

final annihilation, the entire universe merges in Him and at the beginning of new creation, it emanates again from Him. Thus He is the final resort (abiding place), of the entire universe. (Here Arjuna offers praises to the Lord, Who is formless, and is endowed with attributes.)

'Tvam śāśvatadharmagoptā'—Arjuna says, that when there is, a decline of righteousness and rise of unrighteousness, the Lord by an incarnation, destroys the evil and protects 'Sanātana Dharma', the Dharma that has existed, since time immemorial and shall exist forever. [Here Arjuna offers praises, to the Lord, endowed with attributes and form.]

'Avyayaḥ sanātanastvaṁ puruṣo mato me'—Arjuna assumes that the Lord is the eternal, imperishable Being, the almighty God, Who remains imperishable, even when the entire universe, perishes.

Appendix—Here the expression 'tvamākṣaraṁ paramaṁ veditavyam' denotes attributeless and formless Brahma; the expression 'tvamasya viśvasya paraṁ nidhānam' denotes God endowed with attributes and formless; and the expression 'tvam śāśvatadharmagoptā' denotes God endowed with attributes and form. It means that 'nirguṇa-nirākāra', 'saguṇa-nirākāra' and 'saguṇa-sākāra'—these all joined together, is the entire form of God, having known which nothing remains to be known (Gītā 7/2) because there is nothing else besides Him.



Link:—After describing the wonderful cosmic form of the Lord from the fifteenth verse to the eighteenth verse Arjuna in the next two verses describes fierceness, terror and power of the cosmic form.

अनादिमध्यान्तमनन्तवीर्य-

मनन्तबाहुं

शशिसूर्यनेत्रम् ।

पश्यामि त्वां दीप्तहुताशवक्त्रं
स्वतेजसा विश्वमिदं तपन्तम् ॥ १९ ॥

anādimadhyāntamanantavīrya-
manantabāhum śaśisūryanetram
paśyāmi tvām dīptahutāśavaktram
svatejasā viśvamidam tapantam

I see You, without beginning, middle or end, infinite in power, of infinite arms, the sun and the moon being Your eyes, the blazing fire Your mouth; warming the universe, with Your radiance. 19

Comment:—

'Anādimadhyāntam'—Arjuna saw the Lord, without a beginning, middle or end i.e., He had no limits.

In the sixteenth verse, Arjuna also said, "I see, neither Your beginning, nor middle, nor end." This statement conveys the infinitude of the cosmic body i.e., infinitude in space, while in the nineteenth verse, it is in the context of the infinitude of time. It means, that the Lord, is beyond limits of time, space and causation. All, the space, time and causation, are within Him. Then how can He be encompassed by space, time and causation. In other words, He cannot be measured, by space, time and causation.

'Anantavīryam'—Arjuna, wants to convey, that the Lord's power, strength, glory and energy, are unlimited.

'Anantabāhum'*—The Lord is endowed, with numberless arms.

'Śaśisūryanetram'— The sun and the moon, which illuminate the entire universe, are the Lord's eyes. Thus, the universe is illuminated by His light.

'Dīptahutāśavaktram'—The Lord's mouth, is the blazing fire,

* In the sixteenth verse Arjuna said that the Lord had numerous arms while here he says that He is endowed with infinite arms. It seems that there is repetition. But actually it is not so. There is the description of the divine (mild) form of the Lord while here is the description of His fierce and terrible form.

which receives various articles offered, when religious sacrifice, is performed.

'Svatejasā viśvamidaṁ tapantam'—The Lord warms the universe, with His radiance. It means, that persons, things and incidents etc., that create unfavourable and undesirable circumstances, to torture beings, and those who are affected by those circumstances are, fragments of the cosmic form, of the Lord.

Appendix—This verse means that God is endless in all ways. The universe, which is scorched by the Lord's blazing fire is not different from Him. Therefore He, Who scorches with the blazing fire, and the universe, which is scorched with that blazing fire—both are the manifestations of God.



द्यावापृथिव्योरिदमन्तरं हि
 व्याप्तं त्वयैकेन दिशश्च सर्वाः ।
 दृष्ट्वाद्भुतं रूपमुग्रं तवेदं
 लोकत्रयं प्रव्यथितं महात्मन् ॥ २० ॥

dyāvāpṛthivyoridamantaraṁ hi
 vyāptaṁ tvayaikena diśaśca sarvāḥ
 dr̥ṣṭvādbhutaṁ rūpamugraṁ tavedaṁ
 lokatrayaṁ pravyathitaṁ mahātman

The space between the heaven and earth and all the spheres is pervaded by you, alone. Seeing this marvellous and frightening form of Yours, O Great-Soul, the three worlds feel greatly alarmed. 20

Comment:—

'Mahātman'—By this address, Arjuna means to say, that His self is the greatest of all. None can equal it.

'Dyāvāpṛthivyoridamantaraṁ hi vyāptaṁ tvayaikena diśaśca