

## Reflections from Shrimad Bhagavadgita– Part 105: Chapter 11, Verses 35-37

(May 6 –May 12, 2020)

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

### ORIGINAL SANSKRIT DOCUMENT

सञ्जय उवाच ।

एतच्छ्रुत्वा वचनं केशवस्य

कृताञ्जलिर्वेपमानः किरीटी ।

नमस्कृत्वा भूय एवाह कृष्णं

सगद्गदं भीतभीतः प्रणम्य ॥ ११-३५ ॥

अर्जुन उवाच ।

स्थाने हृषीकेश तव प्रकीर्त्या

जगत्प्रहृष्यत्यनुरज्यते च ।

रक्षांसि भीतानि दिशो द्रवन्ति

सर्वे नमस्यन्ति च सिद्धसङ्घाः ॥ ११-३६ ॥

कस्माच्च ते न नमेरन्महात्मन्

गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।

अनन्त देवेश जगन्निवास

त्वमक्षरं सदसत्तत्परं यत् ॥ ११-३७ ॥

### TRANSLITERATION

*sañjaya uvācha*

*etach chhrutvā vachanam keśhavasya  
kṛitāñjalir vepamānaḥ kirīṭī*

*namaskṛitvā bhūya evāha kṛiṣṇam  
sa-gadgadaṁ bhīta-bhītaḥ praṇamya*

*arjuna uvācha*

*sthāne hṛiṣhīkeśha tava prakīrtyā  
jagat prahṛiṣhyaty anurajyate cha*

*rakṣhānsi bhītāni diśho dravanti  
sarve namasyanti cha siddha-saṅghāḥ*

*kasmāch cha te na nameran mahātman  
garīyase brahmaṇo 'py ādi-kartre*

*ananta deveśha jagan-nivāsa  
tvam akṣharam sad-asat tat param yat*

## TRANSLATION

- (35) Sanjay said: Hearing these words of Keshav, Arjun trembled with dread. With palms joined, he bowed before Shree Krishna and spoke in a faltering voice, overwhelmed with fear.
- (36) Arjun said: O Master of the senses, it is but apt that the universe rejoices in giving you praise and is enamored by You. Demons flee fearfully from you in all directions and the hosts of perfected saints bow to you.
- (37) O Great one, who are even greater than Brahma, the original creator, why should they not bow to you? O limitless One, O Lord of the *devatās*, O Refuge of the universe, you are the imperishable reality beyond both the manifest and the non-manifest.

<https://drive.google.com/open?id=1zHpKGVn6a5pxyJqp2oNIOMrtELFWcNoc>

## Chapter 11

### Verse 35:

Sanjay said (to Dhritarashtra): Hearing the words spoken by Lord Krishna in the preceding three verses, Arjuna (the crowned one), trembling in divine anxiety from beholding Lord Krishna's wonderful, terrifying, and dazzling *vishvarupa* or divine universal form, bowed his head and with joined palms, humbly prostrating himself, spoke with faltering voice choked up by mixed emotions of joy, anxiety and wonder.

### Verses 36:

In this verse, Lord Krishna is addressed as *Hrishikesh* meaning the inner controller of the mind and senses. The word *sthane* means appropriate or most worthy. For all beings and in every respect, the glorification of Lord Krishna is most appropriate. His phenomenal prowess and affection to His devotees is unmatched. Therefore, by heralding the Supreme Lord's glories, it is not only Arjuna who is delighted but also the entire creation, including the *Devas* or demigods, the *Gandharvas*, *Siddhas*, *Yakshas*, *Vidyadharas*, *Kinnaras*, *Kimpurushas*, who all have come to witness the astounding spectacle of Lord Krishna, the Supreme Lord of all, displaying Himself by the request of His devotee as a charioteer in the battle of Kurukshetra. It is a rare opportunity for them to appropriately admire His

greatness and His unmatched compassion to manifest Himself for them. How could they not *anurajyate* or feel devotion this way about the Supreme Lord who is their originator and who is worthy of every adulation and glorification? To the contrary it is also appropriate that the unrighteous *rakshasas* or demons should be dejected, disheartened and fearful, fleeing in all directions.

### **Verses 37:**

The statements made in the previous verse are being justified in this verse with the word *kasmat na*, meaning “why not”, which refers to why shouldn't all the demigods and exalted sages and perfected beings bow to the Supreme Lord Krishna who is the progenitor of Brahma, who in turn is their creator. The word *Ananta* means infinite and the word *nivasa* means foundation. The word *aksharam* means imperishable and refers to Lord Krishna's *vibhuti* or divine transcendental opulence known as *brahman* or the spiritual substratum pervading all existence. The Supreme Lord is the embodiment of all creation, comprised of both the animate and inanimate. He is *sat* the effect as well as *asat* the cause and He is *tat param* that which is beyond both. *Sat* is in reference to physical existence in its manifested, variegated state which is the effect. *Asat* is in reference to the latent, non-variegated state, which is indiscernible and is the cause. The effect manifests as names, forms, attributes and qualities being distinguishable. The cause is when all the names, forms, attributes and qualities are imperceptible. What is beyond that is *tat param* or superior and refers to the *multi-atmas* who are beyond the categories of *jivatma* or bound souls and *prakriti* or dull matter. Arjuna is beyond these two categories as well, being a surrendered devotee of Lord Krishna. As the *atma* or eternal soul is the conscious life force of the physical body, the Supreme Lord Krishna is the conscious life force of all creation. He is beyond the *jivas* or embodied beings united with primordial matter, which is characterized as what is existent and what is non-existent. He is beyond *prakriti* the material substratum pervading physical existence. The soul is never born neither does it ever die. As all sentient beings are blessed with an eternal soul bestowed by Supreme Lord Krishna alone, why should they not all bow down to Him.