

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 (Viśvarūpa), 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).

Comment:—

Arjuna uses, two vocatives 'Viśvarūpa' (Universal Form), and 'Viśveśvara' (Lord of the universe), to convey that this universe is nothing but His manifestation, and that He is also the Lord of the entire universe. The body of a human being, is insentient, while its master, the soul is sentient. But, there is no such distinction in the cosmic form of the Lord. In this form, everything is sentient. By the vocative 'Viśvarūpa', Arjuna declares, that He is the body and by the vocative 'Viśveśvara' Arjuna means, to say that He is the master of the body.

'Anekabāhūdaravaktranetram'—Arjuna saw the Lord, with countless arms, bellies, mouths (faces) and eyes.

'Paśyāmi tvāṁ sarvato'nantarūpam'—Arjuna, saw His innumerable forms, extended on all sides.

'Nāntaṁ na madhyaṁ na punastavādim'—The cosmic body, as was revealed to Arjuna, was infinite, on all sides. Arjuna could know neither its beginning, nor middle, nor end, because there was no limit in it.

Arjuna, first used the term 'end', because he wanted to see the end of His body, on all sides, to know His stature. But, when he was unable to see it, he tried to see the middle and then the beginning, but it was of no avail. The order in which Arjuna viewed cosmic form is related here by this expression.

Appendix—Here is the description of the endlessness of the Lord's cosmic form. Even His fraction is also infinite. As in ink, is there any place where there is no script? In gold, is there any place where there are no ornaments? Similarly what is not there in God viz., naturally all is there in God.



किरीटिनं गदिनं चक्रिणं च
तेजोराशिं सर्वतो दीप्तिमन्तम्।