

have prevailed in the universe. It is because of the desire for pleasure that there is attraction for the world. If this attraction is wiped out, then the whole world is divine cosmic form only.

On Self-realization the universe appears divine to a Jñānī, but it seems sweet (loving) to a devout devotee. Having seen it in the form of 'mādhurya' (sweet), as a man naturally loves his body, so does a devotee naturally loves all beings. But Arjuna saw the Lord's divine (glorious) cosmic form because he wanted to see the same form—'draṣṭumicchāmi te rūpamaiśvaraṁ puruṣottama' (11/3). In 'mādhurya' there is special lovingness and in 'aiśvarya' (glory) there is special influence. It means that the divine cosmic form in spite of being one, appears in numerous forms, according to the sentiment of a devotee and in spite of appearing in numerous forms, it remains one. Diversity is unity and unity is diversity is the Lord's singularity, unworldliness (divinity) and peculiarity.



Link:—In the next verse, Sañjaya described the Lord's four-armed divine form, which was revealed to Arjuna, as was promised to him, by the Lord, in the previous verse.

सञ्जय उवाच

इत्यर्जुनं वासुदेवस्तथोक्त्वा
स्वकं रूपं दर्शयामास भूयः ।
आश्वासयामास च भीतमेनं
भूत्वा पुनः सौम्यवपुर्महात्मा ॥ ५० ॥

sañjaya uvāca

ityarjunam vāsudevastathoktvā
svakam rūpaṁ darśayāmāsa bhūyaḥ
āśvāsayāmāsa ca bhītamenam
bhūtvā punaḥ saumyavapurmahātmā

Sañjaya said :

Having spoken thus to Arjuna, Lord Vāsudeva, showed again His usual four-armed form and assumed the two-armed gentle appearance, thus the great soul gave solace to Arjuna, who was frightened. 50

Comment:—

'*Ityarjunam vāsudevastathoktvā svakam rūpam darśayāmāsa bhūyaḥ*'— The expression '*Ityarjunam vāsudevastathoktvā*', denotes that, when Arjuna prayed to Lord Kṛṣṇa to reveal to him, His four-armed divine form, He asked him not to be terrified of His cosmic form, and behold His divine form, with a complacent mind.

The term '*tathā*' means, as the Lord only out of grace revealed to Arjuna His cosmic form, so did He reveal His four-armed divine form, to him, this vision was not due to possession of extraordinary spiritual qualifications by Arjuna but due to divine grace only.

By the term '*Bhūyaḥ*' Sañjaya means to say that the Lord revealed to Arjuna the same divine form which he had beheld within the cosmic body of the Lord (11/15,17) and for which he prayed to Him (11/45-46).

'*Āśvāsayāmāsa ca bhītamenam bhūtvā punaḥ saumyavapurmahātmā*'—Lord Kṛṣṇa revealed to Arjuna his four-armed form and then He assumed two-armed human form in order to console Arjuna who was frightened.

Now a question arises whether the Lord was four-armed or two-armed. The answer is that He remained two-armed for carrying on His human sport, but revealed His four-armed form sometimes, when He thought it proper.

In the tenth chapter, the Lord described his divine glories and in the eleventh chapter He has revealed, His cosmic form. Thus a devotee comes to know His usual power and influence. If a person, knows Him in reality, or has faith in Him, he may

be freed, from the bondage of birth and death, forever.

How gracious the Lord was to Arjuna, that first He revealed His cosmic form, then divine form, and finally assumed His two-armed form! Moreover, He has also showered His grace on all of us, that we should think of the Lord, whenever and wherever, our mind is attracted towards any person, object or glory or merit etc. All of us, have got the same golden opportunity of listening to His divine glories, and thinking of and recollecting His cosmic form, which was available to a few persons, such as Arjuna and Sañjaya. So we should not miss such an opportunity.



Link:— When the Lord by assuming the human form, consoled Arjuna, the latter said.

अर्जुन उवाच

दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।
इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥ ५१ ॥

arjuna uvāca

dr̥ṣṭvedaṁ mānuṣaṁ rūpaṁ tava saumyaṁ janārdana
idānīmasmi saṁvṛttaḥ sacetāḥ prakṛtiṁ gataḥ

Arjuna said:

Having seen this gentle human form of Yours, I am now composed and am restored to my normal nature. 51

Comment:—

'Dr̥ṣṭvedaṁ mānuṣaṁ rūpaṁ tava saumyaṁ janārdana idānīmasmi saṁvṛttaḥ sacetāḥ prakṛtiṁ gataḥ'—Arjuna says to Lord Kṛṣṇa, that having seen His human form, which He assumes as a sport, even cows, beasts, birds, trees and creepers etc., are thrilled, with delight (Śrīmadbhā. 10/29/40). Having beheld that human form, he is also composed and is his normal self again.