

universe was also within the cosmic form, which Arjuna beheld. When it is said, that the Lord pervades everywhere, it means that he pervades the infinite universes, within and without, this universe. All these universes, are held, in one of His limbs.

Appendix—Having seen the grand terrible form of the Lord, Arjuna is so much terrified and perturbed that he asks his friend Śrī Kṛṣṇa Who He is!



Link:—In the next verse, the Lord answers Arjuna's question.

श्रीभगवानुवाच

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो
लोकान्समाहर्तुमिह प्रवृत्तः ।
ऋतेऽपि त्वां न भविष्यन्ति सर्वे
येऽवस्थिताः प्रत्यनीकेषु योधाः ॥ ३२ ॥

śrībhagavānuvāca

kālo'smi lokakṣayakṛtpravṛddho
lokānsamāhartumiha pravṛttaḥ
ṛte'pi tvāṁ na bhaviṣyanti sarve
ye'vasthitāḥ pratyānīkeṣu yodhāḥ

The Blessed Lord said:

I am the mighty world-destroying kāla now engaged in wiping out the world. Even without you the warriors arrayed in the hostile army will not survive. 32

Comment:—

[After reflection, the Lord's cosmic form, seems very extraordinary, because even for Arjuna, possessing the divine eyes it was hard to look at (11/17). Being terrified, Arjuna asked him Who, He was. It seems, that if Arjuna had not put this question to Him, He might have continued to reveal Himself,

to him. But when Arjuna, questioned Him, He ceased revealing Himself and answered his question.]

'Kālo'smi lokakṣayaakṛtpravṛddhaḥ'—In the preceding verse, Arjuna asked the Lord, Who He was. So the Lord replied, that He was the mighty world-destroying Time.

'Lokānsamāhartumiha pravṛttaḥ'—Arjuna, said to the Lord, that he did not know His purpose, what He wanted to do. So the Lord answered, that He wanted to exterminate, the warriors of the two armies.

'Rte'pi tvām na bhaviṣyanti sarve ye'vasthitāḥ pratyānīkeṣu yodhāḥ'—Arjuna had said that he would not fight (2/9). So Lord Kṛṣṇa says, that even without him, the warriors arrayed in the hostile army will not survive, because He Himself is bent upon their destruction, and their chances for survival, are nil. Moreover, he himself has seen that the warriors of both the armies were rushing headlong, into His terrible mouths.

Here a doubt arises, that Arjuna saw the warriors of both the armies, rushing headlong into the Lord's mouth, why does the Lord, refer only to the warriors of the hostile army that they will not survive, even without him? The clarification is that Arjuna while fighting, was going to kill the warriors of the hostile army. So, the Lord says that even if he does not kill the warriors of the hostile army, they will not be spared; their destruction is inevitable.

Now, another doubt arises as to why warriors such as Aśvatthāmā etc., were saved. The clarification is, that the Lord talks only about those warriors, who would be killed by Arjuna. The Lord means to say to Arjuna, that the destruction of those warriors of his hostile army, who would be killed by him, is inevitable because they have already been slain by Him, he should become, merely an instrument (11/33).

