

thus अज्ञानता *ajānatā* unknowing महिमानम् *mahimānaṁ* greatness तव *tava* thy इदम् *idaṁ* this मया *mayā* by me प्रमादात् *pramādāt* from carelessness प्रणयेन *praṇayena* due to love वा *vā* or अपि *api* even

यत् *yat* whatever च *ca* and अवहासार्यम् *avahāsārthaṁ* for the sake of fun असत्कृतः *asatkṛtaḥ* disrespectfully असि *asi* (thou) art विहारशय्या आसनभोजनेषु *vihāra sayyā āsana bhojaneṣu* while at play, on bed, while sitting or at meals एकः *ekaḥ* (when) one अथवा *athavā* or अपि *api* even अच्युत *acyuta* O Achyuta तत् *tat* so समक्षम् *samakṣam* in company तत् *tat* that क्षामये *kṣāmaye* implore to forgive त्वाम् *tvām* thee अहम् *aham* I अप्रमेयम् *aprameyam* immeasurable

Whatever I have rashly said from carelessness or love, addressing You as “O Krishna, O Yadava, O friend,” looking on You merely as a friend, ignorant of this Your greatness; 41

In whatever way I may have insulted You for jest while at play, reposing, sitting or at meals, when alone, O Achyuta, or in company — that I implore You, Immeasurable One, to forgive. 42

It is but natural that the vision of the cosmic form of Iswara brings a dramatic change in the attitude of Arjuna. His assuming a spontaneous reverent relationship with Sri Krishna is the immediate transformation that has come over him. Not only in him, but in all *sadhakas* this solemn attitude requires to be invoked and extended to the entire creation. The truth is that the Lord is manifesting Himself in all of these forms. All are therefore unknowingly cognizing fragments of His cosmic form.