

and Ariṣṭā. They are experts in the art of different melodies and music. They are musicians, of the heaven.

The Yakṣas, are said to be born, of Kaśyapa's wife Khasā.

The 'Asuras' (Demons), are the 'Daityas, Dānavas and Rākṣasas,' who are sworn enemies* of Devas (the gods), Kapila etc., are known as Siddha.

'Vikṣante tvām viśmitāścaiva sarve'—All, the above-mentioned gods, manes, Gandharvas, Yakṣas, were gazing at the Lord, in amazement. All of them, were limbs, of the cosmic form, of the Lord.

Appendix—Rudra, Āditya, Vasu, Sādhya, Viśvedeva etc., all are the organs of the entire form of God. Therefore the onlooker and also the objects to be seen—all are none else beside God.



Link:—Arjuna, in the next three verses, while describing the fearful cosmic form, of the Lord, explains its effect, on the universe.

रूपं महत्ते बहुवक्त्रनेत्रं
महाबाहो बहुबाहूरुपादम्।
बहूदरं बहुदंष्ट्राकरालं
दृष्ट्वा लोकाः प्रव्यथितास्तथाहम्॥ २३ ॥

rūpaṁ mahatte bahuvaktranetraṁ
mahābāho bahubāhūrupādam
bahūdaraṁ bahudaṁṣṭrākārālaṁ
dr̥ṣṭvā lokāḥ pravyathitāstathāham

O mighty-armed, seeing Your immeasurable and frightening form with numerous mouths, eyes, arms, thighs, feet, bellies and fearful teeth, the worlds are terror-stricken, and so am I. 23

* When the gods and the demons are described together, the term 'Asura' (Demon) stands for those who are the sworn enemies of gods.

Comment:—

[In the Lord's cosmic form, from the fifteenth verse to the eighteenth verse, there is a description of the Lord's divine form, from the nineteenth verse to the twenty-second verse, of his terrible form and from the twenty-third verse to the thirtieth verse, of His very dreadful form.]

'Bahuvaktranetram'—The Lord's, mouths and eyes in His dreadful cosmic form, were of various sizes, shapes and expressed different moods.

'Bahubāhūrupādam'—The arms, thighs and feet, were also of different sizes, shapes and colours etc., and their movements were also unusual.

'Bahudamṣṭrākarālaṁ dṛṣṭvā lokāḥ pravyathitāstathāham'—After beholding the terrible teeth, in the Lord's mouths, the worlds were terrified, and Arjuna also was terror-struck.

Arjuna had already described, numerous arms, eyes, bellies, faces of the Lord's cosmic body, and also the terror in the three worlds, after beholding these. Then why is He repeating it?

There are several reasons for doing so.

(1) Arjuna beholds a novelty and singularity, in each phase, of the cosmic form.

(2) After having a vision of the Lord's cosmic form, Arjuna was so much confused and alarmed, that he did not remember what he had already described, and so he repeated it.

(3) First, he spoke of the three worlds, feeling greatly alarmed after beholding the terrible form of the cosmic body. But, here he says that he was also terrified at the sight of the Lord's, terrible cosmic form.

(4) When a man is overwhelmed with emotions of fear or joy, of sorrow or surprise, he repeats, a word, a phrase or a sentence several times. After seeing, a cobra, a man being afraid of it cries, 'A cobra! A cobra! A cobra!' Similarly, a person

left alone, on an island, may describe his loneliness by saying, "Alone! Alone! All alone," and so on. Thus Arjuna has repeated the words out of fear, joy and surprise etc. Arjuna admits this fact, when he says, "Having seen Your form which was never seen before, I feel delighted and my mind is distressed with fear" (11/45). It means, that this is no mere, repitition.

Appendix—Those who are beholding and those who are being beheld, those who are terrifying and those who are being terrified—all those beings and also Arjuna himself are within the cosmic form of God.



नभःस्पृशं दीप्तमनेकवर्णं
व्यात्ताननं दीप्तविशालनेत्रम्।
दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा
धृतिं न विन्दामि शमं च विष्णो ॥ २४ ॥

nabhaḥsprśaṁ dīptamanekavarṇaṁ
vyāttānanam dīptaviśālanetram
dr̥ṣṭvā hi tvāṁ pravyathitāntarātmā
dhṛtiṁ na vindāmi śamaṁ ca viṣṇo

When I see Your form, touching the sky, effulgent in many colours, with mouths wide open, with large shining eyes, my heart trembles with fear, I lose courage and find no peace, O Viṣṇu. 24

Comment:—

[In the twentieth verse, Arjuna described the Lord's height and breadth, while here he describes His tremendous height, only.]

'Viṣṇo'—Arjuna says that it was the all-pervading Lord Viṣṇu Himself, Who incarnated as Kṛṣṇa, in order to lighten the burden of the earth.

'Dīptamanekavarṇaṁ'—The Lord's terrible cosmic form, was multicoloured and effulgent.

'Nabhaḥsprśaṁ'—His form was so tall, that it was touching