

Śrīmad Bhagavad-gītā

With the
Sārārtha-Varśinī commentary

by
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Chapter 11

The Universal Form

Viśvarūpa Darśana Yoga

Section – I

Arjuna's Request and Krsna's Description of His Universal Form (1-8)

|| 11.1 ||

arjuna uvāca

mad-anugrahāya paramam
guhyam adhyātma-samjñitam
yat tvayoktam vacas tena
moho 'yam vigato mama

Arjuna said: By Your mercy (mad-anugrahāya), my illusion (mama mohah) concerning Your powers (ayam) is gone (vigatah), through hearing the words you spoke (yat tvayā uktam vacas tena) concerning the highest secret of your vibhūtis (paramam guhyam) along with knowledge of the soul (adhyātma-samjñitam).

In the eleventh chapter, Arjuna, seeing the universal form,
praises it in reverence.

When Kṛṣṇa shows Himself again, Arjuna becomes pleased.

At the end of the last chapter, hearing about one amśa of his
dear friend, the adipuruṣa who is the shelter of all the
vibhūtis, with the words **viṣṭabhyāham idam kṛtsnam**
ekāmśena sthito jagat, Arjuna became submerged in the
highest bliss and desired to see that form.

He praises what the Lord has just spoken in three verses.

“The words spoken by You revealing vibhūtiḥ present in Yourself (**adhyātma**) have removed my ignorance concerning Your powers (**mohaḥ**).”

The word **adhyātma** is here taken as an avyayībhāva compound of **adhi** (in) and **ātmā** (self), meaning “in the self.”

|| 11.2 ||

bhavāpyayau hi bhūtānām
śrutau vistaraśo mayā
tvattaḥ kamala-patrākṣa
māhātmyam api cāvyayam

O lotus-eyed one (kamala-patrākṣa), in detail (vistaraśah) I have heard about (śrutau) the creation and dissolution of all beings (bhava apyayau hi bhūtānām) arising through You (tvattaḥ), as well as Your great powers (māhātmyam api), and how You remain unaffected as well (ca avyayam).

I have heard plenty about the creation and destruction of the living entities coming from You (**tvattah**) in the middle six chapters, in such statements as **aham kṛtsnasya jagatah prabhavaḥ pralayas tathā**: I am the creation and destruction of the universe.

And I have also heard how You remain aloof and unaffected in spite of being the creator and destroyer (**māhātmyam avyayam**), in such verses as **mayā tatam idaṁ sarvaṁ**: I am pervading all this universe; and **na ca mām tāni karmāṇi nibadhnanti**: these actions do not bind Me.

|| 11.3 ||

evam etad yathāttha tvam
ātmānam parameśvara
draṣṭum icchāmi te rūpam
aiśvaram puruṣottama

O Supreme Lord (parameśvara), what ~~You have spoken~~ about Yourself (yath tvam ātmānam āttha) is all true (evam etad). O Supreme Person (puruṣottama), I desire to see (draṣṭum icchāmi) that powerful form of Yours (te aiśvaram rūpam).

Whatever You have said about Yourself, such as “I am supporting the whole universe by one of My portions,” is indeed true (evam etad).

I do not have any doubt about it.

But still, desiring to be fully satisfied, I desire to see that form displaying Your powers.

I now want to see, with my eyes, that expansion form of Yours by which You support this world.

|| 11.4 ||

manyase yadi tac chakyaṁ
mayā draṣṭum iti prabho
yogeśvara tato me tvam
darśayātmānam avyayam

If You think (yadi manyase) that I am qualified to see that form (mayā tad draṣṭum śakyaṁ iti), O master (prabho), O Lord of qualification (yogeśvara), then show to me (tato me tvam darśaya) that indestructible form (avyayam ātmānam).

The word yogeśvara indicates that though Arjuna is unqualified (ayogya), the Lord with His power of qualification (yoga), can make him qualified to see that form.

|| 11.5 ||

śrī-bhagavān uvāca
paśya me pārtha rūpāṇi
śataśo 'tha sahasraśaḥ
nānā-vidhāni divyāni
nānā-varṇākṛtīni ca

The Lord said: O son of Pṛthā (pārtha), see My hundreds and thousands of wonderful forms (paśya me śataśo atha sahasraśaḥ divyāni rūpāṇi), of various types (nānā-vidhāni), of various colors, and various shapes (nānā-varṇa ākṛtīni ca).

“First I will show him that form described in the puruṣa-sūkta as sahasra-śīrṣā puruṣaḥ sahasrākṣaḥ sahasrapāt: that form with a thousand heads, a thousand eyes and a thousand feet.

It is My own expansion, the first puruṣa avatāra (Mahaviṣṇu), the antaryāmī of prakṛti.

Later, by having the necessary qualification, I will show him My form of time.”

Considering in this way in His mind, the Lord faced Arjuna,
telling him to pay attention.

Thus He speaks this verse.

“See these hundreds and thousands of forms (**rūpāṇi**).

In My one form, My svarūpa, see hundreds of My svarūpas,
which are My vibhūti.”

|| 11.6 ||

paśyādityān vasūn rudrān
aśvinau marutas tathā
bahūny adrṣṭa-pūrvāṇi
paśyāścaryāṇi bhārata

See the Ādityas, the Vasus, the Rudras (paśya ādityān vasūn rudrān), the two Aśvins and the Maruts (aśvinau marutas tathā). O descendant of Bharata (bhārata), see many astonishing forms (paśya āścaryāṇi bahūny) not seen before (adrṣṭa-pūrvāṇi).

|| 11.7 ||

ihaika-stham jagat kṛtsnam
paśyādya sa-carācaram
mama dehe guḍākeśa
yac cānyad draṣṭum icchasi

Now (adya), in this place (iha), see in one part of My body (paśya eka-stham) this whole universe (jagat kṛtsnam) with its moving and non-moving entities (sa-cara-acaram), O conqueror of sleep (guḍākeśa), and see whatever else you desire to see (yat ca anyad draṣṭum icchasi).

|| 11.8 ||

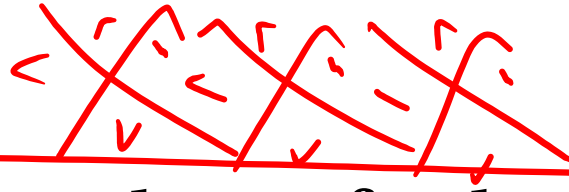
na tu mām śakyase draṣṭum
anenaiva sva-cakṣuṣā
divyaṁ dadāmi te cakṣuḥ
paśya me yogam aiśvaram

But you will not be able to see (na tu mām śakyase draṣṭum)
with your material eye alone (anena eva sva-cakṣuṣā). I give
you the eye of the devas (divyaṁ cakṣuḥ te dadāmi). Behold
My majestic form (paśya me yogam aiśvaram).

On this occasion (iha), this universe, which is impossible for you to see completely even if you wander within it for millions of years, is situated in just one part of My body (eka-stham).

See that universe and whatever else you desire to see, such as your victory or defeat (yac ca anyat), in My body, which is the shelter of the universe, being its cause.

Arjuna should not think that this is some form caused by magical trick or material illusion.



For the purpose of giving him faith that the form which contains this whole universe is sat-cid-ānanda, He speaks this verse.

By your material eyes (**anena**) you cannot see Me.

You cannot see My purely spiritual form.

Śaknose stands for śaknosi.

Therefore, I give you divine (**divyam**) eyes.

See with those divine eyes.

By letting him see with those eyes, the Lord's intention was to give a little astonishment to Arjuna, who was thinking himself to be a material person.

Actually, because he is a principal associate of the Lord, and therefore previously had appeared as Nara along with the Nārāyaṇa avatāra, Arjuna does not have material eyes like ordinary material persons.

What is the logic in giving spiritual eyes to Arjuna in order to see a mere expansion of the Lord, when that same Arjuna with his very eyes directly realizes the sweetness of his Lord?



But, on the other hand, it can be said that the superior eye which sees only the great sweetness of Kṛṣṇa's human pastimes, as in the case of the ananya-bhakta, does not at all accept the glories of the Lord's pastimes performed with the devatās (deva līlā).

One who has tasted the juice of the white lotus cannot relish sugar candy with his tongue.

Thus the Lord, wanting to show the majestic nature of His pastimes with the devatās (deva-līlā), in order to cause astonishment in Arjuna who had requested just that, gave to Arjuna non-human eyes suitable for seeing deva-līlā (divyam), majestic in quality.

The intention of giving such eyes will be explained at the end of the chapter.

Section – II

Sanjaya's Description of Arjuna's Vision (9-31)

|| 11.9 ||

sañjaya uvāca

evam uktvā tato rājan

mahā-yogeśvaro hariḥ

darśayām āsa pārthāya

paramaṁ rūpam aiśvaram

Sañjaya said: O King (rājan), having spoken thus (evam uktvā), Kṛṣṇa, the master of great yoga (mahā-yogeśvaro hariḥ), showed to Arjuna (tato pārthāya darśayām āsa) His supreme, majestic form (paramaṁ rūpam aiśvaram).

|| 11.10 ||

aneka-vaktra-nayanam
anekādbhuta-darśanam
aneka-divyābharanam
divyānekodyatāyudham

It had many mouths and eyes (**aneka-vaktra-nayanam**), many astonishing aspects (**aneka adbhuta-darśanam**), many wonderful ornaments (**aneka-divyābharanam**), uplifting many wonderful weapons (**divya-aneka-udyatāyudham**).

|| 11.11 ||

divya-mālyāmbara-dharam
divya-gandhānulepanam
sarvāścarya-mayam devam
anantam viśvato-mukham

That form wore astonishing garlands and dress (divya-mālyāmbara-dharam), astonishing perfumes and ointments (divya-gandha-anulepanam). It was shining, greatly amazing (sarvāścarya-mayam devam), infinite, with faces in every direction (anantam viśvato-mukham).

Viśvato mukham means “whose faces are everywhere.”

|| 11.12 ||

divi sūrya-sahasrasya
bhaved yugapad utthitā
yadi bhāḥ sadṛśī sā syād
bhāsas tasya mahātmanah

If the splendor (yadi bhāḥ) of a thousand suns (sūrya-sahasrasya) rose simultaneously (yugapad utthitā) in the sky (divi), that effulgence would be similar (sā sadṛśī syād) to one of the splendors in the effulgence of this great form (bhāsas tasya mahātmanah).

If at one time the effulgence (**bhāh**) of a thousand suns arose, then it would be somewhat similar to the effulgence (**bhāsaḥ**) of the universal form (**mahātmanah**).

|| 11.13 ||

tatraika-stham jagat kṛtsnam
pravibhaktam anekadhā
apaśyad deva-devasya
śarīre pāṇḍavas tadā

On the battlefield (**tatra**), in the body of the Lord (**deva-devasya śarīre**), Arjuna then saw (**pāṇḍavah tadā apaśyad**) parts of the whole universe (**jagat kṛtsnam**) in one place (**ekastham**) in various ways (**anekadhā pravibhaktam**).

In that place (tatra), on the battle field, in the body of the Lord (deva-devasya), it was impossible to take into account the whole universe.

Therefore Arjuna saw a part situated in one part of the body at ~~different moments~~ (pravibhaktam, eka-stham)—a part situated in the Lord's pore or a part situated in His belly, and in various ways (anekadhā).

That is, he saw that form made of earth, made of gold, made of jewels, or measuring fifty koṭi yojanas, or a hundred koṭi yojanas or a ~~hundred thousand koṭi yojanas~~.

|| 11.14 ||

tataḥ sa vismayāvisto
hr̥ṣṭa-romā dhanañjayaḥ
praṇamya śirasā devam
kṛtāñjalir abhāṣata

Then (tataḥ), overcome with wonder (vismayāvisto), hair
standing on end (hr̥ṣṭa-romā), Arjuna (sah dhanañjayaḥ),
bowing his head before the Lord (praṇamya śirasā devam)
and folding his hands in prayer, spoke (kṛtāñjalir abhāṣata).

|| 11.15 ||

arjuna uvāca

paśyāmi devāms tava deva dehe
sarvāms tathā bhūta-viśeṣa-saṅghān
brahmāṇam īśaṁ kamalāsana-stham
ṛṣīṁś ca sarvān uragāṁś ca divyān

Arjuna said: In Your body (tava deva dehe) I see all the devatās (paśyāmi devāms), as well as the mass of all the beings (sarvāms tathā bhūta-viśeṣa-saṅghān). I see Lord Brahma (brahmāṇam), Viṣṇu, who is situated within Brahmā sitting on his lotus (īśaṁ kamalāsana-stham), all the ṛṣis (ṛṣīṁś ca sarvān), and shining snakes (uragāṁś ca divyān).

I see a multitude of viviparous animals (bhūtā-viśeṣa) and
Brahmā situated on Mount Meru at the center of the lotus of
the earth planet.

|| 11.16 ||

aneka-bāhū-dara-vaktra-netraṃ
paśyāmi tvāṃ sarvato 'nanta-rūpam
nāntaṃ na madhyaṃ na punas tavādim
paśyāmi viśveśvara viśva-rūpa

I see You everywhere (paśyāmi tvāṃ sarvato) with infinite form (ananta-rūpam), with many arms, stomachs, mouths and eyes (aneka-bāhu-udara-vaktra-netraṃ). O lord of the universe, origin of all this (viśveśvara)! O form of the universe (viśva-rūpa)! I do not see (na paśyāmi) a beginning, middle or end of this form of Yours (tava ādim antaṃ madhyaṃ).

Viśveśvara means the original person, the origin of this form.

|| 11.17 ||

kirīṭinaṃ gadinam cakriṇam ca
tejo-rāśim sarvato dīptimantam
paśyāmi tvāṃ durnirīkṣyam samantād
dīptānalārka-dyutim aprameyam

I see You (paśyāmi tvāṃ) with crown, club, cakra (kirīṭinaṃ gadinam cakriṇam ca), a mass of light shining everywhere (tejo-rāśim sarvato dīptimantam), difficult to behold (durnirīkṣyam), with immeasurable radiance (aprimeyam dyutim) on all sides (samantād) like the blazing of fire and sun (dīpta-anala-arka).

Indicates whom?

|| 11.18 ||

tvam akṣaram paramam veditavyam
tvam asya viśvasya param nidhānam
tvam avyayaḥ śāśvata-dharma-goptā
sanātanas tvam puruṣo mato me

You are known as the supreme brahman (tvam akṣaram paramam veditavyam). You are the shelter of everything (tvam asya viśvasya param nidhānam). You are indestructible, the protector of eternal dharma (tvam avyayaḥ śāśvata-dharma-goptā). I know that You are the ancient person (sanātanas tvam puruṣo mato me).

You are known by the strivers for liberation as Brahman (aksaram).

You are the place of destruction of all things (nidhānam).

|| 11.19 ||

anādi-madhyāntam ananta-vīryam
ananta-bāhum śaśi-sūrya-netram
paśyāmi tvāṁ dīpta-hutāśa-vaktram
sva-tejasā viśvam idaṁ tapantam

I see You are without beginning, middle or end (paśyāmi tvāṁ anādi-madhyāntam), possessed of infinite strength (ananta-vīryam), a thousand arms (ananta-bāhum), with the sun and moon for Your eyes (śaśi-sūrya-netram), with a mouth of blazing fire (dīpta-hutāśa-vaktram), burning this universe with Your heat (sva-tejasā viśvam idaṁ tapantam).

With words like anādi, Arjuna seems to repeat himself.

Do not find fault however with the repetition in the words of Arjuna, who was submerged in the ocean of the rasa of great astonishment (mahā-**viṣmaya-rasa**).

It is said: **prasāde viṣmaye harṣe dvi-trir-uktaṁ na duṣyati:** repetition of statements two or three times due to joy, astonishment or kindness is not a fault.

|| 11.20 ||

dyāv ā-pr̥thivyor idam antaram hi
vyāptam tvayaikena diśāś ca sarvāḥ
dr̥ṣṭvādbhutam rūpam ugram tavedam
loka-trayam pravyathitam mahātman

The space between heaven and earth (dyāv ā-pr̥thivyor idam antaram hi) and all directions (diśāś ca sarvāḥ) are filled with You alone (vyāptam tvayā ekena). Seeing this astonishing and ferocious form of Yours (dr̥ṣṭvādbhutam rūpam ugram tavedam), the three worlds have become terrified (loka-trayam pravyathitam), O great soul (mahātman).

Now that Arjuna had the proper qualification, the Lord shows
him His form as time.

This is described in ten verses.

॥ 11.21 ॥

amī hi tvām sura-saṅghā viśanti
kecid bhītāḥ prāñjalayo grṇanti
svastīty uktvā maharṣi-siddha-saṅghāḥ
stuvanti tvām stutibhiḥ puṣkalābhiḥ

This host of devatās take shelter of You (amī hi tvām sura-saṅghā viśanti). Some in fear praise You with folded hands (kecid bhītāḥ prāñjalayo grṇanti). Shouting “svasti! (svasti ity uktvā)” the host of great sages and siddhas (maharṣi-siddha-saṅghāḥ) praise You (stuvanti tvām) with excellent verses (stutibhiḥ puṣkalābhiḥ).

Tvā stands for tvām.

|| 11.22 ||

rudrādityā vasavo ye ca sādhyā
viśve 'śvinau marutaś coṣmapāś ca
gandharva-yakṣāsura-siddha-saṅghā
vīkṣante tvām vismitāś caiva sarve

The Rudras, Ādityas, Vasus, Sadhyas (**rudrādityā vasavo ye ca sādhyā**), Viśvas, the Aśvins, Maruts, Pitṛs (**viśve aśvinau marutaś ca uṣmapāh ca**), Gandharvas, Yakṣas, Asuras, and Siddhas (**gandharva-yakṣa-asura-siddha-saṅghā**) all look at You in astonishment (**sarve tvām vismitāh vīkṣante**).

Uṣma-pā refers to those who drink hot vapor of food.

That refers to the Pitrs.

The śruti says **ūṣmabhāgā hi pitarah**: the Pitrs eat the steam.
(Taittirīya Brāhmaṇa, Yajur Veda, 1.3.10.6)

|| 11.23 ||

rūpaṁ mahat te bahu-vaktra-netraṁ
mahā-bāho bahu-bāhūru-pādam
bahūdaram bahu-damṣṭrā-karālam
drṣṭvā lokāḥ pravyathitās tathāham

O mighty-armed one (**mahā-bāho**), seeing this great form (**drṣṭvā rūpaṁ mahat te**) with many mouths and eyes (**bahu-vaktra-netraṁ**), many arms, thighs and feet (**bahu-bāhūru-pādam**), many stomachs, fearful with many teeth (**bahūdaram bahu-damṣṭrā-karālam**), the world is filled with terror (**lokāḥ pravyathitās tathāham**).

॥ 11.24 ॥

nabhaḥ-sprśam dīptam aneka-varṇam
vyāttānanam dīpta-viśāla-netram
drṣtvā hi tvām pravyathitāntar-ātmā
dhṛtiṃ na vindāmi śamaṃ ca viṣṇo

O Viṣṇu (**viṣṇo**), seeing You touch the heavens (**drṣtvā hi tvām nabhaḥ-sprśam**), shining in many colors (**dīptam aneka-varṇam**), with gaping mouth (**vyātta ānanam**), and wide, blazing eyes (**dīpta-viśāla-netram**), I have become distressed in mind (**pravyathita antar-ātmā**), and do not find any satisfaction or relief (**dhṛtiṃ na vindāmi śamaṃ ca**).

Śama means relief or tranquility.

|| 11.25 ||

damṣṭrā-karālāni ca te mukhāni
drṣṭvaiva kālānala-sannibhāni
diśo na jāne na labhe ca śarma
prasīda deveśa jagan-nivāsa

Seeing Your mouths with sharp teeth (drṣṭvā damṣṭrā-karālāni ca te mukhāni), like the fire of cosmic destruction (kālānala-sannibhāni), I cannot recognize the directions (diśo na jāne) and I feel no comfort (na labhe ca śarma). O master of the devas (deveśa), abode of the universe (jagan-nivāsa), be merciful to me (prasīda).

|| 11.26-27 ||

amī ca tvām dhṛtarāṣṭrasya putrāḥ
sarve sahaivāvani-pāla-saṅghaiḥ
bhīṣmo droṇaḥ sūta-putras tathāsau
sahāsmadiyair api yodha-mukhyaiḥ

vaktrāṇi te tvaramāṇā viśanti
daṁṣṭrā-karālāni bhayānakāni
kecid vilagnā daśanāntareṣu
sandṛśyante cūrṇitair uttamāṅgaiḥ

All the sons of Dhṛtarāṣṭra (amī ca dhṛtarāṣṭrasya putrāḥ) along with the host of rulers of the earth (sarve saha eva avani-pāla-saṅghaiḥ), Bhīṣma, Droṇa and Karna (bhīṣmah droṇaḥ asau sūta-putrah), together with our prominent warriors (tathā asmadiyair api yodha-mukhyaiḥ saha), enter swiftly (tvaramāṇā viśanti) into Your fearful mouth with sharp teeth (te daṁṣṭrā-karālāni bhayānakāni vaktrāṇi). Some, with their heads ground up (kecid cūrṇitair uttamāṅgaiḥ), are sticking between Your teeth (vilagnā daśana antareṣu sandṛśyante).

|| 11.28 ||

yathā nadīnām bahavo 'mbu-vegāḥ
samudram evābhimukhā dravanti
tathā tavāmī nara-loka-vīrā
viśanti vaktrāṇy abhivijvalanti

As many swift currents of rivers (yathā nadīnām bahavo ambu-vegāḥ) flow towards the sea (samudram evābhimukhā dravanti), so these heroes of the world (tathā amī nara-loka-vīrā) enter Your flaming mouths (tava abhivijvalanti vaktrāṇy viśanti).

- Two examples are given to describe their entering the mouths in two verses.
- In the first example they enter unintentionally, without understanding it. In the second example, they enter knowingly.

|| 11.29 ||

yathā pradīptam jvalanam pataṅgā
viśanti nāśāya samṛddha-vegāḥ
tathaiva nāśāya viśanti lokās
tavāpi vaktrāṇi samṛddha-vegāḥ

As moths (yathā pataṅgā) with increasing speed (samṛddha-vegāḥ) enter a blazing fire (pradīptam jvalanam viśanti) to meet their destruction (nāśāya), so men (tathaiva lokāḥ) enter Your mouths (tavāpi vaktrāṇi viśanti) with increasing speed (samṛddha-vegāḥ) to meet their destruction (nāśāya).

|| 11.30 ||

lelihyase grasamānaḥ samantāt
lokān samagrān vadanair jvaladbhiḥ
tejobhir āpūrya jagat samagram
bhāsas tavogrāḥ pratapanti viṣṇo

Swallowing (**grasamānaḥ**) all these men (**lokān samagrān**) all around (**samantāt**) with Your fiery mouths (**jvaladbhiḥ vadanair**), You are licking Your lips repeatedly (**lelihyase**). O Visnu (**viṣṇo**), Your fierce rays (**tava ugrāḥ bhāsaḥ**), filling the whole universe with their heat (**tejobhir āpūrya jagat samagram**), are burning it up (**pratapanti**).

|| 11.31 ||

ākhyāhi me ko bhavān ugra-rūpo
namo 'stu te deva-vara prasīda
vijñātum icchāmi bhavantam ādyam
na hi prajānāmi tava pravṛttim

Tell me (ākhyāhi me) who You are, with this terrifying form (kaḥ bhavān ugra-rūpo). I offer respects to You (namo 'stu te). O best of the devas (deva-vara), be merciful to me (prasīda). I desire to know You (bhavantam vijñātum icchāmi), the first being (ādyam). I do not understand Your purpose (na hi prajānāmi tava pravṛttim).

Section – III

Time I am – Become My
Instrument (32-34)

|| 11.32 ||

śrī-bhagavān uvāca

kālo 'smi loka-kṣaya-kṛt pravṛddho
lokān samāhartum iha pravṛttah
rte 'pi tvām na bhavisyanti sarve
ye 'vasthitāḥ pratyānikēṣu yodhāḥ

The Lord said: I am time (kālah asmi), the destroyer of the
worlds (loka-kṣaya-kṛt). Increasing in power (pravṛddhah), I
am here engaged in destroying these men (lokān samāhartum
iha pravṛttah). Even without You (rte 'pi tvām), all these
warriors arrayed in confronting armies (ye avasthitāḥ
pratyānikēṣu yodhāḥ) will cease to be.

|| 11.33 ||

tasmāt tvam uttiṣṭha yaśo labhasva
jitvā śatrūn bhukṣva rājyaṁ samṛddham
mayaiwaite nihatāḥ pūrvam eva
nimitta-mātraṁ bhava savya-sācin

Therefore rise and gain fame (tasmāt tvam uttiṣṭha yaśo labhasva). Conquering the enemies (jitvā śatrūn), enjoy a prosperous kingdom (bhukṣva rājyaṁ samṛddham). These have all been killed by Me (mayā eva ete nihatāḥ) already (pūrvam eva). Just be an instrument (nimitta-mātraṁ bhava), O Arjuna (savya-sācin)!

|| 11.34 ||

dronam ca bhīṣmam ca jayadratham ca
karnam tathānyān api yodha-vīrān
mayā hatāns tvam jahi mā vyathiṣṭhā
yudhyasva jetāsi raṇe sapatnān

Slay (tvam jahi) Drona, Bhīṣma, Jayadratha (dronam ca bhīṣmam
ca jayadratham ca), ~~Karna~~ and other brave warriors (karnam
tathā anyān api yodha-vīrān), who have already been killed by Me
(mayā hatān). Do not grieve (mā vyathiṣṭhā). Fight (yudhyasva)
and you will be victorious (jetāsi) over the enemies (sapatnān) in
the war (raṇe).

Section – IV

Arjuna's Prayers (35-46)

|| 11.35 ||

sañjaya uvāca

etac chrutvā vacanam keśavasya
kṛtāñjalir vepamānaḥ kirītī
namaskṛtvā bhūya evāha kṛṣṇam
sa-gadgadam bhīta-bhītaḥ praṇamya

Sañjaya said: Hearing the words of Keśava (etac keśavasya vacanam śrutvā), Arjuna, with folded hands (kṛtāñjalir kirītī), trembling (vepamānaḥ), offered his respects (namaskṛtvā); and again overcome by great fear (bhūya eva bhīta-bhītaḥ), offering respects (praṇamya), spoke to Kṛṣṇa in faltering voice (kṛṣṇam āha sa-gadgadam).

Namaskṛtvā is poetic license. The normal form is namaskṛtya.

|| 11.36 ||

arjuna uvāca

sthāne hr̥ṣīkeśa tava prakīrtyā
jagat prahr̥ṣyaty anurajyate ca
rakṣāmsi bhītāni diśo dravanti
sarve namasyanti ca siddha-saṅghāḥ

Arjuna said: O controller of the senses (hr̥ṣīkeśa)! Rightly (sthāne), the world rejoices (jagat prahr̥ṣyaty) and becomes attracted to You (anurajyate ca) by this celebrated form (tava prakīrtyā). Rightly also, the frightened rakṣasas flee in all directions (rakṣāmsi bhītāni diśo dravanti), and rightly also, the host of perfect devotees bows down to You (sarve ca siddha-saṅghāḥ namasyanti).

Suddenly realizing that the pleasing form and ferocious form of the Lord were objects of attraction and repulsion, he explains this fact and praises the Lord.

Sthāne, an indeclinable, here means “suitable.”

O Hṛṣīkeśa, You inspire the senses of Your devotees to turn towards You, and You inspire the senses of the non-devotees to turn away from You!

The universe becomes joyful (prahr̥ṣyati) by the saṅkīrtana glorifying You (prakīrtya), and becomes attracted to You (anurajyate).

This is reasonable (sthane) since the universe is favorable to You.

The Rākṣasas , asuras, Dānavas, Piśācas and others (rakṣāṁsi) however, becoming fearful, flee to the directions (diśaḥ dravanti).

This is also reasonable since they are unfavorably inclined to You.

And the whole group of those who are perfected by devotion to You (**siddha-saṅghāḥ**) offer their respects to You.

This also is reasonable, since they are Your devotees.

This verse is famous in mantra-śāstra for its ability to give protection from Rākṣasas .

|| 11.37 ||

kasmāc ca te na nameran mahātman
garīyase brahmaṇo 'py ādi-kartre
ananta deveśa jagan-nivāsa
tvam akṣaram sad-asat tat param yat

O great soul (**mahātman**), why should they not offer respects to You (**kasmāc ca te na nameran**), the first creator (**ādi-kartre**), greater than Brahmā (**brahmaṇo apy garīyase**)? O infinite one (**ananta**), lord of the devas, abode of the universe (**deveśa jagan-nivāsa**), You are the Brahman (**tvam akṣaram**), above cause and effect (**sad-asat tat param yat**).

Why should they not offer respects to You?

Certainly, they should offer respects to You, for You are Brahman (aksaram), above both cause and effect (sad-asat param)?

|| 11.38 ||

tvam ādi-devaḥ puruṣaḥ purānaḥ
tvam asya viśvasya param nidhānam
vettāsi vedyam ca param ca dhāma
tvayā tataṁ viśvam ananta-rūpa

You are the original deva (tvam ādi-devaḥ), the oldest person (puruṣaḥ purāṇaḥ), the shelter of the universe (tvam asya viśvasya param nidhānam). You are the knower and the object of knowledge (vettā asi vedyam ca), the supreme abode (param ca dhāma). O infinite form (ananta-rūpa)! You pervade this whole universe (tvayā tataṁ viśvam).

Nidhānam means the place of merging at the time of destruction.

Param dhāma means the transcendental form of the Lord beyond the guṇas.

|| 11.39 ||

vāyur yamo 'gnir varuṇaḥ śaśāṅkaḥ
prajāpatis tvam prapitāmahaś ca
namo namas te 'stu sahasra-kṛtvah
punaś ca bhūyo 'pi namo namas te

You are Vāyu, Yama, Agni, Varuṇa, the moon (vāyur yamo agnir varuṇaḥ śaśāṅkaḥ), Prajāpati, and the great grandfather (prajāpatis tvam prapitāmahaś ca). I offer respects to You a thousand times (namo namas te astu sahasra-kṛtvah), and again I offer respects to You (punaś ca bhūyo api namo namas te).

|| 11.40 ||

ṇamaḥ purastād atha pṛṣṭhataḥ te
namo 'stu te sarvata eva sarva
ananta-vīryāmita-vikramas tvam
sarvaṁ samāpnoṣi tato 'si sarvaḥ

I offer respects in the back, in the front (ṇamaḥ purastād atha pṛṣṭhataḥ te), on all sides (namo 'stu te sarvata eva), O person who is everything (sarva)! You have infinite power (tvam ananta-vīrya) and immeasurable skill (amita-vikramas). You pervade everywhere (sarvaṁ samāpnoṣi), and therefore You are everything (tato 'si sarvaḥ).

You pervade all of this universe (**sarvaṁ samāpnoṣi**), since it is
Your product, like gold in earrings and bracelets.

Thus You are everything.

|| 11.41-42 ||

sakheti matvā prasabham yad uktam
he kṛṣṇa he yādava he sakheti
ajānatā mahimānam tavedam
mayā pramādāt praṇayena vāpi

yac cāvahāsārtham asat-kṛto 'si
vihāra-śayyāsana-bhojanesu
eko 'tha vāpy acyuta tat-samakṣam
tat kṣāmaye tvām aham aprameyam

I beg pardon from you (tat kṣāmaye), not knowing Your greatness (ajānatā tava idam mahimānam), and through want of consideration or through affection (mayā pramādāt praṇayena vāpi), looking upon You (matvā), the immeasurable (aprimeyam), as a friend (sakheti), for whatever I have said rudely (prasabham yad uktam), such as addressing You “O Kṛṣṇa, O Yādava, O friend” (he kṛṣṇa he yādava he sakheti), and for whatever disrespect I have shown to You in fun (yac avahāsārtham asat-kṛto 'si), while playing, lying, sitting together or dining (vihāra-śayyā-āsana-bhojaneṣu), whether alone or in the company of others (eko 'tha vāpy acyuta tat-samakṣam).

“O, I have committed the greatest offense to You, who are filled with such great, great powers.”

In this way, Arjuna manifests great regret.

“O Kṛṣṇa (**he kṛṣṇa**), You are well known as the son of Vasudeva who is not famous, who was a human, a mediocre fighter situated on the same chariot as another fighter (**ardha ratha**).

I, Arjuna, am well known as the son of a king, Pāndu, a great warrior fighting on his own chariot (**atiratha**).

[Note: This is the implication of Arjuna calling out “Krsna.” Each of the three names of address implies that Krsna is in a low position, not suitable in addressing the Supreme Lord.]

O Yādava (**he yādava**), You do not have the king’s position in the Yadu dynasty. But I have kingship over the Puru dynasty.

(The sandhi of sakha with iti is poetic license)

O friend (he sakha), my friendship with You is not because of the greatness of Your forefathers nor because of the reputation of Your family, but it is simply based on familiarity.

I beg pardon for such rough words (prasabham) I have spoken, for intending the above meanings.”

The sense of verse 41 is continued in verse 42 with the verb kṣamaye.

The proper form of the verb would be **kṣamayām** (I should beg for forgiveness).

Either through negligence or out of affection, not knowing You as the universal form (**mahimānam**), I have treated You badly during leisure and other times, in order to joke.

I have scolded You with sarcastic words saying that You are truthful, innocent, and very gullible.

I beg forgiveness for the thousands of offenses produced when
You were alone, not in the presence of friends, or when You were
surrounded by friends who were joking (**tat samakṣam**).

O master, I beg You to forgive me (**kṣamaye**).

॥ 11.43 ॥

pitāsi lokasya carācarasya
tvam asya pūjyaś ca gurur gariyān
na tvat-samo 'sty abhyadhikah kuto 'nyo
loka-traye 'py apratima-prabhāva

You are the father of the world (pitāsi lokasya), of all moving and non-moving beings (carācarasya). You are most deserving of worship (tvam asya pūjyah). You are the teacher of scripture (gurur). Therefore you are more venerable than all others (gariyān). No one is equal to You (na tvat-samo asty), or greater than You (abhyadhikah kuto anyah) in the three worlds (loka-traye apy), O person with unsurpassed glory (apratima-prabhāva).

|| 11.44 ||

tasmāt pranamyā pranidhāya kāyaṁ
prasādaye tvām aham īśam īḍyam
piteva putrasya sakheva sakhyuḥ
priyaḥ priyāyārhasi deva soḍhum

Therefore, bowing down (tasmāt pranamyā), prostrating my body (pranidhāya kāyaṁ), I beg pardon from You (prasādaye tvām aham), Lord most worthy of worship (īśam īḍyam). O Lord (deva), You should tolerate my offenses (soḍhum arhasi) just as a father tolerates his son (piteva putrasya), or a friend tolerates his friend (sakheva sakhyuḥ), or a husband tolerates the faults of his wife (priyaḥ priyāyā).

Pranidhāya means placing the body on the earth like a rod, out of respect.

The sandhi in **priyāyārhasi** is poetic license.

|| 11.45 ||

adr̥ṣṭa-pūrvam hr̥ṣito 'smi dr̥ṣṭvā
bhayena ca pravyathitam mano me
tad eva me darśaya deva rūpam
prasīda deveśa jagan-nivāsa

I am delighted (hr̥ṣito asmi), having seen what was unseen before (adr̥ṣṭa-pūrvam dr̥ṣṭvā), but at the same time my mind is greatly troubled with fear (bhayena ca pravyathitam mano me). O Lord (deva), show me Your pleasing form (tad eva me darśaya rūpam). Be kind to me (prasīda), O lord of the devas (deveśa), the resting place of the universe (jagan-nivāsa).

Though I am delighted, having seen Your body composed of the form of the universe which has not been previously seen, my mind is distressed with fear because of its ferocity.

Therefore, show me that form (**tad eva rūpa**), the form of the son of Vasudeva, the form of sweetness, which is millions of times dearer to my life.

Show favor to me—do not display to me that form of great power any longer.

I have now seen You as the Lord of the devatās (**deveśa**), the resting place of the universe (**jagan-nivāsaḥ**).

It should be understood that Arjuna did not see the body of Kṛṣṇa in human form which was the origin of all the forms seen by Arjuna when Kṛṣṇa displayed the universal form, because his vision was covered by yoga māyā.

|| 11.46 ||

kirīṭinaṃ gadināṃ cakra-hastam
icchāmi tvāṃ draṣṭum ahaṃ tathaiva
tenaiva rūpeṇa catur-bhujena
sahasra-bāho bhava viśva-mūrte

I wish to see You (tvāṃ draṣṭum icchāmi ahaṃ) wearing a crown, holding a club and cakra (kirīṭinaṃ gadināṃ cakra-hastam). O thousand armed one (sahasra-bāho), form of the universe (viśva-mūrte), appear with that four-armed form (tenaiva catur-bhujena rūpeṇa bhava).

Moreover, when you show Your form with power, show that powerful form filled with the highest rasa, which gives joy to the mind and eyes of people like us, which we saw before, in the form of the son of Vasudeva for performing human like pastimes— and not the majestic form which is distasteful to our mind and eye, revealed as the universal form, related to pastimes with the devatās, which was never seen before.

With this intention Arjuna speaks.

I desire to see that same form with a crown of valuable jewels (**tathā eva**) which we saw previously sometimes, and which Your parents saw when You were born.

O form of the universe, now having thousands of hands, withdraw that form and appear (**bhava**) in that form with four hands.

Section – V

Only Pure Devotees can see
Krsna's Two-Handed Form
(47-55)

|| 11.47 ||

śrī-bhagavān uvāca

mayā prasannena tavārjunedaṁ
rūpaṁ paraṁ darśitam ātma-yogāt
tejo-mayaṁ viśvam anantam ādyaṁ
yan me tvad anyena na dr̥ṣṭa-pūrvam

The Lord said: Being pleased with You (mayā tava prasannena), I have shown (darśitam) this supreme, brilliant, infinite, original form of the universe (idaṁ paraṁ tejo-mayaṁ anantam ādyaṁ viśvam rūpaṁ), which has not ever been seen by any except you (yan tvad anyena na dr̥ṣṭa-pūrvam), by My own yoga-māyā (ātma-yogāt).

“O Arjuna, you have said that you desired to see My majestic form (verse 3) and by your request, I have shown the form of the universe which is one of My parts.”

Why has your mind become disturbed on seeing it?

Is it not astonishing that you plead with Me, wanting now to see My human form?”

Thus the Lord speaks this verse.

Being pleased with you, I have shown this form to you (tava)
alone, and not to anyone else, since it has not been seen
previously by anyone.

In spite of that, do you not want to see that form?

|| 11.48 ||

na veda-yajñādhyayanair na dānair
na ca kriyābhir na tapobhir ugraiḥ
evam-rūpaḥ śakya ahaṁ nr-loke
draṣṭuṁ tvad anyena kuru-pravīra

Not by study of the Vedas, by sacrifice, by recital of the
scriptures (na veda-yajña-adhyayanair), by charities (na
dānair), by rituals, or by severe austerities (na ca kriyābhir na
tapobhir ugraiḥ) can this form been seen in this world (evam
ahaṁ rūpaḥ draṣṭuṁ śakya nr-loke). It cannot be seen by
anyone except you, O hero of the Kurus (draṣṭuṁ tvad
anyena kuru-pravīra).

This form which I have shown to you is rarely seen even by those who study the Vedas and follow other processes.

I cannot be seen in this form (**evam rūpaḥ**) by anyone except you.

The absence of visarga and consequent sandhi to form śakyo'ham instead of śakya aham in this verse is poetic license.

Therefore considering this, that you have attained something
which is not attainable by others, fix your mind on this form,
difficult to see for everyone—a form which is certainly the Lord.

Having seen that form, you should forget about the human form
you are again desiring to see.

|| 11.49 ||

mā te vyathā mā ca vimūḍha-bhāvo
dr̥ṣṭvā rūpaṁ ghoram īdr̥ṅ mamedam
vyapeta-bhīḥ pr̥īta-manāḥ punas tvaṁ
tad eva me rūpaṁ idaṁ prapaśya

Do not be disturbed (mā te vyathā), do not be bewildered (mā ca vimūḍha-bhāvo), on having seen (dr̥ṣṭvā) that terrifying form of Mine (īdr̥ṅ mama idaṁ ghoram rūpaṁ). Devoid of fear (vyapeta-bhīḥ), pleased in mind (pr̥īta-manāḥ), see again this form of Mine that you have requested to see (punas tvaṁ tad eva me rūpaṁ idaṁ prapaśya).

“O Supreme Lord, why do You not understand me?”

You are forcibly giving me something which I do not want.

Seeing this form of Yours, my limbs are distressed, my mind is pained.

Constantly, I am fainting.

Let me offer my respects again and again to that majestic
form from far away.

I will never again pray to see that form.

Forgive me, forgive me.

Show to me that human form with moon-like face, covered in showers of nectar through the sweetest smiles.

Please show that to me.”

The Lord then speaks this verse in a comforting mood to Arjuna who is distressed in the above manner.

|| 11.50 ||

sañjaya uvāca

ity arjunam vāsudevas tathoktvā
svakam rūpam darśayām āsa bhūyah
āśvāsayām āsa ca bhītam enam
bhūtvā punaḥ saumya-vapur mahātmā

Having spoken to Arjuna thus (ity arjunam tathā uktvā), Vāsudeva showed him His personal four-handed form again (vāsudevah svakam rūpam darśayām āsa bhūyah). Then again, appearing in His pleasant two-handed form (punaḥ saumya-vapur bhūtvā), the great soul (mahātmā) gave comfort to the fearful Arjuna (āśvāsayām āsa ca bhītam enam).

Just as the Lord has showed the very ferocious form, which
arose from just one of his parts, He again showed His own,
very sweet personal form (svakaṁ rūpam) with four hands,
crown, club, cakra and other ornaments, which was
requested by Arjuna, and which was a mixture of sweetness
and grandeur.

Then again that great soul became the two handed, pleasant
form (saumya-vapuh), wearing bracelets, earrings, turban
and yellow cloth, and comforted the fearful Arjuna.

|| 11.51 ||

arjuna uvāca

dr̥ṣṭvedaṁ mānuṣaṁ rūpaṁ

tava saumyaṁ janārdana

idānīm asmi saṁvṛttaḥ

sa-cetāḥ prakṛtiṁ gataḥ

Arjuna said: O Janārdana (janārdana), seeing this pleasant human form of Yours (dr̥ṣṭvā tava idaṁ saumyaṁ mānuṣaṁ rūpaṁ), I have regained my consciousness (idānīm sa-cetāḥ prakṛtiṁ gataḥ) and have gained composure (saṁvṛttaḥ asmi).

Then Arjuna, seeing the very sweet form of Kṛṣṇa, bathing in an ocean of bliss, spoke.

“O Janārdana, now I have regained my consciousness (**sa-cetāḥ samvṛttah**), and have gained composure (**prakṛtiṁ gataḥ**).”

|| 11.52 ||

śrī-bhagavān uvāca
su-durdarśam idaṁ rūpaṁ
dr̥ṣṭavān asi yan mama
devā apy asya rūpasya
nityaṁ darśana-kāṅkṣiṇaḥ

The Lord said: This form of Mine (idaṁ mama rūpaṁ) which you have seen (yad dr̥ṣṭavān asi) is very difficult to see (su-durdarśam). Even the devas (devā apy) are always eager to see (nityaṁ darśana-kāṅkṣiṇaḥ) this form (asya rūpasya).

Here the Lord glorifies in three verses His viśvarupa which
He showed.

The devatās desire to see the viśvarūpa, but cannot see it.

But you do not desire that form at all.

How can your two eyes, which continually taste the great sweetness of My human form, which is the original form, enjoy that universal form?

Therefore, I gave you divya eyes to see it: **divyaṁ dadāmi te cakṣuḥ.**

But though I gave **divya** (heavenly) eyes, I did not give you a **divya** mind.

Thus, by those divya eyes alone you cannot enjoy completely that form, because your mind relishes only the great sweetness of My human form.

If I had given you a divya mind, then you would have relished that svarūpa of the purusa as the universal form just as devatās do.

|| 11.53 ||

nāham vedair na tapasā
na dānena na cejyayā
śakya evaṁ-vidho draṣṭum
drṣṭavān asi mām yathā

Not through the Vedas, not through austerities (na vedair na tapasā), not through charities, nor through performance of sacrifice (na dānena na ca ijjayā), is it possible to see Me (aham evaṁ-vidho draṣṭum śakya) as you have seen Me (drṣṭavān asi mām yathā).

Moreover, please understand that others—who desire as the goal of their lives that svarūpa which is not desired by you—cannot see that form or know that form even by such practices as study of the Vedas.

|| 11.54 ||

bhaktyā tv ananyayā śakya
aham evaṁ-vidho 'rjuna
jñātuṁ draṣṭuṁ ca tattvena
praveṣṭuṁ ca parantapa

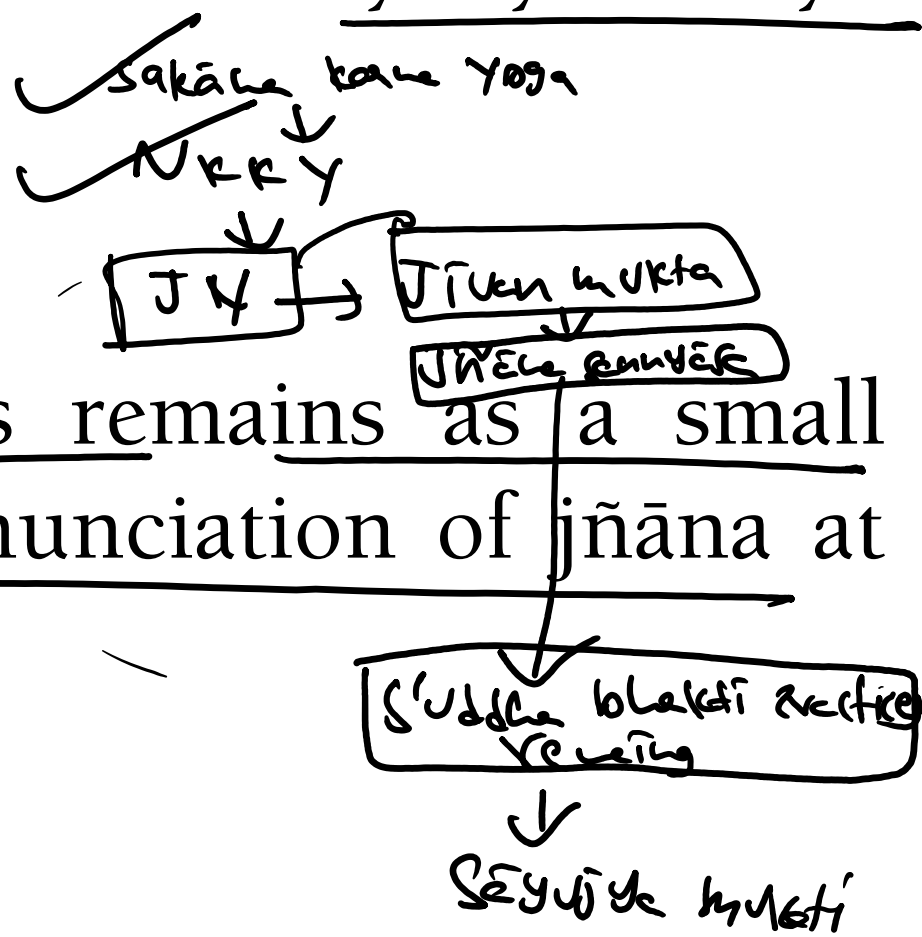
Only by ananyā bhakti (ananyayā bhaktyā tu) it is possible to know Me, see Me, or even merge with Me (aham evaṁ-vidho tattvena jñātuṁ draṣṭuṁ praveṣṭuṁ ca śakyah), O Arjuna (arjuna).

Then, by what practice can this viśvarūpa be attained?

By bhakti I can be known and seen.

The dropping of visarga (ḥ) without sandhi to form śakyo'
ham, the normal form, instead of śakya aham in the present
text, is poetic license.

Even if one desires nirvāṇa-mokṣa, then one can merge (praveṣṭum) with the Brahman (tattvena) only by ananyā bhakti and not by other processes.



The guṇī bhūtā bhakti of the jñānīs remains as a small amount of ananyā bhakti after the renunciation of jñāna at the time of death.

By that, they attain sāyujya-mukti.

I will substantiate that point later with the verse **tato mām
tattvato jñātvā viśate tad anantaram:** Knowing Me as
Brahman, they then enter Me. (BG 18.55)

|| 11.55 ||

mat-karma-kṛn mat-paramo
mad-bhaktah saṅga-varjitah
nirvairah sarva-bhūteṣu
yah sa mām eti pāṇḍava

He who does work for Me (yah mat-karma-kṛd), who holds Me as supreme (mat-paramo), who is devoted to Me (mad-bhaktah), without materialistic association (saṅga-varjitah), devoid of hatred of any living being (nirvairah sarva-bhūteṣu), attains Me, O Arjuna (sah mām eti pāṇḍava).

In order to summarize the subject of bhakti, in this verse the Lord speaks about the general characteristics of various types of devotees who were described starting in the seventh chapter.

Saṅga-varjitah means devoid of material attachment.

Arjuna understood that his victory on the battle field was dependent on the great power of Kṛṣṇa alone.

This is the meaning of this chapter.

Here ends the commentaries on the eleventh chapter of the
Gītā for the pleasure of the devotees' minds, by the mercy of
the ācāryas.