

Reflections from Shrimad Bhagavadgita– Part 100: Chapter 11, Verses 19-21

(April 1 –April 7, 2020)

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

ORIGINAL SANSKRIT DOCUMENT

अनादिमध्यान्तमनन्तवीर्यम्

अनन्तबाहुं शशिसूर्यनेत्रम् ।

पश्यामि त्वां दीप्तहुताशक्त्रं

स्वतेजसा विश्वमिदं तपन्तम् ॥ ११-१९ ॥

द्यावापृथिव्योरिदमन्तरं हि

व्याप्तं त्वयैकेन दिशश्च सर्वाः ।

दृष्ट्वाद्भुतं रूपमुग्रं तवेदं

लोकत्रयं प्रव्यथितं महात्मन् ॥ ११-२० ॥

अमी हि त्वां सुरसङ्घा विशन्ति

केचिद्भीताः प्राञ्जलयो गृणन्ति ।

स्वस्तीत्युक्त्वा महर्षिसिद्धसङ्घाः

स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥ ११-२१ ॥

TRANSLITERATION

*anādi-madhyāntam ananta-vīryam
ananta-bāhum śhaśhi-sūrya-netram*

*paśhyāmi tvām dīpta-hutāśha-vaktram
sva-tejasā viśhvam idam tapantam*

*dyāv ā-prithivyor idam antaram hi
vyāptam tvayaikena diśhaśh cha sarvāḥ*

*dṛṣṭvādbhutam rūpam ugram tavedam
loka-trayam pravryathitam mahātman*

*amī hi tvām sura-saṅghā viśhanti
kechid bhītāḥ prāñjalayo gṛṇanti*

*svastīty uktvā maharṣhi-siddha-saṅghāḥ
stuvanti tvām stutibhiḥ puṣkalābhiḥ*

TRANSLATION

- (19) You are without beginning, middle, or end; your power has no limits. Your arms are infinite; the sun and the moon are like your eyes, and fire is like your mouth. I see you warming the entire creation by your radiance.
- (20) The space between heaven and earth and all the directions are pervaded by you alone. Seeing your wondrous and terrible form, I see the three worlds trembling in fear, O Greatest of all beings.
- (21) All the celestial gods are taking your shelter by entering into you. In awe, some are praising you with folded hands. The great sages and perfected beings are extolling you with auspicious hymns and profuse prayers.

<https://drive.google.com/open?id=14-HKYcUUJU5U49dbSTF8J8ZYtechHXXjy>

Chapter 11

Verse 19:

Lord Krishna's *vishvarupa* or divine universal form is infinite with no beginning, middle or end. Arjuna has made this statement earlier in Verse 16, just three verses before. So, one might wonder if this is a simple literary flaw. It is not! This is because if an expression is made repeatedly in excitement and amazement, it is considered being truly astonished or baffled by what one sees or feels. The word *ananta* means unlimited and *viryam* means powerful so the *vishvarupa* is unlimitedly powerful without any restrictions. The words *ananta-baahum* meaning unlimited arms also infers unlimited hands, chests, legs, feet, etc. *Shashi-surya-netram* means eyes like the sun and moon. The moon's rays denote the cool gentle beaming look as it shines upon the Supreme Lord's servitors, the demigods and His votaries, the devotees. The sun's glowing rays denotes the hot, burning eye that scorches the inimical hosts of *asuras* or demons and *rakshasas* or devils who are devoid of righteousness. *Dipta-hutasha-vaktram* meaning with fire emitting from their mouths denotes the fire of universal destruction. *Sva-tejasa* means dazzling splendour and unprecedented radiance which illuminated everything around it. This glorious life-giving energy flows unrestrictedly throughout all the universes. Arjuna is explaining that he has seen the reality of the *vishvarupa* according to the manner in which Lord Krishna deigned to teach him by exhibiting the *vishvarupa* in before him and practically demonstrating that

He is the complete creator, the complete sustainer, the total refuge of all and the absolute destroyer, as well as being the receptacle for all divine qualities and transcendental attributes such as omniscience, omnipotence and omnipresence.

Verses 20:

The words *dyāv ā-prithivyor* meaning heaven and Earth denotes all the upper and lower planetary systems throughout material existence and the word *antaram* is all space between them. So, in all spaces wherein universes revolve, and in all spaces and every direction, the *vishvarupa* or divine universal form of Lord Krishna could be seen pervading indefinitely. The phenomenal pervasion of the *vishvarupa* of infinite nature made it irresistibly awe-inspiring and its omnipotence was terrible to behold. All the three planetary systems such as those inhabited by Brahma, by the *Devas* or demigods, by the *Siddhas* or perfected beings, by the *Pitri's* or ancestors, by the *Gandharvas* or celestial singers, by the *Raksasas* or demons, all were assembled in the air above Kuruksetra to witness the impending battle between the Pandavas and the Kauravas. The words *maha-atman* meaning great soul denotes the Supreme Lord being the greatest soul comprised of all souls. The three planetary systems are distinguished as being inhabited by compassionate beings like Brahma and the demigods, inimical beings like the demons, and neutral beings like the ancestors. The word *pravyathitam* means greatly fearful and panic struck. Why should the three worlds tremble before *vishvarupa*, the universal form, when they have not even seen it? Arjun implies that everyone is functioning in fear of God's laws.

Verses 21:

All creation was greatly alarmed by the fiery, all-pervading aspect of Lord Krishna's *vishvarupa* or divine universal form. The demigods being exclusively from *sattva-guna* or the nature of goodness rejoiced upon seeing *vishvarupa* and were awe inspired and enraptured. Some among them were frightened by the terrifying aspect of *vishvarupa* and bowed down to it with folded hands, offering prayers of praise and supplication. Other great souls such as the *Siddhas* or the perfected beings, who have realized the higher and lower truths, uttered the benediction *svasti* meaning may there be all auspiciousness. *Maharishis* or liberated sages upon beholding *visvarupa* extolled the Supreme Lord with excellent hymns describing His greatness and with choice prayers praising His glories, entreating Him to protect all creation.