

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

beings and whatever else you wish to see. 7

*Comment:—*

'Guḍākeśa'—Arjuna is addressed as 'Guḍākeśa because he was the conqueror of sleep. The Lord by addressing Arjuna as Guḍākeśa, invites him to observe His cosmic form, attentively giving up indolence.

'Thaikasthaṁ jagatkṛtsnam paśyādya sacarācaram mama dehe'—At the end of the tenth chapter, the Lord declared, that He supports the whole universe, with a single fragment of His self. So, Arjuna developed a desire to see his cosmic form. Therefore, the Lord calls upon Arjuna to behold, within a part of His body the entire creation, consisting of both animate and inanimate beings, while He is sitting in front of him with the horses bridle and a whip, in His hands. The Lord says that in His body, wherever he looks, he will see, infinite universes. The word 'Cara' stands for all creatures possessing mobility, such as men, gods, genies, demons, ghosts, beasts and birds etc., while 'Acara', denotes things devoid of motion, such as trees, plants and hills etc., and 'Adya', here means now. The Lord means to say, that there is no reason for any delay, for Him to reveal His cosmic form. So He reveals it, the moment Arjuna expresses his earnest desire to behold it.

'Yaccānyaddraṣṭumicchasi'— By this expression, Lord Kṛṣṇa wants to convey to Arjuna, that he can perceive, not only the incidents relating to the present, but also of the past, and the future. Moreover, Arjuna had a doubt, whether they would win the war or the Kauravas, would (Gītā 2/6). So Lord Kṛṣṇa asks him to perceive at that moment, in a part of His body, a scene of his own victory, and his enemy's defeat.

### An Important Fact

The Lord, in the seventh verse of the tenth chapter, declared, "He who knows in reality, the divine glory and power of Mine,

is endowed with, unfaltering Yoga of devotion. "Hearing this statement, Arjuna by offering praise and prayer to Him, requested Him to describe His divine glories. Similarly, by hearing the Lord's statement, that He stands supporting the whole universe with a single fragment of His self, Arjuna prays to the Lord to reveal to him, His cosmic form. If the Lord had not made this statement, Arjuna would have not prayed to Him, to reveal His cosmic form. It means, that the Lord by His own grace, wants to reveal to him His cosmic form.

A similar incident occurred, when Arjuna asked Lord Kṛṣṇa to place his chariot, between the two armies. Lord Kṛṣṇa placed the chariot between the two armies in front of Bhīṣma and Droṇa and said, "Arjuna, behold these Kauravas" (1/25). It indicates, that the Lord wanted to preach the gospel, of the Gītā. If the Lord, had not said so, and Arjuna had not seen his kinsmen, he might not have grieved, and the Lord might not have preached the gospel of the Gītā. It means, that the Lord by His grace, has preached the gospel of Gītā, of His own accord.

**Appendix**—The Lord orders Arjuna to behold the entire universe in a single fragment of His body. It proves that Lord Kṛṣṇa is entire and in a fragment of His body He holds the entire universe.

**‘roma roma prati lāge koṭi koṭi brahmaṇḍa’—**

(Mānasa, Bāla 201)

The Lord is clearly showing this fact. When the Lord holds the entire universe in a fragment of His body, then what remains besides Him? All is only God. Therefore the Lord says to Arjuna, "Whatever you want to see, all this you can see in My cosmic form." Arjuna wanted to know the result of the war, which he saw in the cosmic form of the Lord (the chief warriors were rushing head long into the Lord's fearful mouths) (Gītā 11/26-27).

