



MASTER GITA

MASTER LIFE

CHAPTER 11

VISVARUPADARSANA YOGA

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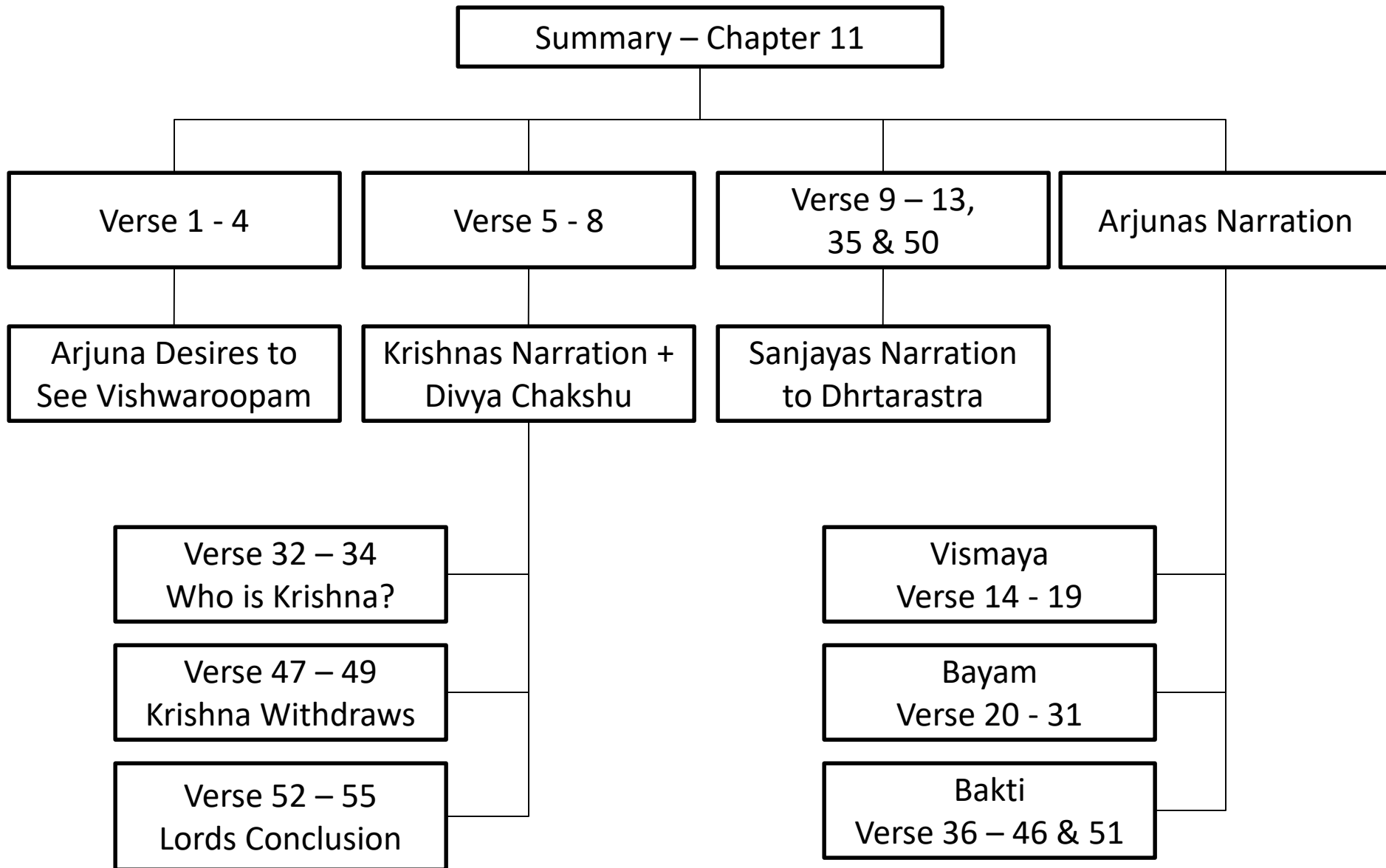
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Chapter 11 [55 Verses]
Vishwaroopa Darshana Yoga (Many in One)



Chapter 11 (55 Verses)

Session I

Introduction :

- Vibhuti = Manifold divine expressions, manifestations.

Chapter 10 – Verse 25 :

महर्षीणां भृगुरहं
गिरामस्म्येकमक्षरम् ।
यज्ञानां जपयज्ञोऽस्मि
स्थावराणां हिमालयः ॥१०-२५॥

maharṣīṇāṃ bhṛgurahaṃ
girām asmyēkam akṣaram |
yajñānāṃ japayajñō'smi
sthāvarāṇāṃ himālayaḥ || 10-25 ||

Among the great rsis, I am Bhrgu; among words, I am the one-syllabled Om; among sacrifices, I am the sacrifice of silent repetition (Japa-yajna); among immovable things, the Himalayas. [Chapter 10 - Verse 25]

Chapter 10 – Verse 31 :

पवनः पवतामस्मि
रामः शस्त्रभृतामहम् ।
झषाणां मकरश्चास्मि
स्रोतसामस्मि जाह्नवी ॥१०-३१॥

pavanaḥ pavatām asmi
rāmaḥ śastrabhṛtāmaham |
jhaṣāṇāṃ makaraścāsmi
srōtasāmasmi jāhnavī || 10-31 ||

Among purifiers, I am the wind; among warriors, I am Rama; among fishes, I am the Shark; among rivers, I am the Ganges. [Chapter 10 - Verse 31]

Chapter 10 – Verse 24 :

पुरोधसां च मुख्यं मां
विद्धि पार्थ बृहस्पतिम् ।
सेनानीनामहं स्कन्दः
सरसामस्मि सागरः ॥१०-२४॥

**purōdhasām ca mukhyaṃ mām
viddhi pārtha bṛhaspatim |
sēnānīnām ahaṃ skandaḥ
sarasām asmi sāgaraḥ || 10-24 ||**

And among the household priests, O Partha, know Me to be the chief, Brihaspati; among generals, I am Skanda; among lakes, I am the ocean. [Chapter 10 - Verse 24]

Chapter 10 – Verse 42 :

अथवा बहुनैतेन
किं ज्ञातेन तवार्जुन ।
विष्टभ्याहमिदं कृत्स्नम्
एकांशेन स्थितो जगत् ॥१०-४२॥

**athavā bahunaitēna
kiṃ jñātēna tavārjuna |
viṣṭabhyāham idaṃ kṛtsnam
ēkāṃśēna sthitō jagat || 10-42 ||**

But, of what avail to thee is the knowledge of all these details, O Arjuna? I exist, supporting this whole world by one part of Myself. [Chapter 10 - Verse 42]

a) Idam Kṛtsnam Jagat – Viṣṭabya :

- I uphold, I show its presence, I manifest in a part of me.

b) Eka Amshe Na :

- I uphold hold world, in a part of me.
- Space infinite – no parts.
- Finite can have parts.
- Whole universe appears in me and for that manifestation, I remain effortless.
- **Whole world is manifested in me, many in one, Chapter 10.**
- In me, by me, effortlessly.

Arjuna :

- Is it possible for me to see the whole world in you now?
- **One in many – Chapter 11.**

Gita : Chapter 9 – Verse 4, 5

मया ततमिदं सर्वं
जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि
न चाहं तेष्ववस्थितः ॥ ९-४ ॥

mayā tatamidaṃ sarvaṃ
jagadavyaktamūrtinā |
matsthāni sarvabhūtāni
na cāhaṃ tēṣvavasthitaḥ || 9-4 ||

All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

न च मत्स्थानि भूतानि
पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थः
ममात्मा भूतभावनः ॥ ९-५ ॥

na ca matsthāni bhūtāni
paśya mē yōgamaīśvaram |
bhūtabhṛnna ca bhūtasthō
mamatmā bhūtabhāvanaḥ || 9-5 ||

Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

- Ultimate nature Bhagavan has spoken.
- Whole world I pervade through Sat – Chit Ananda form.
- I am unaffected by the world.
- It is from ultimate nature in Chapter 9.

Chapter 10 : Glory

- Entire world I manifest in a part of me.

Chapter 11 :

- Arjuna : I am seeing you in front of me, can you show me the whole world in you.
- Show Vishwa in you now, can I have Vishwa Rupa Darshana in you?
- Therefore chapter named Vishwa Rupa Darshanam.
- Arjuna summarises all he has studied in 2 verses.

Chapter 11 – Verse 1	Chapter 11 – Verse 2
Chapter 1 to 6	Chapter 7 to 10

Verse 1 :

अर्जुन उवाच
मदनुग्रहाय परमम्
गुह्यमध्यात्मसंज्ञितम् ।
यत्त्वयोक्तं वचस्तेन
मोहोऽयं विगतो मम ॥ १ ॥

arjuna uvāca
madanugrahāya paramam
guhyamadhyātmasaṁjñitam ।
yattvayoktaṁ vacastena
moho'yaṁ vigato mama ॥ 1 ॥

Arjuna said : By this word of the highest secret concerning the Self, which you have spoken out of compassion towards me, my delusion is gone.[Chapter 11 - Verse 1]

a) Madhanugrahaya :

- In order to bless me in such a way that my Shokha (sorrow) and Moha (Delusion) are dispelled.

b) Paramam guhyam Adhyatma Sanjnitam Tvaya Uktam :

- For my sorrow and delusion to be dispelled, you have expounded to me the Paramam Guhyam, the supreme secret which is called Adhyatma Vidya termed as knowledge that pertains to the self.
- Chapter 1 – 6 – Self knowledge, nature of Tvam Pada, Arjuna calls it Adhyatma Sanjnitam.
- Adhyatma – Atmanam Adhikritya, pertaining to the self.

Chapter 1 – 6 :

- Self knowledge, nature of Tvam Pada, Arjuna calls it Adhyatma Sanjnitam.
- Adhyatma – Atmanam Adhikritya, pertaining to the self.
- Atma – Anatma Viveka.

c) Tvaya Uktam :

- Explained beautifully.

d) Paramam Guhyam :

- Why 3 supreme secret?
- Self knowledge many do not know.
- Even when Explained, many don't grasp it.

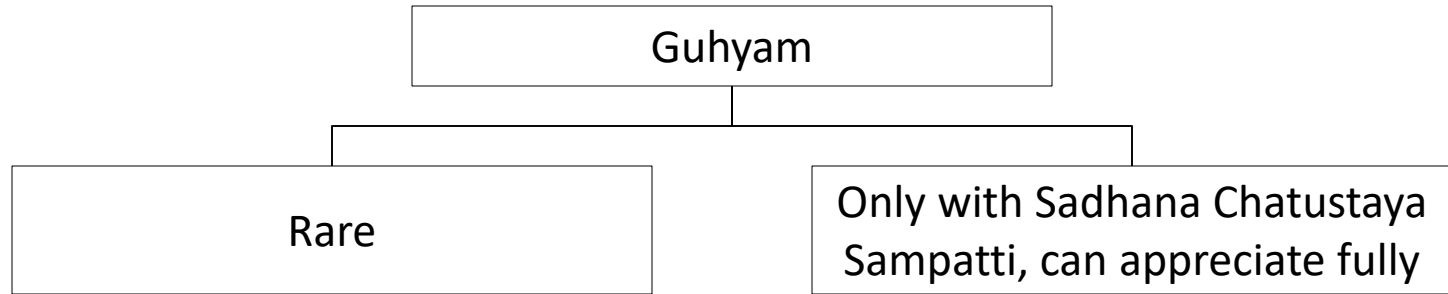
Katho Upanishad :

श्रवणायापि बहुभिर्यो न लभ्यः
शृण्वन्तोऽपि बहवो यं न विद्युः ।
आश्चर्यो वक्ता कुशलोऽस्य लब्धा
आश्चर्यो ज्ञाता कुशलानुशिष्टः ॥ ७ ॥

Sravanaya'pi bahu-bhiryo na labhyah
srnvanto'pi bahavo yam na vidyuh,
Ascaryo vakta kusalo'sya labdha
ascaryo jnata kusalanu-sistah ॥ 7 ॥

“He (the Self) of whom many are not able even to hear ; the recipient (the pupil) many, even having heard of Him, do not comprehend. Wonderful is a man (teacher), when found, who is able to teach the Self. Wonderful is he (the pupil) who comprehends the Self, when taught by an able teacher.” [I – II – 7]

- For many, opportunity to hear does not arise.
- Rare is a person who explains this, blessed is the one who grasps this.



e) Yat Tvaya Uktam Vachaha :

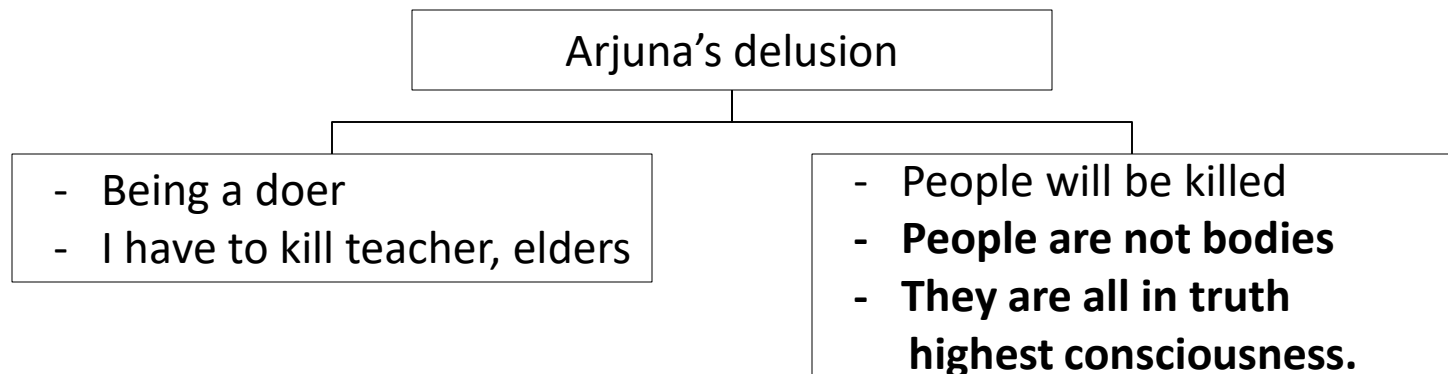
- That teaching of yours,

f) Tena :

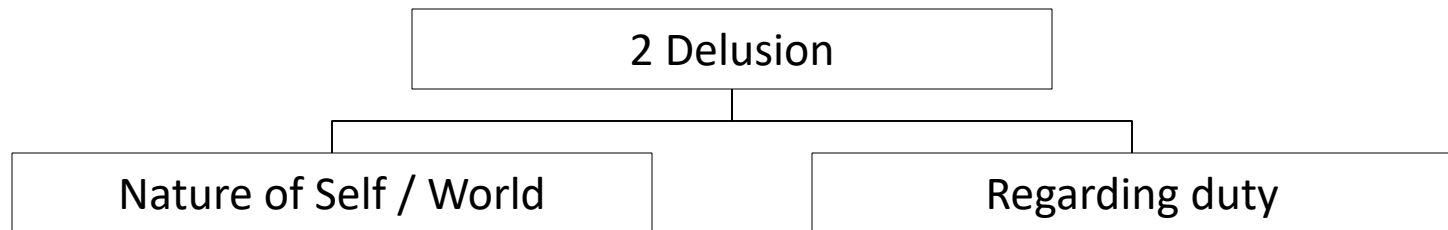
- By that.

g) Mohoyam :

- **Delusion of mine, I am killer, sense of ego, Doership, Kartrutvam is the delusion.**
- **In truth, I am neither the doer or enjoyer, I am pure self.**



- Delusion at highest level – nature of the self, nature of world.
- Because of the sorrow, Arjuna does not want to do duty as a warrior.
- **Each one of us is pure consciousness and the world, we see, is also pure consciousness.**



g) Tena Vachaha Ayam Moham :

- This delusion which I was experiencing, is gone.
- Krishna happy, teaching has given result.
- Feedback must be given to teacher, what you explained makes sense.
- Doubts / clarity... must be told to teacher.
- Chapter 1 – 6 is Adhyatma – Predominantly deal with nature of self.
 - Chapter 2 – Verse 20
 - Chapter 2 – Verse 24
 - Chapter 5 – Verse 8 &9

न जायते म्रियते वा कदाचिद्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणः
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

na jāyatē mriyatē vā kadācid
nāyaṃ bhūtvābhavitā vā na bhūyaḥ ।
ajō nityaḥ śāśvatō'yaṃ purāṇaḥ
na hanyatē hanyamānē śarīrē || 2-20 ||

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

अच्छेद्योऽयमदाह्योऽयम्
अक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुः
अचलोऽयं सनातनः ॥ २-२४ ॥

acchēdyō'yaṃ adāhyō'yaṃ
aklēdyō'śōṣya ēva ca ।
nityaḥ sarvagataḥ sthāṇuḥ
acalō'yaṃ sanātanaḥ || 2.24 ||

This Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient. [Chapter 2 - Verse 24]

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्
अश्नन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

naiva kiñcitkarōmīti
yuktō manyēta tattvavit ।
paśyañ śṛṇvan sprśañ jighran
aśnañ gacchan svapan śvasan || 5-8 ||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

प्रलपन्विसृजन्गृह्णन्
उन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु
वर्तन्त इति धारयन् ॥ ५-९ ॥

**pralapan visṛjan gr̥hṇan
unmiṣan nimiṣannapi |
indriyāṇīndriyārthēṣu
vartanta iti dhārayan ||5-9||**

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

Verse 2 :

भवाप्ययौ हि भूतानाम्
श्रुतौ विस्तरशो मया ।
त्वत्तः कमलपत्राक्ष
माहात्म्यमपि चाव्ययम् ॥ २ ॥

bhavāpyayau hi bhūtānām
śrutau vistaraśo mayā ।
tvattaḥ kamalapatrākṣa
māhātmyamapi cāvyayam ॥ 2 ॥

The Origin and destruction of beings, verily, have been heard by me in detail from you, O lotus-eyed Kṛṣṇa, and also You inexhaustible greatness. [Chapter 11 - Verse 2]

- What has Arjuna understood from Chapter 7 – 10.

a) Butanam Bavapyayan Tvaktaha :

- Chapter 7 – 10.

b) Butanam :

- All objects and beings.

c) Bava :

- Birth – Utpatti.

d) Apyaya :

- Dissolution, laya.

- I have understood that it is from you that this entire world of objects and beings have arisen and in you they are going to dissolve.

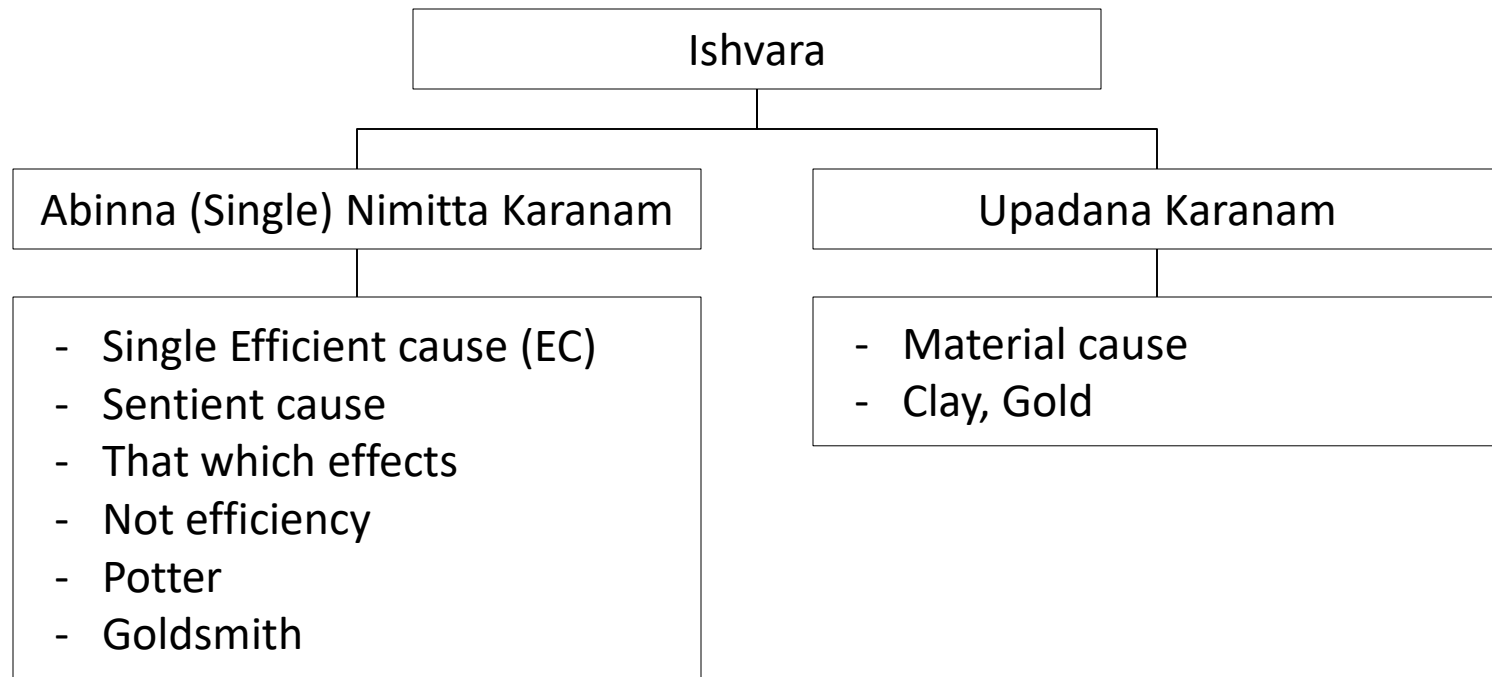
- If something comes from a source and goes back into that, it means all objects and beings are only pure consciousness in different expressions.

Example :

- All waves come from water.
- All waves go back into water.

Means :

- Wave is name and form of substance called water.



- Usually – Material Cause + Efficient Cause – are separate.
- **I have understood, you Ishvara is both Efficient Cause + Material Cause, Abinno Nimitta Upadana Karanam.**

e) Arjuna :

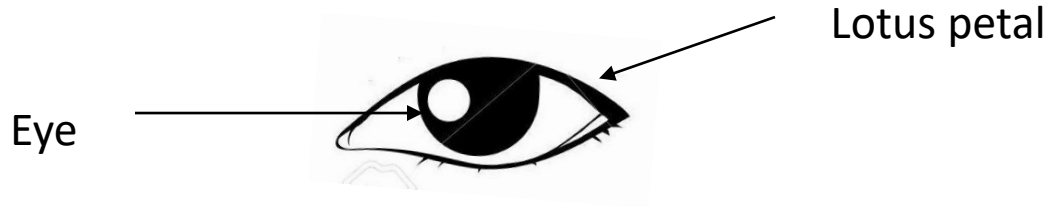
- I have understood that Ishvara is : Abinna Nimitta Upadana Karanam.
- Butanam Bavapyayau Tvataha Eva.

f) Tvat Taya Vistarasho Maya Srutau :

- I have listened to this in detail – Chapter 7, 8, 9.

g) Kamalapatraksha :

- Bhagawan calls Krishna – who has eyes which are like lotus petals.



- He is very handsome.

h) Mahatmyam Api Avyayam :

- Your glory – Mahatmya, Vibhuti – Chapter 10 – I have listened.
- Bhagawan remains Akarta even though he is Abinno Nimitto Upadana Karanam.
- Srishti, Sthithi, Laya, creation, sustainance, dissolution, of entire realm happens in Ishvara – glory no. 1.

- **Glory No. 2 : As Antaryami, he gives power for every Jiva to perform his actions, noble or ignoble.**

- There also Bhagavan remains untouched.
- As Karma Phala Dhata, he enables every Jiva to gain the results, as doer, impartial to all and untouched.
- These are the glories.
- Sarva Atma – all pervading presence.

I) Avyayam :

- **That which does not decay, glories remains permanent with Bhagawan.**

Glories :

- I) Akrutatvam – Non Doership
- II) Abokrutvam – Non enjoyership
- III) Udasinatva Asina – Untouched, indifferent,

Gita :

न च मां तानि कर्माणि
निबध्नन्ति धनञ्जय ।
उदासीनवदासीनम्
असक्तं तेषु कर्मसु ॥ ९-९ ॥

na ca mām tāni karmāṇi
nibadhnanti dhanañjaya ।
udāsīnavadāsīnam
asaktaṁ tēṣu karmasu || 9-9 ||

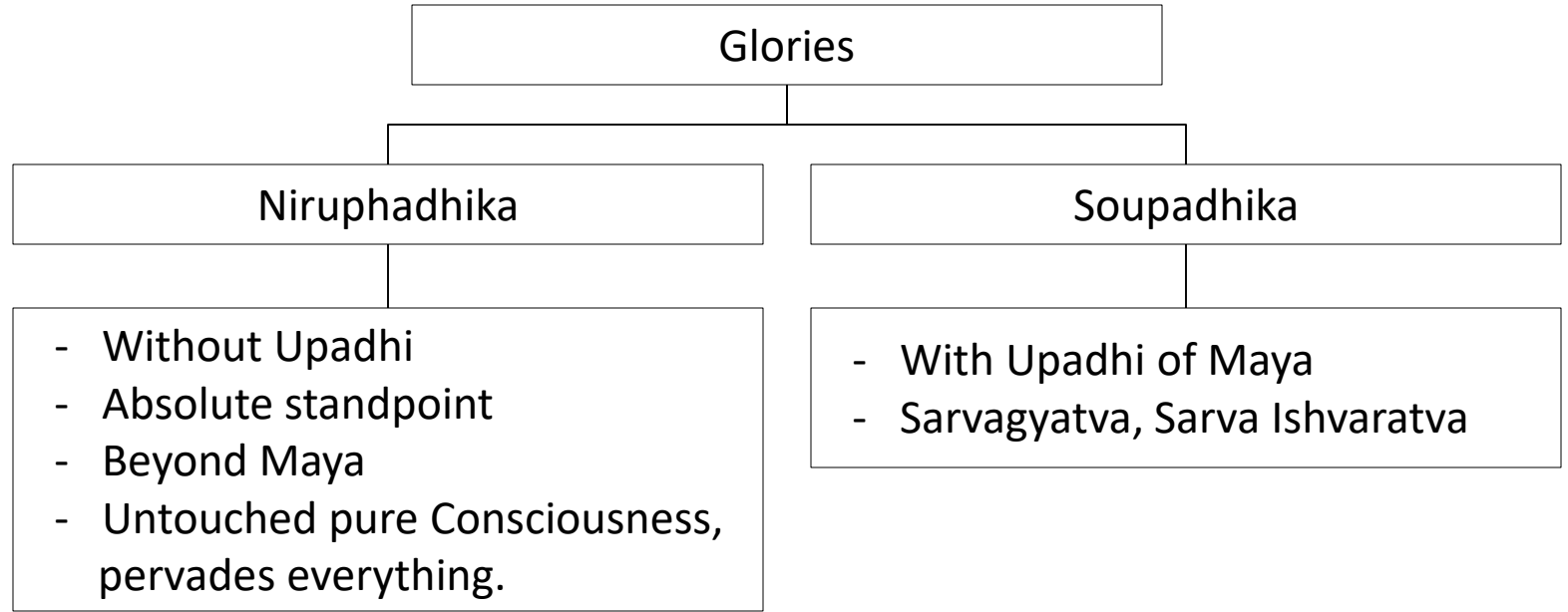
Sitting like one indifferent and unattached to these acts, O Dhananjaya, these acts do not bind Me.
[Chapter 9 – Verse 9]

IV) Sarva Antaryamitva – Immanent inner presence

V) Sarva Niyamikatva – All controller.

VI) Sarvagyatvam – All knowership

VII) Sarva Ishvaratva – All power



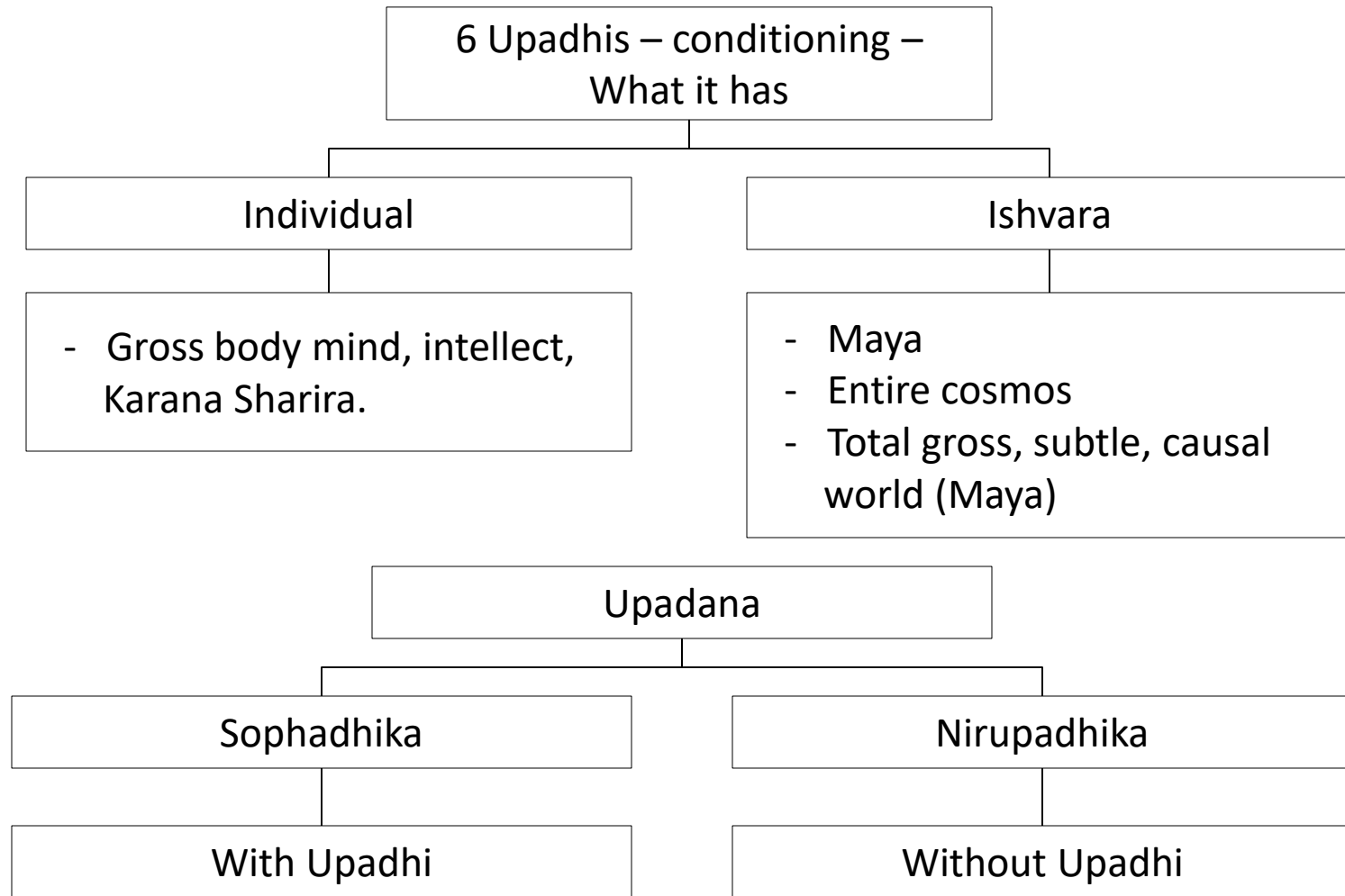
Gita :

मयाध्यक्षेण प्रकृतिः
सूयते सचराचरम् ।
हेतुनानेन कौन्तेय
जगद्विपरिवर्तते ॥ ९-१० ॥

mayā'dhyakṣēṇa prakṛtiḥ
sūyatē sacarācaram |
hētunā'nēna kauntēya
jagad viparivartatē || 9-10 ||

Under Me as her supervisor, prakrti (nature) produces the moving and the unmoving; because of this, O Kaunteya, the world revolves? [Chapter 9 – Verse 10]

- **Presided by me Maya creates all these.**



- All these glories of you Bhagawan, I have listened in detail, I am very grateful.
- Have understood Chapter 1 – 6.
- You are Abinna Nimitta Upadana Karana – essence of Chapter 7 – 10.
- Arjuna has a request.

Verse 3 :

एवमेतद्यथात्थ त्वम्
आत्मानं परमेश्वर ।
द्रष्टुमिच्छामि ते रूपं
ऐश्वरं पुरुषोत्तम ॥ ३ ॥

evametadyathāttha tvam
ātmānaṁ parameśvara ।
draṣṭumicchāmi te rūpam
aiśvaram puruṣottama ॥ 3 ॥

(Now) O Supreme lord! As you have thus described Yourself, I wish to see (Actually) Your form from divine, O Purusottama. [Chapter 11 - Verse 3]

(a) Eh Parameshvara	(b) Purushottama
<ul style="list-style-type: none">- w.r.t. Sophadhika- Lordliness, all knowledge, Sarvagyatvam – Sarva Ishvaratva, all controlling Sarva Antaryamitva, all power Sarva Niyamakatva.	<ul style="list-style-type: none">- w.r.t. Niruphadhika- Beyond everything- Uttama Purusha <p>Gita :</p> <ul style="list-style-type: none">- Chapter 15 – Verse 17

उत्तमः पुरुषस्त्वन्यः
परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य
बिभर्त्यव्यय ईश्वरः ॥ १५-१७ ॥

uttamaḥ puruṣastvanyaḥ
paramātmētyudāhṛtaḥ ।
yō lōkatrayam āviśya
bibhartyavyaya īśvaraḥ ॥ 15 - 17 ॥

But, distinct is the supreme Purusa called the highest self, the indestructible lord, who, pervading the three worlds (Waking, dream and deep sleep), sustains them.[Chapter 15 - Verse 17]

c) Yatha Atmanam Tvam Aatha :

- The way, you have explained about the self in Sophadika, Niruphadhika form...

d) Tvam Evam Etatu :

- You are indeed as you have explained.
- I have understood, I accept, fully believe, have no doubt in what you have explained.
- My knowledge is 100%

You say :

- **Entire realm, I uphold in a wee bit of me, you say you are the cause of this whole realm of experience, you sustain, you Nourish, I accept but is it possible for me also to see?**
- You are Param Ishvara, Purusha Uttama, I have no doubt, but when you say “Eka Amshena Sthitho Jagat”.
- The whole realm of Physical, subtle, causal, you are the one sustaining factor.
- You are in front of me.
- Physically, I see you, I know.
- Intellectually, can understand, is it possible for me to see that in you.

d) Drashtum Ichhami Te Rupam Ayshwaram :

- I would love to see the divine form of that nature which is able to support the entire world.
- **I want to see, how you alone are the world.**
- You are the source and sustaining factor of the cosmos, you uphold it, can I see now?
- Jnana, Shakti, Bala, Veerya, endowed with all this, can I see, Oh Purushottama.
- I am keen to see you.
- **Don't make a request which is impossible.**
- Faith has element of acceptance, I would love to see.

Verse 4 :

मन्यसे यदि तच्छक्यम्
मया द्रष्टुमिति प्रभो ।
योगेश्वर ततो मे त्वम्
दर्शयात्मानमव्ययम् ॥ ४ ॥

manyase yadi tacchakyam
mayā draṣṭumiti prabho ।
yogeśvara tato me tvam
darśayātmānamavyayam ॥ 4 ॥

If you, O lord, think it possible for me to see it, if You please, then, O lord of Yoga, show me Your imperishable self-form. [Chapter 11 - Verse 4]

a) Eh Prabho :

- Prabhu one who is capable of Srishti, Sthithi, Samhara – Laya.
- **Ishvara does creation, sustainance, dissolution of entire realm.**
- Pravesha = Entry, Ishvara entering as Jivatma.

Taittiriya Upanishad :

सोऽकामयत । बहु स्यां प्रजायेयेति तत् सृष्ट्वा ।
तदेवानुप्राविशत् तदनुप्रविश्य । सच्च त्यच्चाभवत् ।
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।
विज्ञानं चाविज्ञानं च । सत्यं चानृतं च
सत्यमभवत् । यदिदं किञ्च ।
तत्सत्यमित्याचक्षते तदप्येष श्लोको भवति ॥ ३ ॥

so'kāmayata । bahu syāṃ prajāyeyeti tat sṛṣṭvā ।
tadevānuprāviśat tadanupraviśya । sacca tyaccābhavat ।
niruktaṃ cāniruktaṃ ca । nilayanaṃ cānilayanaṃ ca ।
vijñānaṃ cāvijñānaṃ ca । satyaṃ cānṛtaṃ ca
satyamabhavat । yadidaṃ kiñca ।
tatsatyamityācakṣate tadapyeṣa śloko bhavati ॥ 3 ॥

He desired, “I shall become many and be born. He performed tapas; Having performed tapas, He created all this whatsoever (We perceive). Having created it, He entered into it. Having entered it, He become the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called existence. In this sense, there is the following Vaidika Verse! [2 - 6 - 3]

Chandogya Upanishad :

तासां त्रिवृतं त्रिवृतमेकैकां करवाणीति सेयं
देवतेमास्तिस्रो देवता अनेनैव जीवेनात्मनानुप्रविश्य
नामरूपे व्याकरोत् ॥ ६.३.३ ॥

tāsāṃ trivṛtaṃ trivṛtamekaikāṃ karavāṇīti seyaṃ
devatemāstisro devatā anenaiva jīvenātmanānupraviśya
nāmarūpe vyākarot || 6.3.3 ||

Sat [Existence] thought, ‘I shall divide each of these three deities threefold.’ Then, having entered into these three deities as the individual self, he manifested himself as names and forms. [6 - 3 - 3]

- **After creating, he is available as the individual, within our own hearts as Chidabasa, by his Yogic power.**

Prashasana :

- All controllership.
- To Administer, control everything by giving the Karma Phalam to all Jivas.
- To establish cosmic order.
- One who is capable of 5 is called Prabho.

b) Tad Yad Drashtum Shakyam Iti Manyase :

- That Aishvarya Rupam, divine form of yours by which you are able to sustain the entire cosmos.
- If you think it is possible for me to see.
- If you desire and consider that I can see, only I want, and if you don't want, its not going to happen.
- Is it ok I see, it should not lead to negative efforts afterwards.
- Janasi, Ichhasi,

c) Thatha Mey Tvam Darshaya Atmanam Avyayam :

- Please show me that divine form of yours.

d) Yogeshwara :

- Yogis can do many things which others can't do.
- Have Siddhis – Anima, Garima, Laghima, Mahima.
- To become small, big, light, heavy.
- Nothing is impossible for you to make it happen.
- I really want to see and I know you can make it happen for me.
- If you think it is possible, is expression of humility and acceptance of Bhagavan's final decision.
- Not to say, Bhagavan, its impossible for you.

- Not to doubt whether Bhagavan has the capacity or not.
- I will accept your final decision.

e) Avyayam :

- Limitless form, indestructible, imperishable.
- Bhagawan eager, says “see”.
- Verse 5, 6, 7, 8 - Pashya – See my cosmic divine form.

Verse 5 :

श्री भगवानुवाच
पश्य मे पार्थ रूपाणि
शतशोऽथ सहस्रशः ।
नानाविधानि दिव्यानि
नानावर्णाकृतीनि च ॥ ५ ॥

śrī bhagavānuvāca
paśya me pārtha rūpāṇi
śataśo'tha sahasraśaḥ ।
nānāvidhāni divyāni
nānāvarṇākṛtīni ca ॥ 5 ॥

The Blessed lord said : Behold, O Partha, forms of Me, by hundreds and thousands of different sorts and divine, of various colours and Shapes. [Chapter 11 - Verse 5]

a) Eh Parthe Mey Rupani Shatha Sahasrashaha, Nana Vidhani, Divyani, Nana Varnani Krutinicha, Pashyame :

- Shata = 1000's – objects + beings Shaha, in 100's – 1000's
- Nana Vidhani – Various types.
- Divyani – Adbhutani – divine – invokes surprise.
- Nana – various – each different.
- Varna – Splash of colours in cosmos.
- Akrutaya – various shapes – see.
- **Arjuna wants to see entire cosmos in Lord Krishnas form.**

Verse 6 :

पश्यादित्यान्वसून् रुद्रान्
अश्विनौ मरुतस्तथा ।
बहून्यदृष्टपूर्वाणि
पश्याश्चर्याणि भारत ॥ ६ ॥

paśyādityānvasūn rudrān
aśvinau marutastathā ।
bahūnyadr̥ṣṭapūrvāṇi
paśyāścaryāṇi bhārata ॥ 6 ॥

Behold the Adityas, the Vasus, the Rudras, the (two) Asvins and also the Maruts; behold many wonders never seen before, O Bharata. [Chapter 11 - Verse 6]

a) Pashyan :

- See

b) Aditya :

- All suns.

c) 8 Vasus :

- Deities.

d) 11 Rudras :

e) 2 Ashvini Kumaras

f) 49 Marut Devatas : 7 x 7

- See divine deities.

g) Bahuniya Adrishta Purvani :

- Never seen before by any human beings.

h) Pashyashcharyani :

- See the wonders.
- See all of them now in one place.

In Chapter 10	Chapter 11
<ul style="list-style-type: none">- Manifold manifestations, varieties- One in many- Vibhuti	<ul style="list-style-type: none">- Yoga- Union- All occurring together in one- Many in one

Yoga

Union

Power + Strength

Means

All them together

- See capacity to see manifold in one place.
- Chapter 11

- Union of everything in one place
- Chapter 11

- All of them, see in one place.

Verse 7 :

इहैकस्थं जगत्कृत्स्नम्
पश्याद्य सचराचरम् ।
मम देहे गुडाकेश
यच्चान्यद्द्रष्टुमिच्छसि ॥ ७ ॥

ihaikasthaṁ jagatkṛtsnam
paśyādya sacarācaram ।
mama dehe guḍākeśa
yaccānyaddraṣṭumicchasi ॥ 7 ॥

Now behold, O Gudakesa, in this body, the whole universe centred in One- including the moving and the unmoving-and whatever else you desire to see. [Chapter 11 - Verse 7]

a) Iha Ekasmin Jagat Kritsnam

b) Sacharacharam Adya Pashya Gudakesha

c) Iha :

- Here in one place

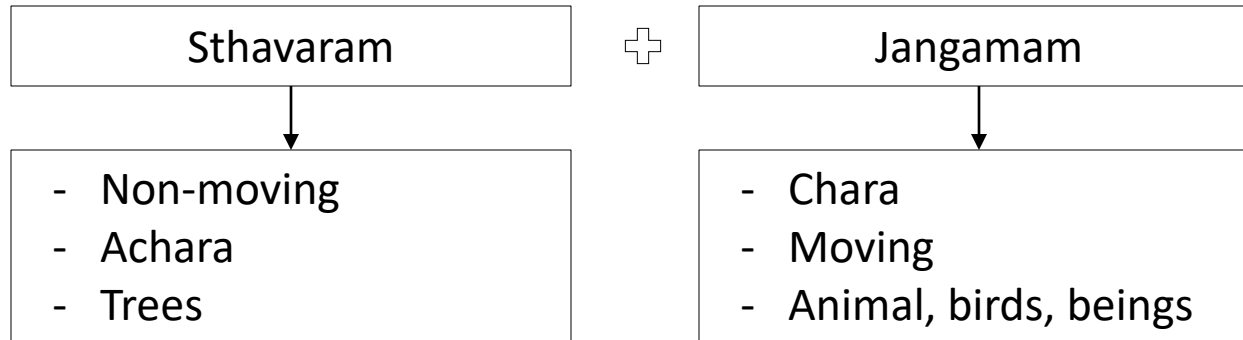
d) Ekashtam :

- In me, situated in me

e) Jagat Kritsnam :

- Entire world.

f) Sacharacharam :



- Sa – Sahita.
 - See objects + beings in me, which have been there in the past, are in present and will be in future.
 - If all the animals were to come in one place, birds in one place, crawling creatures, ocean creatures, all humanbeings were to come together, of past, present, future.
 - Buhu – Janaha
 - Buvaha – Tapaha
 - Suvaha – Satyam
- } One Brahmanda
- Like this infinite Brahmandas.
 - So many worlds.. All denizens, objects, Pashyan Iha Ekasmin.

g) Mama Dehe :

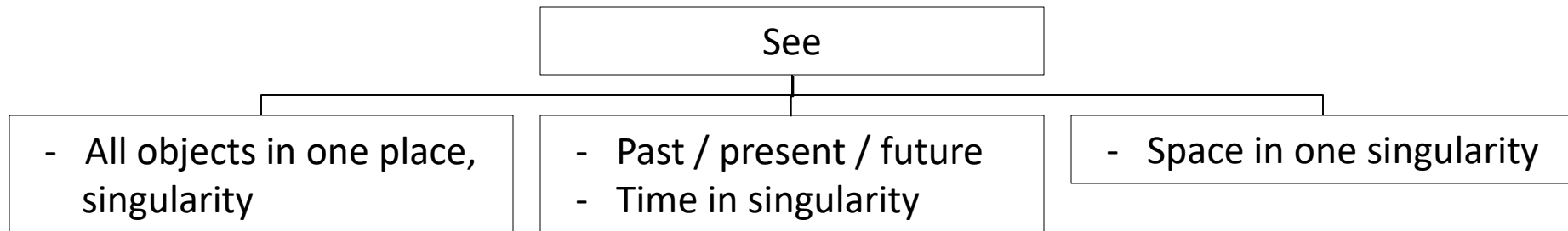
- See in my body (Krishna)
- In truth, Bhagavan is pure consciousness.

h) Gudakesha :

- One who has conquered sleep, Tamas.

i) Yachha Anyat Drashtum Ichhasi :

- Whatever you want to see, you can see.
- **You will win or loose, have a thought you will see.**
- **Who will die in war, have a thought, see.**
- Want to see ancestors, grandsons, see.
- Everything is there in cosmos.
- To see, need different capacity.
- Different vision.



- Eyes can see one object – not too much.
- Eyes see at a particular time, not all the time.
- Eyes can't see all objects, all space, all time.
- Different vision is required.
- I will give you different vision, then you will see.
- You don't value what comes easily.

Verse 8 :

न तु मां शक्यसे द्रष्टुम्
अनेनैव स्वचक्षुषा ।
दिव्यं ददामि ते चक्षुः
पश्य मे योगमैश्वरम् ॥ ८ ॥

na tu mām śakyase draṣṭum
anenaiva svacakṣuṣā ।
divyaṁ dadāmi te cakṣuḥ
paśya me yogamaiśvaram ॥ 8 ॥

But you are not bale to behold Me with these your own eyes; I give you the divine-eye; behold My lordly Yoga. [Chapter 11 - Verse 8]

a) Aneneiva Sva Chakshuha Mam Drashtum Na Tu Shakyase :

- With your material, Prakruta, simple, common eyes, that you have, you can see Srikrishna.

b) Mam Drashtum :

- To see my divine nature is not possible.
- Can't see Vishwarupa Divya Srikrishna.
- I am not surprised, you looking at me with blank face.

c) Divyam Dadami Tey Chakshu :

- I shall give you a divine eye because you are keen to see my divine form.
- You have risked asking for it.
- If 60 speak together, all in Cosmos speaking together, its not possible.
- Not physical seeing of all colours, forms, everything crowding your attention at one go!

- To have this type of cognition, I have to give you divine eyes, which is uncommon.
- Divine vision is given, and then he says.

c) Pashyame Yoga Aishvaram :

- 4th verse Pashya, after giving divine vision.

Chapter 9 – Verse 4 & 5 :

मया ततमिदं सर्वं
जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि
न चाहं तेष्ववस्थितः ॥ ९-४ ॥

mayā tatamidaṃ sarvaṃ
jagadavyaktamūrtinā |
matsthāni sarvabhūtāni
na cāhaṃ tēṣvavasthitaḥ || 9-4 ||

All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

न च मत्स्थानि भूतानि
पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थः
ममात्मा भूतभावनः ॥ ९-५ ॥

na ca matsthāni bhūtāni
paśya me yōgamaiśvaram |
bhūtabhṛnna ca bhūtasthō
mamatmā bhūtabhāvanaḥ || 9-5 ||

Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

- Ayshvaram = Ishvara Sambanda, related to Ishvara, divine, lordly.
- Yoga = Capacity.
- Please see my infinite capacity.
- Cosmos = Lords infinite capacity.
- **Yoga :**
 - All together at one place.
 - See my Lordly cosmic oneness, lordly power.
- Yoga : Aghatita Ghatana, power of mine which makes impossible, possible.
- Arjuna started seeing, he is rendered speechless.
- Sanjaya comes in when Arjuna is speechless.
- When you see wonder, you are rendered speechless.
- What did Arjuna see to make him speechless?
- Verse 9 – 14 – Sanjaya speaks.

Revision :

- Bhagawan gives divine vision to Arjuna to see the divine form.
- Bhagawan gave Vishwaroopa Darshanam and Arjuna was spellbound.
- Sanjaya tells Dhirtharashtra – Chapter 1 – Verse 1 and 2.

धृतराष्ट्र उवाच ।
धर्मक्षेत्रे कुरुक्षेत्रे
समवेता युयुत्सवः ।
मामकाः पाण्डवाश्चैव
किमकुर्वत सञ्जय ॥ १-१ ॥

dhṛtarāṣṭra uvāca
dharmākṣetre kurukṣetre
samavetā yuyutsavaḥ |
māmakāḥ pāṇḍavāścaiva
kimakurvata sañjaya || 1-1 ||

Dhrtarastra said : O Sanjaya! What did my people and Pandavas do after having assembled in the holy land of Kuruksetra, eager to fight the battle?[Chapter 1 - Verse 1]

सञ्जय उवाच ।
दृष्ट्वा तु पाण्डवानीकं
व्यूढं दुर्योधनस्तदा ।
आचार्यमुपसङ्गम्य
राजा वचनमब्रवीत् ॥ १-२ ॥

sañjaya uvāca
drṣṭvā tu pāṇḍavānīkaṁ
vyūḍhaṁ duryodhanastadā |
ācāryam upasaṅgamyā
rājā vacanam abravīt || 1-2 ||

Sanjaya said : Having seen the army of the Pandavas drawn up in battle array, King Duryodhana then approached his teacher (Drona) and spoke these words. [Chapter 1 - Verse 2]

- Sanjaya narrating what happens in the battlefield.
- Chapter 1, Chapter 11, Chapter 18 – Sanjaya Uvacha... Sanjaya final one telling Arjuna Uvacha, Bhagavanu Uvacha.

Verse 9 :

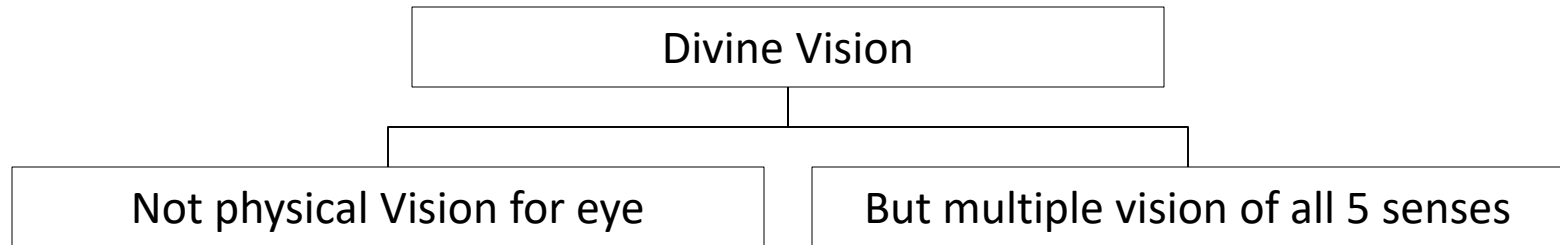
सञ्जय उवाच
एवमुक्त्वा ततो राजन्
महायोगेश्वरो हरिः ।
दर्शयामास पार्थाय
परमं रूपमैश्वरम् ॥ ९ ॥

sañjaya uvāca
evamuktvā tato rājan
mahāyogeśvaro hariḥ ।
darśayāmāsa pāthāya
paramaṁ rūpamaiśvaram ॥ 9 ॥

Sanjaya Said : Having thus spoken, O king, the great Lord of Yoga, Hari, showed to Partha His supreme form as the Lord (Of the Universe). [Chapter 11 - Verse 9]

a) Evam Uktva :

- Having said thus... by Bhagawan to see his divine form... Vishwaroopa form.



- Vision for cognition, all perception, all knowledge.
- Divyam Dadami Tey Chashuhu.
- Bhagawan shows his lordly capacity, shows entire world in him.
- Entire world in Srikrishnas physical structure and Nirguna form.
- See entirety in Lords Nirguna Rupam.

b) Eh Rajan :

- Sanjaya Addresses Dritharashtra.
- You listen what Arjuna saw.

c) Mahayaogeshvera Harihi Darshayamasa Parthaya Paramam Rupa Aishvaram :

Harihi :

- One who takes away the sorrows of devotees.

Hru :

- To steal, to take.
- Takes away sorrows of all devotees.

Maha Yogeshwara :

- Lord of all Yogis.
- Yogis have Siddhi.
- Yogeshwara gives Siddhis according to their Tapas.
- Yogis powers not common.
- Bhagawan, embodiment of all powers.
- Vishwamitra created a world called Trishanku.
- Yogis walk on water, read future, 7 births before.
- Lord of all Yogic power.
- You are ultimate cause of world, Abinna Nimitta, Upadana Karana of the entire Jagat,

- Greatest of the great.

c) Partha :

- Yogi, capable of this Vishwaroopa Darshanam.

d) Paramam Rupam Aishvaram :

- Showed his divine form.
- How Sanjaya was able to see?
- Drithirashtra refused Bhagawans divine vision, he knew that his sons with Adharma will get destroyed.
- Drithirashtra didn't have power over his son Duryodhana because of his attachment.
- Couldn't say no to his son.
- Dritharashtra requested Veda Vyasa to give Divine power to the confident, Charioteer, Sanjaya.
- Veda Vyasa gave power to Sanjaya to know what is happening in the battlefield and in the minds of beings in the battle field.
- He had blanket power.
- What did Arjuna see?

Verse 10 :

अनेकवक्त्रनयनम्
अनेकाद्भुतदर्शनम् ।
अनेकदिव्याभरणम्
दिव्यानेकोद्यतायुधम् ॥ १० ॥

anekavaktranayanam
anekādbhutadarśanam ।
anekadivvyābharaṇam
divyānekodyatāyudham ॥ 10 ॥

With numerous mouths and eyes, with numerous wonderful sights, with numerous divine ornaments, with numerous divine weapons uplifted (such a form He showed).
[Chapter 11 - Verse 10]

a) Aneka :

- Many

b) Vaktra :

- Faces.
- All beings, all faces together.

c) Nayanam :

- Eyes.

d) Aneka Adhbhuta :

- Various wonders of all cosmos, all faces of all beings – Animal, birds in one look, in 14 worlds of all Brahmandas...

- All faces, eyes looking at Arjuna.
- 7 wonders of ancient world (Gardens of Babylon, Pyramids..) of cosmos seen together, modern world – Tajmahal...

e) Aneka Divya Abharnam :

- Divine... Ornaments in the neck.
- Gold, emerald, diamond, pearls.

f) Divya Aneka Udyata Ayudham :

- Udyata – Takenup.
- Ayudham – Weapons.

Verse 11 :

दिव्यमाल्याम्बरधरम्
दिव्यगन्धानुलेपनम् ।
सर्वाश्चर्यमयं देवम्
अनन्तं विश्वतोमुखम् ॥ ११ ॥

divyamālyāambaradharam
divyagandhānulepanam ।
sarvāścaryamayam devam
anantam viśvatomukham ॥ 11 ॥

Wearing divine garlands (Necklaces) and apparel, anointed with divine unguents (Perfumes), the all wonderful, resplendent, endless, facing all sides. [Chapter 11 - Verse 11]

a) Divya Mala Ambaram :

- Dresses of all colours.

b) Divya Gandha Anulepanam :

- Bodies smeared with divine perfumes, Chandanas, Gandhas...
- Arjuna able to smell.
- Multisensory knowledge.

c) Sarva Ashcharya Mayam :

- Embodiment of wonder.

d) Devam :

- Effulgent.

e) Anantham :

- Endless.

f) Vishwato Mukham :

- It is everywhere.
- Arjuna saw infinite, unimaginable experience of super sensory perception.
- How effulgent was the scene?

Verse 12 :

दिवि सूर्यसहस्रस्य
भवेद्युगपदुत्थिता ।
यदि भाः सदृशी सा स्यात्
भासस्तस्य महात्मनः ॥ १२ ॥

divi sūryasahasrasya
bhavedyugapadutthitā ।
yadi bhāḥ sadṛśī sā syāt
bhāstasya mahātmanah ॥ 12 ॥

If the splendour of a thousand suns was to blaze all at once (Simultaneously) in the sky, that would be like the splendour of that mighty being (Great soul). [Chapter 11 - Verse 12]

- Deva = Div – to be effulgent how much.

a) Divi Surya Sahasrasya Bhaveth Yugapad Udditha :

- Imagine in the Sky, 1000 Sun's are rising simultaneously and shining.

b) Sadrushi :

- That effulgence is similar to what Arjuna was seeing.
- Later on in Chapter 18, Sanjaya says because of Vyasa Prasada, I got Vishwaroopa Darshana and my hairs are standing.

c) Yadi Sadrushi Bhasya, Bhasastasya Mahatmanaha :

- Bhagawan standing in front was radiant like 1000 suns.
- Arjuna was seeing all in Krishnas body.
- Bhagawan transformed himself to be Vishwaroopa Darshana.
- Other couldn't see, only Arjuna had Divya Chakshu.

Verse 13 :

तत्रैकस्थं जगत्कृत्स्नम्
प्रविभक्तमनेकधा ।
अपश्यद्देवदेवस्य
शरीरे पाण्डवस्तदा ॥ १३ ॥

tatraikastham jagatkṛtsnam
pravibhaktamanekadhā ।
apaśyaddevadevasya
śarīre pāṇḍavastadā ॥ 13 ॥

There, in the body of the God of gods, the Pandava (son of Pandu), then saw the whole universe resting in one, with all its infinite parts. [Chapter 11 - Verse 13]

a) Tatra :

- There in.

b) Ekastha Sthitham :

- Standing at one place and seeing.

c) Jagat Kritsnam :

- Entire cosmos not pulverized into one singularity.
- In the beginning, entire cosmos, time, space, objects was one singularity.
- Spaceless dot.

c) Pravibhaktam Anekada :

- Arjuna saw all creatures, animals, birds, pitrus, objects, saw them separately, standing in one place.

- Various colours, shapes, objects....

d) Apashyat :

- Saw, time, space, objects in me place.

e) Deva Devasya Sharira :

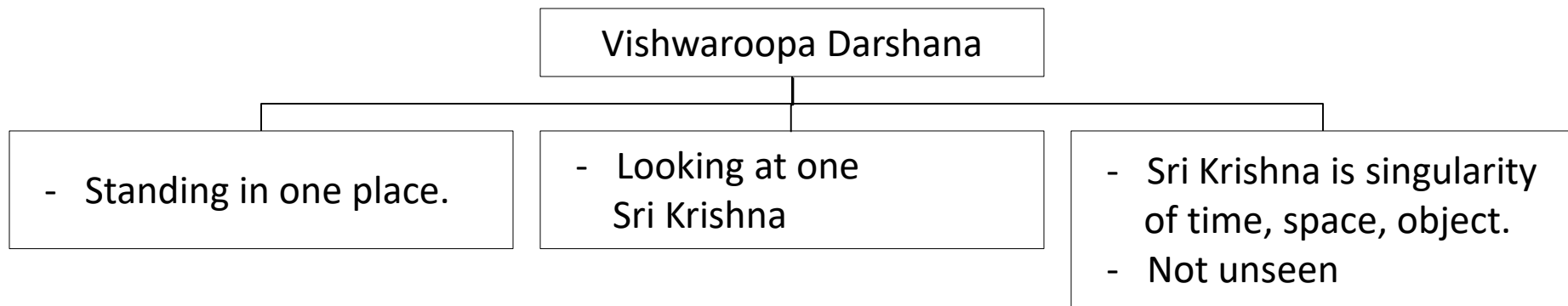
- In the body of Lord Krishna.
- Body became all this.

f) Tada :

- At one time, he saw entire variety.
- What is Vishwaroopa Darshana?
- Where did Arjuna see all these things?
- When Bhagawan showed Vishwaroopa Darshana.
- Arjuna standing in one place, looking at one place seeing entire variety.

What is Vishwaroopa Darshana?

- It is vision of Arjuna of Bhagawan Sri Krishna appearing as entire variety, which is a singularity of time, space and objects.
- Yet, at the same time, all appearing in manifold variety.



- In Maya, in Pralaya, everything unseen.
- Here all varieties seen.

g) Apashyat – Deva Devasya Sharire Pandavas Thatha :

- Arjuna did not get changed to a Yogi to have the vision, mind did not change.
- Only his vision changed.
- What was his inner vision?
- How did he react to Vishwaroopa Darshanam? Did not run away.
- Seeing past, present, future.
- How did Arjuna react?
- Had inner grit, was astounded but maintained balance.
- How Sanjaya described?

Verse 14 :

ततः स विस्मयाविष्टः
हृष्टरोमा धनञ्जयः ।
प्रणम्य शिरसा देवम्
कृताञ्जलिरभाषत ॥ १४ ॥

tataḥ sa vismayāviṣṭaḥ
hr̥ṣṭaromā dhanañjayaḥ ।
praṇamya śirasā devam
kṛtāñjalirabhāṣata ॥ 14 ॥

Then, Dhananjaya, filled with wonder, with his hair standing on end, bowed down his head to the God and spoke with joined palms. [Chapter 11 - Verse 14]

a) Tathaha :

- Seeing Vishwaroopa Darshana, thereafter.

b) Vismaya Vishtaha :

- Dumbstruck, awestruck by wonder.
- Avishta – every cell of his was pervaded by wonder.
- Avesha – uncontrollable.

c) Dhananjaya :

- Hairs were in Horripulation.

d) Dhananjaya :

- One who has conquered wealth.
- In Raja Suyā Yaga Arjuna brought all kings in Bharata to have allegiance to Yudhishtira, had granary of wealth.

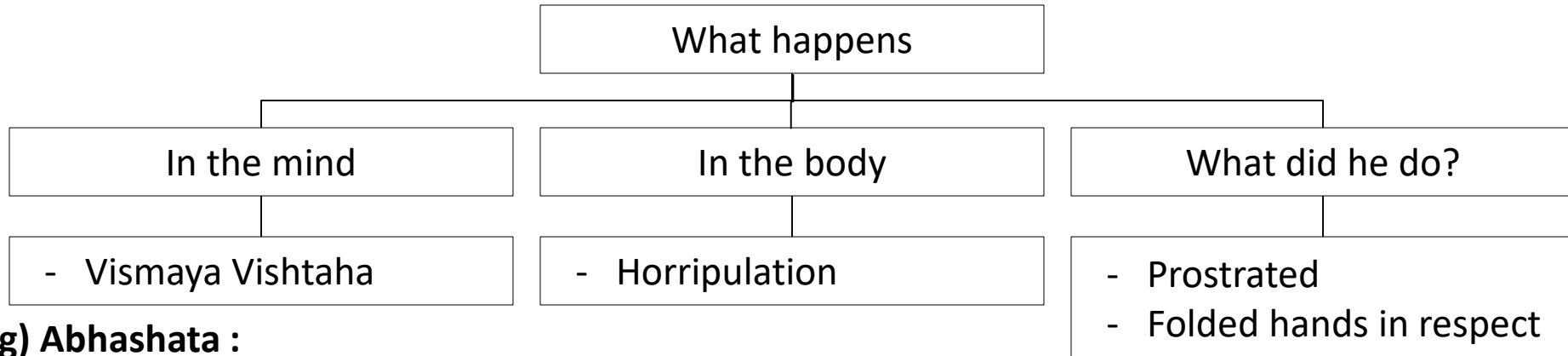
- Kauravas take wealth of cattle of Virata Desha, Arjuna conquers back that wealth.
- Dhananjaya = Light, effulgence.

e) Devam Shirasa Pranamya :

- Bowed his head down to Lord Krishna.
- Prostrated to Vishwaroopa even though Arjuna was a king.

f) Kritanjali :

- Clasped hands in Anjali Mudra, got strength and energy to speak.



g) Abhashata :

- Spoke to Lord Krishna.

- **Arjuna did not forget that it is Bhagawan Sri Krishnas Vishwaroopa.**

Bhagawan	Arjuna now
<ul style="list-style-type: none"> - Says – Pashya 4 times - You see, you see 	<ul style="list-style-type: none"> - Says – Pashyami - I see, I see

- Beauty of Veda Vyasa.

Verse 15 :

अर्जुन उवाच

पश्यामि देवांस्तव देव देहे
सर्वांस्तथा भूतविशेषसङ्घान् ।
ब्रह्माणमीशं कमलासनस्थम्
ऋषींश्च सर्वानुरगांश्च दिव्यान् ॥ १५ ॥

arjuna uvāca

paśyāmi devāṁstava deva dehe
sarvāṁstathā bhūtaviśeṣasaṅghān ।
brahmāṇamīśaṁ kamalāsanastham
ṛṣīṁśca sarvānuragāṁśca divyān ॥ 15 ॥

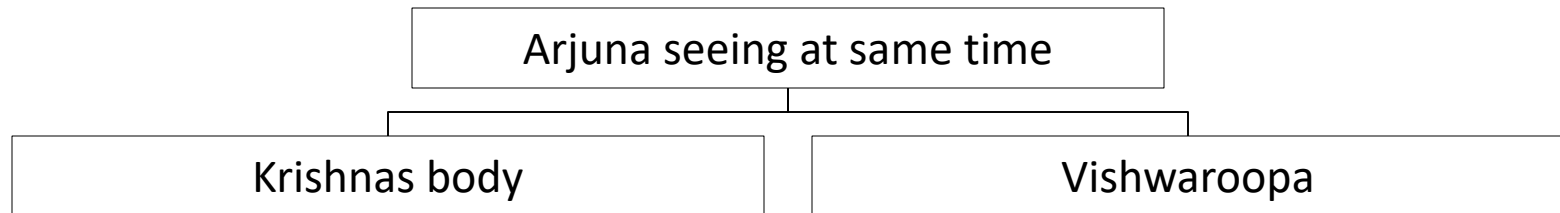
Arjuna Said : I see all the gods, O God, in your body and (also) hosts of various classes of beings, Bramha the lord of creation seated on a lotus, all the rsis and celestial serpents.
[Chapter 11 - Verse 15]

a) Pashyami Devas :

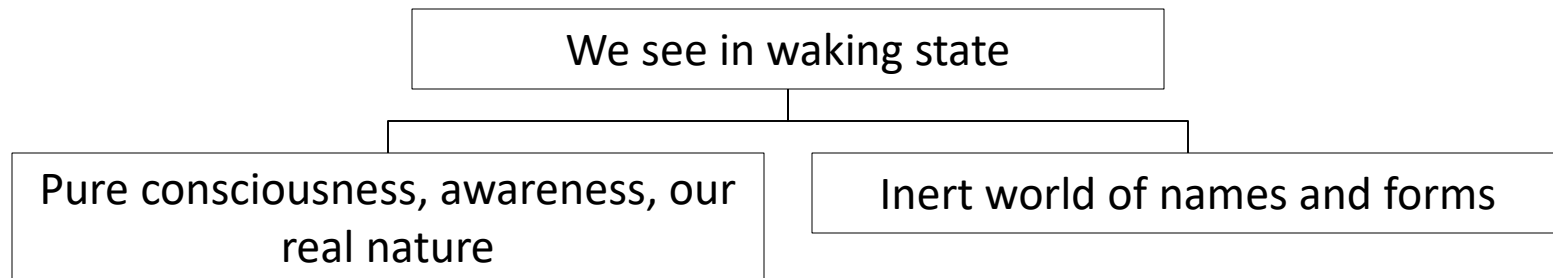
- I am seeing, experiencing, hearing, smelling...

b) Stava Deva Dehe :

- In your body I am seeing all Devatas.
- Even though Vishwaroopa is happening, Arjuna did not forget it is in Sri Krishnas body.



Vedanta – Implied meaning :



- Bagawans body did not enlarge and he did not encapsulate Vishwaroopa in that.

Ravana	Vishwaroopa
- 10 Heads	- 1000's of heads painting - Impossible to imagine.

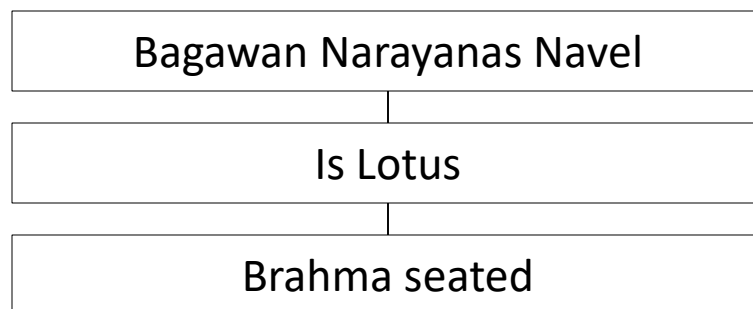
- Seeing Vasu, Rudra, Aditya, Marut Devatas, Vayu, Agni, Indra in Krishna body.

c) Thatha Bhuta Viseshan :

- Seeing all beings, Sthavaranam, Jangamanam, all plants, all trees, all forests, all birds, all animals, all creatures in Lord Krishnas body.

d) Brahmana Misham Kamalasa Nasthanam :

- I also see great Lord Brahma seated in the Lotus.



Isham :

- Through Brahma, Bagawan gets the worlds created.

e) Rishishscha Sarvan Anuraagashcha Divyan :

- I see all Rishis also – Atri, Brighu, Asito, Devaha, Vyasa, Sanaka, Sanandana, Narada.
- See all Rishis.
- Uragaan – Snakes.
- Rishis, Bhagawan Narayana, seated in divine snake, Adishesha, Vasukhi.
- Bhagawan Shiva wears Snake as garland.
- Ear-ring made of snake.
- Arjuna is speaking to Bhagawan.

Verse 16 :

अनेकबाहूदरचक्रनेत्रम्
पश्यामि त्वां सर्वतोऽनन्तरूपम् ।
नान्तं न मध्यं न पुनस्तवादिम्
पश्यामि विश्वेश्वर विश्वरूप ॥ १६ ॥

anekabāhūdaravaktranetram
paśyāmi tvāṁ sarvato'nantarūpam ।
nāntaṁ na madhyaṁ na punastavādim
paśyāmi viśveśvara viśvarūpa ॥ 16 ॥

I see Thee of boundless form on every side, with manifold arms, stomachs, mouths and eyes; neither the end, nor the middle, nor also the beginning do I see; O lord of the universe, O cosmic form. [Chapter 11 - Verse 16]

a) Aneka :

- Variety, manifold, effulgence.

b) Bahu :

- Hands, Arms.

c) Udara :

- Stomach.

d) Vaktra :

- Face, mouth.

e) Netra :

- Eyes.

- I see infinite array of hands, faces, mouths, stomach, eyes.

f) Sarvataha Anantha Rupam :

- Everywhere it is infinite... faces, eyes, mouths,... all around I only see this.
- In one vision, he is seeing everything, does not have to turn his head, face..
- With thought of eyes... sees all eyes...

g) Pashyami Tvam :

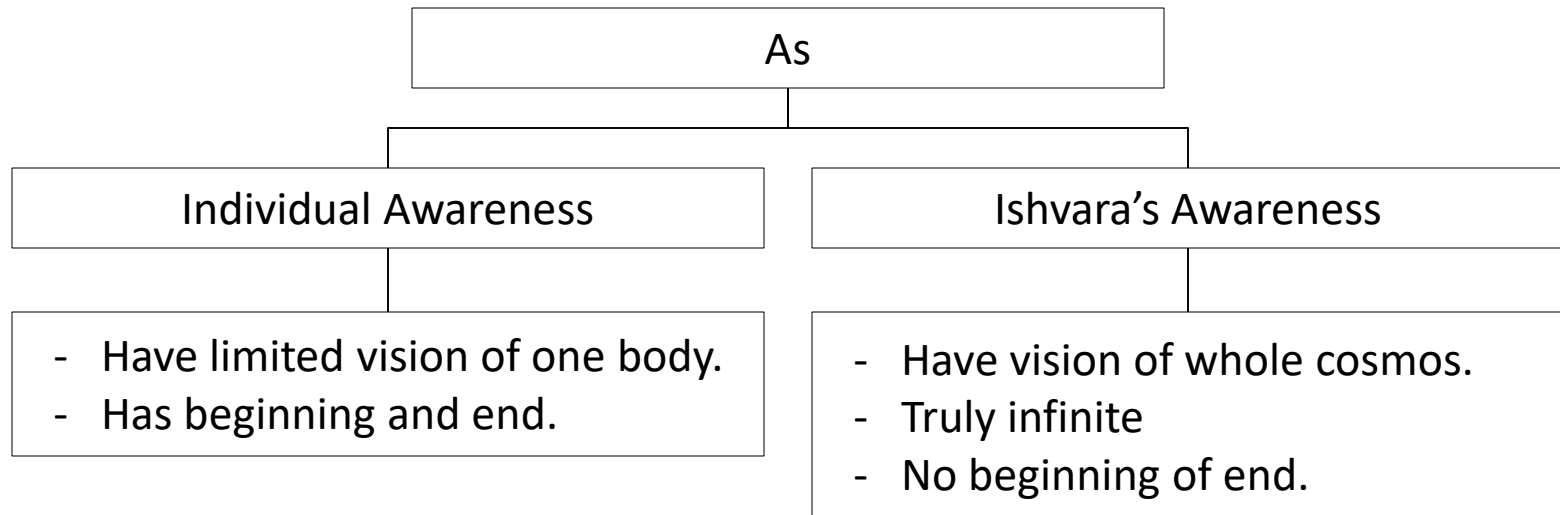
- I see you to be all this.

h) Anantha Rupam :

- Infinite forms.

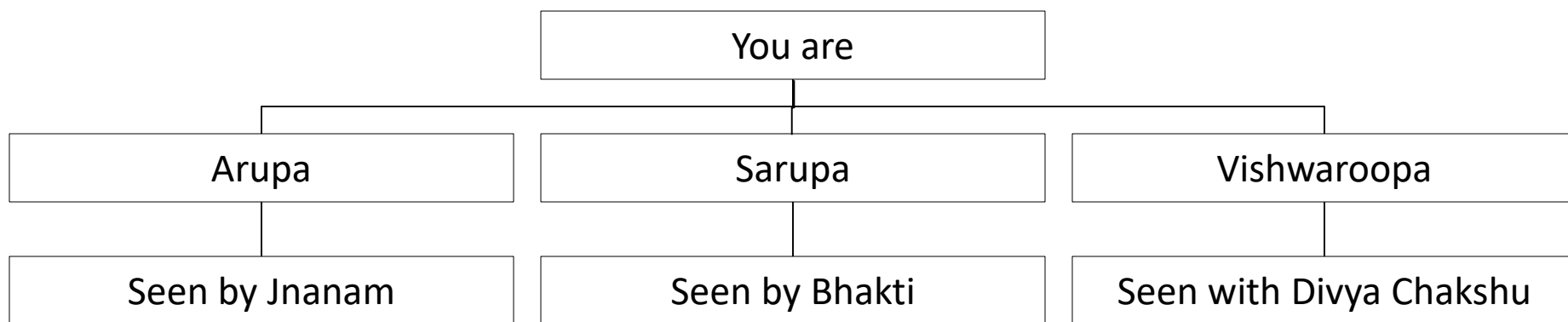
i) Na Antham Na Madhyam Na Punasta Avadim :

- Neither can I see beginning, middle or end for this cosmos.



w.r.t. Form	w.r.t. Space	w.r.t. Time
- Aneka Anantha Rupa	<ul style="list-style-type: none"> - Na Antham, Na Madhyam, Na Punastha Vadim - He is all pervading, everywhere 	- I see you to be ever there.

- Pure consciousness, unchanging is ever there in us, experienced by us in past, present, future.
- Bhagawan transforms himself now to show his Darshana to Arjuna but the fact is, he is ever this truth.



- He gave Arjuna cosmic eyes, Brahma Jnanam to see that.
- With eye of Jnanam, we see Bhagawans Arupa nature.
- With eye of Bhakti, we see Sarupa.
- With Divya Chakshu, which Bhagawan gave Arjuna, he saw Vishwarupa.

- **Bhagawan is always the same Arupa and Sarupa.**
- There is neither a beginning, middle or end for Bhagawan.
- You remain ever the same.
- 4 times Pashyami here.

Verse 15	Verse 16	Verse 17
Pashyami	2 Pashyami	1 Pashyami

j) Vishveshwara :

- Lord of the world – Vishwa.

k) Vishwaroopa :

- Is Bagawan.
- **You are the Lord of the world and you are also the name and form of the world, nondual nature of pure consciousness, Advaitam principle.**
- Arjuna is spellbound, in wonderment, utterly astounded.

Verse 17 :

किरीटिनं गदिनं चक्रिणं च
तेजोराशिं सर्वतो दीप्तिमन्तम् ।
पश्यामि त्वां दुर्निरीक्ष्यं समन्तात्
दीप्तानलार्कद्युतिमप्रमेयम् ॥ १७ ॥

kirīṭinaṁ gadinaṁ cakriṇaṁ ca
tejorāśiṁ sarvato dīptimantaṁ ।
paśyāmi tvāṁ durnirīkṣyaṁ samantāt
dīptānalārkaadyutimaprameyam ॥ 17 ॥

I see Thee with crown, club and discus; a mass of radiance shining everywhere, very hard to look at, all round blazing like burning fire and sun, and incomprehensible.
[Chapter 11 - Verse 17]

a) Kiritinam :

- Having crown on head.

b) Gadinam :

- All hands with Gadha.

c) Chakra Yudham :

- Discuss.

d) Tejo Rashim :

- Heap of light.

e) Sarvato Deepthi Mantham :

- Everywhere effulgence.
- Brightness.

f) Pashyami Tvam :

- I see you, pure awareness as superimposed in the cosmos.

g) Dur Niriksham :

- But you are difficult to see.
- You awareness principle exist together with the infinite cosmos.
- Vishwaroopa is difficult to see.

Sanjaya :

- As though 1000 Suns arising at one go.

h) Deepta, Anala, Arka, Dhutim :

- Effulgence of fire and sun are having competition and excelling each other.
- Radiance splendid.
- Suns shining and fire's radiance increasing every minute.

i) Aprameyam :

- No words can describe Brahman, the effulgence, awareness principle.

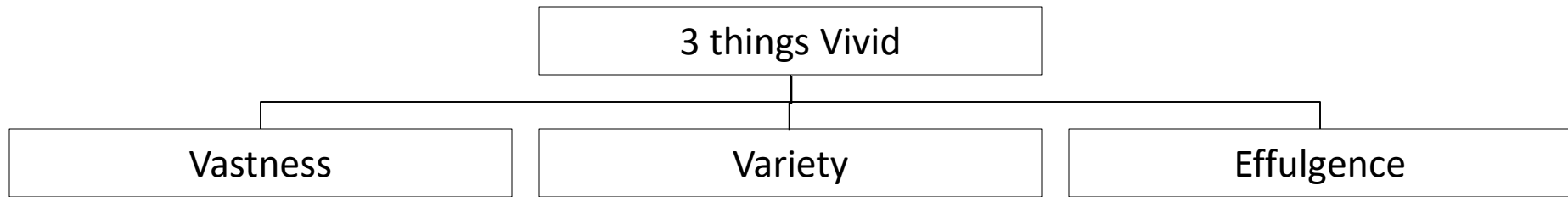
Pramena	Prameyam
Can see, comprehend, explain	Can explain, comprehend

- With Divya Chakshu of Jnanam, one can experience Brahman but can't explain through words.
- One can't actually comprehend this.

Session III

Revision :

- Arjuna is stunned by the Vishwaroopa Vision showed by Bhagavan Sri Krishna.
- Struck in wonderment with the effulgence.
- Variety and vastness of vision is too much.



Arjuna tells Bhagawan :

- You are indeed that Purusha, immortal consciousness, Primordial consciousness.
- Arjuna has conviction of who Bhagawan is.

Verse 18 : Important Verse

त्वमक्षरं परमं वेदितव्यम्
त्वमस्य विश्वस्य परं निधानम् ।
त्वमव्ययः शाश्वतधर्मगोप्ता
सनातनस्त्वं पुरुषो मतो मे ॥ १८ ॥

tvamakṣaram paramaṁ veditavyam
tvamasya viśvasya param nidhānam ।
tvamavyayaḥ śāśvatadharmagoptā
sanātanastvaṁ puruṣo mato me ॥ 18 ॥

You are the imperishable, the supreme being worthy to be known. You are the great treasure-house of this universe. You are the imperishable protector of the eternal dharma. In my opinion, you are the ancient Purusa. [Chapter 11 - Verse 18]

a) Tvam Aksharam Purusham Veditavyam :

- Tvam – you.
- Aksharam Purusham – imperishable Purusha.
- **You are the pure consciousness which is imperishable**
- **Everything else is perishable, physical, mental, causal, verbal.**
- They have birth, death.
- What is beyond birth and death?
- It is pure consciousness.

b) Paramam Veditavyam :

- You are that Purusha that which is described in the Upanishads to be finally realised, to be experienced to be known.
- Atma Vare Drishtavyaha – you are that.

Brihadaranyaka Upanishad :

स होवाच: न वा अरे पत्युः कामाय पतिः प्रियो भवति,
आत्मनस्तु कामाय पतिः प्रियो भवति ।
न वा अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु
कामाय जाया प्रिया भवति । न वा अरे पूत्राणां कामाय पुत्राः
प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति ।
न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु
कामाय वित्तं प्रियं भवति । न वा अरे ब्रह्मणः कामाय ब्रह्म
प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति ।
न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय
क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति,
आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः
प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति ।
न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति,
आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति ।
न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति ।
आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि,
आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम् ॥ ५ ॥

sa hovāca: na vā are patyuh kāmāya patiḥ priyo bhavati,
ātmanastu kāmāya patiḥ priyo bhavati |
na vā are jāyāyai kāmāya jāyā priyā bhavati,
ātmanastu kāmāya jāyā priyā bhavati |
na vā are pūtrāṇāṃ kāmāya putrāḥ priyā bhavanti,
ātmanastu kāmāya putrāḥ priyā bhavanti |
na vā are vittasya kāmāya vittaṃ priyaṃ bhavati,
ātmanastu kāmāya vittaṃ priyaṃ bhavati |
na vā are brahmaṇaḥ kāmāya brahma priyaṃ bhavati,
ātmanastu kāmāya brahma priyaṃ bhavati |
na vā are kṣatrasya kāmāya kṣatraṃ priyaṃ bhavati,
ātmanastu kāmāya kṣatraṃ priyaṃ bhavati |
na vā are lokānāṃ kāmāya lokāḥ priyā bhavanti,
ātmanastu kāmāya lokāḥ priyā bhavanti |
na vā are devānāṃ kāmāya devāḥ priyā bhavanti,
ātmanastu kāmāya devāḥ priyā bhavanti |
na vā are bhūtānāṃ kāmāya bhūtāni priyāṇi bhavanti,
ātmanastu kāmāya bhūtāni priyāṇi bhavanti |
na vā are sarvasya kāmāya sarvaṃ priyaṃ bhavati,
ātmanastu kāmāya sarvaṃ priyaṃ bhavati |
ātmā vā are draṣṭavyaḥ śrotavyo mantavyo
nididhyāsitaṃ maitreyi, ātmano vā are darśanena
śravaṇena matyā vijñānenedaṃ sarvaṃ viditam || 5 1948

He said: It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the Brāhmaṇa, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Kṣatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my -dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyī, should be realised—should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known. [2 - 4 - 5]

- Tam Tu Aupanishadam Purusham Pritchami.

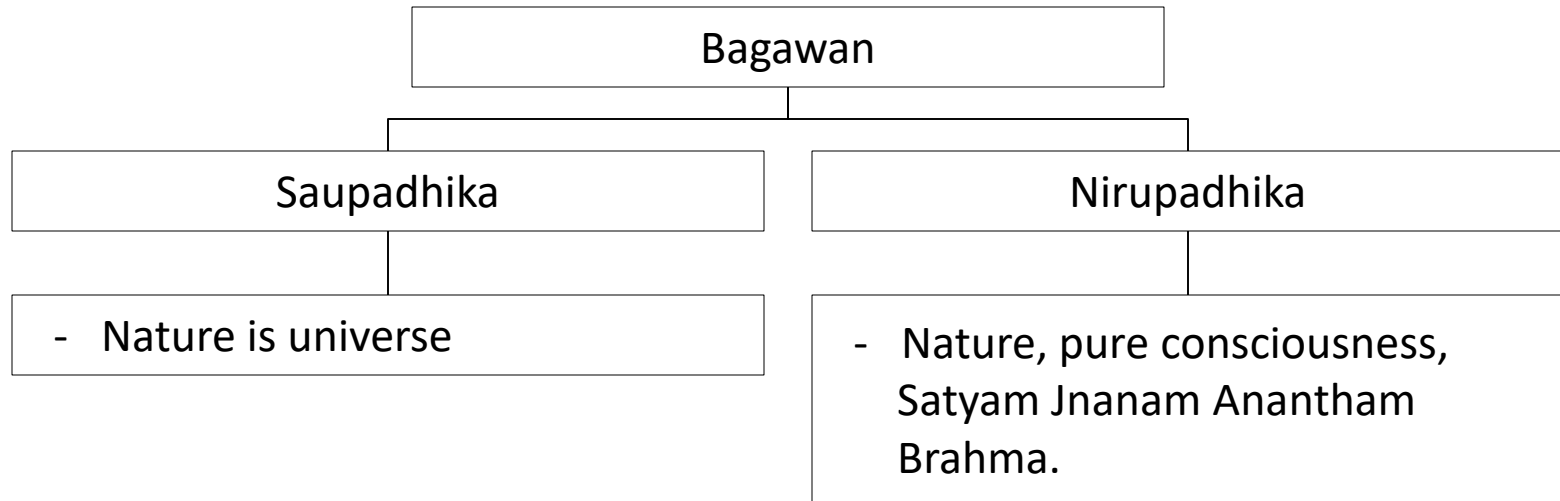
Brihadaranyaka Upanishad :

कस्मिन्नु त्वं चात्मा च प्रतिष्ठितौ स्थ इति;
 प्राण इति; कस्मिन्नु प्राणः प्रतिष्ठित इति; अपान इति;
 कस्मिन्वपानः प्रतिष्ठित इति; व्यान इति;
 कस्मिन्नु व्यानः प्रतिष्ठित इति; उदान इति;
 कस्मिन्नूदानः प्रतिष्ठित इति; समान इति;
 स एष नेति नेत्यात्मा, अगृह्यो नहि गृह्यते,
 अशीर्यो न हि शीर्यते, असङ्गो नहि सज्यते,
 असितो न व्यथते, न रिष्यति । एतान्यष्टावायतनानि,
 अष्टौ लोकाः, अष्टौ देवाः, अष्टौ पुरुषाः;
 स यस्तान्पुरुषान्निरुह्य प्रत्युह्यात्यक्रामत्,
 तं त्वौपनिषदं पुरुषं पृच्छामि;
 तं चेन्मे न विवक्ष्यसि, मूर्धा ते विपतिष्यतीति ।
 तं ह न मेने शाकल्यः;
 तस्य ह मूर्धा विपपात, अपि हास्य
 परिमोषिणोऽस्थीन्यपजहुरन्यन्मन्यमानाः ॥ २६ ॥

kasminnu tvaṃ cātmā ca pratiṣṭhitau stha iti;
 prāṇa iti; kasminnu prāṇaḥ pratiṣṭhita iti; apāna iti;
 kasminnvapānaḥ pratiṣṭhita iti; vyāna iti;
 kasminnu vyānaḥ pratiṣṭhita iti; udāna iti;
 kasminnūdānaḥ pratiṣṭhita iti; samāna iti;
 sa eṣa neti netyātmā, agrhyo nahi grhyate,
 aśīryo na hi śīryate, asaṅgo nahi sajyate,
 asito na vyathate, na riṣyati | etānyaṣṭāvāyatanāni,
 aṣṭau lokāḥ, aṣṭau devāḥ, aṣṭau puruṣāḥ;
 sa yastānpuruṣānniruhya pratyuhyātyakrāmat,
 taṃ tvaupaniṣadam puruṣaṃ pṛcchāmi;
 taṃ cenme na vivakśyasi, mūrdhā te vipatiṣyatīti |
 taṃ ha na mene śākalyaḥ;
 tasya ha mūrdhā vipapāta, api hāsya
 parimoṣiṇo'sthīnyapajahruranyanmanyamānāḥ || 26 ||

‘On what do the body and the heart rest?’ ‘On the Prāṇa.’ ‘On what does the Prāṇa rest?’ ‘On the Apāna.’ ‘On what does the Apāna rest?’ ‘On the Vyāna.’ ‘On what does the Vyāna rest?’ ‘On the Udāna.’ ‘On what does the Udāna rest?’ ‘On the Samāna.’ This self is That which has been described as ‘Not this, not this.’ It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered—It never feels pain, and never suffers injury. ‘These are the eight abodes, the eight instruments of vision, the eight deities and the eight beings. I ask you of that Being who is to be known only from the Upaniṣads, who definitely projects those beings and (again) withdraws them into Himself, and who is at the same time transcendent. If you cannot clearly tell me of Him, your head shall fall off.’ Śākalya did not know Him; his head fell off; and robbers snatched away his bones, mistaking them for something else.[3 - 9 - 26]

- Purusha of Upanishads you are.
- What ought to be realised through Sravanam, Mananam, Nididhyasanam.

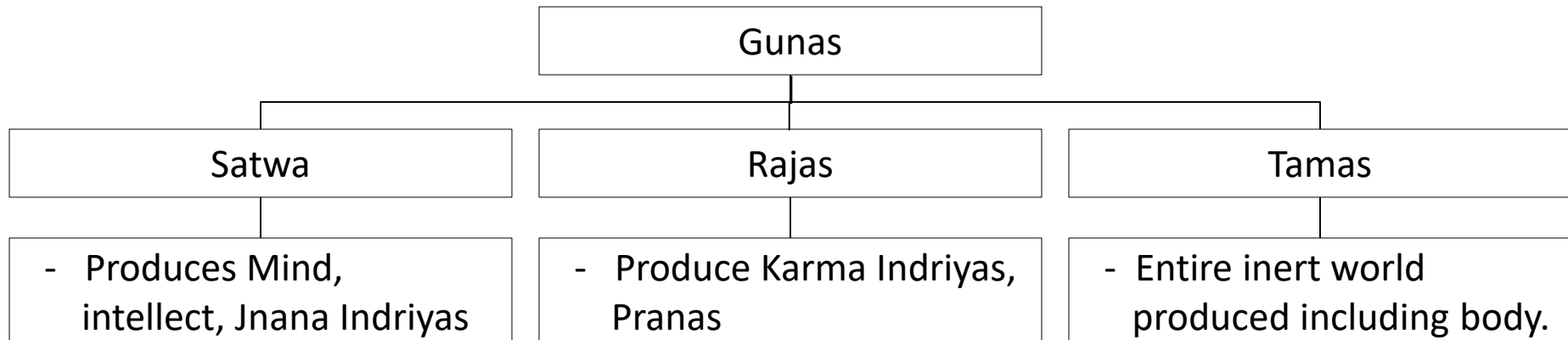


c) Tvam Asyasya Vishwasya Param Nidhanam :

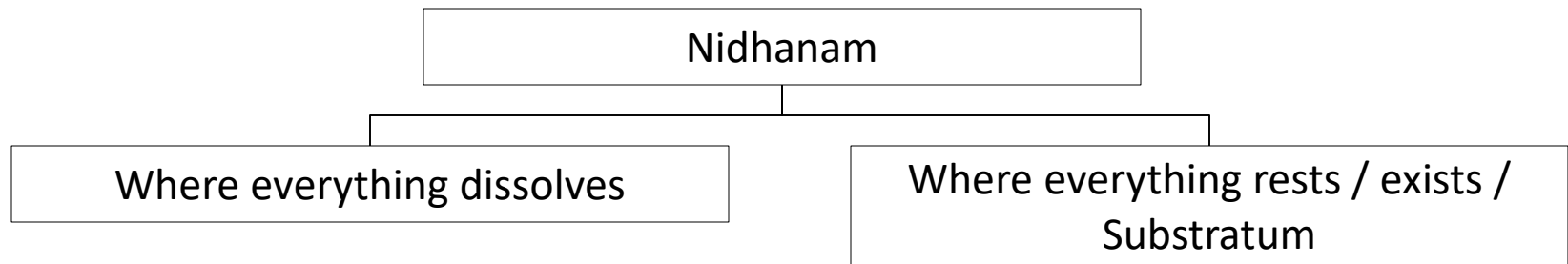
- This world experienced through various means of knowledge, what we experience through senses.
- **Asya – this – proximate world experienced through Pratyaksha, Anumana, Upamana, Arthapatti, Shabda, Anupalabdhi – 6 Pramanams.**
- Perception, inference,... the ultimate resting place for this experienced Jagat.
- Object can be burnt, becomes Ashes.

For	Resting place
<ul style="list-style-type: none">- Objects- Ashes- 5 Elements- 3 Gunas- Maya	<ul style="list-style-type: none">- Ashes- Earth- 3 Gunas- Maya- Brahman

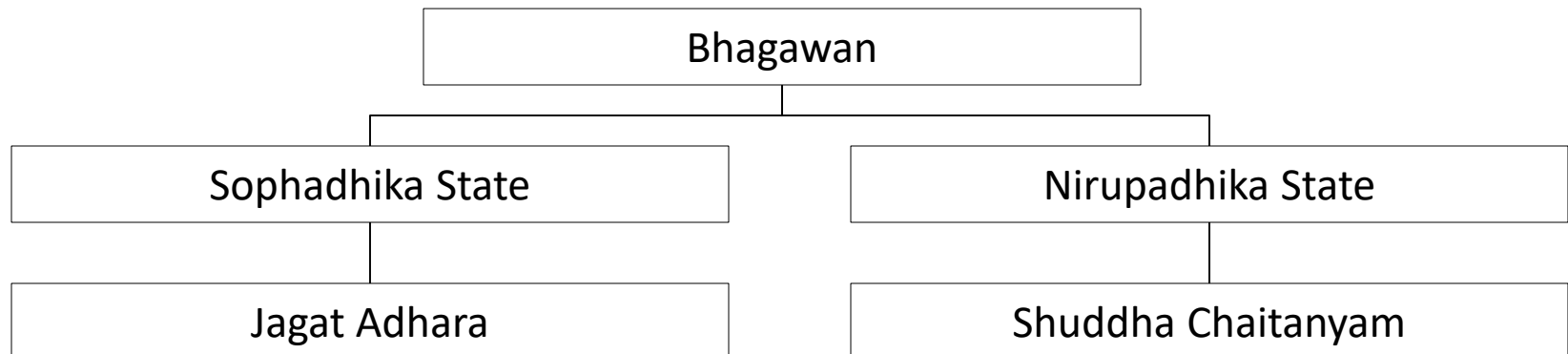
- All elements come from 3 Gunas, have Sattva / Rajas / Tamas.



- **World is produced from elements, elements from 3 Gunas, 3 Gunas is from Maya.**
- **Resting place of Maya is Brahman.**
- Brahmashrayaha Maya Asti.
- Paramam Nidhanam.
- Arjuna is telling Sri Krishna standing in front as Vishwaroopa.
- I know you as the ultimate resting place for the world.
- Nidhanam Ashraya, where everything rests.



- **You are pure consciousness in your Nir Upadhika state, secret revealed in Gita.**

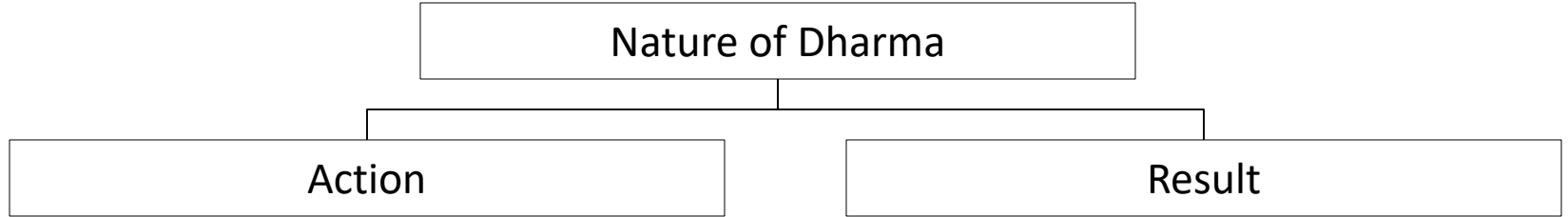


d) Tvam Avyayaha :

- Vyaya – Decay, change.
- Avyaya – Nondecay, changeless, immutable.

e) Sashvata Dharma Bhogta :

- **Protector of eternal Dharma.**



- **Result should go to performer of action in this world.**
- Dharma = Cosmic law.
- You are the protector of eternal cosmic law, Karma Phala Dhata, Adhyaksha, bestower of fruits of action.
- As you sow, so do you reap.
- **Who is the one who gives Jiva to get results of its action.**

Upadesa Sara :

कर्तुराज्ञया प्राप्यते फलम् ।
कर्म किं परं कर्म तज्जडम् ॥ १ ॥

kartur-ājñayā prāpyate phalam ।
karma kiṃ paraṁ karma tajjadam ॥ 1 ॥

By the command (according to the laws) of the Creator of the world (the Lord), the fruits (of action) are gained. Then how is action the Supreme (Reality)? (It is not; since) that action is inert. [Verse 1]

- Lord who enables the doer to become enjoyer of actions.
- Bhagavan takes incarnation, Avatara at various points of time, Yuge Yuge... to protect the eternal Dharma.

Gita : Chapter 4 – Verse 6, 7, 8

अजोऽपि सन्नव्ययात्मा
भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय
सम्भवाम्यात्ममायया ॥ ४-६ ॥

ajō'pi sannavyayātmā
bhūtānām īśvarō'pi san |
prakṛtiṃ svāmadhiṣṭhāya
sambhavāmyātmamāyayā || 4-6 ||

Though I am unborn and am of imperishable nature, and though I am the Lord of all beings, yet, ruling over My own nature, I take birth by My own maya. [Chapter 4 – Verse 6]

यदा यदा हि धर्मस्य
ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य
तदात्मानं सृजाम्यहम् ॥ ४-७ ॥

yadā yadā hi dharmasya
glānirbhavati bhārata |
abhyutthānam adharmasya
tadātmānaṃ sṛjāmyaham || 4-7 ||

Whenever there is decay of righteousness, O Bharata, and a rise of unrighteousness, then I manifest Myself. [Chapter 4 – Verse 7]

परित्राणाय साधूनां
विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय
सम्भवामि युगे युगे ॥ ४-८ ॥

paritrāṇāya sādḥūnām
vināśāya ca duṣkṛtām |
dharmaśamsthāpanārthāya
sambhavāmi yugē yugē ||4-8||

For the protection of the good, for the destruction of the wicked and for the establishment of righteousness, I am born in every age. [Chapter 4 – Verse 8]

- Cosmic laws eternal, Lord is eternal.

f) Tvam Sanatana Purusha Matho Mey :

- Before I knew it, now I know for sure.
- I see it, I experience.
- You are Ancient Purusha.
- **Purusha which is there even before Creation.**

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ ६.२.१ ॥

sadeva somyedamagra āsīdekamevādvitīyam |
taddhaika āhurasadevedamagra āsīdekamevādvitīyam
tasmādasataḥ sajjāyata || 6.2.1 ||

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 - 2 - 1]

- **Before creation, what was there?**
- **Only existence, consciousness, pure bliss, supreme Brahman.**
- I know you are the supreme Brahman.
- This is stamp of Arjuna's own personal experience.
- Giving voice to his experience..

Verse 19 :

अनादिमध्यान्तमनन्तवीर्यम्
अनन्तबाहुं शशिसूर्यनेत्रम् ।
पश्यामि त्वां दीप्तहुताशवक्त्रम्
स्वतेजसा विश्वमिदं तपन्तम् ॥ १९ ॥

anādimadhyāntamanantavīryam
anantabāhum śāsisūryanetram ।
paśyāmi tvāṁ diptahutāśavaktram
svatejasā viśvamidaṁ tapantam ॥ 19 ॥

I see you without beginning, middle or end, infinite in power, of endless arms, the sun and moon [Chapter 11 - Verse 19]

a) Anaadi Madhyantam :

- An – Aadhi – Madhya – Antham.
- No – beginning – middle – end for you.
- No birth, Utpathi, no Sthithi, sustainance, no existing for sometime for you, Antha is Vinasha.
- **No birth, existence, destruction for you.**
- **You are the ultimate reality, permanent substratum for this entire cosmos.**

b) Anantha Veeryam :

- Infinite prowess, strength.
- Veeryam Prabhavaha : As supreme Lord, capacity is infinite, Arjuna see in front of his eyes.

c) Sashi Surya Netram :

- You are the Cosmic being for whom the Sun and Moon are spoken of as eyes.
- For Virat Purusha – Sun and Moon lights up the world.

d) Pashya Deepta Hutasha Vaktram :

- Vaktra = Mouth = Fire.
- I see your mouth.

Put in Mouth	For Cosmic being, fire is the mouth
Disappears	Cosmos Disappears

- Why fire called Huta Asha?
- Whatever is Huta, put into it, Ashtadhi, it eats it away, puts an end to it.
- Effulgent fire is your mouth.
- When mouth of Vishwaroopa opens, Arjuna sees fire which has no depth.

e) Sva Tejasa Vishwam Idam Tapantam :

- Entire world is scorched by your effulgence and Radiance.
- Extent in verse 20.

Verse 20 :

द्यावापृथिव्योरिदमन्तरं हि
व्याप्तं त्वयैकेन दिशश्च सर्वाः ।
दृष्ट्वाद्भुतं रूपमुग्रं तवेदम्
लोकत्रयं प्रव्यथितं महात्मन् ॥ २० ॥

dyāvāpṛthivyoridamantaram hi
vyāptam tvayaikena diśaśca sarvāḥ ।
dṛṣṭvādbhutaṁ rūpamugraṁ tavedam
lokatrayaṁ pravyathitaṁ mahātman ॥ 20 ॥

This space between earth and the heavens and all the quarters is filled by you alone; having seen this, your wonderful and terrible form, the three worlds are trembling with fear, O great-souled being. [Chapter 11 - Verse 20]

a) Dyava Prithivyor Idam Antaram Hi :

- Space between earth – here and heavens up above.
- Antaram = Space.
- Vyava = Heavens.
- Prithvi = Earth.

b) Vyaptam Tvaya Ekena Dishascha Sarvaha :

- Whole space is pervaded by you.
- Infinitude of the Vishwaroopa.
- **In all directions, I see only you.**

c) Drishtva Adbhutam Rupam Tava :

- Seeing this most astounding form of yours.
- Cosmic form is not pleasant, charming.

d) Ugram :

- Terrible, ferocious, frightening.

e) Loka Trayam Pravyaditam :

- All 3 worlds are disturbed.
- Many deities, Mahatmas have assembled to witness the great war where Bhagawan is Charioteer.
- Arjuna takes cognizance of presence of these deities and says, all 3 worlds are really terrible.
- Your form fills space between earth and heaven, everywhere in all directions, you are indeed the cosmic supreme reality.
- Nobody will like this form for ever.
- All seeing are not enjoying.

f) Mahatman :

- Great soul, infinite being.
- 3 worlds are shuddering.

Verse 21 :

अमी हि त्वां सुरसङ्घा विशन्ति
केचिद्भीताः प्राञ्जलयो गृणन्ति ।
स्वस्तीत्युक्त्वा महर्षिसिद्धसङ्घाः
स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥ २१ ॥

amī hi tvāṁ surasaṅghā viśanti
kecidbhītāḥ prāñjalayo grṇanti ।
svastītyuktva maharṣisiddhasaṅghāḥ
stuvanti tvāṁ stutibhiḥ puṣkalābhiḥ ॥ 21 ॥

Verily, into You enter these hosts of devas; some extol you in fear with joined palms; May it be well' thus saying, bands of great rsis and siddhas praise You with hymns Sublime.
[Chapter 11 - Verse 21]

a) Ami Hi Surasanghat Tvam Vishanti :

- These multitudes of Devatas are all entering your mouth.
- **You are the great infinite being in which everything finally ends.**
- Arjuna has vision of past, present, future.
- Many deities took their birth on earth when Bhagawan was here.
- Bhishma = Ashta Vasu = Devata.
- To Assist Bhagawan in this birth, the deities took birth alongwith Avatara Krishna.
- At the end of the Battle they all complete their tenure.

b) Kechit Bhitah Pranjalayo Grnanti :

- Some of them terrified.
- **Fold their hands in worship, glorify your greatness.**

c) Vastiti Yuktva Maharshi Siddha Sangha :

- Great saints, multitudes of Siddhi... are singing... Swasti, Swasti,... Let all be auspicious.
- Let Vishwaroopa not destroy whole cosmos now.
- Let all be good.
- All are trying to pacify you, oh Vishwaroopa.

d) Stuvanti Tvam Stutibhih Pushkalabhih :

- Maharishis and Siddhas are worshipping, eulogising Lord with Hymns, and glories.
- Nobody can see the way in which Bhagawan is showing Arjuna.
- Arjuna is seeing entirety.
- Some get pulverized.
- Pushkala – flowery words, hymns, with full meanings, charm, Stutis.

Verse 22 :

रुद्रादित्या वसवो ये च साध्याः
विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।
गन्धर्वयक्षासुरसिद्धसङ्घाः
वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥ २२ ॥

rudrādityā vasavo ye ca sādhyāḥ
viśve'śvinau marutaśchoṣmapāśca ।
gandharvayakṣāsurasiddhasaṅghāḥ
vīkṣante tvāṁ vismitāścaiva sarve ॥ 22 ॥

The Rudras, Adityas, Vasus, Sadhyas, Visvedevas, the two Asvins, Maruts, Usmapas and hosts of Gandharvas, Yaksas, Asuras and Siddhas-they are all looking at you, all quite astonished.
[Chapter 11 - Verse 22]

a) Deities :

- Rudra, Aditya, Vasu, Pitrus, Gandharva Sura, Asura, Yakshas...

b) Maharishi :

- Can sing hymns.

c) Vikshante Tvam Vismitascaiva Sarve :

- Unable to utter a word, aghast, Astonished (Wonder + fear + reverence together).
- Ikshante – seeing.
- Vishante – with special look in their eyes, wonderstruck.

Arjuna seeing

Infinite

Effulgence

Radiance

Multiplicity

- Now vision turns to awe and terror.
- Bhagawan shows terrible aspect, deities just look, awestruck in wonderment.

Verse 23 : Vision of Terror

रूपं महत्ते बहुवक्त्रनेम्
महाबाहो बहुबाहूरुपादम् ।
बहूदरं बहुदंष्ट्राकरालम्
दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् ॥ २३ ॥

rūpaṁ mahatte bahuvaktranem
mahābāho bahubāhūrupādam ।
bahūdaraṁ bahudaṁṣṭrākaralam
dṛṣṭvā lokāḥ pravyathitāstathāham ॥ 23 ॥

Having seen Your immeasurable form, with many mouths and eyes, O mighty-armed, with many arms, thighs and feet, with many stomachs and fearsome with many tusks, the worlds are terrified and so too, am I. [Chapter 11 - Verse 23]

a) Rupam Mahatte :

- Huge, large form.

b) Bahu Vaktra Netram :

- With many faces, eyes.
- Wonder, surprise, terror at same time.
- You keep telling again and again.

c) Maha Bahu, Bahu Uru Bahu Padam :

- Many arms, legs, thighs, feet.

d) Bahu Udaram :

- Many stomachs.

e) Bahu Damshttra Karalam :

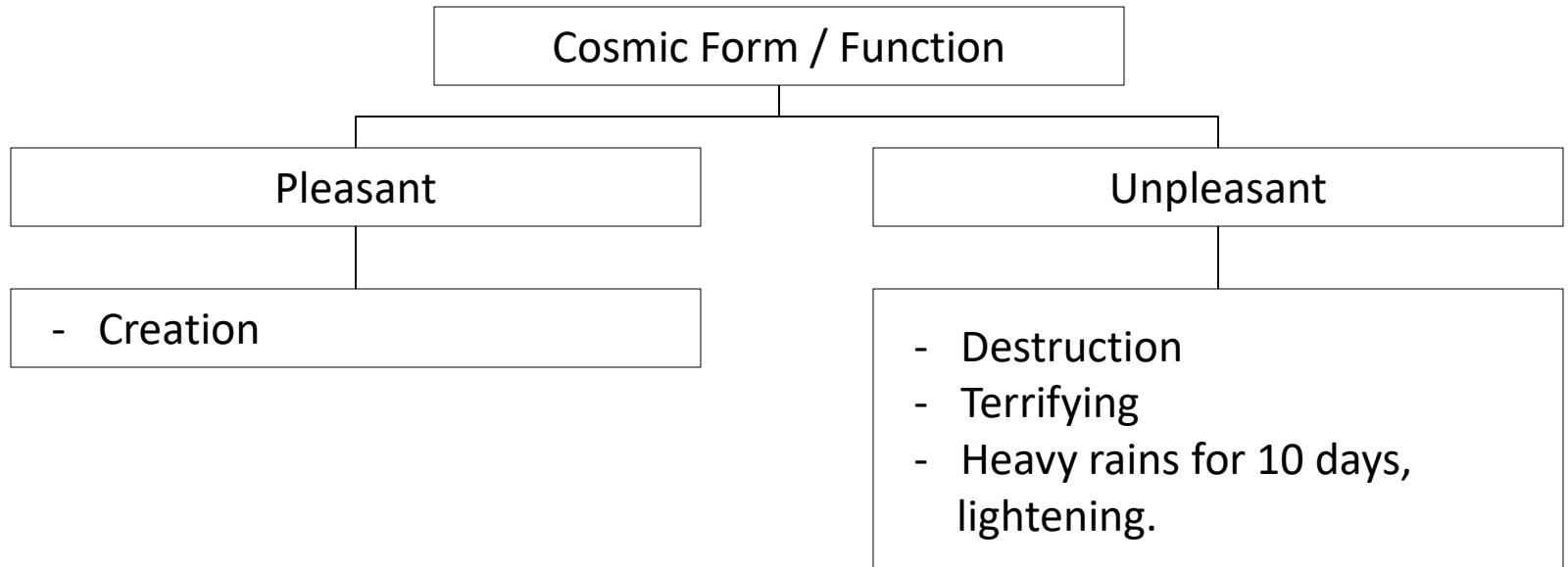
- Sharp teeth.

f) Drishtva Lokaha :

- All beings.

g) Pravyathitha Thatha Aham :

- I am also Terror stricken.



Verse 24 :

नभःस्पृशं दीप्तमनेकवर्णम्
व्यात्ताननं दीप्तविशालनेत्रम् ।
दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा
धृतिं न विन्दामि शमं च विष्णो ॥ २४ ॥

nabhasspr̥śaṁ dīptamane kavārṇam
vyāttānanam dīptaviśālanetram ।
dṛṣṭvā hi tvāṁ pravyathitāntarātmā
dhṛtiṁ na vindāmi śamaṁ ca viṣṇo ॥ 24 ॥

On seeing You (Your form) touching the sky, flaming in many colours, with mouths wide open, with large fiery eyes, I am terrified at heart, and I find neither courage nor peace, O Vishnu!
[Chapter 11 - Verse 24]

a) Dristva Hi Tvam Pravyathitantaratma :

- Seeing you thus, I am very much disturbed in my inner core.
- How are you?

b) Nabha – Sprsam :

- Touching the sky.

c) Deeptam :

- Radiant.

d) Aneka Varnam :

- Multitude of colours.

e) Vyaatha :

- Mouth open.

f) Peepta Vishala Netram :

- Eyes lit.

g) Drithim Na Vindami :

- I am unable to stand, hold to myself.

h) Shamam Cha Vishnu :

- I am losing the mental peace, seeing you.
- How does Arjuna feel?

Verse 25 :

दंष्ट्राकरालानि च ते मुखानि
दृष्ट्वैव कालानलसन्निभानि ।
दिशो न जाने न लभे च शर्म
प्रसीद देवेश जगन्निवास ॥ २५ ॥

daṁṣṭrākarālāni ca te mukhāni
dṛṣṭvaiva kālānalasannibhāni ।
diśo na jāne na labhe ca śarma
prasīda deveśa jagannivāsa ॥ 25 ॥

Having seen your mouths fearsome with tusks (Blazing) like Pralaya-fires, I know not the four quarters, nor do I find peace; be gracious, O Lord of the devas, O Abode of the Universe.
[Chapter 11 - Verse 25]

a) Damshttra Karalani Cha Tey Mukhani :

- Your mouths with Sharp teeth.

b) Drishtva Eva Kala Sannibhani :

- Mouth is filled with fire like in Pralaya (Pralaya Kala – Anala).
- Fire of dissolution.

c) Disho Na Jane :

- I am totally lost in directions, everywhere threatening.

d) Na Labhe Cha Sharma :

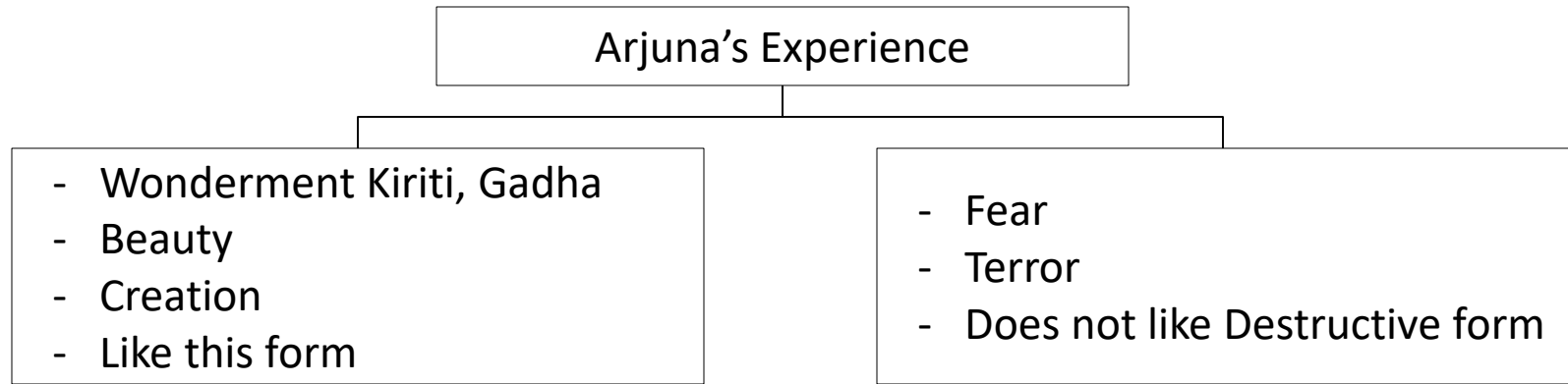
- I am not feeling at ease.

e) Prasida Devesha :

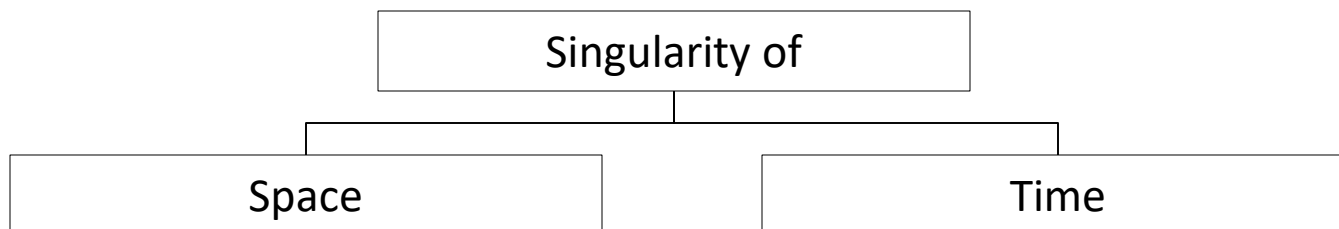
- Please quieten down, calm down, don't terrorise me this way.

f) Jagan Nivasa :

- Oh, Lord of the Universe.



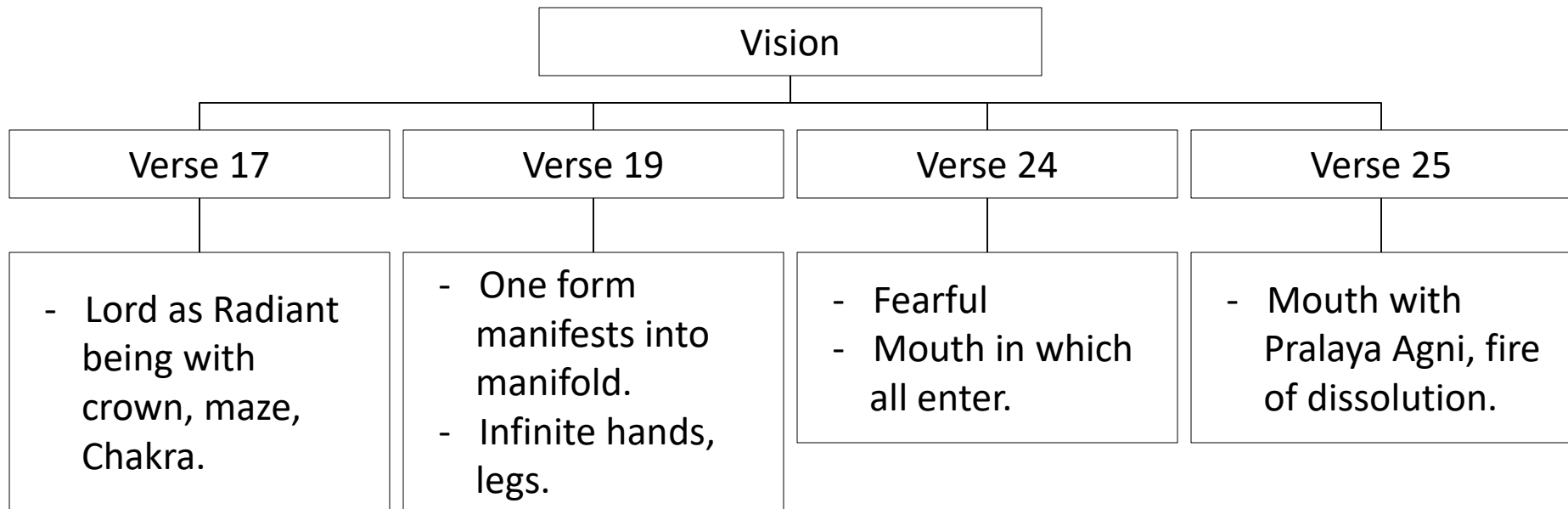
- Arjuna wants Bhagawan to stop but Bhagavan wants to continue showing... Pasha... Pashya... sees entire gamut of universe.
- What pleases you and terrorizes you is God.
- What Arjuna sees in the mouth of Lord?
- In time what happens?
- Duryodhana gets destroyed.
- What happens in time?
- Vishwaroopa not just singularity of objects and beings.
- Not singularity of variety in one.



Session – IV

(Verse 26 – 34)

- Vision of Vishwaroopa Bhagawan gave was not stationary, cosmos runs in front of him, realm of objects and beings.



- Not getting mental ease.
- Abode of the world, don't show terrible form of the world, have compassion, please quieten, Arjuna tells Bhagawan.
- Vishwarupa also contains events of future.

Verse 26 :

अमी च त्वां धृतराष्ट्रस्य पुत्राः
सर्वे सहैवावनिपालसङ्घैः ।
भीष्मो द्रोणः सूतपुत्रस्तथासौ
सहास्मदीयैरपि योधमुख्यैः ॥ २६ ॥

amī ca tvām dhṛtarāṣṭrasya putrāḥ
sarve sahaivāvanipālasaṅghaiḥ ।
bhīṣmo droṇaḥ sūtaputrastathāsau
sahāsmadīyairapi yodhamukhyaiḥ ॥ 26 ॥

All the sons of Dhrtarastra with hosts of kings of the earth, Bhishma, drone and the son of a charioteer, Karna, with the warrior chieftains of ours... [Chapter 11 - Verse 26]

a) Ami Cha Dritharashtrasya Putra :

- These sons of Dritharashtra – Duryodhana, Dushasana.

b) Sarve Saha Avani Paha Sanghaihi :

- Alongwith various kings assembled in battle field.
- Bhagawan showing future to Arjuna.
- Yutsu – son survived.
- Avani Pala – protector of kings like Shalya.

c) Bhishma :

- Grandsire, has boon deathlessness unless he wishes.
- General.

Dronaha :

- Teacher of Pandavas and Kauravas.
- Can't die unless he wishes.
- Svachanda Mrityu.

Suta Putra :

- Son of charioteer.
- Karna.
- Mega stars of Kaurava Army.

d) Saha Asmadiyaiyi Yoga Mukhaiyi :

- With them some of Arjuna's soldiers died.
- Drishtatya... etc.

Verse 27 :

चक्त्राणि ते त्वरमाणा विशन्ति
दंष्ट्राकरालानि भयानकानि ।
केचिद्विलग्ना दशनान्तरेषु
सन्दृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥ २७ ॥

vaktrāṇi te tvaramāṇā viśanti
daṁṣṭrākarālāni bhayānakāni ।
kecidvilagnā daśanāntareṣu
sandṛśyante cūrṇitairuttamāṅgaiḥ ॥ 27 ॥

Into your mouths with terrible teeth and fearful to behold, they precipitately enter. Some are found sticking in the gaps between the teeth with their heads crushed into pulp.
[Chapter 11 - Verse 27]

a) Vaktrani Te Tvaramana Vishanti :

- All rushing into your mouth.

b) Dhamstrakaralani :

- Mouth with sharp teeth's.

c) Bhayanakani :

- Fearful.

d) Kecidvilagna Dashanantaresu :

- Some sticking between the teeth (Dashana).

e) Churnitair Uttamangaih :

- Heads are pulverized, crushed.
- Fear is Rasa here, flavor of these verses.
- What way are they rushing into Bhagawans mouth?

Verse 28 :

यथा नदीनां बहवोऽम्बुवेगाः
समुद्रमेवाभिमुखा द्रवन्ति ।
तथा तवामी नरलोकवीराः
विशन्ति चक्राण्यभिविज्वलन्ति ॥ २८ ॥

yathā nadīnām bahavo'mbuvegāḥ
samudramevābhimukhā dravanti ।
tathā tavāmī naralokavīrāḥ
viśanti vaktrāṇyabhivijvalanti ॥ 28 ॥

Verily, as many torrents of rivers flow towards the ocean, so these heroes in the world of men enter Your flaming mouths. [Chapter 11 - Verse 28]

a) Yatha Nadinam Bahavaha Ambu Vegaha :

- Just as currents of various rivers are moving continuously in the direction of ocean alone.

b) Thatha :

- In the same way.

c) Ami Naraloka Veeraha :

- These warriors of human realm.
- Son of Dritharashtra, kings, Bhishma, Drona, warriors.

d) Tvam Vishanti :

- Are entering you.

e) Vaktrani Abhi Jvalanti :

- Into the firm mouth.

Soldiers

2 Types

- Some flown away into the mouth.
- Hired soldiers.
- Rivers flowing into ocean.

- Willingly want to fight to reach Svarga.
- Inviting death.
- Drona, Karna, Bhishma, destruction is waiting for them.
- They want destruction.
- Like Moth flies, themselves jumping into fire.

Verse 29 :

यथा प्रदीप्तं ज्वलनं पतङ्गाः
विशन्ति नाशाय समृद्धवेगाः ।
तथैव नाशाय विशन्ति लोकाः
तवापि चक्राणि समृद्धवेगाः ॥ २९ ॥

yathā pradīptam̐ jvalanam̐ patangāḥ
viśanti nāśāya samṛddhavegāḥ ।
tathaiva nāśāya viśanti lokāḥ
tavāpi vaktrāṇi samṛddhavegāḥ ॥ 29 ॥

As moths rush hurriedly into a blazing fire for their own destruction, so also these creatures hastily rush into your mouths of destruction. [Chapter 11 - Verse 29]

a) Yatha Pradeeptam Jvalanam Patangaha Vishanti :

- Fire which is blazing.
- Moths entering.

b) Samudra Vegaha :

- In full speed they rush for their own destruction.

c) Thatha Eva Vishanti Lokaha Nashaya :

- Similarly, these people are getting destroyed.

d) Samudra Vegaha :

- Moths are rushing in great speeds to destruction.
- All great warriors, impossible to conquer, courting their own deaths.
- Ye Chanyas Drashtum Ichhasi – I will show you Vishwarupa... and whatever you want to see, that also you can see.
- Height of fear now....

Verse 30 :

लेलिह्यसे ग्रसमानः समन्तात्
लोकान्समग्रान्वदनैर्ज्वलद्भिः ।
तेजोभिरापूर्य जगत्समग्रम्
भासस्तवोग्राः प्रतपन्ति विष्णो ॥ ३० ॥

lelihyase grasamānaḥ samantāt
lokānsamagrānvadanairjvaladbhiḥ ।
tejobhirāpūrya jagatsamagram
bhāsastavogrāḥ pratapanti viṣṇo ॥ 30 ॥

Devouring all worlds on every side with Your flaming mouths, You are licking (In Enjoyment).
You fierce rays, filling the whole world with radiance, are burning, O Visnu.
[Chapter 11 - Verse 30]

a) Lokan Samagran Grasamanaha Jvalabihi Vadanaihi Samanta Leliyase :

- All the people, you are eating them, through the fiery mouths of yours.
- Leliyase... after paisam.. Take tongue out and swipe your lips.
- Large flames engulfing everyone like tongues swiping the lips.
- Knows fate of all warriors arrayed against him.

b) Tejo Bhirapurya Jagat Samagram Bhasaha Tavaha Ugrah Pratipanti Vishno :

- Your effulgence covers entire world and burns everything.

- Arjuna wondering...
 - Is Krishna my friend?
 - Karuna Murti Bhagawan?
 - My Guru Teaching me?
- Purusha Santana, Ishvara, Uttama Purusha.
- Now seeing horrific Vishwaroopa.
- Arjuna Dumbfounded, Struck with terror, not running away, but asking who are you?
- Dares to ask – who are you?

Verse 31 :

आख्याहि मे को भवानुग्ररूपः
नमोऽस्तु ते देववर प्रसीद ।
विज्ञातुमिच्छामि भवन्तमाद्यम्
न हि प्रजानामि तव प्रवृत्तिम् ॥ ३१ ॥

ākhyāhi me ko bhavānugrarūpaḥ
namo'stu te devavara prasīda ।
vijñātumicchāmi bhavantamādyam
na hi prajānāmi tava pravṛttim ॥ 31 ॥

Tell me, who you are, so fierce in form? Salutations to you, O god supreme; have mercy. I desire to know you, the original being, I know not indeed your purpose.[Chapter 11 - Verse 31]

a) Ugra Rupaha Ko Bava Akhyahi Me :

- This horrific form, who are you? Please tell me.

Bhagawan :

- I am Vishwaroopa.
- What is this manifestation of Vishwaroopa?
- This is not Uttama Purusha, Karuna Murti Bhagawan.
- This is Ugra Rupaha, Million Avataras....
- Arjuna did not say – stop it, go away!

He says :

- I want to know, who are you?

b) Namostute Deva Vara :

- Oh Lord of Lords, best among the deities, oh Parameshwara.
- Namostute – I worship you.
- Sarva Gurave – Guru of Gurus.
- **This Guru teaches the truth and shows himself to be the ultimate truth as Vishwaroopa Ishvara.**

c) Prasida :

- Give up this terrible horrible form.
- Tyagam Kuru.

d) Vijnatum Ichhami Bavanta Madhyam :

- I would like to know who you are.
- Adhya, ultimate cause you are I know.
- But this horrific form, I would like to know what this is?

I have seen you as

Friend of Gopis

Guru

Uttama Purusha

Ishvara

As Vishwaroopa

- Soupaadika

- Nir Upadhika
- Nirguna
- Nirakara

- Saguna
- Karuna Murti

- Who are you
- Never known
this fact

e) Nami Prajanami Tava Pravrittim :

- You are my friend, Guru but in this horrible form, eating away all warriors, who are you?
- As part of Vishwaroopa, to show progress of time, you have shown what is going to happen.
- Tell me who you are in this destructive nature.

Verse 32 :

श्री भगवानुवाच

कालोऽस्मि लोकक्षयकृत्प्रवृद्धः

लोकान्समाहर्तुमिह प्रवृत्तः ।

ऋतेऽपि त्वां न भविष्यन्ति सर्वे

येऽवस्थिताः प्रत्यनीकेषु योधाः ॥ ३२ ॥

śrī bhagavānuvāca

kālo'smi lokakṣayakṛtpravṛddhaḥ

lokānsamāhartumiha pravṛttaḥ ।

ṛte'pi tvāṁ na bhaviṣyanti sarve

ye'vasthitāḥ pratyānīkeṣu yodhāḥ ॥ 32 ॥

The Blessed Lord said : I am the mighty world-destroying Time, now engaged in destroying the worlds. Even without you, none of the warriors arrayed in hostile armies shall live.
[Chapter 11 - Verse 32]

a) Kalaha Asmi :

- I am time, the annihilator.

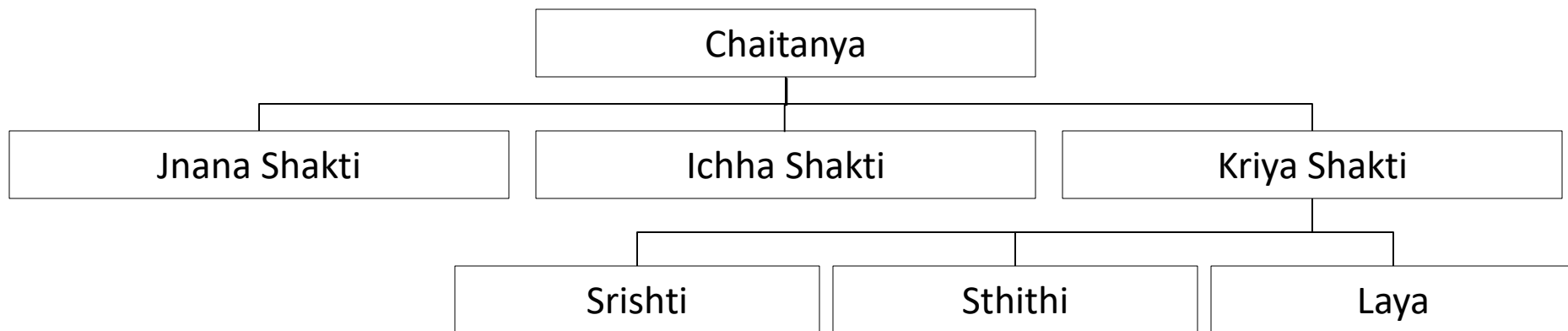
b) Pravruddaha :

- I am fully mature and ready for that, war in progress.

c) Loka Kshaya Krut :

- Destroyer of all.
- Lord Krishna has Avatara for Dharma.
- Samsthapana, he has to finish of all the wicked people.
- When the good also joins wicked, that also has to be destroyed.

- Don't be cheated by the smiles of mine.
- I have come here to put an end to Adharma.
- That I shall do now, for this I have manifested.
- **This is Bhagavan Srikrishnas Avatara as destroyer of Adharma.**
- I am Kala, Kala.
- What is time?
- Antah Kala = Destroyer = Yama.
- **Here, Kala means, I am ultimate annihilator.**
- Devourer of all the worlds.
- For that, I have manifested in the world.
- **Chaitanyam with infinite Kriya Shakti of destruction is Kala.**



- I embody the power of destruction, annihilation.
- Are you going to cause Pralaya of all the worlds?

c) Loka Kshaya Krutu :

- I have come to destroy Duryodhana.

d) Lokan Samahartumiha Pravrttah :

- I have come here to put an end to all these people.

e) Rte Pitva :

- Even if you retire, and are not going to be there.

f) Na Bhavisyanti Sarve :

- All kings standing in front of you are not going to survive.

g) Ye Avastitah Pratyanyikeshu Yodhah :

- These warriors of Duryudhona's army, standing against Pandava Army, none is going to survive.
- This is part of my Leela of Dharma Samsthapanaya.
- Therefore Arjuna, even without you, these people will die.
- You being there or not, does not matter.

Verse 33 :

तस्मात्त्वमुत्तिष्ठ यशो लभस्व
जित्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धम् ।
मयैवैते निहताः पूर्वमेव
निमित्तमात्रं भव सव्यसाचिन् ॥ ३३ ॥

tasmāttvamuttiṣṭha yaśo labhasva
jītvā śatrūn bhun̄kṣva rājyaṁ samṛddham ।
mayaivaite nihaatāḥ pūrvameva
nimittamātraṁ bhava savyasācin ॥ 33 ॥

Therefore, stand up and obtain fame. Conquer the enemies and enjoy the flourishing kingdom. Verily, by Myself they have already been slain; be you a mere instrument, O left-handed archer. [Chapter 11 - Verse 33]

a) Tasmat :

- Therefore, since Bhishma, Drona have already been destroyed by me.

b) Tvam Uttishta :

- You get up, what is there to be afraid of?
- Even without you, people are going to die.
- Not only when you shoot people will die.
- Wicked have been destroyed.
- Therefore, you don't have to fight the battle.

c) Yasho Labhasva :

- Get the honour and glory of having won the battle.

d) Jiva Shatrun :

- Conquering the enemies.

e) Bhungshva Rajyam Samudram :

- Rule and enjoy this vast kingdom.

f) Maya Evam Ete Nihita Purvameva :

- All killed by me.

g) Arjunas Role :

h) Nimitta Matram Bava Savya Sachin :

- One who uses Bow + arrow on both hands, Ambi dexterous.
- Expert in warfare, Archery, capable warrior.
- Not pulling your glory down.
- You are known for your splendor in battle but I have done everything.
- Role : Be just an instrument, Nimitta Matram, in my hands.

How flute sings well?

- **Because it has emptied itself.**
- **Give up the ego that you are doing.**
- **Lord has accomplished through the flow of time what has to happen.**
- Be an instrument, watch it happen.

- Gain the honour, I am giving the honour for you to take credit.
- You take the credit.

- **In your heart, you know the credit does not belong to you.**

- Let the world give you the credit.
- For you I have done everything Arjuna!
- Understand you are just an instrument in my hands.

- **In your heart, be empty of ego.**

- Let the world glorify you to the hilt.
- Let everybody honour you for the success but the success you surrender to me and know it.

- **Know yourself to be an instrument in gods hands.**

- This is Sadhana for this month.

- **Be an instrument in Lords hands.**

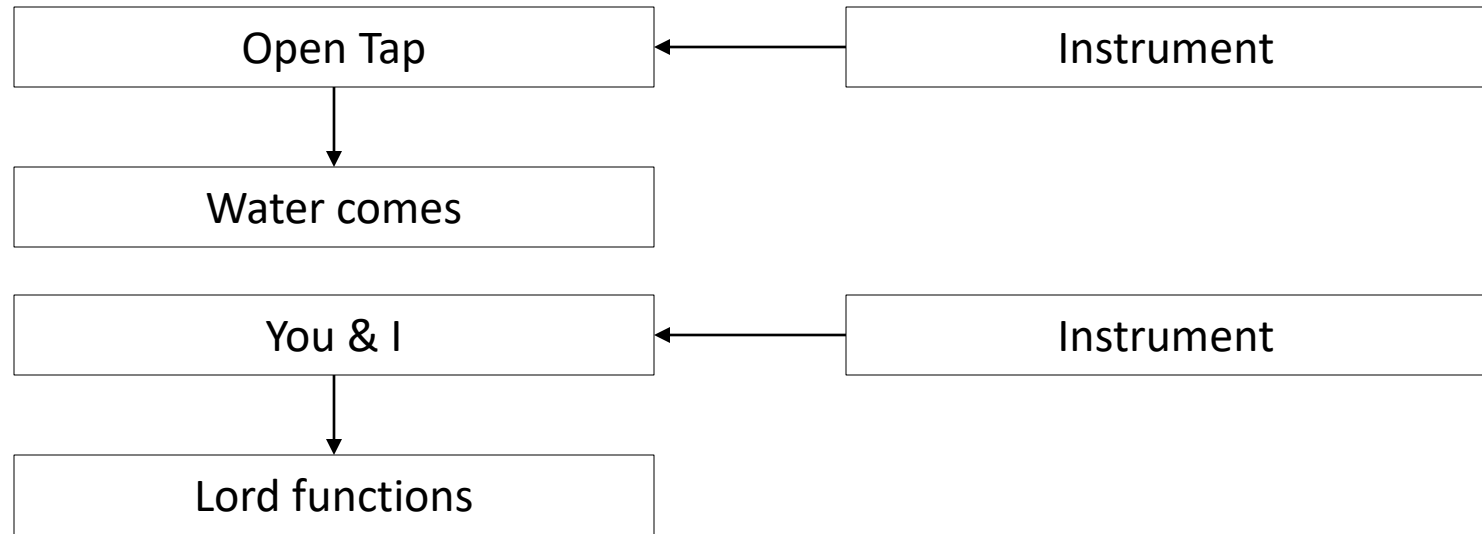
- Oh Lord, make me an instrument of thy peace.
- Where there is hate, let me show love.
- Prayer of St. Francis of basic.
- Where there is negativity, let me show love.
- Where hate, let me show love.
- Make me an instrument in your hands.

- Everything has happened.
- You set up, don't be lazy.
- Be an expert, Savya Sachin, get up.
- Allow the Lord to function through you.

Chinmaya Pledge :

- **May thy grace flow through us to the world around us.**
- **Empty yourself, drop ego, let the Lord function.**
- Any time the ego comes and says :
 “I did it”.
- Say :
 “He did it”.
- Anytime, somebody says, wow – you did it, accept glory, make god happy, in your heart say, Lord you did it.
- **Nimitta Matram Bava Savya Sachin.**
- In fact, he is only doing it.
- If not for the power of consciousness, we will not be able to move our small finger.
- Strength, energy, capacity are all, his glory expressing.
- Nimitta Matram Bava Savaya Sachin.
- Also he has said, Tasmāt, Tvam Uttishta.

- To be Nimitta is to do without doing
- To be Nimitta is to make things possible without blocking the goodness flowing through you.



- **We arrogate the Doership, become the ego, pollute the instrument and aroma and reality of Lords presence fails to blossom in our hearts.**
- Clear your heart, become an instrument, let him function.
- He has done everything.
- He wants us to reap the glory, that is his wish.
- **In our heart, when we get praise, glorified, say to the Lord, you did it.**

Verse 34 :

द्रोणं च भीष्मं च जयद्रथं च
कर्णं तथान्यानपि योधवीरान् ।
मया हतांस्त्वं जहि मा व्यथिष्ठाः
युध्यस्व जेतासि रणे सपत्नान् ॥ ३४ ॥

droṇaṁ ca bhiṣmaṁ ca jayadrathaṁ ca
karṇaṁ tathānyānapi yodhavīrān ।
mayā hatāṁstvaṁ jahi mā vyathiṣṭhāḥ
yudhyasva jetāsi raṇe sapatnān ॥ 34 ॥

Drona, Bhishma, Jayadratha, Karna and other brave warriors Those have already been slain by me; you do kill; be not distressed with fear; fight and you shall conquer your enemies in battle.
[Chapter 11 - Verse 34]

a) Those warriors about whom you are afraid of, whether you can conquer them or not, because of their obvious greatness, I have finished them.

- Drona, my teacher, most powerful warrior most knowledgeable warrior is finished.
- He can't be killed unless he puts the arms himself down and retires.
- Bhishma, Parashurama couldn't win over him.
- Bhishma, blessed by his father, nobody can kill him, unless Bhishma wants to get killed.
- **Jayadratha – father doing Tapas, anybody who tries to dislodge his son's head, the one who has done that, his head will break into pieces.**
- Who will dare to kill him?
- Karna – Effulgent like the son, blessed by Indra, with weapon which is infallible.

b) Maya Hatham :

- Don't be worried anymore.

c) Yudhasva – Chetasi :

- You will be certainly victorious over all your enemies.
- I am the ultimate annihilator, came here to destroy Adharma and I have done it already.
- You don't have to worry at all.
- Drona, Bhishma, Jayadratha.
- Maya Anyanyapi Yodhaveeram – other warriors.

Maya Hathamstvam :

- All have been killed.

d) Yamavyathishtaha :

- I have killed all of them, you don't be anxious, Vyatha.

Fact	To the World
- I have killed them	- You have killed them - I allow that to happen.

- You make a Drama of killing them.

e) Tvam Jvahi :

- Don't be anxious.

अर्जुन उवाच ।
कथं भीष्ममहं सञ्छे
द्रोणं च मधुसूदन ।
इषुभिः प्रतियोत्स्यामि
पूजार्हावरिसूदन ॥ २-४ ॥

arjuna uvāca |
katham bhīṣmam ahaṁ saṁkhye
droṇaṁ ca madhusūdana |
iṣubhiḥ pratiyotsyāmi
pūjārkhāvarisūdana ||2-4||

Arjuna said : How, O Madhusudana, shall I, in battle, fight with arrows against Bhishma and Drona, who are fit to be worshipped, O destroyer of enemies! [Chapter 2 - Verse 4]

- How to kill grand father and Guru?
- They are worthy of worship, Puja, how can I kill them?
- Who told you have killed them?
- Bhagawan : I have killed them.

f) Yudhasva :

- You fight.

g) Sethasi Rane Sapathnasi :

- In the war, you definitely conquer all your enemies.

Arjuna :

- Who are you?
- What are you doing in the battlefield?

Bhagwan :

- I am Kala.
- I have come to destroy Adharma.
- I have done that.
- Be an instrument in my hands.
- Your victory is truly my victory and my victory is truly your victory.
- Arjuna spellbound.
- Sanjaya comes again.

Session V

(Verse 35 – 40)

- Arjuna asked for the vision of Vishwarupa, entire cosmos in Sri Krishna.
- Cosmos = Entire realm of objects and beings, entire space, entire time.
- Arjuna had the vision of the Lord manifesting as entirety of time, space, objects.
- Arjuna saw the manifold variety, Lord in his infinite variety, Lord in his form of destroyer.
- Arjuna became terrified, not knowing his Guru, friend, and asked Bhagawan who are you?
- Arjuna knew Bagawan in his true nature, Satchit Ananda Paramatma.
- Had intellectual understanding of Bhagawan as Sophadhika Maya, Srishti, Sthithi, Laya Karanam.
- When you actually see Bhagawan as Srishti Karana, Sthithi Sthava, Laya Karana, all words, originator, sustainer, destroyer become true.
- Words easily said but can't see the Phenomena.

श्री भगवानुवाच

कालोऽस्मि लोकक्षयकृत्प्रवृद्धः

लोकान्समाहर्तुमिह प्रवृत्तः ।

ऋतेऽपि त्वां न भविष्यन्ति सर्वे

येऽवस्थिताः प्रत्यनीकेषु योधाः ॥ ३२ ॥

śrī bhagavānuvāca

kālo'smi lokakṣayakṛtpravṛddhaḥ

lokānsamāhartumiha pravṛttaḥ ।

ṛte'pi tvāṁ na bhaviṣyanti sarve

ye'vasthitāḥ pratyānīkeṣu yodhāḥ ॥ 32 ॥

The Blessed Lord said : I am the mighty world-destroying Time, now engaged in destroying the worlds. Even without you, none of the warriors arrayed in hostile armies shall live.[Chapter 11 - Verse 32]

- Bhagawan is time, the annihilator, terminator, cosmic destroyer, and has come for a particular job, Loka Kshaya Krutu.
- Loka = People = World.
- Lokyate – that which is seen, world of objects.
- Seer is also Loka.
- Here Loka refers to all beings.
- I have come to destroy all wicked people who have become Bhu Bhara, weight on earth, Burden, transgressor of Dharma.
- People go into fiery mouth, vision shown.
- Victory you are seeking is accomplished.

तस्मात्त्वमुत्तिष्ठ यशो लभस्व
जित्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धम् ।
मयैवैते निहताः पूर्वमेव
निमित्तमात्रं भव सव्यसाचिन् ॥ ३३ ॥

tasmāttvamuttiṣṭha yaśo labhasva
jītvā śatrūn bhun̐kṣva rājyaṁ samṛddham ।
mayaivaite nihatāḥ pūrvameva
nimittamātraṁ bhava savyasācin ॥ 33 ॥

Therefore, stand up and obtain fame. Conquer the enemies and enjoy the flourishing kingdom. Verily, by Myself they have already been slain; be you a mere instrument, O left-handed archer. [Chapter 11 - Verse 33]

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कर्णं तथान्यानपि योधवीरान् ।
मया हतांस्त्वं जहि मा व्यथिष्ठाः
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Drona, Bhishma, Jayadratha, Karna and other brave warriors Those have already been slain by me; you do kill; be not distressed with fear; fight and you shall conquer your enemies in battle. [Chapter 11 - Verse 34]

- All are conquered, you make the Drama of conquering, may you win the glory of a great warrior.
- Gain fame and glory.
- Be an instrument in my hands.
- Nimitta Matra Bava Savya Sachin.
- Everything accomplished for Arjuna.
- Arjuna naturally choked with emotion.
- Saw manifestation of terrific and horrible proportions striking horror and terror in his heart.
- Even Devatas wonderstruck without being able to utter any word.
- Arjuna had the capacity to speak, all others were just lost, without being able to utter a word.
- Sanjaya comes.

Verse 35 :

सञ्जय उवाच
एतच्छ्रुत्वा वचनं केशवस्य
कृताञ्जलिर्वेपमानः किरीटी ।
नमस्कृत्वा भूय एवाह कृष्णम्
सगद्गदं भीतभीतः प्रणम्य ॥ ३५ ॥

sañjaya uvāca
etacchrutvā vacanam keśavasya
kṛtāñjalirvepamānaḥ kirīṭi ।
namaskṛtvā bhūya evāha kṛṣṇam
sagadgadaṁ bhītabhītaḥ praṇamya ॥ 35 ॥

Sanjaya Said : Having heard that speech of Kesava (Krsna), the crowned-one (Arjuna), with joined palms, trembling and prostrating himself, again addressed Krsna in a choked voice, bowing down, overwhelmed with fear. [Chapter 11 - Verse 35]

a) Etat Eva Vachanam Chrutva :

- What was said by Keshava.

b) Kritanjalihi Kiriti :

- One who has got a crown.
- Bestowed by Indra.
- Won favour of deities, they had reverence and respect for Arjuna.
- Kritanjali : Raised his hand again in respect and salutations.
- Such a great warrior, known for his valour...

c) Vepa Manaha :

- Started shaking, Kampa Mana, hands – legs started shivering, such is the magnitude of the vision that he saw.
- Vishwarupa is speaking to him.. Kalosmi Loka Kshaya Krut Pravrttah.
- Looking at cosmic being, conversing, had lot of emotions in his heart.

d) Krishnam Namas Kritya :

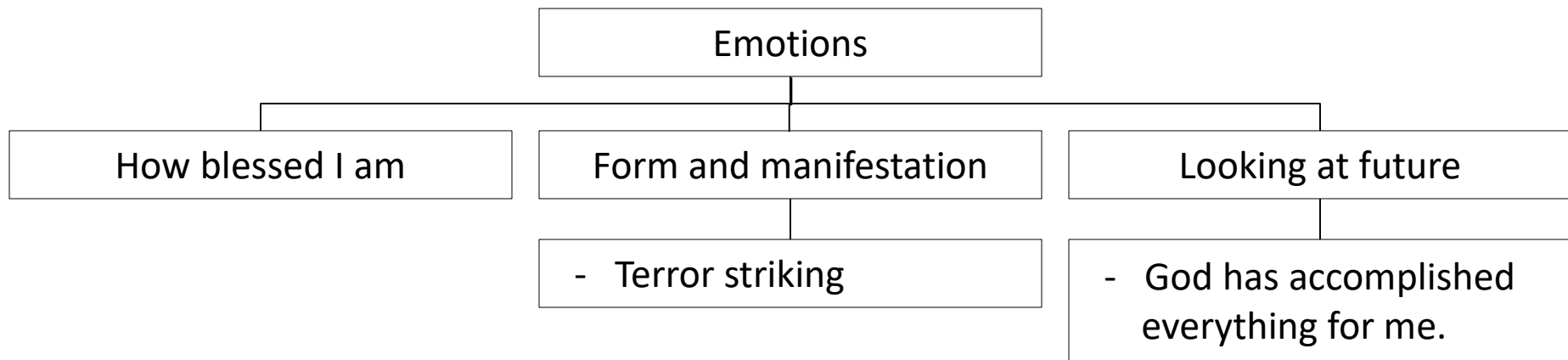
- Prostrating to Bhagawan Sri Krishna.

e) Buyaha Aha :

- Again he spoke.
- He had asked before : Tell me who you are.
- After the reply, again he spoke – how.

f) Sagad Gadam :

- Voice choked with emotion.
- Emotions take sway over you and you want to speak.
- Words not crystal clear, not specially for me, emotions get control of words, and throat gets choked.
- Your utterance then called Sagaagadam.
- Gadgada = Throat blocked with emotions.



- **What can I do for this Lord?**
 - **Lord wants me to take glory of everything.**
 - **What can I say?**
- All these emotions, controlling him.

g)Bhitah Bhitaha :

- Frightened.
- Fear taken possession of him.
- Overwhelmed with fear.
- Again and again, looking at that form, his legs and hands are shaking.
- Throat choked with emotion.
- Mind swayed by various feelings.

h) Pranamya :

- Again he prostrated, again got up, again fell...
- Words not coming.
- Got control over himself and then spoke...
- Verse 36 – 46, 11 verses – spiritual hymns, beautiful piece of poetry, finest prayer to the Lord.

Verse 36 :

अर्जुन उवाच

स्थाने हृषीकेश तव प्रकीर्त्या
जगत्प्रहृष्यत्यनुरज्यते च ।
रक्षांसि भीतानि दिशो द्रवन्ति
सर्वे नमस्यन्ति च सिद्धसङ्गाः ॥ ३६ ॥

arjuna uvāca

sthāne hr̥ṣīkeśa tava prakīrtyā
jagatprahr̥ṣyatyanurajyate ca ।
rakṣāṁsi bhītāni diśo dravanti
sarve namasyanti ca siddhasaṅghāḥ ॥ 36 ॥

Arjuna said : it is but apt, O Hrsikesa,(Krsna) that the world delights and rejoices in Thy praise; Raksasas fly in fear to all quarters, and all hosts of Siddhas bow to Thee.[Chapter 11 - Verse 36]

a) Hrishikesh :

Hrishika	Isha
- Senses (Indriya) + Mind	- Lord of

- Hrishika – Indriya = Instrument of knowledge, faculty.
= Eyes, ears, Nose, tongue, skin.
- Mind which integrates all of them, Lord of all organs.
- Jnana Indriyas, Karma Indriyas, Pranas, mind.
- **Hrishikesha, Oh Indwelling consciousness = Antaryami.**
- Lord who is inward inside, knowing everything, propelling everything, watching everything.

- All knower, knows me in and through.

b) Sthane :

- Everything is in order, all is in place, everything is befitting.
- Nothing is out of place.
- All is perfect.

c) Tava Prakirtya Jagat Prahrsyt Anurajyate Cha :

- Prakrushtaya – Kirtya – by your glory, entire world is Prahrsyt, delights.
- Not just me... seeing Vishwaroopa, Siddhas glorifying you.
- Rishis singing Hymns, Devatas are looking with awe and wonder.
- Everything is in place, sthane.
- Tejomayananda loves this verse, everything is in perfect order.
- Entire world is singing your glories, is delighted.
- Looking at Vishwaroopa, now I know why whole world sings your glory, delights in your name.
- Anurajyate Cha – Get attracted to you.
- Every minute your devotees are one the rise.
- Who can people love other than the Lord?
- Leaving all objects and beings, world is attracted to you.

- World is at ease with you.
- People disenchanted with world, get enchanted with you.

d) Rashamsi Bhitani Diso Dravanti :

- Wicked Rakshashas looking at you in this manifestation are running helter – skelter.
- That is also Sthane, in place.
- Hearing you, they run away.
- Anyone who remembers the Lord, wicked will run away from them.

e) Sarve Siddha Sangaha Namasyanti Cha :

- Remembering your glories they salute you.
- Your adoration is perfectly in place.
- It has to be more.
- Offices built for you, people sit in place singing your glories, devotees loved by all, your name, fame, glory, ever on the rise, its all in place because you are the most important.
- Most worshipful, Sthane.
- People want to reach you by different ways.
- Siddhas offering their Salutations to you.

Verse 37 :

कस्माच्च ते न नमेरन्महात्मन्
गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।
अनन्त देवेश जगन्निवास
त्वमक्षरं सदसत्तत्परं यत् ॥ ३७ ॥

kasmācca te na nameranmahātman
gariyase brahmaṇo'pyādikartre ।
ananta deveśa jagannivāsa
tvamakṣaram sadasattatparam yat ॥ 37 ॥

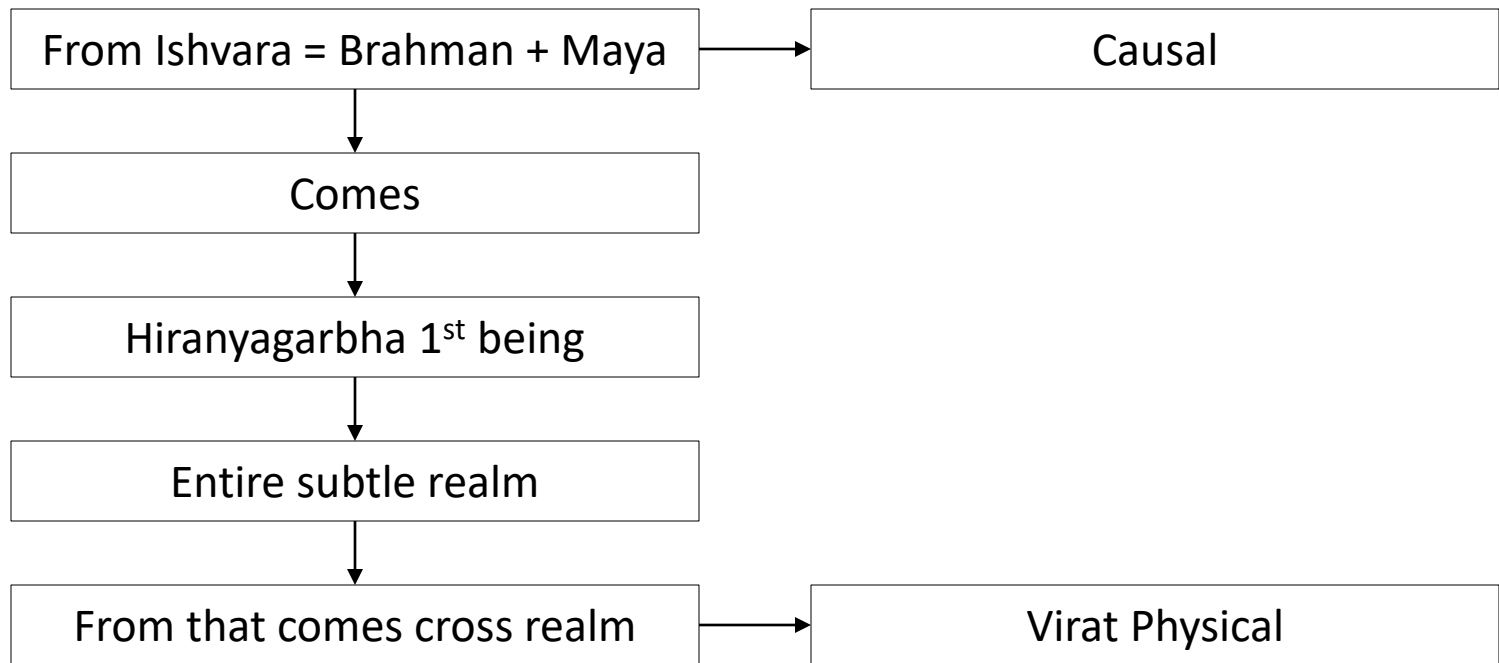
And why should they not, O great-souled One, bow to Thee, greater (than all else), the primal cause even of Brahma, O infinite Being, O lord of lords, O Abode of the universe, you are the imperishable, that which is beyond both the manifest and the unmanifest.
[Chapter 11 - Verse 37]

a) Kasmachha Te Na Nameeran, Eh Atman, Eh Ananta, Eh Devesa, Eh Jagannivasa :

- Why Siddhis, Rishis will not salute or not offer prostrations to you?
- Mahatman – one with large heart, all compassionate.
- Anantha – infinite.
- Devesa – Isha of all Devas, deities.
- All cosmic forces and Lord of all Hiranyagarbha, first cosmic being, you are the Lord of all.
- Jagan Nivasa : One in whom the entire world rests.

b) Brahmanopi Gariyase Adhikatre :

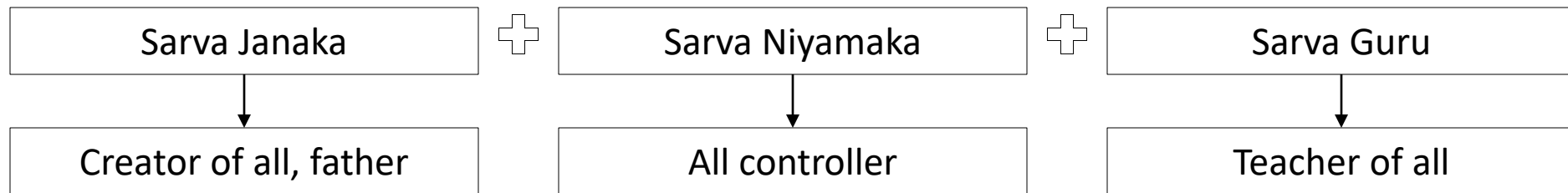
- One who is worshipful than Brahma.
- Brahma is Hiranyagarbha, the creator.
- Creator of entire cosmos is Hiranyagarbha, Chaturmukha Brahma of Puranas.
- Ishvara = Consciousness, Brahman plus Maya.



Who is Bhagawan?

- Brahmano api Adi Katre.
- Originator of Hiranyagarbha, because he is Ishvara.

- You are the ultimate creator of cosmos.
- Therefore why would they not but worship you?
- Sarva Niyantaru – you are controller of all, Sarva Janaka – creator of all, Guru of even creator, spiritual teacher of Brahma.



- Father, boss, guru, revered – worshipped with one quality.
- You are Jagan Nivasa, Mahatma, Anantha.
- Why would they not worship.

c) Tvam Aksharam :

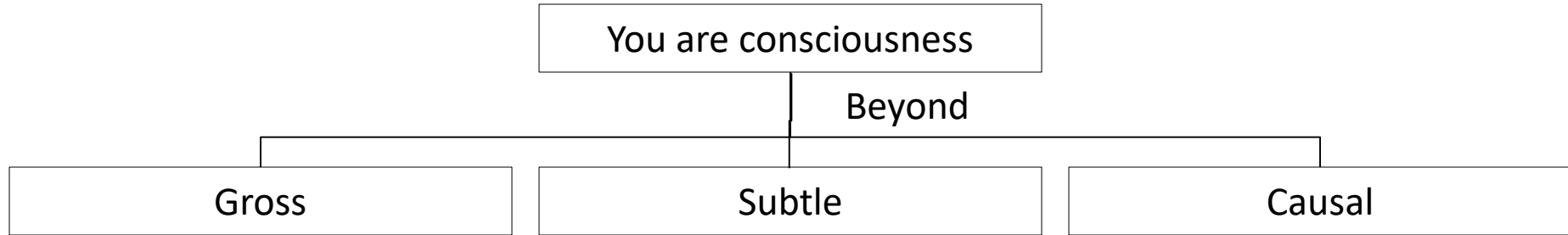
- You are impersible, immutable consciousness reality, Niruphadika.

d) Sad Asat :

Sat	Asat
<ul style="list-style-type: none"> - Realm of Manifested world - Perceive cognise - Gross - Physical 	<ul style="list-style-type: none"> - Don't see through senses. - Subtle - Not gross

e) Tat Param Yatu :

- You are higher than gross and subtle.
- You are the causal.



- Who will not worship you.
- You are that highest also.
- Arjuna filled with devotion, he again glorifies Bhagawan.

Verse 38 :

त्वमादिदेवः पुरुषः पुराणः
त्वमस्य विश्वस्य परं निधानम् ।
वेत्तासि वेद्यं च परं च धाम
त्वया ततं विश्वमनन्तरूप ॥ ३८ ॥

tvamādidevaḥ puruṣaḥ purāṇaḥ
tvamasya viśvasya paraṁ nidhānam ।
vettāsi vedyam ca paraṁ ca dhāma
tvayā tataṁ viśvamanantarūpa ॥ 38 ॥

You are the primal God, the ancient Purusa; You are the supreme refuge of this universe. You are the knower, the knowable, and the abode-supreme. By Thee is the universe pervaded, O being of infinite forms. [Chapter 11 - Verse 38]

a) Tvam Adi Devah :

- You are the reality, pure consciousness, source of everything.

Taittiriya Upanishad :

तं होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद्ब्रह्मेति स तपोऽतप्यत
स तपस्तप्त्वा ॥ २ ॥

taṁ hovāca | yato vā imāni bhūtāni jāyante |
yena jātāni jīvanti | yatprayantyabhisamviśanti |
tadvijijñāśasva | tadbrahmeti sa tapo'tapyata
sa tapastaptvā ॥ 2 ॥

To him (Bhrgu) he (Varuna) Again said: “That from which these beings are born; that by which, having been born, these beings live and continue to exist; and that into which, when departing, they all enter; That sleekest thou to know. That is Brahman”. He, (Bhrgu) Performed Penance; and after having done Penance..... [3 - 1 - 2]

- That reality from which everything is born, Srishti Karanam.

b) Purushaha :

- Poornatva Purushaha.
- That which pervades everything is Purusha.
- That something from which, it is born, then cause pervades everything.

Effect	Born out of	Pervades
Waves	Water	All Waves
Ornaments	Gold	All Ornaments
Entire Universe	Purusha	All Universe

- Purusha is Sthithi Karanam, Sustainance.

c) Vishwasya Param Nidhanam :

- Entire world finally dissolves in you.
- Laya Karanam, abode of dissolution.

d) Puranaha :

- You are most ancient.
- Before all came, you alone were there.

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ ६.२.१ ॥

sadeva somyedamagra āsīdekamevādvitīyam |
taddhaika āhurasadevedamagra āsīdekamevādvitīyaṃ
tasmādasataḥ sajjāyata || 6.2.1 ||

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 - 2 - 1]

- Atma Meva Idam Agra Asit.
- Reality predates all these, originates all these, pervades all these, all this is finally dissolved in you.
- From which all beings come, in which all beings remain, exists, into which all beings finally dissolve.
- Ancient cause.

d) Vethasi :

- **You are the knower, consciousness in me which knows everything, not far away.**
- Consciousness because of which we are able to see, hear, touch, feel, speak, run, lift, think.
- Inner consciousness, Pratyak Atma, Sakshi, you are.

e) Vedyam Cha :

- You are not only knower but also known.
- In and through life, it is god in expression.
- As seer it is god.
- As seen it is god.
- What is it you are not Vethasi, Vedyam cha.

f) Param Cha Dhama :

- Supreme abode you are, Vishnu, Paramam Padam.
- Supreme Satyam, Jnanam, Anantham Brahma.
- That above we all seek to reach, in which we shall find our utter ease.

g) Tvaya Tattam Vishwam :

- Entire world is pervaded by you.
- Anything I see is pervaded by you.
- Every wave is nothing but water.
- Every bubble is water.
- Everything I see is you alone.
- Other than you nothing is.

h) Eh Anantha Rupa :

- One of infinite form thou art.
- Entire world we have in front of us is Bhagavan only.

Drk Drishya Viveka :

अस्ति भाति प्रियं रूपं नाम चेत्यंशपञ्चकम् ।
आद्यत्रयं ब्रह्मरूपं जगद्रूपं ततो द्वयम् ॥२०॥

*asti bhāti priyam rūpaṁ nāma cetyaṁśa-pañcakam,
ādyatrayaṁ brahma-rūpaṁ jagad-rūpaṁ tato dvayam. (20)*

Every entity has five aspects - it is, it shines, it is dear, its name, and its form. The first three belong to Reality and the latter two to the world. [Verse 20]

- Any object you see, there is existence, that is Bhagavan.
- Any object you see, it manifests itself = Chit Aspect.
- Any object has an element of Joy for someone or other.
- That also is Bhagavan.
- **Nama Rupa is expression of Bhagawans Upadhi – called Maya.**
- Everything that is, is you alone.
- All deities are you alone.

Verse 39 :

वायुर्यमोऽग्निर्वरुणः शशाङ्कः
प्रजापतिस्त्वं प्रपितामहश्च ।
नमो नमस्तेऽस्तु सहस्रकृत्वाः
पुनश्च भूयोऽपि नमो नमस्ते ॥ ३९ ॥

vāyuryamo'gnirvaruṇaḥ śaśāṅkaḥ
prajāpatistvaṁ prapitāmahaśca ।
namo namaste'stu sahasrakṛtvaḥ
punaśca bhūyo'pi namo namaste ॥ 39 ॥

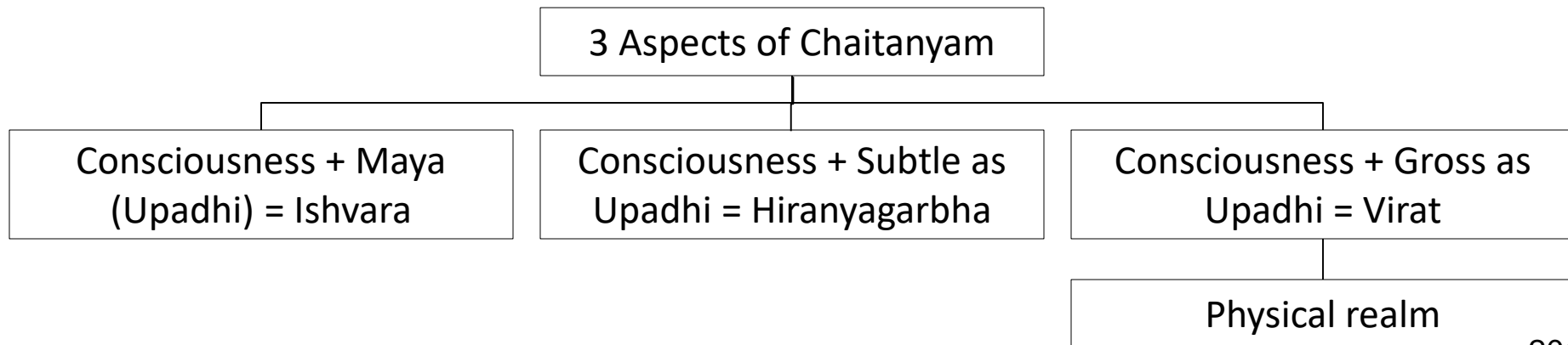
You are Vayu, Yama, Agni, Varuna, the Moon Prajapati, and the great-grandfather of all. Salutations! Salutations unto you a thousand times, and again Salutations unto You! [Chapter 11 - Verse 39]

a) Vayu, Yamaha, Agni, Varunaha, Shashanka :

- Wind good, God of Death, God of fire, God of water, Ocean, God of Moon, Indra, Surya.

b) Prajapati Prapita Mahashcha :

- Prajapati – Lord of beings – Virat + Hiranyagarbha are referred as Prajapathi.



- Upadhi = Conditioning.
- Body = Conditioning consciousness.
- Pot conditioning for space Room is conditioning for Room space.
- Consciousness with conditioning of entire gross universe = Virat.
- In subtle, Maya is included.
- In Gross, subtle and Maya is included.
- Hiranyagarbha + Virat = Prajapati, Lord of all beings.
- Father = Virat + Hiranyagarbha.
- Grandfather = Ishvara, PraPitah.
- Pitamaha = Grandfather.
- Prapitamaha = Great Grandfather.

Our father	Our grandfather	Our great grandfather
Virat	Hiranyagarbha	Ishvara

c) Namō Namastestu Sahasrakrutva :

- **1000's of time I will do salutations and salutations.**
- **I – Ahamkara is dropped.**

d) Bhuyaha Api Namaste :

- Again salutation.

- Why would they not offer.
- Salutations... Kasmāt Cha Te Na Nameran. It is natural.
- **You are of this nature, why would not anybody who knows this not be devoted to you.**
- Bow down ego to consciousness always and abide in peace ever.
- **I worship you, I offer salutations 1000's and 1000's of times and yet its not complete.**
- My devotion is never sufficient to speak about the glory of the Lord.
- I will do Namaskaram 1000 times because there is no sense of fulfillment.
- **Devotion / spiritual practice / knowledge about God :**
There will never be sense of fulfillment.
- Where should I salute you?
Left, right...

Verse 40 :

नमः पुरस्तादथ पृष्ठतस्ते
नमोऽस्तु ते सर्वत एव सर्व ।
अनन्तवीर्यामितविक्रमस्त्वम्
सर्वं समाप्नोषि ततोऽसि सर्वः ॥ ४० ॥

namaḥ purastādatha pṛṣṭhataste
namo'stu te sarvata eva sarva ।
anantavīryāmitavikramastvam
sarvaṁ samāpnoṣi tato'si sarvaḥ ॥ 40 ॥

Salutations to You, before and behind! Salutations to you on every side! O All you, infinite in power and infinite in prowess, pervade all; wherefore You are the all. [Chapter 11 - Verse 40]

a) Te Purastat Namaste Astu

b) Ataha Prishtataha Namaha Astu

c) Namostute Sarvata Eva :

- Let my salutation be unto you as I face you, forward, behind, everywhere
- You are everything, only my feeling is I want to salute you in front, back and side.
- You have no front, back, sides.
- You are Sarvam, everything.
- How can I salute you?

d) Sarvam Hi Apnosi :

- You are pervading everything.

- Where is it you are not, you pervade me too.
- How can I be different from you.
- Aikyam.

e) Anantha Veeryaam Vikramatvam :

Veeryam	Vikram
Physical prowess	Inner strength

- What else can I say?
- Salutations, salutations, salutations!
- I love you...
- You are everywhere, everything.
- Arjuna is offering a prayer.
- Such a Bhagawan how many times I have made fun of you.. I can't say how sorry I am.

Verse 41 :

सखेति मत्वा प्रसभं यदुक्तम्
हे कृष्ण हे यादव हे सखेति ।
अजानता महिमानं तवेदम्
मया प्रमादात्प्रणयेन चापि ॥ ४१ ॥

sakheti matvā prasabham yaduktam
he kṛṣṇa he yādava he sakheti ।
ajānatā mahimānam tavedam
mayā pramādātpṛaṇayena vāpi ॥ 41 ॥

Whatever I have rashly said, from carelessness or love, addressing You as “ O Kṛṣṇa, O Yadava, O friend”, and regarding you merely as a friend, unknowing of this greatness of yours...
[Chapter 11 - Verse 41]

a) Sakiti Matra Prasabham Yad Uktam :

- I considered you to be my friend, made fun of you, called you names.

Ordered you :

अर्जुन उवाच ।
सेनयोरुभयोर्मध्ये
रथं स्थापय मेऽच्युत ॥ १-२१ ॥
यावदेतान्निरीक्षेऽहं
योद्धुकामानवस्थितान् ।
कैर्मया सह योद्धव्यम्
अस्मिन् रणसमुद्यमे ॥ १-२२ ॥

arjuna uvāca
Senayor ubhayor madhye
ratham stapaya me'chyuta || 1 - 21 ||
yāvadētānnirīkṣe'ham
yoddhukāmānavasthitān |
kairmayā saha yōddhavyam
asmin raṇasamudyame || 1 - 22 ||

Arjuna said : In the midst of the two armies, place my chariot, O Achyuta, that I may behold those who stand here desirous of fighting and, on the eve of this battle, let me know with whom I must fight.
[Chapter 1 - Verse 21 and 22]

- Take my chariot to the middle of the army... to see who I am going to fight.
- After this you will be my charioteer.

b) Eh Krishna Hey Yadav Hey Saketi :

c) Ajanata :

- Without knowing I did.
- Please forgive me.
- **11 verses – worship – chant as prayer.**
- **Chapter 11 – Verse 36 to 46.**

Session VI

(Verse 41 – 49)

Revision :

- Arjuna expressed his adoration of the Lord by prostrating 1000's of times.
- He doesn't find enough means to communicate his love, devotion to the Lord.
- Nothing sufficient to communicate adoration to the Lord.
- Person in front not my friend, Guru, blessed by Lord himself, sharing the ultimate wisdom.
- Lord showed his real nature, ensured his victory, who made Arjuna his instrument.
- This was direct guidance coming from the Lord.
- **Lord who did not tell him - he is the Lord but the Lord who showed him he is the Lord.**

Arjuna Says :

- I am so sorry...

a) Saketi Matva :

- After having considered... Krishna to be his friend, not my fault, that's what you wanted and I behaved.
- Saka iti Matva...

b) Prasabam Yad Uktam :

- Words which are discourteous... Uktam – what has been said...

- How you talk to friend, father, teacher... different.
- Can't say, in polished way.
- Arjuna recalls.. His utterances Eh Krishna... come, not Pujya... Krishna.
- Eh, Yadav... Yadu Kula Lineage... Eh Saka...
- Suhrut Sarva Butanam, you are friend of the whole world.
- I ordered... spoke words of disrespect... not irritated.

c) Ajanatha Mahi Manam Tava Idam :

- Idam, this Vishwaroopa which is your glory.
- Ajanatha, without knowing who you are...

I know who you are	I saw experienced who you are ↓ Different
--------------------	---

Purusha Suktam :

ॐ सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।
स भूमिं विश्वतो वृत्वाऽत्यत्तिष्ठद्दशाङ्गुलम् ॥

ōm sahasraśīrṣā puruṣaḥ sahasrākṣaḥ sahasrapāt ।
sa bhūmim viśvato vṛtvā'tyatiṣṭaddaśāṅgulaṁ ॥

“He, the Cosmic lord, the Purusha, with a thousand heads, a thousand eyes, a thousand legs, Pervading all the Universe. Still extends ten ‘inches’ beyond”. [Verse 1]

पुरुष एवेदं सर्वं यद्भूतं यच्च भव्यम् ।
उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥

puruṣa evedaṁ sarvaṁ yadbhūtaṁ yacca bhavyam ।
utāmṛtattvasyeśāno yadannenātirohati ॥

“Whoever is born now, and whatever is yet to be born in future, all are He alone, not only this, Even for the Gods He is the controller; and hence He transcends the mortal state” [Verse 2]

d) Maya Pramadat :

- Inadvertent, carelessly.

e) Pranayena Vapi :

- Sense of closeness, love.
- Distance taken away.
- Knowing your great and yet being inadvertent, not paying attention to words I say.
- Because of sense of closeness with you, proximity, words take other person for granted.

Verse 42 :

यच्चावहासार्थमसत्कृतोऽसि
विहारशय्यासनभोजनेषु ।
एकोऽथवाप्यच्युत तत्समक्षम्
तत्क्षामये त्वामहमप्रमेयम् ॥ ४२ ॥

yaccāvahāsārthamasatkṛto'si
vihāraśayyāsanabhojaneṣu ।
eko'thavāpyacyuta tatsamakṣam
tatkṣāmaye tvāmahamaprameyam ॥ 42 ॥

In whatever way I may have insulted You for the sake of fun, while at play, reposing or sitting, or at meals, when alone (With you), O Acyuta, or in company, that, O Immeasurable one, I implore You to forgive. [Chapter 11 - Verse 42]

a) Yachha Avasahartham :

- To make fun of you, in order you are put down, you are made fun of.

b) Asat Krutaha Asi :

- I have definitely behaved discourteously to you, in so many ways.

c) Vihara :

- When we were walking and going together, stroll, spending time together.

d) Shayaya Asana :

- Sitting and chatting
- Putting hand over shoulders.
- Pinching from behind.

e) Bhojaneshu :

- While eating.

f) Ekava Athava Apyachyutha Tat Samaksham :

- Either alone with you... or when others where there, Samaksham.
- Whatever I uttered....

g) Tat Kshamaye Tvam :

- Please excuse me, please Pardon me.

h) Aprmeyam :

- You are beyond all descriptions, beyond all means of knowledge, Pratyaksha, Anumanam, Upamanam, Arthapatti, Anupalabdh, Laukika Shabda.
- Sensory perception, inference, similarity, postulation.
- What is known to Pramana is called Prameya.
- You are supreme Lord, I took liberties with you, please Pardon me.
- Bhagawan does not mind.
- This is from Arjuna's stand point.
- Filled with devotion, he tells incomparable glory of Lord...

Verse 43 :

पितासि लोकस्य चराचरस्य
त्वमस्य पूज्यश्च गुरुर्गरीयान् ।
न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यः
लोक्त्रयेऽप्यप्रतिमप्रभाव ॥ ४३ ॥

pitāsi lokasya carācarasya
tvamasya pūjyaśca gururgariyān ।
na tvatsamo'styabhyadhikaḥ kuto'nyaḥ
lokatraye'pyapratimaprabhāva ॥ 43 ॥

You are the father of this world, moving and unmoving. You are to be adored by this world. You are the greatest Guru, (for) there exists none who is equal to You; how can there be then another, superior to You in the three worlds, O Being of unequalled power?
[Chapter 11 - Verse 43]

a) Na Tvat Samaha Asti Abadhikataha :

b) Asya Chara Charasya Likasya Pitha Asi – Pujoyaha Asi, Guruha Asi, Gariyan :

- Of this world of the moving and the unmoving, stationary and traversing, inert and sentient.

c) Pitha Asi :

- You are the father, creator, Lord, Adhikarana.

d) Pujoya Asi :

- Most worshipful you are.

e) Gurushcha Asi :

- Lord is Adhi Guru, Bhagawan gave us the Vedas.

Gita :

सर्वस्य चाहं हृदि सन्निविष्टो
मत्तः स्मृतिर्ज्ञानमपोहनञ्च ।
वेदैश्च सर्वैरहमेव वेद्यो
वेदान्तकृद्वेदविदेव चाहम् ॥ १५-१५ ॥

sarvasya cāhaṃ hṛdi sanniviṣṭaḥ
mattaḥ smṛtirjñānamapōhanaṃ ca |
vēdaiśca sarvairahamēva vēdyah
vēdāntakṛdvēdavidēva cāham || 15 - 15 ||

And I am seated in the heart in the hearts of all, from me are memory, knowledge as well as their absence. I am verily that which has to be known in all the Vedas; I am indeed the author of Vedanta and the knower of the Vedas am I. [Chapter 15 - Verse 15]

- I am the Veda, creator of Vedanta.

f) Gariyan :

- Guru Taraha, more worshipful.
- We can't comprehend a way to actually worship you.
- Exceeds everything.
- Go beyond all these.

g) Na Tvat Samaha Asti :

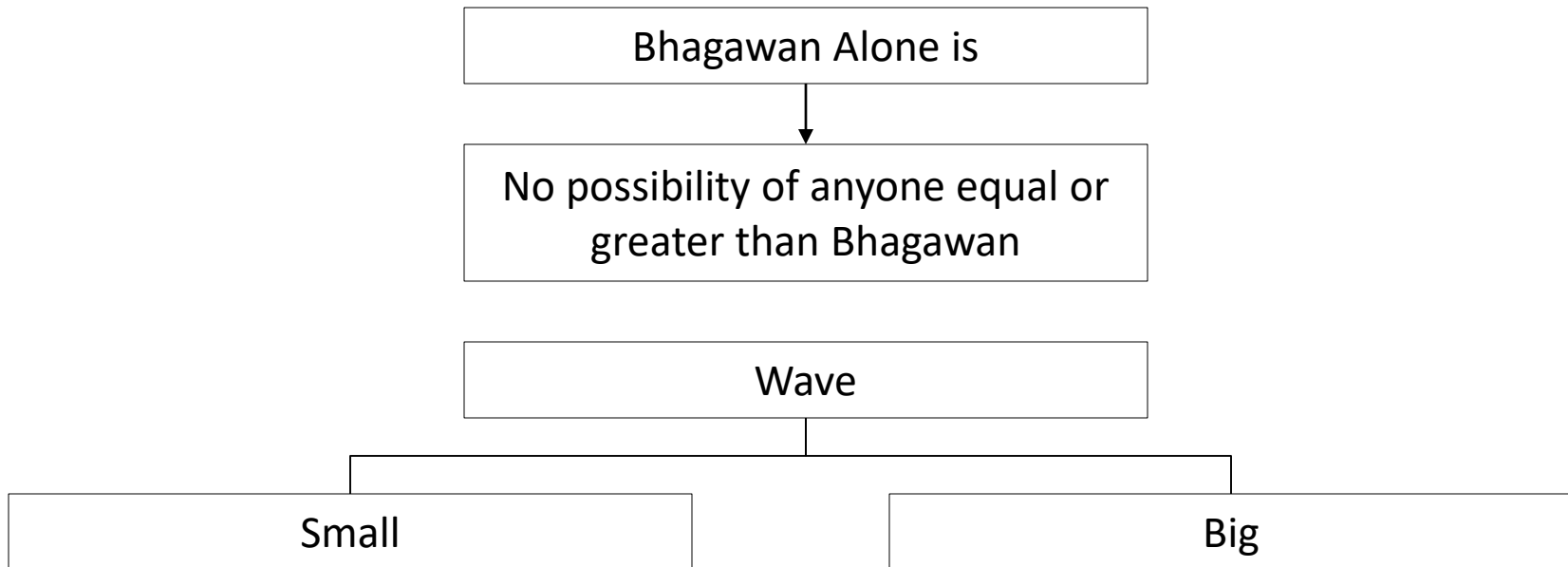
- There is none equal to you, you are most worshipful.
- **Why most glorious?**
- **Ekam eva Advitiyam Brahma.**

- **Bhagawan alone is, there is nothing other than Bhagawan.**

- Na Tvat Samaha, nothing equal to you.

h) Kutaha Anyaha Abyadhikalya :

- If nothing equal to you, there is no question of something greater than you.



- Samaha, Adhikaha possible between waves.
- W.r.t. water all one, water alone is.
- No wave equal to water or higher than water.

- **Bhagawan is Satchit Ananda principle, which pervades everything, no Nama, Rupa can be equal in glory to Bhagawan, substratum.**

- Nothing equal or higher than substratum.

- Substratum is one, indivisible, homogenous, unrivalled in glory and greatness.

I) Tvat Samaha Asti Abhya Adhikaha Kutaha Anyaha :

II) Lokatraye Api Apratima Prabhava :

- Your glory, might, process greatness, goodness, nobility, fullness, perfection.
- Apratima – unrivalled in 3 worlds.
- Thus you are.
- Arjuna puts his thoughts and speaks all these.

• **If we had seen Vishwa Rupa.... What would we have done?**

Run away...

- Heart attack, fainted, collapsed.
- All these he is saying – Gad Gadhe, throat choked with emotion.
- Bhagawan has blessed him to speak all these, he is Nimitta Matram Bava, no question of him doing anything, anymore.
- Arjuna as Instrument of Bhagawan says all this.

Arjuna can't say :

- I have shared all these thoughts...
- Because Arjuna has become instrument in Bhagawans hands now.
- You being unrivalled glory of power, might, perfection and prowess, therefore, even though I have said words of discourteousness, poked fun, should you not forgive me...

Verse 44 :

तस्मात्प्रणम्य प्रणिधाय कायम्
प्रसादये त्वामहमीशमीड्यम् ।
पितेव पुत्रस्य सखेव सख्युः
प्रियः प्रियायार्हसि देव सोढुम् ॥ ४४ ॥

tasmātpraṇamya praṇidhāya kāyam
prasādaye tvāmahamīśamīḍyam ।
piteva putrasya sakheva sakhyuḥ
priyaḥ priyāyārhasi deva soḍhum ॥ 44 ॥

Therefore, bowing down, prostrating my body, I crave Your forgiveness, O Adorable lord. As a father forgiveth his son, a friend his friend, a lover his beloved, even so should you forgive me, O Deva. [Chapter 11 - Verse 44]

- Since you are the father, most worshipful, Guru, greater than all, none equal to you, in all 3 worlds you are incomparable in your prowess, goodness, perfection, glory.
- Tasmāt, therefore.

a) Pranamya :

- I can only prostrate.

b) Pranidhaya Kayam :

- I can lie flat at your feet, Sashtanga Namaskar, whole body like a stick that has fallen, absolute surrender.
- Pranam = Surrender.
- What else I can do, you evoke this kind of surrender unto you.

c) Prasadaye Tvam Isha Meedyam :

- This way, I seek to propitiate you.
- May this salutations be such that your heart is moved in love for me and forgives me.
- I seek your grace and blessings, seek to propitiate you, consider me with kindness and affection, you wash away from your heart the words that must have touched you.

d) Aham Isham Idyam :

- Lord who is worshipful.
- How should the forgiveness be?
- Full and complete.
- Forgive you and forget, let forgiveness be absolute and complete.

e) Pitha Iva Putrasya :

- Like father forgives son, parents naturally forgive children.
- Doesn't know anything, leave it, don't take it to heart.

f) Saka Iva Sakyuhu :

- Friends don't mind what friends say, ignore them.

g) Priyaha Priyayaha :

- Husband forgives wife or other way.
- **Don't take words seriously, bad mood!**
- People close to each other, do not mind each other.

- In the same way..

h) Sodhum Marhasi :

- Forgive me, bear me.
- After having saluted, I fall at your feet, all I ask you is for your grace and blessings.
- Forgive my shortcomings, harsh words to make fun of you.
- Like parents forgive children, friends excuse their friends, how husband disregards his partners words.
- It was not said out of spite.
- In the same way, forgive me.
- Vishwarupa still standing there.

Verse 45 :

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा
भयेन च प्रव्यथितं मनो मे ।
तदेव मे दर्शय देव रूपम्
प्रसीद देवेश जगन्निवास ॥ ४५ ॥

adr̥ṣṭapūrvam hr̥ṣito'smi dr̥ṣṭvā
bhayena ca pravyathitam mano me ।
tadeva me darśaya deva rūpam
prasīda deveśa jagannivāsa ॥ 45 ॥

I am delighted, having seen what was never seen before; and (Yet) my mind is distressed with fear. Show me your previous form only, O God; have mercy, O God of gods, O Abode of the universe. [Chapter 11 - Verse 45]

- I have seen sufficient of Vishwarupa, please close the Vishwarupa.

a) Adrishta Poorvam :

- Not seen, experienced before, unique, rare, totally new.

b) Hrishitaha Asmi Drishtva :

- Indeed, my heart is filled with Joy.

c) Bayena Cha Pravyatitham Mano Me :

- But with fear also, my mind is trembling, filled with terror seeing the form.
- It is true, I asked for it.

d) Tadeva Me Darshaya Deva Rupam :

- I am asking it to be withdrawn now.

e) Eh Devese Eh Jagannivasa :

- Oh Lord of Gods, oh Abode of the world, please show me Tadeva Rupam, that original form before Vishwaroopa.
- **I am happy and truly fulfilled but my heart is also trembling with fear.**
- Delighted am I, Hrishitaha Asmi, but fear also is there.
- What is earlier form?
- Before Manushya Rupa?

Verse 46 :

किरीटिनं गदिनं चक्रहस्तम्
इच्छामि त्वां द्रष्टुमहं तथैव ।
तेनैव रूपेण चतुर्भुजेन
सहस्रबाहो भव विश्वमूर्ते ॥ ४६ ॥

kirīṭinaṁ gadinam cakrahastam
icchāmi tvāṁ draṣṭumahaṁ tathaiva ।
tenaiva rūpeṇa caturbhujena
sahasrabāho bhava viśvamūrte ॥ 46 ॥

I desire to see you as before, crowned, bearing a mace, with a discus in hand, in Your former form only, having four arms, O Thousand-armed, O Universal form. [Chapter 11 - Verse 46]

a) Kiritinam :

- One with crown.

b) Gadinam :

- One with mace.

c) Chakra Hastham :

- With Chakram in hand.

d) Ichhamitvam Drashtum Aham Tattheiva :

- I would like to see you in the same manner.

e) Teneiva Rupena Chaturbujena :

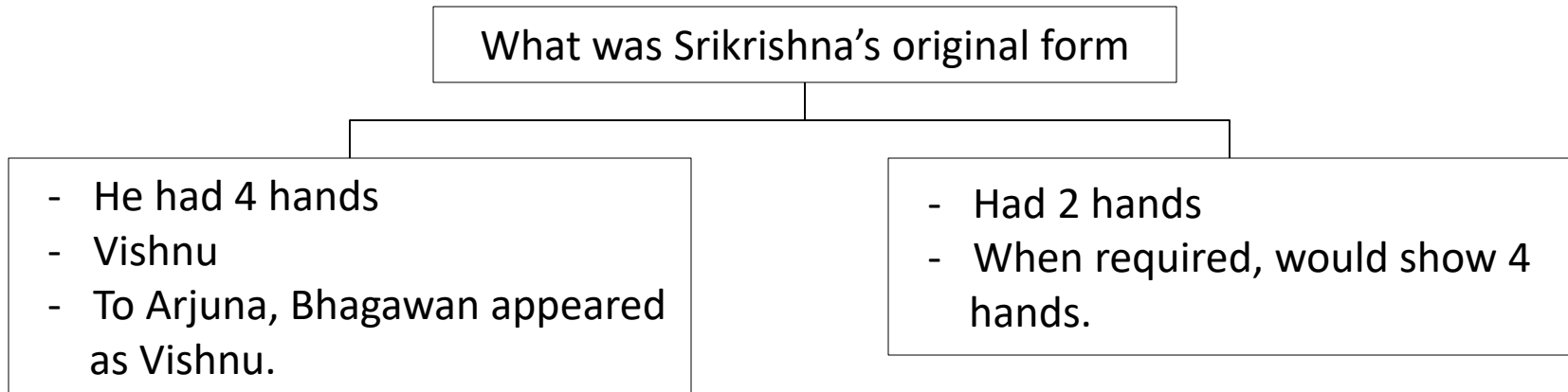
- With 4 hands.

f) Sahasrabaho :

- Now with 1000's of hands.
- Adorned with crown, bearing mace, with 4 hands, I would like to see it back.

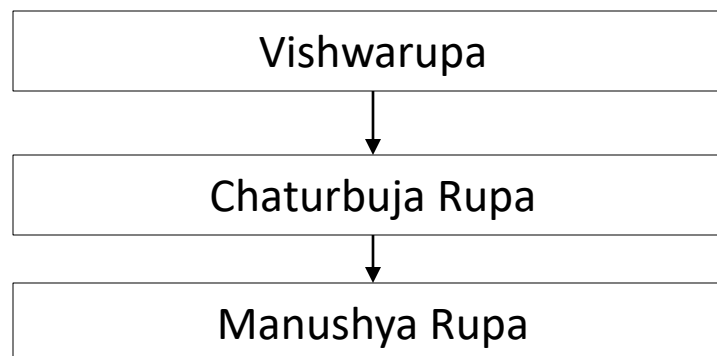
g) Vishwa Murthe :

- Oh vishwarupa Ishvara, I would like to see you in your original form.



- From Manushya Rupa, 2 hands, Bhagawan went to Chaturbjuja 4 hands, Vishnus form, then to Vishwaroopa form.

Going Back :



Verse 47 :

श्री भगवानुवाच

मया प्रसन्नेन तवार्जुनेदम्
रूपं परं दर्शितमात्मयोगात् ।

तेजोमयं विश्वमनन्तमाद्यम्
यन्मे त्वदन्येन न दृष्टपूर्वम् ॥ ४७ ॥

śrī bhagavānuvāca

mayā prasannena tavārjunedaṁ

rūpaṁ paraṁ darśitamātmayogāt ।

tejomayaṁ viśvamanantaṁmādyam

yanme tvadanyena na dṛṣṭapūrvam ॥ 47 ॥

The Blessed lord said : Graciously by Me, O Arjuna, this supreme form has been shown to you by My own Yoga-power, full of splendour, primeval, infinite, this universal form of mine had never been seen by any one other than yourself. [Chapter 11 - Verse 47]

Vishwaroopa telling Arjuna :

a) Eh Arjuna

b) Maya Bayaii Hi :

- Don't be afraid.

c) Maya Prasannena Idam Param Rupam Tava Darshitam Atma Yogath :

- Pleased with you, Idam, because of compassion for you, taking your request to heart, I enabled you to see the divine Vishwaroopa, gave capacity to look at it, bear it, talk with it.
- Param – Sreshtam – most incomparable vision.

Tava Darshitam :

- I showed to you.

d) Atma Yogat :

- By the power of my splendour.
- By my Maya power, which is under my control, I showed you this.
- With same Maya power, Bhagawan has taken Avatara.
- With same Samarthyam, power, splendour, I showed you the Vishwaroopa.
- Bhawan describes Vishwaroopa in his own words.

e) Tejo Maya :

- Fall of effulgence and Radiance.

f) Vishwam :

- All pervasive.

g) Anantham :

- Endless.

h) Aadhyam :

- Very source, very cause, supreme Lord itself.

I) Yad me Tvad Anyena Drishta Purvam :

- This form of mine, my Rupam, other than you, has not been seen by anybody else.
- Nobody has been shown this Vishwa Rupa, full form.
- Rishis, Siddhis, Rakshas, what they have seen and what you have seen is not comparable.
- I have shown you the full glories, splendour and greatness.
- Even deities did not see what you have seen.
- You have been bestowed with vision of Vishwaroopa, like none before.
- You asked me, I showed you.
- Bhagawan showed, gave capacity to Arjuna to see, gave mind to manage the vision.
- You alone have got this vision.

Verse 48 :

न वेदयज्ञाध्ययनैर्न दानैः
न च क्रियाभिर्न तपोभिरुग्रैः ।
एवंरूपः शक्य अहं नृलोके
द्रष्टुं त्वदन्येन कुरुप्रवीर ॥ ४८ ॥

na vedayajñādhyayanairna dānaiḥ
na ca kriyābhirna tapobhirugraiḥ ।
evamrūpaḥ śakya ahaṁ nṛloke
draṣṭuṁ tvadanyena kurupravīra ॥ 48 ॥

Neither by the study of the Vedas nor by sacrifices (Yajnas), nor by gifts, nor by rituals, nor by severe austerities, can I be seen in this form in the world of men by any other than Yourself, O great hero among the Kurus. [Chapter 11 - Verse 48]

a) Na Veda Adhyayana Yagyeihi, Dana, Kriya :

- Not through Vedas, Yagyas, Adhyayana, Dhana, Austerity, is it possible to see Vishwaroopa.

b) Chanting the Vedas, memorising entire Vedas, Svadhyaya, mastery of entire vedas.

c) Na Yagya :

- Not through Yagyas, sacrificial rites, spoken of in Vedas.

d) Not through Adhyayana, learning the meaning of Vedas.

e) Not through Dhana, charity.

f) Na Kriya :

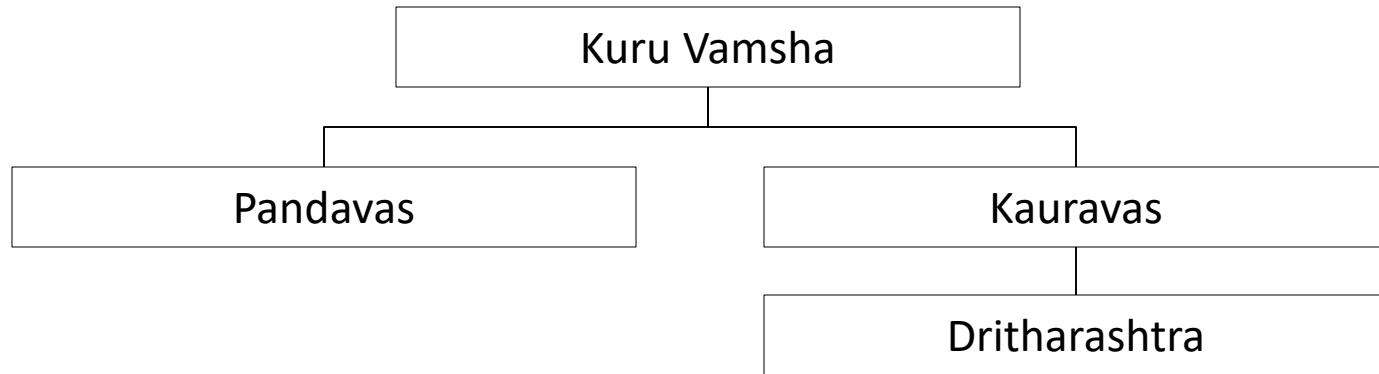
- Noble actions.

g) Na Tapobi Rugrai :

- Not through Harsh, severe, strict, austerities, penances.
- None are the means.

h) Evam rupaha Shakyaha Aham Nruloke Drashtum Tvad Anyena Kuru Pravira :

- Oh best among warriors of Kuru clan.



- Other than you, nobody has seen this form in the world of human beings.
- You are rare to see me in this form.
- What a Fortunate Arjuna.
- Gives up fear, anxiety.

Verse 49 :

मा ते व्यथा मा च विमूढभावः
दृष्ट्वा रूपं घोरमीदृङ्ममेदम् ।
व्यपेतभीः प्रीतमनाः पुनस्त्वम्
तदेव मे रूपमिदं प्रपश्य ॥ ४९ ॥

mā te vyathā mā ca vimūḍhabhāvaḥ
dr̥ṣṭvā rūpaṁ ghoramīdṛṅmamedam ।
vyapetabhīḥ prītamanāḥ punastvam
tadeva me rūpamidaṁ prapaśya ॥ 49 ॥

Be not afraid, nor bewildered on seeing such a terrible form of mine as this; with your fear dispelled and with gladdened heart, now behold again this form of mine.
[Chapter 11 - Verse 49]

a) Idam Ghoram Idrung Rupam Drishtva Tey Vyatha Ma :

- This horrific, terrific, creating fear, form end of Vishwaroopa with mouth extended, fire, warriors eaten up...

b) Tey Vyatha Ma :

- Let no sorrow or pain inside be there drop pain born of fear.

c) Ma Vimuda Bava :

- Confusion, body shivering in fear, mind not knowing, give up.

d) Vyapetha Bhi :

- Be free of fear.

e) Preetha Manaha :

- Mind again becoming serene.

f) Tad Eva Me Rupam Idam Prapashye

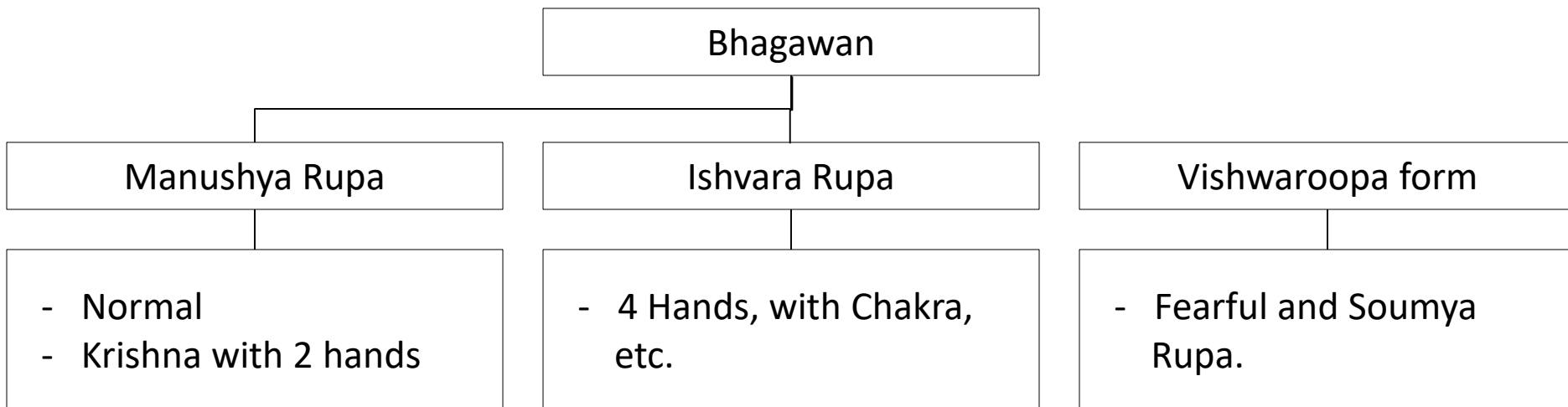
- See the Vishnu Chaturbhuja form you wanted to see again.
- Here, have a look.
- Vishwaroopa closed and Arjuna is speechless.
- Sanjaya comes to say....

Session VII

Verse 50 – 55

Revision :

- Bhagawan understands Arjunas predicament.
- Arjuna asked for Vishwaroopa but unwittingly he asked for much more than what he wanted to know.
- Bhagawan fulfilled Arjunas wish in totality.
- The terrific and horrific vision seen by Arjuna struck fear in Arjunas heart.
- Happiness and fear were together in Arjunas heart.
- That was Arjuna's emotion.
- Arjuna wanted Bhagawan to show his Vishnu form again.



Verse 49 :

मा ते व्यथा मा च विमूढभावः
दृष्ट्वा रूपं घोरमीदृङ्ममेदम् ।
व्यपेतभीः प्रीतमनाः पुनस्त्वम्
तदेव मे रूपमिदं प्रपश्य ॥ ४९ ॥

mā te vyathā mā ca vimūḍhabhāvaḥ
dr̥ṣṭvā rūpaṁ ghoramīdṛṅmamedam ।
vyapetabhīḥ prītamanāḥ punastvam
tadeva me rūpamidaṁ prapaśya ॥ 49 ॥

Be not afraid, nor bewildered on seeing such a terrible form of mine as this; with your fear dispelled and with gladdened heart, now behold again this form of mine.
[Chapter 11 - Verse 49]

- Bhagawan asks Arjuna to give up his anxiety and perplexity of fear in his heart.
- Be calm and serene, again see my Vishnu form.
- Bhagawan shows Vishnus form.

Verse 50 :

सञ्जय उवाच
इत्यर्जुनं वासुदेवस्तथोक्त्वा
स्वकं रूपं दर्शयामास भूयः ।
आश्वासयामास च भीतमेनम्
भूत्वा पुनः सौम्यवपुर्महात्मा ॥ ५० ॥

sañjāya uvāca
ityarjunam vāsudevastathoktvā
svakam rūpam darśayāmāsa bhūyaḥ ।
āśvāsayāmāsa ca bhītamenam
bhūtvā punaḥ saumyavapurmahātmā ॥ 50 ॥

Sanjaya Said : Having thus spoken to Arjuna, Vasudeva again showed His own form, and the great souled One, assuming His gentle form consoled him who was so terrified.
[Chapter 11 - Verse 50]

a) Vasudeva Arjunam Iti Uktva :

- Thus Vasudeva spoke to Arjuna as in earlier verse 49... give up fear, I will show my original form.
- Words of comfort.

b) Svakam Rupam Darsha Masa Buyaha :

- Again showed to Arjuna, his Deiva form – form of Deity – Vishnu form – Chaturbuja Rupam.

c) Ashvasamaya Cha :

- He quietened Arjuna, pleased Arjuna, made him comfortable.
- Quieted sense of unease because of Vishwaroopa Darshanam.

- Arjuna got his original stature.

d) Bhitha Menam :

- Arjuna who became frightened.

e) Punaha Soumya Pur Mahatma :

- Mahatma = Vasudeva.

Gita :

बहूनां जन्मनामन्ते
ज्ञानवान्मां प्रपद्यते ।
वासुदेवः सर्वमिति
स महात्मा सुदुर्लभः ॥ ७-१९ ॥

bahūnāṃ janmanām antē
jñānavān māṃ prapadyatē |
vāsudēvaḥ Sarvam iti
sa mahātmā sudurlabhaḥ || 7-19 ||

At the end of many births, the wise man comes to Me, realising that all this is Vasudeva (the innermost Self); such a great soul (Mahatma) is very hard to find. [Chapter 7 – Verse 19]

Verse 51 :

अर्जुन उवाच
दृष्ट्वेदं मानुषं रूपम्
तव सौम्यं जनार्दन ।
इदानीमस्मि संवृत्तः
सचेताः प्रकृतिं गतः ॥ ५१ ॥

arjuna uvāca
dṛṣṭvedaṁ mānuṣaṁ rūpam
tava saumyaṁ janārdana ।
idānīmasmi saṁvṛttaḥ
sacetāḥ prakṛtiṁ gataḥ ॥ 51 ॥

Arjuna said : Having seen this, Thy gently human form, O Janardana, I am now composed and restored to my own nature. [Chapter 11 - Verse 51]

- Arjuna confirms that I have come to my normal state of mind.

a) Idam Manusham Rupam Tava Drishtva :

Earlier	Now
<ul style="list-style-type: none">- Svakam Rupam- Devata form- 4 hands- Sanjaya said he came to Param Brahma Paramatma, Sat Chit Ananda Svarupam.- As deity of worship- Naturally shown to Arjuna	<ul style="list-style-type: none">- Manusham Rupam- Charioteer form- As Avatara, 2 hands- Soumya

b) Idanim Asmi Samvritta Sacheta Prakritam Gathaha :

- Now I am back to my Chetas, intelligence.
- Sa-Cheta – delusion, perplexity is gone, regained my composure, normal natural state of being.
- Confirms to Bhagawan, I have come back.
- What he saw was very unique.
- No one has ever seen this Vishwaroopa.

Verse 52 :

श्री भगवानुवाच
सुदुर्दर्शमिदं रूपम्
दृष्टवानसि यन्मम ।
देवा अप्यस्य रूपस्य
नित्यं दर्शनकाङ्क्षिणः ॥ ५२ ॥

śrī bhagavānurvāca
sudurdarśamidaṁ rūpam
dṛṣṭavānasi yanmama ।
devā apyasya rūpasya
nityaṁ darśanakāṅkṣiṇaḥ ॥ 52 ॥

The Blessed lord said : Very hard indeed, it is to see this form of mine which you have seen. Even the gods are ever longing to behold this form. [Chapter 11 - Verse 52]

Bhagawan says :

a) Mama Rupam Drishtavan Asi Idam Sudurdarsham :

- This Vishwaroopa form of mine which you have seen. (4 hands form normally seen by deities).
- It is extremely rare to perceive (Sudurdarshanam).

b) Devaha Apya Asya Rupasya Nityam Darshana Kankshinaha :

- Not even deities have seen this – Indra, Vayu, Varuna, denizens of heavens, possessed with great capacity of knowledge.
- They are Kankshinaha, have ever desire, to see the Vishwaroopa form.
- Desire never fulfilled.
- Such vision you arjuna have seen.

रुद्रादित्या वसवो ये च साध्याः
विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।
गन्धर्वयक्षासुरसिद्धसङ्घाः
वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥ २२ ॥

rudrādityā vasavo ye ca sādhyāḥ
viśve'śvinau marutaścoṣmapāśca ।
gandharvayakṣāsurasiddhasaṅghāḥ
vikṣante tvāṁ vismitāścaiva sarve ॥ 22 ॥

The Rudras, Adityas, Vasus, Sadhyas, Visvedevas, the two Asvins, Maruts, Usmapas and hosts of Gandharvas, Yaksas, Asuras and Siddhas-they are all looking at you, all quite astonished.
[Chapter 11 - Verse 22]

- Devatas were looking with wonder.
- Devatas have not seen the way I have shown you.
- Duryodhana saw Vishwarupa before.
- When Bhagawan went as messenger of Yudhishtira to see whether peace is possible.
- Duryodhana wanted to arrest Bhagavan.
- In the court Bhagawan showed the Vishwaroopa Darshanam not with so much of love.

Example :

- See Rashtrapathi Bhavan from outside!
- Not shown by president as special invitee, as chief guest or as old friend.
- Bhagawan showed Arjuna as his dearest friend, it is different than what any Devata had ever seen before.

c) Nityam Darshana Kankshina :

- All the fear, mental unease, you bore so bravely, don't allow that to take away the honour and greatness of what you saw.
- This form can't be attained by mere effort.
- You have to strive for it by pure love, which Arjuna had in plenty.
- I am Sarveshvara, Jagatishvara Sarva Niyamakaha, Sarva Guru, Sarva Antaryami.
- I am bhakta Para Deenadayal, compassionate one.
- I am ever in the service of my devotees.
- That love you had, it is in strict obedience to love of yours... I presented Vishwaroopa.

मन्यसे यदि तच्छक्यम्
मया द्रष्टुमिति प्रभो ।
योगेश्वर ततो मे त्वम्
दर्शयात्मानमव्ययम् ॥ ४ ॥

manyase yadi tacchakyam
mayā draṣṭumiti prabho ।
yogeśvara tato me tvam
darśayātmānamavyayam ॥ 4 ॥

If you, O lord, think it possible for me to see it, if You please, then, O lord of Yoga, show me Your imperishable self-form. [Chapter 11 - Verse 4]

I didn't say :

- That's not for you, even Devatas have not seen...
- Can't manage that kind of vision, let us finish Bhagavat Gita fast.
- Start war...

Chapter 10 :

- Vibhuti shown.

Chapter 11 :

- Vishwaroopa shown.
- Cosmos shown in my body.
- In consonance with your wish, this vision is shown to you.

Verse 53 :

नाहं वेदैर्न तपसा
न दानेन न चेज्यया ।
शक्य एवंविधो द्रष्टुम्
दृष्टवानसि मां यथा ॥ ५३ ॥

nāhaṁ vedairna tapasā
na dānena na cejyayā ।
śakya evaṁvidho draṣṭum
drṣṭavānasi mām yathā ॥ 53 ॥

Neither by the Vedas, nor by austerity, nor by gift, nor by sacrifices can I be seen in this form as you have seen Me (In your present mental condition). [Chapter 11 - Verse 53]

- Same idea in Verse 48.

न वेदयज्ञाध्ययनैर्न दानैः
न च क्रियाभिर्न तपोभिरुग्रैः ।
एवंरूपः शक्य अहं नृलोके
द्रष्टुं त्वदन्येन कुरुप्रवीर ॥ ४८ ॥

na vedayajñādhyayanairna dānaiḥ
na ca kriyābhirna tapobhirugraiḥ ।
evaṁrūpaḥ śakya ahaṁ nṛloke
draṣṭuṁ tvadanyena kurupravīra ॥ 48 ॥

Neither by the study of the Vedas nor by sacrifices (Yajnas), nor by gifts, nor by rituals, nor by severe austerities, can I be seen in this form in the world of men by any other than Yourself, O great hero among the Kurus. [Chapter 11 - Verse 48]

- Naham Vedaihi, Na Tapasa, Na Danena Na Cha Ijyaya, Shakyaya Evam Vidho Drashtum Yatha Mam Drishtavan Asi.

- In the manner you have seen me, in that very same manner, it is not possible to see me by anyone.

a) Na Vedaihi :

- Mastery of Vedas.

b) Na Ugra Tapasa :

- Not by severe penances.

c) Na Danena :

- Not by Charity.

d) Na Cha Ijyaya :

- Not by various forms of worship.
- Before Veda, Yagya (Ijyaya), Adhyayana, Tapa.
- By self effort you can't be recipient of this grand vision of Vishwarupa.
- Arjuna, how did you get it then?
- Because of your devotion.
- Cultivating same devotion, one can know essence of Vishwaroopa and know the ultimate truth.

Verse 54 :

भक्त्या त्वनन्यया शक्यः
अहमेवंविधोऽर्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन
प्रवेष्टुं च परन्तप ॥ ५४ ॥

bhaktyā tvananyayā śakyaḥ
ahamevaṁvidho'rjuna ।
jñātuṁ draṣṭuṁ ca tattvena
praveṣṭuṁ ca parantapa ॥ 54 ॥

But by single-minded devotion, can I, of this form, be known and seen in reality and also entered into, O Parantapa (O Scorcher of you foes)! [Chapter 11 - Verse 54]

Bhaktya Ananyaha Evam Vidaha Aham Jnatum Shakyaha Eh Arjuna :

a) Anya :

- Other.

By Ananya Bhakti :

- By single point devotion alone, complete love and Devotion, unwavering Bhakti.

b) Evam Vidhaha Aham Jnatum Shakyaha :

- It is possible for someone to have a vision like this.
- Puranas : Markandeya rishi has Vishwaroopa Darshana.
- It is possible to have this vision, but this vision is only through devotion.

- Not by any other means.
- Jnatum – to know me.

c) Drashtum cha Tatvena :

- Vision can have by devotion.
- Even to know its nature in true essence, Lord in Tatva – True nature is Satyam, Jnanam, Anantham Brahma.
- **That Brahman is same shining in our heart as Aham Brahma Asmi.**
- To know that Tatvena, through Sravana, Manana, Nididhyasana, powered by Devotion.
- Through Devoted hearted, you can know Lord in his true nature.

d) Praveshtum Cha :

- At the end, to merge into one reality and to become one with the ultimate truth.
- Have vision of Lord with devotion, buttress with Sravana, Manana, Nididhyasana and know the truth, Sakshatkara as Aham Brahma Asmi.
- When the body falls, finally, merges with that ultimate reality is Praveshtum Cha.
- For all of them substratum is single pointed Bhakti, Ananya Bhakti.
- What is Ananya bhakti?
- How does it express in one's life?
- What things if we have, we will have Ananya bhakti.

Verse 55 :

मत्कर्मकृन्मत्परमः
मद्भक्तः सङ्गवर्जितः ।
निर्वैरः सर्वभूतेषु यः
स मामेति पाण्डव ॥ ५५ ॥

matkarmakṛnmatparamaḥ
madbhaktaḥ saṅgavarjitaḥ ।
nirvairaḥ sarvabhūteṣu
yaḥ sa māmēti pāṇḍava ॥ 55 ॥

He who does actions for me, who looks upon Me as the Supreme, who is devoted to Me, who is free from attachment, who bears enmity towards none, he comes to me, O Pandava.
[Chapter 11 - Verse 55]

What is the essence of the Sadhana?

- The entire Gita Shastra in one verse for Sadhana, spiritual practices.

a) Mat Karma Krutu :

- One who performs action.
- Karoti, Iti Krutu.
- Does the action for me.
- **Does not perform duties, actions for the ego.**
- His attention is for the joy of the Lord.
- It does not matter whether.

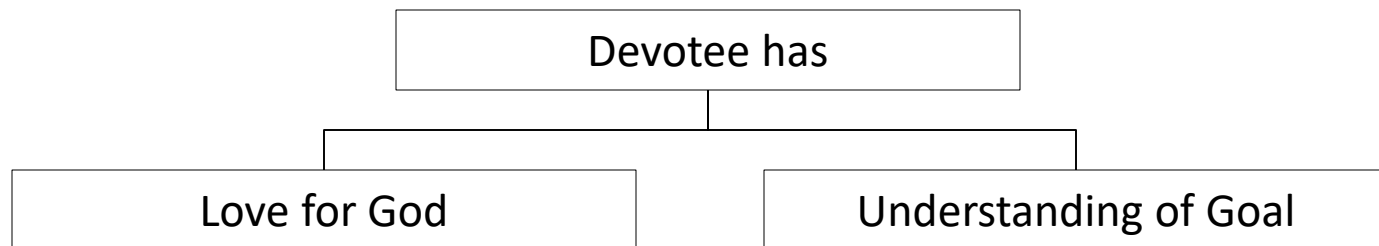
- I am happy or unhappy but doing for God, I truly become happy.
- I am doing for the pleasure of the Lord.
- Keeping the Lord as alter of devotion in every action.
- How that is possible?

b) Mat Paramaha :

- I am the supreme goal, destination.
- Ego not the goal for which I am doing the action.
- I am doing because Lord is my ultimate goal.
- Person has this attitude, feeling.
- How that happens?

c) Mat Bhaktaha :

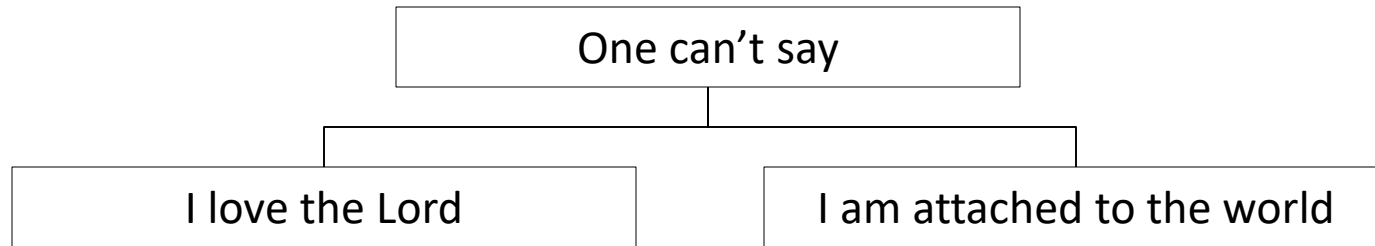
- His heart is turned to me.
- Earlier, Matchittaha, Matparaha.
- Devotion, Love is such that it will make person think about the alter of love for ever.
- More dwelling upon alter of love.



- Naturally all actions are dedicated towards me.
- Love occupies the heart.
- Hence...

d) Sanga Varjitaha :

- There is full detachment from the world.



- Not possible.
- Love demands exclusivity, demands fullness of thought.
- Love demands naturally by its nature, focus.
- Therefore such a person is Sanga Varjitaha.
- Sanga – attachment
- Varjitaha – devoid
- Where we seek pleasure, we get attached.
- Once Lord is the goal and is the source of bliss.
- You will not seek pleasure here and there, running helter, skelter, wanting this – that.
- Mind seeks the Lord and in the Lord feels fulfilled and seeks nothing.

- **There is no lacuna or feeling to be filled up.**
- **When there is lacuna, emptiness, form outside, somethings are filled.**
- When Lord is filling the heart, what thrash you want to fill up?
- When fragrance of Bhagawan's remembrance is there, other things go away by itself, Sangah Varjitah.
- Matkarmakrutu, Madbhakta, Matparama, Sanga Varjitah.
- I am not attached to anybody, anything, does the person exhibit hatred to anything.

e) Nirvairaha Sarva Bhuteshu :

- Absence of sense of enmity, hatred.
- Sarva Bhuteshu – no enmity with all beings.
- We can't claim Nirvairah Sarva Bhuteshu.
- Enmity for no one, hatred towards none.
- Why?
- Bhagawan is only there in all beings.

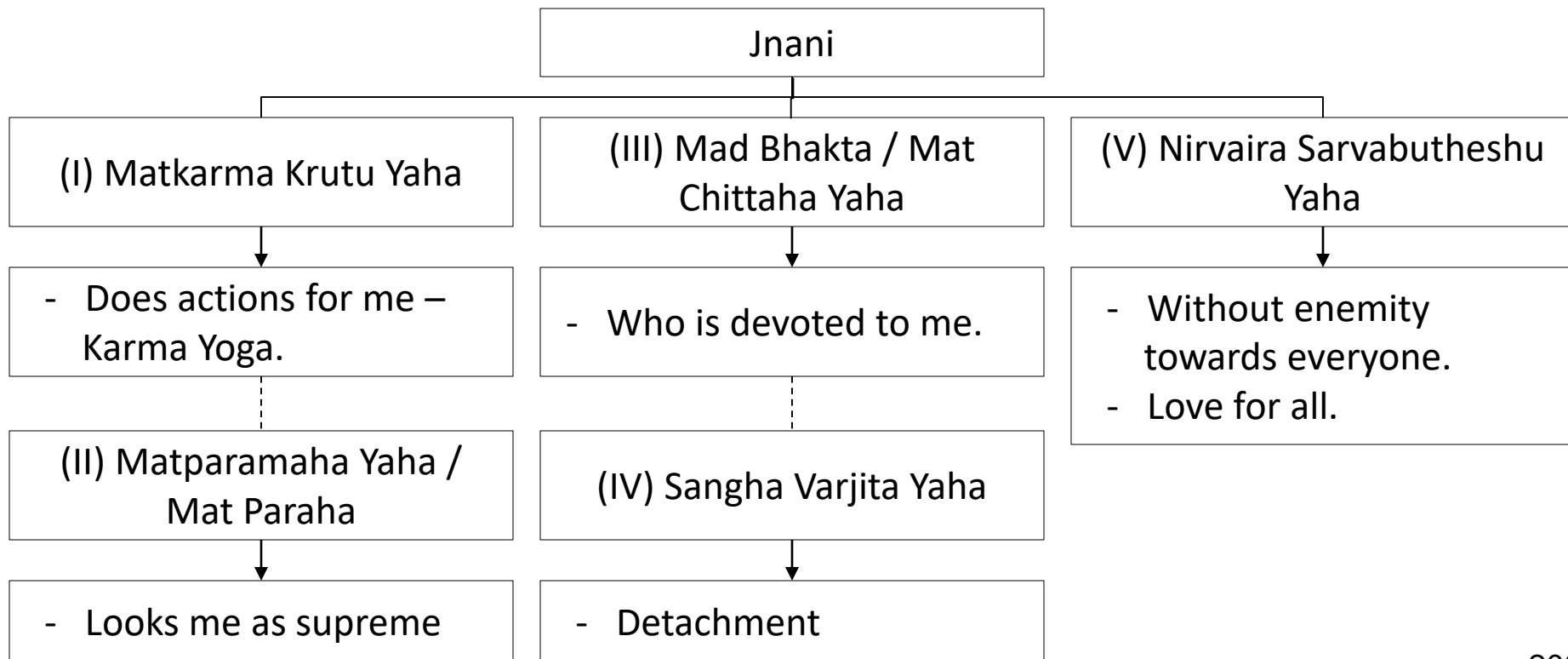
- **Gross is Bhagawan,
Subtle is Bhagawan,
Causal also is Bhagavan.**

- Keeping this in mind, that person has no hatred, enmity towards anyone.
- Hatred not because person is doing wrong.

- Hatred is because I don't like the person.
- **When we miss seeing oneness, then hate comes.**
- **Upadhis different, inner consciousness is one and the same.**
- Adi Yagnyaha Sarva Bhuteshu.
- In all beings I am the principle of life.
- Seeing that one everywhere, Vasudevam Sarvam iti, Narvairah Sarva Bhuteshu.

f) Yaha :

- One who is like this.



- To become complete perfect Sadhaka, 5 qualities of seeker.
- Love for all does not mean you go and hug everybody.
- **In your heart you genuinely care for everybody.**
- Don't want harm to befall them, that is love.
- Who is a Siddha?

आत्मौपम्येन सर्वत्र
समं पश्यति योऽर्जुन ।
सुखं वा यदि वा दुःखं
स योगी परमो मतः ॥ ६-३२ ॥

ātmaupamyēna sarvatra
samaṁ paśyati yō'rjuna |
sukhaṁ vā yadi vā duḥkhaṁ
sa yōgī paramō mataḥ || 6-32 ||

He who, through the likeness (sameness) of the Self, O Arjuna, sees equality everywhere, be it pleasure or pain, is regarded as the highest yogi. [Chapter 6 – Verse 32]

- Considering the other person as oneself and seeing their Joy and sorrow as not theirs but mine.
- Feeling for their joy and sorrow.
- Such a Yogi is highest.
- Sri Krishna does not say that such a Yogi forgets the world.

यथा दीपो निवातस्थः
नेङ्गते सोपमा स्मृता ।
योगिनो यतचित्तस्य
युञ्जतो योगमात्मनः ॥ ६-१९ ॥

yathā dīpō nivātasthah
nēṅgatē sōpamā smṛtā |
yōginō yatacittasya
yuñjatō yōgamātmanah || 6-19 ||

As a lamp placed in a windless place does not flicker, is a simile used to describe the yogi of controlled mind, practising yoga of the Self (or absorbed in the yoga of the Self).

[Chapter 6 – Verse 19]

- All are Sadhana.
- Whoever he be, man or women, young – old, Buddhist - Sikh, Muslim – Jew...

g) Saha Mam Yeti :

- One who is of this nature, he certainly reaches me.
- No doubt about it.
- Becomes liberated.

- **Attains one-ness with me.**
- **Attains self liberating knowledge of Aham Brahma Asmi.**

h) Oh, Pandava :

- Oh son of Pandu, Arjuna.

Chapter 10	Chapter 11
<ul style="list-style-type: none"> - Arjuna wanted what he wanted - Bhagawan gave 	<ul style="list-style-type: none"> - Arjuna asked but never knew what he was asking. - Bhagawan gave the capacity to see, gave him the ability to manage what he saw.

- In 11 verses Arjuna glorifies, Supreme, all pervading, Vishwaroopa.
- Bhagawan shows him Swakam Rupam, Manusham Rupam, quietens him, tells him the form you saw is the rarest of the rare.
- Gained only through devotion.
- Bhagawan concluded by saying, what is the ultimate Sadhana which every seeker should have in order to realise him.
- Conclusion interesting and different type of chapter.

Titled :

- Vishwaroopa Darshana Yoga.
- Yoga = Path to unite with the Lord through Vishwaroopa.
- Arjuna united with the Lord with the Darshana of Vishwaroopa.

- This chapter is very interesting because it is very Dramatic, you can see Bhagawans Sri Krishnas unconditional love to Arjuna.
 - See Arjuna was so strong and firm.
 - In spite of most horrific visions.
 - Its beautiful because Bhagawan says, that the most difficult vision you gain through devotion.
- **Beautiful chapter because Bhagawan gives a 5 point Sadhana for the entire life.**

Concluding Verse :

ॐ तत्सत् इति श्रीमद्भगवद्गीतासुपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसम्वादे
विश्वरूपदर्शनयोगो नाम एकादशोऽध्यायः ॥ ११ ॥

om tatsat iti śrīmadbhagavadgītāsūpaniṣatsu
brahmavidyāyāṁ yogaśāstre śrīkṛṣṇārjunasamvāde
viśvarūpadarśanayogo nāma ekādaśo'dhyāyaḥ ॥ 11 ॥

Thus, in the Upanisad of the glorious Bhagavad-gita, in the science of the eternal, in the scripture of Yoga, in the dialogue between Sri Krishna and Arjuna, the eleventh discourse ends entitled : “Yoga of Vision of the Divine Cosmic Form.”