

Arjuna addresses the Lord as 'Sahasrabāho' (a thousand-armed), to pray Him to withdraw that cosmic form, and become only four-armed, while the vocative 'Viśvamūrte' (Universal Form), indicates that Arjuna wanted the Lord to withdraw His cosmic form, and become a four-armed Viṣṇu.

**Appendix**—Though in this verse there is mention of a mace and a discus which the Lord holds but because here it has been mentioned that He is four-armed, so in the other two arms, he is holding a conch and a lotus—it should be understood.



*Link:— In the thirty-first verse, Arjuna asked Lord Kṛṣṇa Who He was, so fierce in form. Lord Kṛṣṇa replied that He was the mighty world-destroying Kāla, then engaged in wiping out the world. Hearing this reply and beholding the Lord's terrible cosmic form. Arjuna thought, that He was very angry. So Arjuna prayed to Him again and again, to be pleased with him. The Lord, in the next verse comments in order to remove his misconception.*

श्रीभगवानुवाच

मया प्रसन्नेन तवार्जुनेदं  
रूपं परं दर्शितमात्मयोगात् ।  
तेजोमयं विश्वमनन्तमाद्यं  
यन्मे त्वदन्येन न दृष्टपूर्वम् ॥ ४७ ॥

śrībhagavān uvāca

mayā prasannena tavārjunedaṁ  
rūpaṁ paraṁ darśitamātmayogāt  
tejomayaṁ viśvamanantamādyam  
yanme tvadanyena na dṛṣṭapūrvam

The Blessed Lord said:

Arjuna, being pleased with you, I have shown you through My

**power of Yoga, this supreme, shining primal and infinite Universal Form, which none but you, has ever seen. 47**

*Comment:—*

'Mayā prasannena tavārjunedaṁ rūpaṁ darśitam'— O Arjuna! You are time and again, saying "Be kind to me" (11/25, 31, 45). But I have neither revealed to you this terrible cosmic form out of anger, to frighten you nor because of your qualifications, deserving nature, or devotion. It was because of your desire to behold My universal form, that I by My grace bestowed upon you divine eyes to have a vision of this form. It means, that it was only out of compassion, that being pleased with you, I enabled you to behold My cosmic form. Your desire was merely an instrument.

At the end of the tenth chapter in the forty-first verse, I told you wherever any excellence is seen, that is My glory. Thus, I completed My reply to your question. In the last verse of the tenth chapter, of my own initiative I told you, "You need not know much, whatever is seen or heard or grasped in the world, that comes from within a fragment of My body." Further, I told you, "You need not know My glories and divine power, when the base of all glories and divine power, I Myself am standing before you." I told you all these things, out of My special divine grace. Then you expressed your desire, to behold the cosmic form and I revealed it to you, by blessing you with divine eyes. This is out of My pleasure and grace only. Therefore you need not fear at all.

'Ātmayogāt'—I have revealed to you this universal form, through My own power of Yoga.

'Param'—This cosmic form is supreme.

'Tejomayam'—This form is glittering and effulgent. So, you said that it was hard to look at, even with divine eyes (11/17).

'Viśvam'—This universal form of Mine is all-pervading and

you yourself have addressed Me as 'Viśvarūpa' and 'Viśvamūrte' (Universal Form).

'Anantamādyam'—This universal form of Mine, is without beginning and an end, because it is primal and without cause.

'Yanme tvadanyena na dṛṣṭapūrvam'—None, besides you has ever seen this universal form. Now a question arises why, the Lord has made this remark, when this form was revealed to Rāma's mother, Kausalyā, Kṛṣṇa's mother Yaśodā and also Bhīṣma, Droṇa, Sañjaya, Vidura etc., in the court of the Kauravas, by Him. The answer is, that the cosmic form revealed to Arjuna was very frightening and many valiant warriors and commanders etc., were entering the Lord's blazing mouths headlong and therefore it was quite different from, what the Lord had revealed to Kausalyā, Yaśodā and also, in the court of the Kauravas.

Secondly, on the battlefield it was inevitable to reveal such a fearful cosmic form, to the warrior, Arjuna, while there was no need to reveal such a form to Yaśodā and Kausalyā etc., nor were they capable, of beholding that form.

The Lord declared, that none, besides him had ever seen His universal form, but He did not say that none besides Arjuna, was beholding that form at that time, because Sañjaya was also beholding that form. Therefore he declares, "Recalling that wondrous cosmic form of Lord Kṛṣṇa, great is my wonder and I rejoice again and again" (18/77).

### An Important Fact

Lord Kṛṣṇa declared, "O Arjuna, being pleased with you, I have shown you this universal form." It shows that the Lord is much more gracious, than a striver regards Him to be. His grace is infinite, while a man's power to admit His grace is limited.

Generally a striver, in favourable circumstances thinks that the Lord is gracious to him, and he becomes pleased. But the fact is, that the Lord showers His grace equally on a striver, in

favourable, as well as unfavourable circumstances. So, one should perceive His grace, in all the circumstances and should, neither limit it to favourable circumstances, nor enjoy it.

Attachment to happiness, also binds a striver (Gītā 14/6), because it is an obstacle to attainment of the state, which transcends the three Guṇas (modes of nature). So a striver, should not enjoy happiness, which is derived out of spiritual discipline. He should rather remain engaged, in the discipline scrupulously. By doing so, in the course of time, he will have disinclination for that happiness. But, if a striver cautiously remains detached from that happiness, he can attain the Supreme Bliss instantly.



*Link:— In the next verse, the Lord explains, that besides His grace, there is no other means, to have a vision of His cosmic form.*

न वेदयज्ञाध्ययनैर्न दानै-  
 न च क्रियाभिर्न तपोभिरुग्रैः ।  
 एवंप्रपन्नः शक्य अहं नृलोके  
 द्रष्टुं त्वदन्येन कुरुप्रवीर ॥ ४८ ॥

na vedayajñādhyayanairna dānai-  
 rna ca kriyābhirna tapobhirugraiḥ  
 evaṁrūpaḥ śakya ahaṁ nṛloke  
 draṣṭuṁ tvadanyena kurupravīra

Arjuna, in this mortal world, I could not be seen in this form, by anyone, other than you, either through the study of the Vedas, or of rituals, or by gifts, sacrifices or austere penances. 48

*Comment:—*

'Kurupravīra'—The Lord, addresses Arjuna as 'Kurupravīra' (great hero of the Kurus), because among all the Kurus, he was the noblest, as it was only he, who was curious to listen to the gospel of the Gītā, to have a vision of His cosmic form and to