisible does not mean subtle. Invisible means - not visible by ordinary human eyes like bacteria and viruses. These bacteria and viruses have their enemies in their world. One micro-organism wants to eat another micro-organism, and they can sense each other. So, invisible means -invisible to the range of our sense perception. Similarly, a bear can smell the presence of a baby seal 10 miles away, jump and swallow it. We see this in David Attenborough's documentaries. The Baby seal sees *Kala Anala* in the mouth of the bear.

## **Part 2 of the Vedantic Cosmology: How does the earth come to an end?**

We are discussing 'Time Principal'.

What happens? This earth comes to an end. What does it mean?

- The earth merges in its cause, which is water.
- Water merges into its cause, which is fire.
- Fire merges in the air.
- Air merges in space.
- Space merges in Atman.
- And again, after some time, it comes back. So, this circle of birth, sustenance, growth and destruction goes on cyclically all the time.

Here, Arjuna sees the entire world is going inside the mouth of the Divine Lord. He gets frightened. He cannot understand in his fright that all is not disappearing. *Srishti, Stithi* and *Laya* go on. How do we know? Arjuna says in Verse 22, "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 transcript of Chapter 11, Part 9. **vīkṣhante**—are beholding; **tvām**—you; **vismitāḥ**—in wonder; **cha**—and; **eva**—verily; **sarve**—all. They are beholding You in wonder.) Everything is not disappearing.

Do you remember? Markandeya Rishi saw the universe in the mouth of Bhagavan Vishnu. Mother Yashoda saw the vision of an infinite number of worlds in the mouth of Baby Krishna.

The recording time is 14 minutes approx.

### **Swami Akhandanandaji and Temple of Maa Chandramukhi:**

I remember a beautiful incident in the life of Swami Akhandanandaji. He was a great wanderer. Once, he went to the Himalayas and spent many years there. There is a Chandramukhi temple in a very high mountain range, Shikara. It is a solitary place. Very few people go to such heights. Swami Akhandanandaji visited the place and was charmed by the natural beauty. A Brahmana priest came, bought some food, and offered it to Mother Chandramukhi. The Priest distributed the *prasada* to everyone present. Swami took the permission of the Priest to spend that night in the temple itself. The Priest was a good man, and he fed Swami with the *prasada/sanctified food*. The Priest said: Swami, you take a rest. I will come tomorrow morning.”

The Priest came in the morning, again performed Pooja, and gave *prasada* to the Swami. Swami, at about 9 a.m., expressed his desire to go down from the Himalayan high region. The Priest gave him some complicated directions. Akhandanandaji thought he would remember. Swami started walking and entered into the deep forest. He went right inside the dense forest, where even sunlight could not reach. He got lost and had no idea of East, West, South, or North - *Sankatakale Venkataramana* (When we are in trouble -we remember God).

What did he do? He said, “Thakur, you have to direct me. I will stand here and start whirling round and round. After a few whirling rounds, I will stop without thinking and walk in the direction that I am facing. You have to make sure that I stop facing the right direction.” That is what Swami did and started walking in that direction.



Within an hour or so, he came to the edge of the forest. There was a steep hill going down. He could see far below, farmers harvesting their fields. He had to get down, there was no other way. Swami describes it graphically, “I practically slid down like children in the park slide down on the slide. I started sliding down, holding on to the roots of creepers that came in my way. I got down within 15-20 minutes. It was noon. The farmers stopped working. They opened their lunch boxes and started eating. They saw me coming from that direction.” The fields were just at the foothill of that hill. They were shocked to see me. A farmer asked, “Swami, where from are you coming?” “I am coming from Mother Chandramukhi temple,” I replied. They said, “Swami, God must have guided you. We have never seen anybody coming this way. There is absolutely no way anybody can come this way. God saved your life. You would have been dead in the forest.” They shared their simple food with the Swami. This beautiful incident is from the life of Akhandananda Swami.

Coming back:

***diśhaḥ na jāne***—having seen them, Arjuna says: I do not know what is East, West, North, and what is South? What is above or below?

**We believe in God as long as everything is normal.**

God is universal and everywhere. What is Arjuna's problem? He wants to turn away to see a soft, soothing, sweet and loving form of God. But wherever he turns, he sees only terrific fires emerging from billions of mouths. Time and space are meaningless. Time and space stretch when we suffer. When people suffer too much - they lose all faith in God. We believe in God as long as everything is normal. Murphy's law is - if something has to go wrong, it will go wrong. When things go wrong - people lose faith in God. Arjuna is fearful and has no peace of mind.

We chant next two verses together.

**Bhagavad Gita: Chapter 11, Verse 26 & 27.**

अमी च त्वां धृतराष्ट्रस्य पुत्राः सर्वे सहैवावनिपालसङ्घैः ।  
भीष्मो द्रोणः सूतपुत्रस्तथासौ सहास्मदीयैरपि योधमुख्यैः ॥ 26॥  
वक्त्राणि ते त्वरमाणा विशन्ति दंष्ट्राकरालानि भयानकानि ।  
केचिद्विलग्ना दशनान्तरेषु सन्दृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥ 27॥

*amī cha tvām dhṛitarāśhtrasya putrāḥ  
sarve sahaivāvani-pāla-saṅghaiḥ  
bhīshmo droṇaḥ sūta-putras tathāsau  
sahāsmadīyair api yodha-mukhyaiḥ  
vaktrāṇi te tvaramāṇā viśhanti  
danṣhtrā-karālāni bhayānakāni  
kechid vilagnā daśhanāntareṣhu  
sandriśhyante chūrṇitair uttamāṅgaiḥ*

**[Translation:** I see all the sons of Dhritarashtra, along with their allied Kings, including Bheeshma, Dronacharya, Karna, and also the generals from our side, rushing headlong into Your fearsome mouths. I see some with their heads smashed between Your terrible teeth.] What a ferocious, frightening description of Bhagawan.

### **Crocodiles eating Wildebeests:**

It reminds me of a documentary. A wildlife documentary by David Attenborough shows ferocious crocodiles eating wildebeest. Egyptian crocodiles live in the River Nile. Many animals need to cross the river in search of green grass. The crocodiles know the time of the year when these animals cross the river. These wildebeest cross the plains. It is a mind-boggling sight. You can see it on YouTube. These Wildebeests are well aware of the crocodiles



but have no option. They cross together in hundreds. So, pressure mounts from behind. Those who are in the front jump. There is no option but to swim to the other side. The crocodiles wait and catch hold of some. These crocodiles have teeth but cannot chew. So what do they do? They swallow. For that, they need small chunks of meat. So what do they do? They run upside down, going round and round in the water. They break the animal into pieces. So, one crocodile gets a limb, the other gets a head, and the third crocodile gets legs. Two halves of the head of the wildebeest hang on either side of the crocodile's mouth. It is a horrifying site. Just keep this sight in mind.



Coming back to the Verses:

**amī**—these; **cha**—and; **tvām**—you; **dhritarāśhtrasya**—of Dhritarashtra; **putrāḥ**—sons; **sarve**—all; **saha**—with; **eva**—even; **avani-pāla**—their allied kings (*avani* means *bhumil*earth, *pala* means ruler); **sanghaiḥ**—assembly; **bhīṣhmaḥ**—Bheeshma; **dronaḥ**—Dronacharya; **sūta-putraḥ**—Karna; **tathā**—and also; **asau**—this; **saha**—with; **asmadīyaiḥ**—from our side; **api**—also; **yodha-mukhyaiḥ**—generals; **vaktrāṇi**—mouths; **te**—your; **tvaramāṇāḥ**—rushing; **viśhanti**—enter; **danṣhtrā**—teeth; **karālāni**—terrible; **bhayānakāni**—fearsome; **kechit**—some; **vilagnāḥ**—getting stuck; **daśhana-antareṣhu**—between the teeth; **sandriśhyante**—are seen; **chūrṇitaiḥ**—getting smashed; **uttama-aṅgaiḥ**—heads.

Arjuna says, “One hundred sons of Dhritarashtra, other monarchs, Bhishma, Dronacharya, Karna, the warriors of our side and Duryodhana's side, enter precipitately by Your tusks and terrible mouths. Frightful to behold, some are seen caught between Your teeth. (Their heads are crushed to powder, and other parts hang together like this wildebeest hangs in the mouths of crocodiles or lions or tigers or whatever, even birds like that.)”

**What is meant by Akshauhini-Sena in Mahabharat?**

[An **Akshauhini** (Sanskrit: अक्षौहिणी *Akṣauhīṇī*) is described in the Mahabharata (Adi Parva 2.15-23) as a battle formation consisting of 21,870 chariots (Sanskrit *ratha*); 21,870 elephants (Sanskrit *gaja*); 65,610 horses (Sanskrit *turaga*) and 109,350 infantry (Sanskrit *pada sainya*). Thus, one akshauhini consisted of 218,700 warriors (not including the charioteers, who didn't fight). The ratio is 1 chariot : 1 elephant : 3 cavalry : 5 infantry soldiers. In each of these large number groups (65,610, etc.), the digits add up to 18.

It is mentioned in the *Mahabharata* that in the Kurukshetra War the Pandava army consisted of seven *Akshauhinis* (1,530,900 warriors), and the Kaurava army had eleven *Akshauhinis* (2,405,700 warriors).] In Mahabharata War 18 *Akshauhinis* army was destroyed. Only eleven major warriors survive the war: the five Pandavas, Bhagwan Krishna, Satyaki, Ashwatthama, Kripacharya, Yuyutsu and Kritavarma.

How did all these people die? The verse describes it graphically.

**vaktrāṇi**—mouths; **te**—your; **tvaramāṇāḥ**—rushing; **viśhanti**—enter - all these people enter with tremendous speed in Your mouth (like Ganga falls from Gangotri). What are the types of mouths? **danṣhṭrā**—teeth; **karālāni**—terrible; **bhayānakāni**—fearsome - terrifying mouths with terrible teeth. Millions of mouths are wide open like the mouths of *Yamadhrmaraja*, the tiger or the mammoth's mouth. All these people (mentioned above) get helplessly sucked into Your mouth.

Arjuna sees Bhisma and Drona entering the mouth of the Lord. That is a shocking sight for him. However, he sees Karna entering the Lord's mouth - good news for him.

**tathā**—and also; **asau**—this; **saha**—with; **asmadiyaiḥ**—from our side; **api**—also; **yodha-mukhyaiḥ**—generals. Arjuna says, “ I see not only Kaurava's army, I see generals and soldiers of our side entering Your mouth. **vaktrāṇi**—mouths; **te**—your; **tvaramāṇāḥ**—rushing; **viśhanti**—enter: All are entering with tremendous speed into Your mouth. **danṣhṭrā**—teeth; **karālāni**—terrible; **bhayānakāni**—fearsome - terrifying mouths with terrible teeth (like shark's mouth).

*kechit*—some; *vilagnāḥ*—getting stuck; *daśhana-antareṣhu*—between the teeth; *sandriśhyante*—are seen; *chūrṇitaiḥ*—getting smashed; *uttama-aṅgaiḥ*—heads. (*Angah* means part of the body. *Uttama-Angah* implies to the best part of the body, meaning the head.) Arjuna says, “Hundreds and thousands of these heads enter Your mouth and get crushed into pieces. Some of these heads are caught between Your teeth and do not get totally crushed, therefore hanging on either side of Your mouth.”

The recording time is 30 minutes approx.

### The essence is:

- Arjuna is an *Agnani*, an ignorant person. The Divine Lord grants this integral vision to him. An integral vision is a complete vision, not a part vision. The part vision is seeing birth, growth and death in parts, and the Integral vision is seeing all together.
- In this verse, Arjuna’s vision is focused on the Divine Lord’s mouth. The Divine Lord’s mouth represents Kala-Chakra/Time cycle/Kala-Agni. What are the functions of a mouth? To speak words, eat, chew and swallow the food. What does Kala/Time do? Creation, sustenance and destruction, death comes out of Kala.
- Arjuna needs to understand: He may feel happy seeing Duryodhana, Shakuni, and Karna entering the Divine Lord’s mouth, but no one will be spared. Time does not spare anybody. The Divine Lord's mouth will also suck, eat, and swallow Bhisma and Drona.
- As we discussed in the case of a crocodile, parts hanging on either side of its mouth do not hang forever. Eventually, the crocodile swallows these pieces of meat as well. What does Arjuna see in the Divine Lord’s mouth? The Divine Lord swallows some, and some hang between the teeth. That is the picture of the world. Some are born, some are suffering, and some are dying. One

Swami gave a beautiful analogy. The Divine Lord in the form of Kala/Time eats everything. So, what does it mean? A person suffers from headaches, Covid, Parkinson's, old age or whatever that is a bit of pressure from the teeth of the Lord or is a little bit still hanging in the mouth of the Lord, not yet swallowed and crushed. A saint, a sinner, a righteous person, an unrighteous person, a rich person, a Poor man and everybody dies. Here, we do not talk about only one aspect of death. We talk about the other aspects of death as well. A rich man loses his wealth and becomes poor. A poor man may gain wealth by marrying a rich man's daughter becoming wealthy. We go through the ups and downs of life. That is Vishwaroopa.

- The fact of life is birth, sustenance and death. Bhagwan says in the Bhagavad Gita, "Whatever is born - is sure to die. And whatever is dead - is sure to be reborn. So, there is no place for grief."
- Arjuna does not see anything new. We see birth, growth and death every day around us. We are ignorant. We are like ostriches. When a tiger chases an ostrich, it hides its head in the sand and feels all is fine.
- *Vishwaroopa Darshna* happens on the battlefield. Arjuna cannot accept the facts in the beginning. The Divine Lord makes him understand, and Arjuna says in the 18th Chapter.

अर्जुन उवाच ।

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।

स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥ 73॥

***arjuna uvācha***

***naṣṭo mohaḥ smṛtir labdhā tvat-prasādān mayāchyuta  
sthito smi gata-sandehaḥ kariṣhye vachanaṁ tava***

[Arjun says: O Infallible One, by Your grace my illusion has been dispelled, and I am situated in knowledge. I am now free from doubts, and I shall act according to Your instructions. I am an instrument only.]

**Bhagavad Gita: Chapter 11, Verse 28.**

यथा नदीनां बहवोऽम्बुवेगाः समुद्रमेवाभिमुखा द्रवन्ति ।

तथा तवामी नरलोकवीरा विशन्ति वक्त्राण्यभिविज्वलन्ति ॥ 28॥

**yathā nadīnām bahavo 'mbu-vegāḥ  
samudram evābhimukhā dravanti  
tathā tavāmī nara-loka-vīrā  
viśhanti vaktrāṅy abhivijvalanti**

**yathā**—as; **nadīnām**—of the rivers; **bahavaḥ**—many; **ambu-vegāḥ**—water waves; **samudram**—the ocean; **eva**—indeed; **abhimukhāḥ**—toward; **dravanti**—flowing rapidly; **tathā**—similarly; **tava**—your; **amī**—these; **nara-loka-vīrāḥ**—kings of human society; **viśhanti**—enter; **vaktrāṅi**—mouths; **abhivijvalanti**—blazing.

**Translation:** As many torrents of the rivers flow rapidly towards the ocean, so do all these heroes of the mortal world entering into Your blazing mouths.]

Here, Arjuna gives a beautiful analogy. What is it? Rivers take their origin in the east, west, north and south. These rivers flow from the northern direction, southern, western, and eastern directions. All rivers are rushing to merge with the ocean and become one with it. The nearer they approach the ocean, the speed increases, and they cannot wait. They want to merge in the ocean. Naturally, a question arises. Why do the rivers desire to rush and amalgamate with the ocean? Instinctively and unconsciously, rivers know that the ocean is our birthplace, the home of our mother and the place of our eternal rest. Ultimately, everybody must go to their mother's home. Similarly, these valorous heroic soldiers on both sides are entering your Mouths, flaming with terrific hellfires.

It reminds me of a meaningful song sung by Narendranath (Swami Vivekananda):

**mono cholo nijo nicketone  
mono cholo nijo nicketone**

***shanshar bideshe bideshi bideshi  
dhonhokeno aakaro ne  
mono cholo nijo niketone  
mono cholo nijo niketone***

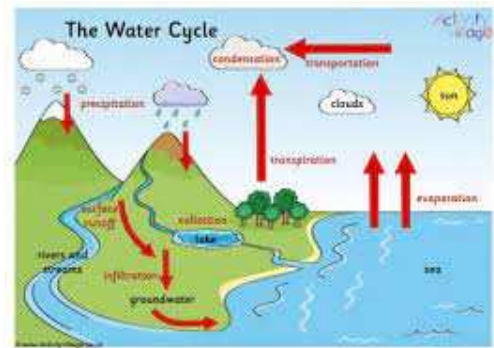
(You are roaming around without a reason and wearing a foreigner's dress in a foreign country. O mind, there will be no rest for you. Let us go back to our birthplace.)

Let's discuss this beautiful analogy of over and ocean:

### **Origin and journey of a River:**

#### **How is a river born?**

Ocean water evaporates by the heat of the sun. Water vapours rise in the sky and form clouds. Cloud water falls on the ground in the form of rain. Rainwater falls on the hills and mountains and flows down in the form of streams and waterfalls. Small streams join together and take the form of a river. The river runs from the higher to the lower levels and eventually meets the sea. - its place of origin. The water cycle gets completed. In this process, the river gives life to billions of creatures. This process has been going on since creation.



Similarly, we are rushing into the mouth of the Divine Lord. What does that mean? Kala/Time: We come out of Kala/time, stay in Kala/time and merge back into Kala. That means we go beyond time. That is true not merely for a few soldiers that Arjuna behold. That is the life story of everything - living and non-living.

#### **The Universe comes from Avyakta/Unmanifest:**



The अव्यक्त *Avyakta*/unmanifest manifests as the universe. *Avyakta*/unmanifest stays as a manifested universe for some time, and again returns to the *Avyakta*/unmanifested. Remember! Who is that *Avyakta*/unmanifest? Supreme Brahman is अव्यक्त-पुरुष *Avyakta-Purushaha*. We are travelling and rushing only towards our Mother /God alone. So death is not death, and birth is not birth. It is a tremendous journey. This journey ends only when we meet our Divine Mother. She takes us in Her lap. Then only we get the rest. We are the children of the immortal bliss. We have come from God, and we have to go back to God. So, Arjuna's vision is not something frightening but a joyous vision. We should learn to accept the dualities of life.

Birth – exceedingly joyful.

Old age – exceedingly joyful.

Disease – exceedingly joyful.

Death – exceedingly joyful.

*Sarva Mangala Mangalya*.

Everything is *Mangala/auspicious*.

### **What are the lessons of this Verse?**

- Arjuna beholds the face of time. Time means Srishti Stithi Laya. If we do not accept it, life becomes miserable.
- When we understand that death is only hastening us towards our Real Mother, then death becomes a most welcoming thing.
- Swami Vivekananda gave Sannyasa to some young men. He gave a talk named "Talk on Sannyasa". Swamiji says, "Sannyasa means love of death."
- How can anybody love death? If death means destruction, then it is terrific. If death makes us immortal, it is the most joyous news. It is the destruction of *Ajnana*/ignorance and birth of *Jnana*/ knowledge/ illumination. Death means we are approaching God like rivers fast flowing towards the sea. We get परमशांति *Paramashanti*/eternal peace/ ब्रह्म निर्वाण *Brahmanirvana*.

- The Universal Vision of Arjuna involves a tremendous amount of *Tattva*/spiritual knowledge. We will continue 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)