

Baghawad Geeta, Class 149:

Chapter 11, Verses 34 – 37

Shloka 11.34: You destroy Drona and Bhishma, and Jayadratha and Karna as also the other heroic warriors who have been killed by Me. Do not be afraid. Fight! You shall conquer the enemies in battle.

Continuing his teaching Swamiji said, Sri Krishna gave an important advice to Arjuna: whenever an individual acts according to Dharma, then he is considered as having surrendered his will to Dharma. Dharma is Lord's teaching. So, surrendering to Dharma is surrendering to will of Lord and when you do this, you still have free will. With freewill when you act along with your Raga and Dvesha, it is not aligned with God. Thus while you have freewill, you have to choose the path of Raga Dvesha or Dharma. Thus, Arjuna's freewill has two paths:

Raga Dvesha says, don't kill Drona, Bhishma and other kith and kin.

Dharma freewill tells him to take up the dharmic fight.

Sri Krishna says, when you are going with Raga Dvesha, it is abusing your freewill and it will result in your downfall. So, Arjuna, do you want to choose free will that will result in

your downfall or will you take the dharmic path without attachments. When you choose to use freewill with your intellectual convictions and choose the painful path; that path involves surrendering your freewill to the will of God and this will lead to spiritual growth. Using freewill is dharmic while abusing freewill is going with Raga dvesha. Thus where freewill is dharmic in nature; there Karma Yoga and Bhakti merge. Forced surrender is suppression, but surrender done with freewill, voluntary surrender, is real bhakti.

A real karma Yogi is always a Bhakta. So, Arjuna, become a bhakta. So, fight your Guru, Bhishma, Jayadratha and Karna and in the process you will lose many of your warriors as well; their next Janma is ready, so don't be depressed; may you fight this battle.

Saving society from adharma is duty of a Kshatriya. You will defeat your enemies in the war as Dharma is on your side.

Shloka 11.35:

Sanjaya said Hearing this utterance of Kesava, Kiriti (Arjuna), with joined palms and trembling, prostrating himself, said again to Krsna with a faltering voice, bowing down overcome by fits of fear:

Sanjaya spoke:

When Sri Krishna answered Arjuna's question, how did Arjuna respond? He understands that

Sri Krishna is
only karma phala datha;
exactly like a judge; judge is not responsible for the
enjoyment or suffering
of the people; if a person suffers punishment in the jail;
that suffering is
not caused by the judge; but the suffering is the result of
his own action.

Bhagavan has only
worked for the karma phalam to reach him; just as the judge's
role is to make
the law of karma work properly. And therefore Lord's
compassion does not mean
he will alter the karma phalam; Lord's compassion is
in the form of the maintenance of the law of karma; And
therefore if a person
has to receive papa phalam; a
person has to certainly receive it; Bhagavan is compassionate
alright; but where papa
phalam has to go, Bhagavan
will have to do that. If out of compassion, Bhagavan does not
give
out the karma phala, then the moral order of creation will be
disturbed.

Imagine if Bhagavan
changes the law of karma; because a person has to suffer; then
what will be the
problem? Then He will have to change the laws which maintains
the orderliness
of the creation. Then a single individual may benefit alright;
but the world at
large will have to suffer; and therefore when you look from
short-sighted
angle; it is like when a person is falling down; he says let
the law of
gravitation stop; because he is falling down; Then what will
happen; OK; Bhagavan says OK for

10 minutes, the law of gravitation will not function, because this fellow is falling; what will happen; We will all start flying; Remember, if the law of gravitation stops, we will not be on the earth; like the cosmonauts and astronauts; we will be floating all over suddenly; Somebody in T.Nagar is falling down; and He prayed the Lord: Oh Lord for two minutes the law of gravitation should stop. Bhagavan comes and out of compassion, says that the law of gravitation should stop; You will all hit the fan. Therefore, remember that it is shortsightedness to complain to the Lord and ask him to change the course of the law, for the sake of our personal benefit. The law of karma should go on for the survival of the world.

So, Arjuna, understood Lords job of maintenance of Karma; while it our job to accept it. Every time I suffer, remember that our papam has been reduced and I am being purer; Similarly when you are enjoying, your punyam bank is eroding.

Therefore, O Lord, Your ways are inscrutable; your compassion expresses as maintenance of law and karma.

This raises a question? Does it mean that Prayaschita Karma is a waste? It is never a waste; it also functions according to law of Karma. It produces a punyam that is capable of

neutralizing the prarabhda.

Say, I have taken food that does not agree with me, so I take a medicine that can counter it. Thus

Prayaschita karma can produce Agami karma that neutralizes it.

Extent to which Prarabhda

karma is neutralized depends on Prarabhda; the prarabhda can be Prabalam,

Durbalam, or madhyamam. Citing example of disease

we can either cure it,

manage it or there is no remedy; it all depends on individual circumstances.

When prarabhdha comes, we

don't know of which category it belongs to. So, you perform your prayaschita

anyway.

Here Bhishma, Drona and all,

can't be saved, they are finished. So, Arjuna's emotions change from: at first

astonishment, then fear, to now, surrender to the order of creation.

So, Sanjaya reports on what

he sees:

Arjuna understood Lord

clearly; that he is neither cruel nor compassionate. I can never escape the law

of karma, so better learn to like it or surrender to it.

Surrender is

intellectual acceptance of law of karma. Arjuna bows down again and again in

great fear and the more he matures with bhakti he learns to go along with

problem. With a choked voice Arjuna addresses Sri Krishna.

Shloka # 36:

Arjuna said It is proper, O Hrsikesa, that the world becomes delighted and attracted by Your praise; that the Raksasas, stricken with fear, run in all directions; and that all the groups of the Siddhas bow down (toYou).

This is the third stage of Arjuna's emotions. As long as we are narrow-minded, creation will cause fear in us. With expansion of mind through Vishwa Rupa darshanam, our fear goes down. To conquer fear and insecurity learn to appreciate creation including our past janmas. This way Ahamkara should grow, ripen and then fall after ripening; this happens with Vishwa rupa darshanam.

Arjuna says, O Sri Krishna, I now understand why great Mahatmas appreciate Viswa Rupam. I also see how narrow-minded people are afraid of Viswa rupam. So even God and religion become a source of fear.

So, Hrishikesha, by glorifying you, the mature people revel; they are beyond normal attachments and Narrow-minded-ness. Non-attachment and Vishwa rupa darshnam provide far greater pleasure than anything else.

There is a beautiful Malayalam composition called Harinama keerthanam; it is a very popular one

in Kerala; in that the author writes: Oh Lord; I should never have the idea of individuality; as I related to a few people; this man's uncle; this man's grandpa, this man's son; etc. etc. Even if that "I" should rise in me; If I should develop an I, let that I be identified with Either I should never have identification; zero identification or total identification. Zero identification; you are brahman; total identification, you are Ishvara; in both you have no samsara; but our problem; neither zero identification; nor total identification; a select few; we suffer with them; so that few identification makes me a miserable inbetween jeeva; Isvara has no samsara; Brahman has no samsara; jeeva has got maha samsara;

Either I have no identification or total identification and in both cases there is no samsara. Our problem is we have a few identifications that cause us all the misery.

All Rakshasas who do not appreciate dharma become afraid of you and try to escape law of karma.

All the siddha purushas; all the Gyanis; who know what is what; they do namaskaram to you; they are willing to accept whatever comes according to the law of karma; and if at all pray, their prayer is that; Oh Lord; you need not change the law for my sake; but give me the attitude to accept what cannot be changed; if things can be corrected

through prayaschittam,
give me the knowledge and strength to do prayaschittam;
nothing wrong; but whatever is choiceless; and
irremediable; let me accept the choiceless situation; So,
groups of wise people
do namaskara to you.

Let me accept the choice-less
situation.

Shloka # 37

**And why should they not bow down to You, O
exalted [i.e. not narrow-minded.] One, who are greater (than
all) and who are
the first Creator even of Brahma! O infinite One, supreme God,
Abode of the
Universe, You are the Immutable, being and non-being, (and)
that which is
Transcendental.**

Arjuna said, anyone who
appreciates Vishwa rupa and performs namaskara to it, is
natural. As Einstein said; the more I am
studying the creation; I cannot but surrender or appreciate
the glory of Lord. In fact, more you see the totality;
vinayaha; humility is
very natural. And therefore Arjuna asks; why won't people do
namaskara. So if they
are doing namaskara; there is no
ascharyam; if they do not do namaskara that alone is
ascharyam; because so wonderful is the
totality and that is why to develop bhakthi; even studying any
aspect of
creation; after Vishva
rupa reading; you
read any science; read biology;
read entomology, the study of insects; insects will make you

wonder; astronomy

will make you wonder; any science you take and go in depth;

Thus, if I don't love

music, it is just that I don't have the faculty to appreciate music; Similarly

some people don't have faculty to appreciate God.

You

are the creator of even Brahmaji;

you are the infinite one; because time and space exist in You; you do not exist

in time and space; You are one who is the Lord of all Gods;

you are the abode of

the universe; you do not live in the universe; the universe lives in you.

Take away:

Either, I have no

identification or total identification and in both cases there is no samsara.

Our problem is we have a few identifications that cause us all the misery.

With Best Wishes,

Ram Ramaswamy