



BHAGAVAD GITA

Chapter 11

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SUMMARY

Chapter 11

Visvarupadarsana Yoga

8 Topics – 55 Verses

(I) Verse 1 - 4

(III) Verses 9 - 14

(V) Verses 23 - 30

(VII) Verses 35 - 45

- Arjuna desires to see the universal form.

- Sanjayas description of the universal form.

- Arjunas description of the universal form.

- Arjunas description of universal form
- Devotion

(II) Verses 5 - 8

(IV) Verses 15 - 22

(VI) Verses 31 - 34

(VIII) Verses 46 - 55

- Krishna Grants the divine eye.

- Arjunas description of the universal form
- Wonder

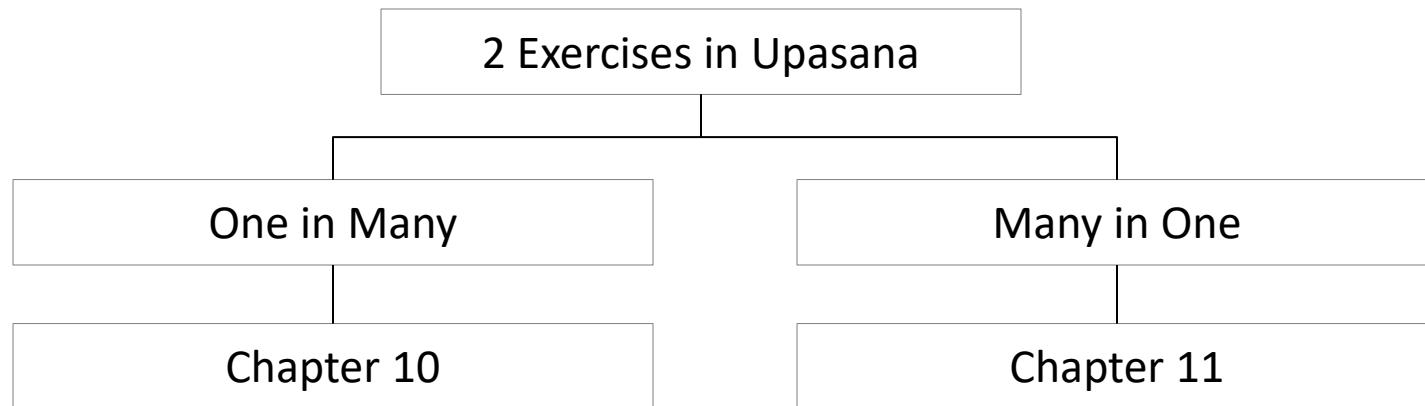
- Krishna Answers Arjunas question

- Withdrawl of the universal form and glorification of devotion.



VERSE 1 TO 55

Introduction:



- Mind clear of impurities is the Divine eye for clear vision.
- Internalise, visualise with inner eyes.
- Learn to perceive World without likes and dislikes – Raaga, Dvesha.
- Accept World as it is.
- No praise or complaint, intelligent acceptance of the World as it unfolds in life is having your own Vishvarupa Darshanam of the Lord daily.

Topic 1 :

Arjuna desires to see the Universal form Verses 1 – 4

Verse 1 :

अर्जुन उवाच
मदनुग्रहाय परमम्
गुह्यमध्यात्मसंज्ञितम् ।
यत्त्वयोक्तं वचस्तेन
मोहोऽयं विगतो मम ॥ २ ॥

arjuna uvāca
madanugrahāya paramam
guhyamadhyātmasamjñitam ।
yattvayoktām vacastena
moho'yam 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) Arjuna Uvaca :

- Arjuna said.

b) Yat Paramam Guhyam Vacah Adhyatma Samjnitam :

- This supreme secret teaching named Adhyatmam.

c) Uktam Tvaya Madanugraha :

- Has been imparted by you for blessing Me.

d) Ayam Mohah Mama Vigatah Tena :

- The delusion of mine has gone by that.

- In order to shower your blessings upon Me, Adhyatma teaching was taught by you.
- Teaching needed by Jiva in this body.
- Adhyatma = Teaching associated with the inner self, the Atma.
- Secret, sacred, divine, protected with sanctity, supreme Glory was taught.
- Knowledge frees us from all the sorrows.
- My Aviveka, delusion, lack of discrimination between truth and untruth, has gone.
- All go through delusions and wonder what is life's purpose.
- This delusion goes away by this Atma Jnanam.
- Benefit described in 1st Verse.

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

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

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

a) Kamalapatraksa :

- Oh Krishna.

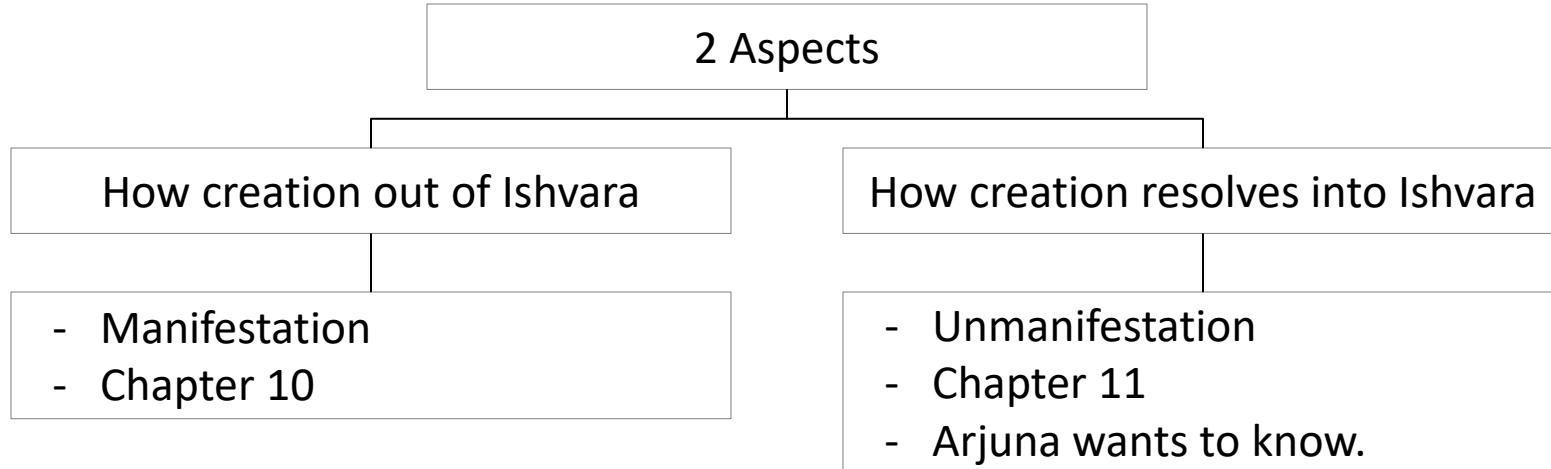
b) Hi Bhavapyayah Bhutanam Cha Api Avyayam Mahatmyam :

- Verily, the origin and dissolution of beings as well as your inexhaustible Glory.

c) Srutau Maya Tvattah Vistarashah :

- Were heard by Me from You in detail.
- Arjuna requests Bhagavan for Vishwarupa Darshanam.
- As a prelude, describes his state of emotions and clarity of Knowledge.
- Eh Krishna, one with Lotus petalled eyes, you have been compassionate and taught me Parama Purushartha Sadhana, key to Ultimate Ananda.
- I had mistaken impression that many beings were killed by Me.

- Have understood Truth in this World.
- We are fighting only for upkeep of Dharma.
- Atma has no doership, enjoyership.
- This clarity, I have gained.
- How Creation has originated from You, misconception has vanished.



- Have understood your undying fame as Saguna Ishvara and unique greatness which has broadened my mind.
- Bhagavan is cause of creation, unchanging, unattached, limitless and has a great form.

Tat Pada Descriptions :

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

mayā tatamidam sarvam
jagadavyaktamūrtinā ।
matsthāni sarvabhūtāni
na cāham tēṣvavasthitah ॥ 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 मां तानि कर्माणि
निबध्नन्ति धनञ्जय ।
उदासीनवदासीनम्
असक्तं तेषु कर्मसु ॥ ९-९ ॥

na ca māṁ tāni karmāṇi
nibadhnanti dhanañjaya ।
udāśīnavadāśīnam
asaktam 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]

समोऽहं सर्वभूतेषु
न मे द्वेष्योऽस्ति न प्रियः ।
ये भजन्ति तु मां भक्त्या
मयि ते तेषु चाप्यहम् ॥ ९-२९ ॥

samō'ham sarvabhūtēṣu
na mē dvēṣyō'sti na priyah ।
yē bhajanti tu māṁ bhaktyā
mayi tē tēṣu cāpyaham || 9-29 ||

The same am I to all beings, to Me there is none hateful nor dear; but those who worship Me with devotion, are in Me and I am also in them. [Chapter 9 – Verse 29]

1st Verse :

अर्जुन उवाच
मदनुग्रहाय परमम्
गुह्यमध्यात्मसंज्ञितम् ।
यत्वयोक्तं वचस्तेन
मोहोऽयं विगतो मम ॥ २ ॥

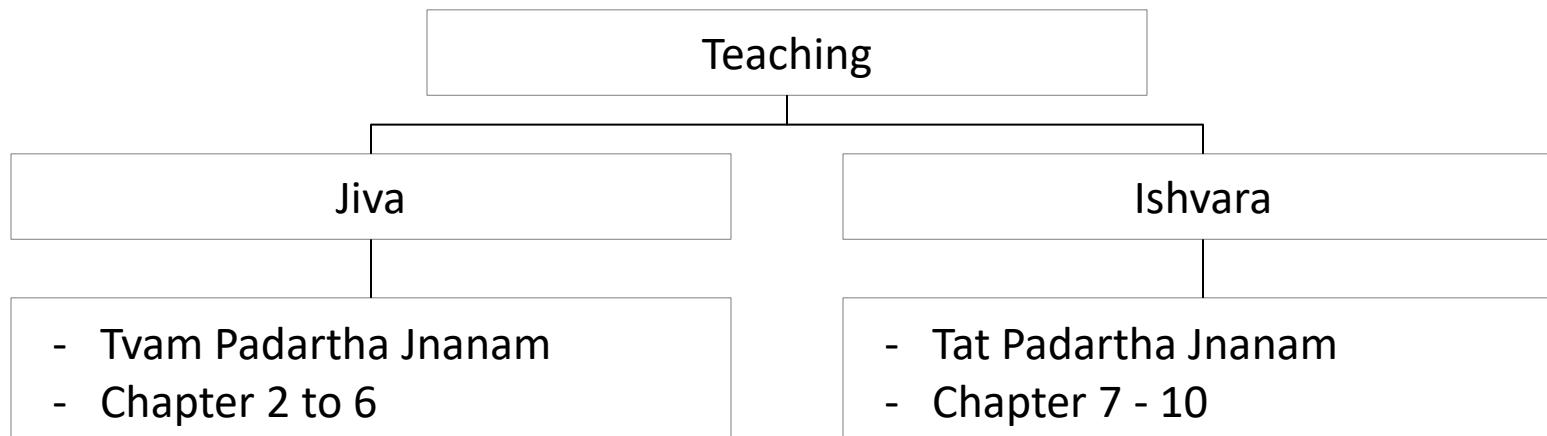
*arjuna uvāca
madanugrahāya paramam
guhyamadhyātmasamjñitam ।
yattvayoktaṁ vacastena
moho'yam vigato mama ॥ 1 ॥*

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]

- Arjuna has understood Chapter 2 to Chapter 6.

2nd Verse :

- Arjuna has understood Chapter 7 to Chapter 10.



Verse 3 :

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

evam etadyathāttha tvam
ātmānam parameśvara ।
draṣṭumicchāmi te rūpam
aiśvaram puruṣottama ॥ 3 ॥

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

a) Parameshvara :

- Oh Lord.

b) Etat Evam Yatha Tvam Atha Atmanam:

It is just so as you describe yourself.

c) Purushottama :

- Oh Lord.

d) Ichhami Drastum Te Aisvaram Rupam :

- I desire to see your Divine form.
- Don't mistake Me, I have complete faith in all You have told Me.
- I will be grateful if You can bless Me with your Vishvarupa Darshanam.

- Who will ever be satiated to hear Noble, good things, Sattvic things.
- If Adharmic, will become disinterested at some point of time.
- Eh Purushottama, you have intelligence and ability to Rule over everything, wish to see your powerful Svarupam.
- Expresses genuine and Dharmic desire to see Ishvara.

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) Prabho :

- Oh Lord.

b) Yadi Manyase Iti Tat Shakyam Drastum Maya :

- If you consider that it can be seen by Me.

c) Tatah :

- Then

d) Tvam Darshaya Me Avyayam Atmanam :

- You show Me your inexhaustible form.

e) Yogeshwara :

- Oh Lord.

- Eh Prabho - Ishvara of Yoga Sadhanas of Yogis.
- **One who rules over all actions of Maya Shakti in the World, Yogeshwara.**
- Present everywhere and benevolent.
- Arjuna asks politely and gently with Sraddha: If you feel I can see Vishwarupa Darshanam of Yours.
- Does not command but prays and requests for it humbly.
- Please reveal to Me indestructible form of Atma Tatvam, unchanging aspect of Atma Svarupa, not subject to Modification.

| Screen | Movie |
|---|---|
| <ul style="list-style-type: none"> - Stationary, unchanging - Bhagawan – indestructible, changeless knowledge, pure consciousness, which reveals various things in creation. - Avyayam Atmanam, unchanging aspect in all changing Phenomena. | <ul style="list-style-type: none"> - Creation appears, disappears. |

Topic 2 : Krishna grants the Divine eye : Verse 5 – 8

Verse 5 :

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

*śrī bhagavānūvāca
paśya me pārtha rūpāṇi
śataśo 'tha sahasraśah ।
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) Sri Bhagavan Uvaca :

- The Lord said.

b) Partha :

- Oh Arjuna.

c) Pasya Me Divyani Rupani Nanavidhani :

- See my divine forms of various kinds

d) Cha Nanavarnakritini Satasah Atha Sahasrasah :

- Various colours and forms in hundreds and in thousands.
- Krishna blesses Arjuna with Vishwarupa Darshanam.
- Eh Arjuna, Look at my forms, innumerable, countless, beautiful, novel forms, divine, awesome forms.

Verse 6 :

पश्यादित्यान्वसून्द्रान्
अश्विनौ मरुतस्तथा ।
बहून्यदृष्टपूर्वाणि
पश्याश्चर्याणि भारत ॥ ६ ॥

paśyādityānvasūnrudrān
aśvinau marutastathā ।
bahūnyadṛṣṭapūrvāṇi
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) Bharata :

- Oh Arjuna!

b) Pasya Adityan, Vasun, Rudran, Ashvinau Thatha Marutah :

- See Adiytas, Vasus, Rudras, Ashvins and Maruts.

c) Pasya Bahuni Ashcharyani Adrishtapurvani :

- See many wonders which are not seen before.
- 12 Adityas are Suryas forms in 12 months
- Vasus 8
- Rudras 12
- Ashvinou – 2 Doctors of Devas, twins.
- Marutas – Ghanas.
- See Devatas which you have never seen before.

Verse 7 :

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

ihaikastham 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) **Gudakesha :**

- Oh Arjuna!

b) **Pashya Iha Adya Maya Dehe :**

- See here and now in my body.

c) **Kṛtsnam Jagat :**

- The entire Universe.

d) **Sacharamacharam :**

- With the movable and the immovable.

e) **Ekastham :**

- Placed together.

f) Cha Anyat Yad Ichhasi Drastum :

- And anything else that you desire to see.

Gudeakesa :

- One who has won over sleep.
- Lord says – See in my body the entire Universe like TV screen in which whole movie is witnessed.
- In one place, entire World is seen, moving, living and non-moving, non-living things and beings.
- You can even see the past and future, what is going to happen at the end of war in the screen of Pure Consciousness Atma.
- In Chapter 2 – Question asked by Arjuna – Who is going to win the war?
- Arjuna was anxious about outcome of war, and had doubts about their victory.
- Astrologer can see future events.
- In Vishwarupa Darshanam, Lord shows the future also but all seen not with physical eyes of Arjuna.

Verse 8 :

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

na tu mām śakyase draṣṭum
anenaiva svacaksuṣā ।
divyam dadāmi te cakṣuh
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) Tu Na Shakyase Drastum Mam Anena Eva Svachaksusa :

- However, you cannot see Me with this ordinary eyes of yours.

b) Dadami Te Divyam Chaksuh Pashya Me Aishvaram Yogam :

- I shall give you a divine eye to see my Divine power.
- Physical eyes – Product of Maya Shakti, could not see the Divine status.
- One cannot see Vishwa Roopa without getting rid of one's likes and dislikes.

Bharathiar :

- I see you in all music forms , Oh Nandalala.
- Mature mind can see.
- I shall grant you Divine eyes, eyes independent of Maya, not influenced by Maya.
- There are powers in the Universe, beyond our imagination.

- Bhagawan and Siddhas have powers to grant this vision, can't understand this logically with a rational mind.
- Accept power of Divinity and adopt some Sadhanas to understand that Divine eyes will liberate you from Maya Shakti.
- Ishvara related to Universe, rules everything, pervades everything through his Yogic powers.
- He has the power to unite unrelated Jivas and make unimaginable a Reality.
- Not possible to perceive Bhagawan with physical eyes, need Divine eyes of Shastras which are free of Likes, Dislikes, desires, hatred.
- Lord grants Divine eyes to Arjuna, temporarily removes the likes and dislikes, and blesses him with Divinity.

Topic III :

Sanjaya's description of the Universal form : Verses 9 – 14

Verse 9 :

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

sañjaya uvāca
evamuktvā tato rājan
mahāyogeśvaro hariḥ ।
darśayāmāsa pārthāya
paramam 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) Sanjaya Uvaca :

- Sanjaya said.

b) Uktva Evam Harih Maha Yogeshvara :

- Having spoken thus, Krishna the great Lord of all powers.

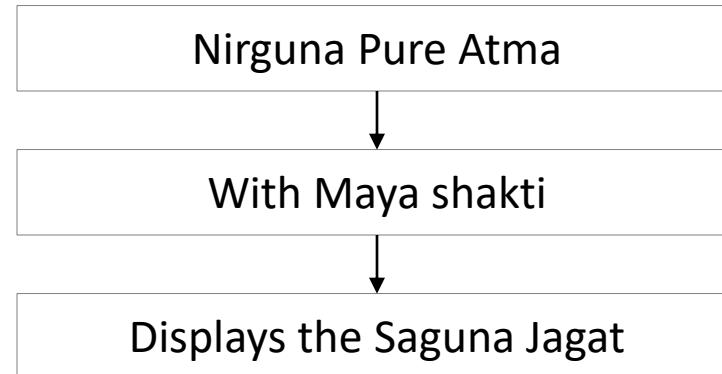
c) Tatah :

- Thereafter.

d) Darshayamasa Paramam Aishvaram Rupam Parthaya Rajan :

- Revealed the supreme Divine form to Arjuna. Oh King!

- The Incomparable Lord, one who completely removes ignorance (Hari) and gives total Joy by destroying all sorrow.
- Displays his form associated with Maya Shakti.
- Arjuna was graced with a Divine sight.



- One with ignorance of the Lord's Nature will never get this Knowledge independently without Shastric eyes.

Verse 10 & 11 :

अनेकवक्त्रनयनम्
अनेकाद्वृतदर्शनम् ।
अनेकदिव्याभरणम्
दिव्यानेकोद्यतायुधम् ॥ १० ॥

anekavaktranayanam
anekādbhutadarśanam ।
anekadivyābharaṇam
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]

दिव्यमाल्याभरधरम्
दिव्यगन्धानुलेपनम् ।
सर्वाश्र्यमयं देवम्
अनन्तं विश्वतोमुखम् ॥ ११ ॥

divyamālyāmbaradharam
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) Devam Anantham :

- Krishna revealed the luminous, brilliant, limitless Universal form.

b) Vishvatomukham :

- With faces in all directions.

c) Aneka Vaktra Nayanam :

- With many mouths and eyes.

d) Anekadbuta Darshanam :

- With many wonderful sights.

e) Aneka Divya Bharanam :

- With many Divine ornaments.

f) Divyanekodyatayudham :

- Wielding many divine weapons.

g) Divyamalyambaradharam :

- Wearing divine garlands and garments.

h) Divya Gandhanulepanam :

- Anointed with divine perfumes, fragrances, sandal paste.

i) Sarvashcharyam :

- And full of wonders, display of magnificent sights.
- Krishna's body, no longer visible only Vishwarupa visible everywhere.
- Maya Krishna gracing Arjuna.

Verse 12 :

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

divi sūryasahasrasya
bhavedyugapadutthitā ।
yadi bhāḥ sadṛśī sā syāt
bhāsastasya 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]

a) **Yadi Bhah Suryasahasrasya Bhaved Utchita :**

- If the brilliance of a thousand suns were to rise up.

b) **Yugapat Divi :**

- Simultaneously in the sky.

c) **Sa Sadrsi Syat Bhasah Tasya Mahatmanah :**

- That will be comparable to the brilliance of that Great Lord.
- It is not possible to describe brilliance of 1000 suns rising at one time.
- Lord is Mahat Tattvam, absolute being that pervades entire Universe.
- Imagine 1000 Suns rising in space at same time, brilliance of Vishwaroopa surpasses that...

i) Divine Antariksham :

- In between blue sky and earth

ii) Yugapat Uchhita Soorya Sahasra Sa Sadrisha Asit :

- 1000 Suns simultaneously appear at same time, too bright, glaring to eyes, therefore Arjuna was blessed with divine eyes.
- Koti Surya Samah Prabha

iii) Yadi Bhaah Syaad :

- if possible, this brilliance shines.

iv) Sadishree :

- Divine light is comparable to brilliance of 1000 suns
- For space - No comparison
- Ocean - No comparison
- 5 Elements - No comparison
- Truth - No comparison

Verse 13 :

तत्रैकस्थं जगत्कृत्स्नम्
प्रविभक्तमनेकधा ।
अपश्यद्देवदेवस्य
शरीरे पाण्डवस्तदा ॥ १३ ॥

tatraikastham jagatkṛtsnam
pravibhaktamanekadhā ।
apaśyat devadevasya
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 Sharire Devadevasya :

- There in the Body of the Lord of Lords.

b) Pandavah Apasyat Tada Kṛtsnam Jagat Anekadha Pravibhaktam Ekastham :

- Arjuna Saw at that time, the entire Universe with its manifold Divisions Placed together.
- In the body of Krishna, Ishvara displayed to Arjuna at a particular time, Place, form of the entire universe.
- Entire Universe is Ishvara not limited to any one place, Instant-time, any form.
- Past, Present, Future is Ishvara

All places, nothing but him :

- View universe without likes and Dislikes, without complaining, Appreciating, praising, criticising, then it is Vishvarupa Ishvara for us.
- It is attitude of our mind, intelligent bhavana, broadness of mind.
- Understand philosophical meaning of Vishwarupa Darshanam as perception of universe without likes and dislikes, see it as truth.
- It is not Arjuna perceiving at a particular place, time, a TV screen.
- Entire universe seen in the body of Krishna, Sanjaya narrates.

Verse 14 :

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

tataḥ sa vismayāviṣṭah
hṛṣṭaromā dhanañjayah ।
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) Tata Sah Dhananjayah Vismaya Vistah Harsharomah :

- Then that Arjuna who was wonderstruck and thrilled

b) Pranamayam Devam Shirasa, Abhasata Kritanjalah :

- Saluted the lord with his head bowed and spoke with joined palms.

i) Vismaya Arishtaha :

- In amazement like Eyes in Bharatanatyam expresses

ii) Hrishta Roma Dhananjaya :

- Hair elated, Hairs stood up in his hands

iii) Dhananjaya :

- Collected funds for dharmic, Noble deeds like Raja Suya Yaga

iv) Devam Shirasa Pranamya Kritanjali Sannu Abhashata :

- Deva = Mahavishnu in Vishvarupa
- Arjuna bowed down his head in Namaskara, Prakrishena Namaya
- Kritanjali mudra, folded hands, palms together, held at chest.
- Begins to speak with wonderstruck emotions.

Verse 15 :

अर्जुन उवाच
पश्यामि देवांस्त्व देव देहे
सर्वांस्तथा भूतविशेषसङ्घान् ।
ब्रह्माणमीशं कमलासनस्थम्
ऋषीश्च सर्वानुरगांश्च दिव्यान् ॥ १५ ॥

*arjuna uvāca
paśyāmi devāṁstava deva dehe
sarvāṁstathā bhūtaviśeṣasaṅghān ।
brahmāṇamīśam 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) Arjuna Uvacha :

- Arjuna said

b) Deva :

- Oh Lord

c) Tava Deha Pasyami Sarvam Devam Tatha Sanghan :

- Devan tatha Bhuta Visesha Sangham.
- In your body, I see all the gods, as well as hosts of Various beings.

d) Isam Brahmanam Kamalasanastham Sarvan rsin Cha, Cha Divyan Uragan :

- Lord Brahma who is seated in the lotus, all the Sages, and celestial serpents.

- Normal Gita - Anushtup Chandas
- 4 Lines - Trishtup Chandas
- Vishwaroopa contemplation broadens mind and outlook
- Each one important and significant in Universe, must embrace universe around us
- Accept all without likes and dislikes, Use body and mind with care, enjoy gifts of nature.

i) Eh Devah :

- Luminous one, with knowledge that he is bright, inner radiance from matured, Cultured mind, praise Bhagawan in this body, So that we get these virtues in our body.

ii) Devan Pashyan :

- I see Devas in your body

iii) Buta sangha Devam Pashyami :

- Life principle in different groups of bodies, elephants, rabbits, squirrels, insects, mosquitos, Giraffe, trees, plants, rivers, mountains.
- See Brahma deva in Lotus seat, Lord of creation,
- See rishis, divine reptiles that move by sliding chest on earth.

Verse 16 :

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

anekabāhūdaravaktranetram
paśyāmi tvāṁ sarvato'nantarūpam ।
nāntam na madhyam 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) Pashyami Tvam Sarvatah Anantharupam, Aneka Bahudura Vakra Netram :

- I see everywhere with countless forms, with many arms, abdomens, mouths and eyes

b) Pashyami Na Tava Adim Na Madhham Na Punaha Antam :

- I see neither your beginning, nor the middle, nor the end

c) Visvesvara Visvaroopa :

- Oh Lord of the Universe, Oh Lord with universal form
- Countless hands, faces, stomachs, eyes, heads of all beings is Bhagawan.
- You appear to be with infinite forms.
- We don't know your beginning, middle, end.
- Don't know beginning of universe.

Verse 17 :

किरीटिनं गदिनं चक्रिणं च
तेजोराशिं सर्वतो दीप्तिमन्तम् ।
पश्यामि त्वां दुर्निरीक्ष्यं समन्तात्
दीप्तानलार्कद्युतिमप्रमेयम् ॥ २७ ॥

kiriṭinam gadiṇam cakriṇam ca
tejorāśim sarvato dīptimantam ।
paśyāmi tvām durnirīkṣyam samantāt
dīptānalārkadyutimaprameyam ॥ 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) Pashyami Tvam Tejorasim Diptimantam Sarvataha :

- I see you as a mass of effulgence shining everywhere

b) Kiritianam Gadinam Chakrinam Cha :

- With crown, mace and disc

c) Samantad Diptanalarakadyutim Durnirikshyam Aprameyam :

- I see you all around, radiant like the blazing fire and sun, blinding and immeasurable.

I) Kiritinaam :

- One who is adorned with crown on his head
- Gadha in hand
- Chakrinam in hand

ii) Sarvato Deepti Mantam Tejo Rahim :

- In all directions, emitting light, brilliance, beams of bright light.

iii) Dur Nirikshyam :

- It is a pain to see brilliance but easy with divine eyes of Shastra.
- Sanjaya also had divine eyes, free from likes and dislikes

iv) Samantat :

- Brightness of sun, fire symbol, shines in all directions.
- Light illuminates all things as everything is combination of light and fire

v) Aprameyam :

- Limitless, immeasurable

Verse 18 :

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

tvamakṣaram paramam veditavyam
tvamasya viśvasya param nidhānam ।
tvamavyayah śāśvata dharmagoptā
sanātanastvam 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 Paramam Aksharam Veditavyam :**

- You are the supreme imperishable one to be known.

b) **Tvam Param Nidhanam Asya Visvasya :**

- You are the ultimate support of this universe

c) **Tvam Avyayah Sasvata Dharmagopta :**

- You are the eternal protector of the eternal dharma

d) **Me Matah Tvam Sanatanah Puruhah :**

- I regard you as the eternal Purusha
- Arjuna wonderstruck with Vishwaroopa Darshanam praises Krishna.

I) Tvam Aksharam :

- You are changeless lasting principle

II) Paramam :

- Supreme

III) Veditavyam :

- You are to be known as the indestructible by those seeking peace and Ananda.

IV) Tvaṁ Asyasya Vishvasya Param Nidhanam :

- You are the supreme cause, origin of the universe
- Universe depends on you
- Wave and ocean depend on water.

V) Nidhanam :

- Nidhiyate Asmin Nidhanam Ashraya...
- Everything depends on Bhagawan as ultimate supreme resort
- We were dependent on our parents
- Similarly, entire universe depends on pure Consciousness, ultimate source of everything.

VI) Tvaṁ Avyaya :

- You are undiminishing, unchanging.

VII) Sashvata Dharma Gopta :

- Eternal protector of dharma
- Even if we error, We come back in track after few births.
- Bhagawan protects order of nature
- Fire burns, every one faces death Order in universe, understand Sukshma dharma, Subtlety of dharma Gopta - Protector.

Sashvata Dharma :

- Everlasting righteousness, never lie, will be punished
- Do good today, Reap benefits in future
- Engage in benevolent activities in earlier part of life
- Bhagawan is custodian of dharmic activities, be virtuous, Sashvata Sanatna Dharma.
- Sanatanastvam means everlasting
- Sanatana Purusha, everlasting pure consciousness, evident in the body.
- All pervading space is evident in pot, building, Hall, room.

Me Matah :

- This is my view, because of my association with Mahans.
- There is praise of Bhagawan in this praise

Verse 19 :

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

anādimadhyāntamanantavīryam
anantabāhum śāśisūryanetram ।
paśyāmi tvāṁ diptahutāśavaktram
svatejasā viśvamidam tapantam ॥ 19 ॥

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

Wonder turning to fear :

a) Pashyami Tvam Anadi Madhyantam :

- I see you as one who has no beginning, middle or end

b) Ananta Viryam :

- Who has limitless power.

c) Anantabahum :

- Who has countless arms

d) Sasi Surya Netram :

- Whose eyes are the moon and sun

e) Diptanutasava Netram :

- Whose mouth is blazing fire

f) Tapantam Idam Viswam Sva Tejasa :

- Scorching this universe with your radiance
- Amazement for Arjuna.

i) Anadhim Madhyam Anantam :

- Without beginning, middle, end, infinite.

ii) Ananta Veeryam :

- One who has limitless strength.

iii) Ananta Bahum :

- Everybody's hands are Lord's hands

iv) Sashi Surya Netram :

- Sun and moon are his eyes

v) Deepta Hutasha Vaktram :

- From this point, Arjuna's wonder turns to fear
- Agni consumes all offered in fire ritual, delivers to Devata.

Deeptam :

- Bright, Burning furnace like face

Tejasa : Brilliance :

- One who is Burning entire Universe
- Pashyami : I see you

Verse 20 :

धावापृथिव्योरिदमन्तरं हि
व्याप्तं त्वयैकेन दिशश्च सर्वाः ।
दृष्ट्वाद्गृहं रूपमुग्रं तवेदम्
लोकन्त्रयं प्रव्यथितं महात्मन् ॥ २० ॥

dyāvāpr̥thivyoridamantaram hi
vyāptaṁ tvayaikena diśaśca sarvāḥ ।
dr̥stvādbhutam rūpamugram tavedam
lokatrayam pravyathitam 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) Idam Antaram Dyava Prithivyoḥ :

- This space between heaven and earth

b) Cha Sarvah Disah Hi Vyaptam :

- As well as all the quarters are indeed pervaded.

c) Tvaya Ekena :

- By you alone

d) Dristva Idam Adbutam Ugram Rupam Tava :

- Having seen this wonderful and fierce form of yours

e) Loka Trayam Praryathitam :

- All the 3 worlds are frightened

f) Mahatman :

- Oh great Lord expression of Arjuna's feelings.

i) Dhyavaa :

- Portion above, svarga

ii) Prithvi :

- Earth below

iii) Idam Antaram :

- What is in between

iv) Sarva ekena sarvaha dishascha vyaptha :

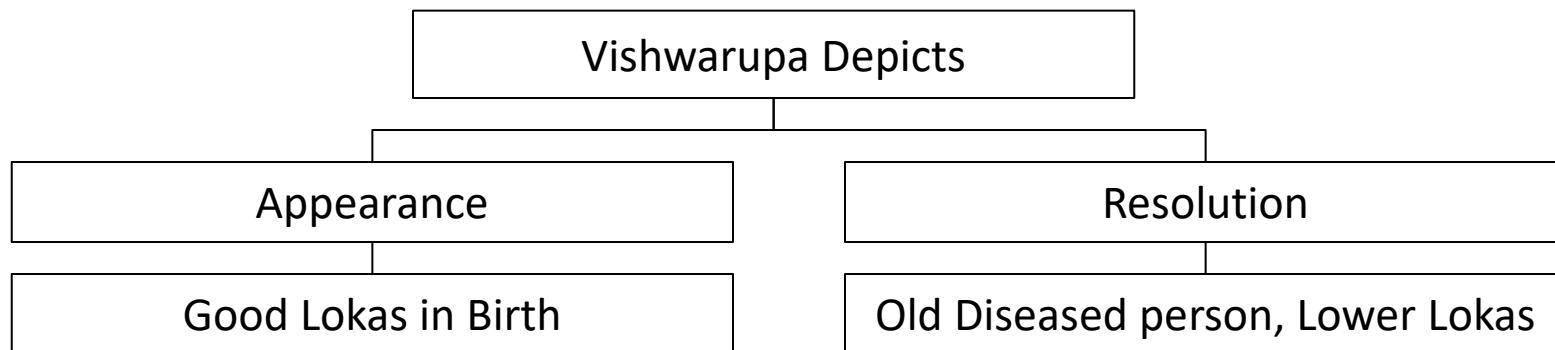
- You alone pervade all directions, sky above, Earth below and all in between.

v) Tava :

- Yours

vi) Idam Adbutam ugrah Rupam Drishtva :

- Amazing, Horrifying, frightening form, until now Soumya Rupa, Now Ugra Rupa.



- Accidents, Bomb Blasts, difficult circumstances are different aspects of Vishwaroopa.
- Both complementary pairs
- Happiness has no value without suffering
- Without happiness, one can't face any suffering
- Lord's form amazing as well as frightening

Vii) Loka Traya Pravyatitam Mahatman :

- Cosmic body = Universe
- 3 Worlds - Bhu, Buar, Suar Residents of 3 Lokas frightened by Ishvara's form.
- Wonder - Gives joy
- Fever - Fearful

Verse 21 :

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

amī hi tvāṁ surasaṅghā viśanti
kecidbhītāḥ prāñjalayo gr̥ṇanti ।
svastityuktvā maharśisiddhasaṅghāḥ
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 Surasangha Vishanti Tvam Hi :

- These hosts of Gods are entering you, indeed

b) Bhitah :

- Frightened

c) Kechit Grahnanti Pranjalayah :

- Some of them pray with joined palms

d) Uktva Iti Svasti Maharsisiddah Sangha Stuvanti Tvam Pushkalabhi Stutibhih :

- Having uttered the word - Peace, groups of sages and siddhas and siddhas praise you with complete hymns
- Those fighting here are incarnation of devas descended on, Earth to lessen adharma in the world, said in the Mahabharata by Veda Vyasa.

- Earlier wonders were told, now entering pralaya kala, some praising Bhagawan for protection.
- Death - some unable to escape
- Maharishis afraid of danger universe is facing, Broad-minded intellectuals, siddhas , unattached, with clear Intellect pray for the welfare of the people.
- People singing with meaningful words in praise of the Lord, Offer prayers to prevent destruction.
- Humans have natural tendency to enjoy happiness and avoid sorrow.
- Emotions of fear in this verse.
- Accept realities of life, birth and death, Pleasant and unpleasant.
- Will get full picture of Vishwarupa only if we accept painful events as part of the order of Universe.

Verse 22 :

रुद्रादित्या वसवो ये च साध्याः
 विश्वेऽश्विनौ मरुतश्चोष्मपाश्य ।
 गन्धर्वयक्षासुरसिङ्गसङ्गाः
 वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥ २२ ॥

rudrādityā vasavo ye ca sādhyāḥ
 viśve�śvinau marutaścoṣmapāśca |
 gandharvayakṣāsurasiddhasaṅghāḥ
 vīksante 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) Rudrah, Adityah, Vasavah Ye Cha Saddyah, Visve, Asvinak, Marutah, Cha, Ushmapa cha, Gandharva Yaksasura Siddasanghah Sarve cha eva vikshante tvam vismitah :

- Rudras, Adityas, Vasus, Sadhyas, Visvadevas, the 2 Ashvins, Maruts, Pitrus, groups of Gandharvas, Yakshas, asuras and siddhas are all looking at you with wonder.
 - Yaksha - Kubera
 - Asuras - Virochana
 - Siddhas - Kapila
- All are filled with amazement and wonder
- Sight is fearful mixed with wonder

Fear in Arjuna : Verses 23 to 30 :

Verse 23 :

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

rūpam̄ mahatte bahuvaktranem
mahābāho bahubāhūrupādam ।
bahūdaram̄ bahudam̄ṣṭrākaralam
dr̄stvā 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) Mahabaho :

- Oh Lord

b) Lokah Pravyathitah :

- People are frightened

c) Drishtva :

- By seeing

d) Te Mahattha Rupam :

- Your huge form

e) Bahvaktranetram :

- Which has man mouths and eyes

f) Bahu Ubahuru Padam :

- Which has many arms, thighs, and feet

g) Bahu Udaram :

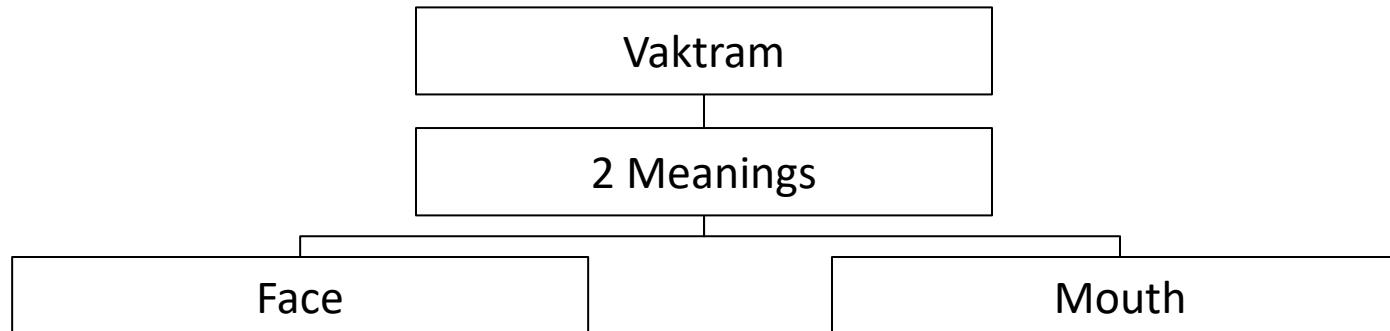
- Which has many abdomens

h) Bahu Damstra Karalam :

- And which is fierce with many tusks

i) Tatha Aham :

- So also I am frightened
- Broad shouldered Arjuna saw magnificent Vishwarupa.



- Bahu - Many shoulders
- Uru - Thighs,
- Padam - Legs
- Udaram - Stomach
- Damshtra Karalam - Horrifying teeth
- All people are shivering out of fear, I am also afraid

Verse 24 :

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

nabhassprśam diptamane kavarṇam
vyāttānanam diptaviśālanetram ।
dṛṣṭvā hi tvām pravyathitāntarātmā
dhṛtim na vindāmi śamam 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) **Hi :**

- Indeed

b) **Pravyathitantaratma :**

- I am frightened at heart

c) **Dristva Tvam :**

- By seeing you

d) **Nabhasparsam :**

- Who is touching the sky

e) **Diptam Anekavarnam :**

- Who is brilliant with many colours

f) **Vyattananam :**

- Whose mouths are wide open

g) Dipta Visala Netram :

- And who has large fiery eyes

h) Na Vindami :

- I do not find

i) Drithim :

- Courage

j) Cha Samana :

- or composure

k) Vishno :

- Oh Lord
- You are touching Nabha - Space, so huge
- Different colours of flames of fire on all sides

Vyaptanam :

- Vyapta - Open
- Ananam - Mouth
- Your eyes are wide, emitting sparks of fire
- My mind is gripped with fear, I am not steady, Firm.
- Loosing peace within myself.
- Life never the same, young, old, Law of nature
- Without our likes and dislikes, accept creation, manifestation, resolution.
- Accept Ishvara Srishti, Sthithi, Layam
- This is aim of this chapter.

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

daṁṣṭrākarālāni ca te mukhāni
 dr̥ṣṭvaiwa 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) **Drishtva Eva :**

- Having just seen

b) **Te Mukhani :**

- Your mouths

c) **Damstrakaralani :**

- Which are fierce with tusks

d) **Cha Kalanala Sannibhani :**

- And which are like the fire of dissolution

e) **Na Jane :**

- I do not recognise

f) Disha Na Cha Labhe Sharma :

- The quarters nor do I find peace

g) Prasida Devesaha Jagannivasa :

- Be gracious, Oh Lord of Lords, who is the abode of the Universe.
- There are horrifying fears in all faces
- Face is burning like pralaya Agni
- On seeing that, can't know any directions, There is no peace or happiness.
- Arjuna is sorrowful and frightened
- Bhagawan is supreme abode for entire universe.
- Oh, head of devas - Bless me
- Arjuna wants Bhagawan to give up horrifying form and to show his pleasing form.
- Wants Bhagawan to be Prasannam and bestow peace on everyone
- It is not possible for us to avoid facing difficulties in life, joys and sorrows complementary to each other
- Amazing creation and natural destruction are complementary
- Destruction is part of Vishwaroopam, accept unpleasant situations and pains in life.
- By listening to Chapter 11, mind becomes strong enough to handle everything.
- It motivates us to be beneficial to society, likes and dislikes are meaningless, have no purpose.
- Preserve nature otherwise it will destroy us, Let us broaden the mind.

Verse 26 :

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

ami ca tvām dhṛtarāṣṭrasya putrāḥ
sarve sahaivāvanipālasaṅghaiḥ ।
bhīṣmo droṇaḥ sūtапutrastathāsau
sahāsmadiyairapi yodhamukhyaiḥ ॥ 26 ॥

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

a) Sarva Cha Ami Putrah Dhritarashtra :

- All these are sons of Dhritarashtra

b) Saha Eva Avanipalasanghati : Bhishmah, Dronah :

- Along with host of kings, Bhishma, Drona

c) Thatha Asau Suta Putrah :

- And that son of Charioteer

d) Saha Api Yodha Mukhyaih :

- Along with the prominent warriors

e) Asmadiyaih Tvam :

- Of ours are entering you
- In verse 26 and 27, Bhagawan showing pralaya kala, Dharshanam to Arjuna during which everything is resolved.

Aim :

- To make us accept both joys and sorrows of life alike
- This is Jnanam to accept contrasting circumstances in life
- Don't desire for joy alone, Desist from both joy and sorrow.
- We need absolute Jnanam for peace and happiness
- With Jnanam, can remain absorbed in both joys and sorrows
- Avoid excitement, tension, while doing Parihara, sorrows are natural to life
- In you, I see sons of Dhritarashtra, groups of kings ready to fight, Karna - Son of charioteer, and also great warriors in Arjuna's side.

वक्त्राणि ते त्वरमाणा विशन्ति
दंष्ट्राकरालानि भयानकानि ।
केचिद्विलग्ना दशानान्तरेषु
सन्दृश्यन्ते चूर्णितैरुत्तमाङ्गः ॥ २७ ॥

vaktrāṇi te tvaramāṇā viśanti
damṣṭrākarālāni bhayānakāni ।
kecidvilagnā daśanāntaresu
sandṛṣyante 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) **Tvamanah Vishanti :**

- Spreading they enter.

b) **Te Bhayanakani Vektrani :**

- Damstra Karalani Vilagnah Dasanantareshu
- Your terrible mouths which are fierce with tusks, stuck between the teeth

c) **Kechit Samdrsyante Uttamangaih Churnitaih :**

- Some of them are seen with their heads crushed
- Those facing end in the battle are entering your mouth at great speed
- Frightened immature people enter your horrifying teeth

- While entering, some are struck in upper and lower jaws, being chewed
- I see their heads being crushed to powder, superior most part of the body.
- Every one bound to die in due course of time in pralaya kala.
- Arjuna witnesses in advance, happenings in the future as it all happens in Lord's universal, timeless form.
- In Chapter 2, Arjuna was wondering who will win the battle
- A Glimpse of that is shown
- Meditate on birth and death, creation - Resolution, Gentle breeze - Cyclones, earthquakes and mount Everest.
- This is order of the universe
- Physically fit and fine, unfit, unwell at other times
- Objectify nature of creation, meditate on greatness of Vishwaroopa, gain maturity of mind.
- If you want real peace of mind, meditate on wonderful and frightening side of Vishwaroopa - Adhyharopa and Apavada.
- Mind will become calm and peaceful, Fears will vanish
- Accept existence of both joys and sorrows in life
- Vishwaroopa Namo Namaha.

Verse 28 :

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

yathā nadīnāṁ bahavo'mbuvegāḥ
samudramevābhimukhā dravanti ।
tathā tavāmī nralokavīrāḥ
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) Ami Naraloka Virah Vishanti :

- These heroes of the world of men enter

b) Tava Abhirijvalanti Vaktrani :

- Your blazing mouths

c) Tatha Yatha :

- Just as

d) Bahavah Ambuvegah Nadinam :

- Many streams of rivers

e) Dravanti Abhimukah Samudram Eva :

- As waters flow towards the ocean only
- Just as different waters of rivers, fast flow of currents of rivers, towards ocean.
- In the same way, Jivas on earth, warriors and kings at great speeds like currents are flowing towards your mouth

Verse 29 :

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

yathā pradīptam jvalanam pataṅgāḥ
viśanti nāśāya samṛddhavēgāḥ ।
tathaiva nāśāya viśanti lokāḥ
tavāpi vaktrāṇi samṛddhavēgāḥ ॥ 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) Api Lokah Vishanti Tava Vaktrani, Samudra Vegha Nashaya :

- Again, people enter your mouths with great speed for their own destruction

b) Tatha Yatha :

- Just as...

c) Patangaha Vishanti Pradiptam Jvalanam Samriddhavegah Nashaya Eva :

- Moths enter the blazing fire with great speed for their own destruction
- Just as brilliantly shining light flies, are entering with great speed towards light, for their own destruction, so does all beings of universe - Moving and Non-moving, inert and sentient enter face of the Lord very fast.
- Every being faces pralaya kala, every one faces disasters in life
- Mind should always be prepared for that

- Only then, we don't make a hue and cry about it.
- Peacefully submit ourselves to pralaya kala.
- Neither have we asked for the body or sought it.
- We will not be consulted when body is taken away from us.
- Our life in between is God given opportunity for us to abide by Shastras.
- Destruction, resolution, is an aspect of Bhagawan's Swaroopa.
- Just as there is existence, creation and wonder, there is also sorrow
- See Vishwaroopa without likes and dislikes and be prepared to face ups and downs.
- What is the purpose of life? To live well

Vedic prayer :

- Shuchame Shuchichantame Give me good day.
- Live Dharmic life with Love for all.
- Live with knowing secrets of nature from the Gita and Upanishads.

Verse 30 :

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

lelihyase grasamānah 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) **Grasamanah Samagran Lokam Samantat Jvaladbhiih Vadanaih :**

- Swallowing all people from all directions with blazing mouths

b) **Lelihyase Apurya Samagram Jagrat Tejobih :**

- You repeatedly lick with relish filling the entire universe with radiance

c) **Tava Ugrah Bhasah Pratapanti Vishno :**

- Your fierce rays scorch every one, oh Lord
- You are all pervading, ever present in all the worlds
- The entire universe is filled with your, brilliance and it is scorching.

Verse 31 :

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

ākhyāhi me ko bhavānugrarūpah
namo'stu te devavara prasida ।
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) Kah Bhavan Ugrarupah :

- Who are you with this fierce form?

b) Akhyabi Me Devavara :

- Tell me oh Supreme Lord

c) Namah Astu Te :

- Salutations be to you

d) Prasida Ichhami Vijnatum Bhavantam Adyam :

- Be gracious, I desire to know you the primal one

e) Hi Na Prajanami Tava Pravrittim :

- Indeed, I do not know your function.

Arjuna Asks :

- Oh Bhagawan, who are you in this horrifying frightening form?
- I offer my Namaskara to you, the greatest among Devas.
- May you grace us, may you remove our fear
- I wish to know well the reason for your cruel frightening form.
- I am not able to know your way of functioning in Vishwaroopa form.
- I do not understand reason behind your horrifying form.

Verse 32 :

श्री भगवानुवाच
कालोऽस्मि लोकक्षयकृत्प्रवृद्धः
लोकान्स्माहर्तुमिह प्रवृत्तः ।
ऋतेऽपि त्वां न भविष्यन्ति सर्वे
येऽवस्थिताः प्रत्यनीकेषु योधाः ॥ ३२ ॥

śrī bhagavān uvāca
kālo'smi lokaksayakṛtpravṛddhah
lokānsamāhartumiha pravṛttah ।
ṛte'pi tvāṁ na bhaviṣyanti sarve
ye'vasthitāḥ pratyanikeṣu 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's reply :

a) Sri Bhagawan Uvacha :

- The Lord said

b) Asmi Pravarddagh Kalosmi Lokak Sayakrt :

- I am the mighty time, the destroyer of the world

c) Pravruttaḥ Samahartum Lokan Iha :

- I am proceeding to destroy the people here

d) Sarva Yodhah Ye Avastitah Pratyanikeshu Na Bhavishyanti Api Rte Tvam :

- All the warriors who are arrayed in both the Armies will cease to exist even without you.

2 Emotions were there in Arjuna So far

Wonder, Amazement

Fear

- In this world, both emotions exist to make our mind, mature and to note the impermanent nature of life.
- Peace and horror both impermanent.
- Accept both, is the teaching in this chapter for gaining mental maturity.
- Heavenly, earthly creation shown in Bhagawan's body.
- Every creation faces destruction
- What appears at one time is destroyed in another time
- Really, no destruction, only modification.

Science :

- Matter can't be created or destroyed, It is a cycle in universe
- Destruction is difficult to digest
- Disaster, calamity, Daily, is the order of the universe
- Our cells in the body changes every 7 years and some cells are damaged due to ageing.
- We are unaware of these changes

- Similarly is the Cosmic body or the universe, Some parts get damaged.
- Bhagawan is making us aware of this fact

I) Ayam Loka Vishaya Krut Pravirdcha Kalaha Asmi :

- In all bodies, things and beings in the world, Kshaya Krutu, which destroys, resolves, bringing them back to their original state, such that they can keep on with cycle of creation and resolution.
- I am the powerful kala, Time to create, protect and to destroy.
- All powerful Bhagawan resides in our heart as witness consciousness.
- Like tree is uprooted, organs are surgically removed from body

II) Iha Lokaan Samhardrum Pravirshtaha Asmi :

- Since I am the time, I am involved in the activity of resolution
- I am that powerful time which fully matures and resolves all bodies and things
- In the Mahabharatha war, all warriors were fully matured, killed.
- 10 Survived Pravirdaha - I have started the act of destruction.

III) Tvam Ritepi Sarve Na Bavishyanti :

- Even if you were not here, destruction will happen.
- You are an instrument in the action, You are not doer of action, Everything happens as part of order of Universe, Dharma.

- Punishment awarded to those who error
- If wrong-doers not punished, it will do great harm to country.
- King has to punish adharmic people
- King must reward those who do good for the country
- If you are not there also, warriors will not survive, they will merge with me in pralaya kala.

IV) Avastitha Pratyarikeshu Yodha :

- Warriors in opposite army, Bheeshma, Drona, will not survive.
- Oh Lord you are superior to Devas, You should explain this order of the universe.
- We must have balanced outlook in life, Accept ups and downs as part of life.

Verse 33 :

तस्मात्त्वमुत्तिष्ठ यशो लभस्य
जित्वा शत्रून् भुड्ध्व राज्यं समृद्धम् ।
मयैवैते निहताः पूर्वमेव
निमित्तमात्रं भव सव्यसाचिन् ॥ ३३ ॥

tasmāttvamuttiṣṭha yaśo labhasva
jītvā śatrūn bhunkṣva rājyam samrddham ।
mayaivaite nihatāḥ pūrvameva
nimittamātram 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 Tvam Uttishta Labhasva Yasah :**

- Therefore get up and attain fame

b) **Jitva Shatrun Bhukshva Samrddham Rajam :**

- Enjoy the prosperous kingdom

c) **Eva :**

- Indeed

d) **Ete Purvam Eva Nihatah Maya :**

- They must have been already killed by me

e) **Bhava Nimitta Matram Savyasachin :**

- Be a mere instrument, oh Arjuna

- Bhagawan is explaining to Arjuna the frightening forms of creation with so much killing in the battlefield
- I am pralaya kala, whether you like or not, present or not, none of the warriors will survive, I have taken Avatar to establish dharma.
- Bhagawan exists in all that causes pleasure and pain
- I am Pralaya Kala, I have started destroying all.

i) **Tvam Uttishta :**

- You rise up, get up
- Arjuna was sitting, while having vision of Vishwaroopa.

Chapter 2 - Verse 3 :

क्लैब्यं मा स्म गमः पार्थ
नैतत्त्वच्युपपद्यते ।
क्षुद्रं हृदयदौर्बल्यं
त्यत्त्वोत्तिष्ठ परन्तप ॥ २-३ ॥

**klaibyam mā sma gamah pārtha
naitat tvayyupāpadyate ।
kṣudram hṛdayadaurbalyam
tyaktvottisṭha parantapa || 2-3 ||**

Yield not to impotence, O Partha! It does not befit thee. Cast off this mean weakness of heart! Stand up, O parantapa (scorcher of foes)! [Chapter 2 - Verse 3]

- May you get fame, having conquered Bhishma and Drona
- May you win over all enemies, enjoy prosperous kingdom
- For king, it is an opportunity to serve the country, not enjoy sense pleasures in palace

Chapter 1 - Verse 9 :

अन्ये च बहवः शूराः
मदर्थे त्यक्तजीविताः ।
नानाशस्त्रप्रहरणाः
सर्वे युद्धविशारदाः ॥ १-९ ॥

anye ca bahavaḥ śūrāḥ
madarthe tyaktajīvitāḥ |
nānāśastrapraharaṇāḥ
sarve yuddhaviśāradāḥ || 1-9 ||

And many other heroes, who are determined to give up their lives for my sake, armed with various weapons and missiles, all well-skilled in battle.[Chapter 1 - Verse 9]

- God has started destroying bodies of warriors, using body for wrong purposes, not mind and soul
- Theory of karma is very subtle
- Like antibiotics kills good bacteria also, similarly, good warriors on Arjuna's side also killed.
- Karma has surfaced and beginning to take effect

Savya Sachin :

- One who can shoot arrows from Left and right hand and keep bows in legs and shoot.
- Arjuna, may you be my instrument - Nimittam
- Bhishma and Drona destined to be killed by Arjuna
- We are not the doers, Karma is one of the factors inducing us

Misconception :

- We have no freedom like pen or knife
- We are not inert like stone, table, chair
- We have thinking power Likes and dislikes, have choice over action, given by Bhagawan.

| Bhagawan | We are |
|----------|-------------|
| Doer | Instruments |

- Nimittam is said to avoid pride.
- Body, mind, intellect function depends on Pure Consciousness
- If Bhagawan is doer of all bad actions, he would get all Papams.

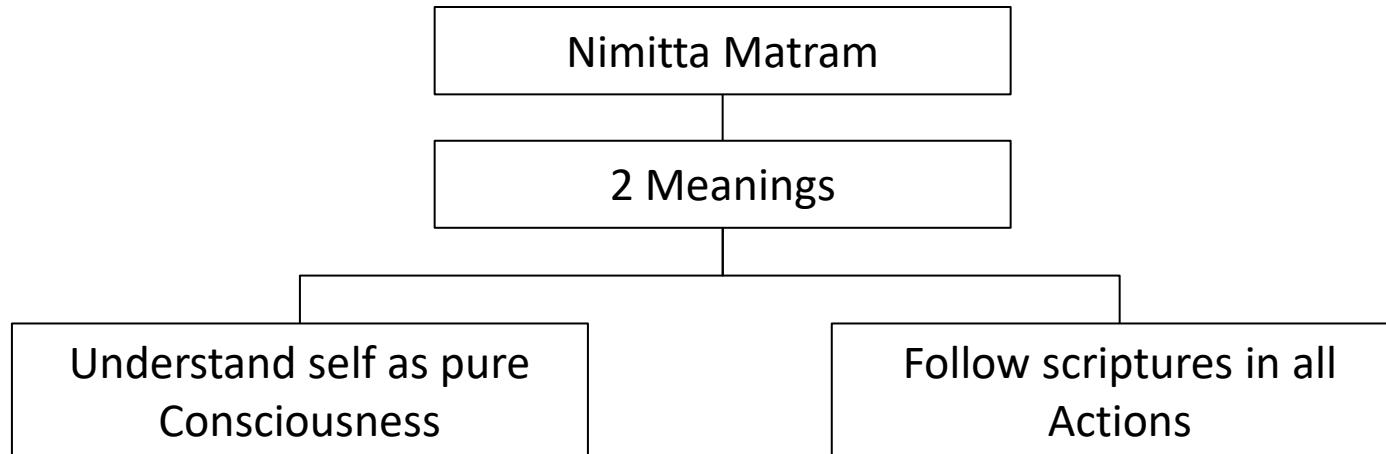
Example :

- If car driven improperly, it is not fault of our car but driver.
- Car not punished - User of knife gets punished not knife

Nimitta Matram :

- Adhering to Kshatriya dharma, Arjuna has come to battle field
- He must follow Kshatriya dharma without likes and dislikes
- In this manner, understand yourself to be instrument bound by scriptures.
- As instrument of scriptures, we get fruits of all our actions

- Individual alone responsible for honour, disgrace, depending on one's own deeds.
- It is not others who give us sorrows. Our own deeds bring joy and sorrows to us, Others are instruments
- God alone knows why we suffer, and for which karma.
- Karmas of Bhishma and Drona draw Arjuna's efforts.



- Here Arjuna asked to see himself as Pure Consciousness and witness all happenings.
- Follow Kshatriya dharma as ordained by him
- Arjuna is instrument for Bhishma and Drona to reap result of their actions and Arjuna should work towards fulfilling that purpose.
- Follow scriptures in all actions.

Verse 34 :

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

droṇāṁ ca bhiṣmāṁ ca jayadrathāṁ ca
karṇāṁ tathānyānapi yodhavīrān ।
mayā hatāṁstvam jahi mā vyathiṣṭhāḥ
yudhyasva jetāsi rāṇe sapatnān ॥ 34 ॥

Drona, Bhisma, 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) Tvam Jahi Dronam Cha Bhishmam Cha, Jayadhratam Cha Karnam Thata Anyam Api yodhaviram :

- Kill Drona, Bhisha, Jayadratha, Karna as well as other great warriors

b) Hatan Maya :

- Who are already killed by me

c) Ma Vyathisthah :

- Do not fear

d) Yodhasva :

- Fight

e) Jatasi Sapatnan Rane :

- You will conquer the enemies in battle
- Drona, Bhishma, Jayadrata, Karna and other great warriors are killed by Ishvara as their Karma Phalam.
- Ishvara is karma Phala Dhata, giver of fruits of action
- May you be my instrument and conquer them in this battle.
- You do not have to fear them, Don't be afraid of fighting them.
- Do your duty and fight
- In this great battle, may you be victor over your great enemies

Drona :

- Teacher had divine Astras.

Bhishma :

- Got boon from his father that he could end life at will, wrestled with Parasurama, had divine Astras.

Jayadratha's father gave him a boon :

- Who ever kills my son, his head will burst

Karna :

- Son of Surya God
- Utterance of Karnas name causes fear
- Arjuna, you be my instrument, and fight the battle, you will win, conquer your enemies.

Verse 35 :

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

sañjaya uvāca
 etacchrutvā vacanam keśavasya
 krtāñjalirvepamānah kiriṭī ।
 namaskṛtvā bhūya evāha kṛṣṇam
 sagadgadām bhītabhītah pranamya ॥ 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]

- Third phase - Vishwaroopa Dharsanam Verse 35 to 45 : Devotion

a) Sanjaya Uvacha :

- Sanjaya said

b) Srutva Etat Vachanam Keshava :

- Having heard these words of Krishna

c) Vepamanah Kiriti Namaskrutva Pranamya Bhitabhitah :

- The trembling Arjuna saluted and bowing down with great fear

d) Sagad Gadam :

- Falteringly
- Third phase - Vishwaroopa Dharsanam Verse 35 to 45 : Devotion

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- The trembling Arjuna saluted and bowing down with great fear

d) Sagad Gadam :

- Falteringly

e) Aha Krisnam Bhuyah Eva Kritanjali :

- Spoke to Krishna once again with joined palms
- Sanjaya talks to king Dratharashtra about conversation between Krishna and Arjuna

When it thunders, we say :

- Arjuna falguna Kartiva Kriti Shweta vahana
- Saying Arjuna's name, frees one of fear.

Bhagawan

Creates fear

Removes fear

Vishnu Sahasranamam :

- Baya Krut

Vishnu Sahasranamam :

- Bayanashanaha

Vishnu Sahasranamam :

सहस्रार्चिः सप्तजिह्वा सप्तैधा सप्तवाहनः ।
अमूर्तिरनघोऽचिन्त्यो भयकृद्यनाशनः ॥८९॥

sahasrārciḥ saptajihvāḥ saptaidhāḥ saptavāhanāḥ ।
amūrtiranaghōcintyō bhayakṛdbhayanāśanāḥ ॥ 89 ॥

One with innumerable Archis or rays. The Lord in his manifestation as Fire is conceived as having seven tongues of flame. The Lord who is of the nature of fire has seven Edhas or forms of brilliance. The Lord in the form of Surya or sun has seven horses as his vehicles or mounts. One who is without sins or without sorrow. One who is not determinable by any criteria of knowledge, being Himself the witnessing Self- certifying all knowledge. One who is without sins or without sorrow. One who generates fear in those who go along the evil path. Or one who cuts at the root of all fear. One who destroys the fears of the virtuous. [Verse 89]

Chapter 1 - Verse 29 :

सीदन्ति मम गात्राणि
मुखं च परिशुच्यते ।
वेपथुश्च शरीरे मे
रोमहर्षश्च जायते ॥ १-२९ ॥

**sīdanti mama gātrāṇi
mukham ca pariśuṣyati ।
vepathuśca śarīre me
romaharṣaśca jāyate ||1-29||**

My limbs fail and my mouth is parched, my body quivers and my hair stands on end...
[Chapter 1 - Verse 29]

- Arjuna's body was trembling
- Arjuna shaken up on seeing Vishwaroopa Darshana.
- Folding his hands, keeps it above his head and in front of his chest.
- Again and again Arjuna offers namaskars to Shri Krishna
- His fear makes him do so - Atheists shaken up when faced with fear.
- At that time there is wanting from the depth of the heart
- When one understands his limitations and shortcomings, he is forced to accept power beyond him at least in his heart of hearts.
- No doubt about this
- One who is afraid, suffers due to his difficulties
- A loving person, weeps out of joy.

Buyo Buyo Namamyam Aham :

- Namaskarams again and again with folded hands
- Pranamya and Namaskaram both mean offering Namaskara
- Fear overpowering, sorrow grips him, both in joy and sorrow tongue falters, eyes filled with water.
- Water increases so much in the eyes, that words don't come out of throat

“Kantahvarodha Gad Gadah” :

- No clarity of speech feeble speech, tongue faltering.

Verse 36 :

अर्जुन उवाच

स्थाने हषीकेश तव प्रकीर्त्या
जगत्प्रहृष्ट्यनुरज्यते च ।
रक्षांसि भीतानि दिशो द्रवन्ति
सर्वे नमस्यन्ति च सिद्धसङ्घाः ॥ ३६ ॥

arjuna uvāca

*sthāne hr̥ṣikeśa tava prakīrtyā
jagatprahṛṣyatyanurajyate ca |
rakṣāṁsi bhitāni 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) Arjuna Uvacha :

- Arjuna said

b) Hrisikesa :

- Oh Lord

c) Sthane :

- it is but proper that

d) Jagat Praharsyati Cha Anurajyate Prakritya Tava :

- The world is delighted and gratified by the glorification of you

e) Bhitani Raksamsi Dravanti Disah Cha Sarve Silldhasanghah Namasyanti :

- The frightened demons run in all directions and all the hosts of siddhas bow down to you

i) Hrishikesh :

- One who has mastery over his sense organs
- 11 Verses of prayer, devotion of Arjuna
- Fear is justified, Arjuna gradually changes
- Wonder - Fear - Devotion

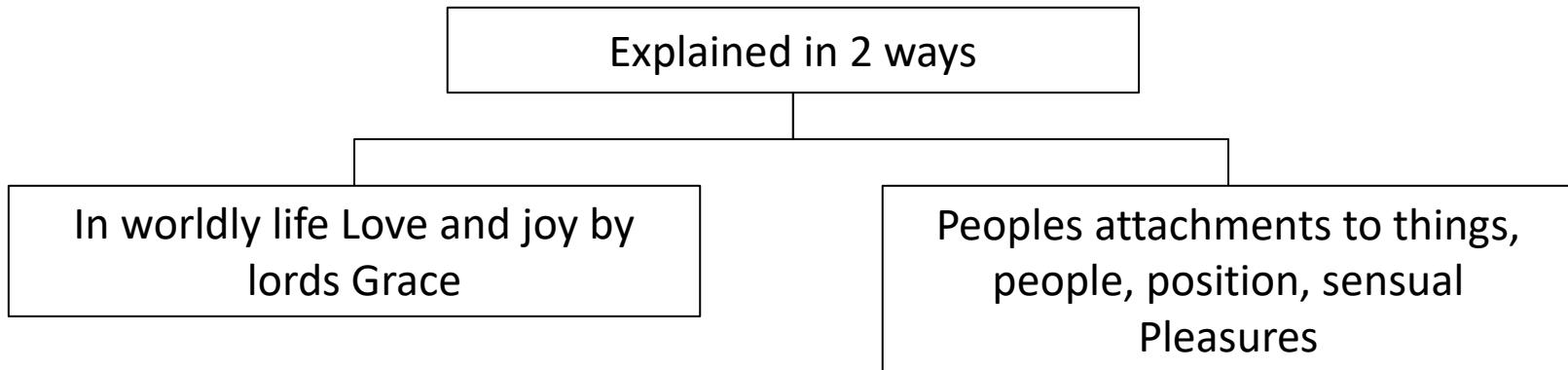
ii) Tava Prakeertya Jagatu Prakrishyati :

- By your glory, world is joyous
- But for you there is no happiness, Ananda.

iii) Sthane :

- Stories of your glories are very apt
- You are cause of Ananda enjoyed by people
- Bhagawan is friend in everyone's heart
- Because of ignorance, people caught up in sufferings
- Understand Bhagawan correctly to ignore joys and sorrows of the world
- We will then, not give reality to worldly joys attained by us through objects and circumstances.
- Realise, it is Bhagawan's Ananda projected everywhere, then we are happy

iv) Anurajyate Cha :



Narad Bhakti Sutra :

- Pujya Vishayeshu Anuraga is defined as Bhakti
- Continued love for one who is praise worthy.

Prayaschitha Mantra :

- “Beethani Rakshamsi Disha Dravanti”
- Rakshasas run in all different directions
- By Bhagawan’s glory only, people have bad thoughts, bad actions, get scared and run in different direction

Agarthus Devanam, Gamanantha Rakshasam, Ghantanadam Karom Yadak, Devatanavaha Kanchanam :

- To invite devas and drive away rakshasas, temple bell rings
- Once temple bell rings, must leave worldly activities and meditate on Bhagawan.

- Leave external rakshasas, leave internal bad thoughts and become strong and overpowering.

V) Sarve Siddha Sangha Cha Namasyanti :

- Kapila Muni born at birth with knowledge of Bhagawan and a life of offering Namaskaras to Bhagawan
- Learn this sloka by heart and chant daily, will help us in leading a good life, with dharmic actions, live glorious life on earth nothing lacking for us.

Verse 37 :

कस्माच्य 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) As Mahatma :

- Oh Great Lord

b) Kasmat Ca Te Na Namerans Gariyase Api Bramanah :

- Why would they not salute you, who are greater than even Brahma

c) Adikartre :

- And who are is first creator

d) Ananta Devesa Jagannivasa :

- Oh limitless one, who is the ruler of Gods and the abode of the universe.

e) Asat Sat Tvam Tad Aksharam Yat Param :

- You are the cause and the effect, also, you are that imperishable truth which is beyond both.
- Arjuna expresses devotion to Lord Krishna, who is in the form of Vishwaroopa.

i) Mahatman :

- Vishwaroopa, one magnificent form present in all directions

ii) Anantha :

- Limitless, boundaryless.

iii) Devesha :

- Head of all devas.

iv) Jagan Nivasa :

- One who manifests in all present in the world

v) Brahmanopi Adi Katre :

- Adi Karta means creator

vi) Why Siddhas offer Namaskaras to you?

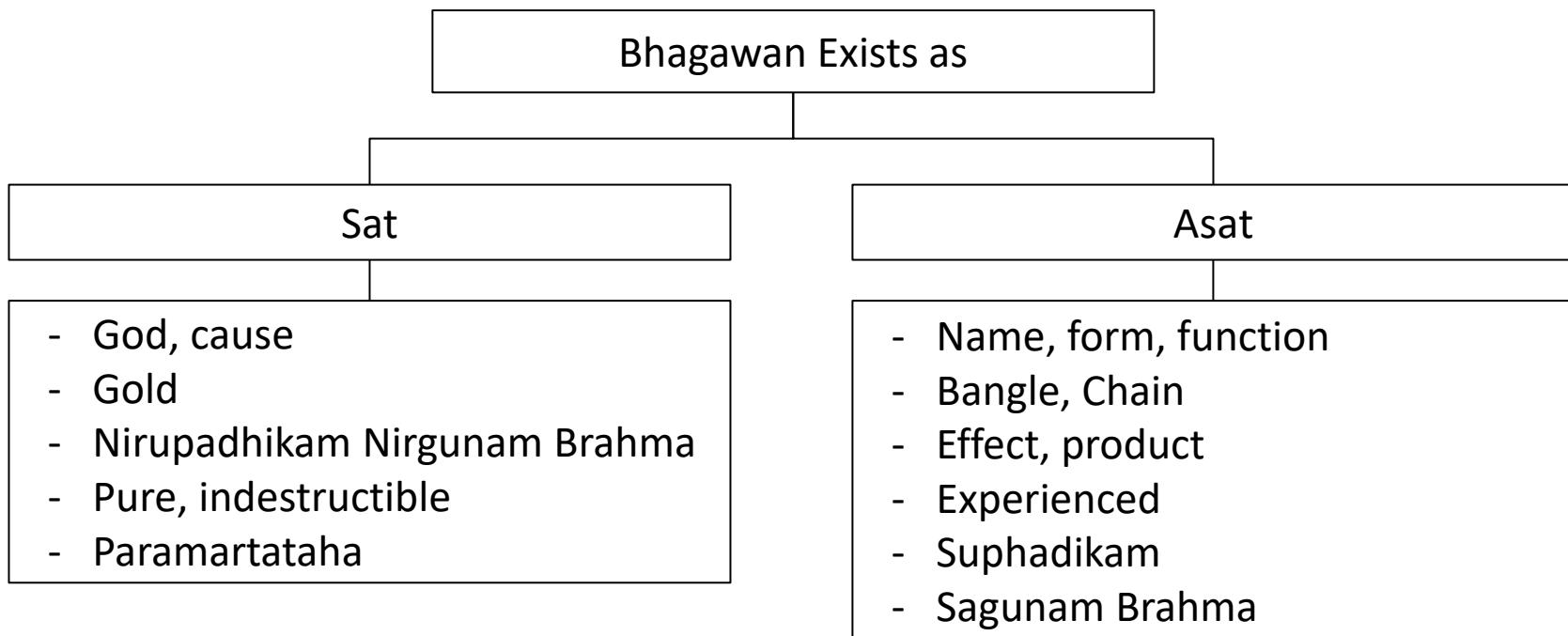
- It is appropriate all worship you

vii) Aksharam :

- Indestructible

viii) Sad Asat :

- Names and forms which come into existence.



ix) Tat Param :

- Beyond manifest, unmanifest, Sat - Asat, Nirguna Param Brahma, beyond cause and effect.
- After Puja, do Pradhikshana, Namaskara, praise Bhagawan, prayers go to him, Stotram and Parthana is sampradaya, Method of worship.
- Can recite these slokas in our worship

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

tvamādidevaḥ puruṣaḥ purāṇaḥ
 tvamasya viśvasya param nidhānam ।
 vettāsi vedyam ca param 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 Adidevah Puranaha Purushaha :

- You are the primal God, the ancient Purusha

b) Tvam Param Nidhanam Asya Vishvasya :

- You are the supreme ground of dissolution of this universe.

c) Asi Vetta Vedyam cha cha dharma Param :

- You are the knower, known as the abode which is beyond both

d) Visvam Tatam Traya Anantarupa :

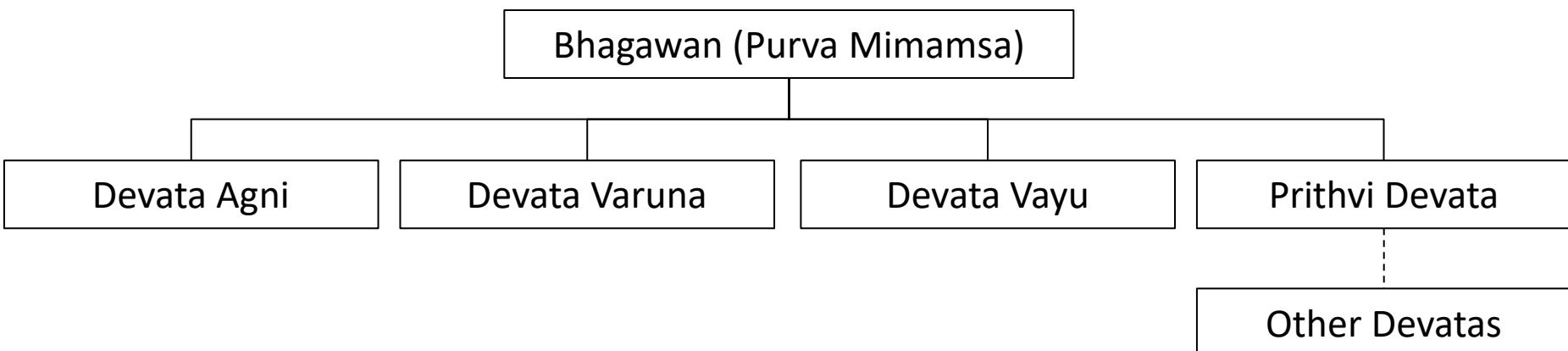
- The Universe is pervaded by you, Oh Lord with endless forms!
- Arjuna praises Bhagawan

i) Eh, Anantarupa :

- Oh, with never enduing forms, new species, trees, plants, no boundaries to Bhagawan, limitless forms

ii) Tvam Adi Devaha :

- You are foremost among all the devas
- You are the origin of the universe



- Bhagawan Administrator of the Universe with the help of Devatas
- Therefore Bhagawan called Adideva.

ii) Purana Purusha :

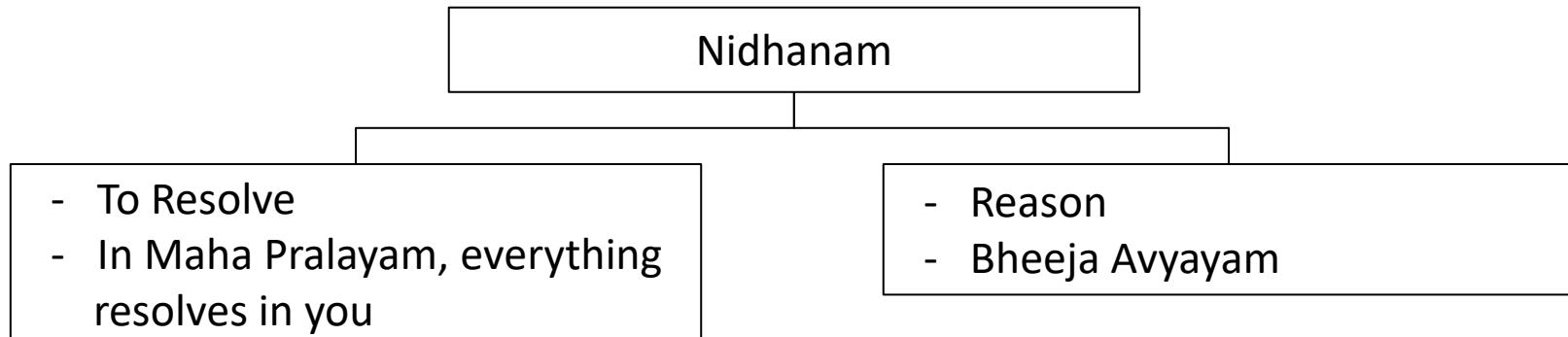
- Purusha, ever existing
- Present in everybody and mind

Pura Api Navaha :

- First and foremost among the old, Latest the among recent, ever new.
- Bhagawan is the life principle, pure consciousness

iii) **Tvam Vishwasya Param Nidhanam :**

- You are in which the magnificent universe exists and resolves.



iv) **Vetha Asi :**

- You are also the knower of all thoughts, words, actions, and their results, residing in every mind.

v) **Karma Phala Dhata :**

- You are knower of all Jivas, life Principle, giver of knowledge to all Jivas.
- According to Visishta Advaita principle you are the knower of all Jivas and their nature.
- You are possessor of the rewards or fruits of Action to be granted based on Papa and Punyam.
- These are Stotrams from Vyavaharika Angle, principle of duality, Jiva-Ishvara Bheda.
- Drishti or Bheda-abheda, Visishta Advaita angle
- Also we understand nonduality of Bhagawan and the Self from Paramartika angle, Absolute angle

vi) Vethyam cha :

- You are known, object of knowledge in Vedas

Vii) Param Cha Dhama :

- Highest abode, sat chit Ananda, pure existence, Consciousness, limitless happiness, superior-most.

viii) Tatam Vyaptam :

- Universe is pervaded by you, filled by you
- This sloka expresses bhakti of a devotee very well
- Praise Bhagawan by understanding and chanting this sloka
- Understand ultimate purpose of our life.

Verse 39 :

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

vāyuryamo'gnirvaruṇaḥ śaśāṅkaḥ
prajāpatistvam̄ prapitāmahaśca |
namo namaste'stu sahasrakṛtvah
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) Tvan Vayuh, Yamah, Agnih, Varunena Sashankaha, Prajapati, cha Prapitamahah :

- You are Vayu, Yama, Agni, Varuna, the moon, Prajapati, and the great grand father

b) Sahasrakrtvah Namah Namah Astu Te :

- A Thousand fold salutation be to you

c) Namah, Namah Te Punah Cha Buyah Api :

- Salutation be to you again and again
- Arjuna had darshan of Sri Krishna's Vishwaroopa.
- After seeing gentle forms of the universe which brought him happiness, he was filled with fear of seeing Bhagawan's horrifying features, frightening forms.

When asked what is this - this fierce form?

- Lord said it is pralaya kala Avastha of his
- His form at time of destruction
- Then, Arjuna expresses his fear and devotional love
- Wonder and fear subside and fear is prominent, Predominant
- He is praising Bhagawan through devotion and offers Namaskarams by seeking forgiveness of Bhagawan
- **You are the wind, air which keeps all beings alive**
- **You are Yamaha, the one who separates the life principle from all bodies**
- You are Agni, Varuna deva, the originating principle who causes all the Devatas to function
- You are the moon
- You are Prajapati, consort of all
- Praha = Brahma Deva Brahma's sons called Daksha Prajapati's, King Kashyapa.
- I Bow to you countless times, Ananta Koti Namaskaram out of great wonder
- Offers Namaskarams again and again, Punascha Buyopi, with complete knowledge, without likes and dislikes
- Where there is humility, there will be Bhagawan's grace.

- If you don't bow to Bhagawan, such a head is without 5 senses.
- Humility, Namaskar, is part of our culture
- By prostrations, body attains divinity and becomes superior
- Self respect not lost, gains respect, be humble, Submit to values, knowledge discipline.
- Offer Namaskara as dharma and righteous act.

Verse 40 :

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

namah̄ purastādatha pr̄sthataste
namo'stu te sarvata eva sarva ।
anantavīryāmitavikramastvam
sarvam̄ samāpnoṣi tato'si sarvah̄ ॥ 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) Namah Purastat Atha Te Prsthatah :

- Salutations to you in front and salutations to you behind

b) Namah Astu te Sarvatah Eva :

- Salutation be to you all around

c) Sarva :

- Oh Lord.

d) Tvam Anantaviryam Itavikramah :

- You are of limitless power and infinite courage

e) Samapnosi Sarvam Tatah Asi Sarvah :

- You pervade everything and hence you are everything
- Namaskaram to you who is the East, west, front, back, up and down.

- Arjuna is witnessing Bhagawan in all directions
- Lord is evident in all bodies as Jiva, as the Self, life principle
- Amita Vikramaha - You bring out limitless powers in a comprehensive manner
- Bhagawan has complete power and expresses it fully in creation, destruction, maintenance.
- Some have knowledge but can't express, Some can express well but have no content.

Anantha Veeryaha, Amita Vikramaha :

- You have immeasurable powers and capacity to express it
- You pervade all beyond known and unknown.

Purusha Suktam :

एतावानस्य महिमाऽतो ज्यायांश्च पूरुषः ।
पादोऽस्य विश्वा भूतानि त्रिपादस्याऽमृतं दिवि ॥

etāvānasya mahimā ato jyāyāgīśca pūruṣaḥ ।
pādo'sya viśvā bhūtāni tripādasyā'mṛtam divi ॥

“This much is His glory only. And Purusha is much more than all these. The entire Universe of happenings (Viswa) and creatures (Bhootani) constitute but a quarter (Pada) of him. The remaining three quarters (Tripad) of his glory consists of the immutable Consciousness.” [Verse 3]

- 1/4th of lord powers exhibited in creation, small.
- Remaining 3/4th not expressed, limitless.
- Sloka is in praise of Vishwaroopa.
- Arjuna offers Namaskaras to Bhagawan elaborating his greatness.

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 pramādātprāṇayena vāpi ॥ 41 ॥

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

a) Matva iti Sakha iti Sakha :

- Regarding you as my friend

b) Iti yat :

- Expressions life

c) He Krishna :

- Oh Krishna!

d) He Yadava :

- Oh Yadava

e) He Sakheti :

- Oh Friend etc

f) Prasabham :

- Have been rudely

g) Pramadat :

- Indifferently

h) Va Api Pranayena :

- Or affectionally

i) Uktam Maya :

- Uttered by me

j) Ajanata Idam Mahimanam Tara :

- Who did not know this glory of Your's
- Arjuna offers his Kshama Prarthana for forgiveness to Bhagawan.

Different ways of seeking
forgiveness and expression of
Bhakti

Pradakshinam

Namaskara

Stotram Praises

Prarthana

- Some think we need not seek anything Bhagawan will give what we want, one Attitude.
- Vedas, Puranas, iti, has taught one to Pray to Bhagawan seeking what one wants.
- It is our Dharma to offer our Prarthana to Bhagavan.

- Set Aside pride and Ego while offering Prayers to Bhagawan.
- What each person seeks, Bhagawan gives Riches, position.
- Bhagawan bestows Vishaya Sukha, Happiness from sense objects.
- Gives Punyam, Moksha through knowledge, gives what we seek.
- Arjuna has guilt in mind, to get rid, he offers a Prayer.
- Krishna and Arjuna are of same Age.
- Without understanding glory of lord, Arjuna thought of him as a friend.
- Carelessly, would have spoken loudly, forcefully.
- Krishna is Arjunas mamas son
- Arjuna gave his sister in Marriage to Krishna
- Krishnas Ishvaratvam, godliness and glory not known.

Verse 42 :

यच्चावहासार्थमसत्कृतोऽसि
विहारशस्यासनभोजनेषु ।
एकोऽथवाप्यच्युत तत्समक्षम्
तत्क्षामये त्वामहमप्रमेयम् ॥ ४२ ॥

yaccāvahāsārthamasatkṛto'si
vihāraśayyāsanabhojanēsu ।
eko'thavāpyacyuta tatsamakṣam
tatksāmaye 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) Yat Cha :

- Moreover

b) Avaharsartham :

- For the sake of fun

c) As i Asatkrtah :

- You have been slighted by me

d) Vihara Sayyasanabhojaneshu :

- While playing, reclining, sitting or eating

e) Atharva Ekah :

- Either in privacy

f) Api tat Samaksam :

- Or in public

g) Achuta :

- Oh Krishna

h) Tat Aham Ksamaye Tvam Aprameyam :

- I seek forgiveness from you the incomprehensible one.

i) Achyuta :

- One who does not deviate is Pure Consciousness, present in everything, in all that exists
- Pure, existence, consciousness Ananda, present without deviating.

Achamanam : Om! Achyutaya Namaha

- Meditate on pure consciousness which never deviates, as though it is an object.
- At all times, in everything, at all places, he never deviates from anything.
- Time, place, objects are manifest in him but who does not deviate.
- Changeless pure consciousness, underlying all that changes
- Oh! Changeless one, One who doesn't deviate from Pure consciousness, Achyuta, Ananda.
- Arjuna addresses Bhagawan with words of praise

ii) Aprameyam :

- Can't measure your glories

iii) Sarva Pramana Gochara :

- One who is intrinsic in all that exists

iv) :

- In conversation with Krishna, with gestures, behaviours, while walking, lying on bed, sitting, eating

v) Asat Krutaha Asi :

- I have insulted you.

Sat Karam :

- Honouring and respecting person
- Sliding, slighting others for petty joys
- When you and I were alone, I have slighted you in private and also in presence of others, I behaved wrongly with you
- It is practice to seek forgiveness out of respect
- Don't bear that all in mind and punish me, Ishvara punishes wrong doers.
- Arjuna tries to get rid of his guilt by saying all this
- Chant this sloka to get rid of all feelings
- Atheists, non-believers can chant this, seeking pardon from God.
- Pray in mind, not in public will get rid of guilt, peace restored in the mind.
- Understand inner intent and content of these slokas.

Verse 43 :

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

pitāsi lokasya carācarasya
tvamasya pūjyaśca gururgariyān ।
na tvatsamo'styabhyadhikah 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) Asi Pitha Asya Lokasya :

- You are the father of the world

b) Characharasya :

- Moving and stationary

c) Tvam Pujya Cha Guruh Gariyan :

- You are the adorable one and the teacher who is superior to all

d) Asti Na Tvatsamah :

- There is none equal to you

e) Kutah Anyah :

- How can there be another one

f) Abhyadikaha :

- Superior to you

g) Apratima Prabhava :

- Oh Lord, whose power unmatched

h) Lokatraye Api :

- In all the 3 worlds

i) Apratima Prabhava Lokatrayapi :

- Bhagawan with incomparable glory in 3 worlds - Earth, heaven, all worlds in between
- In all places, at all times, incomparable Bhagawan.

ii) Lokasyas Pitha Chara Achara :

- Father of the universe, moving and stationary, inert and sentient beings

iii) Asya Lokasya Pujasheha :

- In this world, you are the one worthy of praise and worship

iv) Gariyan Guruhu :

- Greatest among all that is great and big

v) Tvatu Samaha Anyaha Nasti :

- No one equal to you, comparable, greater than you, Uppili Appan Koil, Vishnu Koil

vi) Abhya Adhikaha Kutaha :

- No one equal, greater, than you
- Praising Bhagawan again and again, to gain maturity of mind.

Verse 44 :

तस्मात्प्रणम्य प्रणिधाय कायम्
प्रसादये त्वामहमीशमीड्यम् ।
पितेव फुत्रस्य सखेव सख्युः
प्रियः प्रियायार्हसि देव सोहुम् ॥ ४४ ॥

tasmātpranamya pranidhāya kāyam
prasādaye tvāmahamīśamīḍyam ।
piteva putrasya sakheva sakhyuḥ
priyah 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]

a) Tasmat :

- Therefore

b) Pranamya Pranidhaya Kayam Aham Prasadaye Tvam :

- Saluting and prostrating the body, I propitiate you

c) Idyam Isam :

- The adorable Lord

d) Deva :

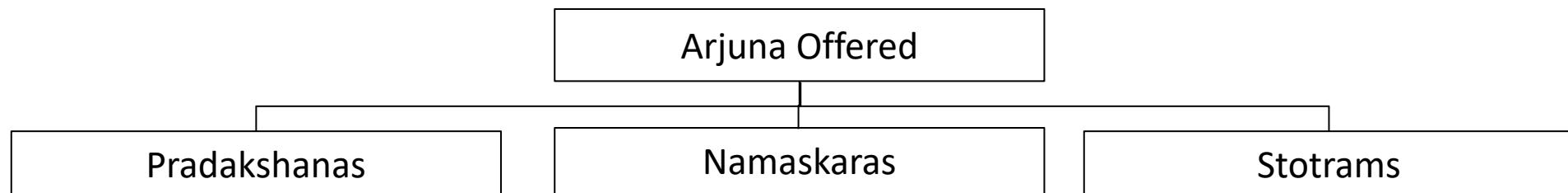
- Oh Lord

e) Arhasi Sodhum :

- You should forgive my offences

f) Ivapitta Putrasya Iva Sakha Sakhyuh Priya Priyayah :

- Just as a father forgives those mistakes of the son, Just as a friend forgives a friend, just as husband forgives wife
- Arjuna expresses humility to Bhagawan in the form of words.



- In Praise of the lord
- Therefore being father of the Universe.

i) Aham Kayam Pranidaya Pranamya :

- I with my body, prostrate at your feet, offer Namaskara

ii) Ishaym Idyam Tvam Prasadaye :

- I pray to you to become Gentle, peaceful, since Bhagawan had shown his Ugra Rupa, horrifying form.
- Calm down from anger, change frightening form, restore gentle peaceful form.

iii) Isham :

- You, who are Ishvara, worship, reveal your peaceful form
- Like father to his son, friend to friend, Loving husband to loving wife forgives you ignore my mistakes, short comings and grace me.
- Deva, you are brilliant with all knowledge, pure consciousness.

Verse 45 :

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

adr̥ṣṭapūrvam̄ hr̥ṣito'smi dṛṣṭvā¹
bhayena ca pravyathitam̄ mano me ।
tadeva me darśaya deva rūpam̄
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]

a) Drstva Adrstapurvam Asmi hrsitah :

- Seeing the universal form which has not been seen before - I am delighted

b) Cha :

- At the same time

c) Me Manah Pravyathitham Bhayena :

- My mind is afflicted with fear

d) Deva :

- Oh Lord

e) Darshaya me tad Rupam Eva :

- Show me that familiar form itself

f) Devesha :

- Oh God of Gods

g) Jagan Nivasa :

- Oh Lord, who is the abode of the universe

h) Prasida :

- Be gracious

Arjuna :

- I have not witnessed Bhagawan's Vishwaroopa before
- We are not used to witnessing the world without our likes and dislikes.
- We see everything with Desire or hate
- After gaining maturity, Can view the same world without desire or hate.
- I am happy to see peaceful Universe but your frightening form makes my mind tremble with fear.
- Eh, Deva, endowed with brilliance and embodiment of knowledge, abode of entire universe, self evident for those who are mature
- As Lord pervades universe, he is head of devas and brilliant one
- Show me the brilliant form accepting my request.

Section 8 :

- Withdrawal of the Universal form and glorification of devotion

Chapter 11 - Verse 46 to 55 :

Verse 46 :

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

kiriṭinam gadinam cakrahastam
icchāmi tvām draṣṭumaham 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) Aham ichhami Drastum Tvam tatha eva :

- I wish to see you in the same form as before

b) Kiritinam :

- With crown

c) Gadinam :

- With mace

d) Chakrastam :

- And with disc in your hand

e) **Sahasrabaho :**

- Oh Lord with thousand arms

f) **Vishwamurte :**

- Oh Lord with Universal form

g) **Bhava Tena Eva Chaturbhujeva Rupena :**

- Appear with that very same four armed form

Sashankhachakram :

स शङ्खचक्रं स किरीटकुण्डलं
स पीतवस्त्रं स रसीरुहेक्षणम् ।
स हारवक्षस्थलशोभिकौस्तुभं
न मामि विष्णुं शिरसा चतुर्भुजम् ॥ १ ॥

**Sa-Shangkha-Cakram Sa-Kiriitta-Kunndalam
Sa-Piita-Vastram Sarasiiruhe[a-li]kssannam |
Sa-Haara-Vakssas-Sthala-Shobhi-Kaustubham
Namaami Vissnum Shirasaa Catur-Bhujam || 1 ||**

(Salutations to Sri Vishnu) Who is holding the Shankha (Conch) and Chakra (Discus) (on His Hands), and Who is adorned with (Shining) Diadem and Ear-Rings; (Whose Beautiful Form is decorated) with Yellow Garments and (Who is bestowing Grace with His) Lotus-like Eyes, Whose Chest is adorned with a Garland with the (Radiant) Kaustubha Gem; (I look with wonder at the) Four-Armed Form of Sri Vishnu and Bow my Head before Him. [Verse 1]

That form referred here :

- I wish to see your Vishnu form = Eka Rupa form.

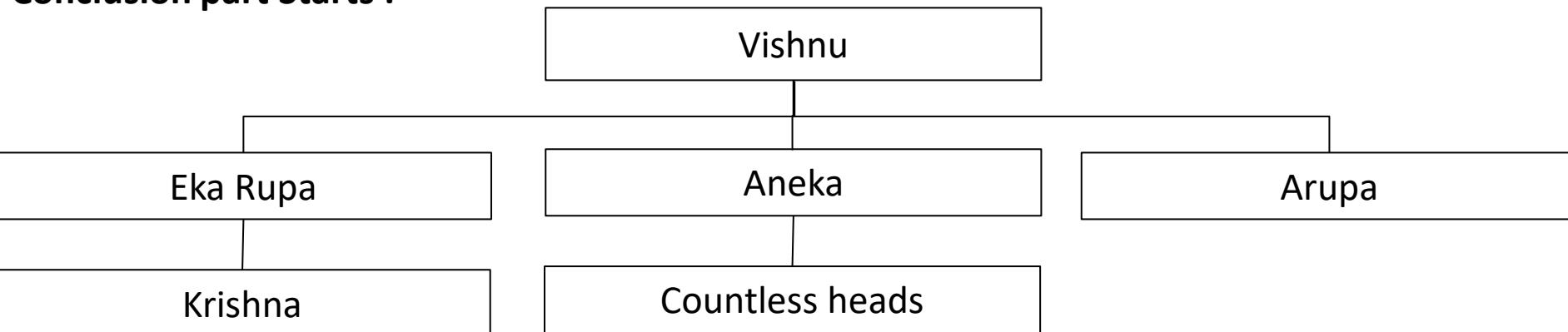
Vishnu Sahasranamam :

वनमाली गदी शाङ्गी शङ्खी चक्री च नन्दकी ।
श्रीमन्नारायणो विष्णुः वासुदेवोऽभिरक्षतु ॥

vanamālī gadī śāṅgī śāṅkhī cakrī ca nandakī |
śrīmān nārāyaṇō viṣṇuṁ vāsudevōbhiraṅkṣatu ||

Protect us Oh Lord Narayana Who wears the forest garland, Who has the mace, conch, sword and the wheel. And who is called Vishnu and the Vasudeva.

Conclusion part Starts :



- Avihito Bava, Sthapito Bava in puja. Lord's reply in the next verse.

Verse 47 :

श्री भगवानुवाच
मया प्रसन्नेन तवार्जुनेदम्
रूपं परं दर्शितमात्मयोगात् ।
तेजोमयं विश्वमनन्तमाद्यम्
यन्मे त्वदन्येन न दृष्टपूर्वम् ॥ ४७ ॥

śrī bhagavān uvāca
mayā prasannena tavārjunedam
rūpam param darśitamātmayogāt |
tejomayaṁ viśvamanantamādyam
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]

a) Sri Bhagavanu Uvacha :

- The Lord said

b) Arjuna :

- Oh Arjuna!

c) Atmayogat :

- By my power.

d) Idam Param Rupam Darshitam Tava :

- This supreme power has been shown to you.

e) Maya Prasannena :

- By me, who am pleased with you.

f) Yad Me Tejomayam Vishvam, Anantham, adyam, Na Drstapurvam, Tavadanyena :

- Such a form of mine which is radiant, universal, limitless and primal has not been seen by anyone other than you.

I) Eh Arjuna, I have with great delight shown you, Vishwa Rupa since you have a pure mind, have graced you to make you mature, broad minded.

- Blessed you with great form of Vishwaroopa.

II) Param Rupa :

- All pervading nature.

III) Aadhyam Rupam :

- Me as originator of all the worlds.

IV) Tejomayam Rupam :

- Brilliant form – Chapter 13 – Verse 12.

अध्यात्मज्ञाननित्यत्वं
तत्त्वज्ञानार्थदर्शनम् ।
एतज्ञानमिति प्रोक्तम्
अज्ञानं यदतोऽन्यथा ॥ १३-१२ ॥

adhyātmajñānanityatvam
tattvajñānārthadarśanam ।
ētajjñānam iti prōktam
ajñānam yadatō'nyathā ॥ 13. 12 ॥

Constancy in Self-knowledge, perception of the end of true knowledge-this is declared to be knowledge and what is opposed to it is ignorance. [Chapter 13 - Verse 12]

V) Jagat Adau Baram :

- Initially showed you causal form of this Universe.

VI) Anantham :

- From without end.

VII) Atma Yogatu Darshitam :

- I showed you all this with my Maya Shakti.

VIII) Yatu Me Darshitam Tvatu Anyena Na Drishta Purvam :

- None other than you have seen this form, Adrishta Purvam.

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

adṛṣṭapūrvam hṛṣito'smi dṛṣṭvā
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]

Did Duryodhana also see?

- Not so clearly, to gain that knowledge.
- Bhagavan has not shown anyone such magnificent Vishwa Rupa.
- There are varieties in Vishwarupa also.
- Showed Vishwarupa to Arjuna to make him understand Atma Tatvam.
- Great opportunity and blessing.

Verse 48 :

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

na vedayajñādhyayanairna dānaiḥ
na ca kriyābhiraḥ tapobhirugraḥ ।
evaṁrūpaḥ śakya ahaṁ nr̥loke
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 Vedaya Jnadhyanath :

Neither by the study of the Vedas and Yajnas.

b) Na Danaih :

- Nor by charity.

c) Na Cha Kriyabhih :

- Nor by rituals

d) Na Ugraih Tapobhih :

- Nor by severe austerities.

e) Sakyah Aham Drashtum :

- Can I be seen.

f) Evamrupah :

- In this form.

g) Nrloke :

- In the world of Mortals.

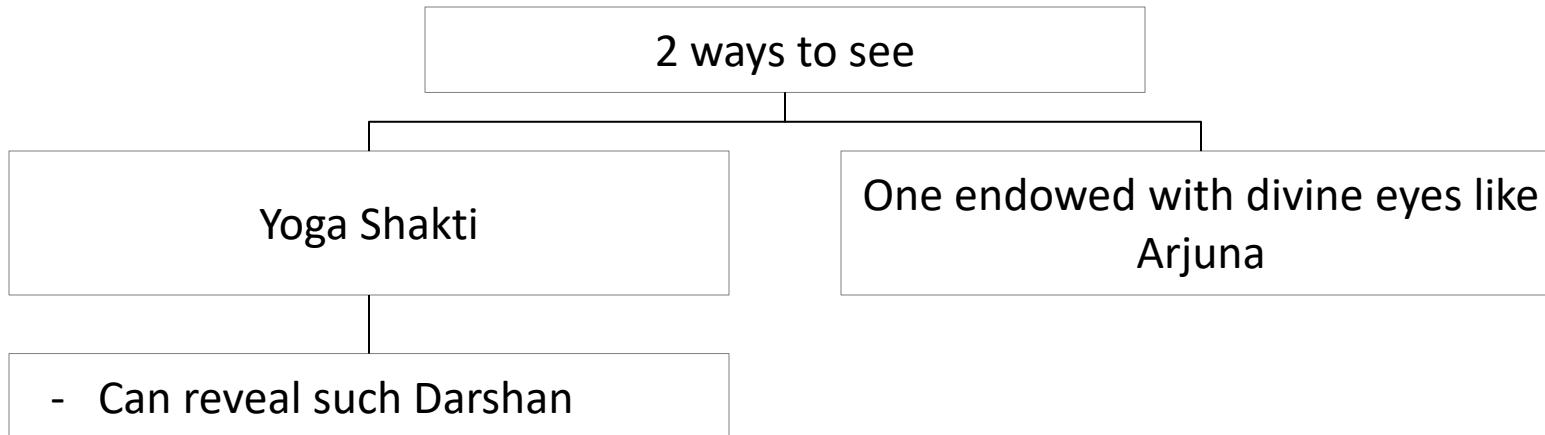
h) Tvadanyena :

- By anyone other than you.

i) Kurupravira :

- Oh Arjuna!
- Greatest among Kuru warriors

l) No one has seen Vishwarupa like this before, without my grace.



Krishna :

- Mahayogeswara.

II) Na Veda Yagna Adyaihi Evam Rupaha Aham Nrloke Shakyaha :

- In human body, can't witness me by studying Vedas or performing Yagyas.
- This alone not enough.
- **One must aspire to know Bhagawans absolute nature, nonchanging, ultimate nature, timeless, limitless, infinite nature.**
- By learning Vedas, performing Yagyas, one gets purity of mind.
- Mantras learnt first, then meanings.
- Karma Khanda as per Dharma Shastra, get clarity of knowledge.
- To understand Vishwaroopa, one needs to perceive everything without likes and dislikes.
- To emphasise that, Krishna says one can't perceive by Vedas and Yagyas alone.
- Don't drop Veda and take this verse as Pramanam.
- **Not enough to learn and perform Yagyas alone, need to develop attitude without likes and dislikes.**
- Danaihi, contributions, valuable articles, equal in weight to oneself.
- Not by Tapas, Agnihotra, fire rituals.

NA

Yagya

Veda

Danaihi

Tapa

- With my grace alone, one can get this vision.
- You have done great Punyam, have got it.
- Vishwaroopa has all sides, don't be afraid.
- **Wonder, fear, all kinds of emotions, watch them all with Sakshi Bhava.**
- Do not become one with it.
- This is the intent of this sloka.
- By pure devotion, worship, Bhagawans grace, one can get Vishwarupa Darshanam.

Verse 49 :

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

mā te vyathā mā ca vimūḍhabhāvah
dṛṣṭvā rūpam ghoramidṛṇimamedam |
vyapetabhiḥ prītamanāḥ punastvam
tadeva me rūpamidam 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) Dristva Idra Idam Ghoram Rupam Mama :

- Seeing such a frightening form of mine.

b) Ma Te Vyatha Ma Cha Vimudha Bhavah :

- May you neither have fear nor delusion.

c) Pritamanah :

- With a pleased mind.

d) Vyapetabhih :

- Free from fear.

e) Tvam Prapashya Idam Tad Eva Rupam Me :

- See once again that very same form of mine.

I) Krishna consoles Arjuna and tells him to Relax.

- Don't be afraid, Shaken, petrified, frozen, state of mind when one is unable to discriminate between things.
- Mind with fear or Sadness will not be able to think clearly.
- Don't be afraid, shaken, mentally disturbed – why?
- Because of my frightening form.

II) Pritamanaha Tad Eva Rupam Idam Prapashye :

- See my pleasant form – Vishnu Rupam.

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

kiriṭinam gadinam cakrahastam
icchāmi tvām draṣṭumaham 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]

- Verse 46 – Arjunas request to Krishna to come back to his pleasant form from frightening form.
- Krishna Answers in verse 49.

Verse 50 :

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

sañjaya uvāca
ityarjunam vāsudevastathoktvā
svakam rūpam darśayāmāsa bhūyah ।
āśvāsayāmāsa ca bhītamenam
bhūtvā punah saumyavapur mahātmā ॥ 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) Sanjaya Uvacha :

- Sanjaya said

b) Uktva :

- Having said

c) Iti Tatha :

- Thus

d) Arjunam :

- To Arjuna.

e) Vasudeva :

- Lord Krisna.

f) Darsayamasa Bhuyah :

- Showed again.

g) Svakam Rupam :

- His own form.

h) Cha Bhutva Saumyavapuh :

- And having assumed the pleasing form.

i) Punah :

- Once again.

I) Mahatma Asvasayamasa Enam Bhitam :

- The great Lord consoled that frightened Arjuna.

Sanjaya tells Dritharashtra :

- Bhagawan changes form from Vishwarupa to Vishnu Rupa.
- Arjuna got relieved of trembling's and fears, heaved a sigh of relief.
- In certain situations in life, we also realise frightening experiences and then the emotions go away.
- Study these slokas to face situations in life, be mentally prepared for any disease or suffering.

Example :

- Fire brigade ready to put off fire that breaks out.

- Be ready to put off any emotions rising in the mind or external difficult situations, challenges with the strong gush of Atma Jnanam.
- Have clear idea about life's goal to realise our true nature and be prepared to face any situation with a strong mind and determination.
- **One who does Adharma can't possess a strong mind but it will be filled with fear.**
 - Adharma not good for self or society.
 - Only Dharmic with devotion to Ishvara can have strength in the mind.
 - Krishna comforted and made Arjuna relax – how?

Soumya Vibhu :

- Bhagawan took a sweet, gentle, charismatic, attractive form, divine, peaceful form again.
- Sanjaya tells this to Dhrtharashtra.

Sanjaya Definition :

- Samyak Jitavan Raaga Dveshav.
- One who has won over likes and dislikes through intelligence and Dharmic practices, Dharma Anushtanam.
- Only then can one narrate such happenings to others.

Verse 51 :

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

*arjuna uvāca
dṛṣṭvedam mānuṣam rūpam
tava saumyam janārdana ।
idānīmasmi samvṛttah
sacetah prakṛtim gatah ॥ 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]

a) Arjuna Uvacha :

- Arjuna said

b) Janardhana :

- Oh Krishna!

c) Drstva Idam Saumyam Manusham Rupam Tava :

- Seeing this pleasing human form of yours.

d) Asmi Idanim Samvrttah Sachetah Gatah Prakrtim :

- I have now become peaceful, I have come to normalcy.

Arjuna speaks to Krishna :

- Eh Janardhana, one who gives goodness and happiness to all, destroys their Papam.

- On seeing your gentle human form, I am back to my own original nature.
- I am at peace, free from fear which gripped me from seeing your terrible form.
- I now have a clear comfortable, peaceful mind.
- Bhagawan : Removes sorrows and bestows happiness.
- My mind no more Chanchalam.

Arjunas emotions

Wonder

Fear

Love with peaceful
mind

Sincere devotion

Verse 52 :

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

śrī bhagavān uvāca
sudurdarśamidam rūpam
dr̥ṣṭavānasi yanmama ।
devā apyasya rūpasya
nityam darśanakāṅkṣinah ॥ 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]

a) Sri Bhagavan Uvacha :

- The Lord said

b) Idam Rupam Mama Yad Drstavan Asi Sudurdarsam :

- This form of mine which you have seen is very difficult to see.

c) Api Devaha Nityam Darsanakanksinah Asya Rupasya :

- Even Gods are always craving for the vision of this form, they have not seen what Arjuna has seen.
- Vishwarupa can be understood only if one performs penance, rare...
- Brahma, Indra, also desired for this Darshanam.
- Here Arjuna graced with a rare experience.

Verse 53 :

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

nāham vedairna tapasā
na dānena na cejyayā ।
śakya evamvidho draṣṭum
dṛṣṭavānasi 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]

a) Na Vedaih :

- Neither by the study of the Vedas.

b) Na Tapasa :

- Nor by Austerity.

c) Na Danena :

- Not by charity.

d) Na Cha Jyaya :

- Nor by worship.

e) Shakyaha Aham Drashtum :

- Can I be seen.

f) Evam Vidhaha :

- In this form.

g) Yatha Drstavan Asi Mam :

- As you have seen me.
- I who am in this Vishwaroopa form can't be seen by those who chant Vedas, Veda Parayana, not by severe penance, not by charity, Yagya, fire rituals.
- Without Mumukshutvam, Aspiration to know, Bhakti, total devotion, can't see Vishwaroopa.
- One should aspire.
- Perform with Bhakti having goal of Paramatma in the mind.
- All austerities should not be done for name, fame, or pride.
- Good deeds are to be done for welfare of the society and resultant benefits got by individual not for publicity, name, fame.
- **One should have total intense Mumukshutvam to have Vishwaroopa Darshanam and understand truth behind it.**
- Bhagavan says Devas are lost in enjoyments in their world and are not able to understand this truth.
- Only by reducing ones likes and dislikes and by earning grace of Bhagavan, can one perceive Vishwaroopa.
- How can one understand Vishwaroopa?

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

bhaktyā tvananyayā śakyaḥ
 ahamevaṁvidho'rjuna ।
 jñātum draṣṭum ca tattvena
 praveṣṭum 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 your foes)! [Chapter 11 - Verse 54]

a) Arjuna :

- Oh Arjuna!

b) Tu :

- However

c) Ananya Bhaktya Aham Shakyaha Drastum :

- By undivided devotion I can be seen.

d) Evam Vidhah :

- In this form.

e) Jnatum Cha Tattvena :

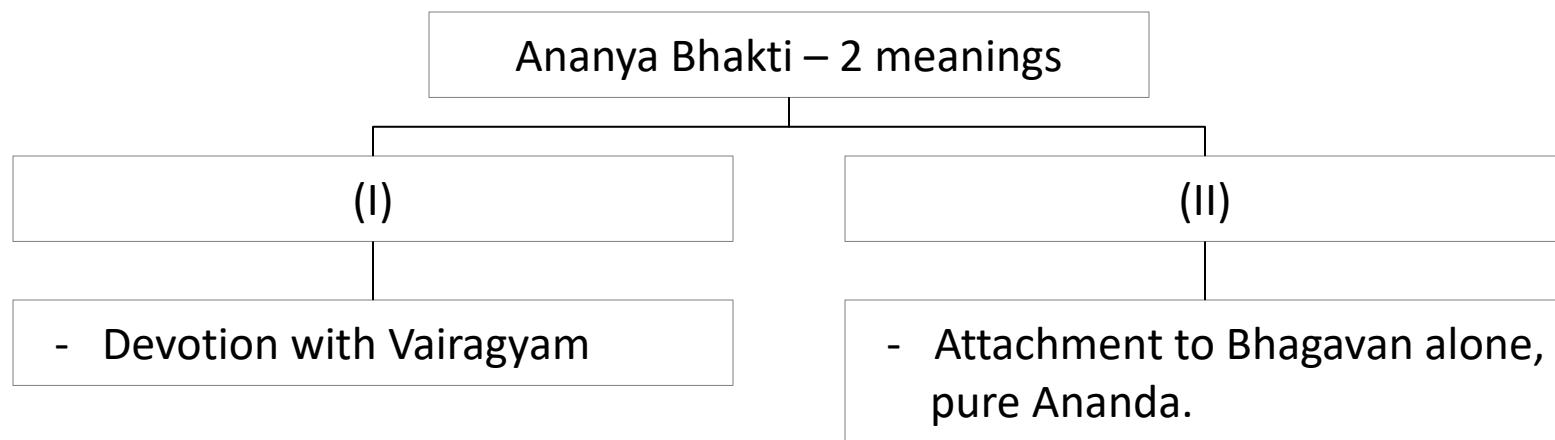
- Known truly,

f) Cha Pravestum :

- And merged into.

g) Parantapa :

- Oh Arjuna!
- Bhagawan displayed glories of Vishwa Rupa to Arjuna who had total Mumukshutvam and Bhakti – Devotion.
- Veda Parayanam, Tapaha, Danam, Yagyas are supplementary conditions.
- Don't mechanical rituals no use.
- Only by unwavering Bhakti, Ananya Bhakti one can understand, perceive me, unite with me, enter into me.
- Has deep meaning.



I) Devotion with Vairagyam :

- Unattached to body, mind, world.
- To get Rid of attachments, we need to attach to Bhagavan.
- Develop taste for devotion.
- All should have clear taste, knowledge for Bhagavan and love for him.
- Should not be attached to fleeting, short lived, ephemeral body and worldly objects, brings unhappiness.
- Have dispassionate devotion.

II) Attach to Bhagavan alone :

- Beyond form, nature is everlasting peace, pure Ananda.
- Attach to permanent, changeless Bhagawan, pure Ananda, everlasting peace.
- Then can withstand everything else.
- Follow Dharma and align to ever changeless Bhagawan.
- Win over body, mind, world of relationships.
- Bhagawan is distinct from us.

- **Vishwaroopa Darshanam not separate from Atma Chaitanyam.**

- Individual Jiva principle, individual Atma Chaitanyam appears as Vishwarupa by power of Maya, is implied in this sloka.

- Ananya Bhakti is devotion to God with dispassion to body, mind, world.

- **Indeed nothing other than Bhagavan in life is Ananya Bhakti.**

- I have no relationship with name, fame, wise people, country, I am devoted to Bhagavan.

Bhakti to Bhagavan

As Sadhana

- Get material objects, name, fame, relationships, well being of children.
- Lower form of Bhakti without understanding Bhagawan as real happiness.
- Mistaking other things as happiness.
- Considering Bhagavan as instrument to attain happiness.
- Arises from ignorance of who Bhagawan is.
- Superstitious belief being devoted to Bhagawan without knowing his true nature.

As Sadhya

- Be one with God, Brahman, get Moksha.
- Understanding Bhagawan as real happiness.
- Bhagawan part of me, in me, core of my personality.
- Understanding Bhagavan to be embodiment of real happiness and being aligned to him in devotion is Sadhya Bhakti.

3rd Type : Siddha Bhakti

- Ananya Bhaktya – Apritak Bhutaya.
- **Understanding Bhagavan is not distinct from self becomes Devotion.**
- Love for self is natural and inseparable.
- **Ananya Jnana Bhakti :**

In reality Bhagavan is not distinct from me.

सर्वभूतस्थमात्मानं
सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा
सर्वत्र समदर्शनः ॥ ६-२९ ॥

sarvabhūtastham ātmānam
sarvabhūtāni catmani ।
īkṣatē yōgayuktātmā
sarvatra samadarśanah ॥ 6-29 ॥

With the mind harmonised by yoga, he sees the Self abiding in all beings and all beings in the Self; he sees the same everywhere. [Chapter 6 – Verse 29]

यो मां पश्यति सर्वत्र
सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि
स च मे न प्रणश्यति ॥ ६-३० ॥

yō mām paśyati sarvatra
sarvam ca mayi paśyati ।
tasyāham na praṇasyāmi
sa ca mē na praṇasyati ॥ 6-30 ॥

He, who sees Me everywhere and sees everything in Me, he never gets separated from Me nor do I get separated from him. [Chapter 6 – Verse 30]

अनन्याश्चिन्तयन्तो मां
 ये जनाः पर्युपासते ।
 तेषां नित्याभियुक्तानां
 योगक्षेमं वहाम्यहम् ॥ ९-२२ ॥

ananyāścintayantō māṁ
 yē janāḥ paryupāsatē ।
 tēṣāṁ nityābhīyuktānāṁ
 yōgakṣēmam vahāmyaham || 9-22 ||

To those men who worship Me alone, thinking of no other, to those ever self-controlled, I secure for them that which is not already possessed (yoga) by them, and preserve for them what they already possess (ksema). Chapter 9 – Verse 22]

- One who sees everything in oneself, as Bhagavan and sees oneself Bhagavan in everything is Ananya Bhakta.
- **Sees one consciousness present, in everything is Ananya Bhakti.**
- **Knowledge of all is Ananya Jnanam, Ananya Bhakti.**
- **Ananya Bhakti is Advaita Jnanam.**
- Wanting Bhagavan and being dispassionate about all worldly objects is Advaita Bakti.

Bagawan

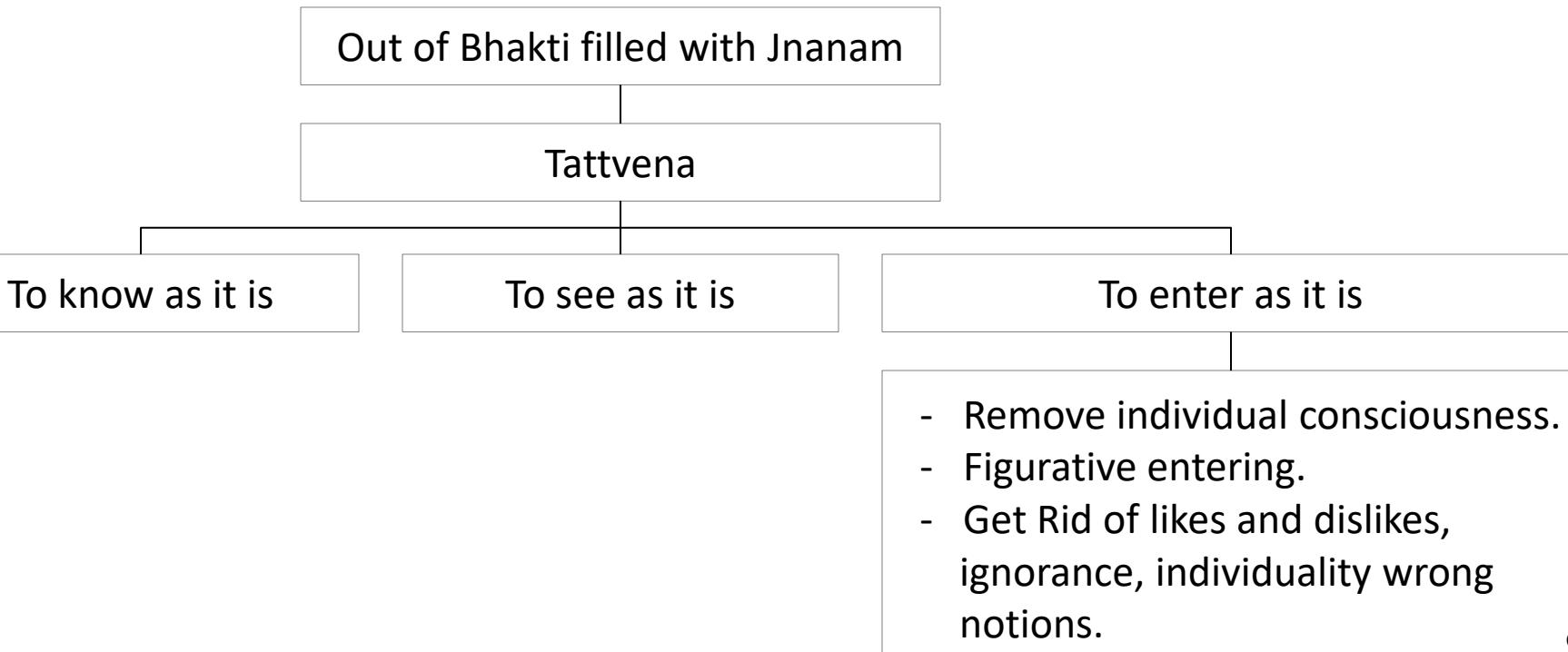
- Different big from small devotee.

- There is only one nondual consciousness.
 - Big – small apparent, not reality.
 - Advaita Siddanta.

- In order to see this world without likes and dislikes we need this Ananya bhakti Jnanam.
- Krishna teaches to Arjuna here that the individual Jiva principle is the one which appears as Vishwa Rupa form by the power of Maya Shakti.
- This is the hidden meaning of this Sloka.

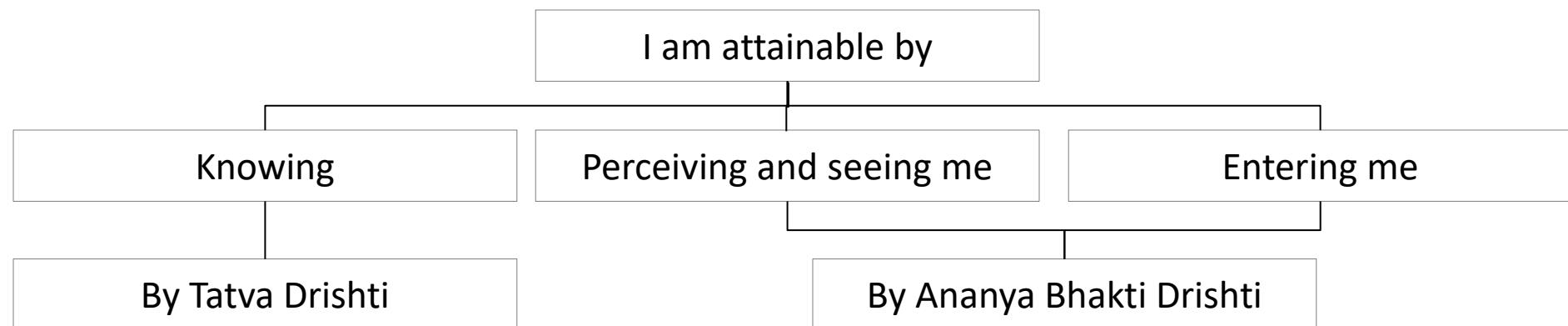
Evam Vidaha Jnanatum Drishtum Cha Tattvena Praveshtum Cha :

- To see, to perceive, to know, to enter Bhagavan by Ananya Bakti.
- **To know Bhagawan is to see Bhagawan.**
- **Here we see or know him by knowing he is formless.**

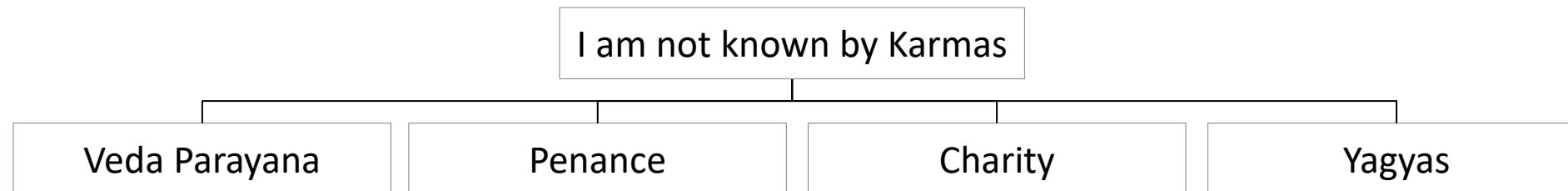


Shankara :

- Ananya Bakti is – Jnana Lakshanaya Bhakti.
- Bhakti = Sravanam, Mananam, Nididhyasanam.
- Listening, clarifying doubts contemplation.
- Here Bhagavan has taught us Sadhana for Vishvarupa Darshana very deeply.
- Eh Arjuna, Parantapa scorcher of enemies, external and internal.



- In earlier sloka, Krishna said



- One can see as Arjuna saw only by Ananya Bakti.
- This is introduction to Chapter 12 – Bakti Yoga.

Verse 55 :

मत्कर्मकृन्मत्परमः
मद्वक्तः सङ्गचर्जितः ।
निर्वैरः सर्वभूतेषु यः
स मामेति पाण्डव ॥ ५५ ॥

matkarmakṛnmatparamaḥ
madbhaktah saṅgavarjitaḥ ।
nirvairah sarvabhūteṣu
yah sa māmeti 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]

Entire Gita Shastra condensed in this Shloka :

a) Saha :

- He

b) Yah Matkarmakrt :

- Who does works for me.

c) Madbhaktah :

- Who is my devotee

d) Mat Paramah :

- Who keeps me as the supreme Goal.

e) Sangavarjitaḥ :

- Who is free from attachment.

f) Nirvairah Sarvabhuteshu :

- And who is free from hatred towards all.

g) Eti Mam :

- Reaches me.

h) Pandava :

- Oh Arjuna!

I) Matparmaḥa :

- Keeps me as goal.
- Bhagawan is pure happiness, purity.
- Purpose of life, to achieve purity, permanent, pure happiness unmixed with sorrow, without short comings, can definitely be experienced.
- Money, fame, name not means to happiness.

• In deep sleep, do not relate to anything, can remain as pure Brahman.

• Contemplate on this great truth.

- It is not convincing statement to comfort a child.
- Peace is serious matter, yet simple.

- We invite trouble due to our desires.
- Math – keeping Bhagawan as goal in form of purity, happiness, love as Goal in life.

What is the means?

- We miss right place, searching in wrong place.
- To know Bhagawan, search inside me.
- Our mind is extroverted, goes outward.
- We don't live life properly, no proper self education, struggling.
- Teaching is based on Ancient wisdom.

II) Mat Baktaha :

- Nurture love for all, know nature of Ishvara from 7th and 9th Chapter.
- Love Bhagavan knowing his nature.
- **Love Bhagavan to attain happiness.**
- Direct emotions towards Bhagawan.
- There should be deep love, faith in Bhagavan called Sraddha and Bhakti.
- Ishvara is Parama Purusha Artha .
- Money, sense pleasures are Temporary goals of life, not primary goal.
- All must worship Bhagavan, nurture, love and realise happiness.
- Need worldly things and beings also, direct them all to Dharma.

- **Keep Bhagawan, peace, Ananda as our Aim.**
- Aspire for that, we are only mistaken by our ignorance.

Greatest Misconception :

- **Things, relationships, circumstance, give us happiness, created by Maya.**

Say to myself :

- I love peace and happiness I love it and am very fond of it.
- **Mat Baktam means learning to love pure consciousness, embodiment of knowledge filled with peace and Ananda.**

Essence of Gita in this Sloka

(I) Mat Parama

(II) Mat Bakta

(III) Mat Karma Krutu

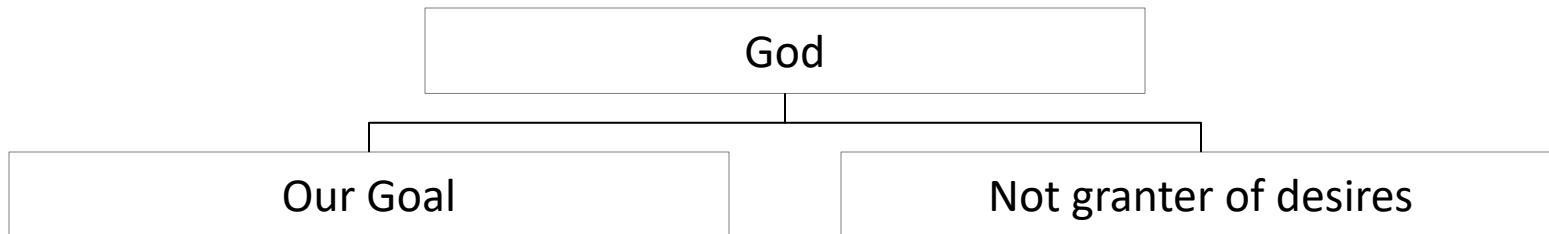
- Ishvara primary goal of life.

- I love Ishvara embodiment of peace and Ananda.

- Do all action for Bhagawan.

- Ishvara is pure, and peaceful Ananda.
- **We should enjoy genuine peace always which is not different from Ananda and Ishvara.**

- To enjoy peace and happiness, we should adore it.
- Ishvara is in the form of Shastras.
- Be devoted to him.
- Ishvara being embodiment of peace and Ananda, hence naturally we are inclined to that.
- Need Sadhana, Sadhya Viveka.
- Discrimination between means and end.



Madbakta :

- Bagawan is goal and I am Devoted to him.
- Our goal should be pure, peace, filled with happiness and we should Adhere it.
- What should we do for that?

III) Mat Karma Krutu :

- Do all actions which give happiness, free of likes and dislikes.
- Live life ordained by Shastras.
- Perform actions for me, pure peace and happiness.

- Do actions for peace and happiness.
- Do Laukika Karma with proper attitude, not selfish motive but for Ishvara.
- Ishvara not different from society.
- **Ishvara embodiment of peace and Ananda.**
- **All our actions must promote peace and happiness for ourselves and others.**
- Consider what we have as his.
- Morning to night, birth to death, from time we are conscious our actions should be as per path of Dharma laid by elders.

IV) Sanga Varjitaḥ :

- Everyone thinks money, position, would give happiness.
- What gives real happiness?
- One can love wife, children, family but not develop attachment towards them.

Chapter 13 :

असक्तिरनभिष्वङ्गः
पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्वम्
इष्टानिष्टोपपत्तिषु ॥ १३-१० ॥

asaktiranabhiṣvaṅgaḥ
putradāragṛhādiṣu ।
nityam ca samacittatvam
iṣṭāniṣṭōpapattiṣu ॥ 13.10 ॥

Non-attachment; Non-identification of self with son, wife, home and the rest; and constant even-mindedness on the attainment of the desirable and the undesirable...[Chapter 13 - Verse 10]

- All relationships impermanent in this world.
- We succumb, yield to our emotions and get attached.

- Nothing wrong.
- Have right awareness, getting too attached, results in sorrow.
- Don't give room for that, not only meant for Sanyasis.
- **Our Goal :**

Everlasting peace and happiness.

- Sangha Varjita means loving all but not getting attached to anyone.
- One should not be so attached to eternal impermanent so that one loses attachment with eternal Bhagavan.

| Love | Attachment |
|--|---|
| <ul style="list-style-type: none"> - Born out of intelligence | <ul style="list-style-type: none"> - Arises out of emotions. - Emotional attachment hides intelligence and causes sorrow. - Don't kindle emotions, quarrel over religion, language or creed. |

V) Sarva Buteshu Nirvaraha :

- Don't consider smallest creature as enemy.
- Vaira = Enemy.

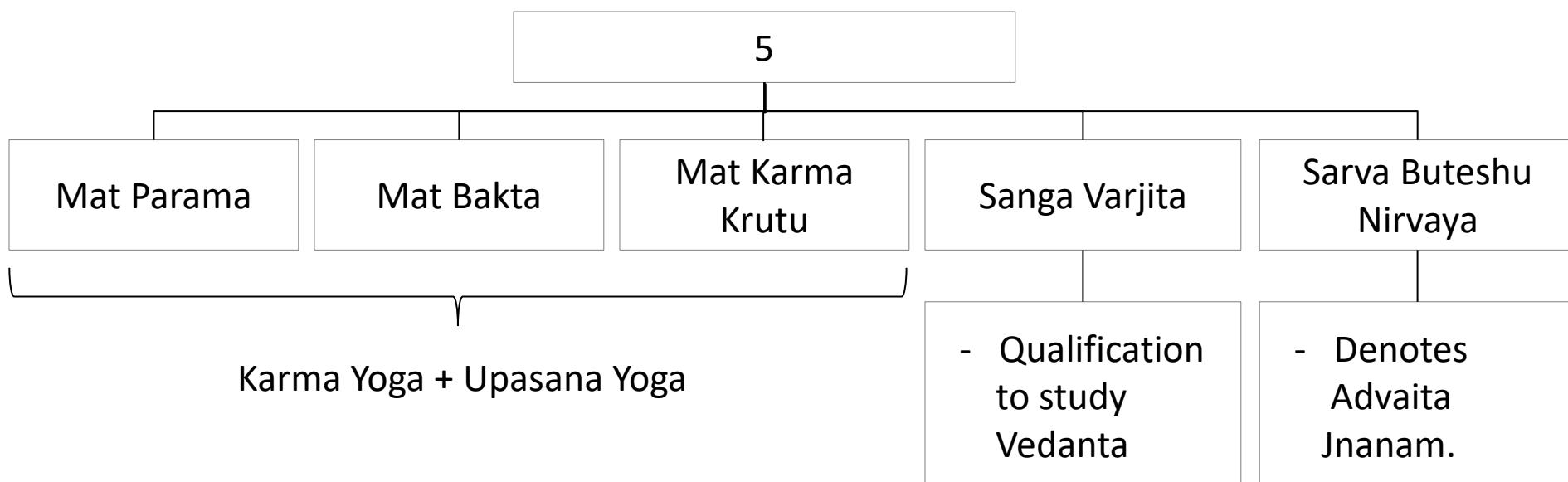
- In reality, no one can be our enemy.

Subramanya Bharati :

- Pray for welfare for those who consider us as their enemies, those who do harm to us.
- Bhagawan is everywhere.

Thaimanavar :

- Wherever we see, Bhagawan exists and he is life of all that exists.
- Keep Bhagavan as aim, love him, do all actions for him, be dispassionate and don't consider anyone as enemy.
- If one understands this in depth then that is Advaita Jnanam.



Verse 11 – 55 Contains

Purushartha Nishchaya

Karma Yoga, Upasana Yoga,
Sadhana Chatustaya
Sampatti, Jnana Yoga

Sravanam / Mananam /
Nididhyasanam

VI) Yaha Saha Mam Eti :

- One who does all these, attains me.
- **One who follows Sadhanas in this sloka reaches me, attains me, peace and happiness, Aikyam.**
- Eh Pandava, son of Pandu, Arjuna, Mam Eti, he attains me, Matparamaha, pure peace and happiness. While living in this body, with Advaita Jnanam.
- Vishvaroopa Darshana – Chapter 11 – over.
- Absolve us of any error that might have occurred in our study of chapter, knowing words and meaning.
- May Bhagavan grace us with clarity of knowledge.
- Gita, essence of Upanishads, teaches Brahma Vidya, knowledge of reality, helps in gaining maturity of mind, laid as divine dialogue between Shri Krishna and Arjuna titled Vishvaroopa Darshana Yoga.
- Offer study to Bhagavan, let us purify our minds and understand knowledge of absolute reality and let us grow to be great and liberated.
- Prayerful blessings to all.