

Who is the origin of the universe; with an emotional eye, one sees the universe, as manifestation of the Lord, but one cannot have a vision of the cosmic form, of the Lord with human eyes. As far as human eyes, are concerned, with these one can perceive, the universe neither, as originated from the Lord, nor as His manifestation, nor His cosmic form, because eyes being evolutes of matter cannot perceive, objects, beyond it.

Various forms of the Lord, whether they are two-armed, four-armed or a million-armed, are divine and imperishable and the same, is the case, whether He is formless, attributeless or with form and attributes etc.

In His sport of love, the Lord possesses only two-arms, but when He wants to reveal his glory, He reveals his cosmic form to a devotee, as He revealed to Arjuna, in a limb of his human body.

The Lord, possesses infinite divine virtues, such as glory, beauty, generosity and grace etc., and He reveals Himself with those virtues, to His devotees in His cosmic form. The Lord, bestows divine eyes upon His devotees, and enables them to behold different aspects, of His form, according to their tastes and eligibility. In the eleventh chapter, also the Lord revealed, first His gentle divine form (11/15—18), then, the fearful form (11/19—22) and then the most terrible form (11/23—30). When Arjuna, was terrified by having a vision of His most fearful form, the Lord, ceased revealing other aspects of His cosmic form. It means, that the Lord revealed to Arjuna, aspects of His cosmic form, according to his need and eligibility.



किरीटिनं गदिनं चक्रहस्त-
 मिच्छामि त्वां द्रष्टुमहं तथैव ।
 तेनैव रूपेण चतुर्भुजेन
 सहस्रबाहो भव विश्वमूर्ते ॥ ४६ ॥

**kirīṭinaṁ gadinam cakrahasta-
micchāmi tvāṁ draṣṭumahaṁ tathaiva
tenaiva* rūpeṇa caturbhujena
sahasrabāho bhava viśvamūrte**

I wish to see You as before, crowned, holding a mace and a discus in two of Your hands, in Your former state only, having four-arms, O thousand-armed, O Universal Manifestation. 46

Comment:—

'Kirīṭinaṁ gadinam cakrahastamicchāmi tvāṁ draṣṭumahaṁ tathaiva'—Arjuna, desired to see the Lord crowned, holding a mace and a discus i.e., the Lord's four-armed divine form.

By using the term 'Tathaiva', Arjuna means to say, that when he expressed his wish to see His cosmic form, He revealed that form to him (11/3). So, now he wants to see His four-armed divine form only which he saw in His cosmic form.

'Tenaiva rūpeṇa caturbhujena sahasrabāho bhava viśvamūrte'—The term 'Eva' (only), has been used, for the negation of cosmic form, mentioned in the fifteenth and the seventeenth verses, the expression 'Tena caturbhujena rūpeṇa', for the four-armed form and the term 'Bhava' for 'be' or 'appear'. In the previous verse, the term, 'Tadeva', and in this verse, the terms 'Tathaiva' and 'Tenaiva', indicate that Arjuna was very much terrified, of the cosmic form and so he uttered the term 'Eva' (only), three times to express his desire to have a vision of His four-armed form only. Arjuna, did not want to see the four-armed form, in the cosmic form.

* The terms 'Idam' denotes nearness, 'Etat' denotes much nearness, 'Adas' denotes distance and 'Tat' denotes invisibility (out of sight). For the Lord's cosmic form the term 'Idam' has been used in the eighteenth and the nineteenth verses for Bhīṣma and Droṇa etc., who were very near, the term 'Etat' has been used in the thirty-third verse for the gods etc., seen in the cosmic body at a far distance, the term 'Adas' has been used in the twenty-first, twenty-sixth and twenty-eighth verses and for the four-armed form of Lord Viṣṇu seen in the first phase of the cosmic form (being out of sight at that time) the term 'Tat' has been used.

Arjuna addresses the Lord as 'Sahasrabāho' (a thousand-armed), to pray Him to withdraw that cosmic form, and become only four-armed, while the vocative 'Viśvamūrte' (Universal Form), indicates that Arjuna wanted the Lord to withdraw His cosmic form, and become a four-armed Viṣṇu.

Appendix—Though in this verse there is mention of a mace and a discus which the Lord holds but because here it has been mentioned that He is four-armed, so in the other two arms, he is holding a conch and a lotus—it should be understood.



Link:— In the thirty-first verse, Arjuna asked Lord Kṛṣṇa Who He was, so fierce in form. Lord Kṛṣṇa replied that He was the mighty world-destroying Kāla, then engaged in wiping out the world. Hearing this reply and beholding the Lord's terrible cosmic form. Arjuna thought, that He was very angry. So Arjuna prayed to Him again and again, to be pleased with him. The Lord, in the next verse comments in order to remove his misconception.

श्रीभगवानुवाच

मया प्रसन्नेन तवार्जुनेदं
रूपं परं दर्शितमात्मयोगात् ।
तेजोमयं विश्वमनन्तमाद्यं
यन्मे त्वदन्येन न दृष्टपूर्वम् ॥ ४७ ॥

śrībhagavān uvāca

mayā prasannena tavārjunedaṁ
rūpaṁ paraṁ darśitamātmayogāt
tejomayaṁ viśvamanantamādyam
yanme tvadanyena na dṛṣṭapūrvam

The Blessed Lord said:

Arjuna, being pleased with you, I have shown you through My