

the fire of knowledge, and thus they became fiery themselves, by attaining oneness with Him.

The term 'Amī (those), has been used to denote, the small number and significance of devotees who strive for, God-realization.



Link:— Arjuna, in the next verse, describes those warriors who being engaged in worldly pleasures and prosperity, joined the war in order to gain praise and kingdom, illustrated by moths.

यथा प्रदीप्तं ज्वलनं पतङ्गा
विशन्ति नाशाय समृद्धवेगाः ।
तथैव नाशाय विशन्ति लोका-
स्तवापि वक्त्राणि समृद्धवेगाः ॥ २९ ॥

yathā pradīptam jvalanam pataṅgā
viśanti nāśāya samṛddhavegāḥ
tathaiva nāśāya viśanti lokā-
stavāpi vaktrāṇi samṛddhavegāḥ

As moths out of their folly rush headlong into the burning fire for destruction, even so, do these people, hurriedly speed into Your mouths for their annihilation. 29

Comment:—

'Yathā pradīptam.....samṛddhavegāḥ'—Moths, living in green grass, in the dark night of rainy season, being enamoured of blazing fire, in order to get light, rush into the blazing fire, for their destruction. If a person, out of pity extinguishes the fire, they feel very sad, because they foolishly think, that they have been deprived of a great gain.

'Tathaiva nāśāya viśanti lokāstavāpi vaktrāṇi samṛddhavegāḥ'—Worldly people, generally hanker after worldly pleasures and prosperity and they also think of these. Such warriors were Duryodhana, his co-warriors and such other kings, who were

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!

(Bhadrāhari Vairāgyaśataka)