

endowed with attributes or attributeless, whether endowed with form or formless, are boundless and His fragment, soul is also boundless—‘anāśino’prameyasya’ (Gītā 2/18). God is not an object to be known because He is the knower of knowledge even—‘vedāntakṛdvedavideva cāham’ (Gītā 15/15).

‘Durnirīkṣyam’—Though Arjuna was blessed with divine sight by God, yet Arjuna was not fully capable to see the cosmic form of the Lord. It proves that God cannot be known even by the power bestowed upon a man by God. Even God doesn’t know Himself completely, if He knows Himself, how will He remain infinite?



त्वमक्षरं परमं वेदितव्यं
 त्वमस्य विश्वस्य परं निधानम् ।
 त्वमव्ययः शाश्वतधर्मगोप्ता
 सनातनस्त्वं पुरुषो मतो मे ॥ १८ ॥
 tvamākṣaram paramaṁ veditavyam
 tvamasya viśvasya paraṁ nidhānam
 tvamavyayaḥ śāśvatadharmagoptā
 sanātanastvaṁ puruṣo mato me

You are I recognise, the Imperishable, the Supreme Being (Akṣara) to be realized; You are the ultimate refuge of this universe; the protector of eternal Dharma (duty and righteousness) and You are the eternally imperishable Being. 18

Comment:—

‘Tvamākṣaram paramaṁ veditavyam’—The Lord is the imperishable Supreme Being, who is attributeless and formless, and Who has been described in the scriptures, as the absolute or Brahma, and Who is realized by liberated souls.

‘Tvamasya viśvasya paraṁ nidhānam’—Arjuna says, that the Lord is the ultimate resort or support, of the entire universe. At

final annihilation, the entire universe merges in Him and at the beginning of new creation, it emanates again from Him. Thus He is the final resort (abiding place), of the entire universe. (Here Arjuna offers praises to the Lord, Who is formless, and is endowed with attributes.)

'Tvam śāśvatadharmagoptā'—Arjuna says, that when there is, a decline of righteousness and rise of unrighteousness, the Lord by an incarnation, destroys the evil and protects 'Sanātana Dharma', the Dharma that has existed, since time immemorial and shall exist forever. [Here Arjuna offers praises, to the Lord, endowed with attributes and form.]

'Avyayaḥ sanātanaśtvaṁ puruṣo mato me'—Arjuna assumes that the Lord is the eternal, imperishable Being, the almighty God, Who remains imperishable, even when the entire universe, perishes.

Appendix—Here the expression 'tvamākṣaraṁ paramaṁ veditavyam' denotes attributeless and formless Brahma; the expression 'tvamasya viśvasya paraṁ nidhānam' denotes God endowed with attributes and formless; and the expression 'tvam śāśvatadharmagoptā' denotes God endowed with attributes and form. It means that 'nirguṇa-nirākāra', 'saguṇa-nirākāra' and 'saguṇa-sākāra'—these all joined together, is the entire form of God, having known which nothing remains to be known (Gītā 7/2) because there is nothing else besides Him.



Link:—After describing the wonderful cosmic form of the Lord from the fifteenth verse to the eighteenth verse Arjuna in the next two verses describes fierceness, terror and power of the cosmic form.

अनादिमध्यान्तमनन्तवीर्य-

मनन्तबाहुं

शशिसूर्यनेत्रम् ।