

well as his cosmic form, has His independent existence, while the universe has no independent existence of its own. Arjuna saw the cosmic form of the Lord, with divine eyes, while devotees perceive this universe, as the manifestation of the Lord.

A passionate person, seeks pleasures in the universe, while a devotee who has nothing to do with mundane pleasures, beholds it as Lord's manifestations. As a child, regards the same woman as its mother, a father, as his daughter, a husband as his wife, and a lion as his prey, similarly the world, appears true with human eyes, transitory, with discriminating eyes, and divine with emotional eyes, and a fragment of the cosmic form seen with divine eyes.

**Appendix**—The term 'tvayaikena' used in this verse means "only You have revealed Yourself in numberless forms—'Vāsudevaḥ sarvam'. No one can count Your numberless forms but in all of them only You prevail."

In God there are several kinds of wonders. He is endless from different view-points such as space, time, thing, person, form, knowledge and Yoga etc. Whichever we have neither seen nor heard, nor known nor understood and which is beyond our imagination—all that is within the Lord's cosmic form.



*Link:—In the next two verses, Arjuna describes the scene of heaven, which he beheld in the Lord's, cosmic form.*

अमी हि त्वां सुरसङ्घा विशन्ति  
 केचिद्भिताः प्राञ्जलयो गृणन्ति ।  
 स्वस्तीत्युक्त्वा महर्षिसिद्धसङ्घाः  
 स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥ २१ ॥

amī hi tvāṁ surasaṅghā viśanti  
 kecidbhitāḥ prāñjalayo gṛṇanti

**svastīyuktvā maharṣisiddhasaṅghāḥ  
stuvanti tvām stutibhiḥ puṣkalābhiḥ**

Those multitudes of gods merge in You; some in awe with folded hands are chanting Your names and glories; bands of great sages and Siddhas (emancipated souls) cry "Hail Highest Majesty", and shower praises on You with excellent hymns. 21

*Comment:—*

'Amī hi tvām surasaṅghā viśanti'—When Arjuna went to heaven, he became familiar with the gods there. So Arjuna says, that these gods were entering the Lord's frightening form. All of the gods, are born of Him, remain established in Him, and again merge, in Him.

'Kecidbhītāḥ prāñjalayo gṛṇanti'—Hosts of gods, were entering the Lord's terrible form. The remaining gods, were much afraid of meeting the same fate. With joined palms, therefore, they began to utter the Lord's names, glories and praises.

Though the gods, being afraid of death, viewing the man-lion incarnation (which was within the cosmic form), were singing praises of the Lord. But to Arjuna, it seemed that these gods being terrified of the cosmic form, were resorting to praising the Lord, in His cosmic form.

'Svastīyuktvā maharṣisiddhasaṅghāḥ stuvanti tvām stutibhiḥ puṣkalābhiḥ'—The group of seven principal sages, the sages living in the abode of gods and other great sages, such as Sanaka and Sanandana etc., as well as the gods, were extolling the Lord by means of sublime hymns.

**Appendix—**Deities (gods), sages and emancipated souls etc., all are the organs of the Lord's cosmic form. Therefore those who are entering the Lord's form, those who are terrified, those who are chanting the Lord's names and glories, are none else but God; and also He in Whom they are entering, by Whom they are terrified, Whose names and glories they are chanting

is also only God. This is the speciality of the Lord endowed with attributes.



रुद्रादित्या वसवो ये च साध्या  
विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।  
गन्धर्वयक्षासुरसिद्धसङ्घा  
वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥ २२ ॥

rudrādityā vasavo ye ca sādhyā  
viśve'śvinau marutaścoṣmapāśca  
gandharvayakṣāsurasiddhasaṅghā  
vīkṣante tvām vismitāścaiva sarve

The (eleven) Rudras, (twelve) Ādityas, (eight) Vasus, (twelve) Sādhyas, (ten) Viśvedevas, (two) Aśvinikumāras, (forty-nine) Maruts, manes, hosts of Gandharvas, Yakṣas, Asuras and Siddhas—they all, gaze at You, in amazement. 22

*Comment:—*

'Rudrādityā vasavo ye ca sādhyā viśve'śvinau marutaścoṣmapāśca'—Brief notes, on eleven Rudras, twelve Ādityas, eight Vasus, two Aśvinikumāras, and forty-nine Maruts, have already been given, in the explanation of the sixth verse of this chapter. The names of the twelve Sādhyas are—Mana, Anumantā, Prāṇa, Nara, Yāna, Cittī, Haya, Naya, Haṁsa, Nārāyaṇa, Prabhava and Vibhu (Vāyu Purāṇa 66/15-16).

The ten, Viśvedevas are—Kratu, Dakṣa, Śrava, Satya, Kāla, Kāma, Dhuni, Kuruvān, Prabhavān and Rocamāna (Vāyu Purāṇa 66/31-32).

The seven manes are—Kavyavāha, Anala, Soma, Yama, Aryamā, Agnisvāta and Barhiṣat (Śiva Purāṇa, Dharma. 63/2). They are called 'Ūṣmapā, because they eat hot food.

'Gandharvayakṣāsurasiddhasaṅghā'—The Gandharvas, are said to be born of Kaśyapa's three wives, named Muni, Prādhā