

# Notes on Bhagavad Gita

## Chapter 11

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Based on Classes  
By  
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## अध्याय - ११ विश्वरूपदर्शनयोगः ।

Verse 1	Arjun's summary of what he learned from chapters 1-6
Verse 2	Arjun's summary of what he learned from chapters 7-10.
Verse 3-8	Arjun's request for Lords answer for विश्वरूपदर्शनम्
Verse 8-14	Sanjay's description of विश्वरूपदर्शनम्
Verse 15-22	Arjun's 1 <sup>st</sup> response - wonderment, seeing wonderful aspect of विश्वरूपम् – creative aspect of time
Verse 23-30	Arjun's 2 <sup>nd</sup> response - fear, seeing frightening aspect of विश्वरूपम्   destructive aspect of time कालोग्निः mentioned in verse 19 <sup>th</sup> .
Verse 31	Arjun's doubt as to if God is compassionate or cruel, so he asks question to the Lord, do you do any other good work or only you keep swallowing? Who are you and what is your function?
Verse 32-34	Lords answer – I am neither compassionate nor cruel, I am the order of the creation कर्मफलदाता so be my instrument निमित्तमात्र भव
Verse 35-45	Arjun's 3 <sup>rd</sup> appreciation of विश्वरूपम्-surrender, devotion भक्तिः ।
Verse 46-55	उपसंहारः conclusion of teaching
Verse 55	Definition of devotion in a capsule form. Seed verse for Chapter 12

दिव्यचक्षुः = Study of chapters 7,9,10 + Purification of mind  
Change of perspective + Purification of mind  
Lord alone manifests as universe + Purification of mind

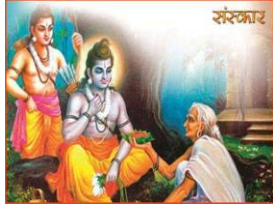
Purification of mind =

रागद्वेषरहितं मनः  
ममकाराहङ्काररहितं मनः  
कामक्रोधरहितं मनः  
लोभमोहरहितं मनः  
मदमात्सर्यरहितं मनः

दिव्यचक्षुः = I look at the world as God ईश्वरः

**दिव्यचक्षुः divine vision, a change of perspective.**

We should clearly understand and assimilate the teaching of 7<sup>th</sup>, 9<sup>th</sup>, 10<sup>th</sup> chapter that the Lord alone is the material cause; therefore every appearance is different version of the Lord. This change of perspective that we receive through the teaching is called दिव्यचक्षुः ज्ञानचक्षुः । not a physical eye, no mysticism is involved.



शबरी gets thrilled seeing Rama because of her religious mind, mature mind, purified mind  
दिव्यचक्षुः + लौकिकचक्षुः । रावण has no impact on seeing Rama because lack of inner eye. He sees Ram with लौकिकचक्षुः only.

**Arjun understood the teaching of the chapters 2-6.**

मदनुग्रहाय त्वया उक्तम् । for blessing me you taught chapters 2-5 to remove my sorrow  
वचः परम् । the most sacred, supremely valuable words revealing आत्मा ।  
गुह्यम् । greatest secret not easily available in world, it is available for ज्ञानी which are few in the word, also the ज्ञान seekers are rare.  
अध्यात्मसंज्ञितम् । spiritual topic dealing with spirit आत्मा which is different from matter.  
मम अयं मोहः विगतः । my delusion, sorrow stated in chapter 1 is gone.

**Arjun understood the teaching of the chapters 7-10.**

कमलपत्राक्ष । one with eyes like lotus petals – represents inner beauty of ईश्वरस्वरूपम् as the material cause dealt in chapters 7-10.  
भूतानां भवः अप्ययः च । उत्पत्ति-लय-(स्थिति) कारणम् Lord alone is the material cause for the creation,

maintenance, and dissolution of the world.

विस्तरशः मया शृतौ । I heard it clearly.

महात्म्यम् अपि । your glories in the universe mentioned in chapter 10.

अव्ययम् । inexhaustible, glories are always there as soon as you open your eyes.

परमेश्वर । supreme lord

पुरुषोत्तम । supreme Lord – the greatest Lord.

एतत् यथा त्वम् आत्थ । whatever you are teaching is understandable, I have no resistance in accepting

आत्मानं । your teaching about yourself, the Lord is acceptable.

I am able to intellectually understand that the world is divine, but I have heavy रागद्वेषः during transaction. My intellectual and emotional personality is not harmonized, so what do I do to close the gap ? So.

ते ऐश्वरं रूपं द्रष्टुम् इच्छामि । how can I see your all-pervading form when I transact in the world, so please help me Lord.

विश्वरूपदर्शनम् is already there, even before we are born. We do not get the thrill of the vision because of our lack of preparedness - the purity of the mind, दिव्यचक्षुः reduction of षड् रिपवः – काम क्रोध लोभ मोह मद मात्सर्यः

तत् मया द्रष्टुं शक्यं इति त्वं मन्यसे । If you think it is possible for me see your universal form then हे योगेश्वर the Lord of miraculous power, remove my impurities

ततः मे आत्मानं दर्शय । and show me your विश्वरूपम् ।

अव्ययम् । with many forms.

Lord Krishna accepts Arjun's request, gives Arjun special goggle called purification, the divine eye दिव्यचक्षुः

पश्य मे पार्थ रूपाणि । may you see varieties of my forms and colors.

शतशः सहस्रशः । in hundreds and in thousands.

नानाविधानि । varied in nature.

दिव्यानि । belonging to Lord

नानावर्णाकृतीनि च । various colors and forms

पश्य आदित्यान् । twelve powers of Sun, one for each month of year.

वसून् । eight natural principles fire, earth, intermediate space, air, Sun, upper heaven, Moon, and stars.

रूद्रान् । eleven Rudras – 10 sense organs with mind.

अश्विनौ । Ashvinikumars presiding over Prana

मरुतः । seven groups of Maruts.

बहूनि अदृष्टपूर्वाणि । many things you did not seen in the world of humans

आश्चर्याणि । many marvels.

इह एकस्थम् । in my body in the form of entire universe.

कृत्सनं जगत् पश्य । see the entire world विश्वरूपम् . You will appreciate the vastness of my body.  
 सचराचरम् । in the form of moving and non-moving things त्रिभूवनरूपम्  
 मम देहे । विश्वरूपदेहे  
 गुडाकेश । सत्वगुणप्रधान  
 यत् च अन्यत् द्रष्टुम् ईच्छसि । जयपराजयादि यत् शङ्कसे 'यद जयेम वा नो जयेयुः' इति यत्  
 अवोचः तदपि द्रष्टुं इच्छसि । anything else you like to see, e.g if you will  
 win or they will that you mentioned in Chapter 2.  
 न तु मां शक्यसे द्रष्टुम् । you are not able to see me with physical eye, so  
 दिव्यं ददामि ते चक्षुः । I give you inner eye of wisdom.  
 पश्य मे ऐश्वरं योगम् । see my divine form, पञ्चभूतानि become Lord with दिव्यचक्षुः ।  
 and all the products of पञ्चभूतानि - पञ्चभौतिकम् becomes reverential for me, no question of  
 going away from Lord everything is भगवन् मयम् without दिव्यचक्षुः it is only माया ।

### Sanjaya's description of what Arjun sees with the divine eye

हे राजन् । O king Dhruashtra  
 हरिः एवम् उक्त्वा । the Lord saying thus as in the previous verses.  
 महायोगेश्वरः । with great powers of purification. Lord Krishna removes impurity temporarily,  
 immediately by giving दिव्यचक्षुः ।  
 परमम् ऐश्वरं रूपं दर्शयामास पार्थाय । showed the infinite form to Arjun. Brought an attitudinal  
 change, perspective change in Arjun.



अनेकवक्त्र । many mouths, all the mouths you see are Lords mouths.  
 अनेकनयनम् । all the eyes of all the people are Lords eyes.  
 अनेक अद्भुतदर्शनम् । enumerable wonders.  
 अनेक दिव्याभरणम् । all the ornaments you are wearing are the Lords ornaments, Not लौकिक  
 ornaments. I will never develop ममकार to ornaments as all the ornaments belong to the  
 Lord.  
 अनेक उद्युत् आयुधम् । countless weapons that are held in the raised hands. They all belong to the  
 Lord.  
 दिव्य माल्याम् । divine garlands  
 दिव्य अम्बरम् । divine cloths. All the garlands and cloths worn by all the people are Lord, so they  
 are divine.  
 दिव्य गन्धानुलेपनम् । all the perfumes are the Lord, so are divine.  
 विश्वतः मुखम् । Omni-directional Lord.  
 अनन्तम् । whose limits cannot be seen at all. The universe is ever expanding. Lord is space and  
 time-wise limitless, so  
 सर्व आश्चर्यमयं देवम् । विश्वरूपम् is a wonder, marvel.

## Brilliance of the Lord - Sanjaya's description of what Arjun sees .....

दिवि । अन्तरिक्षे in the sky.

सूर्यसहस्रस्य भाः युगपद् उत्थिता भवेत् । the splendor of thousand Suns were to explode simultaneously.

सदृशी सा भासः स्यात् तस्य महात्मनः । the splendor of that infinite-bodied Lord

विश्वरूपईश्वरः would be similar to that 1000 splendid Suns.

तत्र देवदेवस्य शरीरे । आकाशात्मक् अनन्तशरीरे there in that infinite body-space of the Lord

कृत्स्नं जगत् एकस्थं अपश्यत् ।, saw entire universe, the burdensome world he saw as divine world because of inner eye of refinement.

पाण्डवः तदा । Arjun, when Lord gave the divine eye दिव्यचक्षुः ।

## Arjun's wonder struck response to universal form .....

विस्मयः आश्चर्यम् । Arjun is wonder struck which he expresses in verses 15-22

World is amazement is you look at it objectively with special attitude.

Otherwise it is जीवसृष्टिः a colored vision expressed in रागद्वेषः कामक्रोधः

ममकारः/अहङ्कारः

तव देहे अहं देवान् पश्यामि । in the विश्वरूपशरीरे I am seeing all the Gods.

तथा भूतविशेषसङ्घान् । multitude of different living beings.

ईशं ब्रह्मानम् कमलासनस्थम् । Lord Brahma the creator seated on the lotus flower.

सर्वान् ऋषीं च दिव्यान् । all the celestial Rishis.

सर्वान् उरगांश्च दिव्यान् । all the celestial Serpents like Vasuki

अनेक बाहु-उदर-वक्त्र-नेत्रं त्वा पश्यामि । countless hands, stomachs, mouths, eyes I see (all the hands, mouths of the people I see as you – change of perspective).

अनन्तरूपम् । your infinite forms, each of the forms in the world is unique.

न अन्तं च मध्यं च आदिं च तव पश्यामि । do not see the end, middle and beginning of cosmos – O Lord you are infinite.

विश्वेश्वर विश्वरूप । O Lord on universe and whose body is the universe.

किरीटिनं । all the crowns on all the heads of kings is yourself.

गदिनम् । all the Gadas are you.

चक्रिणं च । all the discus.

तेजोराशिं । mass of effulgence

सर्वतः दीप्तिमन्तम् । shinning in all directions

दुर्निरीक्ष्यं समन्तात् । difficult to see because of effulgence.

दीप्तानलार्कद्युतिम् अप्रमेयम् । you have immeasurable light like that of a blazing fire.

## Arjun's reverence increases

त्वं परमं अक्षरं । you are imperishable eternal सगुण and निर्गुण ब्रह्मन्. The creation is always there in manifest or unmanifest form so अक्षरम् । You are परमम् the निर्गुणब्रह्मन्

वेदितव्यम् । you are the ultimate truth to be known by all.

त्वं अस्य विश्वस्य परमं निधानम् । you are that which supports everything, but itself is not supported by any one, you are ultimate support स्थितिकारणम् चैतन्यम् ।

त्वं अव्ययम् । you are unchangeable कालातितः – निर्गुणब्रह्मन्  
 त्वं शाश्वतधर्मगोप्ता । you maintain the harmony of the physical and moral laws.  
 परित्राणाय साधूनाम् --- you destroy wicked people to maintain harmony.  
 सनातनः त्वम् । you are always there  
 पुरुषः । you are all pervading one, you are every where सर्वगतः पुरुषः ।  
 मतः मे । this is my understanding.  
 अनादिमध्यान्तम् । you are without beginning, middle or end.  
 अनन्तवीर्यम् । you are Lord of infinite power.  
 अनन्तबाहुम् । all the hands in the world are your hands.  
 शशिसूर्यनेत्रम् । moon and suns are your eyes which make everything visible. The presiding deity of  
 the organ becomes the organ of the Lord. Presiding deity of eye is the sun, so sun  
 becomes eye of the Lord.  
 दीप्तहुताशवक्त्रम् । हुता fire अश consumer हुताश consumer fire वक्त्रम् mouth  
 दीप्त blazing. Your face is huge blazing fire ready to swallow everything.  
 स्वतेजसा विश्वम् इदं तपन्तम् । burning the universe with its radiance.  
 इदं द्यावापृथिव्योः अन्तरं त्वया व्याप्तम् । the gap between the earth and heaven is pervaded by you –  
 the whole universe is your body.  
 एकेन । wholly pervaded by you only  
 दिशः च सर्वाः । all ten directions are pervaded by you.  
 इदम् अद्भुतम् रूपं दृष्ट्वा । I was able appreciate the wonderful form of yours.  
 उग्रम् । the fiery form Arjun saw, Arjun sees the Lord as लयकारणम्, so now Arjun is fearful.  
 लोकत्रयं प्रव्यथितं महात्मन् । O Mahatma, the three worlds are frightened by your death principle.

### Other's wonder struck response to universal form .....

सुरसंघाः त्वां विशन्ति । groups of devatas approach you, matured people see destruction as धार्मिक  
 construction.  
 केचित् भीताः प्राञ्जलयः गृणन्ति । ignorant people out of fear chant fear removing prayers with folded  
 hands.  
 महर्षिसिद्धसंघाः स्वस्ति इति उक्त्वा । eminent seers and perfected ones saying 'let there be prosperity  
 मङ्गलम्'  
 स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः । praise you with prayers which talk about all your glories.  
 रुद्राः आदित्याः वसवः साध्याः (less perfected ones) विश्वे अश्विनौ मरुतः  
 उष्मपाः (पितृदेवताः) गन्धर्व-यक्ष-असुराः सिद्धसंघाः सर्वे वीक्षन्ते विस्मिताः । They all are wonder struck.

### Arjun's fearful response to universal form

रूपं महत् ते । your universal form is immense with  
 बहुवक्त्रनेत्रम् । many mouth and eyes  
 बहु बाहु उरु पादम् । many hands, thighs and legs  
 बहु उदरम् । many stomachs  
 बहु दंष्ट्राकरालम् । frightening mouth with many protruding teeth.  
 दृष्ट्वा लोकाः प्रव्यथिताः । seeing this form all the worlds are frightened

तथा अहम् । so am I.

नभःस्पृशं । your form is touching the sky.

दीप्तमनेकवर्णम् । you are effulgent, all the colors in the world are your colors.

व्यात आननम् । you have wide open mouth, I see fire inside and sharp teeth

दीप्तविशालनेत्रम् । your eyes are very large and flaming

दृष्ट्वा त्वां seeing you especially the frightening mouth

प्रव्यथितान्तरात्मा । I am disturbed, tormented

धृतिं न विन्दामि । I lost the courage

शमं च विष्णो – न विन्दामि । I lost steadiness of mind, my tranquility is disturbed.

दंष्ट्राकरालानि मुखानि । your mouth is frightening with sharp teeth comparable to

काल अनल सन्निभानि । glowing fire at the time of प्रलय: which absorbs every thing including

fourteen लोकाः, your mouth is that प्रलयकाल-अग्निः ।

दृष्ट्वा दिशः न जाने । when I look at your mouth I have lost sense of direction

न लभे च शर्म । I can't find peace of mind, I am greatly disturbed

प्रसीद । be gracious, at least don't open your mouth

देवेश जगन्निवास । O God of Gods, abode of worlds.

अमी । in front of me

धृतराष्ट्रस्य पुत्राः । I see son's of Dhritarashtra

सर्वे सहैव अवनिपालसंघैः । with all the kings simultaneously

त्वां विशन्ति । entering into your mouth

भीष्मः द्रोणः सूतपुत्रः । my dear Bhishma, my guru Drona, Karna

अस्मदीयैः योद्धमुख्यैः सह । also leading worriers on our side enter into your mouth. This includes

Arjun's son Abhimanu also. Arjun cannot accept this fact of death. Life is going to be miserable as long as we don't accept the fact of death – choice less situation. Arjun is

not ready to accept the fact of death so विश्वरूपदर्शनम् is frightening, it is not if you accept.

ते त्वरमाणाः वक्त्राणि विशन्ति । they are all rushing into your mouth

दंष्ट्राकरालानि भयानकानि । with frightening teeth protruding out.

काल अनल सन्निभानि । glowing fire at the time of प्रलय: which absorbs every thing

केचित् विलग्नाः दशनान्तरेषु । some of them are sticking between the teeth

संदृश्यन्ते चूर्णितैः उत्तमाङ्गैः । I see their heads crushed to powder.

We all have to go through कालम् – old age, disease, organ failures, etc.

**Two examples of people entering the destructive mouth of the Lord.**

नदीनां अम्बुवेगाः बहवः । various streams of rivers

समुद्रम् एव अभिमुखाः द्रवन्ति । they are all going to ocean only

तथा अमी नरलोकवीराः । that way these heroes among men enter your blazing mouth.

तव अभिज्वलन्ति वक्त्राणि विशन्ति । enter your mouth blazing with fire

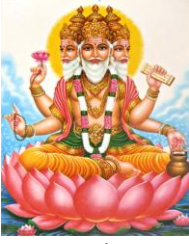
यथा पतङ्गाः ज्वलनं विशन्ति । insects attracted by light enter into



प्रदीप्तम् । flame which blazing  
नाशाय । for own destruction  
समृद्धवेगाः । with increased speed  
तथा एव । in the same manner  
लोकाः तव वक्त्राणि विशन्ति । all living beings are entering into your mouth  
समृद्धवेगाः । with increased speed  
नाशाय । for their death.

Accept कालः without resistance. Only way out is आत्मज्ञानम् ।

Three aspects of time कालः - all are मङ्गलम् ।



creation



maintenance



destruction

Once you accept creation (birth, union) as auspicious, you have to accept destruction (death) as auspicious also. You cannot pick one and reject the other. Both the birth and death (old age, sickness, disease, separation from loved ones) are auspicious मङ्गलम् ।

### Destruction is a feast for the Lord

Lord has given us scriptures and intelligence to understand the death. If we don't understand the death and cry when someone near and dear dies, Lord does not care and does not have any sympathy. For the Lord, the destruction is a feast.

समग्रान् लोकान् समन्तात् ग्रसमानः । just as a good eater enjoys feast, the whole scene is food item for the Lord, because Lord swallows, devours everything from all over समन्तात् ।

लेलिह्यते । you are relishing, licking

ज्वद्धिः वदनैः । with mouths which are blazing with कालाग्निः ।

समग्रं जगत् तेजोभिः आपूर्य । radiation of fire in your mouth spreads all over the world.

तव उग्राः भासः । your dreadful radiation or flames

प्रतपन्ति । scorch

हे विष्णुः । O Vishnu, all-pervading Spirit.

### Arjun's question – Who are you ? and what is your function ?.

Seeing destructive feature of the Lord, Arjun had a doubt whether the Lord is compassionate at all, so he asks:

उग्ररूपः भवान् कः इति आख्याहि मे । you the frightening, terror causing one, tell me who You are, why you cause misery along with pleasure

नमः तु ते देववर । I bow to You, chief among the gods.

प्रसीद । may you be gracious.

भवन्तं आद्यं विज्ञातुम् इच्छामि । I wish to know You, the creator of the universe

तव प्रवृत्तिं न हि प्रजानामि । I don't know your activity other than what I saw you as frightening swallower.

### Lord's answer – time is integral part of creation

कालः अस्मि । I am time, the integral part of the relative world.

- व्यावहारिकसत्यम् time is integral function feature of the world, everything has corresponding opposite – arrival/departure, growth/decay, birth/death, union/disassociation, etc.

Vedantic advise – the whole thing is one peace, divine. Either you accept or reject totally, yes or no.

- पारमार्थिकसत्यम् no pairs of opposite

You need mental, inner strength for total rejection – renunciation of both enemies and friends.

Total acceptance also requires inner strength which you get from

ज्ञानम् self-knowledge. If you accept गृहस्थाश्रम you need to accept people coming/going, children going away. If you accept संन्यासाश्रम you reject everything. Partial acceptance or rejection is not acceptable.

व्यावहारिकदृष्ट्या I am कालतत्वम्

पारमार्थिकदृष्ट्या I am कालातित तत्वम्

As कालतत्वम् my function is creation, maintenance, and destruction

लोकक्षयकृत् । I am destructive principle

प्रवृद्धः । with activated destructive principle. Why ?

इह प्रवृत्तः लोकान् समाहर्तुम् । to destroy thousands and millions of people in this world.

### Warning to Arjun – all will die anyway.

ऋते अपि त्वा । even without your involvement.

सर्वे न भविष्यन्ति । all these people have to disappear, time has come for the world to vacate huge mass of people.

ये अवस्थिताः । all these ocean of

प्रति अनीकेषु योधाः । soldiers who are present in both the armies, they have to perish, there is no way out.

If you get involved you will get name and fame. If you run away, these people will come to end any way and you will get bad name and even incur sin for omission of your duty.

### So O Arjun, carefully note

तस्मात् । therefore, since time has come for the people to disappear

त्वम् उत्तिष्ठ । you get up

यशः लभस्व । you can take name and fame

शत्रून् जित्वा । by defeating your enemy

समृद्धं राज्यं भुङ्क्ष्व । you enjoy the kingdom

मया एव एते निहताः पूर्वम् एव । all these people have been destroyed by me, you have to go through motion only  
हे सब्यसाचिन् । who can shoot arrows with left hand, skilful bow man.

### Be an instrument

निमित्तमात्रं भव । you become an instrument in my hand for this destruction.  
द्रोणः भीष्मः जयद्रथः कर्णः तथा अन्ये योद्धवीराः ।  
मया हताः त्वं जहि । they are already dead according to their कर्म, kill them  
मा व्यथिष्ठा युध्यस्व । don't worry, fight  
रणे जेतासि सपत्नान् । you will conquer enemies in war, धर्म is on your side.

### Surrender - action according to धर्म - the will of God

Individual-will – freewill

following according to your own रागद्वेष, your मनोमयकोशः

God's will

God has taught धर्म, so धर्म is will of God. Follow ज्ञानमयकोशः ।

When individual acts according धर्म, he has surrendered individual-will to धर्म the Lord. If you go by your रागद्वेष you are abusing your freewill which will lead to your down fall. धार्मिक duty is surrendering your freewill to the will of God. Choose the painful duty using your intellect. This is real surrender

शरणागतिः, merging of कर्मयोगः and भक्तिः । Every कर्मयोगी is real भक्तः ।

धर्मात् हि युद्धात् श्रेयः अन्यत् क्षत्रियस्य न विद्यते । there is not better way than following धर्म, the will of God.

### Arjun's response as surrender - devotion, stated by Sanjay

Arjun recognizes Lord as maintainer of the law of karma – कर्मफलदाता । He understands that the Lord is not responsible for the suffering and enjoyment of the people. His response changes from wonders, to fear, to surrender शरणागतिः/भक्तिः । So Sanjay tells what Arjun understood.

एतत् श्रुत्वा वचनं केशवस्य । hearing Lord Krishna's answer

कृताञ्जलिः वेपमानः किरीटि । trembling with folded hand

नमः कृत्वा । saluting Krishan

प्रणम्य भीतभीतः । prostrating and nervous

सगद्गदं भूयः एव कृष्णं आह । spoke to Krishna again with choking voice.

Arjun still has fear in the back of his mind since Krishna has artificially blessed him with divine vision. He still has to expand his mind. If you want to conquer fear, you have to expand the mind, appreciate totality, see laws of the creation which extend to past births and enumerable future births. You cannot escape the laws, you need to transcend ego अहङ्कार by going through विश्वरूपदर्शनम् to अरूपदर्शनम्. Ego should grow, ripened by विश्वरूपदर्शनम् then vedanta study will pluck the ego.

हृषीकेश स्थाने । Krishan ! It is proper that

तव प्रकीर्त्या (विश्वरूपदर्शनेन) जगत् प्रहृष्यति । the mature people enjoy by glorifying you विश्वरूपम् ।  
The beauty of totality is greater than attachment to few people around.

अनुरज्यते च । they are attached to विश्वरूपम् ।

But it is proper that

रक्षांसि । all the अधार्मिक people who are afraid of you

दिशः द्रवन्ति । run all over to escape from the law of कर्म ।

This too is proper:

सिद्धसङ्घाः सर्वे नमस्यन्ति । groups of all perfected souls are doing reverence.

**Reason for rejoice:**

हे महात्मन् । O great being

कस्मात् च ते न नमेरन् । why would they not be your devotee ?

गरीयसे । O Lord the greatest one

ब्रह्मणः अपि आदिकर्त्रे । you the creator of even Brahmaji

अनन्त । you are infinite one, time and space exist in you, but not you in them.

देवेश । lord of lord

जगन्निवास । you are abode of universe

त्वं अक्षरं सत् असत् परं यत् । you are cause, effect and beyond both कार्यकारणविलक्षणः

**Arjun's devotion becomes deeper and deeper ...**

त्वं आदिदेवः । you are the first and foremost God

पुरुषः । all pervading one पूरयति सर्वं इति पुरुषः । indweller in body पुरु body षः indweller.

पुराणः । most ancient one, without beginning.

त्वं अस्य विश्वस्य परं निधानम् । you are the ultimate ground in which every thing resolves

प्रलयस्थानम् । Earth is the लयस्थानम् for plants, insects, animals.

Earth resolves in water, water in fire, fire in air, air in space, space in

Brahman, the ultimate resolve ground.

वेत्ता असि । you are the knower, experiencer of the world प्रमाता, चेतनतत्त्वम् ।

विश्व तैजस् प्राज्ञा relative world

वेद्यम् असि । instrument, object to be known प्रमेयम् भोग्यम् । अचेतनतत्त्वम् ।

स्थूल सूक्ष्म कारण प्रपञ्चम् । relative world

परं च धाम । ultimate reality, neither the experiencer nor the experienced प्रमातप्रयमातितः absolute

consciousness in which all the knower and object of knowledge rest तूरीयतत्त्वम्

तूरीयचैतन्यम् । absolute world.

त्वया ततं विश्वं । the universe is pervaded by you, the absolute.

अनन्तरूपम् । हे विश्वरूपईश्वर there is no end to your forms.

**Lord is everything**

वायुः air यमः (कालदेवता) अग्निः fire वरुणः water शशाङ्कः moon प्रजापतिः 14 of them whose  
department is expansion of population

प्रपितामहः father of ब्रह्माजि who is the creator of the world.

So what can I do, but salute ?

नमः नमः ते सहस्रकृत्वः । salutations to you thousand times  
पुनः च भूयः अपि नमः नमः ते । again and again, repeatedly, salutations to you.  
Arjun is still not satisfied, so he says:  
नमः पुरस्तात् salutations in front पृष्ठतः behind सर्वतः on all sides  
सर्वे । the all  
अनन्तवीर्यः । infinite power, omnipotent you are – all the lightening in the world  
अमितविक्रमः त्वम् । you are infinite courage  
सर्वं समाप्नोषि । you pervade everything, you achieve all, so  
ततः असि सर्वः । you are all, nothing is divorced from you

### Arjun's admission of error and begging for forgiveness

प्रसभम् उक्तम् । inappropriately I addressed you  
हे कृष्ण हे यादव हे सखा इति । “O Krishan, O Yadav, O friend” thus I have addressed you because  
of my ignorance  
तव इदम् महिमानम् अजानता । I did not know your glory  
मया प्रमादात् । casually, carelessly I have used such expressions  
प्रणमेन वा अपि । or because of my closeness to you, because of our intimate friendship, don't take  
it seriously  
यत् च । not only that, I might have insulted you  
अवहासार्थम् । for making fun  
असत् कृतः अस्मि । i might have played many friendly pranks  
विहार-शय्या-आसन-भोजनेषु । while playing on the bed, sitting together or while eating.  
एकः अथवा अपि अच्युत । in front of others or when we are alone  
तत् क्षामये त्वा अप्रमेयम् अहम् । I beg for forgiveness you, the infinite – beyond all determination.

### Lord is infinite because:

अस्य चराचरलोकस्य पिता असि । you are the cause कारणम् of the entire creation, you are father and  
mother मायासहितब्रह्मतत्त्वम् of the moving and non-moving  
पूज्यः अपि । you are worthy of worship  
गुरुः गरीयान् । Lord is creator of the scriptural teaching tradition, so Lord is आदिगुरुः you are the  
greatest guru, absolute guru who don't have a guru, everyone else is relative guru. So  
त्वत् समः नास्ति । there is none equal to you, you are matchless  
कुतः अन्यः अभि अधिकः । how can there be other greater  
लोकत्रये अपि अप्रतिमप्रभाव । because you are the matchless glory in all the three worlds.

### Arjun's guilt does not leave him, so

तस्मात् कायं प्रणिधाय प्रणम्य । falling prostrate  
त्वाम् अहम् प्रसादये । I crave for your grace  
ईशम् ईड्यम् । mighty Lord worthy of adoration  
देव (अपराधम्) सोढुम् अर्हसि । you ought to forgive my mistakes like  
पिता एव पुत्रस्य father of son, सखा एव सख्युः a friend of a friend, प्रियः प्रियायाः a Husband of wife.

## Arjun's request for एकरूपईश्वररूपम् ।

अदृष्टपूर्वं दृष्ट्वा हृषितः अस्मि । I am extremely elated seeing something which I have not seen before

भयेन च मनः प्रव्यथितं मनः मे । also with fear my mind is tortured, distressed.

Arjun's fear is still dominant seeing the destruction part of the विश्वरूपम् so, he asks:

तदेव रूपं मे दर्शय देव । O Lord, show me the good old कृष्णः एकरूपईश्वरः । Going from एकरूपम् to अनेकरूपम् is very difficult, it requires mature mind without ego, attachment and aversion रागद्वेषरहितम् ममकार/अहङ्काररहितम् मनः । going to अरूपम् is also extremely difficult without अनेकरूपमभक्तिः । साधनचटुष्टयसंपत्तिः = विश्वरूपईश्वरभक्तिः

प्रसीद देवेश जगन्निवास । be gracious to me, O Lord of Lord, abode of the universe विश्वाधारः (जगतां निवासः ष.त.पु.समासः)

## Lord Krishna withdraws universal form and consoles Arjun

तव (त्वां) इदम् रूपं दर्शितम् । I have revealed you this supreme form

आत्मयोगात् । because of my yoga-power. योग-मायाशक्तिः । आत्मा - my own maya-power

प्रसन्नेन । because I was please with your devotion, I gave divine vision

विश्वरूपम् । universal form which is enjoyment to some and frightening to others depending on conditioning of the mind

तेजोमयम् । wonderful, most brilliant form with galaxies

विश्वम् । consisting of everything

अनन्तम् । specially and time wise limitless

आद्यम् । first born

त्वद् अन्येन । none but you

न दृष्टपूर्वम् । saw before.

न वेद । Veda cannot give विश्वरूपदर्शनम्

यज्ञाध्ययनैः न । not by study of Vedas and learning to do rituals वैदिककर्माणि ।

दानैः न । not by making gifts

च क्रियाभिः न । not by worldly activities लौकिककर्माणि ।

तपोभिः उग्रैः न । not by severe austerities

एवं रूपः अहं शक्य दृष्टुम् नृलोके । universal form is able to see in this world

त्वदन्येन कुरुवीर । by anyone other than you, O hero of the Kurus !

मा ते व्यथा च मा विमूढभावः । may you not be fear-stricken and confused

दृष्ट्वा रूपं घोरं ईदृक् मम इदम् । seeing my frightening form that is shown to you

मे तदेव इदं रूपं पुनः त्वं प्रपश्य । may you see my कृष्णरूपम् एकरूपईश्वरम् I am changing a TV channel for you from many form to one form

व्यपेतभीः प्रीतमनाः । free from fear with relaxed mind, stress free mind

## Sanjay describes विश्वरूप withdrawal and consolation to Arjun

इति अर्जुनं वासुदेवः तथा उक्त्वा । uttering thus to Arjun

स्वकं रूपं भूयः दर्शयामास । once again Vaasudeva showed his form as son of Vasu एकरूपम्

वसुदेवस्यपुत्रम् and  
आश्वासयामास भीतमेनं अर्जुनं । consoled as Arjun continues to be frightened  
सौम्यवपुः । sweetie pie  
महात्मा । अनेकरूपईश्वरः – महान् विश्वं एव आत्मा शरीरं यस्य सः – the mighty being  
भूत्वा । having become

### What does withdrawal to universal form mean ?

Withdrawal means withdrawal of divine vision given to Arjun. The universal form is always there. It is revealed to one whose अहङ्कार/ममकार, राग/द्वेषः is gone, he has got divine vision. If अहं/मम is dominant, my focus will be on one part of the universe only; there is no दर्शनम् of totality. The whole universe is a drama of God, but our focus on closely connected ones traps us in narrow Focus and we miss the total vision.

### Arjun speaks after seeing Krihana's gentle form

जनार्दन । जनान् अर्दयति इति जनार्दन Arjun saw lord Krishna as tormentor in the  
अनेकरूपईश्वरदर्शनम् । now  
सौम्य इदं मानुषं रूपम् दृष्ट्वा । seeing this gentle human form  
सचेताः । I have got back my mind  
प्रकृतिं गतः । I am at home, I am normal seeing एकरूपईश्वरः  
संवृत्तः । I have gained my equanimity



### Krishna speaks – glorification of विश्वरूपईश्वरदर्शनम् ।

इदं सुदुर्दर्शनं रूपं दृष्टवान् असि । Arjun what is saw is very hard to see, but you saw because of my  
grace.

देवाः अपि अस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः । that form even the gods regularly pray and want to see,  
but they have not, unlike you, seen it, nor they will see it.

वेदैः एवंविधः द्रष्टुं न शक्यः । Vedic scholars cannot see it

न तपसा । not be elaborate and intense तपस्

न दानेन । not by charity

न च एज्यया । not by rituals may I be seen

दृष्टवान् असि मां यथा । but you saw it.



**अनन्यभक्तिः devotion alone is the means of getting विश्वरूपदर्शनम् ।**

अनन्या भक्त्या शक्यः एवंविधः द्रष्टुम् । by the devotion where God is the end and world is the means,  
विश्वरूपदर्शनम् is possible.

तत्त्वेन द्रष्टुं शक्यः । अद्वैतज्ञानं प्राप्तुम् । to be able to get the knowledge of oneness.

प्रवेष्टुमं च शक्यः । devotee becomes one with the Lord, gets wisdom that the Lord  
is never different than me. This is removal of notional division.

### **Definition of भक्तिः**

According to Lord Krishna devotion is not a particular साधना but is the name of entire range of साधनाs which will take a person to मोक्षः । The entire range is divided into three in Vedas, and is divided into five in chapter 12.

Level 1: कर्मलक्षणाभक्तिः is expressed in the form of कर्मयोगः । कर्मयोगः is a form of devotion because it requires intense devotion to the Lord.

- as a कर्ता I have to dedicate all actions to the feet of the Lord by doing

सङ्कल्पः । ईश्वरार्पणभावना requites devotion

- as a भोक्ता I have to face कर्मफलम् which can be bitter or sweet. I have to accept both as ईश्वरप्रसादभावना then I will graduate to level 2.

Level 2: उपासनारूपभक्तिः is in the form of meditation or ध्यानम् । This is required because कर्मयोगः is extrovert all the time. As vedantic seeker the Lord has to be discovered in oneself. Conversion from extrovert to introvert is उपासनालक्षणाभक्तिः where I visualize Lord within myself. I learn to turn mind inward.

Level 3: ज्ञानलक्षणभक्तिः । study of scriptures to discover real nature of God. गीताज्ञानयज्ञ is a form of puja only, ultimately you become one with the Lord.

**भक्तियोगः = कर्म + उपासना + ज्ञानम्**