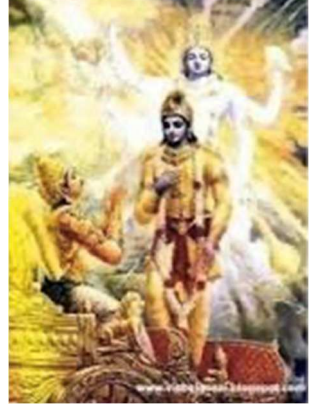


**Bhagavad Gita Chapter 11, Part 13 dated 21/11/2020 by Swami Dayatmanada (Lecture delivered online from Bangalore, India)**



**Subject:** Chapter 11, Verse 32 - 38. Relationship between the Light and the Objects: What is light? Experiencing an object means experiencing time.

**Illustrations:** Death of Dronacharya: Death of Bhisma: Death Of Karna: Death of Jayadratha: Origin of Brahma:

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 have been discussing the ***Vishvaroopā-Darshana Yoga***, the 11th Chapter of the Bhagavad Gita. In our last class, we saw that Arjuna gets a universal vision by the special grace of Bhagavan Krishna. Arjuna sees the Universal Form of the Divine Lord and is terrified. He cannot recognise that Shri Krishna has become *Vishvaroopā* Krishna. A pure mind is required to recognise and retain the *Vishvaroopā* of Bhagwan. Arjuna asks, “O, Lord, Who are you? The Lord replies:

(Please refer to the transcript of the Chapter 11 and Part 12.)

### **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 pratyānīkeṣhu yodhāḥ***

**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.

### **Relationship between *Kala*/Time and Existence of an Object:**

The Lord says: ***kālah***—time; ***asmi***— I am time

So what does it mean? *Kala/time*, as we understand it, has two aspects.  
1) One is the *Kalatita* कालतिता aspect called महाकाल *Mahakala*. 2) Another *Kala* aspect is ever-changing. A tree is in the seed. The seed sprouts and grows,

becoming a tree. The tree bears fruits. In the end, the tree dies, and only seed remains. Everything in this world has birth, growth and death. *Kala* also comes into existence, stays for some time and disappears. You may wonder, when was *Kala* born? Well, whenever you experience anything. For example, you experience a table. *Kala*/time is born in the form of the table. Instantaneously the table comes into existence. We try to understand it further. The table that exists for me begins when I pay attention to it at a particular point in time. That is the birth of the time related to a specific object. It is inevitably associated with every object. You cannot view an object without time or experience time without an object. Let me give you a small illustration.

### **Relationship between the Light and the Objects: What is light?**

We cannot see any object in the deep darkness. Now, open the window or switch on a light bulb. Immediately, two things happen. What is it? 1) You see the light, 2) and also see the objects. Interestingly, although we say that we see the light But in reality, we don't see the light. So what is light? Light is the ability (energy) in whose presence things come to be known. In the absence of light, objects are not revealed. Interestingly, light energy is always present. However, we cannot experience light unless there is an object to show that there is light. I give you an example to explain the point.

### **Illustration of a Light bulb:**

Here is a bulb, and it is switched off. It is not giving light, and the room is dark. But the moment you switch on the bulb, the light starts shining. At that very moment, two things happen simultaneously. The first thing we experience is light. Secondly, it also reveals all the things around it. But we rarely observe the light energy by seeing the objects - we say there is light. We do not see light directly. If there were not to be a single speck of dust, then we wouldn't be able to see anything. Even light will not be there. It will be full of darkness. That's why when the astronauts rise beyond the stratosphere, everything looks pitch dark, fearful dark. Not because light energy is absent but because there is no object to reflect

and reveal light. An object or at least some dust particles are necessary to show that there is light energy. Why am I talking about light? Because time is like that. We experience an object in time, remain in time and dissolve in time. Just meditate upon this concept. Then, time also disappears concerning that particular object.

The Divine Lord has two aspects of *Kala/Time*: One aspect is the eternal, changeless *Mahakala* aspect. However, from the phenomenal viewpoint, *Srishti/creation* is always associated with time. Every object is associated with time, space and causation. That is the changing aspect of *Kala/Time*.

### **Experiencing an object means experiencing time.**

Now, what is the problem? Arjuna says, "I cannot recognise You." Because when we experience any object, we experience time. I give you an illustration to understand this point. The birth of a baby is at a particular time. At a different time, the baby grows and becomes one year old, 20 years old, 50 years old, and 70 years old. The time associated with the one-day-old baby is not the same as that associated with a 70-year-old man. That time has passed. This time is present. They are not the same exactly. Now, what is my point? At any given time, we only experience one aspect of time. What is it? Present time. We do not see the past except in memory and do not know what is in the future. Supposing there is a person(not very intelligent): He can see the birth, growth and death of someone at the same time. Now, what will happen? He will develop fear. Because he will forget the joy of the birth and growth. He remembers only the agony of the death. That is the problem of Arjuna. Remember! This universal vision is given on the battlefield. Many people die during the war. Both armies try to kill each other. Death happens on the battlefield, and that is not a pleasant experience. That is why Arjuna gets frightened. Fortunately, the Divine Lord assures him. The Lord says, "Oh Arjuna, I have already killed Bhishma, Drona, Karna and all the people not only from their side but from your side also." That is the nature of *Kala*. *Kala* does not work only on the *Adharma* side. It works on both sides. When the time comes - good men, bad men, saints, sinners, kings,

poor people, intelligent, illiterate all have to die. Not only human beings but billions and countless numbers of particles are dying.

### **Why am I raising this topic even though we discussed it in our last class?**

Arjuna experiences the terrific vision of *Srishti*, *Sthithi* and *Laya*. He could not stand it. He asks: Who are You? The Lord says, "I am Kala." We discussed it in our last class. We should not see only happy sides, *Srishti* and *Stithi*. We must see *Laya's* side as well. Every experience has both sides - happy and unhappy, good and evil. Opposite experiences go side by side because the world means both. It is called *Dwandwa*/duality. That is its nature. If there is no goodness, you will never recognise what is evil. If there is no unhappiness, you will never know happiness.

So the Lord assures that in Kala/time, everybody has to die. Neither Kauravas nor Pandavas will survive, but Pandava's time hasn't yet come. Pandavas time also will come. We know from the Mahabharata in the Mahaprasthan-Parva that Pandavas die one after another. Only the Yudhishtira is left and offered a seat in a chariot to go *Sasharira* सशरीर/in human body to heaven. That is an impossible thing. After some time, he also sheds his limited body and obtains a body appropriate for enjoying the heavenly *sukhas*/happiness and pleasures. The rule is: Where there is pleasure, there will be pain. What do we mean by the pain? Pain is the background thought of a happy time passing fast. Do you understand? When we are happy, time passes quickly. But when *dukkha*/sorrow comes, every millisecond passes so slowly.

Swami Dayananda Saraswati used to give a beautiful illustration. Usually, we do not understand the passage of time. However, if we ever sit on a red hot frying pan, time will pass very slowly, and one minute may feel like several hours. You will value and feel every millisecond. On the contrary, happy time rushes fast - happy days and years pass quickly. This terrifying vision of the death of everybody is not acceptable to Arjuna for psychological reasons. Why? If all Kauravas die on the battlefield that is not a great pleasure. It is somewhat a pleasure, but not great pleasure. Why? Suppose Pandavas defeat Kauravas and

capture Duryodhana, Bhishma, Drona and Dushyasana, Shakuni, and Karna, tie their hands, put them in jail or banish them into the *Vanavasa/exile* (just like Pandavas did before for 12 years). Pandavas sit on the throne and watch Kauravas suffer in exile. Pandavas may enjoy this more. But that pleasure is deprived because there will be nobody left. Yudhishtira became depressed after the war. He said, "Am I an emperor of शमशान *Shamshana/* emptiness? (After the Mahabharata war, only a few married ladies, some children and old people were left out.) What am I going to do with this desolate kingdom, desert kingdom?" (Arjuna knows Bhishma is invincible and Drona cannot be defeated.)

The recording time is 15 minutes approx.

### Death of Dronacharya:

A Master never teaches his disciple everything whatever he knows. They keep some secret knowledge to themselves excepting for their own sons. Because who knows the disciple may turn against the teacher. In fact, Arjuna and Pandavas are Dronacharya's disciples and fighting against him. Dronacharya, the master of many weapons and some of the secrets, he keeps to protect himself.

Dhristadyumna (Brother of Draupadi) was appointed as the Senapati (commander-in-chief) of the Pandava Army in the Kurukshetra War against the Kauravas. He maintained his position till the end of the war. On the 15th day of the war, Drona killed Drupada (Father of Draupadi). The Pandavas conceived a plot to capitalise on Drona's only weakness, his son Ashwatthama. The Pandava Bhima killed an elephant named Ashwatthama. The Pandavas spread the rumour of Ashwatthama's death. Drona heard the terrible news of the death of Ashwatthama. Drona approached the eldest Pandava Yudhishtira to confirm this news. Yudhistara said, "Ashwatthama has been killed." But he murmured - that was the elephant named Ashwatthama. The latter part of his reply was overshadowed by conches of Pandava warriors. Thinking his son had died, Drona was shocked and heartbroken. He surrendered his weapons and sat down. Drona started to meditate, and his soul left his body in quest of

Ashwatthama's soul. Dhristadyumna, taking advantage of the situation, took his sword and decapitated Drona, killing him.

What a great lesson we have to learn. Dronacharya was supposed to be *Dharmika/righteous*. However, he joined with the *Adharmika/non-righteous* Kauravas. He should have joined the *Dharmic* Pandavas, especially after the dice game and the unjust exile of Pandavas. But he did not do so. Bhishma, Drona, everybody should have joined Pandavas. But no, they went on enjoying things. Whatever the reason, we don't know. We don't want to criticise. Duryodhana always thought that Bhishma and Drona were partial to Pandavas. That is a different story.

### **Philosophy of *Karmaphala/Result of an action*:**

God distributes *Karmaphala* through *Kala-Tattva*. The Divine Lord gives an appropriate result (pleasant or unpleasant) of an action at the right time. He doesn't have any partiality. *Kala* doesn't have any partiality. Sinners, saints, kings, paupers, scholars, illiterate, everybody not only dies but everybody has to go through their प्रबन्ध कर्मा *Prarabdha Karma*. *Prarabdha Karma* is one of the most significant principles of Vedanta.

### **The Story of Ravana'sura by Shri Ramakrishna:**

Shri Ramakrishna used to tell the story of Ravana'sura. Ravana'sura was very cruel and made the lives of people and *Devatās* miserable. His atrocities had no boundaries. People prayed for help. The *Devatās* first went to Brahma. Brahma went to Shiva and finally to Lord Vishnu. They requested Lord Vishnu for help. Lord Vishnu said, "Yes! I know everything about Ravana'sura. But his good karma has not come to an end yet. When his good *Karmaphalas* exhaust, I will come on the earth as an Incarnation/ *Avatara*. You all will be born as monkeys to help in My mission." Why as monkeys? I do not know. I can have a little fun.

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ C18, V61॥

*īshvaraḥ sarva-bhūtānām hṛid-deśhe rjuna tiṣṭhati  
bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā*

[The Lord/Ishwara is sitting as the puppeteer inside the hearts of every human being, inside the COVID viruses, inside the mosquitoes, inside the elephants, the tigers and everything else. He goes on revolving everybody; He goes on playing with us as the puppeteer plays with his puppets - make them fight with each other or makes them feel happy or unhappy. Every thing is going on by the will of the Divine Mother.]

Swami Vivekananda used to say, "I thought that I would go to the Himalayas and meditate, sing, dance and pass my life merrily. But this old man (Shri Ramakrishna) caught hold of me, made me a monkey, tied me with a rope and made me go round and round the world. He made me dance until this time. Even now, he is not leaving me. If that was the case of Narendranath, what to speak of other people?"

The essence is:

- Arjuna is terrified. (As we discussed, Universal Form happened on the battlefield that made Arjuna frightened. The battlefield is a महाशमशान *Mahaashmashana* - large number of people die.)
- The Divine Lord is Kala/time.
- We should accept both happiness and sorrow and make our minds equanimous. That is Karma-Yoga.

The Divine Lord says: (Please refer to the transcript of C11 Part 12.)

**Bhagavad Gita: Chapter 11, Verse 33.**

**Bhagwan Uvacha**



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

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

*tasmāt*—therefore; *tvam*—you; *uttiṣṭha*—arise; *yaśhaḥ*—honour; *labhasva*—attain; *jivā*—conquer; *śhatrūn*—foes; *bhunṅshva*—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.

**Translation:** 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.

That is not an escapist philosophy but a practical philosophy. Every millisecond billions are taking birth and billions are dying. The Lord addresses Arjuna as *Savyasachin*, means Arjuna can fight with both hands with equal skill. The Divine Lord is an impartial doer. We get results based on our *Prarabhdha-Karma*.

*eva nimitta-mātram*—only an instrument: O, Arjuna just be My instrument.

The Lord says, “I have already killed all these people much earlier, even before their births. My will makes you fructify your *Prarabhdha-Karma*.” What does it mean? The Divine Lord is all-knowing. He knows the past, present and future of each soul. The Lord is the programmer of the “Computer of the Universe.”

The recording time is 26 minutes approx.

The Lord says: (Please refer to the transcript of C11, Part 12.)

**Bhagavad Gita: Chapter 11, Verse 34.**

द्रोणं च भीष्मं च जयद्रथं च, कर्णं तथान्यानपि योधवीरान् ।  
मया हतांस्त्वं जहि मा व्यथिष्ठा, युध्यस्व जेतासि रणे सपत्नान् ॥ 34॥

*droṇaṁ cha bhīṣmaṁ cha jayadrathaṁ cha  
karṇaṁ tathānyān api yodha-vīrān  
mayā hatāṁs tvaṁ jahi mā vyathiṣṭhā  
yudhyasva jetāsi raṇe sapatnān*

**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.

The Lord says: O, Arjuna, all these people who stand against you will die." He does not say only Drona, Karna, Jayadratha, and Karna will die. All beings die due to their *Prarabdha-Karma*. Let us try to understand this statement of Bhagwan Krishna. For example, Swami Dayatmananda is already dead. What does it mean? We do not know the time of death. Swami Dayatmananda may die in 10 or 15 years or tomorrow or today - death is certain. However, the time of death is based on *Prarabdha-Karma*. Death is a fact of life, and it is to come in time. Therefore, Arjuna, do not fear. You are only a nimitta/an instrument. Bhishma, Drona and everyone else dies or get wounded due to their *Prarabdha* karma. Pandavas win due to their *Prarabdha-Karma* and Kauravas get defeated due to their *Prarabdha* Karma. Here, is the most important theories of the Hinduism.

**harinapi harenapi brahmanapi surairapi I  
lalata likhita rekha parimarshtum nashakyate II**

हरिणापि-हरेणापि-ब्रह्मणापि-सुरैरपि  
ललाट लिखिता रेखा परिमार्ष्टु न शक्यते ।  
(हरि, हर, ब्रह्म या कोई भी देवता क्यों न हो, अपने माथे  
पर लिखित रेखावोंको बदल नहीं सकते )

(Lord Vishnu, Shiva, Brahma, or *Devatas* cannot whip off what is written on our foreheads.)

We know: Bhisma, Drona and Karna have Devine weapons. They die due to their *Prarabdha-Karma*.

### Death of Bhisma:

On the tenth day of the war, the Pandava prince Arjuna, with the help of Shikhandi, pierced Bhisma with numerous arrows and paralysed him upon a bed of arrows. After spending fifty-one nights on the arrow bed, the hero Bhisma left his body on the auspicious *Uttarayana* (winter solstice). Before his death, he passed down the Vishnu Sahasranama to Yudhishtira.



### Death Of Karna:

Please refer to the transcript of Chapter 11, Class/Part 12.

### Death of Jayadratha:

Arjuna blames Jayadratha to be the cause for Abhimanyu's death and vows to kill him the very next day before sunset, vowing that if he fails he would immolate himself. This sets the stage for the epic 14th day of battle.

### Arjuna's revenge:

Dronacharya arranges a combination of 3 *Vyuh*s/army formations to protect Jayadratha from Arjuna: The *Shakata Vyuh*a (the cart formation), the *Suchimukha Vyuh*a (the needle formation), and finally the *Padma Vyuh*a (the lotus formation). Bhima, Satyaki, and Arjuna tear through the Kaurava army. But as warrior after warrior collapses back to defend Jayadratha, it becomes clear that Arjuna cannot reach him before sunset. At that moment, with the sun nearly set and thousands of warriors still between Arjuna and Jayadratha, Krishna sends his *Sudarshana Chakra* to mask the sun and create an illusion of sunset. The Kaurava warriors rejoice over Arjuna's defeat and look forward to his imminent suicide. Jayadratha is relieved that he was saved and comes out of the formation to mock Arjuna. Suddenly, the sun shines, and Krishna points at the hiding Jayadratha, telling Arjuna to sever his head and shoot it into the lap of Jayadratha's father. Arjuna quickly shoots a divine weapon at Jayadratha, decapitating him. Jayadratha's head is taken with the arrow far from the battlefield, finally landing on the lap of his father, Vridhakshatra. His father had a boon that whosoever will be responsible for his son's severed head falling onto the ground would have his head burst into a hundred pieces. Therefore, when Vridhakshatra, horrified at having his son's head falling in his lap, hurriedly gets up, it falls to the ground, killing Vridhakshatra himself at that very moment.

Arjuna's fear that he may not win the war is now removed.

The next Verse is: Sanjaya reports to King Dhritarashtra.

### **Bhagavad Gita: Chapter 11, Verse 35.**

सञ्जय उवाच ।

एतच्छ्रुत्वा वचनं केशवस्य, कृताञ्जलिर्वेपमानः किरीटी ।

नमस्कृत्वा भूय एवाह कृष्णं, सगद्गदं भीतभीतः प्रणम्य ॥ 35॥

*sañjaya uvācha*

*etach chhrutvā vachanaṁ keśhavasya*

*kṛitāñjalir vepamānaḥ kirīṭī  
namaskṛitvā bhūya evāha kṛiṣṇam  
sa-gadgadam bhīta-bhītaḥ praṇamya*

*sañjayaḥ uvācha*—Sanjay says; *etat*—thus; *śhrutvā*—hearing; *vachanam*—words; *keśhavyasya*—of Shree Krishna; *kṛita-añjaliḥ*—with joined palms; *vepamānaḥ*—trembling; *kirīṭī*—the crowned one, Arjun; *namaskṛitvā*—with palms joined; *bhūyaḥ*—again; *eva*—indeed; *āha*—speak; *kṛiṣṇam*—to Shree Krishna; *sa-gadgadam*—in a faltering voice; *bhīta-bhītaḥ*—overwhelmed with fear; *praṇamya*—bowes down.

**Sanjaya says:** Hearing these words of Keshav/Krishna, Arjuna trembles with fear. With folded hands in adoration, he bowes before Shree Krishna and speaks in a faltering voice, overwhelmed with terror.

Remember, Arjuna is terrified. The intense emotion of joy or fear of any type can cause nervousness, trembling and a faltering voice. The good news of winning a lottery can cause a heart attack. Whatever the reason, not only out of fear but out of joy also, tears will be flowing. In the case of Arjuna, The Divine Lord graciously awards him with the Universal Form vision. Arjuna gets terrified. I wish all of us get a glimpse of this vision. If God/Shri Ramakrishna tells us our date of death - we will become a much better devotee.

We discussed Sage Veda Vyasa grants Divine Vision to Sanjaya. (It is like a 108-inch TV. Sanjaya can see and hear everything.) Sanjaya hears the words of the Divine Lord, “I am Kala. I am here to destroy many people and their worlds.” What does it mean? We live in our worlds. When we die, our world also disappears. That is not a pleasant news. Bhagwan Krishna assures Arjuna that Pandavas will win the war and become the King, and only a few will survive.

*keśhavyasya*—of Shree Krishna; *kṛita-añjaliḥ*—with folded palms: Arjuna folds his hands. *vepamānaḥ*—trembling: He is trembling. *kirīṭī*—the crowned one, this is an epithet of Arjun. *namaskṛitvā*—with palms joined; *bhūyaḥ*—again; *eva*—indeed; *āha*—speak; *kṛiṣṇam*—to Shree Krishna: Arjuna salutes Krishna with

his palms joined. How? *sa-gadgadam*—in a faltering voice: *bhīta-bhītaḥ*—overwhelmed with fear, terrified with terrific vision; *praṇamya*—Arjuna bows down.

Arjuna's attitude changes. In the beginning, he was surprised to see the Universal Form, which he had never seen before. Then, he becomes fearful. Now, he is like *Anjaneya*, a complete surrender to God. That is the result of becoming श्रद्धावान् *Shraddhavan*, endowed with tremendous *Shraddha/intense faith*. His trembling continues. Now, Arjuna says.

Arjuna says: O Master of the senses/Shri Krishna: the universe aptly praises You. You are the greatest, the Divine Lord and Parabrahman. You manifest as Saguna Brahma - in the form of creator, sustainer and destroyer. I see now that the *Dharmic* people are glad to see You. People who are incarnations of evil are terrified. Death terrifies an Asura more than a spiritual person. Do you know why? Because the very name Asura has a beautiful derivation. *Asushu ramatey eti asurah*. He who delights in his body and the sense organs is an Asura. An Asura believes that his body is the Atman, and sense organs are the instruments. That makes him more fearful of death. Remember, nobody can continuously enjoy. Life is a play between darkness and light, happiness and unhappiness. If you have never experienced hunger, you won't be able to enjoy food. If you have not experienced thirst, you will not relish water. If you have not experienced tiredness, you won't be able to enjoy beautiful rest. *Rakshasa* knows death is coming, and tries to run away.

That is being described now by Arjuna in Verse 36.

### **Bhagavad Gita: Chapter 11, Verse 36.**

अर्जुन उवाच ।

स्थाने हृषीकेश तव प्रकीर्त्या, जगत्प्रहृष्यत्यनुरज्यते च ।

रक्षांसि भीतानि दिशो द्रवन्ति, सर्वे नमस्यन्ति च सिद्धसङ्घाः ॥ 36॥

*arjuna uvācha*  
*sthāne hṛiṣhīkeśha tava prakīrtyā*  
*jagat prahṛiṣhyaty anurajyate cha*  
*rakṣhānsi bhītāni diśhaḥ dravanti*  
*sarve namasyanti cha siddha-saṅghāḥ*

*arjunaḥ uvācha*—Arjun says; *sthāne*—it is but apt; *hṛiṣhīka-īśha*—Shree Krishna, the Master of the senses; *tava*—your; *prakīrtyā*—in praise; *jagat*—the universe; *prahṛiṣhyati*—rejoices; *anurajyate*—be enamoured; *cha*—and; *rakṣhānsi*—the demons; *bhītāni*—fearfully; *diśhaḥ*—in all directions; *dravanti*—flee; *sarve*—all; *namasyanti*—bow down; *cha*—and; *siddha-saṅghāḥ*—hosts of perfected saints.

**Arjun says:** O Master of the senses/Shri Krishna, it is but apt that the universe rejoices in giving You praise and is enamoured by You. Demons flee fearfully from You in all directions, and hosts of perfected saints bow to You.

**Three beautiful scenes happen at the same time.** Arjuna describes.

1) *sthāne*—it is but apt; *hṛiṣhīka-īśha*—Shree Krishna, the Master of the senses; *tava*—your; *prakīrtyā*—in praise; *jagat*—the universe; *prahṛiṣhyati*—rejoices; *anurajyate*—be enamoured: O Rishikesha (Lord of mind and sense organs), the world rejoices and delights in glorifying Thee.

2) *cha*—and; *rakṣhānsi*—the demons; *bhītāni*—fearfully; *diśhaḥ*—in all directions; *dravanti*—flee: At the same time, the *Rakshasas*, the *Asuras/demons*, and the evil people flee on all sides in terror. You must have observed a shark open its mouth and hundreds of minnows, smaller fish, go inside. They try to escape in vain. Once the shark closes its jaw, there is only one way to go.

3) *namasyanti*—bow down; *cha*—and; *siddha-saṅghāḥ*—hosts of perfected saints: The hosts of *Siddhas/perfected saints* all bow to Thee in adoration.

Arjuna says:

**Bhagavad Gita: Chapter 11, Verse 37.**

कस्माच्च ते न नमेरन्महात्मन्, गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।  
अनन्त देवेश जगन्निवास, त्वमक्षरं सदसतत्परं यत् ॥ 37॥

*kasmāch cha te na nameran mahātman  
garīyase brahmaṇo 'py ādi-kartre  
ananta deveśha jagan-nivāsa  
tvam akṣharam sad-asat tat param yat*

*kasmāt*—why; *cha*—and; *te*—you; *na nameran*—should they not bow down; *mahā-ātman*—The Great Soul; *garīyase*—who are greater; *brahmaṇaḥ*—than Brahma; *api*—even; *ādi-kartre*—to the original creator; *ananta*—The limitless One; *deva-īśha*—Lord of the *devatās*; *jagat-nivāsa*—Refuge of the universe; *tvam*—You; *akṣharam*—the imperishable; *sat-asat*—manifest and non-manifest; *tat*—that; *param*—beyond; *yat*—which

**Translation:** O Great Soul, You are greater than Brahma, the original creator. Why should they not bow to you? O Limitless One, O Lord of the Devatās, O Refuge of the Universe, You are the imperishable reality beyond the manifest and the non-manifest.

*Vishvaroopā Darshana* is the all-homogeneous form of the Lord. Arjuna says, O Lord, Brahma hymns for You, Vishnu sings your glories. (Remember, Vaikuntha Vishnu and this Vishnu are different. That is *Trigunaroopā Vishnu*. *Vaikuntha Vishnu* is available only for a few devotees who manage to reach *Vaikuntha*. Here is a Universal Lord, which means He is a formless Lord. There is no such thing as a Universal form. The moment a form expands, it immediately dissolves. A balloon has a form. You go on blowing, and then it bursts. That means it becomes formless. Anything vast or huge becomes formless. Here, The Divine Lord occupies the whole world - He is formless.



Now, Arjuna has the divine knowledge given by the Lord. How do we know Arjuna has this knowledge? Because he voices his experience. Arjuna says:

**kasmāt**—why; **na nameran**—should they not bow down: Why should they keep quiet? Why should they not praise and sing Your glories? You are the *Moolkarana*/principal cause and substratum of the universe. Lord Brahma, Vishnu and Shiva originate from You. (Please go back to earlier chapters. We have discussed these ideas in detail in the 7th, 9th and 10th Chapters.)

**mahā-ātman**—The Great Soul: Arjuna addresses the Lord - O Great Mahatma, O Great Soul. After all, what else can he say? We are all small souls. Bhagawan is the Great Soul. The Divine Lord is everything. Why should not everyone salute You? Everyone exists because of you. You sustain us. Our happiness is because You bestow happiness upon them. Brahma, *Devatas*, Sages and Saints should bow down and sing your glory. They should be grateful to You. Anyone who does not do it is a *Rakshasa*, *Asura*.

**garīyase**— You are greater and superior to anything; **brahmaṇaḥ**—than Brahma; **api**—even; **ādi-kartre**—to the original creator: Brahma is *Adikarta*/the cause of the universe. However, Brahma appears to be *Adhikarta*. You are the primordial cause of the universe and Brahma comes from You. (Please refer to the Chapter 10, Part 5.)

### Origin of Brahma:

In the Pauranic language, in the beginning, the Lord Narayana floated on the snake/*Sheshanag* शेषनाग/ on the *Kshirasagara* क्षीरसागर/primeval waters. From Narayana's navel grew a lotus, in which the Lord Brahma was born. Brahma recited the three Vedas with his three mouths. [Those three Vedas—Rig, Yajur, and Sama—were known as the *Trayi-Vidya* (“threefold knowledge”) The fourth collection of hymns, magic spells, and incantations is known as the *Atharvaveda*.] Lord Narayana said to Brahma, “ You continue this



creation.” So, we are the creation of Brahma. Lord Narayana created Brahma and also created Lord Vishnu and Lord Shiva. That means when there is creation, there will be sustenance, and there will be dissolution. So we give three different names as if they are three separate gods, Brahma, Vishnu, and Mahesh. They are all equivalent to our *Ishwara*.

This *Srishtikarta* Brahma has sprung from Lord Vishnu, not our devotee's concept of Vishnu, but the Vedantic concept of Vishnu, *Vyapakatattva* Vishnu. An epithet of Vishnu in *Vishnu Shaharstra Nama* is *Vishwam/Universe*. (Like a chair is the product of wood, and an ornament is the product of gold.) This universe is Your product. You are the cause and the effects. So therefore, the cause is always superior. We exist because of Your existence. We have knowledge because of Your knowledge. We are happy because of Your Ananda. oh Lord, I have nothing of my own, my everything depends depends on You. It comes from you, sustained by you and again in the end returns back to You. You are the supreme - that is the meaning of **Gariyase**.

**ananta**— You are the limitless One: **deva-īśha**— You are the Lord of the *devatās*;

**jagat-nivāsa**—Refuge of the universe: You pervade the universe. The world is Your abode. What does it mean? It is not like a person sitting in a house or water in a vessel. You are the very root cause of the vessel. (Like clay, the root cause of the pot)

**tvam**—You; **akṣharam**—the imperishable: You are imperishable.

**sat-asat**—manifest and non-manifest: **tat**—that; **param**—beyond: You are *Sat, Asat and Tatparam*. The words *Sat and Asat* have a special meaning. *Sat* means that which is manifest, visible, and experienceable. *Asat* means that which is subtle, not experienceable and not understandable. That is the *Sat and Asat, Murtha and Amurtha*, visible and invisible. That is the nature of the universe. But that is not the only thing.

**tat**—that; **param**—beyond; **yat**—which: You are beyond form and formlessness. Shri Ramakrishna used to say, “God is with form: God is without form, and God is beyond both form as well as formlessness.

**The Essence is:**

Arjuna says, “So why should they not bow down to the almighty being? You are superior to all since thou art the primal cause even of Brahma, even of Vishnu, even of Shiva, O infinite one, Lord of Gods, abode of the universe, thou art the imperishable being and non-being and that which is beyond both being and non-being.” Now we come to the 38th verse. Arjuna continues from the early 11 slokas.

Next Verse 38:

The verse expresses more or less similar ideas to the earlier ideas. What is it? That You are the supreme Lord. As an example, clay pots can be of small, big, different shapes, sizes and colours to suit many purposes. Yet they are all nothing but manifestations of one single material called clay.

**Bhagavad Gita: Chapter 11, Verse 38.**

त्वमादिदेवः पुरुषः पुराणस्- त्वमस्य विश्वस्य परं निधानम् ।  
वेत्तासि वेद्यं च परं च धाम, त्वया ततं विश्वमनन्तरूप ॥ 38॥

**tvam ādi-devaḥ puruṣhaḥ purāṇas**  
**tvam asya viśhvasya paraṁ nidhānam**  
**vettāsi vedyam cha paraṁ cha dhāma**  
**tvayā tataṁ viśhvam ananta-rūpa**

**tvam**—You; **ādi-devaḥ**—the original Divine God; **puruṣhaḥ**— cause of everything; **purāṇaḥ**—primeval; **tvam**—You; **asya**—of (this); **viśhwasya**— universe; **param**—supreme; **nidhānam**—resting place; **vettā**—the knower; **asi**—You are; **vedyam**—the object of knowledge; **cha**—and; **param**—supreme;

**cha**—and; **dhāma**—abode; **tvayā**—by You; **tatam**—pervaded; **viśhwam**—universe; **ananta-rūpa**—possessor of infinite forms.

**Translation:** You are the ancient God and the original Divine Personality. You are the sole resting place of this universe. Thou art both the knower and which is to be known. You are the ultimate goal. O Thou of infinite forms, You alone pervade the entire universe.

We have discussed these ideas. I do not need to dwell upon them too long. (Please refer to the Chapters 7, 10 and 11.)

**tvam**—You; **ādi-devaḥ**— The original Divine God: Meaning the original cause from which Brahma, Vishnu, and Shiva have come. Through them, this universe is created, maintained and taken back. Like the Divine Mother verse:

***Srishti Sthithi Vinashanam Shakthi Bhuthe Sanatani  
Gunashraye Gunamayee Narayani Namasthuti .***

*Sarvamangala Mangalya Stotra,*

सर्वमङ्गलमाङ्गल्ये शिवे सर्वार्थसाधिके ।

शरण्ये त्र्यम्बके गौरि नारायणि नमोऽस्तु ते ॥

***Sarva-Mangala-Maanggalye Shive Sarvaartha-Saadhike |  
Sharannye Trya[i-A]mbake Gauri Naaraayanni Namoha-A]stu Te***

Mother Kali stands on Mahakala. Mahakala is beyond both *Sat* and *Asat*. Shiva is Mahakala. Shakti does the three actions with the help of three *Gunas*, the *Sattva*, *Rajas* and *Tamas*. She creates through *Sattva*. She maintains through *Rajas*. She takes it back through *Tamas* (not destroys, but destroys the present form to give a new form, a new shape, a new life, a new opportunity for us to progress forward.)

**tvam**—You; **ādi-devaḥ**—the original Divine God/original cause; **puruṣhaḥ**—cause of everything; **purāṇaḥ**—primeval: You are **Puranah** that means You

have no cause. You are the cause of this universe. You Yourself are Anadi. That is the meaning of *Puranah*, *Pura Apinava*, very old and yet ever new.

**tvam**—You; **asya**—of (this); **viśhwasya**—universe; **param**—supreme; **nidhānam**—resting place: This entire world comes from You, lives in You and returns to you. (The pot always returns to the clay. It is a misnomer to say returns. It just remains as clay. It is clay, and it will be clay only.)

**vettā**—the knower; **asi**—You are; **vedyam**—the object of knowledge/object to be known: You are the knower and the object to be known. The Divine Lord has become the world. We can understand it by an example. I know you. Who knows you? The Lord knows you. Who are you? You are also the Lord.

**param**—supreme; **cha**—and; **dhāma**—abode: You are the ultimate abode for us to go and remain eternally joyful.

**tvayā**—by You; **tatam**—pervaded; **viśhwam**—universe; **ananta-rūpa**—possessor of infinite forms. You pervade the universe. (Like clay pervades the pots. Gold pervades the ornaments. Wood pervades the furniture.) You are infinite. Your forms are infinite. It is an oxymoron. What is this? **Ananta** means infinite. Infinite is always formless. You are formless but appear to have forms by Your Maya. The Verse 39 explains it. We will discuss it in our next class.

We will continue this beautiful discussion 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

