

Baghawad Geeta, Class 147: Chapter 11, Verses 29 to 33

Shloka # 29:

मम मूर्खतांमृतमश्नुते मम मूर्खतां
मम मूर्खतां मम मूर्खतां मम मूर्खतां
मम मूर्खतां मम मूर्खतां मम मूर्खतां
मम मूर्खतां मम मूर्खतां मम मूर्खतां11.29

**As moths enter with increased haste into a
glowing fire for destruction, in that very way do the
creatures enter into Your
mouths too, with increased hurry for destruction.**

Continuing his teaching Swamiji said, while appreciating the Vishwa Rupa of Lord, Arjuna initially expresses wonderment, seeing the magnitude of Vishva rupa; which consists of the whole creation along with time, which is an integral part of Vishva rupa.

Time and space is
integral part of creation. It is not that they existed before;
they arise with
Creation and once creation is resolved we can't have space and
time. We see
this in the sleep state when objects go away, time and space
goes away and upon
waking up objects come back. During his experience of Vishwa
Rupa, Arjuna
experiences time via the mouth of Lord. Time is intrinsic in
every object that
makes it arrive, grow old and then die. This integral
kalatatvam is seen as
mouth of Lord. Kalatatvam has two powers: Creative and
Destructive. Arjuna did

not see the creative side such as birth of children. Creative power helps the boom of human beings, a mangala karma. But since Arjuna was in battlefield, he saw destructive aspect of Kala swallowing many beings. If Arjuna had seen the Rupa in totality (birth and death) he would have seen both as mangalam. Thus Union and departure are both mangalam; growth and decay are also mangalam. Once I accept both as mangalam, Vishwa Rupam is not frightening anymore.

Another choice is to see everything as amangalam. Vedanta sees both punar janmam and Punar maranam as amangalam. Even union is amangalam; heaven and hell is also amangalam.

Either accept everything as mangalam or reject whole thing as amangalam. The problem is we want to accept birth as mangalam but we don't want to accept death as mangalam. So totally accept or renounce the world. Arjuna does not want death of Bhishma, Drona etc; but he also wants Karna to die; this is his dilemma.

Sri Krishna says this
is not the law of creation.

Shloka # 30:

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You lick Your lips while devouring all the
creatures from every side with flaming mouths which are

**completely filling the
entire world with heat.**

Arjuna sees bodies
rushing into Lord's mouth.

What is God's response
to all the death? Does he feel sympathy? God does not appear
to have any
sympathy. He seems to say that if you can't accept law of
universe; birth and
death; then it is your problem.

Before discussing we
should know what is it? Scriptures describe all these in
details. So in closing
our eyes to death principle, we are closing our opportunity to
understand
death. So, God is not bothered with all this; rather he seems
to enjoy
swallowing people.

" So, like a good
eater he seems to be enjoying the meal. Every object seems to
be a food object,
as God is swallowing them. All people are devoured within his
huge blazing mouth
and he is relishing it."

The radiation of fire
from your mouth seems to spread all around. Kalatattvam affects
every moment of life,
as we grow older.

Arjuna has begun to
doubt nature of God. He did not expect to see a violent aspect
of God. Is God
compassionate? Is there even God? So now he raises a question
to Sri Krishna.

Shloka # 31:

ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॥११.३१॥

**Tell me who You are, fierce in form. Salutation
be to you, O supreme God; be gracious. I desire to fully know
You who are the
Prima One. For I do not understand Your actions!**

Arjuna asks a
fundamental question, O God, who are you? Are you
compassionate or the fierce
one? Why did you create suffering with Joy? I am not able to
understand your
fierce form. May you cool down and show me a pleasant form of
yours?

In effect Arjuna's
question is: who are you; what are you? I would like to
clearly know you as
Srishti Karta. I do not know your functions as well.

Now, Ishwara answers;
with this the second phase of Arjuna's response is over. His
first response
upon seeing Vishwa rupa was ascharya; the second response was
fear upon seeing God's
destructive aspect, his fiery mouth.

Shloka # 32:

ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय ॐ नमो भगवते वासुदेवाय ॥११.३२॥

**The Blessed Lord said I am the world-destroying
Time, [Time: The supreme God with His limiting adjunct of the
power of action.]
grown in stature [Pravrddhah, mighty-according to S.-Tr.] and
now engaged in
annihilating the creatures. Even without you, all the warriors
who are arrayed
in the confronting armies will cease to exist!**

Sri Krishna answered

Arjuna's question as to, who are you? What is your function?

Answering first question of who are you; Sri Krishna says, I am Kalatatvam also; which is an integral part of the relative world; that is why in Vedanta; we talk about two planes of reality; one is called vyavahariha satyam; and other is called paramarthika satyam; vyavahariha satyam is a plane in which time principle is integral, intrinsic, inherent feature and therefore in vyavaharika plane everything will have a corresponding opposite. So arrival-departure, growth-decay; union-dissociation; birth-death; it is an integral part which is called vyavahari satyam. And Vedantins advice with regard to vyavaharika satyam is that we have only two options; either you accept it totally or you reject it totally;

Paramatrthika satyam has no

time and space; as such no pairs exist in it; there is no birth nor death; no

good nor bad. For total renunciation you need mental strength.

Total acceptance

also requires inner strength. This strength comes from Atma Gyanam. So take sanyasa ashrama or

Grihasthashrama; In Sanyasahrama ,in which you renounce everything; but partial

acceptance is not acceptable; partial rejection is also not acceptable.

“ Sri Krishna says, I
am Kalatatvam; I have two fold functions; creation and
destruction. Right now I
am in destructive principle, as a war is about to begin. I
have come and
engaged in destroying the armies of Kauravas and Pandavas.”

Sri Krishna gives a
warning, “ Arjuna, this is going to happen whether you decide
to fight or not,
all these people will die.”. Who are they? They are soldiers
of both armies
who, even in this Dharma and Adharma war, will perish.

Shloka # 33:

॥ अथ श्रीकृष्ण उवाच ॥
॥ अर्जुन ॥ अहो भवतु कुरुक्षेत्रे ॥

॥ अहो भवतु कुरुक्षेत्रे ॥
॥ अहो भवतु कुरुक्षेत्रे ॥ 11.33 ॥

**Therefore you rise up, (and) gain fame; and
defeating the enemies, enjoy a prosperous kingdom. These have
been killed
verily by Me even earlier; be you merely an instrument, O
Savyasacin (Arjuna).**

Arjuna, whether you
fight or not, time for all these people to perish has come. If
you fight, you
will get name and fame for fighting for Dharma. If you run
away, the people
will still perish; but you will get a bad name as a coward and
incur papam. So,
Join and do your duty; win over your enemies. You can enjoy a
prosperous
kingdom.

I have already
destroyed all these people. So O Arjuna (Ambidextrous bowman).
So, may you
become a simple instrument in my hand for this destruction..

Nimitham Matra Bhava
meaning be a mere instrument in my hand; this line is often
quoted; so we have
to understand it clearly. It appears as if Arjuna is a puppet
of God's hand. It
looks like God predetermines everything. Human beings don't
appear to have a
choice.

These two lines of Ch
11 give a boost to fatalistic people concluding that there
is no freewill at
all. There is only God who is the doer.

Swamiji says this
conclusion is wrong. He says there is a freewill.

With Best Wishes,

Ram Ramaswamy