

be freed, from the bondage of birth and death, forever.

How gracious the Lord was to Arjuna, that first He revealed His cosmic form, then divine form, and finally assumed His two-armed form! Moreover, He has also showered His grace on all of us, that we should think of the Lord, whenever and wherever, our mind is attracted towards any person, object or glory or merit etc. All of us, have got the same golden opportunity of listening to His divine glories, and thinking of and recollecting His cosmic form, which was available to a few persons, such as Arjuna and Sañjaya. So we should not miss such an opportunity.



Link:— When the Lord by assuming the human form, consoled Arjuna, the latter said.

अर्जुन उवाच

दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।
इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥ ५१ ॥

arjuna uvāca

dr̥ṣṭvedaṁ mānuṣaṁ rūpaṁ tava saumyaṁ janārdana
idānīmasmi saṁvṛttaḥ sacetāḥ prakṛtiṁ gataḥ

Arjuna said:

Having seen this gentle human form of Yours, I am now composed and am restored to my normal nature. 51

Comment:—

'Dr̥ṣṭvedaṁ mānuṣaṁ rūpaṁ tava saumyaṁ janārdana idānīmasmi saṁvṛttaḥ sacetāḥ prakṛtiṁ gataḥ'—Arjuna says to Lord Kṛṣṇa, that having seen His human form, which He assumes as a sport, even cows, beasts, birds, trees and creepers etc., are thrilled, with delight (Śrīmadbhā. 10/29/40). Having beheld that human form, he is also composed and is his normal self again.

The terror which was caused by beholding the Lord's cosmic form, has disappeared altogether. By the term 'Sacetāḥ', Arjuna means to say, that when he diverted his attention towards the Lord's grace, he realised that he was a pigmy before the wonderful cosmic form, of the Lord and it was only out of grace, that He revealed to him His cosmic form, divine form and finally assumed the human form though he did not deserve it.

Appendix—Arjuna has called the Lord's form as human because it was gentle two-armed form. Lord Kṛṣṇa was two-armed. In Brahmavaivartapurāṇa it is mentioned—

**tvameva bhagavānādyo nirguṇaḥ prakṛteḥ paraḥ,
arddhāṅgo dvibhujaḥ kṛṣṇo'pyarddhāṅgena caturbhujaḥ.**

(Prakṛti. 12/15)

'You, O God, are the origin of all, You are attributeless, You transcend prakṛti, You have revealed Yourself as two-armed Kṛṣṇa, with half part; and with the other half part, You have revealed Yourself as four-armed Viṣṇu.'

**dvibhujo rādhikākānto lakṣmīkāntaścaturbhujaḥ,
goloke dvibhujastasthau gopairgopībhirāvṛtaḥ.
caturbhujaśca vaikuṇṭhaṁ prayayau padmayā saha,
sarvāṁśena samau tau dvau kṛṣṇanārāyaṇau parau.**

(Prakṛti 35/14-15)

'Two-armed Kṛṣṇa is Rādhikā's husband and four-armed Viṣṇu is Lakṣmī's husband. Kṛṣṇa surrounded by Gopas (cowherds) and Gopikās (cowherd women) live in Goloka, and Viṣṇu with Lakṣmī (as well as His councillors) reside in Vaikuṇṭha. Both of them (Kṛṣṇa and Viṣṇu) are the same in everyway viz., both are one only.'

It means that two-armed Kṛṣṇa, four-armed Viṣṇu and the Lord with thousands of arms (cosmic form)—all the three are the manifestations of the entire-God (God in full).

