

**Reflections from Shrimad Bhagavadgita– Part 97: Chapter 11, Verses 09-12**

(March 11 –March 17, 2020)

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

**ORIGINAL SANSKRIT DOCUMENT**

**TRANSLITERATION**

सञ्जय उवाच ।

sañjaya uvācha

एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः ।

evam uktvā tato rājan mahā-yogeshvaro hariḥ

दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ ११-९ ॥

darśhayām āsa pāarthāya paramaṁ rūpam aiśhwaram

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।

aneka-vaktra-nayanam anakādbhuta-darśhanam

अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥ ११-१० ॥

aneka-divyābharaṇaṁ divyānekodyatāyudham

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।

divya-mālyāmbara-dharaṁ divyagandhānulepanam

सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥ ११-११ ॥

sarvāścharya-mayaṁ devam anantaṁ viśhvato-mukham

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।

divi sūrya-sahasrasya bhaved yugapad utthitā

यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥ ११-१२ ॥

yadi bhāḥ sadṛśhī sā syād bhāsas tasya mahātmanah

## TRANSLATION

Sanjay said:

- (09)** O King, having spoken thus, the Supreme Lord of Yog, Shree Krishna, displayed his divine and opulent form to Arjun.
- (10)** In that cosmic form, Arjun saw unlimited faces and eyes, decorated with many celestial ornaments and wielding many kinds of divine + weapons. He wore many garlands on his body and was anointed with many sweet-smelling heavenly fragrances. He revealed himself as the
- (11)** wonderful and infinite Lord whose face is everywhere.
- (12)** If a thousand suns were to blaze forth together in the sky, they would not match the splendor of that great form.

<https://drive.google.com/open?id=1RW38ZTPQqfkd16DWOMmVPEqvOLHVVD8K>

## Chapter 11

### Verse 09:

Sanjaya summarized in six verses to King Dhritarashtra that the Supreme Lord Krishna, after being earnestly so requested by Arjuna to reveal His almighty transcendental form in its entirety, provided Arjuna the prerequisite divine vision to see it and then exhibited His divine, transcendental, phenomenal, awe-inspiring *vishvarupa* or the universal form. Here, the omnipotent Lord Krishna is being referred to by the name *Hari* or meaning one who takes away all inauspiciousness from His devotees. The word *aiśhwarya* means “opulence.” The cosmic, indomitable form of God is replete with the manifestation of his opulence, and it invokes fear, awe, and reverence in the beholder.

### Verses 10 + 11:

Sanjay, who was bestowed with the gift of divine far-sighted vision by his Guru, Ved Vyas, could visually see everything that transpired on the battlefield. So he also beheld the Lord’s cosmic form in the same manner as Arjun saw it. Here Sanjaya elaborates upon the Supreme Lord Krishna's *vishvarupa* or divine, universal form with the words *anekam* (many) and *anantam* (unlimited). The latter word refers to unlimited eyes, unlimited mouths, unlimited faces and unlimited wonders, unlimited ornaments, unlimited

weapons and unlimited marvels. The phrase *visvato-mukham* means many faces in every direction. All descriptions of the *vishvarupa* form are devoid of the threefold limits of time, space and form and are transcendental, self- effulgent, all pervading, and infinite.

**Verses 12:**

The unparalleled and incomparable nature of the Supreme Lord Krishna's *vishvarupa* or divine universal form is now being described by Sanjaya. The effulgence of this universal form is being compared to the simultaneous shining of *surya-sahasrasya* or 1000 suns. This is to give a general idea of the magnificent, dazzling radiance and splendor of Lord Krishna's phenomenal universal form. As the simultaneous shining of 1000 suns cannot be envisioned and is practically an impossible reality, the Lord's *vishvarupa* or universal form is beyond comparison with anything ever seen or imagined.