

# Baghawad Geeta, Class 146: Chapter 11, Verses 22 to 29

Shloka 22:

तान्महोदधिरुद्रादिदेवादिभ्योऽपि  
सर्वान्महोदधिरुद्रादिदेवादिभ्योऽपि  
सर्वान्महोदधिरुद्रादिदेवादिभ्योऽपि  
सर्वान्महोदधिरुद्रादिदेवादिभ्योऽपि 11.22

Those who are the Rudras, the Adityas, the  
Vasus and the Sadhyas [sadhyas: A particular class of  
celestial  
beings.-V.S.A.], the Visve (-devas), the two Asvins, the  
Maruts and the  
Usmapas, and hosts of Gandharvas, Yaksas, demons and Siddhas-  
all of those very  
ones gaze at You, being indeed struck with wonder.

Continuing his  
teaching swamiji said, Arjuna is blessed by Sri Krishna with a  
divya chakshu,  
an appropriate mind that can appreciate the body of Lord or  
universe. After  
seeing Vishwa rupam, Arjuna goes through three phases of  
transformations.

First transformation  
is one of wonder. What you appreciate in totality is  
wonderful. Thus, water in  
huge quantities like in Niagara falls is a wonder. Anything in  
a mass scale  
produces wonder in us. In Vishwa rupa, everything is in a very  
large scale. Not  
only am I appreciating Vishwa rupa, says Arjuna, but others  
such as Rudras,

Vasavahas, Sadhyas, Vishve, Asinai, marutah, usmapah, gandharvas etc; are also appreciating the rupa. For this Vishwa Rupa darshanam you need not stand in a long line; you can appreciate it without any difficulty. It is a uniform appreciation by all who are wonder struck.

Now we are going to the next stage, where Arjuna's response changes and that is going to be described hereafter.

### **Shloka # 11.23:**

ॐ नमो भगवते वासुदेवाय  
ॐ नमो भगवते वासुदेवाय  
ॐ नमो भगवते वासुदेवाय  
ॐ नमो भगवते वासुदेवाय 11.23

**O mighty-armed One, seeing Your immense form with many mouths and eyes, having numerous arms, thighs and feet, with many bellies, and fearful with many teeth, the creatures are struck with terror, and so am I.**

While appreciating Vishwa rupa, Arjuna saw the Lord's mouth. This was previously described in Shloka # 19 as well as a huge mouth with a huge conflagration of fire. Mouth represents time as destructive principle. Time is responsible for creation (Brahma), maintenance (Vishnu) and destruction (Shiva). Now creation and maintenance, one loves, but when it comes to destruction, one is afraid. So, Arjuna sees

kala as destructive principle and this strikes fear in Arjuna. We should note that this just represents pairs of opposites. These pairs are present in Vishwa rupa as well. One can't accept one and reject the other. They are inseparable and compliment each other. The most important pairs in life are:

Birth and Death; every moment some one is born and some one dies. Even in our body, cells are born and they die. We are happy to be born but don't want to die. We don't care if others die unless they are close to us. However, reality is that both exist and we should accept them both as mangalam.

Other pairs of opposites include: Growth and decay: health and disease; union and separation; night and day; thus everything is mangalam; all should be acceptable and this is a sign of maturity. Without maturity we may see cruelty in God's actions in some cases. Arjuna is not fully mature and can't understand this aspect. This is described in shlokas # 20- 23.

O Lord, your Vishwa rupa is infinite with countless faces and eyes; your hands are many; thighs are many; feet are many; stomach are many; but only one part of you, I don't want to see; that is the mouth; it is frightening with many sharp teeth; when I see it, it is a frightening aspect of yours; the whole world is frightened. Arjuna,

being a fearless Kshatriya does not openly admit to his own fear.

### Shloka # 11.24:

ॐ विश्वरूपं त्वं विदुर्भीष्मः  
विश्वरूपं त्वं विदुर्भीष्मः  
विश्वरूपं त्वं विदुर्भीष्मः  
विश्वरूपं त्वं विदुर्भीष्मः॥११.२४॥

**O Visnu, verily, seeing Your form touching  
heaven, blazing, with many colors, open-mouthed, with fiery  
large eyes, I ,  
becoming terrified in my mind, do not find steadiness and  
peace.**

On one side Arjuna  
appreciates the Vishwa Rupa, on the other side he sees the  
terrible mouth.  
“Your form is touching the sky; you have manifold colors; I  
see the mouth with  
fire and teeth; I see your eyes, large and shining; the sun  
and moon are your  
eyes; seeing this form, especially the mouth, my innermost  
heart is tormented;  
I have lost my steadiness; I have weakened; I have become  
restless.

Old age is  
frightening, everything around us, such as disease will become  
stronger; my  
immunities will go away. Kala causes all this as part of  
Vishwa rupa.

### Shloka # 11.25:

विश्वरूपं त्वं विदुर्भीष्मः  
विश्वरूपं त्वं विदुर्भीष्मः  
विश्वरूपं त्वं विदुर्भीष्मः

**Having merely seen Your mouths made terrible  
with (their) teeth and resembling the fire of Dissolution, I  
have lost the  
sense of direction and find no comfort. Be gracious, O Lord of  
gods, O Abode of  
the Universe.**

Arjuna's mind goes back to the mouth. " Your mouth  
with protruding teeth (cause of pain) is comparable to Pralaya  
Kala Agni.

Because,  
according to the scriptures, at the time of pralaya, the whole  
creation is gradually  
dissolved; and there are five elements; these five elements  
are created in a  
particular order; akasha; vayu; agni; jalam  
and prithvi; at the time of pralayam; the resolution takes  
place in a reverse  
order;

So  
vipravyaya atha; that  
means what everything is supposed to be in prithvitatvam;  
prithvi the earth  
principle is dissolved in jala tatvam; that is the pralaya;  
and jalam is  
supposed to be resolved in agni tatvam; and that agni and that  
agni is called  
pralaya kala agni which  
absorbs everything including the fourteen lokas;

When I see that mouth, I  
have lost my sense of direction; I am greatly disturbed. I am  
not sure if you  
are a compassionate god or a cruel god. Maturity is required

to accept both

aspects. Oh

Lord: Be gracious to me: at least do not open the mouth;  
everything is fine, if  
you close the mouth;

### **Shloka # 11.26:**

ॐ नमो भगवते वासुदेवाय ॥  
ॐ नमो भगवते वासुदेवाय ॥  
ॐ नमो भगवते वासुदेवाय ॥  
ॐ नमो भगवते वासुदेवाय ॥ 11.26 ॥

**And into You (enter) all those sons of  
Dhrtarastra along with multitudes of the rulers of the earth;  
(also) Bhisma,  
Drona and that son of a Suta (Karna), together with even our  
prominent  
warriors.**

The irony of situation  
is that what thought you want to avoid, the mouth, becomes  
more and more  
prominent now. Arjuna gets a close up of Lords mouth. The  
mouth keeps  
swallowing. How does he eat? Just as we eat food, all of us  
are edible to  
Bhagavan. So, I see people being eaten by Lord. These are all  
an integral part  
of life and we need to learn to accept it.

So many people are  
entering mouth of Lord.

In the Mahabharata war  
many soldiers died and they are seen entering God's mouth.  
This is a symbolic  
expression as the war is about to begin and Arjuna sees all  
this before the

war.

All kauravas are entering  
your mouth; I see many soldiers also from my side entering;  
many kings and  
their groups as well. Arjuna asked for Gita teaching because  
he could not face the  
death of Bhishma, Drona etc. Now, he sees the death of Bhishma  
and Drona, Karna,  
Abhimanyu and other warriors, all entering Lord's mouth. O Sri  
Krishna, I can't  
accept this fact. We have to accept this fact says, Swamiji,  
otherwise life  
will be unacceptable. We have to accept choice-less  
situations.

### Shloka 11.27:

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 000000000000 000000000000000000000000**11.27**

They rapidly enter into Your terrible mouths  
with cruel teeth! Some are seen sticking in the gaps between  
the teeth, with  
their heads crushed!

Arjuna continues to see the  
frightening mouth of God. All these people are rushing through  
your mouth  
without knowing. It is a mouth with  
frightening teeth. When I look at your mouth and some of them  
are caught in  
between teeth, partly crushed by Lord. This is  
all  
symbolic; again what do they symbolize; different kinds of  
diseases; taking

and again punarapi jananam and punarapi maranam.

Arjuna gives example  
of countless rivers rushing and ultimately going back to ocean  
from which they  
originated anyway. All of us have come from Lord and have to  
go back to him.

### **Shloka # 29:**

मम मूर्खतांशुः शरीरं मम  
मूर्खतांशुः शरीरं मम  
मम मूर्खतांशुः शरीरं मम  
मम मूर्खतांशुः शरीरं मम11.29

**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.**

Another example is  
given of small insects and flies; when there is an oil lamp,  
they all rush to  
flame and it will destroy them. Either they burn or fall in  
oil and die. Lords  
mouth is the lamp with fire; we are all rushing to that flame  
with increased  
speed. Similarly, all living beings are rushing towards you  
with increased  
speed. Kala is an integral part of life. To get over kala,  
like markandeya,  
embrace shiva (atma) whose desha and kala are absent. So,  
Atmatatvam alone is  
place to surrender.

**Take away:**

**With Best Wishes,**

**Ram Ramaswamy**