



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:**

ॐ नमो भगवते वासुदेवाय ॥  
ॐ नमो भगवते वासुदेवाय ॥  
ॐ नमो भगवते वासुदेवाय ॥  
ॐ नमो भगवते वासुदेवाय ॥ 11.30 ॥

**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 Gods response  
to all the death? Does he feel sympathy? God does not appear  
to have any  
sympathy. He seems to say that if you cant 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. Al 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. Kalatatvam 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 11.31

**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

**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 vyavaharika satyam; and other is called paramarthika satyam; vyavaharika 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 vyavaharika 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;

Paramarthika 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:**

ॐ नमो भगवते वासुदेवाय ॥ ३३ ॥  
ॐ नमो भगवते वासुदेवाय ॥ ३३ ॥

ॐ नमो भगवते वासुदेवाय ॥ ३३ ॥  
ॐ नमो भगवते वासुदेवाय ॥ ३३ ॥

**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**