

तेजोभिरापूर्य

जगत्समग्रं-

भासस्तवोग्राः प्रतपन्ति विष्णो ॥ ३० ॥

lelihyase grasamānaḥ samantā-
 llokānsamagrānvadanairjvaladbhiḥ
 tejobhirāpūrya jagatsamagraṁ-
 bhāsastavogrāḥ pratapanti viṣṇo

Devouring all the worlds through Your flaming mouths, and licking them on all sides, Your fiery rays, fill the whole world with radiance, and heat it, O Viṣṇu. 30

Comment:—

'Lelihyase grasamānaḥ samantālllokānsamagrānvadanairjvaladbhiḥ'—The Lord was devouring the beings of all the worlds through His burning mouths, and was licking them, with His tongue lest anyone of them, should escape.

'Tejobhirāpūrya jagatsamagraṁbhāsastavogrāḥ pratapanti viṣṇo'—The Lord's brilliance was very frightening and it was burning and tormenting the entire universe.

Appendix—Here the Lord by using the terms 'lokānsamagrān' (all the worlds) and 'jagatsamagraṁ' (insentient and sentient, unmoving and moving beings of the world) means to say that all these are within the entire form of God.

In the Gītā, God has been called 'samagra'—'asamśayaṁ samagraṁ mām' (7/1), actions have been called 'samagra'—'yajñāyā-carataḥ karma samagraṁ' (4/23) and in this verse the world has been called 'samagra'. It means that all are the manifestations of God.



Link:—Having viewed the Lord's cosmic form, in its most terrible phase, in which warriors were rushing headlong for their destruction, Arjuna was terrified and also filled with curiosity, to know Who Śrī Kṛṣṇa really was, and what He proposed to do. So he put a question.

आख्याहि मे को भवानुग्ररूपो
 नमोऽस्तु ते देववर प्रसीद।
 विज्ञातुमिच्छामि भवन्तमाद्यं
 न हि प्रजानामि तव प्रवृत्तिम्॥३१॥

ākhyāhi me ko bhavānugrarūpo
 namo'stu te devavara prasīda
 vijñātumicchāmi bhavantamādyam
 na hi prajānāmi tava pravṛttim

Tell me, who You are, so fierce in form. I bow deeply to You, O Supreme Deity, be kind. I wish to know You, the Primal One, in your essence (tattva), for I do not understand Your objective. 31

Comment:—

'Ākhyāhi me ko bhavānugrarūpo namo'stu te devavara prasīda'—Arjuna says, that the Lord revealed Himself in His divine form, as well as the fearful form, and Arjuna, could not know the reality about Him. So, he asked Him, who He was. Beholding such a terrible form, what could he do, but bow down his head? So he bowed deeply to Him. Having a vision of His terrible form, licking the people on all sides, Arjuna prayed to Him, to be merciful to him.

'Vijñātumicchāmi bhavantamādyam na hi prajānāmi tava pravṛttim'—The Lord, first of all incarnated Himself, in his cosmic form (in the form of the world). So he has been addressed as the Primal One. Arjuna could not know the Lord's motive, in revealing that divine form, as well as the terrible form, in His cosmic body. So he wanted to know, His motive in that revelation and also what He wanted to do, afterwards.

Now a question arises, that the Lord's first incarnation was in the cosmic form (in the form of the universe), and here Arjuna beheld His cosmic form, in a limb of His body. Are both of His forms the same or are different? The answer is, that it is only the Lord who knows the reality; yet after reflection, it seems that the

universe was also within the cosmic form, which Arjuna beheld. When it is said, that the Lord pervades everywhere, it means that he pervades the infinite universes, within and without, this universe. All these universes, are held, in one of His limbs.

Appendix—Having seen the grand terrible form of the Lord, Arjuna is so much terrified and perturbed that he asks his friend Śrī Kṛṣṇa Who He is!



Link:—In the next verse, the Lord answers Arjuna's question.

श्रीभगवानुवाच

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो
लोकान्समाहर्तुमिह प्रवृत्तः ।
ऋतेऽपि त्वां न भविष्यन्ति सर्वे
येऽवस्थिताः प्रत्यनीकेषु योधाः ॥ ३२ ॥

śrībhagavānuvāca

kālo'smi lokakṣayakṛtpravṛddho
lokānsamāhartumiha pravṛttaḥ
ṛte'pi tvāṁ na bhaviṣyanti sarve
ye'vasthitāḥ pratyānīkeṣu yodhāḥ

The Blessed Lord said:

I am the mighty world-destroying kāla now engaged in wiping out the world. Even without you the warriors arrayed in the hostile army will not survive. 32

Comment:—

[After reflection, the Lord's cosmic form, seems very extraordinary, because even for Arjuna, possessing the divine eyes it was hard to look at (11/17). Being terrified, Arjuna asked him Who, He was. It seems, that if Arjuna had not put this question to Him, He might have continued to reveal Himself,