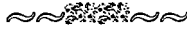


forth, all at once (11/12). So, he knew not the four cardinal directions. So being utterly amazed and confused, he lost happiness and peace.

'**Prasīda deveśa jagannivāsa**'— He is the Lord of the gods and Abode of the entire universe. So the gods and men etc., being terrified, invoke the Lord only. After beholding the frightening form of the Lord, being terror-struck, Arjuna thought, that the Lord was displeased and angry. So he prayed to Him, for His pleasure and kindness.

Appendix—The Lord, being pleased with Arjuna, is showing him His cosmic form (Gītā 11/47), but having seen the terrible and frightening form of the Lord, Arjuna has the false notion that the Lord is displeased with him. So he prays to Him to be pleased with him.



Link:—Arjuna in the next two verses describes that the chief warriors were rushing headlong into the Lord's fearful mouths.

अमी च त्वां धृतराष्ट्रस्य पुत्राः
 सर्वे सहैवावनिपालसङ्घैः ।
 भीष्मो द्रोणः सूतपुत्रस्तथासौ
 सहास्मदीयैरपि योधमुख्यैः ॥ २६ ॥
 वक्त्राणि ते त्वरमाणा विशन्ति
 दंष्ट्राकरालानि भयानकानि ।
 केचिद्विलग्ना दशनान्तरेषु
 सन्दृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥ २७ ॥

amī ca tvām dhṛtarāṣṭrasya putrāḥ
 sarve sahaivāvanipālasaṅghaiḥ
 bhīṣmo droṇaḥ sūtaputrastathāsau
 sahāsmadiyairapi yodhamukhyaiḥ

**vaktrāṇi te tvaramāṇā viśanti
 daṁṣṭrākarālāni bhayānakāni
 kecidvilagnā daśanāntareṣu
 sandṛśyante cūrṇitairuttamāṅgaiḥ**

All the sons of Dhṛtarāṣṭra, with hosts of kings of the earth, Bhīṣma, Droṇa, Karṇa, with the chief warriors on our side as well, are rushing headlong into Your mouths with terrible teeth and fearful to look at. Some of these are seen sticking in the gaps between the teeth, with their heads crushed. 26-27

Comment:—

'Bhīṣmo droṇaḥ sūtaputrastathāsau sahāsmadiyairapi yodhamukhyaiḥ'—Arjuna says, that the chief warriors on their side, such as Dhṛṣṭadyumna, Virāṭa and Drupada etc., believed in righteousness and were prepared to wage the war, regarding it as their duty. All these warriors, as well as Bhīṣma, Droṇa, Karṇa were rushing headlong into the Lord's mouth. Arjuna mentions these three names, of the rival army, to explain that they also joined the army, as a part of their duty.*

* Bhīṣma—Bhīṣma is a very well-known figure in the history of the world for his vow of life long celibacy and renunciation of his claim to his father's throne in order to facilitate his father's marriage with Satyawatī. He was so firm in his vow that he fought against his preceptor Paraśurāma. Lord Kṛṣṇa had vowed that he would remain unarmed. But when Bhīṣma vowed that he would compel Lord Kṛṣṇa to be equipped with weapon, He had to take up arms, once a whip and the second time a disc and run towards Bhīṣma.

Droṇa—Droṇa ate Duryodhana's food. So it was incumbent upon him to fight, thus he joined the battle regarding it as his duty. But at last listening to the gods he withdraws himself from the battle thinking of his duty as a Brāhmaṇa (a member of the priest class). He was so impartial that he taught his own son, Aśvatthāmā how to set Brahmāstra (a weapon or missile which caused infallible destruction and was used and withdrawn by chanting sacred formulas) in motion only while to his disciple Arjuna he taught both how to set it in motion and how to withdraw it.

Karṇa—Being a bosom friend of Duryodhana, he fought on his side. Even when Lord Kṛṣṇa disclosed to him that he was Kuntī's son, he refused to give up the cause of Duryodhana. Moreover he asked Lord Kṛṣṇa not to disclose the

'Amī ca tvām dhṛtarāṣṭrasya putrāḥ sarve sahaivāvanipāla-saṅghaiḥ'—Those kings who were well-wishers of Duryodhana, and were ready to fight on his side, as well as Dhṛtarāṣṭra's hundred sons—Duryodhana and Duḥśāsana, etc., were rushing headlong, into the Lord's mouths, having terrible teeth.

'Kecidvilagnā daśanāntareṣu sandṛśyante cūrṇitairutta-māṅgaiḥ'—Some warriors were ingested by the Lord, but some of them were seen sticking in the gaps between the teeth, with heads crushed.

Here a doubt arises, as to how, Arjuna saw the warriors rushing headlong into the mouth of the Lord's cosmic form, when they were arrayed alive, on the battlefield? The clarification is, that the Lord asked Arjuna to behold whatever else he desired to see, in His cosmic form (11/7). Moreover, Arjuna had a doubt whether they or their enemies would win (2/6). So Arjuna, could foresee their own victory, in the Lord's cosmic body. The same fact, will be pointed out by the Lord, in response to Arjuna's question (11/32—34).

Appendix—Arjuna, in the cosmic form of the Lord, is beholding the imminent future. The Lord is beyond the limit of time, so in Him the past, the future and the present—the three are only present (Gītā 7/26).



Link:—In the next verse, Arjuna describes those notable

secret to Yudhiṣṭhira otherwise he, regarding him as his elder brother, would handover the kingdom to him and who would hand it over to Duryodhana. So the Pāṇḍavas would lead a miserable life forever.

His charities were incomparable. One day Indra, the king of the gods, in Arjuna's interest, begged him to make a gift of his natural armour and earrings attached to his body. With great delight he tore his armour and earrings from his body and gave them away. Kuntī asked him not to kill anyone of her sons in the war. He promised not to kill her four sons but he would fight against Arjuna who could either be killed or would kill him. Even if Arjuna died, she would have five sons (including him viz., Karṇa).