

Reflections from Shrimad Bhagavadgita– Part 95: Chapter 11, Verses 01-04

(February 26 –March 3, 2020)

ORIGINAL SANSKRIT DOCUMENT

TRANSLITERATION

अथैकादशोऽध्यायः

ATHAIKADASHODHYAYAH

अर्जुन उवाच ।

arjuna uvācha

मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम् ।

mad-anugrahāya paramam guhyam adhyātmasanjñitam

यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥ ११-१ ॥

yat tvayoktam vachas tena moho 'yam vigato mama

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।

bhavāpyayau hi bhūtānām śhrutau vistaraśho mayā

त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥ ११-२ ॥

tvattaḥ kamala-patrākṣha māhātmyam api chāvvyayam

एवमेतद्यथात्थ त्वमात्मानं परमेश्वर ।

evam etad yathāttha tvam ātmānam paramēśhvara

द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥ ११-३ ॥

draṣṭum ichchhāmi te rūpam aiśhwaram puruṣhottama

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।

manyase yadi tach chhakyam mayā draṣṭum iti prabho

योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥ ११-४ ॥

yogēśhvara tato me tvam darśhayātmānam avyayam

TRANSLATION

- (01) Arjun said: Having heard the supremely confidential spiritual knowledge, which you have revealed out of compassion to me, my illusion is now dispelled.**
- (02) I have heard from you in detail about the appearance and disappearance of all living beings, O lotus-eyed one, and also about your eternal majesty.**
- (03) O Supreme Lord, you are precisely what you declare yourself to be. Now I desire to see your divine cosmic form, O greatest of persons.**
- (04) O Lord of all mystic powers, if you think I am strong enough to behold it, then kindly reveal that imperishable cosmic form to me.**

Chapter 11

Verse 01:

In order to kindle and enhance great affection for *bhakti* or exclusive loving devotional service to Him, the Supreme Lord Krishna in Chapter Ten spoke of His *vibhuti* or divine transcendental opulence. At the end of conversation with Arjuna, in Verse 42, Lord Krishna alluded to His *visvarupa* or divine universal form with the words *eka-amshena*, referring to a fractional expansion of Himself. Beginning with Chapter 2, Verse 12, with words *na tvevaham jatu nasam*, He further explains that “never was there a time when Lord Krishna did no exist”. Continuing on to chapter 4, Verse 46, with words *yogam atishthottistha*, Lord Krishna instructs Arjuna to “become a yogi or one perfecting the science of the individual consciousness attaining communion with the ultimate consciousness”. In the first four verses of this chapter Arjuna begins by gratefully acknowledging the great compassion of Lord Krishna to reveal such supremely confidential knowledge regarding the eternality of *Atma* as the part of *Paramatma* or the Supreme eternal soul in comparison to the temporary, perishable state of the physical body. Previously Arjuna had been laboring under the false illusion of loving his perishable physical body as if it was the imperishable *atma* or eternal soul. Arjuna affirms that now his delusion has been dispelled and the infatuation felt due to a sense of ego for the body and mind has been totally eradicated because it is an absolute truth that the soul is never the performer of any action.

Verse 02:

From the 7th chapter till the end of chapter 10, Lord Krishna revealed the reality of emanation of all beings from Him as well as the infusion of all beings back into Himself. Lord Krishna is addressed by Arjuna in the vocative with the words *kamala-patra-aksha*, meaning whose eyes are large and beautiful like the petals of a lotus flower, denoting His qualities of sweetness and softness of form as well as the repository of charm and beauty in look. The reality of Lord Krishna’s *vibhuti* or divine, transcendental opulence as well as His being the source of creation and dissolution for all beings in all existence, have been acknowledged by Arjuna. Although Lord Krishna is the doer of all, He is the non-doer as well for these things manifest automatically from Him. Although He is the controller of all, He is impartial as well. Although present within all beings, He is untainted by their imperfections. Although He directs all according to *karma* or reactions from righteous or unrighteous actions, He is fair in judgment. Although He bestows the results of everyone's righteous or unrighteous actions, He is not cruel. He is equal to all though He bequeaths various results such as *moksha* or liberation, *baddha* or bondage, etc. He is equal to all. He is the absolute controller of primordial matter as well as time consisting of past, present and

future. He is the object of adoration for all beings, unassailable by everyone, unconquerable by anyone, whose will is indomitable, unable to be transgressed and who has the compassionate nature of destroying the impediments and obstacles of His devotees. Such infinite greatness has been understood and assimilated by Arjuna.

Verse 03:

The reality about the Supreme Lord Krishna is being confirmed to be precisely what He has declared it to be, the total repository of extraordinary, phenomenal power and majesty.

Although Arjuna has fully accepted all that has been stated by Lord Krishna, he still desires that the Supreme Lord Krishna, being the abode of all glorious attributes, out of compassion for His lieges and devotees show His resplendent, unparalleled *vishvarupa* or divine universal form, expressive of His divine, transcendental powers such as ruling, protecting, creating, maintaining, sustaining and destroying. Only the Supreme Lord Krishna, the ultimate reality of all realities, who is sublimely unique from everything else in existence is able to reveal this form.

Verses 04:

The word *avyayam* means in entirety. Arjuna wishes to see the complete *visvarupa* or divine universal form of Lord Krishna. The word *yogeshvara* means the lord of *yoga* or perfecting the science of the individual consciousness attaining communion with the ultimate consciousness. As the lord of *yoga* He possesses all divine attributes such a wisdom, power, sovereignty, splendour and glory to the maximum degree that is not found to be possessed by any other except Himself and is impossible to duplicate even a portion of it. One might wonder that if the great sages, liberated beings and the demigods are unable to witness the Supreme Lord Krishna's *visvarupa* or divine universal form, how will it then be possible for Arjuna to see such a form. This is why Arjuna states the words *manyase yada* which means if you consider. If Lord Krishna considers that Arjuna who is His surrendered devotee is capable of beholding His universal form which encompasses the total creation, then by the Supreme Lord's grace He can reveal it. Lord Krishna is addressed by him as *Yogeshvara* or the lord of yogis perfected in the science of the individual consciousness attaining communion with the ultimate consciousness. By the Supreme Lord's grace, one can achieve the path leading to spiritual perfection which is one's highest good and without the Supreme Lord's grace no path is capable of yielding spiritual perfection. Arjuna is inferring that due to being fully devoted to Lord Krishna he can witness this supreme form.