

Bagavad Gita Chapter 11, Part 11 dated 14 /11/2020 by Swami Dayatmanada
(Lecture delivered online from Bangalore, India)

Subject: Chapter 11, Verses 28, 29, 30, 31, and 32. What is meant by the mouth of the Divine Lord?

Illustrations: -Illustration of Tsunami:Illustrations of Destruction/
Pralaya: The Final Day of Dinosaurs - How did an Asteroid kill Dinosaurs?Film - The Day After Tomorrow: (Ice Age - *Pralaya*)

Noah's Ark: (*Jal Pralaya*) Matsya Avatar -The first incarnation of Lord Vishnu:Analogy of River: Origin and journey of a River:Curse of Gandhari for Shri Krishna: How did the divine sport of Shri Krishna and Balaram come to an end?Sri Ramakrishna and Swami Niranjanananda:The Power of Faith and Perseverance: The Story of Rishi Markandeya"Shri Ramakrishna- Vision of *Kala*/time:



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 continuing the eleventh chapter of the Bhagavad Gita.

- **We all need a pure heart to perceive Universal Form.** The Lord shows His *Vishwaroopa-Darshana*. What does this mean? The Divine Lord is present in front of us in the form of this world. We all need a pure heart to perceive it. We cannot see this world as God - until our mind purifies and worldly *samskaras/habits* are reduced. Do you remember? Holy Mother's commandment - stop finding fault in others. Finding fault with others means finding fault with none other than God Himself. We should spend all our energy on finding out our defects and trying to eliminate them. By His grace, the capacity to understand will grow.
- **What do we see or understand when our hearts become pure?** We will understand several facts. 1) The experienceable world is temporary. The world comes into existence, exists for some time, stays for some time and goes back to its origin like bubbles, waves and foam. 2) Let's understand this analogy. Water bubbles originate from the ocean or river water, stay for a short time and return to the ocean. Ocean or river water remains there all the time. The ocean is permanent, and the bubble is temporary. So we have two aspects - a) The ocean water equates to our Divine part. b) The external limitations, body, mind, wrong concepts and desires equate to the bubble. 3) What is the result of this understanding? We will see that this whole universe is not real/genuine. Birth, old age, disease and suffering are also not real/genuine. Enemies, friends, loss or gain are not real. If someone insults us - that is not real. It is just a mesmerising drama/*Divine-Leela* going on all the time. **Srishti sthiti laya** are the parts of this *Divine-Leela*. Whatever is born in time, remains in time and has to return to its place of origin also.

- **So the first point is nothing in this world is real except God.** God is playing in the guise of everything in this world. The Divine Lord manifests as the tree, the woodcutter, human beings, the insect, the fish and the animals. That is all a Divine-Play. In reality, there is no birth and death. So what is it called? We experience the birth, sustenance and death - the Srishti, the sthiti and *Laya*. It is like being carried by a tsunami wave. It is the most marvellous example.

Illustration of Tsunami:

Those who have witnessed it can tell us. The seawater recedes far back. It comes as huge waves and gathers speed. These tsunami waves congregate, gain more momentum - overstep the boundaries, and enter into cities, towns and villages. It pushes everybody inside the land - that is just like a birth. It stays for some time. Then it carries everything back to the sea - that is *laya*/destruction.

- **The Universal Form is integral/complete.** There is a birth, sustenance and death. That is a complete form. Arjuna experiences the Integral Universal Form on the battlefield. Mother Yashoda did not see the complete Universal Form. She saw birth and sustenance but not destruction. When Krishna appeared in the *Virat-Swaroopa* to Duryodhana and others at the Hastinapur Court - they saw an all-pervading Krishna, but this aspect of destruction they did not see,

(We cannot imagine the destruction of a Third World War if it ever happened. We get a glimpse of it. When the atomic bomb discharged over Nagasaki and Hiroshima in the Second World War. It created a terrible tsunami of death wave, engulfing everybody, killing at one time nearly 30,000 to 50,000 people in one go. That happened in both Hiroshima and Nagasaki.) Arjuna's vision is millions, billions of times more than this.

Illustrations of Destruction/ *Pralaya*:

The Final Day of Dinosaurs - How did an Asteroid kill Dinosaurs?

Once, I saw a documentary. The documentary depicts how the age of dinosaurs came to an end. Sixty-six million years ago, the impact of a 6-mile-wide asteroid killed dinosaurs and triggered a 'mega-earthquake that lasted for months. At that time, all creatures like mammoths, tigers, fishes, and birds were enormous, of unimaginable size. They were living a usual life - running, praying, eating, jumping. Suddenly - the atmosphere became dark. An asteroid came and hit at high velocity, producing an unimaginable amount of heat and light. It effectively vaporised everything around. It made a huge crater. (The crater is estimated to be 110 miles in diameter and 12 miles in depth - named Chicxulub crater in North America.) Unimaginable horror, the whole sky turns into unbearable shooting flames, destroying everything, obliterating everything in their path. So, in the immediate area, there was total devastation. The enormous blast and heatwave threw a vast amount of material up into the atmosphere. It sent soot travelling all around the world. It caused the extinction of Dinosaurs living in the area at that time. It reminds me of another film named "Day after Tomorrow"



Film - The Day After Tomorrow: (Ice Age - Pralaya)

[The film is a 2004 American science fiction disaster film. [In Roland Emmerich's film - extreme weather events induced by human activities lash down on the Northern Hemisphere with devastating consequences. The resonance of the scenario is heightened by some breathtaking special effects and the claim that it could one day happen.]



[A massive tropical depression develops in the Northern Hemisphere. That splits into three gigantic superstorms above Canada, Europe, and Siberia. They siphon frozen air from the upper troposphere into their centre, flash-

freezing anything caught in their eyes with temperatures below –150 degrees Fahrenheit (–101 degrees Celsius). The storms' magnitude is so severe that they will cause a reduction in the temperature of Earth's surface and atmosphere, entering a new ice age.]

Then you can imagine what was the condition of Arjuna's mind seeing that horrific form. Then another film has come. The Day After Tomorrow, the whole world was destroyed. Just one or two people survived and a meteor struck just as 16 million years back a meteor struck. So also this is of course a created film or there are also films. If there were to be a third world war, then what happens to the whole world? Imaginable horror, the whole sky turns into unbearable shooting flames, destroying everything, obliterating everything in their path. This was what Arjuna was seeing.

Noah's Ark: (*Jal Pralaya*)

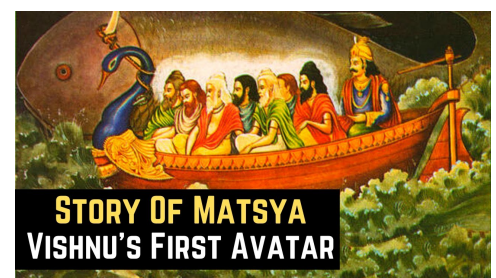
Noah's Ark is the ship in the Genesis flood narrative through which God spares Noah, his family, and examples of all the world's animals from a global deluge. The basis of this story is Genesis on earlier flood myths originating in Mesopotamia.]



Nearly 11,000 years ago, floods came all over and engulfed the land. Not much survived in the floods except for a few people. Noah and his family survived. He received commands from the Divine Lord. Noah constructed one small ship and saved the pairs of animals, seeds, and some human beings. He gathered whatever he could, and the earth started getting repopulated again.

Matsya Avatar -The first incarnation of Lord Vishnu:

There is a similar story of Pralaya in the Bhagvatum.



[Matsya (Sanskrit: मत्स्य, lit. *fish*) is the fish avatar of Lord Vishnu described in the Bhagvatum. It is described as the first of Vishnu's ten primary avatars. **Matsya Avatar** is described to have rescued the first man, Manu, from a great deluge.]

This is a story of how the Lord Vishnu once incarnated as a fish. There once lived a king named Satyavrata. He was a great devotee of Lord Vishnu and worshipped Him daily. One day, when he was doing his daily worship, a tiny fish seemed to get caught in his water pot. The fish grew and grew to an unimaginable size. The King was bewildered by now. Then he realised that this fish must be the Lord Himself. He offered obeisances to the fish and said, “I have never known a fish to grow the way you have grown. I am certain that You are the Supreme Lord. I know that You come for the welfare of the world. But why have You taken the form of a fish?”

The Lord replied, “In seven days, a great flood of devastation will come and plunge the world. A large boat will come to you then. Now, collect all the herbs, plants, seeds, trees, and all types of animals. Take them and the seven Rishis with you into the boat. When the storms rock the boat, tie it up with the serpent *Vāsuki* to My horn. Do not be afraid. I will support the boat during the flood and give you the knowledge to rebuild the world population again.”

Why is Arjuna terrified?

Before we proceed, we have to take one important factor into consideration. When a person is fearful, scared, or terrified, his brain stops working. *Srishti*/Creation, sustenances and destruction go on simultaneously. The Divine Lord grants this integral vision to Arjuna. Arjuna sees only one aspect of the reality. Arjuna’s mind predominantly perceives *Pralaya*/destruction only, and he becomes terrified. Brahma-Chakra goes on. We come to the 28th Verse. (Please refer to the transcript of the Chapter 11, Part 10.)

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 vaktrāṇy abhivijvalanti**

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.]

Now in this 28th verse, another description of Arjuna's terrifying vision. Arjuna beholds it. What is it?

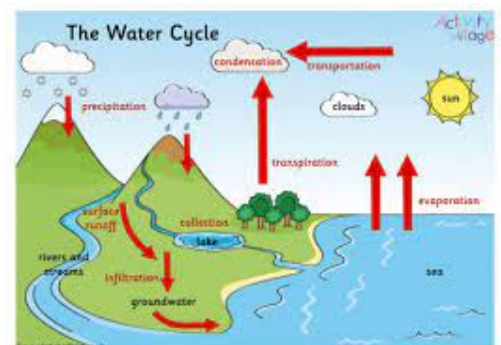
Analogy of River:

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.

Origin and journey of a River:

How is a river born?

Ocean water evaporates by the heat of the sun. Water vapour rises in the sky and forms 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 small river and



small rivers join to make big rivers. The river runs from the higher to the lower levels and eventually meets the sea - its place of origin. In this process, the river loses its form and shape. 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, a broken chair goes back to the state of the wood. A smashed old ornament goes back into its shapeless, unnamed material cause called gold.

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.

yathā—as; **nadīnām**—of the rivers; **bahavaḥ**—many; **ambu-vegāḥ**—with terrific force the water waves are flowing. The water waves are flowing towards which direction?

samudram—the ocean; **eva**—indeed; **abhimukhāḥ**—toward; **dravanti**—flowing rapidly - the rivers are flowing towards the direction of the sea and merge there.

tathā—similarly; **tava**—your; **amī**—these -This means all the soldiers and everybody who is participating in this terrific war. We need to note that - the Kurukshetra War is like a world war. Rama-Ravana-Yudhistara is another world war. God incarnates to take part in big battles.

nara-loka-vīrāḥ—kings of human society, great heroes (including foot soldiers and the serpents serving them, and charioteers.); **viśhanti**—enter; **vaktrāṇi**—mouths; **abhivijvalanti**—blazing. As the many torrents of the rivers rush towards the ocean, so do the heroes of the mortal world rush into their fiercely flaming mouths. What type of mouths? These mouths are open broadly like a huge cavern and burning terrifically like *Kala-agni*, *Pralaya-agni*, the agni/fire that burns at the time of the final dissolution of this world, at the end of every *Kalpa*.

What are these people doing? What is **Vishanti**? Helplessly, they are drawn into thy mouth.

What is meant by the mouth of the Divine Lord?

That mouth is called time. How do we understand that it is time? Let us try to understand it. Arjuna was confused, and his brain stopped working. Fortunately, he had a bit of common sense left. So he surrendered himself to the Lord. He said, "O Krishna, O Divine Lord, I am confused. Previously, before this divine vision, I knew You so well. I can put my hands around You. I can lovingly caress You and address You - Hey Krishna, Hey *Yadava*, Hey *Sakha*/friend. (These expressions come in this very chapter later on.) I see everybody entering Your mouth. Who do I see? Ordinary soldiers? No, no, no! I see foot soldiers, soldiers on the horses, soldiers on the elephants, fighting with weapons, everybody big or small, heroic or ordinary, everyone is rushing." We are all rushing in that Divine Mouth. What is that huge flame? *Kala*/ time is a terrific and beautiful force. *Kala* is beautiful fire. It is beautiful because this is not taking us to destruction. It is like a mother cleans her dirty child. A doctor may need to cut an organ of his patient to make him better. (Please see the transcript of the Eleventh Chapter Part 10.)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 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.) Like that this *Kala-Agni* takes us from the *Vyakta* state, manifested state into the unmanifest, which unfortunately we call death and destruction, we call almost non-existence. This analogy of the river is very apt. The purpose of *Samsara*/world is not destruction. It is not to create unnecessary trouble. The Lord wants to give everybody *Mukti*/liberation. So He sustains us. He gives us knowledge through experience. The Bhagavad Gita says - *Bahunam Janmanam Ante* - after many births, we become *Gnanavan*/knowledgeable. Then we realise - we come from God, sustain in God, and return to God.

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ C7, V19॥

*bahūnām janmanām ante jñānavān mām prapadyate
vāsudevaḥ sarvam iti sa mahātmā su-durlabhaḥ*

[After many births of spiritual practice, one who is endowed with knowledge surrenders unto Me, knowing Me to be all that is. Such a great soul is indeed very rare.]

Bhagavad Gita: Chapter 11, Verse 29.

यथा प्रदीप्तं ज्वलनं पतङ्गा विशन्ति नाशाय समृद्धवेगाः ।
तथैव नाशाय विशन्ति लोका- स्तवापि वक्त्राणि समृद्धवेगाः ॥ 29॥

*yathā pradīptam jvalanam pataṅgā
viśhanti nāśhāya samṛiddha-vegāḥ
tathaiva nāśhāya viśhanti lokās
tavāpi vaktrāṇi samṛiddha-vegāḥ*

yathā—as; *pradīptam*—burning intensely; *jvalanam*—fire; *pataṅgāḥ*—moths; *viśhanti*—enter; *nāśhāya*—to be perished; *samṛiddha vegāḥ*—with great speed; *tathā eva*—similarly; *nāśhāya*—to be perished; *viśhanti*—enter; *lokāḥ*—these people; *tava*—your; *api*—also; *vaktrāṇi*—mouths; *samṛiddha-vegāḥ*—with great speed

Translation: As moths rush swiftly into a blazing fire to perish there, even so, these creatures swiftly rush into Your mouths to their destruction.

Explanation of Kala-Agni/Time:

The description should not and need not frighten us. These verses describe the life that is going on. The *Kala-Agni* can come to us in the form of a heart attack, coronary attack, cancer, kidney failure, or corona. Whatever way it

may come, it is nothing but death. *Laya*/death is nothing but rebirth, and rebirth is nothing but progress towards the Divine Lord. That is why I gave you an analogy of an escalator. We are all standing on an escalator. *Kala/time* is like an escalator. *Kala/time* is slowly taking us (through different lives and states of development) towards our origin - the Divine Lord/Divine Mother. The lesson we have to learn is that nobody can stop time. We like *Srishti*/creation and *Stithi*/sustenance but not *Laya*/death. Why? Because we are unwise and do not understand that death is a fresh opportunity for all of us to move forward. The cycle of Creation-Sustenance-Dissolution goes on, and nobody can help or change it. Even an avatar cannot help. I give you a beautiful illustration.

Illustrations of *Laya* from Mahabharata:

Curse of Gandhari for Shri Krishna:

Do you remember the greatest and the wisest book - Mahabharata? Lord Krishna is an avatar. Not only an avatar, He is called a *Poornavata*r, the greatest of all the avatars. That is a fact. Many Yadava (Yadu Dynasty) heroes were born along with Krishna to help His mission. They were all endowed with tremendous power to accomplish this mission of *Dharmasahastapana*/establishment of righteousness. However, they became arrogant and should be demolished. Otherwise, they will destroy what they have preserved. Therefore, Shree Krishna, knowing fully well, deliberately approached Gandhari, mesmerised her mind, made her very angry, and then she cursed Him. “Just as, O Krishna, you did not spare even one son of mine, your whole Yadu-Vansa (Yadu-Dynasty) will be destroyed.”

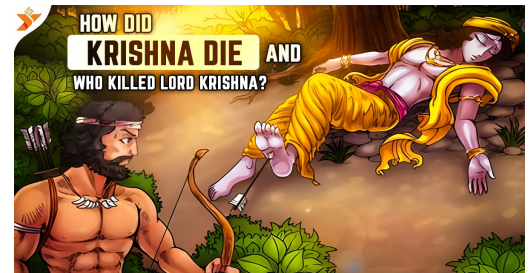


Shree Krishna smiled and said: “O Mother, it is My desire. I allowed you to fulfil my desire.” Do not think Gandhari was cursing Shree Krishna and Yadavas. It was the will of the Divine Lord, and a curse came through the mouth of Gandhari. She did curse all the Yadu-Vansa (Yadu dynasty). Is it a curse? No,

because Shree Krishna also belongs to Yadu-Vansa. Balarama also belongs to Yadu-Vansa. Finally, they also gave up their body. Yadavas were divine beings and an eternal companion of the Divine Lord. Yadu-Veers (Yadu Heroes) went straight to their former celestial abode.

How did the divine sport of Shri Krishna and Balaram come to an end?

Similarly, Krishna instructed Balarama, “You give up the body and merge into *Ananta-Sheshnag*.” *Ananta-Sheshnag* incarnated as Balarama. Lord Narayana rests on the bed of *Ananta*. Lord Krishna wanted to end His Leela. Krishna sat under a tree. He made the hunter delude himself. The hunter shot a deer. The arrow pierced the foot of Krishna, and he passed away. You can understand it easily. An arrow can not kill a person just because a foot is injured. Death will not happen due to an insignificant foot injury. That was an excuse for Lord Krishna and His Divine-Play.



Who created the Kurukshetra War - Mahabharata-War?

Now another very important point - Who created this Kurukshetra war? We all blame the blind Dhritharashtra, Duryodhana, Karna, Dushashana and Shakuni. Duryodhana was a wise person. At the of the war - injured Duryodhana with his broken bleeding thighs was lying in the battlefield. What did he say? He said, “O Krishna, I know, You reside in my heart. You move me and everyone else like a puppet. Who can resist Your actions? Let nobody blame me.” That is the final truth. Duryodhana, Dhrishasana and others should not be blamed.

Ramayana - Shree Ram and Kaikeyi:

We all know the story of Ramayana. Kaikeyi should not be blamed for Shree Ram's fourteen years of exile. That is all the divine will. Who can resist it?

Coming back to Arjuna:

If we understand the above point, then we have understood the message of the Gita. Whose interpretation is it? Krishna's interpretation. So I will explain you Arjuna's condition before we go further. Arjuna is completely terrified, disoriented and confused. He cannot recognise this destructive aspect of Lord Krishna. Arjuna asks, "My Lord, who are You? I am unable to recognise you."

Bhagavad Gita: Chapter 11, Verse 32.

श्रीभगवानुवाच ।

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो लोकान्समाहर्तुमिह प्रवृत्तः । (C11, V32)

śhrī-bhagavān uvācha

kālo 'smi loka-kṣhaya-kṛit pravṛiddho lokān samāhartum iha pravṛittah

The Supreme Lord says, "I am mighty Time, the source of destruction that comes forth to annihilate the worlds." The Lord manifests in the form of Kala/time/ tremendous fire. I will kill many living creatures here on the battlefield as kala. Drone, Bhisma and many will not survive. Nobody will remain alive in time.

The recording time is 30 minutes approx.

I have quoted a Bengali song to you so many times.

Shakali Tomari Iccha Iccha mai Tara Tumi

Tomar Karma Tumi Koro Maa

Loke Bhole Kori Aami

That is what Bhagavad Gita also tells that *Prakruti*, the Divine Mother is accomplishing everything.

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।

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

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

[O mighty-armed Arjun, illumined people distinguish the soul as distinct from *guṇas* and *karmas*. They perceive that it is only the *guṇas* (in the shape of the senses, mind, and others) that move among the *guṇas* (in the form of the objects of perception), and thus they do not get entangled in them.]

A wise man understands *Prakruti* continues its own Leela - *Srishti Stithi Vinashanam Shakti Bhute Sanatanah* - Nobody can stop. The Divine Mother manifests as us living for some time and returning to the actual/real state. If we awaken to this fact - life becomes much more bearable and pleasant. For that, the Divine Lord gives this beautiful analogy.

Coming back to Verse No. 29:

yathā—as; *pradīptam*—burning intensely; *jvalanam*—fire; *pataṅgāḥ*—moths; *viśhanti*—enter; *nāśhāya*—to be perished; *samṛiddha vegāḥ*—with great irresistible speed: Thousands of moths rush with irresistible speed. Where do they go? To the fire. The fire produces immense light and heat. These moths get burnt in the fire and become ash.

tathā eva—similarly; *nāśhāya*—to be perished; *viśhanti*—enter; *lokāḥ*—all worlds; *tava*—your; *api*—also; *vaktrāṇi*—mouths; .Like these Moths - living and non-living beings of all worlds are entering in your mouth with a great speed. Do you remember? Ravana is born and Ravana is dead like boom. *samṛiddha-vegāḥ*—with great speed: They are rushing like water rushes from *Gaumukha* (Origin of Ganga). There was a time when there were no seas or Himalayas. The Himalayas and the oceans came into existence and will disappear in time. Remember, a beautiful devotional song of K.C.Day.

***Shri Ram Bhajo Sukha Mey Dukha Mey
Sab Nashwar Hai Mat Maan Karo
Keetane Naa Mahipat Maan Huey
Aab Kaun kaha Kucha Dayan Daro***

One day, all continents of the world will merge and become one. Then again after some time, it will be split into five or more continents. That is an inevitable process. The planets, galaxies, stars and everything else are rushing. Nothing is static.

What is the lesson for us?

We should understand that we are rushing towards death. Nobody can stop it. Unfortunately, our attention is on the ephemeral things of this world. We think that death comes to others, not to us. Remember! The Yaksha question to Yudhistara. Yaksha said, "What is the most surprising thing in the world?" Yudhistara replied, "Every day, so many living entities are dying and going to the abode of Yama. Yet people think/believe that they will remain alive forever. What can be more surprising than this? The universe is subjected to kala/Time Principal. We are fools not to understand this.

Sri Ramakrishna and Swami Niranjanananda:

When Shri Ramakrishna met Niranjan (A direct disciple of Shri Ramakrishna) a second time, he rushed toward Niranjanananda, embraced him, started shedding tears and said, "Niranjan, my boy, days are passing. When are you going to realise God?" Niranjanananda narrated this incident - "I thought at that time. I do not feel any headache whether I realise God or not. Why is this man in such a rush for me to realise God? Now, I understand. Shri Ramakrishna knew - time is limited for everyone and moves fast." In case you have forgotten - Niranjananandaji was the first direct disciple of Shri Ramakrishna to pass away. He went to Haridwar. Suddenly, he died.

What is the essence here?

- We should understand these shlokas/verses properly. We are also like these moths and rivers rushing towards the Divine Lord. It may take a long time.

- We must try to get *Moksha*/Liberation. *Moksha*/Liberation means to know - I am beyond time, space, and causation. Mother-Kali is *Kala*/time. We should worship Her by practising spiritual disciplines and surrender at Her feet. She takes us to *Mahakala*. Lord Shiva is *Mahakala*. *Mahakala* is the *Nirguna*/formless aspect of the Divine Mother. Becoming *Mahakala* means realising I am *Nirguna*, *Nirvikara*, *Ananta*, *Ajo*, *Nitya*, and *Shashvatayam*. There is a beautiful story

"The Power of Faith and Perseverance: The Story of Rishi Markandeya"

[Rishi Markandeya is a revered figure in Hindu mythology, known for his unwavering devotion to Lord Shiva and his incredible wisdom. His story is a testament to the power of faith and perseverance and continues to inspire people.

According to legend, Markandeya was born to Mrikandu and Marudvati, a couple who were devout worshippers of Lord Shiva. However, they came to know that they would not have any children. In their desperation, they turned to Lord Shiva for help. Lord Shiva appeared before them in a dream and offered them a choice: they could either have a son who would die young but blessed with great wisdom or a son who would live a long life but be foolish. (Like the story of Shankaracharya).

Mrikandu and Marudvati chose the former, and soon Markandeya was born. True to Lord Shiva's prophecy, Markandeya was incredibly wise from a young age, and he spent most of his childhood meditating and studying the scriptures.

When Markandeya was sixteen, he learned that he would die on his eighteenth birthday. Despite this ominous prophecy, he devoted himself to Lord Shiva with even greater passion. On the day of his eighteenth birthday, as he was praying in the temple of Lord Shiva, the god of death, Yama, appeared before him to take him away. However, Markandeya clung to the Shiva lingam, refusing to let go even as Yama dragged him away. Seeing his devotion and determination, Lord Shiva appeared before them and defeated Yama, granting Markandeya eternal life.

From that day on, Markandeya became known as the "Chiranjeevi," or the immortal one, and continued to devote himself to Lord Shiva. He went on to become one of the greatest sages in Hindu mythology, renowned for his wisdom and devotion. The story of Rishi Markandeya is a timeless tale of faith, devotion, and wisdom. It serves as an inspiration to all who seek to live a life of purpose and meaning.]

This is a Puranic story. What is the symbolism? Markandeya is one of us - a *Jeevatmas/Individual Soul*. We are subject to time, space and causation. These three are one in three and three in one. These three cannot be separated. We are subjected to temporariness and ephemerality. What should we do? Take refuge in Shiva. Who is Shiva? Shiva, you remember - Nirvana Shatakam of Shankaracharya:

***mano buddhi ahankara chittani naaham
na cha shrotravjihve na cha ghraana netre
na cha vyoma bhumir na tejo na vaayuhu
chidananda rupah shivo'ham shivo'ham***

Shiva is Atman. When we take refuge in Shiva - we realise that I am Shiva. I am beyond time, and I am *Mrityunjaya*. Next Verse -

The recording time is 40 minutes approx.

Arjuna says:

Bhagavad Gita: Chapter 11, Verse 30.

लेलिह्यसे ग्रसमानः समन्ता- ल्लोकान्समग्रान्वदनैर्ज्वलद्भिः ।
तेजोभिरापूर्य जगत्समग्रं भासस्तवोग्राः प्रतपन्ति विष्णो ॥ 30॥

***lelihyase grasamānaḥ samantāl
lokān samagrān vadanair jvaladbhiḥ
tejobhir āpūrya jagat samagraṁ
bhāsas tavogrāḥ pratapanti viṣṇo***

lelihyase—you are licking; **grasamānaḥ**—devouring; **samantāt**—on all sides; **lokān**—worlds; **samagrān**—all; **vadanaiḥ**—with mouths; **jvaladbhiḥ**—blazing; **tejobhiḥ**—by effulgence; **āpūrya**—filled with; **jagat**—the universe; **samagram**—all; **bhāsaḥ**—rays; **tava**—your; **ugrāḥ**—fierce; **pratapanti**—scorching; **viśhṇo**—Lord Vishnu

Translation: With Your fiery tongues You are licking up the hosts of living beings on all sides and devouring them with Your blazing mouths. O Vishnu, You are scorching the entire universe with the fierce, all-pervading rays of Your effulgence.

Arjuna further describes Kalarupa/Laya aspect of Vishvarupa of Bhagwan Krishna.

viśhṇo—Lord Vishnu: Vishnu means *Sarvavyapi*/all pervading/*Vishvarupi*. Arjuna is under delusion. Otherwise, he would have realised that Bhishma and Drona are old. No one is going to live forever. So they will die in time.

Bhishma:

As we know, briefly, Bhishma had a boon of *Ikchha-Mrityu*/death on his wish. Still, his death was unquestionable. He fell on the 15th or 16th day of the war. He got a bed of arrows made by Arjuna. Arjuna pierced the earth with his arrow. A stream of water came to quench the thirst of Bhishma. Bhishma lived for six months after this. Lord Krishna wanted Bhishma to give wisdom to Yudhistara. Bhishma imparted wisdom to Yudhistara as Bhishma-Gita in Mahabharata. This wisdom in the Mahabharata is for all of us. Coming back -

Lord Krishna explains to Arjuna:

The Divine Lord says, “All these people will die in time. Whether you kill them or not. Do you think they will live forever? No. Kaurava army, Bhishma and Drona are ready to kill you. You should perform your duty as an instrument. 18000 *Akshauhini* army (Please see the transcript of The Eleventh Chapter Part

10.) will be killed by the end of this war. You are neither the creator nor destroyer of anyone. I create and destroy. They are already dead in time." Can we understand that? Will Swami Dayatmananda be there in 2050? Will you be there? How many of you will be there by 2050? We are dead If we look at it from the future point of view. We should accept death as we accept birth.

Coming back to Verse 30:

Arjuna is confused. He is unable to express his experience of Vishvarupa adequately. So, he repeats the same thing with a bit of difference in the words.

Arjuna says, "With Your fiery tongues You are licking up the hosts of living beings on all sides and devouring them with Your blazing mouths. O Vishnu, You are scorching the entire universe with the fierce, all-pervading rays of Your effulgence."

lelihyase— Arjuna says, "O Lord, You are licking. What does it mean? Have you seen a documentary - a tiger chasing a deer? Tiger leaps over the deer, kills it, tears it into pieces, eats it and licks its lips with its tongue moving all around. Arjuna cannot see that the Divine Lord is also giving birth to many simultaneously.

Shri Ramakrishna- Vision of *Kala*/time:

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

her mouth and started eating them - *kacha, kacha, kacha*. She swallowed the baby, slowly entered the waters of Ganga, and disappeared. All this happened in a short time. She did everything with great joy.

Interpretation of this vision:

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

The essence and the lesson we need to learn:

The Divine Lord sings the Bhagavad Gita, not only to Arjuna but to all of us.

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 Amrita/nectar of Gita is the milk.

The We must understand that creation, sustenance, and dissolution go on simultaneously. We get terrified of old age, disease and death. The whole world

is quaking with this Covid. We are unable to cope and understand that it is the Divine Mother's will. She is sending a shocking message. What is the message?

Uttishthata, Jagrata, Prapya Varan Nibodhata
(Kathaupanishad)

(Arise, Awake and Stop not till the goal is reached) - Swami Vivekananda

We must try to read our minds. What are we doing? We think - we are clever and can prey upon weaker nations. Large companies are great predators in this world. They are cutting the throats of their customers. Whether it is Microsoft or Apple - they want to constrain and choke their customers. They squeeze the blood of their customers instead of helping them. They don't understand. A company comes into existence on one day and disappears the next day. Oh, man! Wake up! Whatever is born - a company, a baby, an animal, or a plant - is sure to return to its origin.

Arjuna witnesses Sristi, Sthiti and Laya and gets confused. Because when death comes, we become disoriented. We do not know good or bad - like a drowning man. If someone wants to rescue him, he will pull him down rather than thank him for helping him. We are all like that. Arjuna is fortunate to have the Lord's grace. He accepts to fight at the end.

Life is a Battlefield:

Life is nothing but a battlefield. Remember:

I told you about Swami Vivekananda's analogy of Bhagavad Gita. The whole world is a battlefield. We are on a battlefield. Who is fighting in this war? Devas/Celestial beings (righteous tendencies) and Asuras/Demons (unrighteous tendencies) are fighting. What is the purpose of this war? By the grace of God - the celestial beings win in the end. That is the destiny. We are here to win over our ignorance and wrong opinions.

Arjuna expresses humbly in the next 31st Shloka.

Bhagavad Gita: Chapter 11, Verse 31.

आख्याहि मे को भवानुग्रूपो 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 ichchhāmi bhavantam ādyam
na hi prajānāmi tava pravṛttim*

ākhyāhi—tell; *me*—me; *kaḥ*—who; *bhavān*—you; *ugra-rūpaḥ*—fierce form; *namaḥ astu*—I bow; *te*—to you; *deva-vara*—God of gods; *prasīda*—be merciful; *vijñātum*—to know; *ichchhāmi*—I wish; *bhavantam*—you; *ādyam*—the primeval; *na*—not; *hi*—because; *prajānāmi*—comprehend; *tava*—your; *pravṛttim*—workings.

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.

Arjuna understood that he does not understand:

Arjuna has the grace of the Divine Lord to understand the Universal Form. He says, "I thought that I understood everything. By the grace of the Divine Lord - now I know that I do not understand anything. I am bowing down at Your feet. Please tell me : Who are you?"

So imagine that one day you are walking in a forest and suddenly a tiger has fallen upon you, and it is about to tear you apart. At that time, do you understand - what the tiger is? You only know I am going to die. Do you have time to think that this is a ferocious tiger? It is not a tiger but mrityu/death in the form of a tiger. So it could be cancer, heart disease, kidney failure, somebody

shooting either by mistake or on purpose or Covid. These are all not our enemies. Death comes in various forms. Death is inevitable. Arjuna says:

ākhyāhi—tell; **me**—me; **kaḥ**—who; **bhavān**—You; **ugra-rūpaḥ**—fierce form. Arjuna says: Tell me about Your terrific form. Who are you?

namaḥ astu—I bow; **te**—to you; **deva-vara**—God of gods: O, Supreme God, my salutations to You. **prasīda**—be merciful: Please be merciful and compassionate towards me. Please make me peaceful so that I can see You as You are.

vijñātum—to know; **ichchhāmi**—I wish: I wish to know. What do I wish to know? **bhavantam**—You; **ādyam**—the primeval: I wish to know about You. What is Your Nature? Why are you appearing to me in this form? **na**—not; **hi**—because; **prajānāmi**—comprehend; **tava**—Your; **pravṛittim**—workings. I do not know why You assumed this form. Only You can explain it to me, nobody else can do it.

The Essence is: We discussed - The Divine Lord's open mouths (Time Principal) engulfing everything. Arjuna surrenders and requests humbly - I wish to know - who You are? That is a significant lesson for us: unless we surrender at the feet of the Divine Mother and She grants us Dhi/Buddhi/wisdom - we will never be able to understand our true nature and the nature of the world.

Next Verse: The Divine Lord says:

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 pravṛittaḥ

*ṛite 'pi tvām na bhaviṣhyanti sarve
ye 'vasthitāḥ pratyānīkeṣhu yodhāḥ*

śhrī-bhagavān uvācha—the Supreme Lord said; *kālaḥ*—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-anīkeṣhu*—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.

kālaḥ—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: To irradiate these worlds. What does it mean? If the Divin Lord irradiate you - your world is gone. If irradiate Duryodhana - his world is gone.

pravṛittāḥ—participation; this is My present mission. **rite**—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). This is a beautiful concept, and we will discuss it 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)