

prabhāva'—There, neither is, nor can be, anyone equal, to the Lord. The Lord's power is incomparable. Then how could any one excel him ?

Appendix—Arjuna from the worldly point of view, by regarding the world as existent, says "There is none equal to You; who could then possibly excel You?" But in fact, when there is none else besides God, then no question arises of being equal to Him or to excel Him.



तस्मात्प्रणम्य प्रणिधाय कायं
प्रसादये त्वामहमीशमीड्यम् ।
पितेव पुत्रस्य सखेव सख्युः
प्रियः प्रियायार्हसि देव सोढुम् ॥ ४४ ॥

tasmātpraṇamya praṇidhāya kāyaṁ
prasādaye tvāmahamīsamīḍyam
piteva putrasya sakheva sakhyuḥ
priyaḥ priyāyārhasi deva soḍhum

Therefore, O adorable Lord, bowing deeply and prostrating before You, I implore You to forgive me. Bear with me, O Lord as a father with a son, as a friend with a friend, or as a lover with his beloved, and forgive my faults. 44

Comment:—

'**Tasmātpraṇamya praṇidhāya kāyaṁ prasādaye tvāmahamīsamīḍyam**'—He, is the Lord of infinite universes, possessing infinite attributes and glories. Arjuna says to Lord Kṛṣṇa, when even great sages, saints and gods, who always offer praises to Him, cannot know His infinite glories, how can he offer praises to Him? So, he can merely bow down, and prostrate his body, at His feet, in order to please Him.

'**Piteva putrasya sakheva sakhyuḥ priyaḥ priyāyārhasi deva soḍhum**'—Three factors are responsible for insulting a person

(i) carelessness (ii) Fun (iii) Intimacy. As a child out of ignorance sitting on the lap of its father, pulls the beard and the moustache of its father, and even slaps him, yet the father, is pleased with it. He has not the least feeling, that the child, is slighting and insulting him. A friend, is very frank with his intimate friend and insults him, in jest, while playing, reposing, sitting or dining etc., his friend, takes it lightly treating it, as fun. A husband, condones the lapses of his wife, because of their intimacy. So Arjuna, prays to Lord Kṛṣṇa to forgive all his faults, in the same way, as a father or a friend or a husband, does for his son, friend, or wife.

In the forty-first and forty-second verses, Arjuna explained that carelessness, intimacy and fun, are three factors, which contribute to a feeling of a slight. So, here by citing the examples of father and son, husband and wife, friend and friend, Arjuna clarifies the above three factors, respectively.

Eleven kinds of sentiments, in the eleventh chapter

In the eleventh chapter, there is description of eleven sentiments. In the Lord's divine form there is a sentiment of serenity (11/15—18), in the cosmic form there is a sentiment of wonder, (11/20); in the fearful form, in which people are being destroyed, there is a sentiment of wrath (11/30—32); in the vast and terrible form having fearful teeth resembling a raging fire, there is a sentiment of disgust (11/23—25); when Lord Kṛṣṇa asks Arjuna to arise for battle, there is a sentiment of bravery (11/33); when Arjuna bows down and prostrates his body, there is a sentiment of service (11/44); when Arjuna beholds warriors, entering the Lord's mouth, with great rapidity for destruction, there is a sentiment of pity (11/28-29); when Arjuna prays to Lord Kṛṣṇa, to forgive his faults, by giving illustrations of a father, a friend and a husband, these are sentiments, of affection, friendship and conjugal love, respectively (11/44) and when Arjuna thinks

of the way, in which he might have insulted Lord Kṛṣṇa in jest, there is the sentiment of humour (11/42).



Link:—Arjuna, in the next two verses, prays to the Lord to reveal His four-armed form.

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा
भयेन च प्रव्यथितं मनो मे ।
तदेव मे दर्शय देवरूपं
प्रसीद देवेश जगन्निवास ॥ ४५ ॥

adr̥ṣṭapūrvam hr̥ṣito'smi dr̥ṣṭvā
bhayena ca pravyathitaṁ mano me
tadeva me darśaya devarūpaṁ
prasīda deveśa jagannivāsa

I rejoice that I have witnessed what was never revealed before, but my mind is confused with fear. Reveal to me kindly that divine form (the placid form of Viṣṇu), O Lord of the gods, O Abode of the universe. 45

Comment:—

[When Arjuna prayed to the Lord, to reveal His cosmic form to him He revealed it to him. So having faith in His grace, he prays to him to reveal to him, His divine form.]

'Adr̥ṣṭapūrvam hr̥ṣito'smi dr̥ṣṭvā bhayena ca pravyathitaṁ mano me'—When Arjuna, had a vision of the Lord's cosmic form, his joy knew no bounds, and he considered himself very fortunate, because the Lord by His infinite compassion, had revealed to him that form. But, when he beheld the fearful phase, of that cosmic form, he trembled with fear.

'Tadeva me darśaya deva rūpaṁ prasīda deveśa jagannivāsa'—The term 'Tat' (that), denotes that Arjuna in the past, had a vision of that divine form, which is now out of sight. When Arjuna, saw the Lord's cosmic form, he saw Brahmā seated