

तत् *tat* that एव *eva* only मे *me* to me दर्शय *darsaya* show  
 देव *deva* O God रूपम् *rūpam* form प्रसीद *prastida* have  
 mercy देवेश *devesa* O Lord of gods जगन्निवास *jaganni-*  
*vāsa* O Abode of the universe

I rejoice that I have seen what was never seen before, but my mind is confounded with fear. Show me that form only, O God; have mercy, O God of gods, O Abode of the universe. 45

The watery expanses on the globe are endless, presenting varieties of aspects of theirs. The boisterous part is one among them. Parallel to this, in the cosmic form of Iswara, the terrific is an aspect only. This aspect in particular is shown to Arjuna in order to relieve him of his war problems. Having been enlightened in regard to his function in this inevitable catastrophe, he does not desire any further to behold that terrible vision. He pleads that he might be put in communion with the placid and pleasant aspect of the cosmic form. While the boisterous aspect is by the way, the peaceful and the blissful aspect is the norm with beings as well as with Iswara.

Brother Hari puts on the make up of a lion for the fun of it and teases his sister into fear. But when he sees the jest too much for the timid girl, he throws away the mask and reveals himself in his true form. In this wise Brahman covers Himself with *maya* and puts on a destructive and terrible form. When the veil of *maya* is removed He shines in His original calm and blissful splendour.

— Sri Ramakrishna

Arjuna now appeals for the revelation of the auspicious form quite pleasing to him :—