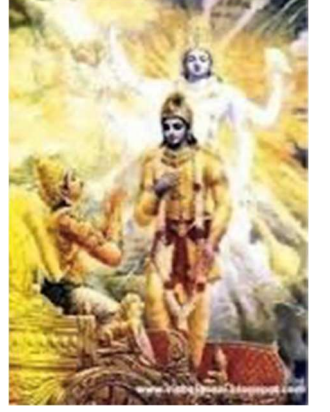


Bhagavad Gita Chapter 11, Part 12 dated 15 /11/2020 by Swami Dayatmanada (Lecture delivered online from Bangalore, India)



Subject: Chapter 11, Verse 31, 32 and 33.

Illustrations: Analogy of River and Moth: An Elephant and Four Blind Men: Illustration of a Doctor and a Patient: Socrates and Hemlock: Last Days of Shri Ramakrishna: Illustration of a Student and his Uncle as an Examiner: Buddha's

Mahaparinirvana: Dialogue between Maharaja Yudhistara and Yaksha:

Once, a devotee complained to me: Swamiji, "I cannot meditate". Story of Indra and Two Brothers: Fascinating Conversation among Lord Krishna, Arjuna and Karna on the Battle Field: King Dhritarashtra and Queen Gandhari - both are mentally Blind: King Dhritarashtra and Queen Gandhari - both are mentally Blind: Sanjaya and his *Divya-Chakshu/Divine Eyes*:

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 Eleventh Chapter of the Bhagavad Gita. We discussed the *Laya* aspect/destruction aspect of the Universal Orem of Bhagwan. What is meant by destruction/*Laya*? The Divine Lord provides a new opportunity for liberation to every being. That is the meaning of *Laya*.

Analogy of River and Moth:

Analogy of River: (Please refer to the transcript of the Chapter 11, Part 11)

Here, Arjuna gives a beautiful analogy. 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. How can a river rush? Because a consciousness part is there that we do not see. That's why for every Hindu, every river, mountain, and so-called non-living are superior celestial beings, Ganga, Yamuna, Saraswati, etc

Everyone (from the one-celled creature called Amoeba to the highest evolved person called Brahma) is rushing to unite with the Divine Lord. Why? Everyone wants to have *Sat*/absolute existence-*Chit*/absolute knowledge-*Ananda*/bliss. Even the position of Brahma is temporary.

Analogy of Moths:

Verse No. 29 tells us: As moths rush swiftly into a blazing fire to perish there, even so, these creatures swiftly rush into Your mouths to their destruction.

The blazing fire means light. What is this light? The Light of Atman. Everyone is rushing unconsciously towards the Divine Lord/Atman like moths towards the fire. Moths cannot resist themselves. We are all like moths. That means we are helpless. Our nature pulls us towards the Divine Lord. That is the evolution in the scientific language.

Arjuna is *Mohagrastha*/deluded:

Arjuna sees *Srishti*/creation, *Stithi*/sustenance and *Laya*/dissolution. Arjuna is comfortable with wonderful *Srishti*/creation and *Stithi*/sustenance. *Laya* is frightening for him. He gets agitated. Arjuna is already *Mohagrastha*/deluded. As we know, the Divine Lord grants him *Divya-Drysthi*/Divine-Vision. However, he fails to understand that life consists of birth and death, happiness and unhappiness, and everything is temporary.

We should learn to accept everything:

We should learn to accept everything that comes into our lives. Are you beautiful? Fine, accept. Are you not beautiful? Fine, accept. Are you healthy? Accept. Unhealthy? Accept. Are you happy? Accept. Unhappy? Accept. Rich? Accept. Poor? Accept. Learned? Accept. And illiterate? Accept. Accept everything. Most of the time, it is not a cut-and-dried division. The same person will have sometimes high, sometimes low. We discussed *Laya*, *Kala* and Time yesterday. *Srishti* comes in time, remains for some time and ends in time.

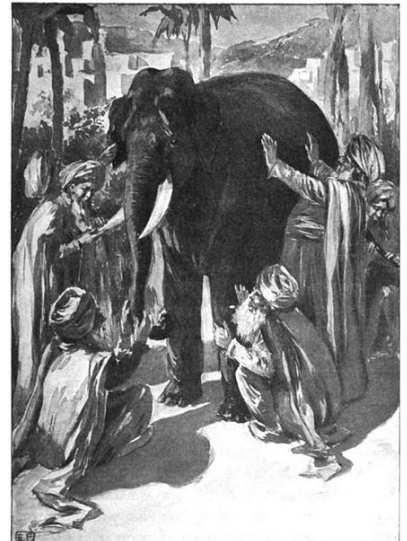
What is *Jnanam* and *Ajnanam*?

So *Ajnana*/ignorance is born, *Ajnana* continues for some time and returns into *Jnana*/true knowledge. Is it not contradictory? You may challenge me. Let

me explain to you once again. The *Ajnana* was born from *Jnana* and remains as *Ajnana* for some time. What is meant by *Ajnana*? *Ajnana* means limited *Jnana*, partial *Jnana*. We take the illustration of a rope appearing as a snake in the semi-darkness. A person is walking in semi-darkness. What does he see? He sees a snake. What is happening? He sees only a rope but as a snake. Rope is *Jnana*/correct knowledge. Because of semi-darkness, he doesn't have the correct knowledge. That this is a harmless piece of rope. It is not a poisonous, dangerous snake. That is *Ajnana*/ignorance/partial knowledge means - not absence of knowledge but partial and limited knowledge. The parable of four blind men and an elephant explains it well.

An Elephant and Four Blind Men:

The parable of the blind men and an Elephant is a story of a group of blind men who have never come across an elephant before. They learn and imagine what the elephant is like by touching it. Each blind man feels a different part of the animal's body, but only one part, such as the side or the tusk. They describe the animal based on their limited experience. Their descriptions of the elephant are different from each other. What is the moral of the parable? Humans tend to claim absolute truth based on their limited, subjective experience as they ignore other people's limited, subjective experiences that may be equally true.



What is the experience and knowledge of Arjuna?

Suppose there is a dead person or a sleeping person. An elephant falls upon him. He will not know what is falling upon him. One must have awareness and consciousness and identify with the object to receive correct knowledge. Arjuna is not capable of having the correct knowledge. He sees only a partial aspect of the God. He does not pay attention towards the creative and sustenance aspects of God. He only pays attention towards the *Laya*/recycling aspect of the Divine Lord. He doesn't even understand that it is a process of

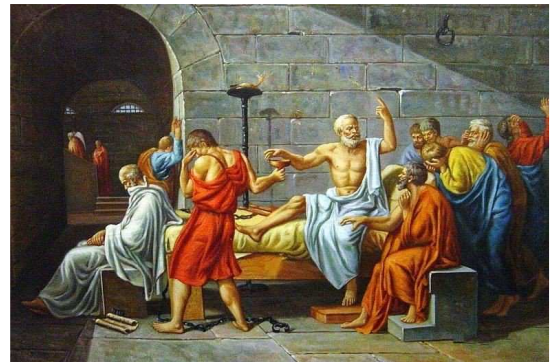
recycling. He thinks it is non-existence/destruction - *Asaf*. Naturally, no one desires to be non-existing. A thought of annihilation or non-existence makes a person anxious. We do not get worried or frightened if someone assures us that we will live for a long time. I give you an example to explain this point.

Illustration of a Doctor and a Patient:

A person visits a doctor for some problem. The doctor says, "We need to do some biopsy." Oh, immediately, his power of imagination jumps to the highest peak. He starts thinking - it may be a cancer. The doctor is not telling the truth. He wants to give a little time for me to accept. That is why he is asking. They must have found something dangerous and on and on and on. Why? Because cancer means destruction and death. Death means - as I explained, we think we are going to become non-existent. No sir. I quote you an example.

Socrates and Hemlock:

Socrates was not merely an intellectual philosopher or a dry philosopher. He had many spiritual visions. He was a great logical thinker and a spiritual aspirant/*Sadhaka*. That is why his wisdom lives even today. He had a vision of the heaven. He knew - after death, he was going to go to heaven and live there permanently. He drank the poisonous hemlock happily. His well-wishers asked him, "Sir, are you not frightened of death? Then he replied, "I have seen heaven. I am going to go to heaven. I know it is a far superior state than this dirty world which treated me in this horrible manner. I am glad to give up this body and enjoy the heavenly world. Quick, quick, quick, I want to quit this body." Fearlessly, he drank the hemlock and then gave up his body.



Buddha's *Mahaparinirvana*:

A disciple (Ananda) said to Buddha, “O, Lord, please do not leave us.” Then Buddha said, “Ananda, what have you learned from serving me for so many years? Do you know - I am going to attain *Mahaparinirvana*? It is a state of infinite existence and bliss. So do not weep. You also follow me by putting into practice the teachings I have given me.”

Last Days of Shri Ramakrishna:

A similar incident happened in the life of Shri Ramakrishna. Shri Ramakrishna was suffering from throat cancer. Holy Mother and devotees realised that his life on the earth is short. Holy Mother and devotees were weeping. Shri Ramakrishna said, “ Why are you weeping? Where am I going? I am going only from this room to that room.” What does this room and that room mean? Does it mean that going to another bigger, better and heavenly place? No. What he meant to say: I will be one with the *Paramatma*. I will be everywhere. I will be available to everyone all the time.

Coming back to the Verse 31: (Please refer to the transcript of the Chapter 11, part 11)

Bhagavad Gita: Chapter 11, Verse 31.

आख्याहि मे को भवानुग्ररूपो नमोऽस्तु ते देववर प्रसीद ।
विज्ञातुमिच्छामि भवन्तमाद्यं. न हि प्रजानामि तव प्रवृत्तिम् ॥ 31॥

*ākhyāhi me ko bhavān ugra-rūpo
namo 'stu te deva-vara prasīda
vijñātum ichchāmi bhavantam ādyam
na hi prajānāmi tava pravṛittim*

Translation: Arjuna says humbly: Tell me who You are, so fierce of form. O God Supreme, I bow before You; please bestow Your mercy on me. You, who existed before all creation, I wish to know You - who is the Primal one. I do not comprehend Your origin, purpose and actions. I understand nothing.

Next Verse: The Divine Lord says: (Please refer to the transcript of C11, P11.)
Arjuna asked, "O, Lord, Who are You? The Divine Lord replies.

Bhagavad Gita: Chapter 11, Verse 32.

श्रीभगवानुवाच ।

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो लोकान्समाहर्तुमिह प्रवृत्तः ।
ऋतेऽपि त्वां न भविष्यन्ति सर्वे येऽवस्थिताः प्रत्यनीकेषु योधाः ॥ 32॥

śhrī-bhagavān uvācha
kālo 'smi loka-kṣhaya-kṛit pravṛiddho
lokān samāhartum iha pravṛittāḥ
ṛite 'pi tvām na bhaviṣhyanti sarve
ye 'vasthitāḥ pratyanikeṣhu yodhāḥ

[*śhrī-bhagavān uvācha*—the Supreme Lord said; *kālah*—time; *asmi*—I am; *loka-kṣhaya-kṛit*—the source of destruction of the worlds; *pravṛiddhaḥ*—mighty; *lokān*—the worlds; *samāhartum*—annihilation; *iha*—this world; *pravṛittāḥ*—participation; *ṛite*—without; *api*—even; *tvām*—you; *na bhaviṣhyanti*—shall cease to exist; *sarve*—all; *ye*—who; *avasthitāḥ*—arrayed; *prati-anikeṣhu*—in the opposing army; *yodhāḥ*—the warriors]

Translation: The Supreme Lord says: I am mighty (world destroying) Time. (Nobody can stop Time.) The source of destruction that comes forth to annihilate the worlds. Even without your participation, the warriors arrayed in the opposing army shall cease to exist.

The Divine Lord says: I am world destroying time but now engaged here in slaying these men. These men means not only those on the battlefield but every living creature in the world. Even without you (Arjuna) - all these warriors standing arrayed in the opposing armies shall not live.

śhrī-bhagavān uvācha—the Supreme Lord says.

kālah—time; **asmi**— I am time.

loka-kṣhaya-kṛit—the source of destruction of the worlds. **pravṛiddhaḥ**—mighty; I am risen in this terrific form - what for? To destroy worlds of these people.

lokān—the worlds; **samāhartum**—annihilation: What does it mean? If the Divine Lord annihilates you - your world is gone. If the Divine Lord annihilates Duryodhana - his world is gone.

pravṛittah—participation; this is My present mission. **ṛite**—without; **api**—even; **tvām**—you; **na bhaviṣhyanti**—shall cease to exist; **sarve**—all; **ye**—who; **avasthitāḥ**—arrayed; **prati-anīkeṣhu**—in the opposing army; **yodhāḥ**—the warriors. These people shall cease to exist with or without you (Arjuna)

The Divine Lord says: I am time, the source of destruction that comes forth to annihilate these worlds. What does it mean? We live in our own world. No one will survive in time. Our world disappears with our annihilation (death).]

We discussed this Verse 32 yesterday. Let us explore it further:

Arjuna asked, “Who are You? The Lord answers - “I am Kala(death).” A poisonous snake is also called Kala. Like a snake, time creeps silently. Death can come in the form of an accident, a disease, a fatal operation, or as Covid, or a bomb blast. Kala can come in any form. Birth and death exist side by side.

I quote a dialogue between Yudhishtira and Yaksha.

Dialogue between Maharaja Yudhistara and Yaksha:

Yamaraja/Yaksha once asked Maharaja Yudhishtira, “What is the most wonderful thing in this world?” Maharaja Yudhishtira replied (Mahabharata, Vana-Parva 313.116):

***ahany ahani bhutani
gacchantiha yamalayam
sesah sthavaram icchanti
kim ascaryam atah param***

Yudhisthir said: Everyone knows that death is the ultimate truth of life. He sees countless people dying around him. However, he acts and thinks like he will live forever.

We may wish to live for 500 years. However, we cannot stop the ageing process of the body. A time will come when life will become so miserable that we will beg for death. We are foolish beings. We worry unceasingly. We are really happy for a short time only. Rest of the time, either we are suffering or anticipating happiness. Arjuna could not understand the Kala/Time or destruction/recycling process of the creation. The old body is like an old dress. An old dress needs cleaning, mending, and ironing before it is used again. We need to meditate upon Kala. What do I mean? I give you an example.

Once, a devotee complained to me: Swamiji, I cannot meditate.

For most people, 10 minutes of meditation is like 10 yugas.

I asked him: What do you love most?

He said: I love to eat *Rasagullas* (a kind of Indian sweetmeat).

All right, while eating *Rasagulla*, you meditate on *Rasagullas*. Keep the mind on *Rasagullas*. You may eat 5, 6, 10, whatever, it doesn't matter. But eat slowly and keep your mind focused on *Rasagullas*. Can you do it? No! He could not do it.

We call it in Bengali, *Podamon/* burnt mind. We cannot meditate either on happiness or unhappiness. Our mind is constantly restless.

Arjuna could not understand the 'Philosophy of time':

Everything happens in Time. In time, people gain knowledge and wisdom and in time become ignorant and illiterate. In time, they suffer. In time, they are happy. Birth, growth happen in time. These sixfold changes take place in time. Everything takes place in time. We are *Ajananis*/ignorant. In time, we get a Guru, gain spiritual knowledge, become a spiritual aspirant and move towards God-Realisation. We get favourable circumstances by the grace of the Lord. One day, we will realise that what we are searching for is already within us. *Moko Kahan Dhundhere Bande Mein To Tere Paas Mein* (Sant Kabir). Like the musk deer runs after the fragrance emanating from its navel. One day - we will realise that we are beyond time, birth and death - *Ajo Nitya Shashvato Ahm*. All this drama takes place in Time. The Divine Lord Himself is Time. (According to scientists - the universe began nearly 14 billion years ago with the Big Bang. Time and space began simultaneously. The Universe is expanding and expending in Time.) We should understand - that the universe has come from the Divine Lord. We are in the universe. God is the material, intelligent and instrumental cause of the universe. God is Time and also Timeless.

Important Points:

Point No.1: What is the first point? The Divine Lord is the cause and the universe is the effect. He is the cause. We are all the effects. He is divine - *Aja, Nitya, Shashvatah*. We are also the same. We cannot be anything else excepting unborn, eternal, infinite. So, that is the first point.

Point No.2: What is the second point? We do not know that we are also eternal. However, this lack of knowledge is also a part of knowledge itself. It is incomplete knowledge. It makes us feel - we are *apoorna*/incomplete, lacking something and are limited by body and mind. That makes us restless. We seek means to become complete. That is called spiritual practice/ *sadhana*. In the beginning, this *sadhana* goes into worldly ways: we want to be a musician, a scientist, a statesman, a politician or a ruler or something else. Time awakens us. We realise in time - we are all rushing towards unhappiness, destruction, and death. Eventually we realise - there is a way out. - by turning towards God, we will achieve salvation and permanent happiness.

Coming back to Arjuna's question:

Arjuna asks, "O, Lord, Who are you?"

Bhagawan replies, "I am Time. Your delusion is an attachment for Bhishma, Drona. You think that Duryodhana, Dushyasana, Karna and Shakuni are your greatest enemies. You saw them entering into My mouth. So, in the form of Time, I have killed them. Pancha-Pandavas will remain and win the battle." The Divine Lord assures Arjuna. I give you an illustration.

Illustration of a Student and his Uncle as an Examiner:

Suppose the uncle of a student is the examiner of his papers. One day morning, the student meets his uncle during his morning walk. The uncle says, "I examined your papers last night. You have done very well and passed the examination." The boy becomes happy and thanks his uncle. Now, the student is not worried about the result. We can assume that Arjuna gets some peace of mind. Kala/Time means you may be living for some time extra but you are also going to die in Time. I give a beautiful story.

Story of Indra and Two Brothers:

There is a beautiful story. I do not remember exactly where I read it. It may be one of the Puranas. There were two brothers. These two brothers were powerful heroes. Once, Indra or Devas required their aid in conquering their enemies - the *Asuras/Rakshasas*/demons. These two brothers gladly agreed. They joined the forces and defeated the demons. They achieved victory. Now, the two brothers were advised by Indra to return home. Indra (the king of the Devas) called the elder brother and said, "We are thankful to you. We could not have conquered without your help. We wish to gift you something in return. We can offer you a kingdom or wealth or power or anything. You can ask for a beautiful partner." The elder brother jumped and said, "O, IndraDeva, please give me a huge unequalled kingdom, a beautiful wife, and a long life. I wish to enjoy worldly life or a long period." (Once Yamadharm Raja offered all this to

Nachiketa, Nachiketa rejected it. Yamadharmaraja gave to Indra.) Indra gave all this to the elder brother. Elder brother departed.

Now, the younger brother came. Indra turned to him and said, "What can I do for you? You can ask anything you wish to have." This man was a wise person. He said, "Indra-Deva before I ask any boon, I want to ask a question." "What is your question? Indra replied.

The younger brother said, "As I understand, the time scale of the heavenly world is different than the time scale of the earthly world. (One day of Brahma is 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.) When I will return home, will there be anyone who can recognise me?"

Indra sadly said, " Unfortunately, there will be no one left from your family. Everyone passed away. There might be few belonging to your lineage, but they will not know you. Because billions of years have passed."

Younger Brother said, "My second question is - how long am I going to live when I return?"

Indra said, "You have only two days left. You go back today. The day after tomorrow, you are going to go to death.

The younger brother said, "What will I do for all these enjoyable things? Please grant me a company. So I can conquer the birth, rebirth and death cycle."

Indra was pleased and said, "I send you to a place where a great Rishi lives. You serve the holy man. He will teach you the way to fearlessness." (We read a similar story of Nachiketa and Yamadharm Raja in Katha-Upanishad.) That is the life story of every creature. We may live a life of 100, 500 or 5000 years. Death is stalking us all the time. This awakening comes with time by the grace of the Lord.

The next Verse No. 33 explains these ideas. This is one of the most important Verse in the Bhagavad Gita. So here, how do we know that whatever we have been talking so far is the thoughts of Arjuna.

Bhagavad Gita: Chapter 11, Verse 33.

Bhagwan Uvacha

तस्मात्त्वमुत्तिष्ठ यशो लभस्व, जित्वा शत्रून्भुङ्क्ष्व राज्यं समृद्धम् ।
मयैवैते निहताः पूर्वमेव, निमित्तमात्रं भव सव्यसाचिन् ॥ 33॥

*tasmāt tvam uttiṣṭha yaśho labhasva
jītvā śhatrūn bhukṣhva rājyaṁ samṛiddham
mayaivaite nihatāḥ pūrvam eva
nimitta-mātram bhava savya-sāchin*

tasmāt—therefore; *tvam*—you; *uttiṣṭha*—arise; *yaśhaḥ*—honour; *labhasva*—attain; *jītvā*—conquer; *śhatrūn*—foes; *bhukṣhva*—enjoy; *rājyam*—kingdom; *samṛiddham*—prosperous; *mayā*—by me; *eva*—indeed; *ete*—these; *nihatāḥ*—slain; *pūrvam*—already; *eva nimitta-mātram*—only an instrument; *bhava*—become; *savya-sāchin*—Arjun, the one who can shoot arrows with both hands.

The Divine Lord says, “Oh Arjuna/Expert Archer, stand up and win the glory, conquer your enemies and enjoy an opulent kingdom. All these warriors are already slain by Me. I have killed them already. You will only be an instrument of My work.

What does it mean?

Bhisma, Drona, Karna, Duryodhana and all other warriors may be thinking that they are unconquerable. But these people are already dead. They do not

know that they will not exist after 18 days of war. (The Kaurava army is made up of 11 *akshauhinis*. The Pandavas army is made up of 7 *akshauhinis*. Only eleven major warriors survive the war: the five Pandavas, Krishna, Satyaki, Ashwatthama, Kripa, Yuyutsu, and Kritavarma.) The Lord says, “Conquer your enemies.” It means be like a puppet and discharge your duties. I assure you - you will conquer them.

tasmāt—therefore; ***tvam***—you; ***uttiṣhṭha***—arise: You wake up from your delusion and participate in this war. *Yudhayaya* - Do your Karma-Yoga. Why? I am the doer of all actions. [A wise man is never caught by worldly attachments. He knows that his body and mind belong to *Prakruti*. The world belongs to *Prakruti*. Three Gunas of *Prakruti* (*Sattva*, *Rajas* and *Tamas*) interact with each other. Birth, sustenance and death are the acts of *Prakruti*. A wise person knows that he is Atman.]

yaśhaḥ—honour; ***labhasva***—attain: You will attain a great name and fame.

jitvā—conquer; ***śhatrūn***—foes: By participating in the war and conquering all these *Athirathas* and *Maharathas* (great warriors) like Karna, Bhishma and Drona.

bhuñkṣva—enjoy; ***rājyam***—kingdom; ***samṛiddham***—prosperous: You enjoy a prosperous kingdom. Yes! You will have a barren place in the beginning. A large number of people will perish at the end of the war. However, you will start a righteous/*dharmic* civilisation. The glory of your kingdom will surpass the glory of Kaurava’s Kingdom.

mayā—by Me; ***eva***—indeed; ***ete***—these; ***nihatāḥ***—slain; ***pūrvam***—already: The Lord says, “I know their time of death, long before they were born. I know the end of their life cycle even before their life cycle began. O, Arjuna, what should be your attitude?” The Lord says:

eva nimitta-mātram—only an instrument; ***bhava***—become; ***savya-sāchin***—means one who can shoot arrows with both hands. Arjuna, is the one who can

shoot arrows with both hands. You try to maintain the Karma Yoga attitude. What does it mean? I am an instrument of the Divine Lord. I have this opportunity. Is this a teaching only to Arjuna? It is a teaching for all of us. What is it? Our body and mind are the products of *Prakruti*, maintained by *Prakruti* and returned to *Prakruti*. I give you a small illustration to explain this point.

This physical body is made up of food, sustained by food and is nothing but food only. How? A human body is food for a hungry tiger, mosquito and wild dog. Here, food means whatever we take from our five sense organs. Food also means what the eyes, ears, nose, mouth and skin perceive. The body is made up of *Punch-Bhutas*, and whatever it perceives is also a product of *Punch-Bhutas*.

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।

गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ C3, V28॥

*tattva-vit tu mahā-bāho guṇa-karma-vibhāgayoḥ
guṇā guṇeṣhu vartanta iti matvā na sajjate*

The Divine Lord acts, reacts, enjoys and also suffers. Everything is God only. Our ego says, “I am body-mind complex.” We should get rid of this idea. We are not the doer or enjoyer or knower. The Lord is the doer, enjoyer and knower. *Karmaphala* / result of our action also belongs to Him only. Karma Yoga means body-mind does not belong to me. It belongs to the Divine Lord in the form of *Prakruti* or Maya. We are just an instrument/*Nimitta*. Shri Ramakrishna never used the word “I”. He used to say, “The Divine Mother gives me instructions. She provides food and eats as well. I do not exist at all. I enjoy it because She gives me a bit of *Ahankara*. (It is called *Vidya Ahankara*, *Jnana Ahankara*).”

The Divine Lord says: Arjuna, you just become an instrument in My Divine Play.”

eva nimitta-mātram—only an instrument; ***bhava***—become; ***savya-sāchin***—means one who can shoot arrows with both hands.

Bhagavad Gita: Chapter 11, Verse 33.

द्रोणं च भीष्मं च जयद्रथं च, कर्णं तथान्यानपि योधवीरान् ।

मया हतांस्त्वं जहि मा व्यथिष्ठा, युध्यस्व जेतासि रणे सपत्नान् ॥ 34॥

*droṇam cha bhīṣhmaṁ cha jayadratham cha
karṇam tathānyān api yodha-vīrān
mayā hatāms tvam jahi mā vyathiṣṭhā
yudhyasva jetāsi raṇe sapatnān*

droṇam—Dronacharya; **cha**—and; **bhīṣhmam**—Bhishma; **cha**—and;
jayadratham—Jayadratha; **cha**—and; **karṇam**—Karna; **tathā**—also; **anyān**—
others; **api**—also; **yodha-vīrān**—brave warriors; **mayā**—by Me; **hatān**—already
killed; **tvam**—you; **jahi**—slay; **mā**—not; **vyathiṣṭhāḥ**—be disturbed;
yudhyasva—fight; **jetā asi**—you shall be victorious; **raṇe**—in battle;
sapatnān—enemies.

Translation: The Divine Lord says: Dronacharya, Bhishma, Jayadratha, Karna, and other brave warriors have already been killed by Me. Therefore, slay them without being disturbed. Just fight, and you will be victorious over your enemies in battle.

Bhishma, Drona, Karna and Jayadratha are great warriors and unconquerable. The Divine Lord says, "I have already killed Them." We know the story of Karna when the wheels of his chariot sunk into the ground.

Fascinating Conversation among Lord Krishna, Arjuna and Karna on the Battle Field:

Lord Krishna says, "O, Partha, release your superior weapons at Karna without fail!" Arjuna then invokes the Raudra weapon and set it to his bow. At this time,

Karna's chariot gets stuck in the ground. Karna gets down from his chariot and tries to free it from the earth. However, it would not move. Karna is nervous. He sees Arjuna about to release his weapon. Karna says, "O Arjuna, wait till I free this chariot from the earth. You should observe the practices of great warriors. You are the bravest man in the world, and you should know that now is not the time to kill me. As you can see, the wheels of my chariot are stuck in the earth."



Hearing Karna's plea, Lord Krishna says, "It is by good luck, O Radheya (son of Radha), that you are now remembering virtue. You, Duhshasana, Duryodhana, and Shakuni ordered Draupadi to be brought into the King's assembly with the idea of seeing her without cloths (naked). Where was your virtue then, O sinful person? When Yudhisthira was defeated unfairly at dice by the deceitful Shakuni, why did not virtue enter your mind then? When sinful Duryodhana gave poisoned sweetmeat to Bhima, why did not your virtue come out? When the Pandavas were exiled for thirteen years in the forest, where was your virtue? Draupadi was dragged into the King's assembly, and you said, 'O Draupadi, Pandavas have lost everything. They have sunk into hell. Why don't you choose another husband?' You looked at that scene with delight. Where was your virtue at that time? When six warriors defeated Abhimanyu unfairly. You violated all rules of this war. Where was your morality? Virtue never came to your mouth. Why are you demanding righteousness now? Today, you shall not escape with your life, O sinful person. The Pandavas will defeat Duryodhana's army and will win lasting fame. The Pandavas are virtuous and righteous. Their righteousness protects them." (Sanjaya narrates this to King Dhritarastra.)

Sanjaya continues: O King, thus addressed by the lotus-eyed Vasudeva, Karna said nothing and hung his head in shame. Karna took up his bow and continued to fight with Arjuna. He released a deadly weapon with the force of a thunderbolt and hit Partha in the chest, causing him to fall to the floor of the chariot. Karna then took the opportunity and tried to free his chariot. Although he struggled, he could not free the wheel from the ground. Then Lord Krishna said, "Arjuna, cut off your enemy's head before he ascends his chariot."

dronam—Dronacharya; **cha**—and; **bhīṣhmam**—Bhishma; **cha**—and; **jayadratham**—Jayadratha; **cha**—and; **karṇam**—Karna; **tathā**—also; **anyān**—others; **api**—also; **yodha-vīrān**—brave warriors; **mayā**—by Me; **hatān**—already killed: Dronacharya, Bhishma, Jayadratha, Karna, and other brave warriors have already been killed by Me. **tvam**—you; **jahi**—slay: Now, you conquer them. Meaning in the form of time I have killed them, they are just like corpses. **mā**—not; **vyathiṣhṭhāḥ**—be disturbed: Do not be disturbed. **yudhyasva**—fight; **jetā asi**—you shall be victorious; **raṇe**—in battle; **sapatnān**—enemies.

This scripture Mahabharata is marvellous.

King Dhritarashtra and Queen Gandhari - both are mentally Blind:

(Please refer to the transcript of the Chapter 11 part 6.)

Remember! the very first verse of Mahabharata, Dhritarashtra says:

धृतराष्ट्र उवाच ।
 धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।
 मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥१॥

dhṛitarāśhtra uvācha
dharma-kṣhetre kuru-kṣhetre samavetā yuyutsavaḥ
māmakāḥ pāṇḍavāśhchaiva kimakurvata sañjaya

[Dhritarashtra said: O Sanjay, after gathering on the holy field of Kurukshetra, and desiring to fight, what did my sons and the sons of Pandu do?]

Dhritarashtra says: How are my sons and sons of Pandu? Dhritarashtra makes a distinction between his sons and the sons of his brother. Why? Because he is mentally blind. [Not only Dhritarashtra but his wife Gandhari is also mentally blind. She is deeply attached to her sons, especially to Duryodhana. She is a bit wiser than her husband. Why am I saying this? Duryodhan comes to her just before the Kurukshetra war for her blessings. She does not say: "You are going

to win." She says: *yato dharma tato jayaha*, where there is dharma, victory will be surely there only. So, she is a bit wiser than her husband but mentally blind.]

Why do I call Gandhari blind? Because Gandhari never came forward to protect Draupadi when her son tried to disrobe Draupadi. She knew that Draupadi was a chaste woman. Gandhari knew - what is dharma and what is adharma. She was well aware of the immoral behaviour of her sons but kept quiet. Draupadi is not an ordinary woman but the Queen herself, and daughter-in-law of Kurus. Her son Duryodhana wanted to marry Draupadi but failed to fulfil the requirements of Swayamvara. Draupadi could have been her daughter-in-law. Gandhari knew all these things and should have stopped her children and scolded them. She failed to say anything to her sons. Interestingly, she is ready to curse Shri Krishna but not her rascal son Duryodhana. These are some secrets in the Mahabharata. Next time you read Mahabharata, read it carefully.



Dhritarashtra knows that his sons will not win the war. He is hoping against hope. We are all like Dhritarashtra. One part of our mind says that life is temporary and constantly changing. But we wish to have permanent happiness in the changing world. These are beautiful points. We will discuss them 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)

