

Comment:—

Arjuna uses, two vocatives 'Viśvarūpa' (Universal Form), and 'Viśveśvara' (Lord of the universe), to convey that this universe is nothing but His manifestation, and that He is also the Lord of the entire universe. The body of a human being, is insentient, while its master, the soul is sentient. But, there is no such distinction in the cosmic form of the Lord. In this form, everything is sentient. By the vocative 'Viśvarūpa', Arjuna declares, that He is the body and by the vocative 'Viśveśvara' Arjuna means, to say that He is the master of the body.

'Anekabāhūdaravaktranetram'—Arjuna saw the Lord, with countless arms, bellies, mouths (faces) and eyes.

'Paśyāmi tvāṁ sarvato'nantarūpam'—Arjuna, saw His innumerable forms, extended on all sides.

'Nāntaṁ na madhyaṁ na punastavādim'—The cosmic body, as was revealed to Arjuna, was infinite, on all sides. Arjuna could know neither its beginning, nor middle, nor end, because there was no limit in it.

Arjuna, first used the term 'end', because he wanted to see the end of His body, on all sides, to know His stature. But, when he was unable to see it, he tried to see the middle and then the beginning, but it was of no avail. The order in which Arjuna viewed cosmic form is related here by this expression.

Appendix—Here is the description of the endlessness of the Lord's cosmic form. Even His fraction is also infinite. As in ink, is there any place where there is no script? In gold, is there any place where there are no ornaments? Similarly what is not there in God viz., naturally all is there in God.



किरीटिनं गदिनं चक्रिणं च
तेजोराशिं सर्वतो दीप्तिमन्तम्।

पश्यामि त्वां दुर्निरीक्ष्यं समन्ता-

दीप्तानलार्कद्युतिमप्रमेयम्

॥ १७ ॥

kirīṭinaṁ gadinaṁ cakriṇaṁ ca
tejorāśim sarvato dīptimantam
paśyāmi tvāṁ durnirīkṣyaṁ samantā-
ddiptānalārka-dyutimaprameyam

I see You, wearing a diadem, holding a mace and discus, a mass of effulgence, shining alround having a brilliance like the blazing fire and sun, dazzling and boundless on all sides. 17

Comment:—

'Kirīṭinaṁ gadinaṁ cakriṇaṁ ca'—The Lord's cosmic form, retained the famous emblems, club, discus and also diadem. Here the term 'Ca' (and), should denote conch and lotus. Thus Arjuna could behold the four-armed Lord, also in that cosmic form.

'Tejorāśim'—The cosmic form of the Lord, was a mass of splendour i.e., there was unlimited glitter in that form. Sañjaya also, described His splendour in these words, "If there were the effulgence of a thousand suns blazing forth, all at once in the sky, that would hardly be, like that of the mighty Lord" (11/12).

'Sarvato dīptimantam'—Being effulgence incarnate, the Lord was shining everywhere, on all sides.

'Paśyāmi tvāṁ durnirīkṣyaṁ samantāddiptānalārka-dyutimaprameyam'—This brilliance of the cosmic form, of the Lord, was like that of blazing fire and sun. As brilliance of sun, dazzles the eyes, the lord's also dazzled the eyes; the eyes could not bear its sight. [Here it is surprising that though Arjuna was blessed with divine eyes, to behold that form, yet it dazzled him, because of its most wonderful effulgence.]

The splendour and effulgence, of the Lord, was limitless and immeasurable on all sides, and no other splendour can stand comparison with it.

Appendix—'Aprameyam'—All the forms of God, whether

endowed with attributes or attributeless, whether endowed with form or formless, are boundless and His fragment, soul is also boundless—‘anāśino’prameyasya’ (Gītā 2/18). God is not an object to be known because He is the knower of knowledge even—‘vedāntakṛdvedavideva cāham’ (Gītā 15/15).

‘Durnirikṣyam’—Though Arjuna was blessed with divine sight by God, yet Arjuna was not fully capable to see the cosmic form of the Lord. It proves that God cannot be known even by the power bestowed upon a man by God. Even God doesn’t know Himself completely, if He knows Himself, how will He remain infinite?



त्वमक्षरं परमं वेदितव्यं
 त्वमस्य विश्वस्य परं निधानम् ।
 त्वमव्ययः शाश्वतधर्मगोप्ता
 सनातनस्त्वं पुरुषो मतो मे ॥ १८ ॥
 tvamākṣaram paramaṁ veditavyam
 tvamasya viśvasya paraṁ nidhānam
 tvamavyayaḥ śāśvatadharmagoptā
 sanātanastvaṁ puruṣo mato me

You are I recognise, the Imperishable, the Supreme Being (Akṣara) to be realized; You are the ultimate refuge of this universe; the protector of eternal Dharma (duty and righteousness) and You are the eternally imperishable Being. 18

Comment:—

‘Tvamākṣaram paramaṁ veditavyam’—The Lord is the imperishable Supreme Being, who is attributeless and formless, and Who has been described in the scriptures, as the absolute or Brahma, and Who is realized by liberated souls.

‘Tvamasya viśvasya paraṁ nidhānam’—Arjuna says, that the Lord is the ultimate resort or support, of the entire universe. At