Lesson 31: Bhagavad Gītā Pages 501 - 503

5. श्रीभगवान् उवाच । पार्थ, मे नानाविधानि दिव्यानि नाना-[BV6]वर्ण-[&]आकृतीनि च रूपाणि शतशः अथ सहस्रशः पश्य ।

   The blessed one said: O descendant of Pṛthā, see my various divine forms of various colors and shapes by the hundreds and thousands.

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6. आदित्यान् वसून् रुद्रान् अश्विनौ तथा मरुतः पश्य । भारत, बहूनि अदृष्ट-पूर्वाणि आश्चर्याणि पश्य ।

   See the sons of Aditi, Vasus, Rudras, Aśvins, and Maruts. O descendant of Bharata, see many wonders not seen before.

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7. गुडाकेश, इह मम देहे एकस्थं कृत्स्नं स-चर-अचरं जगत्, यत् च अन्यद् द्रष्टुम् इच्छसि अद्य पश्य ।

   O Guḍākeśa, here in my body, see the entire world in one place with the living and inert, and whatever else you wish to see today.

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8. अनेन तु एव स्व-चक्षुषा मां द्रष्टुं न शक्यसे । ते दिव्यं चक्षुः ददामि, मे ऐश्वरं योगं पश्य ।

   However you are not able to see me with this your own eye. I give you a divine eye, see my lordly power.

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9. संजयः उवाच । राजन्, ततः एवम् उक्त्वा, महा-योग-ईश्वरः हरिः पार्थाय परमम् ऐश्वरं रूपं दर्शयामास[दृश् P c-perf III/1] ।

   Sañjaya said: O king, then having spoken thus, Hari the great lord of yoga, showed his supreme lordly form.

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10. अनेक-[BV6]वक्त्र-[&]नयनम् अनेक-[BV6]अद्भुत-[KD]दर्शनम्, अनेक-[BV6]दिव्य-[KD]आभरणं दिव्य-[BV6]अनके-[KD]उद्यत-[KD]आयुधम् ।

   Having many mouths and eyes, having many wondrous sights, having divine ornaments, having divine many weapons raised.

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11. दिव्य-माल्य-अम्बर-धरं दिव्य-गन्ध-अनुलेपनम्, सर्वाश्चर्यमयं देवम् अनन्तं विश्वतः-मुखम् ।

   Bearing divine garlands and clothes, having divine scents and unguents, abounding in all wonders, the god endless and having faces in all directions.

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12. यदि सूर्य-सहस्रस्य भाः[1/1] दिवि युगपद् उत्थिता भवेत्, सा तस्य महात्मनः भासः[6/1] सदृशी स्यात् ।

   If the effulgence of a thousand of suns should be risen up simultaneously in the heaven, that would be the resemblance of the effulgence of the great soul.

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13. तत्र देव-देवस्य शरीरे पाण्डवः एकस्थं कृत्स्नं जगत् अनेकधा प्रविभक्तं तदा अपश्यत् ।

There in the body of the god of gods, the descendant of Pāṇḍu then saw the entire world in one place, divided in many ways.

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14. ततः सः विस्मय-[TP3]आविष्टः हृष्ट-[BV6]रोमा[1/1] धनंजयः, शिरसा देवं प्रणम्य, कृत-[BV3]अञ्जलिः अभाषत ।

Thereafter that Dhanañjaya, filled with wonder, with hair standing on end, having made obeisance before the god with his head, with open hands made, spoke.

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15. अर्जुनः उवाच । देव, तव देहे सर्वान् देवान् तथा भूत-विशेष-संघान् कमल-आसनस्थं ब्रह्माणम् ईशं सर्वान् ऋषीन् च दिव्यान् उरगान् च पश्यामि ।

Arjuna said: O god, in your body, I see all the gods, similarly hosts of various creatures, Brahmā situated on a lotus seat, Īśa, all the sages, and divine serpents.

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16. त्वाम् अनेक-[BV6]बाहु-[&]उदर-[&]वक्त्र-[&]नेत्रं सर्वतः अनन्तरूपं पश्यामि । न तव अन्तं न मध्यं न पुनः आदिं पश्यामि, विश्वेश्वर विश्वरूप ।

I see you, having many arms, bellies, mouths, and eyes, having a form endless on all sides. I see not your end, nor middle, nor further beginning, O lord of all, having the form of all.

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17. त्वां किरीटिनं गदिनं चक्रिणं च तेजः-राशिं सर्वतः दीप्तिमन्तं दुर्निरीक्ष्यं समन्ताद् दीप्त-[KD]अनल-[&]अर्क-[BV6]द्युतिम् अप्रमेयं पश्यामि ।

I see you, possessing a diadem, possessing a cudgel, and possessing a discus, a heap of light, radiant on all sides, difficult to look upon, having the brilliance of a blazing fire or sun on all sides, immeasurable.

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18. त्वम् अक्षरं परमं वेदितव्यं त्वम् अस्य विश्वस्य परं निधानम् । त्वम् अव्ययः शाश्वत-धर्म-गोप्ता त्वं सनातनः पुरुषः मे मतः ।

You are the imperishable, supreme object of knowledge, you are the supreme foundation of all this. You are the imperishable protector of everlasting righteousness, you are regarded by me as the eternal soul.

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19. त्वाम् अन्-आदि-मध्य-अन्तम् अनन्त-वीर्यम् अनन्त-बाहुं शशि-सूर्य-नेत्रं दीप्त-हुताश-वक्त्रम् इदं विश्वं स्वतेजसा तपन्तम्[तप् 1P PrAP 2/1] पश्यामि ।

I see you, having no beginning middle or end, having infinite strength, having

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infinite arms, having the moon and sun as eyes, having blazing fire as a mouth, burning all this with your own brilliance.

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20. इदं हि द्यावा-पृथिव्योः अन्तरं त्वया एकेन व्याप्तम् सर्वाः दिशः[1/+] च । तव इदं अद्भुतम् उग्रं रूपं दृष्ट्वा लोक-त्रयं प्रव्यथितं महात्मन् ।

    For this space between the heaven and earth are pervaded by you alone, and all the directions. Having seen this your wondrous and terrible form, the triad of worlds is disturbed, O great soul.

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21. अमी[1/+] हि सुर-संघाः त्वां विशन्ति, केचिद् भीताः प्राञ्जलयः गृणन्ति । स्वस्ति इति उक्त्वा महा-ऋषि-सिद्ध-संघाः त्वां पुष्कलाभिः स्तुतिभिः स्तुवन्ति ।

    For those crowds of gods enter you, some afraid praise (you) greeting reverently. Having said, “Hail,” crowds of great sages and Siddhas praise you with many praises.

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22. रुद्र-आदित्याः वसवः ये च साध्याः विश्वे अश्विनौ मरुतः च ऊष्मपाः च गन्धर्व-यक्ष-असुर-सिद्ध-संघाः सर्वे विस्मिताः च एव त्वां वीक्षन्ते ।

    Rudras, Ādityas, Vasus, and those who are Sādhyas, All-gods, Aśvins, Maruts, and Fathers, crowds of Gandharvas, Yakṣas, Asuras, and Siddhas, they all behold you astonished.

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23. महा-बाहो, ते महत् बहु-वक्त्र-नेत्रं बहु-बाहु-उरु-पादं बहु-उदरं बहु-दंष्ट्रा-करालं रूपं दृष्ट्वा लोकाः प्रव्यथिताः तथा अहम् ।

    O great-armed one, having seen your great form having many mouths and eyes, many arms, thighs, and feet, many bellies, many dreadful teeth, people are disturbed as well as I.

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24. नभः-स्पृशं दीप्तम् अनेक-वर्णं व्यात्त-अननं दीप्त-विशाल-नेत्रं हि त्वां दृष्ट्वा प्रव्यथित-अन्तर्-आत्मा धृतिं च शमं च न विन्दामि, विष्णो ।

    For having seen you, touching the sky, effulgent, having many colours, having an open mouth, having effulgent wide eyes, I, whose inner self is disturbed, do not find steadiness or peace, O Viṣṇu.

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25. ते च दंष्ट्रा-करालानि काल-अनल-संनिभानि मुखानि दृष्ट्वा एव दिशः न जाने[ज्ञा 9A Pres I/1], शर्म[2/1] च न लभे, देवेश जगत्-निवास प्रसीद ।

    Having just seen your dreadful teeth and mouths, resembling the fire of the (final) time, I know not the directions, I do not get joy, O lord of gods, O abode of the world, have pity.

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26. अमी[1/+] च धृतराष्ट्रस्य सर्वे पुत्राः भीष्मः द्रोणः तथा असौ सूतपुत्रः अवनिपाल-संघैः सह एव अस्मदीयैः अपि योध-मुख्यैः सह त्वां…

All those sons of Dhṛtrāṣṭra, Bhīṣma, Droṇa, similarly that son of the charioteer, along with crowds of kings, along with even the most excellent of our warriors…

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27. … ते दंष्ट्रा-करालानि भयानकानि वक्त्राणि त्वरमाणाः[त्वर् 1A PrAP 1/+] विशन्ति । केचिद् दशन-अन्तरेषु विलग्नाः चूर्णितैः उत्तम-अंगैः संदृश्यन्ते ।

… enter you, your dreadful teeth, terrible mouths, hastening. Some, clinging to the intervals of your teeth, are seen with their heads crushed.

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28. यथा नदीनां बहवः अम्बु-वेगाः समुद्रम् एव अभिमुखाः द्रवन्ति, तथा अमी नर-लोक-वीराः तव अभिविज्वलन्ति[अभि-वि-ज्वल् 1P PrAP 2/+] वक्त्राणि विशन्ति ।

Just as many forces of water of rivers flow facing the ocean alone, similarly those heroes of the world of men enter your flaming mouths.

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29. यथा समृद्ध-[BV6]वेगाः पतंगाः प्रदीप्तं ज्वलनं नाशाय विशन्ति, तथा एव समृद्ध-वेगाः लोकाः तव अपि वक्त्राणि नाशाय विशन्ति ।

Just as moths having increased force enter a blazing fire for destruction, similarly people having increased force enter your mouths for destruction.

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30. समग्रान् लोकान् ज्वलद्भिः वदनैः ग्रसमानः[ग्रस् 1A PrAP 1/1] समन्तात् लेलिह्यसे । समग्रं जगत् तेजोभिः आपूर्य तव उग्राः भासः प्रतपन्ति, विष्णो ।

Devouring all people with your flaming mouths, you keep licking all around. Having filled all the universe with fire, your terrible effulgence burns, O Viṣṇu.

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