

The calm, charming and beautiful form of God attracts the devotees. Being drawn to Him in this way is deemed as devotional worship. His terrific form arrests the attention of the devotee in another way. And getting absorbed in it is also a form of worship. The fully qualified devotee is he who accepts the sublime and the terrific aspects of God with equal devotion and absorption. Fear is conquered by the worship of the fearful. But Arjuna like many an ordinary devotee is not prepared for the worship of the Terrible.

That Isvara is everything is being realized by Arjuna. But what all phases are comprised in that everything, is not known to him and it is impossible for him to know. A man and his activities are interrelated. Knowing his activities is one of the ways of knowing the man, to some extent at least. Similarly God can be known in a way through His doings. And that is the supplication that Arjuna makes. The Lord deigns to reveal His purpose —

The Lord Embodied as Time — 32-34

श्री भगवानुवाच

कालोऽसि लोकक्षयकृत्प्रवृद्धो लोकान् समार्हुर्तुमिह प्रवृत्तः ।

ऋतेऽपि त्वां न भविष्यन्ति सर्वे येऽवस्थिताः प्रत्यनीकेषु योधाः ॥ ३२

कालः अस्मि लोक-क्षय-कृत् प्र-वृत्तः लोकान् गम्-आ-र्हुर्तुम् इह प्र-वृत्त-तः ।

ऋते अपि त्वाम् न भविष्यन्ति सर्वे ये अव-स्थिताः प्रत्यनीकेषु योधाः ॥

*śrī bhagavān uvāca*

*kālo 'smi lokaksayakṛt pravṛddho*

*lokān samāhartum iha pravṛttaḥ ।*

*ṛte 'pi tvām na bhaviṣyanti sarve*

*ye 'vasthitaḥ pratyanikesu yodhāḥ ॥*