

Link:—Arjuna overwhelmed with joy and wonder, and describing the sight, which he saw in the Lord's cosmic form, makes a rapturous utterance, offering his praise, to Him, in the next three verses.

अर्जुन उवाच

पश्यामि देवांस्तव देव देहे
 सर्वास्तथाभूतविशेषसङ्घान् ।
 ब्रह्माणमीशं कमलासनस्थ-
 मृषींश्च सर्वानुरगांश्च दिव्यान् ॥ १५ ॥

arjuna uvāca

paśyāmi devāṁstava deva dehe
 sarvāṁstathābhūta-viśeṣa-saṅghān
 brahmāṇamīśaṁ kamalāsanastha-
 mṛṣīmśca sarvānuragāṁśca divyān

Arjuna said:

O Lord, I see within Your body all the gods and multitude of different beings; observe Brahmā seated on His lotus-seat, Śiva and all the sages and celestial serpents. 15

Comment:—

'Paśyāmi devāṁstava deva dehe sarvāṁstathābhūta-viśeṣa-saṅghān'—With divine eyes, Arjuna, was able to behold not only multitude of beings, but also paradise, the abode of the gods, and also the entire universe with Brahmā, the creator, Viṣṇu, the preserver and Maheśa, the destroyer.

'Brahmāṇamīśaṁ kamalāsanastham'—Arjuna says, that he beheld Brahmā seated on a lotus-seat. This lotus-seat is the one that sprang from the navel of Lord Viṣṇu. It means, that Arjuna saw the stalk of the lotus and also the place, from where the lotus sprang up. It shows that he had a vision of Viṣṇu, the progenitor of Brahmā. He also saw Lord Śiva, sitting in his

abode, under the banyan tree, on mount Kailāsa.

'Rṣimśca sarvānuragāmśca divyān'—Arjuna, beheld the sages, living on the earth and divine serpents, living in the underworld.

In this verse, Arjuna's statement affirms that he beheld, the three worlds—the earth, the paradise and the underworld, in Lord Kṛṣṇa's body, with three division concentrated at one place (Gītā 11/13). Besides them, he also beheld the abodes of Brahmā, Viṣṇu and Maheśa, as well as, those three chief deities. This is all due, to the glory of the divine eyes, bestowed by the Lord.

An Important Fact

When Lord Kṛṣṇa declares, that He holds the entire universe in a limb of his body, Arjuna prays to Him, to reveal His divine form to him. So Lord Kṛṣṇa asks him to behold the entire universe, in His one limb (11/7). Sañjaya who was offered divine vision by Vedavyāsa, also declares that Arjuna saw in the person of that Supreme Dēity, comprised in one limb, the whole universe, with its manifold divisions (11/13). But Arjuna, here (in 11/15) declares that he beholds multitudes of different beings; he does not use the expression 'Ekastham' (resting at one place). The reason, is that wherever Arjuna saw, he beheld, only His cosmic form. At that time, Arjuna did not look at the Lord, Who was acting as his chariot-driver. So he beheld only, his cosmic form. But the Lord revealed the entire universe in his one limb, and Sañjaya also beheld the Lord sitting as a chariot-driver, in the chariot as well as, His cosmic form. So, both of them, use the term, 'Ekastham' (concentrated at one place).*

Now a question arises, in which limb according to Lord Kṛṣṇa, as well as Sañjaya, Arjuna, beheld the cosmic form.

* The term 'Ekastham' (concentrated at one place) has been used both by the Lord and by Sañjaya. So it should be assumed that Arjuna also beheld the cosmic form in a limb of the Lord.

The answer is, that it is very difficult to mention a particular limb, because millions of universes, are held in a pore of His body. It means, that He holds infinite universes, in each of His limbs.*

Appendix—Arjuna in the cosmic form of God sees gods, living beings, Brahmājī, Lord Viṣṇu, Lord Śaṅkara, sages, celestial serpents and the multitude of different beings. It means that Arjuna, while sitting in the mortal world, sees the abode of gods, the abode of Brahmā, the abode of Lord Viṣṇu, Kailāsa, the abode of Lord Śiva and the world of celestial serpents etc. Therefore whatever is said and heard, all that is held in a fragment of God. God may be endowed with form or He may be formless, He may be the biggest or the smallest, He remains endless. The entire creation is born of Him, resides in Him and merges into Him, but He ever remains the same.



अनेकबाहूदरवक्त्रनेत्रं

पश्यामि त्वां सर्वतोऽनन्तरूपम्।

नान्तं न मध्यं न पुनस्तवादिं

पश्यामि विश्वेश्वर विश्वरूप ॥ १६ ॥

anekabāhūdaravaktranetraṁ

paśyāmi tvāṁ sarvato'nantarūpam

nāntaṁ na madhyaṁ na punastavādīṁ

paśyāmi viśveśvara viśvarūpa

O Lord of all universe, I behold You, endless in forms on all sides, with numerous arms, bellies, faces, and eyes. O Universal Form (Viśwarūpa), I see, neither Your beginning nor middle nor end. 16

* Infinite universes rise up from each of your pores and fall down again in the same way as particles of dust appear flying in the rays of the sun coming through a window screened with netting (Śrīmadbhā. 10/14/11).