

entering the Lord's blazing mouths, for their destruction i.e., they were paving their way, for eighty-four lac forms of life, and hell. It means, that generally people, hanker after worldly pleasures, prosperity, praise, honour and rest etc. In order to, gain these they have to bear insult, dishonour, loss, worry and internal burning sensation etc., yet they yearn for these.*

Appendix—In the preceding verse there is the illustration of rivers and in this verse there is the illustration of moths. Moths out of their folly, being enamoured of blazing fire, themselves rush into the blazing fire in order to enjoy light, but rivers flow towards the ocean in order to merge in it and to lose their separate identity. Therefore those men who have a desire 'to take' are like moths and the men who have a desire 'to give' are like rivers. The feeling 'to take' is insentience (matter) and the feeling 'to give' is sentience (consciousness). When a man has the notion 'to take' from others, then forbidden actions are performed by him but when a person has the notion 'to give' to others, then virtuous actions are done by him. He, who has a desire 'to take', goes to heaven (paradise) while he who has a desire 'to give' attains salvation. The reason is that the feeling of 'getting' from others leads to bondage while the feeling of 'giving' to others leads to salvation.



Link:—Having described, the entry of the warriors into the Lord's mouths, Arjuna, now in the next two verses, describes the Lord's terrible form, and the process of their destruction.

लेलिह्यसे ग्रसमानः समन्ता-
ल्लोकान्समग्रान्वदनैर्ज्वलद्भिः ।

*A moth out of ignorance falls on the burning lamp and so does fish devour bait on a fish-hook out of ignorance. But people in spite of knowing the disastrous consequences of desires don't renounce them. How tempting this delusion!

(Bhārṭṛhari Vairāgyaśataka)

तेजोभिरापूर्य

जगत्समग्रं-

भासस्तवोग्राः प्रतपन्ति विष्णो ॥ ३० ॥

lelihyase grasamānaḥ samantā-
 llokānsamagrānvadanairjvaladbhiḥ
 tejobhirāpūrya jagatsamagraṁ-
 bhāsastavogrāḥ pratapanti viṣṇo

Devouring all the worlds through Your flaming mouths, and licking them on all sides, Your fiery rays, fill the whole world with radiance, and heat it, O Viṣṇu. 30

Comment:—

'Lelihyase grasamānaḥ samantālllokānsamagrānvadanairjvaladbhiḥ'—The Lord was devouring the beings of all the worlds through His burning mouths, and was licking them, with His tongue lest anyone of them, should escape.

'Tejobhirāpūrya jagatsamagraṁbhāsastavogrāḥ pratapanti viṣṇo'—The Lord's brilliance was very frightening and it was burning and tormenting the entire universe.

Appendix—Here the Lord by using the terms 'lokānsamagrān' (all the worlds) and 'jagatsamagraṁ' (insentient and sentient, unmoving and moving beings of the world) means to say that all these are within the entire form of God.

In the Gītā, God has been called 'samagra'—'asamśayaṁ samagraṁ mām' (7/1), actions have been called 'samagra'—'yajñāyā-carataḥ karma samagraṁ' (4/23) and in this verse the world has been called 'samagra'. It means that all are the manifestations of God.



Link:—Having viewed the Lord's cosmic form, in its most terrible phase, in which warriors were rushing headlong for their destruction, Arjuna was terrified and also filled with curiosity, to know Who Śrī Kṛṣṇa really was, and what He proposed to do. So he put a question.