

left alone, on an island, may describe his loneliness by saying, "Alone! Alone! All alone," and so on. Thus Arjuna has repeated the words out of fear, joy and surprise etc. Arjuna admits this fact, when he says, "Having seen Your form which was never seen before, I feel delighted and my mind is distressed with fear" (11/45). It means, that this is no mere, repitition.

Appendix—Those who are beholding and those who are being beheld, those who are terrifying and those who are being terrified—all those beings and also Arjuna himself are within the cosmic form of God.



नभःस्पृशं दीप्तमनेकवर्णं
व्यात्ताननं दीप्तविशालनेत्रम्।
दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा
धृतिं न विन्दामि शमं च विष्णो ॥ २४ ॥

nabhaḥsprśaṁ dīptamanekavarṇaṁ
vyāttānanam dīptaviśālanetram
dr̥ṣṭvā hi tvāṁ pravyathitāntarātmā
dhṛtiṁ na vindāmi śamaṁ ca viṣṇo

When I see Your form, touching the sky, effulgent in many colours, with mouths wide open, with large shining eyes, my heart trembles with fear, I lose courage and find no peace, O Viṣṇu. 24

Comment:—

[In the twentieth verse, Arjuna described the Lord's height and breadth, while here he describes His tremendous height, only.]

'Viṣṇo'—Arjuna says that it was the all-pervading Lord Viṣṇu Himself, Who incarnated as Kṛṣṇa, in order to lighten the burden of the earth.

'Dīptamanekavarṇam'—The Lord's terrible cosmic form, was multicoloured and effulgent.

'Nabhaḥsprśam'—His form was so tall, that it was touching

the sky. It means, that as far as Arjuna could see he beheld the cosmic form of the Lord meeting the sky. It indicates, that even divine sight could not have access to the end, of the limitless cosmic form of the Lord.

'Vyāttānanam dīptaviśālanetram'— Just like a wild beast, the Lord's mouth was wide open, to ingest the entire universe.

His eyes were large, shining and fiery.

'Dṛṣṭvā hi tvām pravyathitāntarātmā dhṛtim na vindāmi śamam ca viṣṇo'— Arjuna says, that he was very much frightened at the sight of the Lord's cosmic form, and he lost his courage, self control and peace of mind.

Here a question arises, that Arjuna besides being a valiant warrior of extraordinary calibre, was blessed with divine eye by the Lord, yet he trembled with fear, while beholding the Lord's cosmic form, but Sañjaya was not terror-struck. Why?

The answer is, that saints say that Bhīṣma, Vidura, Sañjaya and Kuntī, knew the Lord in reality, while Arjuna did not know Him fully. Arjuna's, delusion was not completely destroyed (11/49). So, he trembled with fear. But Sañjaya, knew the reality, about the Lord viz., he had delusion. So Sañjaya was not terror-struck.

It proves, that the Lord and saints, shower their grace, even on unqualified and undeserving persons, but qualified and deserving persons, know the reality about Him, in the same way, as a mother loves her innocent child more than she loves a grown up son, while the grown up son knows her and her loving nature more than an innocent child. The Lord, loved the simple and innocent cowherds, cowherdesses and cows, more than He loved the liberated souls, though the latter knew His true self. Similarly, Sañjaya deserved to have a vision of the Lord's cosmic form, and so he could behold, it without requesting the Lord, while the Lord Himself had to arouse curiosity in Arjuna, and revealed to him this cosmic form, as Arjuna regarded the Lord as his friend, not as the Lord. So the Lord, was more gracious

to Arjuna and it was by His grace, that Arjuna's delusion was destroyed (Gītā 18/73). It proves, that the Lord by His grace, destroys the delusion, of His devotees.

Appendix—Here the term 'nabhaḥspr̥śam' denotes the infinity of God's cosmic form. As far as Arjuna's eye can reach, he sees only the cosmic form—'sā kāṣṭha sā parā gatiḥ' (Kaṭha. 1/3/11) viz., that God is the last limit and the supreme goal.



दंष्ट्राकरालानि च ते मुखानि
 दृष्ट्वैव कालानलसन्निभानि ।
 दिशो न जाने न लभे च शर्म
 प्रसीद देवेश जगन्निवास ॥ २५ ॥

daṁṣṭrākarālāni ca te mukhāni
 dr̥ṣṭvaiva kālānalasannibhāni
 diśo na jāne na labhe ca śarma
 prasīda deveśa jagannivāsa

Seeing Your mouths, with fearful teeth, resembling the raging fires at the time of universal destruction, I know not, the cardinal directions, nor do I find peace. Therefore, be kind to me, O Lord of the gods and the shelter, of the universe. 25

Comment:—

'Daṁṣṭrākarālāni ca te mukhāni dr̥ṣṭvaiva kālānalasannibhāni'—Arjuna says, that seeing the Lord's frightful faces on account of their terrible teeth, and flaring like the raging fire at the time of universal dissolution, he was terror-stricken.

'Diśo na jāne na labhe ca śarma'—Beholding, such a terrible form of the Lord, Arjuna, could not know, even the four quarters of the world. The quarters, are discerned with the help of, sunrise and sun-set. But the sun was shining, the Lord's eye, situated within His cosmic form. Moreover, the splendour of the Lord, was more than even the effulgence of a thousand suns, blazing