

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

Shloka 22:

तान्महर्षिर्वाक्यं श्रुत्वा भूयः प्रहसन्
तान्महर्षिर्वाक्यं श्रुत्वा भूयः प्रहसन्
तान्महर्षिर्वाक्यं श्रुत्वा भूयः प्रहसन्
तान्महर्षिर्वाक्यं श्रुत्वा भूयः प्रहसन्11.22

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 शिवाय नमः ॥
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 तद्विश्वरूपं तद्विश्वरूपं
तद्विश्वरूपं तद्विश्वरूपं तद्विश्वरूपं
तद्विश्वरूपं तद्विश्वरूपं तद्विश्वरूपं तद्विश्वरूपं
तद्विश्वरूपं तद्विश्वरूपं तद्विश्वरूपं तद्विश्वरूपं॥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:

ॐ विश्वरूपं तद्विश्वरूपं तद्विश्वरूपं
तद्विश्वरूपं तद्विश्वरूपं तद्विश्वरूपं
तद्विश्वरूपं तद्विश्वरूपं तद्विश्वरूपं तद्विश्वरूपं

**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:

॥ कृष्ण कुरुक्षेत्रे भद्रां नमस्कृत्य तवाग्रज
॥ तव मुखादस्मिन्निष्कृत्य मृतान् पश्यन्निवृत्तः ॥
॥ तव मुखादस्मिन्निष्कृत्य मृतान् पश्यन्निवृत्तः ॥
॥ तव मुखादस्मिन्निष्कृत्य मृतान् पश्यन्निवृत्तः ॥ 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:

000 00000000 000000 000000
 00000000 00000 000000000000
 0000 00000 00000000 0000
 00000000 00000000000 0000000000000000**11.29**00

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