

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,

Samidr̥kṣa, Pratidr̥kṣa, Maruti, Sarata, Deva, Diśa, Yajuḥ, Anudr̥k, Sāma, Mānuṣa and Viś (Vāyupurāṇa 67/123—130).

The Lord, calls upon Arjuna to behold them all, in His Cosmic Form.

These thirty-three varieties of gods, are the principal ones. The forty-nine Maruts (wind-gods), are regarded as separate from the thirty-three varieties of gods, because they were transformed from demons to gods. So the Lord, has separated them from other gods, by using the term 'tatha' (and) (also).

'Bahūnyadr̥ṣṭapūrvāṇi paśyāścaryāṇi bhārata'— The Lord, asks Arjuna to behold such marvels in those forms, which he might have neither seen, nor heard of nor imagined, nor thought of. After beholding such forms, a person is wonder-struck and left aghast.

Appendix—In the preceding verse the Lord asked Arjuna to behold His forms of various kinds, colours, sizes and shapes in His cosmic form; now in this verse He mentions the same in detail.

The Lord means to say that all gods are His manifestations only viz., He has revealed Himself in the forms of those gods (Gītā 9/23).



Link:—After hearing the Lord's order to behold His cosmic form, Arjuna may be curious to know where to behold it. So the Lord declares.

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् ।
मम देहे गुडाकेश यच्चान्यद्द्रष्टुमिच्छसि ॥ ७ ॥

ihaikasthaṁ jagatkṛtsnaṁ paśyādya sacarācaram
mama dehe gudākeśa yaccānyaddraṣṭumicchasi

O conqueror of sleep Arjuna, now behold within this body of Mine, the entire universe consisting of both animate and inanimate