

Arjuna, in the seventeenth verse of the tenth chapter, used the term 'Yogin' but now he uses the term 'Yogeśvara' (the Lord of Yoga) i.e., the Master of all the Yogas, because now there is a lot of change in his attitude, towards the Lord.

'Tato me tvaṁ darśayātmānamavyayam'— Arjuna prays to Lord Kṛṣṇa, to reveal to him His imperishable form, from which infinite universes emanate, in which they remain established, and in which they again merge.

**Appendix**—The cosmic form of the Lord has been called 'avyaya' (imperishable) which proves that the entire universe is the Lord's manifestation. Being imperishable it does not cease to be totally (Gītā 15/1). In fact the mutable (the unreal) and the immutable (the real)—both combinedly is the entire form of God—'sadasaccāhamarjuna'. Insentience appears because of one's own attachment and ignorance.



*Link:—After listening to Arjuna's humble prayer, the Lord asks him to behold His Cosmic Form.*

श्रीभगवानुवाच

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।  
नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥ ५ ॥

śrībhagavān uvāca

paśya me pārtha rūpāṇi śataśo'tha sahasraśaḥ  
nānāvidhāni divyāni nānāvarṇākṛtīni ca

The Blessed Lord said:

Behold My forms, O Pārtha (Arjuna), hundreds and thousands, multifarious and divine, of various colours, sizes and shapes. 5

*Comment:—*

'Paśya me pārtha rūpāṇi śataśo'tha sahasraśaḥ'—Listening to

the humble and hesitating prayer of Arjuna, the Lord, was very much pleased with him. So He addressing him as 'Pārtha' (the son of Pṛthā, Kuntī), asks him to behold His forms, by hundreds and thousands i.e., innumerable forms. Thus, the Lord explains that as His divine glories are infinite, so are His forms.

'Nānāvidhāni divyāni nānāvarṇākṛtīni ca'—Now, the Lord describes the characteristics of those forms. They were heterogenous in character, consisting of different shapes, colours and sizes.

As a particle of the earth, is earth in miniature, this world, being, a fragment of the Lord having a Cosmic Form, is nothing besides the Lord. But, it is not manifest to all, in its divine form, it is manifest only in its worldly form. It is so, because a man, instead of beholding the Lord, see only, the perishable world. As the Lord, even in an incarnation, is not manifest to all (Gītā 7/25), He appears, only, as a common man, to all; similarly, the universal form of the Lord is seen as of the world, by a common man. Here, the Lord by revealing Himself in His divine imperishable Cosmic Form, calls upon Arjuna to behold, His divine forms.

**Appendix**—Arjuna, regarding himself as incapable (undeserving) requests the Lord to show him His cosmic divine form if He so wills. But the Lord asks him to behold His hundreds and thousands forms. It proves that, if something is left at God's will, it is more beneficial than what is desired with one's own will, and expected with one's own intellect. The reason is that a man may learn several sciences, arts and crafts etc., study several scriptures, yet his intellect is meagre and limited. The more simple (innocent), helpless and free from pride a striver is, the more he will know about God. Pride is an obstacle in the way of knowing God. The more sensible a man thinks himself to be, the more insensible he remains. By assuming himself sensible, he becomes a slave to sensibility. The more free from

the pride of sensibility he is, the more sensible he is.



*Link:—In the previous verse, the Lord called upon Arjuna to behold His Cosmic Form, of various colours and shapes. Now in the next verse, He asks Arjuna to behold the gods and other wonders, in His body.*

पश्यादित्यान्वसूनुद्रानश्विनौ मरुतस्तथा ।  
बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥ ६ ॥

paśyādityānvaśūnruadrānaśvinau marutastathā  
bahūnyadrṣṭapūrvāṇi paśyāścaryāṇi bhārata

Behold in Me, O Bhārata, the twelve sons of Aditi, the eight Vasus, the eleven Rudras (gods of destruction), the two Aśvinikumāras (the twin physicians of gods) and the forty-nine Maruts (wind-gods) and many more marvels, never revealed before. 6

*Comment:—*

'Paśyādityānvaśūnruadrānaśvinau marutastathā'—The twelve sons of Aditi are—Dhātā, Mitra, Aryamā, Śakra, Varuṇa, Arīśa, Bhaga, Vivasvān, Pūṣā, Savitā, Tvaṣṭā and Viṣṇu (Mahā. Ādi. 65/ 15-16).

The eight vasus are—Dhara, Dhruva, Soma, Ahah, Anila, Anala, Pratyūṣa and Prabhāsa (Mahā. Ādi. 66/18).

The eleven Rudras are—Hara, Bahurūpa, Tryambaka, Aparājita, Vṛṣākapi, Śambhu, Kapardī, Raivata, Mṛgavyādha, Śarva and Kapālī (Harivaṁśa. 1/3/51-52).

Aśvinikumāras, are the twin born physicians of gods. The forty-nine Maruts (wind-gods) are—Sattvajyoti, Āditya, Satyajyoti, Tiryagjyoti, Sajyoti, Jyotiṣmān, Harita, R̥tajit, Satyajit, Suṣeṇa, Senajit, Satyamitra, Abhimitra, Harimitra, Kṛta, Satya, Dhruva, Dhartā, Vidhartā, Vidhārāya, Dhvānta, Dhuni, Ugra, Bhīma, Abhiyu, Sākṣipa, Īdṛk, Anyādṛk, Yādṛk, Pratikṛt, R̥k, Samiti, Saṁrambha, Īdṛkṣa, Puruṣa, Anyādṛkṣa, Cetasa, Samitā,