

'Amī ca tvām dhṛtarāṣṭrasya putrāḥ sarve sahaivāvanipāla-saṅghaiḥ'—Those kings who were well-wishers of Duryodhana, and were ready to fight on his side, as well as Dhṛtarāṣṭra's hundred sons—Duryodhana and Duḥśāsana, etc., were rushing headlong, into the Lord's mouths, having terrible teeth.

'Kecidvilagnā daśanāntareṣu sandṛśyante cūrṇitairutta-māṅgaiḥ'—Some warriors were ingested by the Lord, but some of them were seen sticking in the gaps between the teeth, with heads crushed.

Here a doubt arises, as to how, Arjuna saw the warriors rushing headlong into the mouth of the Lord's cosmic form, when they were arrayed alive, on the battlefield? The clarification is, that the Lord asked Arjuna to behold whatever else he desired to see, in His cosmic form (11/7). Moreover, Arjuna had a doubt whether they or their enemies would win (2/6). So Arjuna, could foresee their own victory, in the Lord's cosmic body. The same fact, will be pointed out by the Lord, in response to Arjuna's question (11/32—34).

Appendix—Arjuna, in the cosmic form of the Lord, is beholding the imminent future. The Lord is beyond the limit of time, so in Him the past, the future and the present—the three are only present (Gītā 7/26).



Link:—In the next verse, Arjuna describes those notable

secret to Yudhiṣṭhira otherwise he, regarding him as his elder brother, would handover the kingdom to him and who would hand it over to Duryodhana. So the Pāṇḍavas would lead a miserable life forever.

His charities were incomparable. One day Indra, the king of the gods, in Arjuna's interest, begged him to make a gift of his natural armour and earrings attached to his body. With great delight he tore his armour and earrings from his body and gave them away. Kuntī asked him not to kill anyone of her sons in the war. He promised not to kill her four sons but he would fight against Arjuna who could either be killed or would kill him. Even if Arjuna died, she would have five sons (including him viz., Karṇa).

warriors who were striving for God-realization, and took up arms, regarding it as their duty, by giving the illustration of rivers.

यथा नदीनां बहवोऽम्बुवेगाः
समुद्रमेवाभिमुखा द्रवन्ति ।
तथा तवामी नरलोकवीरा
विशन्ति वक्त्राण्यभिविज्वलन्ति ॥ २८ ॥

yathā nadīnām bahavo'mbuvegāḥ
samudramevābhimukhā dravanti
tathā tavāmī naralokavīrā
viśanti vaktrāṇyabhivijvalanti

As diverse torrents of rivers rush towards an ocean, so do these warriors of the mortal world, enter into Your blazing mouths. 28

Comment:—

'Yathā nadīnām bahavo'mbuvegāḥ samudramevābhimukhā dravanti'—The source of the water of a river is, ocean. Water evaporates from the ocean, falls as rain, on the earth and shapes as rivers. So, rivers have a natural tendency to flow towards the ocean and finally lose their names and identity, by merging with an ocean. In fact, they had no identity of their own, even in the past, but they merely appeared separate, in the form of the flow of rivers.

'Tathā tavāmī naralokavīrā viśanti vaktrāṇyabhivijvalanti'—Just like, rivers, all the creatures rush towards the Lord, to attain eternal bliss. But, some of them by identifying themselves with the perishable and unreal body, are engaged in worldly pleasures and prosperity, and thus by error, accept their separate existence. But there are other valiant devotees who, not taking any heed for pleasures and prosperity, march towards God, in order to, attain the goal of human life. Bhīṣma and Droṇa etc., were such valiant warriors, who entered the Lord's mouths, blazing with

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