

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

on the lotus-seat (11/15). It indicated that he also beheld Lord Viṣṇu, from whose navel, the divine lotus sprang. Then Arjuna, in the seventeenth verse, said, "I see you with a diadem, club, discus ('Ca' denotes conch and lotus)". It shows, that Arjuna had a vision of the divine form\* (four-armed Lord) also, within that cosmic form.

The term 'Deva rūpam', refers to the four-armed divine form, which he saw within the Lord's cosmic form. Secondly, in the fifteenth verse, Arjuna addressed the Lord as 'Deva' (God) (Divinity), which means that Arjuna prayed to Him, to reveal to him neither the cosmic form nor the human form, but the four-armed form.

'Prasīda devesa jagannivāsa'—Here the term 'Jagannivāsa', denotes the cosmic form, while 'Deveśa', refers to His four-armed form. Arjuna by using the term 'Jagannivāsa', means to say that His cosmic form, which is the abode of the universes, has already been seen by him, and he is still beholding it. But he prays to Him, to reveal to him His divine form (Deveśa) viz., the Lord of the gods).

### An Important Fact

The cosmic form of the Lord, is divine, imperishable and eternal. In this form, there are infinite universes; and Brahmā, Viṣṇu and Śiva, who create, preserve and destroy these universes, which are also infinite. Infinite universes, emanate from this form and again merge into it, yet, it remains, the same without any modification. It is so unusual that the effulgence of a thousand suns blazing forth all at once, cannot be compared with, its splendour (11/12). This form, can be seen only with divine eyes. With an eye of knowledge, one perceives existence of the Lord,

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\* The Lord in the forty-ninth verse by the term 'Punaḥ' (again) and 'Tadeva' (even that) and Sañjaya in the fiftieth verse by the term 'Bhūyaḥ' (again) mention the same divine four-armed form (seen in the cosmic form).

Who is the origin of the universe; with an emotional eye, one sees the universe, as manifestation of the Lord, but one cannot have a vision of the cosmic form, of the Lord with human eyes. As far as human eyes, are concerned, with these one can perceive, the universe neither, as originated from the Lord, nor as His manifestation, nor His cosmic form, because eyes being evolutes of matter cannot perceive, objects, beyond it.

Various forms of the Lord, whether they are two-armed, four-armed or a million-armed, are divine and imperishable and the same, is the case, whether He is formless, attributeless or with form and attributes etc.

In His sport of love, the Lord possesses only two-arms, but when He wants to reveal his glory, He reveals his cosmic form to a devotee, as He revealed to Arjuna, in a limb of his human body.

The Lord, possesses infinite divine virtues, such as glory, beauty, generosity and grace etc., and He reveals Himself with those virtues, to His devotees in His cosmic form. The Lord, bestows divine eyes upon His devotees, and enables them to behold different aspects, of His form, according to their tastes and eligibility. In the eleventh chapter, also the Lord revealed, first His gentle divine form (11/15—18), then, the fearful form (11/19—22) and then the most terrible form (11/23—30). When Arjuna, was terrified by having a vision of His most fearful form, the Lord, ceased revealing other aspects of His cosmic form. It means, that the Lord revealed to Arjuna, aspects of His cosmic form, according to his need and eligibility.



किरीटिनं गदिनं चक्रहस्त-  
 मिच्छामि त्वां द्रष्टुमहं तथैव ।  
 तेनैव रूपेण चतुर्भुजेन  
 सहस्रबाहो भव विश्वमूर्ते ॥ ४६ ॥