

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

Shloka 22:

तस्मिन्निदं श्रुत्वा रुद्रादिदेवतानि
वसुधैव कुटुम्बकम् । तस्मिन्निदं श्रुत्वा
विश्वरूपं तस्मिन्निदं श्रुत्वा
तस्मिन्निदं श्रुत्वा तस्मिन्निदं श्रुत्वा 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,

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 Vishwarupa 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 Vishwarupa 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 विभक्तं विभक्तं
विभक्तं विभक्तं विभक्तं विभक्तं
विभक्तं विभक्तं विभक्तं विभक्तं
विभक्तं विभक्तं विभक्तं विभक्तं॥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 विभक्तं विभक्तं
विभक्तं विभक्तं विभक्तं विभक्तं
विभक्तं विभक्तं विभक्तं विभक्तं

11.25

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:

सर्वान्मनुजान् त्वं शीघ्रं चोदयस्व त्वामुखात्
सर्वान्मनुजान् त्वं शीघ्रं चोदयस्व त्वामुखात्
सर्वान्मनुजान् त्वं शीघ्रं चोदयस्व त्वामुखात्
सर्वान्मनुजान् त्वं शीघ्रं चोदयस्व त्वामुखात् 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

away different parts; kidney failure; heart attack; pancreas failure; what is

diabetics;

pancreas failure; kalam

has bitten kidney; kalam

has bitten pancreas; all these are happening and nobody can stop all these

things; in spite of medical

advances;

none of them can be stopped; therefore better learn to accept them as part of

life;

Shloka # 28:

ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥ 11.28 ॥

As the numerous currents of the waters of rivers rush towards the sea alone so also do those heroes of the human world enter into Your blazing mouths.

So

this is not the lot of the soldiers alone; but this is the lot of all the

living beings; because all of them will have to be ultimately resolved; because

life is nothing but

avyaktha

avastha and vyaktha avastha. We have all come; we have to go back to the Lord,

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 मूर्खतांशुः शरीरं मम॥11.29॥

**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