

Comment:—

'**Etacchrutvā vacanam keśavasya kṛtāñjalirvepamānaḥ kirīṭi**'—Arjuna, was terror-struck, after beholding the Lord's terrible cosmic form. He was more terrified when the Lord declared, that He was the mighty Time, Who would destroy all the warriors. So, he began to tremble and bowed to Him, with joined palms.

Arjuna helped Indra, the king of the gods, by killing demons Kāla and Khañja etc. As a token of his pleasure, Indra placed a divine diadem (Kīṛṭa), possessing the brilliance of sun, on his head. So Arjuna is called 'Kīṛṭi' viz., the crowned one. Here, the same Arjuna, who helped Indra by killing huge demons, was trembling with fear.

'**Namaskṛtvā bhūya evāha kṛṣṇaṁsagadgadaṁ bhītabhītaḥ praṇamya**'—Time, is Lord's destroying power, which always keeps on devouring all beings without exception. When Arjuna, beheld the terrible form of the Lord, he thought that Lord Kṛṣṇa is the master of that Time (Death), which devours the entire universe. So, except Him, there was no saviour, to protect him, from the clutches of Time (Death). So Arjuna, bowed deep to Him, again and again.

'**Bhūya**'—By this term, Sañjaya means to say, that from the fifteenth verse to the thirty-first verse, Arjuna offered praises to the Lord and bowed to Him, and now again he begins to offer his praises to Him and bows to Him.

Voice, gets faltered and choked, out of fear, as well as joy. If Arjuna had been too much terrified, he could not have uttered any words. It shows, that Arjuna was not, too much terrified.



अर्जुन उवाच

स्थाने हृषीकेश तव प्रकीर्त्या

जगत्प्रहृष्यत्यनुरज्यते

च ।

रक्षांसि भीतानि दिशो द्रवन्ति
सर्वे नमस्यन्ति च सिद्धसङ्गाः ॥ ३६ ॥

arjuna uvāca

sthāne hr̥ṣīkeśa tava prakīrtiā
jagatprahr̥ṣyatyanurajyate ca
rakṣāmsi bhītāni diśo dravanti
sarve namasyanti ca siddhasaṅghāḥ

Arjuna said:

O Omniscient Lord, it is but apt that the universe exults, and is filled with love by chanting Your names and glory; terrified demons are fleeing in all directions, and all the hosts of Siddhas (perfected souls) are bowing to you. 36

Comment:—

[It is observed, that a man being overwhelmed with terror, cannot speak. But Arjuna though terrified is offering praises to the Lord, from the thirty-sixth verse to the forty-sixth verse. How? The answer is, that after beholding the cosmic form of the Lord, Arjuna was terrified, as well as delighted, as he himself says, "I feel delighted, that I have seen what was never seen before; at the same time, my mind is confounded with fear" (11/45). It proves that Arjuna was not so much overwhelmed with terror, that he could not offer praises, to the Lord.]

'Hr̥ṣīkeśa'—'Hr̥ṣīka' means senses and 'Īśa' means master, so 'Hr̥ṣīkeśa' means the Lord of the senses viz., God. It means, that the Lord is the conductor of senses and mind etc.

'Tava prakīrtiā jagatprahr̥ṣyatyanurajyate ca'—People of the world, by having a disinclination for the world, chant the names and glory of the Lord, narrate His activities and listen to these. By doing so, they are delighted. It means that people, by having an inclination for the world, develop attachment, aversion and burning sensation etc., while, by chanting the Lord's names and

glories, they attain peace and delight.

When the Lord incarnates, all the sentient and insentient beings, such as gods, human beings, sages, birds, beasts, trees, plants, rivers and streams etc., are delighted. Similarly, all of them are delighted, by chanting the Lord's names and glories. When they get delighted, by chanting His name and glories i.e., their minds get engrossed in Him, then they develop devotion for Him.

'Rakṣāṃsi bhītāni diśo dravanti'— All the demons, giants, ghosts and evil-spirits, etc., flee in different directions, out of fear when, Lord's names and glories, are chanted.* They flee, due to their own sins, not due to hearing of the Lord's names and glories.

It is because of their sins, that their ears cannot hear most pious, auspicious names and glories, of the Lord. But, if they stay there and listen to His names and glories, they become free, from their base life and attain salvation.

'Sarve namasyanti ca siddhasaṅghāḥ'—The perfected souls, saints and strivers, by chanting the Lord's names and glories and listening to His sports, bow to Him.

All these scenes and sports are being revealed by the Lord, in His divine cosmic form.

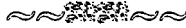
'Sthāne'—Arjuna, shows propriety of the above-mentioned actions of beings, because an inclination for the Lord, leads to peace and bliss, while disinclination for Him, leads to disquietude and distresses. It means, that a being (spirit) is a portion of the Lord, and so he is delighted by having an inclination for Him, and such qualities as peace, forgiveness and politeness, are revealed in him. But if he goes astray, he

* The places, where people don't chant and listen to the Lord's names, glories and sports which dispel fear of demons, are haunted by ogresses (Śrīmadbhā. 10/6/3).

has to face adversity, which is natural.

The man (soul), is a fragment of the Lord. But, having an inclination for matter, he has a desire for prosperity and pleasure. The more, he tries to gain these, the more entangled, he gets in disquietude, adversity and in burning sensation etc. But, when by having disinclination for the world, he starts moving towards the Lord, he starts attaining bliss, and his sorrows diminish.

Appendix—Here the term 'sthāne' should be understood for both the preceding verses and the succeeding verses to this verse. Whatever the Lord said in the thirty-second, thirty-third and thirty-fourth verses and whatever has been said in this verse for that Arjuna says, "O Lord! You said that the warriors of the hostile army have already been slain and I should merely become an instrument—in this way whatever You said is quite proper. The world is delighted by chanting Your names and glories, and the demons, being terrified, are fleeing—whatever is happening is proper. All this human-drama is being staged by You, not by me."



Link:— Arjuna justifies the propriety of the term 'Sthāne', used in the preceding verse, in the next four verses, and offers repeated salutations to the Lord.

कस्माच्च ते न नमेरन्महात्मन्
 गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।
 अनन्त देवेश जगन्निवास
 त्वमक्षरं सदसत्तत्परं यत् ॥ ३७ ॥

kasmācca te na nameranmahātman
 garīyase brahmaṇo'pyādikartre
 ananta deveśa jagannivāsa
 tvamakṣaram sadasattatparam yat

O Great Soul, why should they not bow to You, the greatest