

which is greatly alarmed is also an organ of the Lord's cosmic form. Having seen God, the gods being terrified, are uttering the Lord's glories—'kecidbhītāḥ prāñjalayo gṛṇanti' (11/21) and 'terrified demons are fleeing in all the ten directions'—'rakṣāṁsi bhītāni diśo dravanti' (11/36)—thus the terrified gods and demons are also the organs of the cosmic form of the Lord. The reason is that these gods and demons etc., were not present in Kurukṣetra, but they were seen by Arjuna in the cosmic form of God.

Brahmā, Viṣṇu, Śiva, Rudras, Ādityas, Vasus, Sādhya, Viśvedevas, Aśvinīkumāras, Maruts, manes, celestial serpents, Gandharvas, Yakṣas, Asuras, great sages, Siddhas, Wind-god, Yama (god of death), god of fire, god of water, the moon, the sun etc., and besides them Bhīṣma, Droṇa, Karṇa, Jayadratha etc., all the kings are the organs of the Lord's divine cosmic form. Not only this but Arjuna, Sañjaya, Dhṛtarāṣṭra and the armies of Kauravas and Pāṇḍavas are also the organs of that cosmic form—'sarvaṁ sāmāpnoṣi tato'si sarvaḥ.'

It means that whatever insentient or sentient, unmoving or moving is being seen, heard and thought of, that is all only imperishable God. In order to realize it, a striver should have a firm belief that whether he understands it or not, he realizes it or not, he accepts it or not, but this is a verity. As water-element equally pervades, whether it is a drop of water or a big ocean, similarly God pervades everywhere from the tiniest to the biggest objects—by having this belief, a striver should do obeisance mentally every time to all persons and objects etc. Whatever objects such as trees, rivers, mountains, stones and walls etc., are seen, by beholding his favourite God in them he should pray to them, 'O Lord! Bestow your love upon me. I do obeisance to You'. By doing so God will be visible to him everywhere because in fact 'All is God'.



Link:—Arjuna in the next two verses prays to the Lord to

forgive him for the offences committed by him because he did not know Him in His true perspective.

सखेति मत्वा प्रसभं यदुक्तं
 हे कृष्ण हे यादव हे सखेति ।
 अजानता महिमानं तवेदं
 मया प्रमादात्प्रणयेन वापि ॥ ४१ ॥
 यच्चावहासार्थमसत्कृतोऽसि
 विहारशय्यासनभोजनेषु ।
 एकोऽथवाप्यच्युत तत्समक्षं
 तत्क्षामये त्वामहमप्रमेयम् ॥ ४२ ॥

sakheti matvā prasabham yaduktam
 he kṛṣṇa he yādava he sakheti
 ajānatā mahimānam tavedam
 mayā pramādātpraṇayena vāpi
 yaccāvahāsārthamasatkṛto'si
 vihāraśayyāsanabhojaneṣu
 eko'thavāpyacyuta tatsamakṣam
 tatkṣāmaye tvāmahamaprameyam

Whatever I may have said due to carelessness or love, addressing You as "O Kṛṣṇa, O Yādava, O Friend", thinking of You only as a friend ignorant of Your greatness; and the way in which I may have shown any disrespect to You in jest, while playing, reposing, sitting or dining, either alone or in company—I crave forgiveness from You, Who are infinite, O infallible Lord. 41-42

Comment:—

[Having seen the terrible form, of the Lord, when Arjuna is terror-struck, he forgets that He is Śrī Kṛṣṇa, and so he asks Him Who He is. But, when he regains his memory, he comes to know, that He is the same Lord Kṛṣṇa, his friend. So he prays

to Lord Kṛṣṇa, to forgive him for any of his past offence.]

'Sakheti matvā prasabham yaduktam he kṛṣṇa he yādava he sakheti ajānatā mahimānam tavedam mayā pramādātpranayena vāpi'—Those, who are venerable do not, called by personal names. They are addressed as your highness, your honour, or sire or sir, etc. Arjuna, did not pay due regard and reverence to Kṛṣṇa, Who was no other than the Lord, Himself. He did not know Him and His glory, in reality. So, he instead of addressing Him, as sir or sire etc., addressed Him in a familiar and friendly way, as 'Kṛṣṇa' or 'friend', due to carelessness or love. Arjuna, knew the Lord's real self and His glories, to some extent, because he rejecting the powerful Nārāyaṇī army (consisting of 1,09,350 foot-soldiers, 65,610 horses, 21,870 chariots and 21,870 elephants) and opted for Him, Who would remain unarmed in the war. But, he did not know, that the Lord holds infinite universes, in one of His limbs and His glories, are infinite. So he realized that he was an ordinary mortal, while the Lord is the greatest master of even gods, and His merits, are numberless. In fact, no one can know the glory of the Lord, in its entirety. It is infinite. In case, it is known, it becomes finite. When even glories emanating from His power, are countless, how can His own glories be finite, and be counted and grasped?

'Yaccāvahāsārthamasatkṛto' si vihāraśayyāsanabhojaneṣu eko'-thavāpyacyuta tatsamakṣam tatksāmaye tvāmahamaprameyam'—Arjuna, realized that he by regarding the Lord as his equal and friend, had slighted and shown disrespect to Him, the Infinite, in jest, while playing, reposing, sitting or dining, either alone or in company, and it was quite improper and unseemly, on his part, to do so. So, he humbly sought His pardon, for his past misbehaviour.

Arjuna and Lord Kṛṣṇa were, indeed very intimate friends. Both of them were very frank with each other, while playing, bathing, reposing, sitting or dining etc. So, Arjuna might not have

behaved with decorum and poked fun at him. Arjuna addressed the Lord as infinite, because He was beyond the limit, of even divine eyes.

Appendix—Arjuna regarded Lord Kṛṣṇa as his friend but having seen the Lord's glory, he forgets the notion of friendship with Him and he is surprized and terrified. He could never think of such a grandeur of the Lord.



Link:— In the next two verses, Arjuna describing His glories, pleads for forgiveness again.

पितासि लोकस्य चराचरस्य
त्वमस्य पूज्यश्च गुरुर्गरीयान् ।
न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो
लोकत्रयेऽप्यप्रतिमप्रभाव ॥ ४३ ॥

pitāsi lokasya carācarasya
tvamasya pūjyaśca gururgariyān
na tvatsamo'styabhyadhikaḥ kuto'nyo
lokatraye'pyapratimaprabhāva

You are the Father, also the Great Teacher of this animate and inanimate creation and are supremely adorable. O Lord, manifesting incomparable glory, in all the three worlds, there is none equal to You; who could then possibly excel You? 43

Comment:—

'Pitāsi lokasya carācarasya tvamasya pūjyaśca gururgariyān'— He, is the father of human beings, birds, beasts and all other animate and inanimate beings, in infinite universes, because all the beings emanate from Him, and are sustained by Him. He is also the greatest teacher, because He is adored, even by gods and teachers, and is the source of all knowledge.

'Na tvatsamo'styabhyadhikaḥ kuto'nyo lokatraye'pyapratima-