

Reflections from Shrimad Bhagavadgita– Part 99: Chapter 11, Verses 16-18

(March 25 –March 31, 2020)

Please Note: Click Anywhere on The Dark Area Below to Listen to the Above Verses

ORIGINAL SANSKRIT DOCUMENT

TRANSLITERATION

अनेकबाहूदरवक्त्रनेत्रं
पश्यामि त्वां सर्वतोऽनन्तरूपम् ।
नान्तं न मध्यं न पुनस्तवादिं
पश्यामि विश्वेश्वर विश्वरूप ॥ ११-१६ ॥
किरीटिनं गदिनं चक्रिणं च
तेजोराशिं सर्वतो दीप्तिमन्तम् ।
पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद्
दीप्तानलार्कद्युतिमप्रमेयम् ॥ ११-१७ ॥
त्वमक्षरं परमं वेदितव्यं
त्वमस्य विश्वस्य परं निधानम् ।
त्वमव्ययः शाश्वतधर्मगोप्ता
सनातनस्त्वं पुरुषो मतो मे ॥ ११-१८ ॥

aneka-bāhūdara-vaktra-netraṁ
paśhyāmi tvāṁ sarvato 'nanta-rūpam
nāntaṁ na madhyaṁ na punas tavādiṁ
paśhyāmi viśhveśhvara viśhva-rūpa
kirīṭinaṁ gadināṁ chakriṇaṁ cha
tejo-rāśhiṁ sarvato dīptimantam
paśhyāmi tvāṁ durnirīkṣhyaṁ samantād
dīptānalārka-dyutim aprameyam
tvam akṣharaṁ paramaṁ veditavyaṁ
tvam asya viśhvasya paraṁ nidhānam
tvam avyayaḥ śhāśhvata-dharma-goptā
sanātanas tvāṁ puruṣho mato me

TRANSLATION

- (16) I see your infinite form in every direction, with countless arms, stomachs, faces, and eyes. O Lord of the universe, whose form is the universe itself, I do not see in you any beginning, middle, or end.
- (17) I see your form, adorned with a crown, and armed with the club and disc, shining everywhere as the abode of splendor. It is hard to look upon you in the blazing fire of your effulgence, which is radiating like the sun in all directions.
- (18) I recognize you as the supreme imperishable being, the ultimate truth to be known by the scriptures. You are the support of all creation; you are the eternal protector of *sanātan dharma* (the eternal religion); and you are the everlasting Supreme Divine Personality.

<https://drive.google.com/open?id=1aNjqAZTVobXR3M2IoostUivzVBz-5pT6>

Chapter 11

Verse 16:

In this verse, Arjuna uses two important words, *Vishvarupa* and *Vishveshvara*, to describe what he just saw. The word *vishvesvara* means Lord of the universe and the word *vishvarupa* means the divine universal form, which denotes the Supreme Lord to whom all the cosmos is part of His transcendental body. Everywhere from every angle, Arjuna could only see infinite number of arms, stomachs, faces, and eyes. He expresses the vastness of the form he is experiencing by saying that from whichever angle he looks, he cannot find any end to Supreme Lord's manifestations as He is *ananta* or endless. Therefore, it is understandable that Arjuna could detect no beginning, no middle nor end of Lord's manifestations.

Verses 17:

Adorned with resplendent diadems, maces and discs illuminating all directions, the Supreme Lord Krishna's *vishvarupa* or universal form was so effulgent and dazzling with a radiant luster so bright that it was unfathomable, immeasurable, and beyond the concept of imagination. Although the radiance of blazing fire and dazzling sunlight would make the *Vishvarupa* difficult to gaze upon, Arjuna was able to behold it only because he had earlier received divine eyes from the Lord.

Verses 18:

In this verse, Arjun expresses his realization that the personal form of the Lord, standing before him, was the same Supreme Absolute Truth that is the object of all Vedic knowledge. According to Upanishads (see for example, Katha Upanishad 1.2.15, V2), the aim of all the Vedic mantras is to take us in the direction of God, who is the object of the study of the Vedas. The phrase *akṣharam paramam veditavyam* denotes the Supreme, immutable, ultimate reality that is declared in the Vedic scriptures as that which is absolutely worthy of being known. The phrase *tvam asya viśhvasya param nidhānam* means you are the Supreme support of this entire creation. The phrase *shashvata dharma gopta* means the Supreme Lord Krishna is the eternal preserver of righteousness embodied in the Sanatan Dharma. The words *sanatanas-tvam purusho* means Lord Krishna is the eternal spirit and primal consciousness of all creation as affirmed in the Taittiriya Upanisad (3.12): *vedaham etam purusham*, meaning I perceive the magnificent Purusa. Also in the Mundaka Upanisad (1.1.4): *dve vidye veditavye*, meaning the Purusha is more sublime than the most sublime. All this is as the ornament of the complete cosmic creation Lord Krishna exhibited in His *vishvarupa* or the divine universal form.