

Swamy Desikan's
Tatparya Chandrika

(Gita Bhashyam – Chapter 11)



Annotated Commentary in English By
Vidvan Sri A. Narasimhan Swamy

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Viswaroopam
Art Work by Sau. R. Chitralkha

Sri:

Srimad Ramanuja Gita Bhashyam – 11th Chapter

(Explanations from Tatparya Chandrika of Swamy Deshikan)

श्री भगवद्गीताभाष्ये एकादशोऽध्यायः

Sloka 11.1

भाष्यावतारिका

एवं भक्तियोगनिष्पत्तये तद्विवृद्धये च सकलेतरविलक्षणेन स्वाभाविकेन भगवदसाधारणेन कल्याणगुणगणेन सह भगवतः सर्वात्मत्वं तत एव तद्व्यतिरिक्तस्य कृत्स्नस्य चिदचिदात्मकस्य वस्तुजातस्य तच्छरीरतया तदायत्तस्वरूपस्थितिप्रवृत्तित्वं च उक्तम् । तम् एतं भगवदसाधारणं स्वभावं कृत्स्नस्य तदायत्त स्वरूप-स्थिति-प्रवृत्तितां च भगवत्सकाशाद् उपश्रुत्य एवम् एव इति निश्चित्य तथाभूतं भगवन्तं साक्षात्कर्तुकामः अर्जुन उवाच । तथा एव भगवत्प्रसादाद् अनन्तरं द्रक्ष्यति । 'सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥' 'तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।' (11/11,13) इति हि वक्ष्यते ।

एवं भक्तियोगनिष्पत्तये तद्विवृद्धये च – Thus for the onset of Bhaktiyoga and for its gradual progress,

सकलेतरविलक्षणेन स्वाभाविकेन भगवदसाधारणेन कल्याणगुणगणेन सह – Along with the hosts of auspicious qualities which are unique to Bhagavan that are natural to HIM and that are distinct and different from the qualities of every other entity,

भगवतः सर्वात्मत्वं तत एव तद्व्यतिरिक्तस्य कृत्स्नस्य चिदचिदात्मकस्य वस्तुजातस्य तच्छरीरतया – Bhagavan's presence as the inner Self of all and due to that only the entire group of substances consisting of sentient and non-sentients, that are different from Bhagavan being HIS body,

तदायत्तस्वरूपस्थितिप्रवृत्तित्वं च उक्तम् – they all have their essential nature, sustenance and functioning depending on HIM was told.

तम् एतं भगवदसाधारणं स्वभावं कृत्स्नस्य तदायत्त स्वरूप-स्थिति-प्रवृत्तितां च भगवत्सकाशाद् उपश्रुत्य एवम् एव इति निश्चित्य तथाभूतं भगवन्तं साक्षात्कर्तुकामः अर्जुन उवाच – This unique characteristic of Bhagavan that everything is depending on HIM for their existence, their sustenance and functioning – having

heard this directly from Bhagavan HIMSELF, having resolved firmly that it is true and like this only, Arjuna desired to see that Bhagavan's form directly and said -

तथा एव भगवत्प्रसादाद् अनन्तरं द्रक्ष्यति । 'सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥' 'तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।' (11|11,13) इति हि वक्ष्यते – In the same way he sees Bhagavan with HIS grace. It is going to be told as 'That Lord who is of most wonderful nature, limitless and vishvatomukha' (11-11), 'I saw this entire varied world existing in a part of HIS body' (11-13).

This is the सङ्गतिभाष्य – which gives the सङ्गति or transition from the previous chapter to the current chapter. That is indicated by Bhashyakarar. Krishna taught Arjuna all these without any interruption – धाराकार but the prakaranas (or chapters) are indicated in Bhashya based on subject matter for our understanding. The eleventh chapter is hailed by all acharyas – श्रीशङ्कराचार्य, भगवद्रामानुजाचार्य, श्रीमध्वाचार्य all. It is said that the first ten chapters are commenced only for Bhagavan to reveal HIS vishvarupa.

In order to begin the विश्वरूपाध्याय the meanings of the विभूत्यध्याय are summarized as एवं भक्तियोगनिष्पत्तये. Having heard and known the विभूति of Bhagavan, Arjuna developed devotion and his devotion increased steadily. And that lead to his desire to see Bhagavan's real form directly. Arjuna heard the glory of Bhagavan's vibhuti directly from Bhagavan HIMSELF. That indicates his आसतमत्व. And that made Arjuna realize tha whatever Lord Krishna taught him was all true and as is. If he had heard from anyone else, inspite of desiring to see Bhagavan, he could not have prayed this way for a direct vision. As per what Bhagavan taught Arjuna starting with अहं सर्वस्य प्रभवः (10-8) and establishing that विष्टभ्याहमिदं कृत्स्नम् एकांशेन स्थितो जगत् (10-42), HE reveals his Vishvarupa to Arjuna.

Bhagavan's कल्याणगुणयोग is स्वाभाविक. Even Jivatmas hava अष्टगुणः but it is given by Bhagavan and not स्वाभाविक. But Bhagavan's is स्वाभाविक.

अर्जुन उवाच

मदनुग्रहाय परमं गुह्यमध्यात्मसञ्ज्ञितम् ।

यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥ 1 ॥

मदनुग्रहाय In order to grace me परमं गुह्यं the most secret teaching अध्यात्मसंज्ञितं known as aatma jnaana यत् वचः त्वया उक्तं that was taught by you, तेन मम अयं मोहः विगतः by that my delusion is destroyed.

देहात्माभिमानरूपमोहेन मोहितस्य मम अनुग्रहैकप्रयोजनाय परमं गुह्यं - परमरहस्यम् अध्यात्मसंज्ञितम् - आत्मनि वक्तव्यं वचः, 'न त्वेवाहं जातु नासम्' (2-12) इत्यादि, 'तस्माद्योगी भवार्जुन' (6-46) इत्येतदन्तं यत् त्वया उक्तम्, तेन अयं मम आत्मविषयो मोहः सर्वो विगतः - दूरतो निरस्तः ।

Thus in order to dispel the delusion of the form of having the idea of Atman in the body, with the sole purpose of gracing me, the most secret teaching about the nature of the Atman whatever has to be taught was taught starting with 'There was never a time when I did not exist' (2-12) and ending with 'So Arjuna, you become a yogin' (6-46), my delusion in respect of the nature of the Arman – is completely destroyed.

Before praying Bhagavan for साक्षात्कार - the direct vision of the Lord, Arjuna expresses his कृतज्ञते - greatfulness, आस्तिक्य – belief in existence of Atman and भक्तिभाव – loving devotion to Lord.

मोहः विगतः - The मोह is the wrong idea of the Self in the body. That is explained as देहात्माभिमानरूपमोहेन मोहितस्य. Whatever was blocking the rise of knowledge is removed. There is obstruction to everything – onset of devotion, attaining Bhagavan etc. For every act, there will be obstructions. Here the obstruction of the nature of wrong knowledge of Atman is removed is what Arjuna is telling.

मदनुग्रहाय – Bhagavan is अवाप्तसमस्तकाम and he teaches Arjuna and keeping him as pretext everyone with the sole purpose of gracing all – अनुग्रहैकप्रयोजनाय is told in bhashya. So any thinking that he taught Arjuna only for the purpose of encouraging him to engage in the war is rejected by this.

परमं गुह्यम् – The meaning of गुह्यम् here is रहस्यम् – the secret teaching. It is not what was told as मौनं चैवास्मि गुह्यानाम् (10-38) where गुह्यानाम् was commented as गुह्यानां सम्बन्धिषु गोपनेषु. This knowledge is essential for भक्तियोग and hence is परमरहस्य.

अध्यात्मसंज्ञितम् – The word अध्यात्म denotes what was taught regarding the nature of Individual Self.

विगतः - The उपसर्ग वि indicates that his मोह was removed along with वासनाs and so bhashya is सर्वो मोहः दूरतो निरस्तः.

Sloka 11.2

Arjuna tells what was the teaching -

तथा च -

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।

त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥ 2 ॥

कमलपत्राक्ष Hey Krishna of most beautiful eyes like the petals of a lotus त्वत्तः भूतानां भवाप्ययौ The creation and dissolution of beings which are being done by you अव्ययं माहात्म्यम् अपि and your eternal greatness also विस्तरशः मया श्रुतौ हि were heard by me in detail.

तथा सप्तमप्रभृति दशमपर्यन्ते त्वद्घटिरिक्तानां सर्वेषां भूतानां त्वत्तः - परमात्मनो भवाप्ययौ - उत्पत्तिप्रलयौ विस्तरशः मया श्रुतौ हि । कमलपत्राक्ष, तव अव्ययं - नित्यं सर्वचेतनाचेतनवस्तु-शेषित्वं ज्ञानबलादिकल्याणगुणगणैः तव एव परतरत्वं सर्वाधारत्वं चिन्तितनिमिषितादिसर्व-प्रवृत्तिषु तव एव प्रवर्तयितृत्वम्, इत्यादि अपरिमितं माहात्म्यं च श्रुतम् । हि शब्दो वक्ष्यमाण-दिदृक्षा द्योतनार्थः ।

तथा सप्तमप्रभृति दशमपर्यन्ते त्वद्घटिरिक्तानां सर्वेषां भूतानां त्वत्तः - परमात्मनो भवाप्ययौ - उत्पत्तिप्रलयौ विस्तरशः मया श्रुतौ हि - From the seventh chapter onwards till the end of the tenth chapter, the fact of all beings originating and merging unto you, the परमात्मन् - Supreme Self – I heard in detail.

कमलपत्राक्ष, तव अव्ययं - नित्यं सर्वचेतनाचेतनवस्तु-शेषित्वं ज्ञानबलादिकल्याणगुणगणैः तव एव परतरत्वं - Hey Krishna with the beautiful eyes like the petals of a Lotus, your अव्ययम् – means being the शेषि or Master of all sentient and non-sentient entities eternally, the Absolute Supremacy you have due to possessing the groups of auspicious qualities such as ज्ञान, बल and others.,

सर्वाधारत्वं चिन्तितनिमिषितादिसर्व-प्रवृत्तिषु तव एव प्रवर्तयितृत्वम्, इत्यादि अपरिमितं माहात्म्यं च श्रुतम् - your सर्वाधारत्व - being the support of everything and you being the actuator of all activities such as those done voluntarily and those that are involuntary such as blinking etc. – such greatness of yours which has no end, I heard in detail.

हि शब्दो वक्ष्यमाण-दिदृक्षा द्योतनार्थः - The word हि indicates the desire to have the vision of Bhagavan which is going to be expressed in the next sloka.

तथा च – The delusion or Moha was eliminated by the knowledge of the Self as differentiated from the body. So it is not that Bhagavan's greatness was taught by Bhagavan HIMSELF. That is indicated as तथा च.

सप्तमप्रभृति दशमपर्यन्ते – The way in which Bhashyakarar has experienced based on the teachings in these chapters is indicated here.

त्वद्भक्तिरिक्तानां सर्वेषां भूतानां – The mula sloka has भूतानाम् and since there is no restriction to its scope as told अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा (7-6), bhashya is त्वद्भक्तिरिक्तानां सर्वेषां भूतानाम्

त्वत्तः - परमात्मनो भवाप्ययौ - उत्पत्तिप्रलयौ विस्तरशः मया श्रुतौ हि – अप्यय here means प्रलय and not संसार or मोक्ष etc. Our Bhashya is unique in interpreting the word त्वत्तः. It is not to be taken as त्वत्तः श्रुतः but त्वत्तः भवाप्ययौ – creation and dissolution are controlled by you is the meaning. Arjuna has heard from Krishna only and need not again as heard from you. So त्वत्तः is to be taken with भवाप्ययौ and the meaning is by you, the Supreme Self.

कमलपत्राक्ष – As established in अन्तरादित्यविद्या in the Chandogya Upanishad – तस्य यथा कप्यासं पुण्डरीकमेवमक्षिणी – even in the Krishnaavaataara, Bhagavan has a divine auspicious form qualified by beautiful eyes like the petals of the Lotus is known from this.

तव अव्ययं - नित्यं सर्वचेतनाचेतनवस्तु-शेषित्वं ज्ञानबलादिकल्याणगुणगणैः तव एव परतरत्वं सर्वाधारत्वं चिन्तितनिमिषितादिसर्व-प्रवृत्तिषु तव एव प्रवर्तयितृत्वम्, इत्यादि अपरिमितं माहात्म्यं च श्रुतम् । हि शब्दो वक्ष्यमाण-दिदृक्षा द्योतनार्थः – The अन्वय is तव अव्ययं माहात्म्यम्. Here अव्ययं qualifies माहात्म्यम्. It denotes the fact

that from the point of view of time or object or with respect to count or from the point of view of supremacy, there is nothing greater than this. And that is why it indicates his सर्वोत्कृष्टभाव – which is eternal, being the शेषि of all sentient and non-sentient entities and endowed with the hosts of divine auspicious qualities etc. The Overlordship of Bhagavan is known from मत्तः परतरं नान्यत् (7-7), मयि सर्वमिदं प्रोतम् (7-7) and such aspects. There is nothing above HIM – सा काष्ठा सा परा गतिः it is said. Everything exists to do अतिशय to Bhagavan – that is everything else is शेषभूत to HIM. If we understand this स्वरूप of Bhagavan, we will realize how small we are and one will develop loving devotion towards such Supreme Person. All the activities of all are controlled by HIM and can happen through HIS sankalpa only. Bhashyakarar says चिन्तित निमिषितादि सर्व प्रवृत्तिषु – he is the motivator or actuator in every act whether of the mind or done voluntarily or involuntarily such as blinking of the eye lids etc. That is the greatness of Bhagavan which Arjuna says he has heard directly from Bhagavan.

Sloka 11.3

एवमेतद्यथात्थ त्वमात्मानम् परमेश्वर ।

द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥ 3 ॥

परमेश्वर O Lord, Supreme, आत्मानं त्वं यथा आत्थ whatever you have told about yourself in so many ways, पुरुषोत्तम Oh Purushottama, एतत् एवम् that is verily like that only. ते ऐश्वर रूपं That unique and distinct form of your द्रष्टुम् इच्छामि I desire to see.

हे परमेश्वर, एवम् एतद् इति अवधृतं, यथा आत्थ त्वम् - आत्मानं ब्रवीषि । पुरुषोत्तम, आश्रितवात्सल्यजलधे तव ऐश्वरं त्वदसाधारणं सर्वस्य प्रशासितृत्वे, पालयितृत्वे, स्रष्टृत्वे, संहर्तृत्वे, भर्तृत्वे, कल्याणगुणाकरत्वे, परतरत्वे, सकलेतरविसजातीयत्वे च अवस्थितं रूपं द्रष्टुम् - साक्षात्कर्तुम् इच्छामि ।

हे परमेश्वर, एवम् एतद् इति अवधृतं, यथा आत्थ त्वम् - आत्मानं ब्रवीषि – O Supreme Lord, I have a firm understanding that what all you have told about yourself in so many ways, it is certainly so.

। पुरुषोत्तम, आश्रितवात्सल्यजलधे तव ऐश्वरं त्वदसाधारणं - O Lord, O ocean of compassion towards those who take refuge in you, your ऐश्वरम् – means that which is unique to you only,

सर्वस्य प्रशासितृत्वे, पालयितृत्वे, स्रष्टृत्वे, संहर्तृत्वे, भर्तृत्वे, कल्याणगुणाकरत्वे, परतरत्वे, सकलेतरविसजातीयत्वे च अवस्थितं रूपं द्रष्टुम् - साक्षात्कर्तुम् इच्छामि – that form of yours which rests in ruling over or controlling, sustenance, creation, withdrawal, protection, being a mine of auspicious qualities, which is most Supreme and different and distinct from everything other than you, that form I wish to see directly.

हे परमेश्वर, - Addressing Krishna thus indicates his परमासत्त्व that he is most dear because of which Arjuna has such firm belief in HIS teachings.

एवम् एतद् इति अवधृतं - Having heard the teachings of Lord Krishna, Arjuna is in his mind that it is like that only and says एवम् एतत्.

यथा आत्थ त्वम् - आत्मानं ब्रवीषि । पुरुषोत्तम, आश्रितवात्सल्यजलधे तव ऐश्वरं त्वदसाधारणं – Bhagavan says HIMSELF that HE is पुरुषोत्तम. And HE does not see any defect in Arjuna who has surrendered unto HIM and that is indicated in bahshya as आश्रितवात्सल्यजलधे. Addressing Bhagavan as परमेश्वर and पुरुषोत्तम indicates Bhagavan's परत्व and सौलभ्य.

सर्वस्य प्रशासितृत्वे अवस्थितम् – It is said यथार्हं केशवे वृत्तिम् अवशाः प्रतिपेदिरे (भा.स.39-38) – all those engaged in विपरीताध्यवसाय – wrong beliefs or resolutions, even they start to engage in the right way on seeing Krishna. That is the bhaava.

कल्याणगुणाकरत्वे अवस्थितम् – Being an abode of divine auspicious qualities. Even though Bhagavan manifests taking a human form etc but is still in HIS own divine form, in the same way HIS divine nature does not allow अज्ञान etc even for purposes of acting.

पालयितृत्वे, स्रष्टृत्वे, संहर्तृत्वे, भर्तृत्वे, अवस्थितं – The aspect of पालयितृत्व is through सत्त्व प्रवर्तन. स्रष्टृत्व – is the act of creating even Brahma and Rudra and चातुर्वर्ण्य - the four Varnas from parts of HIS body. संहर्तृत्व is what is going to be told later लेलिह्यसे ग्रसमानः (11-30) as swallowing everyone. भर्तृत्व is what is told as तत्रैकस्थं जगत् कृत्स्नम् (11-13).

परतरत्वे अवस्थितम् – Bhagavan's wonderful nature of keeping even Brahma and Rudra who are seen as उत्कृष्टs in one part of HIS body.

रूपम् ऐश्वरम् – Bhagavan says पश्य मे योगमैश्वरम् (11-8) and Arjuna is desiring to get a vision of the Lord by telling रूपम् ऐश्वरम्. So ऐश्वरम् is औपचारिक. Because Arjuna is desiring to see the form of Bhagavan's wonderful essential nature. So रूप indicates the unique form of Bhagavan including स्वरूप, रूप and everything. Here रूपम् denotes प्रकारम्.

रूपं द्रष्टुम् - साक्षात्कर्तुम् इच्छामि - The word द्रष्टुम् – though this is used to denote दर्शनसमानाकार ज्ञान, here it denotes चाक्षुषज्ञान – Arjuna desires to see Lord with his eyes in front of him – साक्षात्कर्तुम् इच्छामि is bhashya. साक्षात्कार is अक्षणोः पुरतः - in front of eyes.

Sloka 11.4

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।

योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥ 4 ॥

प्रभो O Lord, योगेश्वर O Master of the yoga of auspicious qualities, तत् that divine wonderful form of yours मया द्रष्टुं शक्यम् इति यदि मन्यसे if you think it is possible for me to see ततः for that reason त्वम् आत्मानं मे अव्ययं दर्शय you reveal to me your form.

तत् - सर्वस्य स्रष्टु, सर्वस्य प्रशासितु, सर्वस्य आधारभूतं त्वद्रूपं मया द्रष्टुं शक्यम् इति यदि मन्यसे, ततो योगेश्वर - योगो ज्ञानादिकल्याणगुणयोगः; 'पश्य मे योगमैश्वरम्' (1118) इति हि वक्ष्यते । त्वद्भक्तिरिक्तस्य कस्य अपि असंभावितानां ज्ञानबलैश्वर्यवीर्यशक्तितेजसां निधे आत्मानं त्वम् अव्ययं मे दर्शय । अव्ययम् इति क्रियाविशेषणम्, त्वां सकलं मे दर्शय इत्यर्थः ।

तत् - सर्वस्य स्रष्टु, सर्वस्य प्रशासितु, सर्वस्य आधारभूतं त्वद्रूपं मया द्रष्टुं शक्यम् इति यदि मन्यसे, - तत् means that form of yours which is the support for everything, creates everything, controls everything, that form of yours if you think it is possible for me to see,

ततो योगेश्वर - योगो ज्ञानादिकल्याणगुणयोगः; 'पश्य मे योगमैश्वरम्' (1118) इति हि वक्ष्यते – For that reason only, Hey, Yogeshvara, Yoga means being associated with auspicious qualities such as ज्ञान etc. as it is going to be told later 'see my kalyana guna yoga and vibhuti yoga' (11-8).

त्वद्भ्रतिरिक्तस्य कस्य अपि असंभावितानां – Being impossible of anyone other than you

ज्ञानबलैश्वर्यवीर्यशक्तितेजसां निधे – An abode to ज्ञान, बल, ऐश्वर्य, वीर्य, शक्ति and तेजस्

आत्मानं त्वम् अव्ययं मे दर्शय – reveal to me your form completely.

अव्ययम् इति क्रियाविशेषणम्, त्वां सकलं मे दर्शय इत्यर्थः – Here अव्यय is a क्रियाविशेषण – qualifies the verb दर्शय – it is an adverb. Reveal everything about your self to me is the meaning.

तत् – This indicates Bhagavan's form which is supporting everything being the ruler and controlling creation, sustenance and functioning of every entity. Here also the essential nature is mainly taught. Whether it is about form or about HIS modes, the extraordinary form of Bhagavan including everything is meant.

योगेश्वर – In the group of auspicious qualities, even the ऐश्वर्य of the nature of अणिमा, महिमा etc are included. Arjuna desires to see the form that is going to be revealed by Bhagavan later. Krishna did not show अष्टाङ्गयोग etc. So the word योग means कल्याणगुणयोग. That is told as पश्य मे योगमैश्वरम्. ऐश्वरम् योगम् means being associated with the extraordinary power of rulership.

प्रभो – This word in मया द्रष्टुम् इति प्रभो - indicates the bhaava 'if you think so there is nothing impossible for you'. Or it may indicate the meaning of योगेश्वर. Just as words अश्वपति, धनपति etc denote lordship, one who rules over even the qualities which are limitless, he is called योगेश्वर.

अव्ययम् – What Arjuna desires while wishing to see the wonderful vision of the Lord is indicated by this word. This denotes the form that is qualified by the entire set of auspicious qualities, vibhuti, roopa etc. That is commented in bhashya as सकलम्.

Sloka 11.5

(Bhaashyaavataarika)

एवं कौतूहलान्वितेन हर्षगद्गदकण्ठेन पार्थेन प्रार्थितो भगवान् उवाच –

Being prayed thus by Arjuna who was full of curiosity and his voice choking due to excess joy, Bhagavan SriKrishna spoke thus –

The cause of Bhagavan's grace on Arjuna in the form of revealing HIS Divine Cosmic Form and while enquiring, the state of devotion of Arjuna are indicated in this part of the Bhashya avataaarika. In Mukundamala alwar tells the state of a bhakta, बद्धेनाञ्जलिना नतेन शिरसा गात्रैः सरोमोद्गमैः । कण्ठेन स्वरगद्गदेन नयनेनोद्गीर्णं बाष्पाम्बुना (मु.माला 20). That is indicated here as the state of Arjuna.

श्रीभगवानुवाच – Sri Bhagavan spoke thus -

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।

नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥ 5 ॥

पार्थ Hey Arjuna, नानाविधानि of many types दिव्यानि being divine नाना वर्णाकृतीनि च having varied colours and forms मे रूपाणि such my forms शतशः सहस्रशः पश्य see being innumerable in hundreds and thousands.

पश्य मे सर्वाश्रयाणि रूपाणि; अथ शतशः सहस्रशः च - नानाविधानि - नानाप्रकाराणि दिव्यानि-अप्राकृतानि, नानावर्णाकृतीनि – शुक्लकृष्णादिनानावर्णानि, नानाकाराणि च पश्य ।

Behold my forms, the refuge for everything. And hundreds and thousands, varied manifold, of many modes, divine – of non-material, of varied colours and shapes – means white, black and such multi-coloured manifold modes, see them.

सर्वाश्रयाणि – See the forms present in आदित्यमण्डल and such many places. The word आश्रय may indicate all आश्रितs also in secondary sense.

शतशः सहस्रशः - This indicates that the forms of Lord are manifold such as पर, व्यूह, विभव and so on and are innumerable and of non-material. The form seen in the आदित्यमण्डल and similar to that forms present in the आदित्यमण्डलs of countless Cosmic eggs (ब्रह्माण्डs) is also indicated. It is as said in Kathopanishtha – रूपं रूपं प्रतिरूपो बहिश्च (कठ. 5-9). And these numbers indicate ananta – like in sahasra sheersha purushah.

पश्य – Krishna is telling Arjuna to see – meaning HE will reveal HIMSELF in a way visible to Arjuna.

नानाविधानि – The variety is that every form has its own ornaments, weapons, signs, number of arms and so on and in that way the modes are innumerable.

दिव्यानि – They are all अप्राकृत - of non-material. It does not mean that which is present in the द्युलोक. Because these forms are pervading all worlds such as पृथिवी and others, the distinction in respect of the substance is meant here.

नानावर्णाकृतीनि च – It is well known that वासुदेव and such manifestations of Lord take on different colours based on the युगs such as white, red, yellow and black for the four yugas. Even in other manifestations those who desire different benefits can meditate upon the Lord having different colours and for that purpose also Bhagavan shows HIMSELF in such colours. The word आकृति indicates specific forms of Bhagavan similar to सुर, नर, तिर्यक् etc.

Sloka 11.6

पश्यादित्यान्वसून् रुद्रान् अश्विनौ मरुतस्तथा ।

बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥ 6 ॥

भारत Hey Arjuna, आदित्यान् See the Adityas, वसून् the Vasus, रुद्रान् the Rudras, अश्विनौ Ashwini devatas, तथा and मरुतः the Maruts अदृष्टपूर्वाणि and any form not seen before आश्चर्याणि बहूनि and many wonders पश्य behold them.

मम एकस्मिन् रूपे पश्य आदित्यान् द्वादश, वसून् अष्टौ, रुद्रान् एकादश, अश्विनौ देवौ, मरुतः च एकोनपञ्चाशतम् ।
प्रदर्शनार्थमिदम्, इह जगति प्रत्यक्षदृष्टानि शास्त्रदृष्टानि च यानि वस्तूनि तानि सर्वाणि अन्यानि अपि सर्वेषु लोकेषु सर्वेषु च शास्त्रेषु अदृष्टपूर्वाणि बहूनि आश्चर्याणि पश्य ।

मम एकस्मिन् रूपे पश्य आदित्यान् द्वादश, वसून् अष्टौ, रुद्रान् एकादश, अश्विनौ देवौ, मरुतः च एकोनपञ्चाशतम् - In My one form, behold the twelve Adityas, eight Vasus, eleven Rudras, the twins Ashwini Devatas, and forty nine Maruts.

प्रदर्शनार्थमिदम् – These are upalakshana for the rest and were told only for mere indication.

इह जगति प्रत्यक्षदृष्टानि शास्त्रदृष्टानि च यानि वस्तूनि – In this world, whichever objects are directly seen or whichever objects are known through shastras, all those,

तानि सर्वाणि अन्यानि अपि सर्वेषु लोकेषु सर्वेषु च शास्त्रेषु अदृष्टपूर्वाणि बहूनि आश्चर्याणि पश्य - and also anything other than them, meaning many marvels not seen before in all the worlds and all the shastras – behold them.

शतशः अथ सहस्रशः - Krishna says that HE has HIS own extraordinary forms that are innumerable but what is useful now HE is going to show in one form as told इह एकस्थम् and that is indicated in bhashya as मम एकस्मिन् रूपे.

पश्यादित्यान् –The most prominent thirty three Devatas are addressed as आदित्यान्, वसून्, रुद्रान् and अश्विनौ. Since Krishna has revealed many more forms in विश्वरूप, bhashya says प्रदर्शनार्थमिदम्.

अदृष्टपूर्वाणि – This is उपलक्षण to even अदृष्टपूर्वाणि. The meaning of शास्त्रेषु अदृष्टपूर्वाणि is this – even though one can get general knowledge of all supersensory entities from Shastras, there are many things that are to be known only through साक्षात्कार is the bhaava.

Sloka 11.7

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् ।

मम देहे गुडाकेश यच्चान्यद्रष्टुमिच्छसि ॥ 7 ॥

गुडाकेश Hey Arjuna, मम इह देहे in this one body of mine एकस्थं and even in that in a minute part सचराचरं जगत् कृत्स्नं the entire world consisting of the movables and the immovables यच्चान्यत् द्रष्टुमिच्छसि and anything else other than them that you wish to see अद्य पश्य see them also today.

इह मम एकस्मिन् देहे, तत्र अपि एकस्थम् - एकदेशस्थं सचराचरं कृत्स्नं जगत् पश्य । यत् च अन्यद् द्रष्टुम् इच्छसि, तद् अपि एकदेहैकदेशे एव पश्य ।

इह – In My one body, even in that एकस्थम् – means present in one small part, see this entire world consisting of all the movable and immovable entities. And whatever else you wish to see that also behold in this one small part only.

भूः पादौ यस्य नाभिः वियत् असुरनिलः चन्द्रसूर्यौ च नेत्रे कर्णावाशाः शिरोद्यौः मुखमपि दहनो यस्त वास्तोयमब्धिः
अन्तस्थं यस्यं विश्वं सुरनरखगगोभोगिगन्धर्वदैत्यैः चित्रं रं रंयते तं त्रिभुवनवपुषं विष्णुं – Vishnu who has the entire three worlds as HIS body. WE meditate on Vishnu having the earth as feet, navel as sky etc.
But here the entire world is in one small part of HIS form.

इह – Mula sloka has मम देहे in एकवचन and so what is meant is one body that is being revealed to Arjuna and so bhashya is मम एकस्मिन् देहे.

यच्चान्यत् द्रष्टुम् इच्छसि – The fact of Pandavas winning over Kauravas is meant here. See that also in one small very part of this one body only is the bhaava.

Sloka 11.8

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।

दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ 8 ॥

अनेन स्वचक्षुषा एव With these material eyes only मां द्रष्टुं न तु शक्यसे you will not be able to see ME. ते दिव्यं चक्षुः ददामि I will give you supernatural eyes. मे योगम् ऐश्वरम् पश्य Behold my endless Jnana and other Yogas and also vibhuti yoga.

अहं मम देहैकदेशे सर्वं जगद् दर्शयिष्यामि; त्वं तु अनेन नियत परिमित-वस्तु-ग्राहिणा प्राकृतेन स्वचक्षुषा, मां तथाभूतं सकलेतरविसजातीयम् अपरिमेयं द्रष्टुं न शक्यसे । तव दिव्यम् - अप्राकृतं महर्शनसाधनं चक्षुः ददामि । पश्य मे योगम् ऐश्वरं - मदसाधारणं योगं पश्य । मम अनन्तज्ञानादियोगम् अनन्तविभूतियोगं च पश्य इत्यर्थः ।

अहं मम देहैकदेशे सर्वं जगद् दर्शयिष्यामि; - I shall reveal the entire world to you in one part of my body.

त्वं तु अनेन नियत परिमित-वस्तु-ग्राहिणा प्राकृतेन स्वचक्षुषा, - But you with your material eyes which have determined vision and can view only limited objects,

मां तथाभूतं सकलेतरविसजातीयम् अपरिमेयं द्रष्टुं न शक्यसे - with such eyes you will not be able to see ME who is different and distinct compared to every other object, who is limitless and who has taken such form.

तव दिव्यम् - अप्राकृतं महर्शनसाधनं चक्षुः ददामि – So, I will grant you the eyes that are supernatural which is the means to perceive the wonderful form that I am going to reveal to you.

पश्य मे योगम् ऐश्वरं - मदसाधारणं योगं पश्य । मम अनन्तज्ञानादियोगम् अनन्तविभूतियोगं च पश्य इत्यर्थः - 'पश्य मे योगमैश्वरम्' means see my extraordinary Yoga. That means see my limitless Jnana and such Yogas and also endless Vibhuti yoga.

न तु मां शक्यसे – The incapability of Arjuna which is indicated by the word तु is explained as प्राकृतेन स्वचक्षुषा. That is opposed to the divine or non-material eyes that Bhagavan is going to grant Arjuna.

माम् – Means ME who is qualified by divine auspicious form.

महर्शनसाधनम् – If Krishna takes HIS vishvarupa and reveals HIMSELF but Arjuna is not able to see, there is no use. So Krishna grants him the means to perceive such divine form. This is the fruit of granting divine sight to Arjuna - that it becomes an instrument to perceive Lord's cosmic form.

ऐश्वरम् – The meaning conveyed by this word is explained as 'what is unique to ME'. The ऐश्वर योग is of two types – अनन्त ज्ञानादियोग and अनन्त विभूति योग. ईश्वरत्व is HIS नियमनशक्ति. And the Yoga associated with such power of ruling is गुणविभूतियोग. And how can one see ज्ञानादियोग? Because the sight he has now is non-material or divine and with that he can perceive ज्ञानादिगुण

also. And Arjuna says later अनन्तवीर्यम् (11-19) – that he is seeing the form of Lord qualified by वीर्य and such attributes.

Sloka 11.9

सञ्जय उवाच

Sanjaya said thus -

एवमुक्त्वा ततो राजन् महायोगेश्वरो हरिः ।

दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ 9 ॥

राजन् O King, एवम् उक्त्वा having told thus, ततः then महायोगेश्वरः हरिः Hari who is the Lord of the yogas of the nature of wonderful form, qualities and vibhuti, पार्थाय परमम् ऐश्वरं रूपं दर्शयामास revealed to Arjuna HIS divine auspicious form which excels everything and is unique to HIM only being qualified by the Yogas of Guna and Vibhuti.

एवम् उक्त्वा सारथ्ये अवस्थितः पार्थमातुलजो महायोगेश्वरो हरिः - महाश्चर्ययोगानाम् ईश्वरः परब्रह्मभूतो नारायणः परमम् ऐश्वरं स्वासाधारणं रूपं पार्थाय - पितृष्वसुः पृथायाः पुत्राय दर्शयामास, तत् विविध-विचित्र-निखिल-जगदाश्रयं विश्वस्य प्रशासितृ च रूपम् ।

एवम् उक्त्वा सारथ्ये अवस्थितः पार्थमातुलजो महायोगेश्वरो हरिः महाश्चर्ययोगानाम् ईश्वरः परब्रह्मभूतो नारायणः - Having spoken thus, Hari, who is the maternal uncle of Arjuna and is the who is Narayana the Supreme Brahman and is now present as the charioteer, Lord of all the mighty and wonderful Yogas,

परमम् ऐश्वरं स्वासाधारणं रूपं - HIS परमम् ऐश्वरम् – means HIS Form that is utmost Supreme and unique to HIMSELF,

पार्थाय - पितृष्वसुः पृथायाः पुत्राय दर्शयामास,- पार्थाय दर्शयामास – revealed to Arjuna who is the son of पृथादेवि the sister of his father.

तत् विविध-विचित्र-निखिल-जगदाश्रयं विश्वस्य प्रशासितृ च रूपम् - That form is the abode of the entire universe which is manifold and wonderful and rules over the entire world.

सारथ्ये अवस्थितः - The form that hides the Supreme nature of महायोगेश्वरो हरिः is told such.

पार्थमातुलजः - The वात्सल्य because of which Krishna revealed HIS supreme form is known from this.

महायोगेश्वरः - The adjective महत्त्व indicates being wonderful. That is most suited to qualify योगेश्वर and that is explained as महाश्रर्ययोगानाम्. The word ईश्वर indicates that all other Yogas also that are wonderful are also ruled over by HIM only. The meaning of the two words महायोगेश्वरः and हरिः is explained as परब्रह्मभूतो नारायणः.

स्व-असाधारणम् – Sloka says ऐश्वरं रूपं दर्शयामास – in order to remove any doubts whether the form shown is something different from HIS own form, bhashya is स्वासाधारणं रूपम्.

पार्थय – The loving attachment responsible for revealing his nature is indicated as due to the relation he had with Arjuna.

निखिलजगदाश्रयम् – The aspect of being the refuge of the entire universe is through स्वरूप or the essential nature and also through दिव्यमङ्गलविग्रह – HIS divine auspicious form. Meaning of प्रशासितृ is अधिष्ठातृत्व – being the refuge.

Sloka 11.10, 11

तच्च ईदृशम् –

And that is of this nature -

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।

अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥ 10 ॥

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।

सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥ 11 ॥

अनेक वक्त्रनयनम् Having many faces and eyes अनेकाद्भुतदर्शनम् having sights that are manifold and superlative अनेक दिव्याभरणं having many supernatural ornaments दिव्यानेकोद्यतायुधं having many supernatural weapons held high दिव्यमाल्याम्बरधरं wearing supernatural garlands and cloths दिव्यगन्धानुलेपनं being smeared with supernatural perfumes सर्वाश्चर्यमयम् having all the wonders अनन्तं not limited by place, time etc विश्वतोमुखं having face in all directions of the world देवम् (रूपं दर्शयामास) resplendent with brilliance, such wonderful form HE revealed.

देवं द्योतमानम्, अनन्तं – कालत्रयवर्ति-निखिलजगदाश्रयतया देशकालपरिच्छेदानर्हं, विश्वतोमुखं – विश्वदिग्वर्तिमुखं, स्वोचित-दिव्याम्बर-गन्धमाल्याभरणायुधान्वितम् ।

दिव्यम् means dazzling with brilliant form, अनन्तम् means being the refuge of the entire world due to its existence at all three times that which cannot be thought of as limited by space or time, विश्वतोमुखम् means facing in all directions, adorned with divine raiments, divine perfumes, garlands, ornaments and weapons suitable to its unique form – Bhagavan revealed such form of HIS.

अनेकवक्त्रनयनम् – The अनेकत्व or manifold nature in वक्त्र, आभरण and आयुध is through the variety in the many classes or जाति in each. The association of many वक्त्रs with several classes is taught for meditation of विश्वरूप in the आगमशास्त्रs.

अनेकाद्भुतदर्शनम् – The vision is manifold and outstanding. There is nothing that exceeds that wonderful nature of that vision is the meaning.

देवम् – This does not indicate जाति or class as in देव, मनुष्य etc. That meaning is of no use in this context. Here this word should be taken in the sense of 'being associated with divine auspicious form'. That is explained in bhashya as द्योतमानम्. It is from the root द्यु कान्तौ.

अनन्तम् – It is अनन्त because it is the refuge of the entire world. The aspect of not being limited by time or space happens through the essential nature and also through the divine auspicious form – स्वरूप and दिव्यमङ्गलविग्रहद्वारा. आनन्त्य is in स्वरूप. And because this word appears among the attributes of the divine form of Lord, it applies to the divine form only. दृष्ट्वाद्भुतं रूपमुग्रम् (गी. 11-

20) is going to be told later by Arjuna. So it becomes clear that what is told as अनन्तायामविस्तार, अद्भुत and अत्युग्र are all applicable to the Form of Lord.

Here the सर्वाश्रयत्व is not to be understood as through अस्त्रभूषण because it is clearly stated as देव देवस्य शरीरे where the अनन्तायामविस्तार is told as an attribute of शरीर.

These slokas are to be taken along with दर्शयामास told the previous sloka.

Sloka 11.12

भाष्यावतारिका

ताम् एव देवशब्दनिर्दिष्टां द्योतमानतां विशिनष्टि –

The same state of resplendent form that was taught previously with the word देव is going to be told with specific attributes.

The सम्बन्ध with the next sloka which starts with दिवि is told here. The meaning is that the भास्वरत्व or brilliance that was told in previous sloka is incomparable is going to be told now.

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।

यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥ 12 ॥

दिवि In the sky सूर्यसहस्रस्य भाः the brilliance of a thousand Suns युगपत् यदि उत्थिता स्यात् if can arise at the same time सा that brilliance तस्य महात्मनः भासः सदृशी स्यात् might equal the resplendence of that Paramatman.

तेजसः अपरिमितत्वदर्शनार्थम् इदम् । अक्षयतेजःस्वरूपम् इत्यर्थः ।

This is told to explain the immeasurable nature of that Tejas or resplendence of Lord. That means that form if of the nature of indestructible resplendence.

The Tejas of Bhagavan cannot be determined by saying सहस्र - as this much only and to make that clear bhashya is तेजसः अपरिमितत्वदर्शनार्थम्.

Sloka 11.13

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।

अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥ 13 ॥

तदा At the time, तत्र in that Vishwarupa, देवदेवस्य शरीरे in the body of Paramatman who is the Supreme God of even the Gods अनेकधा प्रविभक्तं कृत्स्नं जगत् the entire universe divided in many many ways एकस्थं पाण्डवः अपश्यत् Arjuna saw existing in one part of Lord's body.

Bhashya for this sloka is wonderful and runs like a gadya. What Arjuna saw is being explained by Bhashyakarar and we can see that Bhashyakarar is also seeing. Because the sloka looks very simple but the bhashya shows the wonderful nature of Krishna's Vishwarupa. Every attribute described here is most enjoyable.

तत्र अनन्तायामविस्तारे, अनन्तबाहूदरवक्त्रनेत्रे, अपरिमिततेजस्के, अपरिमितदिव्यायुधोपेते, स्वोचितापरिमित दिव्यभूषणे, दिव्यमाल्याम्बरधरे, दिव्यगन्धानुलेपने, अनन्ताश्चर्यमये, देवदेवस्य दिव्ये शरीरे अनेकधा प्रविभक्तं – ब्रह्मादि विविध विचित्र देवतिर्यङ्मनुष्यस्थावरादि भोक्तृवर्ग- पृथिव्यन्तरिक्ष स्वर्गपातालातल वितलसुतलादि भोगस्थान भोग्य भोगोपकरणभेदभिन्नं प्रकृतिपुरुषात्मकं कृत्स्नं जगत्, 'अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।' (10-8) 'हन्त ते कथयिष्यामि विभूतीरात्मनः शुभाः ।' (10-19) 'अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।' (10-20) 'आदित्यानामहं विष्णुः' (10-21) इत्यादिना, 'न तदस्ति विना यत्स्यान्यान्मया भूतं चराचरम्।' (10-39) 'विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ।' (10-42) इत्यन्तेन उदितम्; एकस्थम् – एकदेशस्थं, पाण्डवः भगवत्प्रसाद-लब्ध-तद्दर्शनानुगुण दिव्यचक्षुः अपश्यत् ।

तत्र अनन्तायामविस्तारे, - In that body of the God of Gods whose length and breadth has no end, अनन्तबाहूदरवक्त्रनेत्रे, - having endless arms, stomachs, faces and eyes, अपरिमिततेजस्के, - having immeasurable resplendence, अपरिमितदिव्यायुधोपेते, - equipped with divine weapons, स्वोचितापरिमित दिव्यभूषणे, - bedecked with countless divine ornaments most appropriate to itself, दिव्यमाल्याम्बरधरे, - adorned with divine garlands and raiments, दिव्यगन्धानुलेपने, - fragrant with divine perfumes, अनन्ताश्चर्यमये, - being full of endless wonders, देवदेवस्य दिव्ये शरीरे – in that divine body of the God of Gods,

अनेकधा प्रविभक्तं – divided in many ways, ब्रह्मादि विविध विचित्र देवतिर्यङ्मनुष्यस्थावरादि भोक्तृवर्ग – starting with Chaturmukha Brahma and consisting of varied and wonderful group of enjoyers such as Deva, Tiryak, Manushya, Sthavara etc.,

पृथिव्यन्तरिक्ष स्वर्गपातालातल वितलसुतलादि भोगस्थान, भोग्य भोगोपकरणभेदभिन्नं – being varied and differentiated into places of experience, objects of experience, means of experience such as Prithivi, Antariksha, Svarga, Paataala, Atala, Vitala, Sutala and others, प्रकृतिपुरुषात्मकं कृत्स्नं जगत्, - the entire universe of the form of Prakruti and Purusha, taught starting with 'अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।' (10-8), 'I am the origin of everything and everything is made to function by ME', 'हन्त ते कथयिष्यामि विभूतीरात्मनः शुभाः ।' (10-19) – I will teach you my auspicious vibhutis', 'अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।' (10-20) – Hey Arjuna, I am the Self and am existing in the heart of all beings' 'आदित्यानामहं विष्णुः' (10-21) – I am Vishnu among the twelve Adityas, इत्यादिना, - and ending with, 'न तदस्ति विना यत्स्यान्यान्मया भूतं चराचरम्।' (10-39) – there is no movable or immovable being that does not have ME as the inner Self', 'विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ।' (10-42) – I exist as one part controlling and ruling over the entire world consisting of the sentient and non-sentients, इत्यन्तेन उदितम्; - एकस्थम् – एकदेशस्थं, - as existing in one part of the body, पाण्डवः भगवत्प्रसाद-लब्ध-तद्दर्शनानुगुण दिव्यचक्षुः अपश्यत् – Arjuna beheld having been granted the divine eyes by Bhagavan with HIS divine grace.

Sloka 11.14

ततः स विस्मयाविष्टो हृष्टरोमा धनञ्जयः ।

प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥ 14 ॥

ततः Then सः धनञ्जयः that Arjuna विस्मयाविष्टः being filled with amazement हृष्टरोमा experiencing horripilation all over due to joy देवं शिरसा प्रणम्य prostrated to Krishna flat on ground like a falling stick कृताञ्जलिः अभाषत spoke with folded hands.

ततः धनञ्जयः महाश्चर्यस्य कृत्स्नस्य जगतः स्वदेहैकदेशेन आश्रयभूतं कृत्स्नस्य प्रवर्तयितारं च आश्चर्यतमानन्तज्ञानादिकल्याणगुणगणं देवं दृष्ट्वा विस्मयाविष्टो हृष्टरोमा शिरसा दण्डवत् प्रणम्य कृताञ्जलिः अभाषत ।

ततः धनंजयः महाश्चर्यस्य कृत्स्नस्य जगतः स्वदेहैकदेशेन आश्रयभूतं - Then Arjuna, having seen the Lord, who with one small part of his body supports the entire world full of marvels

कृत्स्नस्य प्रवर्तयितारं च आश्चर्यतमानन्तज्ञानादिकल्याणगुणगणं देवं दृष्ट्वा and who makes everything function and is associated with most wonderful infinite groups of qualities such as ज्ञान and others,

विस्मयाविष्टो हृष्टरोमा शिरसा दण्डवत् प्रणम्य - was filled with amazement and had horripilation due to excess joy and having prostrated head to heel like a stick as said अचिन्तित पांसु कर्दम शर्करादिके भूतले दण्डवत्

कृताञ्जलिः अभाषत - folded his hands and spoke thus.

The Advaita bhashya by Sri Brahmanandagiri also known as Venkatanatha is like this: एवं दृष्ट्वा अतिसन्नासमुकुलिताक्ष-सम्भ्रमेण-इतिकर्तव्यतामूढश्च कञ्चित्पार्थो बभूवेति धृतराष्ट्रदुराशयनिरासायाह – तत इति । ततो दर्शनानन्तरं विस्मयेनाविष्टो व्यासः हृष्टरोमा पुलकितः स धनञ्जयः ‘पाण्डवानां धनञ्जयः’ इति भगवता स्वविभूतित्वेनोक्तः, तं देवं नारायणं शिरसा प्रणम्य कृताञ्जलिः सन्नभाषत ।

Sloka 11.15

अर्जुन उवाच

पश्यामि देवांस्तव देव देहे सर्वास्तथा भूतविशेषसङ्घान् ।

ब्रह्माणामीशं कमलासनस्थम् ऋषींश्च सर्वानुरगांश्च दिव्यान् ॥ 15 ॥

देव O Lord, तव देहे in your body देवान् all the gods तथा and in the same way सर्वान् भूतविशेषसंघान् the entire gamut of beings ब्रह्माणं and Chaturmukha Brahma कमलासनस्थम् ईशं and Ishvara who abides by Brahma's wishes सर्वान् ऋषींश्च and all sages दिव्यान् उरगांश्च and divine serpents पश्यामि । behold.

देव तव देहे सर्वान् देवान् पश्यामि; तथा सर्वान् प्राणिविशेषाणां संघान्, तथा ब्रह्माणं - चतुर्मुखम् अण्डाधिपतिम्, तथा ईशं कमलासनस्थं - कमलासने ब्रह्मणि स्थितम् ईशं, तन्मते अवस्थितं; तथा देवर्षिप्रमुखान् सर्वान् ऋषीन्, उरगान् च वासुकितक्षकादीन् दीप्तान् ।

O Lord, I behold in your body all the gods. And I am seeing all all groups of living beings and Chaturkumha, the ruler of the Cosmic Egg, and Isha or Rudra who abides by the wishes or order of Chaturmukha Brahma who is seated on the Lotus and all seers along with the foremost devarshis, and serpents such as the glowing Vasuki, Takshaka and others. I am seeing all of them.

ईशम् and कमलासनस्थम् – These are not taken as qualifying ब्रह्माणम्. They apply to Rudra. कमलासनस्थम् – One who abides by Kamalāsana who is the brahma seated on Louts. Srimad Bhagavata says रुद्रं समाश्रिता देवाः रुद्रो ब्रह्माणमाश्रितः (भा. 11-19-18). Brahma and Rudra told here are those responsible for creation and destruction.

In other bhashyas, it is commented as सर्वेषाम् ईशम् ईशितारं कम्मलासनस्थं ब्रह्माणं चतुर्मुखं – they do not give the meaning of Rudra for ईश but chaturmukha who rules over everyone. In one bhashya अमृततरङ्गिणि by Sri Purushottama, ईशं महादेवम् is told but for कमलासनस्थं नाभिपद्मस्थम् ब्रह्माणम्. Our Bhashya is unique in interpreting this sloka.

Sloka 11.16

अनेकबाहूदरवक्त्रनेत्रम् पश्यामि त्वां सर्वतोऽनन्तरूपम् ।

नान्तं न मध्यं न पुनस्तवादिम् पश्यामि विश्वेश्वर विश्वरूप ॥ 16 ॥

अनेक बाहूदरवक्त्रनेत्रम् Having many arms, stomachs, mouths and eyes, अनन्तरूपं having infinite forms त्वां सर्वतः पश्यामि such form of your I dehold all around. विश्वेश्वर O Ruler of the World, विश्वरूप One who has the entire world as body, नान्तं पश्यामि I see no end to your form पुनः तव आदिं न and do not see the beginning of your form मध्यं न and do not see the middle too.

अनेकबाहूदरवक्त्रनेत्रम् अनन्तरूपं त्वां सर्वतः पश्यामि; विश्वेश्वर - विश्वस्य नियन्तः; विश्वरूप – विश्वशरीर, यतः त्वम् अनन्तः, अतः तव न अन्तं न मध्यं, न पुनः तव आदिं च पश्यामि ।

I behold you everywhere having many arms, stomachs, mouths and eyes and having infinite form. विश्वेश्वर – O ruler of the Universe, विश्वरूप – One who has the entire universe as his body,

because you are अनन्त – the reason why you are infinite, for that same reason I do not see your end or middle or beginning.

We have to note again the anvaya of सर्वतः here – If it is सर्वतोऽनन्तरूपम् – If the anvaya is such, the word सर्वतः would be of no use as आनन्त्य is already told. If the anvaya is taken as सर्वतः पश्यामि then it would be proper for having got दिव्यचक्षुस्. So Bhashya is सर्वतः पश्यामि.

विश्वेश्वर – This is the cause of being विश्वरूप and so explained as विश्वस्य नियन्तः. A शरीरि is one who pervades and controls the body.

नान्तं न मध्यम् – It does not mean that it is not visible even if present. Because Arjuna has दिव्य चक्षुस् and so it is because there is no end or beginning or middle to Lord's form. This is also known from विश्वरूप. So देशतः and कालतः the absence of आदि, मध्य and अन्त is meant.

Veda says विश्वतश्चक्षुरुत विश्वतो मुखो विश्वतो हस्त उत विश्वतस्पात् ।, परात्परं यन्महतो महान्तम् यदेकमव्यक्तमनन्तरूपम्. एकम्, अनन्तरूपम्. Everything is in it – उभे अस्मिन् द्यावापृथिवी अन्तरेव समाहिते उभावग्निश्च वायुश्च सूर्याचन्द्रमसावुभौ | And such wonderful form of Bhagavan cannot be understood or proved through logic – Vishnu Purana says अचिन्त्याः खलु ये भावाः न तान् तर्केण योजयेत्, Kathopanishat says नैषा तर्केण मतिरापनेया etc. Such is the wonderful form of Lord which Arjuna saw.

Sloka 11.17

किरीटिनं गदिनं चक्रिणं च तेजोराशिं सर्वतोदीप्तिमन्तम् ।

पश्यामि त्वां दुर्निरीक्ष्यं समन्तात् दीप्तानलार्कद्युतिमप्रमेयम् ॥ 17 ॥

किरीटिनं Adorning the crown, गदिनं adorning the mace, चक्रिणं च and the discus, तेजोराशिं like of heap of blaze, सर्वतो दीप्तिमन्तं shining everywhere, समन्तात् दुर्निरीक्ष्यं one whose body is such that one cannot see all parts of the body दीप्तानलार्कद्युतिम् who is blazing like the burning fire and sun, अप्रमेयं who is indefinable त्वां पश्यामि | behold such form of yours.

तेजोराशिं सर्वतो दीप्तिमन्तं समन्तात् दुर्निरीक्ष्यं दीप्तानलार्कद्युतिम् अप्रमेयं त्वां किरीटिनं गदिनं चक्रिणं च पश्यामि ।

I behold you, a heap of brilliance, one who is shining forth on all sides, is impossible of being seen from whichever side, is radiant like the blazing fire and Sun, one who is indefinable and adorns the crown, mace, discus.

The bhashya follows उपलम्भ-अर्थक्रम for निरूपणे and not पाठक्रम. The mula sloka starts with कीरिटिनं गदिनं etc while bhashya starts with तेजोराशिम्. This also shows Bhashkarar clearly seeing what Arjuna saw because he is describing in the same order. That is indicated by Swamy Deshikan as उपलम्भार्थक्रम – the order in which it was perceived.

तेजोराशिम् – This was what was visible first – a heap of radiance. That indicates the essential nature of धर्मि.

सर्वतो दीप्तिमन्तम् – Means the radiance was all pervading. As told in कठोपनिषत् – तस्य भासा सर्वमिदं विभाति (कठ.5-15).

समन्तात् दुर्निरीक्ष्यम् – This indicates all parts of the divine auspicious form of Lord. Whichever part one wanted to see in that दिव्यमङ्गलविग्रह, it was not possible to see is the bhava.

दीप्तानलार्कद्युतिम् – The reason why Lord's it became possible to see the दिव्यमङ्गलविग्रह is told thus. द्युति means तेजस् of the form of rays. What was told as दीप्तिमन्तम् first indicates सर्वव्यापित्व. Here the reason why it could be seen is told. So there is no पुनरुक्ति. Because of this HIS form was समन्तात् दुर्निरीक्ष्यम्.

अप्रमेयम् – It was not possible to determine as ईदृक्त्व and इयत्ता 'it is like this or it is this much only'. By these, in a normal way how can one perceive is told as अप्रमेयं त्वाम्. त्वाम् refers to Krishna being seen by Arjuna and the extraordinary form that was seen which has no limits is told as अप्रमेयम्.

किरीटिनं गदिनं चक्रिणं च – Though I am seeing a form that was never seen earlier, I am able to identify you with your unique marks such as extraordinary ornaments and weapons such as किरीट, गदे and चक्र etc. किरीट is उपलक्षण for all other groups of ornaments. The crown is of two types किरीट and करण्डिका and among them किरीट is superior and what is worn by the superior

ones. So that indicates HIS सर्वेश्वरत्व here. चक्रिणम् is उपलक्षण for the hosts of weapons and especially indicates the सुदर्शन चक्रायुध which is unique to Bhagavan. He is called चक्री.

This is like how Magha kavi describes the descending of Narada. He says first what was seen was प्रसिद्धमूर्ध्वज्वलनं हविर्भुजः पतत्यधो धाम, ततः शरीरीति विभाविताकृतिम्, विभुर्विभक्तावयवं पुमानिति क्रमादमुं नारद इत्यबोधि. Like that here Bhashyakarar explains how Arjuna saw Lord – first he saw a तेजोराशि, then सर्वतो दीप्तिमन्तं समन्तात् दुर्निरीक्ष्यम्, दीप्तानलार्कद्युतिम्, अप्रमेयम् and then किरीटिनं गदिनं चक्रिणम्.

Sloka 11.18

त्वमक्षरं परमं वेदितव्यम् त्वमस्य विश्वस्य परं निधानम् ।

त्वमव्ययः शाश्वतधर्मगोप्ता सनातनस्त्वं पुरुषो मतो मे ॥ 18 ॥

त्वं You are वेदितव्यं what is to be realised by mumukshus परमम् अक्षरम् that Supreme immutable Brahman अस्य विश्वस्य For this world परं निधानं त्वं you are the supreme support. त्वं अव्ययः You are imperishable. शाश्वत धर्मगोप्ता The protector of eternal Dharma. त्वं सनातनः पुरुषः You are the sanaatana purusha मे मतः that is what I believe.

उपनिषत्सु, 'द्वे विद्ये वेदितव्ये' (मु. उ. 1-1-4) इत्यादिषु वेदितव्यतया निर्दिष्टं परमम् अक्षरं त्वम् एव । अस्य विश्वस्य परं निधानं - विश्वस्य अस्य परमाधारभूतः त्वम् एव; त्वम् अव्ययः - व्ययरहितः; यत्स्वरूपो यद्गुणो यद्विभवश्च त्वं तेन एव रूपेण सर्वदा अवतिष्ठसे । शाश्वतधर्मगोप्ता शाश्वतस्य नित्यस्य वैदिकस्य धर्मस्य एवमादिभिः अवतारैः त्वम् एव गोप्ता । सनातनः त्वं पुरुषो मतो मे 'वेदाहमेतं पुरुषं महान्तम्' (तै.आ. 3-12-7) 'परात्परं पुरुषम्' (मु. उ. 3-2-8) इत्यादिषु उदितः सनातनपुरुषः त्वम् एव इति मे मतः - ज्ञातः । यदुकुलतिलकः त्वम् एवंभूतः इदानीं साक्षात्कृतो मया इत्यर्थः ।

उपनिषत्सु, 'द्वे विद्ये वेदितव्ये' (मु. उ. 1-1-4) इत्यादिषु वेदितव्यतया निर्दिष्टं परमम् अक्षरं त्वम् एव - You are the Supreme Akshara as taught by Upanishats to be realized in contexts such as द्वे विद्ये वेदितव्ये and others.

अस्य विश्वस्य परं निधानं - विश्वस्य अस्य परमाधारभूतः त्वम् एव - You are only the supreme locus or substratum or support for this world.

त्वम् अव्ययः – व्ययरहितः; यत्स्वरूपो यद्गुणो यद्विभवश्च त्वं तेन एव रूपेण सर्वदा अवतिष्ठसे - You are imperishable. You remain immutable with whatever is your essential nature, your attributes and your sovereignty, with the same nature, attributes and glory all the time.

शाश्वतधर्मगोप्ता शाश्वतस्य नित्यस्य वैदिकस्य धर्मस्य एवमादिभिः अवतारैः त्वम् एव गोप्ता - You are protector of the eternal vaidika dharma through your manifestations such as Krishnaavatara and others.

सनातनः त्वं पुरुषो मतो मे 'वेदाहमेतं पुरुषं महान्तम्' (तै.आ. 3-12-7) 'परात्परं पुरुषम्' (मु. उ. 3-2-8) इत्यादिषु उदितः सनातनपुरुषः त्वम् एव इति मे मतः - ज्ञातः । यदुकुलतिलकः त्वम् एवंभूतः इदानीं साक्षात्कृतो मया इत्यर्थः - I believe you are the sanaatana purusha. I realized that you are the sanaatana purusha eulogized in shrutis such as 'I know this great Purusha', 'The purusha who is higher than the high' and others. I have realized that you who are the gem among the Yadu clan haven been perceived by me directly as of this nature – that is the meaning.

उपनिषत्सु, 'द्वे विद्ये वेदितव्ये' (मु. उ. 1-1-4) इत्यादिषु वेदितव्यतया निर्दिष्टं परमम् अक्षरं त्वम् एव – Swamy Deshika says – भगवत्प्रभावदर्शनात् एवम् अक्षर-वेदितव्य-अव्यय-सनातनपुरुषादि शब्दैः मुण्डकोपनिषदादि स्मारणम् – in the explanation for उपनिषत्सु. This is as addressed in the Upanishats such as अथ परा यया तदक्षरमधिगम्यते (मु. 1-1-5), एतस्य वा अक्षरस्य प्रशासने गार्गी सूर्याचन्द्रमसौ विधृतौ तिष्ठतः (बृ.3-8-9) and so on. Two vidyas are to be known – one is the intellectual knowledge or foundational knowledge and the other is पराविद्या – which is spiritual experience. And both are needed and told as वेदितव्ये. The वाक्यार्थं ज्ञान obtained through study of Vedas and other works is also very necessary as without that one cannot know what to experience. But that alone is not the ultimate. It is told as अपराविद्या does not mean lower but foundational. With that only one can proceed to next level and realize परमार्थं.

विश्वस्य परं निधानम् – This is as per what is told in pramanas such as विष्णुसंज्ञं सर्वाधारं धाम (मै.उ.). That word निधानम् is explained as निधीयते अस्मिन् इति निधानम् and परं निधानम् means नधानानाम् अपि निधानत्वात् परं निधानम्. The word परम् differentiates Bhagavan from Jivatman. This aspect is found in कौषीतकि उपनिषत् – भूतमात्राः प्रज्ञामात्रास्वर्पिताः प्रज्ञामात्राः प्रणे अर्पिताः (कौ. 3-9). Just as in a chariot the circumference is placed on the spokes and the spokes on the nave, similarly these objects are placed on the chetanas (told as प्रज्ञामात्राः here) and the chetanas are placed on Paramatman

told as प्राण here. स एष प्राण एव प्रज्ञात्मा आनन्दोऽजरोऽमृतः, एष लोकपालः एष लोकाधिपतिः एष सर्वेषः etc. And the fact that there is no one else supporting HIM is made clear in bhashya as परमाधारभूतः. Upanishat says सन्मूलाः सोम्य इमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठाः.

अव्ययम् – In Mundakopanishat it is said – तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः (मु. 1-1-6) and Mahanarayana says अनन्तमव्ययं कविगं (महानारायण). व्यय means among the essential nature, attributes etc. something gets changed or destroyed sometime – स्वरूपस्य गुणस्य विभवस्य वा यदा कदाचित् प्रच्युतिर्हि व्ययः स सर्वोऽप्यस्य नास्तीत्यविशेषिताव्ययशब्देनोच्यते – the word अव्यय which is not specifically qualified is explained thus. So it is not mere स्वरूप not changing like Jivatman and that is made clear in bhashya as त्वम् अव्ययः – व्ययरहितः; यत्स्वरूपो यद्गुणो यद्विभवश्च त्वं तेन एव रूपेण सर्वदा अवतिष्ठसे. For अचेतन there is स्वरूपविकार – it keeps undergoing changes – prakruti becomes mahat, mahat modified into ahankaara and so on. For चेतन there is contraction or expansion in his attributive consciousness or धर्मभूतज्ञान but for Paramatman there is no विकार of any type anytime. So HE is अव्यय.

The word विभव told in bhashya means नित्यविभूति. If it is taken to mean both the vibhuti, then it should be understood as that which does not undergo change in its substantive nature.

शाश्वतधर्मगोप्ता – It is explained as शश्वत् भवः शाश्वतः and the cause of that eternity or शाश्वतत्व is नित्यागममूलत्वम् explained as शाश्वतस्य नित्यस्य वैदिकस्य धर्मस्य. What ever is known from प्रत्यक्ष and शास्त्र, Bhagavan protects them through HIS divine manifestations. It is said नारायणः शाश्वतधर्मगोप्ता (भा.मो. 336-5). They all mean the special dharma which is वैदिकधर्म.

एवमादिभिः अवतारैः – This means this is known from प्रत्यक्ष and शास्त्र.

Bhashyakarar quotes two pramans mentioning पुरुष - 'वेदाहमेतं पुरुषं महान्तम्' (तै.आ. 3-12-7) 'परात्परं पुरुषम् उपैति' (मु. उ. 3-2-8) – By these, the उपास्यत्व and प्राप्यत्व are indicated. By the word आदि other pramans such as येनाक्षरं पुरुषं वेद सत्यम् (मु. 1-2-13) and others are understood.

The word सनातन explains the meaning of सत्यम् as in सत्यं ज्ञानमनन्तं ब्रह्म.

The bhashya यदुकुलतिलकः त्वम् एवं भूतः indicates त्वमिति प्राचीनमांसचक्षुःप्रतिपन्न-आकार-अनुवादः, शेषेण तु दिव्यचक्षुर्लाभसाक्षात्कृत-आकारकथनम्, प्रभावमात्रज्ञानस्य प्रागेव सिद्धत्वात् – That is, the word त्वम् indicates

the form that Arjuna saw with his normal eyes before he saw the विश्वरूप. The rest are about Bhagavan's विश्वरूप after Lord granted him the divine sight. These are some wonderful explanations of Bhashyakarar – they are called रसस्थानs of our bhashya. We can find many such explanations which are very contextual and very apt.

मतः - Arjuna is not telling that it is his view but means that he has understood or known so. That is explained in bhashya as ज्ञातः... The word मतः which is in general sense is now culminating in direct vivid perception of Lord – explained in bhashya as इदानीं साक्षात्कृतो मया इत्यर्थः..

Brahmanandagiribhashya says – एतावन्तं कालम् अपरिमितबलपराक्रमशाली सर्वलोकमान्यस्त्वं महापुरुष इत्येव स्थितम् । इदानीम् एतदैश्वर्यप्रदर्शनात्परं ब्रह्मैव त्वमिति निश्चयो मम जात इत्यर्थः ।

Sloka 11.19

अनादिमध्यान्तमनन्तवीर्यम् अनन्तबाहुं शशिसूर्यनेत्रम् ।

पश्यामि त्वां दीप्तहुताशवक्त्रम् स्वतेजसा विश्वमिदं तपन्तम् ॥ 19 ॥

अनादि-मध्यान्तम् One who has no beginning or middle or end, अनन्तवीर्यम् has unlimited valour अनन्तबाहुं innumerable shoulders शशिसूर्यनेत्रं having the Sun and Moon as eyes दीप्तहुताशवक्त्रम् having mouth like raging fire इदं विश्वं स्वतेजसा तपन्तं scorching this entire world with tejas त्वां पश्यामि I am seeing you as such.

अनादिमध्यान्तम् – आदिमध्यान्तरहितम् । अनन्तवीर्यम् – अनवधिकातिशयवीर्यम्; वीर्यशब्दः प्रदर्शनार्थः । अनवधिकातिशय ज्ञानबलैश्वर्यवीर्यशक्तितेजसां निधिम् इत्यर्थः । अनन्तबाहुम् – असंख्येयबाहुम्; सोऽपि प्रदर्शनार्थः; अनन्तबाहूदरपादवक्त्रादिकम् । शशिसूर्यनेत्रं - शशिवत् सूर्यवत् च प्रसादप्रतापयुक्तसर्वनेत्रम् । देवादीन् अनुकूलान् नमस्कारादि कुर्वाणान् प्रति प्रसादः । तद्विपरीतान् असुरराक्षसादीन् प्रति प्रतापः; 'रक्षांसि भीतानि दिशो द्रवन्ति सर्वे नमस्यन्ति च सिद्धसंघाः॥' (11-36) इति हि वक्ष्यते । दीप्तहुताशवक्त्रं - प्रदीप्तकालानलवत् संहारानुगुणवक्त्रम् । स्वतेजसा विश्वम् इदं तपन्तम् - तेजः पराभिभवनसामर्थ्यम्; स्वकीयेन तेजसा विश्वम् इदं तपन्तं त्वां पश्यामि - एवंभूतं सर्वस्य स्रष्टारम्, सर्वस्य आधारभूतं, सर्वस्य प्रशासितारम्, सर्वस्य संहर्तारम्, ज्ञानाद्यपरिमितगुण-सागरम्, आदिमध्यान्तरहितम् एवंभूतदिव्यदेहं त्वां यथोपदेशं साक्षात्करोमि इत्यर्थः । एकस्मिन् दिव्यदेहे अनेकोदरादिकं कथम्? इत्थम् उपपद्यते - एकस्मात् कटिप्रदेशात् अनन्तपरिमाणाद् ऊर्ध्वम् उद्गता यथोदितोदरादयः, अधश्च यथोदितदिव्यपादाः, तत्र एकस्मिन् मुखे नेत्रद्वयम् इति च न विरोधः ।

अनादिमध्यान्तम् – आदिमध्यान्तरहितम् – Means without beginning or middle or end. अनन्तवीर्यम् – अनवधिकातिशयवीर्यम् – one whose valour is of unlimited excellence; वीर्यशब्दः प्रदर्शनार्थः – The word वीर्यम् is indicative of all other attributes. अनवधिकातिशय ज्ञानबलैश्वर्यवीर्यशक्तितेजसां निधिम् इत्यर्थः – An abode of unsurpassable knowledge, strength, sovereignty, valour, power, brilliance is the meaning. अनन्तबाहुम् – असंख्येयबाहुम्; - Infinite arms – means one who has innumerable arms. सोऽपि प्रदर्शनार्थः – this is also for illustration. अनन्तबाहूदरपादवक्त्रादिकम् – means one who has infinite arms, stomachs, feet, months etc. शशिसूर्यनेत्रं - शशिवत् सूर्यवत् च प्रसादप्रतापयुक्तसर्वनेत्रम् – means one whose all eyes are pleasant like the moon and burning like the Sun. देवादीन् अनुकूलान् नमस्कारादि कुर्वाणान् प्रति प्रसादः – being pleasant and gracing the Gods who do salutations etc. to HIM | तद्विपरीतान् असुरराक्षसादीन् प्रति प्रतापः – showing anger towards asuras and rakshasas who are opposed to Gods. 'रक्षांसि भीतानि दिशो द्रवन्ति सर्वे नमस्यन्ति च सिद्धसंघाः॥' (11-36) इति हि वक्ष्यते – It is going to be told as The demons run helter skelter with fear and the group of siddhas prostrate to HIM. दीप्तहुताशवक्त्रं - प्रदीप्तकालानलवत् संहारानुगुणवक्त्रम् – having mouth appropriate for destruction like the fire raging at the time of dissolution. स्वतेजसा विश्वम् इदं तपन्तम् - तेजः पराभिभवनसामर्थ्यम्; The word Tejas here means the power capable of vanquishing others. स्वकीयेन तेजसा विश्वम् इदं तपन्तं त्वां पश्यामि – I behold you, who with your radiance, are scorching this entire world. एवंभूतं सर्वस्य स्रष्टारम्, - Being thus, the creator of everything, सर्वस्य आधारभूतं, - the support of everything, सर्वस्य प्रशासितारम्, - the ruler of everyone, सर्वस्य संहर्तारम्, -the destroyer of everything, ज्ञानाद्यपरिमितगुणसागरम्, - an ocean of immeasurable attributes such as ज्ञान and others, आदिमध्यान्तरहितम् – without beginning, middle or end, एवंभूतदिव्यदेहं – possessing such divine body, त्वां यथोपदेशं साक्षात्करोमि इत्यर्थः – I behold you with my eyes as taught.

एकस्मिन् दिव्यदेहे अनेकोदरादिकं कथम्? – In one divine body how can many stomachs etc be present? इत्थम् उपपद्यते - एकस्मात् कटिप्रदेशात् अनन्तपरिमाणाद् ऊर्ध्वम् उद्गता यथोदितोदरादयः, - this is how it becomes reasonable – above one hip portion which is of infinite proportion, many stomach and others were extending as told, अधश्च यथोदितदिव्यपादाः, - and below the hip portion also divine feet extended as taught; तत्र एकस्मिन् मुखे नेत्रद्वयम् इति च न विरोधः – and in each face a pair of eyes. This way there is no contradiction.

अनादिमध्यान्तम् – What is negated here is not something different from आदि, मध्य and अन्त. That would be opposed to what Bhagavan said सर्गाणाम् आदिरन्तश्च मध्यं चैवाहमर्जुन (10-32) and अहमादिश्च मध्यं च भूतानामन्त एव च (10-20). So bhashya is आदिमध्यान्तरहितम्. What was told earlier as नान्तं न मध्यं न पुनस्तवादिम् (11-16) is about essential nature. And what is told here is concerning Bhagavan's दिव्यमङ्गलविग्रह. So there is no पुनरुक्तिदोष. Or they can also be explained thus – In नान्तं न मध्यं न पुनस्तवादिम् modifications of the form of creation, sustenance and destruction are negated and here what is negated is their cause. OR, it can also be taken to mean Bhagavan's form as कालाभिमानिदेवता. It is said in Vishnu Purana अनादिर्भगवान्कालः (वि.पु. 1-2-26) – the eternality of the vibhuti काल is intended.

अनन्तबाहुम् – Earlier it was told अनेकबाहूदर – the arms are many was told. Now the word अनन्त shows they are innumerable. So there is no पुनरुक्ति. Hence bhashya is असंख्येयबाहुम्.

शशिसूर्यनेत्रम् – The eyes of Lord are not metaphorically told as sun and moon. That is because in HIS Vishvarupa there exist innumerable eyes and such metaphor does not fit into the context. What is intended here is समानधर्मत्व that is similarity in some attribute. It is also not meant that some eyes are like the Sun and some like moon. So the meaning is that all eyes had साधर्म्य – similarity in quality with Sun and the moon. Then if a doubt is raised as how can at the same time opposite qualities of Sun being fierce and Moon being pleasant exist in the same eye to which it is explained as that happens with respect to Gods and with respect demons at the same time.

एवंभूतं सर्वस्य स्रष्टारम्, सर्वस्य आधारभूतं, सर्वस्य प्रशासितारम्, सर्वस्य संहर्तारम्, ज्ञानाद्यपरिमितगुण-सागरम्, आदिमध्यान्तरहितम् एवंभूतदिव्यदेहं त्वां यथोपदेशं साक्षात्करोमि इत्यर्थः – This sentence explains that what was heard earlier through Krishna's teaching is the form perceived directly with the divine eyes granted to Arjuna.

What was told as अनेक बाहूदर वक्त्रनेत्रम् earlier – there the manifold nature is told of the parts of the body only and so the रूप or Form is one only. Earlier and later also what is talked about is about one body only. Even what is told as पश्य मे पार्थ रूपाणि cannot be taken to mean many bodies. If that was so, it would have been अनेक विग्रहम् but that is not how it is told. And in case of

many bodies, there is no need to even say many arms, many stomachs etc. as it would have been understood. And one cannot argue that a form with many stomachs is not taught in भगवच्छास्त्र as that शास्त्र is not fully applicable here. Even what was seen by Narada and others told there is not seen here. The विश्वरूप seems by each person is different. नारद and others saw different kinds of HIS form. So just as in Bhagavan's incarnations such as श्रीवराह, श्रीनृसिंह and others there is variety in form, colour, arms and so on, even in the विग्रह of विश्वरूप as per the pramanas the variety has to be accepted. So just as a tree which has several branches is still known as single tree because the stem is one, here also the कटिप्रदेश or hip which is not told to be many is taken as one and so one form is to be understood. All these are indicated in the words of the sloka itself is indicated in bhashya by the word यथोदित उरादयः, दिव्यपादाः in bhashya.

Sri Brahmanandagiribhashya quotes several shruti pramanas here. He says ब्रह्मत्वनिश्चये हेतुभूतं तद्धर्मदर्शनं प्रमाणयति. अनादिमध्यान्तम् – आकाशवत्सर्वगतश्च नित्यः, व्याप्य नारायणः स्थितः (म.ना.). For अनन्तवीर्यम् – विष्णोर्नुकं वीर्याणि प्रवोचम् (ऋक्सं. 2-2-24-1), अनन्तबाहु etc – विश्वतश्चक्षुरुत विश्वतोमुखो (ऋ, यजु.). शशिसूर्यनेत्रम् – चक्षोः सूर्ये अजायत (पु.सू.), दीप्तहुताशवक्त्रम् – मुखादिन्द्रश्चाग्निश्च and स्वतेजसा विश्वमिदं तपन्तम् – येन सूर्यस्तपति तेजसेद्भः.

Sloka 11.20

एवंभूतं त्वां दृष्ट्वा देवादयः अहं च प्रव्यथिता भवाम इति आह –

Arjuna says, having seen such wonderful form of yours, all the Gods and others and myself too have become very frightened.

एवंभूतम् त्वाम् – Means you who are having such frightful form.

According to the usage प्रव्यथितम्, the word लोक has to be understood as people. So अवतारिका has देवादयः. And the bhashya अहं च is as per what is going to be told later दृष्ट्वा लोकाः प्रव्यथिताः तथाहम्.

द्यावापृथिव्योरिदमन्तरं हि व्यासं त्वयैकेन दिशश्च सर्वाः ।

दृष्ट्वाद्भुतं रूपमुग्रं तवेदम् लोकत्रयं प्रव्यथितं महात्मन् ॥ 20 ॥

महात्मन् O Mahatman, द्यावापृथिव्योः अन्तरं all the space between the dyuloka and antarikshaloka दिशश्च सर्वाः and all the directions त्वया एकेन व्याप्तं are pervaded by YOU alone. तव अद्भुतम् उग्रम् इदं रूपं दृष्ट्वा Having seen such wonderful and frightening form of yours लोकत्रयं प्रव्यथितम् all the people of three categories – those who are favourable, who are opposed and who are disinterested are all frightened.

द्युशब्दः पृथिवीशब्दश्च उभौ उपरितनानाम् अधस्तनानां च लोकानां प्रदर्शनार्थौ । द्यावापृथिव्योः अन्तरम् - अवकाशः, यस्मिन् अवकाशे सर्वे लोकाः तिष्ठन्ति । सर्वः अयम् अवकाशः दिशश्च सर्वाः त्वया एकेन व्याप्ताः । दृष्ट्वा अद्भुतं रूपम् उग्रं तव इदम् - अनन्तायामविस्तारम् अत्यद्भुतम् अति उग्रं च रूपं दृष्ट्वा लोकत्रयं प्रव्यथितम् - युद्धदिदृक्षया आगतेषु ब्रह्मादि देवासुर पितृगणसिद्धगन्धर्व-यक्ष-राक्षसेषु प्रतिकूलानुकूलमध्यस्थरूपं लोकत्रयं सर्वं प्रव्यथितम् – अत्यन्तभीतम् । महात्मन् - अपरिच्छेद्यमनोवृत्ते । एतेषाम् अपि अर्जुनस्य इव विश्वाश्रयरूप साक्षात्कारसाधनं दिव्यं चक्षुः भगवता दत्तम् । किमर्थम् इति चेत्? अर्जुनाय स्वैश्वर्यं सर्वं प्रदर्शयितुम्; अत इदम् उच्यते - 'दृष्ट्वाद्भुतं रूपमुग्रं तवेदं लोकत्रयं प्रव्यथितं महात्मन्' इति ।

द्युशब्दः पृथिवीशब्दश्च उभौ उपरितनानाम् अधस्तनानां च लोकानां प्रदर्शनार्थौ – The द्युशब्द and पृथिवीशब्द are both indicative of all worlds above and worlds below.

द्यावापृथिव्योः अन्तरम् - अवकाशः, यस्मिन् अवकाशे सर्वे लोकाः तिष्ठन्ति – And अन्तरम् means space where all the worlds exist.

सर्वः अयम् अवकाशः दिशश्च सर्वाः त्वया एकेन व्याप्ताः – This entire space and all quarters are all pervaded by you alone.

दृष्ट्वा अद्भुतं रूपम् उग्रं तव इदम् – means अनन्तायामविस्तारम् अत्यद्भुतम् अति उग्रं च रूपं दृष्ट्वा – having seen this most marvelous and most frightening form of yours which is extends to infinite proportions लोकत्रयं प्रव्यथितम् - means युद्धदिदृक्षया आगतेषु ब्रह्मादि देवासुर पितृगणसिद्धगन्धर्व-यक्ष-राक्षसेषु प्रतिकूलानुकूलमध्यस्थरूपं लोकत्रयं सर्वं प्रव्यथितम् – अत्यन्तभीतम् – the three worlds are frightened that means among all the gods right from Brahma, the group of piturs, siddhas, gandharvas, yakshas, rakshasas who have come desiring to witness the war, and of three categories namely those who are opposed, those who are favourable and those who are neither interested nor opposed or neutral, all those belonging to these three categories are all extremely frightened.

महात्मन् - अपरिच्छेद्यमनोवृत्ते - O Mahatman – means one whose functions of the mind are limitless.

एतेषाम् अपि अर्जुनस्य इव विश्वाश्रयरूप साक्षात्कारसाधनं दिव्यं चक्षुः भगवता दत्तम् – This also shows that Bhagavan granted the divine sight which is the means to perceive HIS form which is an abode to the entire world to all of them also.

किमर्थम् इति चेत्? – And why did Bhagavan grant them such divine sight? अर्जुनाय स्वैश्वर्यं सर्वं प्रदर्शयितुम्; - To reveal to Arjuna the entirety of Bhagavan's sovereignty.

अत इदम् उच्यते - 'दृष्ट्वाद्भुतं रूपमुग्रं तवेदं लोकत्रयं प्रव्यथितं महात्मन्' इति – That is why he says thus – O mahatma, beholding this marvelous and frightful form of yours, all the people are extremely frightened.

इदम् अन्तरम् – If the meaning is taken as 'space in-between', it will limit its scope as other things gets eliminated. So it is commented as अवकाशः. In which space the upper and lower worlds exist, all that space is pervaded by HIM alone is the bhaava. And that happens due to the extraordinary powers of Bhagavan. That means the general rule that two things cannot exist at the same place at the same time does not apply to Bhagavan's pervasion.

दृष्ट्वाद्भुतं रूपमुग्रं तवेदम् – This is explained as अनन्तायामविस्तारं रूपम्. So this व्याप्ति or pervasion is not स्वरूपव्याप्ति but रूपव्याप्ति - the pervasion of HIS form as told.

लोकत्रयं प्रव्यथितम् – This is a significant explanation in our bhashya. Here लोकत्रय does not mean the three worlds. Because in that case, the aspect of प्रव्यथितम् cannot be explained. And instead of interpreting the world लोक as beings in a secondary sense, the meaning of जन is more appropriate in the primary sense itself. And people are of three categories – friends, those who are antagonistic and those who are unconcerned or disinterested. All there categories of people have assembled there in order to witness this great war. And since it is about people in all worlds, देवासुरसु and others are also included in bhashya. In that मनुष्यसु or humans are not mentioned as they did not get to see the विश्वरूप of Bhagavan.

And to the objection that how can gods and others see the Vishvarupa as Arjuna only got दिव्यचक्षुस् as told, the answer is explained in bhashya as अर्जुनाय स्वैश्वर्यं सर्वं प्रदर्शयितुम्.

Sloka 11.21

अमी हि त्वा सुरसङ्घा विशन्ति केचिद्धीताः प्राञ्जलयो गृणन्ति ।

स्वस्तीत्युक्त्वा महर्षिसिद्धसङ्घाः स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥ 21 ॥

अमी सुरसङ्घाः These groups of gods त्वा विशन्ति हि do do enter into you, is it not? केचित् भीताः प्राञ्जलयः गृणन्ति some being scared, pray to you with folded hands. महर्षिसिद्धसङ्घाः The groups of great seers and siddhas स्वस्ति इत्युक्त्वा chanting 'svasti' पुष्कलाभिः स्तुतिभिः त्वां स्तुवन्ति eulogise you with appropriate powerful prayers.

अमी सुरसंघाः उत्कृष्टाः त्वां विश्वाश्रयम् अवलोक्य हृष्टमनसः त्वत्समीपं विशन्ति । तेषु एव केचिद् अति उग्रम् अति अद्भुतं च तव आकारम् आलोक्य भीताः प्राञ्जलयः स्वज्ञानानुगुणं स्तुतिरूपाणि वाक्यानि गृणन्ति - उच्चारयन्ति । अपरे महर्षिसंघाः सिद्धसंघाः च परावरतत्त्व-याथात्म्यविदः स्वस्ति इति उक्त्वा पुष्कलाभिः भगवदनुरूपाभिः स्तुतिभिः स्तुवन्ति ।

अमी सुरसंघाः उत्कृष्टाः त्वां विश्वाश्रयम् अवलोक्य हृष्टमनसः त्वत्समीपं विशन्ति – These groups of superior gods move close to you being filled with joy on seeing you, the supporter of the entire universe.

तेषु एव केचिद् अति उग्रम् अति अद्भुतं च तव आकारम् आलोक्य भीताः प्राञ्जलयः स्वज्ञानानुगुणं स्तुतिरूपाणि वाक्यानि गृणन्ति - उच्चारयन्ति – Among them only some being extremely frightened on seeing your extremely scary and most marvelous form, utter sentences of the form of prayers according to their knowledge with folded hands.

अपरे महर्षिसंघाः सिद्धसंघाः च परावरतत्त्व-याथात्म्यविदः स्वस्ति इति उक्त्वा पुष्कलाभिः भगवदनुरूपाभिः स्तुतिभिः स्तुवन्ति – Other groups of great seers and siddhas, who are knowledgeable about the lower and higher orders of reality, uttering the word 'svasti' eulogise you with hymns of praise that are appropriate to the Supreme Person.

सुरसङ्घाः उत्कृष्टाः त्वा विशन्ति – The word विशन्ति does not mean withdrawal or संहार because it is used along with स्तुति and such words. So this indicates समीप-गमनरूप-सेवाप्रकार - service of the form of moving close to Lord. And moving close to Bhagavan is not for destruction. That is indicated in bhashya as हृष्टमनसः त्वत्समीपं विशन्ति. This is also different from what is going to be

told later about entering HIS mouth. Here another point Swamy Deshika points out – it is said in sloka केचिद्धीताः about those who are afraid to approach Bhagavan and nothing is said specifically about those who desire to approach Bhagavan, that is indicated by उत्कृष्टाः - and so bhashya explains as Brahma and others approaching Bhagavan for performing सेवा.

तेषु एव केचिद् अति उग्रम् अति अद्भुतं च तव आकारम् आलोक्य भीताः प्राञ्जलयः स्वज्ञानानुगुणं स्तुतिरूपाणि वाक्यानि गृणन्ति - उच्चारयन्ति

केचिद्धीताः - The cause of fear is Bhagavan's marvelous and scary form. They prayed to Lord as per what was perceived by them. The groups of महर्षि's and सिद्धs recited with appropriate prayers is explained as स्वज्ञानानुगुणम्. And the bhashya तेष्वेव केचित् means they are a special category of Gods.

महर्षिसिद्धसङ्घाः - The groups of महर्षि's or great seers are the groups consisting of भृगु and others. सिद्धs are सनक, सनन्दन and others. And because they are महर्षि's they pray with पुष्कलस्तुतिस.

स्वस्ति इत्युक्त्वा – This is the मङ्गलाशासन done by great devotees who pray as जितं ते पुण्डरीकाक्ष. Or as it is said - when a servant devoted to the Master sees the Master, the first word to be told is स्वस्ति. Then the prayers eulogizing the greatness of Master's qualities follow. पौष्कल्य means प्रामाणिक सर्वेश्वरत्वादि कथन. The prayers are true based on valid means and about Bhagavan's being the Supreme ruler and other attributes. That is explained in bhashya as भगवदनुरूपाभिः.

Sloka 11.22

रुद्रादित्या वसवो ये च साध्याः विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।

गन्धर्वयक्षासुरसिद्धसङ्घाः वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥ 22 ॥

रुद्रादित्याः Eleven Rudras and Twelve Adityas, वसवः eight Vasus, साध्याः the sadhyas, विश्वेऽश्विनौ Vishve devatas and Ashwini devatas, मरुतश्च the groups of Maruts, ऊष्मपाश्च Pitrus, गन्धर्व यक्षासुर सिद्धसङ्घाः groups of Gandharvas, Yakshas, Asuras and Siddhas, ये च सर्वे all of them विस्मिताश्चैव being wonderstruck त्वां वीक्षन्ते behold you.

ऊष्मपाः – पितरः, 'ऊष्मभागा हि पितरः' (तै. ब्रा. 1-3-10) इति श्रुतेः । एते सर्वे विस्मयम् आपन्नाः त्वां वीक्षन्ते –
ऊष्मपाः means Pitrus or manes as per shruti pramana 'ऊष्मभागा हि पितरः'. All of them are
beholding you with amazement.

Because the word ऊष्म is used while telling about the various classes of gods, ऊष्मपाः is
interpreted as Pitrus.

Sloka 11.23

रूपं महत्ते बहुवक्त्रनेत्रम् महाबाहो बहुबाहूरुपादम् ।

बहूदरं बहुदंष्ट्राकरालम् दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् ॥ 23 ॥

महाबाहो Hey Mahaabaahu, बहुवक्त्रनेत्रं having many faces and eyes, बहु बाहूरुपादं and many arms,
thighs and feet, बहूदरं many stomachs, बहुदंष्ट्राकरालं and being fierce with many large protruding
teeth ते महत् रूपं this mighty form of yours दृष्ट्वा having seen लोकाः तथा अहं प्रव्यथिताः all the people
told earlier and myself are extremely scared.

बह्वीभिः दंष्ट्राभिः अतिभीषणाकारं लोकाः पूर्वोक्ताः प्रतिकूलानुकूलमध्यस्थाः त्रिविधाः सर्व एव अहं च तव इदम् ईदृशं
रूपं दृष्ट्वा अतीव व्यथिता भवामः ।

Having seen this form which is most terrifying with many protruding teeth, all the three
categories of people told earlier who are favourable, antagonistic and unconcerned including
myself are greatly terrified.

In the previous sloka the fact of being wonderstruck was told. Now the aspect of all getting
scared is being told.

लोकाः - The meaning is same as what was told earlier and so bhashya is पूर्वोक्ताः लोकाः.

इदम् ईदृशम् – The word इदम् applies to the form and ईदृशम् indicates the various modes or प्रकाराः.

प्रव्यथिताः - Here प्र is not in the sense of negation like the usage प्रस्थान, प्रस्मरण etc. Here it
indicates the प्रकर्ष of व्यथे – that is excessive fear. That is told in bhashya as अतीव. Meaning of
व्यथिताः is चलिताः or भीताः - shaken or scared.

Sloka 11.24

नभःस्पृशं दीप्तमनेकवर्णम् व्यात्ताननं दीप्तविशालनेत्रम् ।

दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा धृतिं न विन्दामि शमं च विष्णो ॥ 24 ॥

नभःस्पृशं One who has touched the divine Vaikuntha, दीप्तम् has divine radiance, अनेकवर्णं of many colours, व्यात्ताननं having mouths open widely, दीप्तविशालनेत्रं having broad blazing eyes त्वां दृष्ट्वा having seen you who are such, प्रव्यथितान्तरात्मा my mind is filled with fear. विष्णो Hey Vishnu, धृतिं न विन्दामि I am unable to support myself शमं च and do not have peace of mind too.

नभःशब्दः, 'तदक्षरे परमे व्योमन्' (महा. 1-2) 'आदित्यवर्णं तमसः परस्तात्' (श्वे. उ. 3-8, यजु. आ. 3-13-1) 'क्षयन्तमस्य रजसः पराके' (ऋक्स. 2-6-25-5) 'यो अस्याध्यक्षः परमे व्योमन्' (ऋक्सं. 8-9-17-7) इत्यादिश्रुतिसिद्ध-
त्रिगुणप्रकृत्यतीत-परमव्योमवाची, सविकारस्य प्रकृतितत्त्वस्य पुरुषस्य च सर्वावस्थस्य, कृत्स्नस्य आश्रयतया नभः स्पृशम् इति वचनात्, 'द्यावापृथिव्योरिदमन्तरं हि व्याप्तम्' (11-20) इति पूर्वोक्तत्वात् च । दीप्तम् अनेकवर्णं व्यात्ताननं दीप्तविशालनेत्रं त्वां दृष्ट्वा प्रव्यथितान्तरात्मा – अत्यन्तभीतमनाः धृतिं न विन्दामि - देहस्य धारणं न लभे; मनसश्चेन्द्रियाणां च शमं न लभे। विष्णो – व्यापिन् । सर्वव्यापिनम् अत्यद्भुतम् अतिघोरं च त्वां दृष्ट्वा प्रशिथिल-सर्वावयवो व्याकुलेन्द्रियः च भवामि इत्यर्थः ।

नभःशब्दः, 'तदक्षरे परमे व्योमन्' (महाना. 1-2) 'आदित्यवर्णं तमसः परस्तात्' (श्वे. उ. 3-8, यजु. आ. 3-13-1) 'क्षयन्तमस्य रजसः पराके' (ऋक्स. 2-6-25-5) 'यो अस्याध्यक्षः परमे व्योमन्' (ऋक्सं 8।9।17।7) इत्यादिश्रुतिसिद्ध-
त्रिगुणप्रकृत्यतीत-परमव्योमवाची, - The word नभः here means परमव्योम or the Supreme Akasha paramapada which is superior to and different from the Prakruti Mandala made of Satva, Rajas and Tamas and well established in shrutis 'In that Parama Vyoma which is imperishable', 'He who has the hue of Aditya and beyond Tamo loka which is prakruti mandala', 'One who resides in the world beyond the Rajo loka or prakruti mandala', 'He who is the ruler of the Supreme Heaven' and so on.

सविकारस्य प्रकृतितत्त्वस्य पुरुषस्य च सर्वावस्थस्य, कृत्स्नस्य आश्रयतया नभः स्पृशम् इति वचनात्, - because Bhagavan is addressed as नभः स्पृशम् – as HE is the support of everything including the Reality

of Matter which is ever changing and the individual selves existing in all states such as baddha, mukta or jagrat, svapna and so on.

‘द्यावापृथिव्योरिदमन्तरं हि व्यासम्’ (11-20) इति पूर्वोक्तत्वात् च – This is how it is because it was told earlier as ‘the entire space of dyuloka and prithivi loka is pervaded’.

दीप्तम् अनेकवर्णं व्यात्ताननं दीप्तविशालनेत्रं त्वां दृष्ट्वा - Having seen you who is radiant, are multi-coloured, have your mouth wide open, have broad eyes which are burning bright, having seen such form of yours

प्रव्यथितान्तरात्मा – अत्यन्तभीतमनाः धृतिं न विन्दामि - देहस्य धारणं न लभे; मनसश्चेन्द्रियाणां च शमं न लभे – I am extremely scared inside and cannot support by body and do not have peace of mind and other organs also.

विष्णो – व्यापिन् । सर्वव्यापिनम् अत्यद्भुतम् अतिघोरं च त्वां दृष्ट्वा प्रशिथिल-सर्वावयवो व्याकुलेन्द्रियः च भवामि इत्यर्थः – Hey Vishno, the All Pervading, beholding you the pervading everything, of incomparable magnitude, most marvelous, most terrifying, all my limbs are weakened and organs are agitated. That is the meaning.

नभःस्पृशम् – Bhashya quotes several shruti pramanas which show that the words which are synonymous with akasha mean paramapada. Here the word नभः similarly means paramapada and not the well known akasha or sky which is in prakruti mandala. It is also not like the word akasha which means मूलप्रकृति or primordial matter as used in Gargi vidya. Because this is the abode for even the reality of matter which is ever changing. The same is told here also as इहैकस्थं जगत् कृत्स्नम् (11-7) and बहून्यदृष्टपूर्वाणि (11-6) etc. It is also told here that it pervades the well known द्युलोक and पृथिवीलोक as द्यावापृथिव्योरिदमन्तरं (11-20). So when this विश्वरूप which is told as the support for everything such as प्रकृति, पुरुष etc. is said to touch नभस् it has to be taken to mean touching परमपद. This also shows there is no पुनरुक्ति. So it can be known that this विश्वरूप was pervading everything except नित्यविभूति.

प्रव्यथितान्तरात्मा – Here the word अन्तरात्मा means मनस् or mind. With respect to अन्नमय, मनोमय is deeper. And प्रव्यथित does not indicate any attribute of चेतनस्वरूप. So bhashya is अत्यन्तभीतमनाः. The aspect of superimposing चेतनत्व on mind which is अचेतन indicates the greatness of fear.

Though विष्णुशब्द here is संज्ञामात्रपर – indicates name, it is more useful to interpret it according to context and hence व्यापिन् is the bhashya.

अतिमात्रम् means महापरिमाणम्.

Sloka 11.25

दंष्ट्राकरालानि च ते मुखानि दृष्ट्वैव कालानलसन्निभानि ।

दिशो न जाने न लभे च शर्म प्रसीद देवेश जगन्निवास ॥ 25 ॥

ते दंष्ट्राकरालानि कालानलसंनिभानि मुखानि Your mouths which are fierce with protruding teeth and like the blaze that arises during dissolution दृष्ट्वैव just by seeing them दिशो न जाने I have totally lost the sense of direction – I don't know where to go. शर्म च न लभे I do not feel comfortable or happy. देवेश O Lord of Devas जगन्निवास the support of all worlds प्रसीद do grace me.

युगान्तकालानलवत् सर्वसंहारे प्रवृत्तानि अतिघोराणि तव मुखानि दृष्ट्वा दिशो न जाने; सुखं च न लभे । जगतां निवास, देवेश - ब्रह्मादीनाम् ईश्वराणाम् अपि परममहेश्वर मां प्रति प्रसन्नो भव । यथा अहं प्रकृतिं गतो भवामि, तथा कुरु इत्यर्थः ।

युगान्तकालानलवत् सर्वसंहारे प्रवृत्तानि अतिघोराणि तव मुखानि दृष्ट्वा दिशो न जाने; सुखं च न लभे – Having seen your mouths which are most fierce and engaged in devouring everything like the blazing fire that exists at the end of a Yuga, I have totally lost the sense of direction and am not at peace either.

जगतां निवास, देवेश - ब्रह्मादीनाम् ईश्वराणाम् अपि परममहेश्वर मां प्रति प्रसन्नो भव – O Lord who is the abode to all the worlds, O Lord of Devas – means Supreme Lord of even चतुर्मुखब्रह्म and others who are Rulers, be gracious unto me.

यथा अहं प्रकृतिं गतो भवामि, तथा कुरु इत्यर्थः – That means please do whatever makes me attain my earlier original state.

While Vishvarupi Bhagavan's all parts were fierce, the mouths were most frightful is told here. And Arjuna pleads Bhagavan to grace HIM as he was extremely scared.

देवेश – In order to show that Arjuna had the vivid perception of Bhagavan's Supreme Lordship which was taught to him as told in तमीश्वराणां परमं महेश्वरम् (श्वे. 6-7) and such shrutis, bhashya explains this word as ब्रह्मादीनाम् ईश्वराणां अपि परम महेश्वर. That shows Arjuna's feeling that when such powerful Gods as Chaturmukha Brahma and others are not able to see your terrifying form, how can I who is so lowly compared to them.

And Arjuna praying to Lord as प्रसीद does not indicate that Bhagavan was angry with him. So that is very well explained in bhashya as यथाहं प्रकृतिं गतो भवामि तथा कुरु.

Sloka 11.26, 11.27

भाष्यावतारिका

एवं सर्वस्य जगतः स्वायत्तस्थितिप्रवृत्तित्वं दर्शयन् पार्थसारथी राजवेषच्छद्मना अवस्थितानां धार्तराष्ट्राणां यौधिष्ठिरेषु अनुप्रविष्टानां च असुरांशानां संहारेण भूभारावतरणं स्वमनीषितं स्वेन एव करिष्यमाणं पार्थाय दर्शयामास । स च पार्थो भगवतः स्रष्टृत्वादिकं सर्वेश्वर्यं साक्षात्कृत्य तस्मिन् एव भगवति सर्वात्मनि धार्तराष्ट्रादीनाम् उपसंहारम् अनागतम् अपि तत्प्रसादलब्धेन दिव्येन चक्षुषा पश्यन् इदं प्रोवाच -

एवं सर्वस्य जगतः स्वायत्तस्थितिप्रवृत्तित्वं दर्शयन् – Thus revealing the aspect of HIS wonderful nature which is that the entire universe is dependant on HIM for existence and functioning,

पार्थसारथी – Bhagavan Krishna who was now the charioteer of Arjuna,

राजवेषच्छद्मना अवस्थितानां धार्तराष्ट्राणां यौधिष्ठिरेषु अनुप्रविष्टानां च असुरांशानां – all those of belonging to the side of धृतराष्ट्र and who were of demonic nature and were present in the guise of Kings and also those of demonis nature who had joined the side of युधिष्ठिर,

संहारेण भूभारावतरणं स्वमनीषितं स्वेन एव करिष्यमाणं पार्थाय दर्शयामास – how Lord would achieve the reduction of भूभार by destroying all of them - which being HIS desire would be achieved by HIMSELF - Lord revealed to Arjuna.

स च पार्थो भगवतः स्रष्टृत्वादिकं सर्वेश्वर्यं साक्षात्कृत्य – And that Arjuna beholding directly Bhagavan's act of creation and others which show HIS Supreme Sovereignty,

तस्मिन् एव भगवति सर्वात्मनि – In that Bhagavan only who is the inner controller of everything,

धार्तराष्ट्रादीनाम् उपसंहारम् अनागतम् अपि – The destruction (or withdrawal unto HIMSELF) of the sons and others belonging to धृतराष्ट्र, even though not happened yet,

तत्प्रसादलब्धेन दिव्येन चक्षुषा पश्यन् इदं प्रोवाच – Beholding all that through the divine sight granted by Bhagavan's grace, spoke thus.

The भाष्यावतारिका indicates the सङ्गति and the reason for the teachings in the next five slokas starting with अमी सर्वे.

स्व मनीषितम् – This is भगवान्'s sankalpa and shows that it is going to happen exactly like this. To remind the cause of सङ्कल्प which is भूभारावतरण, Bhagavan revealed HIS fierce form. That also helps in encouraging Arjuna to engage in war.

Some may doubt whether the aspect of all those assembled there were entering into Bhagavan's mouth is some form of magic or इन्द्रजाल etc. That is removed in bhashya as स च पार्थः पश्यन् in अवतारिका – he actually saw it in front of him. When the act of creation etc are possible to reveal, showing Arjuna the act of those on the side to धृतराष्ट्र being destroyed was no big feat is the bhava. AS it is going to be told later सर्वे समाप्नोषि ततोऽसि सर्वः (11-40), Bhagavan who has everything as HIS body and is सत्यसङ्कल्प etc is only the sole cause of destruction of all those on the side of धृतराष्ट्र and others. Bhagavan who withdraws unto HIM everything in a form that is not visible to others is the ultimate cause of destruction. The arrows etc of Arjuna and others which are seen to destroy are only incidental is the bhaava.

अमी सर्वे धृतराष्ट्रस्य पुत्राः सर्वैः सहैवावनिपालसङ्घैः । (पाठान्तर – अमी च त्वां धार्तराष्ट्रस्य पुत्राः)

भीष्मो द्रोणः सूतपुत्रस्तथासौ सहास्मदीयैरपि योधमुख्यैः ॥ 26 ॥

वक्त्राणि ते त्वरमाणा विशन्ति दंष्ट्राकरालानि भयानकानि ।

केचिद्विलग्ना दशनान्तरेषु सन्दृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥ 27 ॥

धृतराष्ट्रस्य पुत्राः अमी सर्वे All these 101 sons of Dhritarashtra, भीष्मो द्रोणः सूतपुत्रः तथा असौ Bhishma, Drona and this Karna who is the son of charioteer सर्वैः अवनिपाल सङ्घैः सह – along with the groups of all kings अस्मदीयैः अपि योधमुख्यैः सह and along with chief warriors from our side, दंष्ट्राकरालानि भयानकानि ते वक्त्राणि त्वरमाणाः विशन्ति are entering in a hurry into your mouths which are fierce with protruding fangs and are generating terror. दशनान्तरेषु केचित् विलग्नाः Having got caught in between your teeth some चूर्णितैः उत्तमाङ्गैः सन्दृश्यन्ते are seen with their heads being crushed into powder.

अमी धृतराष्ट्रस्य पुत्राः दुर्योधनादयः सर्वे भीष्मो द्रोणः सूतपुत्रः कर्णश्च, तत्पक्षीयैः अवनिपालसमूहैः सर्वैः अस्मदीयैः अपि कैश्चिद् योधमुख्यैः सह त्वरमाणा दंष्ट्राकरालानि भयानकानि तव वक्त्राणि विनाशाय विशन्ति । तत्र केचित् चूर्णितैः उत्तमाङ्गैः दशनान्तरेषु विलग्नाः सन्दृश्यन्ते ।

अमी धृतराष्ट्रस्य पुत्राः दुर्योधनादयः सर्वे भीष्मो द्रोणः सूतपुत्रः कर्णश्च, - Duryodhana and other sons of धृतराष्ट्र, Bhishma, Drona and Karna who is सूतपुत्र (son of charioteer)

तत्पक्षीयैः अवनिपालसमूहैः सर्वैः अस्मदीयैः अपि कैश्चिद् योधमुख्यैः सह – they along with all the groups of kings belonging to their side and also some chief warriors from our side,

त्वरमाणा दंष्ट्राकरालानि भयानकानि तव वक्त्राणि विनाशाय विशन्ति – are entering your mouths which are fierce with protruding fangs and generating terror, in a hurry to get destroyed

तत्र केचित् चूर्णितैः उत्तमाङ्गैः दशनान्तरेषु विलग्नाः सन्दृश्यन्ते – and there some are seen caught in between teeth with their heads crushed to powder.

Because it is said सह अस्मदीयैः अपि योधमुख्यैः, अवनिपालसङ्घैः is pertaining to the opposite side can be known. This is told in bhashya as तत्पक्षीयैः.

The bhashya कैश्चित् for Pandava's paksha indicates their side was not completely destroyed. That can be known from sloka which says सर्वैः for opposite side and for his side, योधमुखैः.

त्वरमाणाः - They are hurrying – indicates that all their acts such as getting ready for war etc are all to get killed. So Bhagavan did not destroy them but they entered themselves HIS mouth is the bhaava.

विशन्ति – They entered into Bhagavan's mouths – is not for protection but to get destroyed which is told in bhashya as विनाशाय.

तत्र – Means in the sons of dhrutarashtras and others on their side. Or it can mean in the mouths.

Sloka 11.28, 29

यथा नदीनां बहवोऽम्बुवेगाः समुद्रमेवाभिमुखा द्रवन्ति ।

तथा तवामी नरलोकवीराः विशन्ति वक्त्राण्यभिविज्वलन्ति ॥ 28 ॥

यथा प्रदीप्तं ज्वलनं पतङ्गाः विशन्ति नाशाय समृद्धवेगाः ।

तथैव नाशाय विशन्ति लोकाः तवापि वक्त्राणि समृद्धवेगाः ॥ 29 ॥

नदीनां बहवः अम्बुवेगाः Many floods of rivers समुद्रमेव अभिमुखाः यथा द्रवन्ति the way they flow always towards an ocean, तथा in the same way अमी नरलोकवीराः these warriors of this world अभिविज्वलन्ति तव वक्त्राणि विशन्ति are entering into your mouths which are ablaze.

पतङ्गाः Insects which fall into fire समृद्धवेगाः with increased speed प्रदीप्तज्वलनं नाशाय यथाविशन्ति the way they enter into burning fire to get destroyed, तथैव in the same way समृद्धवेगाः लोका अपि people of this world also with increased speed तव वक्त्राणि नाशाय विशन्ति enter you mouths to get destroyed.

एते राजलोका बहवो नदीनाम् अम्बुप्रवाहाः समुद्रम् इव, प्रदीप्तज्वलनम् इव च शलभाः, तव वक्त्राणि अभिविज्वलन्ति स्वयम् एव त्वरमाणा आत्मनाशाय विशन्ति ।

एते राजलोका बहवो नदीनाम् अम्बुप्रवाहाः समुद्रम् इव – This collection of kings, just as the floods of rivers enter the ocean, प्रदीप्तज्वलनम् इव च शलभाः just as fire-flies fall into blazing fire, तव वक्त्राणि अभिविज्वलन्ति – blazing mouths of yours स्वयम् एव त्वरमाणा - by themselves being in great hurry आत्मनाशाय विशन्ति – enter to get themselves destroyed.

Two दृष्टान्तस or comparisons are given in these two slokas. Many aspects are indicated in these comparisons: One is as told by त्वरमाणाः in previous sloka, that they destroyed by their own acts, secondly all getting merged into one and that one entity having the common form appropriate to the destruction of everything. All these are indicated in these comparisons here.

नरलोकवीराः - This word in first sloka excludes पाण्डवस. So bhashya is एते राजलोकाः.

अम्बुवेगाः - Is explained as अम्बुप्रवाहाः - the word वेगाः indicates that entity which has speed.

पतङ्गाः - This word has several meanings but what is appropriate here is शलभाः as indicated in bhashya.

अभिविज्वलन्ति – Though this word comes in first sloka here, it is explained as associated with the ज्वलनदृष्टान्त and hence comes in explanation of second sloka as तव वक्त्राणि अभिविज्वलन्ति.

The two examples given here indicate some special aspects. In the case of the floods of rivers, they cannot opt not to go and get merged in the ocean. But in their case there is no change in the nature of the substance which is water as the water particles of a river remain even after merging with the sea. But they lose their name and form. After merging with the sea, they are not called as Ganga river or Yamuna river etc. They given up name and form but their essential nature remains without getting destroyed or modified. It is still called water only though not a river.

In the case of the shalabha insect or firefly (which gets attracted to fire and falls into it), they can decide not to go and fall into fire but do not do so. They go by themselves and fall into fire and get destroyed and become ash. They lose their nature and are called as different substance.

स्वयम् एव त्वरमाणा आत्मनाशाय विशन्ति - The word आत्मनाशाय has to be understood properly here. There is no destruction for आत्म as it is nitya. But what is told as नाश for Atman here is not being able to attain the true state of existence which is स्वरूपाविर्भाव which happens in moksha. Attaining the undesired state which is against its true nature is told as आत्मनाश here.

Sloka 11.30

लेलिह्यसे ग्रसमानः समन्तात् लोकान्समग्रान्बदनैर्ज्वलद्भिः ।

तेजोभिरापूर्य जगत्समग्रम् भासस्तवोग्राः प्रतपन्ति विष्णो ॥ 30 ॥

विष्णो Hey Vishnu, समग्रान् लोकान् groups of all kings ज्वलद्भिः बदनैः with you blazing mouths समन्तात् ग्रसमानः devouring from all sides लेलिह्यसे you are licking them up. तव उग्राः भासः Your fiery rays of radiance तेजोभिः आपूर्य being filled with brilliance जगत्समग्रं प्रतपन्ति are scorching the entire world completely.

राजलोकान् समग्रान् ज्वलद्भिः बदनैः ग्रसमानः कोपवेगेन तद्दुधिरावसिक्तम् ओष्ठपुटादिकं लेलिह्यसे पुनः पुनः लेहनं करोषि । तव अतिघोरा भासो - रश्मयः तेजोभिः - स्वकीयैः प्रकाशैः जगत् समग्रम् आपूर्य प्रतपन्ति ।

राजलोकान् समग्रान् ज्वलद्भिः बदनैः ग्रसमानः – The entirety of the collections of kings swallowing with your blazing mouths,

कोपवेगेन तद्दुधिरावसिक्तम् ओष्ठपुटादिकं लेलिह्यसे पुनः पुनः लेहनं करोषि – with extreme anger, you are licking up your lips which are drenched with their blood again and again with your tongue.

तव अतिघोरा भासो - रश्मयः तेजोभिः - स्वकीयैः प्रकाशैः जगत् समग्रम् आपूर्य प्रतपन्ति – Your most fierce rays are scorching the world filling it completely with their brilliance.

स्वयमेव त्वरमाणाः आत्मनाशाय विशन्ति - Was told in bhashya of previous sloka, does it mean Bhagavan has nothing to do with this act of destruction? That is answered as लेलिह्यसे - you are licking them up again and again. And the cause of such destruction is the karmas of the respective beings. Getting angered with their karmas, Bhagavan does such destruction and such acts.

समग्रान् – means all those who have assembled there to engage in the war.

भासः, तेजोभिः - There is no repetition here – पुनरुक्ति. That is indicated in bhashya – भासः is commented as रश्मयः and तेजोभिः as स्वकीयैः प्रकाशैः.

प्रतपन्ति – It was scorching everything – even Brahma and others felt intolerable heat is the bhaava.

Sloka 11.31

आख्याहि मे को भवानुग्रूपो नमोस्तु ते देववर प्रसीद ।

विज्ञातुमिच्छामि भवन्तमाद्यम् न हि प्रजानामि तव प्रवृत्तिम् ॥ 31 ॥

उग्ररूपः भवान् कः Who are you having this most fierce form? मे आख्याहि Tell me. देववर O Lord, who is superior to all Goda, ते नमः अस्तु salutations to you. प्रसीद Be pleased. आद्यं भवन्तं विज्ञातुम् इच्छामि । would like to know you who is the aadipurusha. तव प्रवृत्तिं न हि प्रजानामि । am unable to know this act of yours.

'दर्शयात्मानमव्ययम्' (11।4) इति तव ऐश्वर्यं निरङ्कुशं साक्षात्कर्तुं प्रार्थितेन भवता निरङ्कुशम् ऐश्वर्यं दर्शयता अतिघोररूपम् इदम् आविष्कृतम् । अतिघोररूपः को भवान्? किं कर्तुं प्रवृत्तः? इति भवन्तं ज्ञातुम् इच्छामि । तव अभिप्रेतां प्रवृत्तिं न जानामि । एतद् आख्याहि मे । नमोऽस्तु ते देववर प्रसीद - नमः ते अस्तु सर्वेश्वर । एवं कर्तुम् अनेन अभिप्रायेण इदं संहर्तृरूपम् आविष्कृतम् इति उक्त्वा प्रसन्नरूपश्च भव ।

'दर्शयात्मानमव्ययम्' (11।4) इति तव ऐश्वर्यं निरङ्कुशं साक्षात्कर्तुं प्रार्थितेन भवता – By you who were prayed to as 'reveal yourself to me completely' in order to perceive directly your unchallenged sovereignty,

निरङ्कुशम् ऐश्वर्यं दर्शयता अतिघोररूपम् इदम् आविष्कृतम् – you started revealing your supreme sovereignty and this most fierce form was manifested by you.

अतिघोररूपः को भवान्? Who are you of such most terrifying form? किं कर्तुं प्रवृत्तः? – What do you intend to do?

इति भवन्तं ज्ञातुम् इच्छामि – I would like to know you. तव अभिप्रेतां प्रवृत्तिं न जानामि – I do not know your desired action now. एतद् आख्याहि मे – Please do tell me. नमोऽस्तु ते देववर प्रसीद - नमः ते अस्तु सर्वेश्वर – Salutations be unto you, O Lord of everything, be pleased.

एवं कर्तुम् अनेन अभिप्रायेण इदं संहर्तृरूपम् आविष्कृतम् इति उक्त्वा प्रसन्नरूपश्च भव – Telling me that - in order to carry out this action, with this intention, this form of destruction was manifested, please reveal yourself in a pleasing form also.

Arjuna was terrified at the fierce form of Krishna and could not sustain himself. Arjuna prayed Krishna दर्शनात्मानमव्ययम् where अव्ययम् is explained by Bhashyakarar as सकलम् – so he prayed Krishna to reveal HIS complete form. Accordingly Krishna revealed HIS fierce form also. Then Arjuna wants to know the purpose of revealing such fierce form and prays Lord to be in his earlier pleasant form.

Arjuna does not know the intention of Bhagavan in revealing such terrifying form to his devotee. So the question को भवान्? Who are you? – does not relate to Krishna's essential nature or names etc. Those are well known to Arjuna through Krishna's teachings and also through साक्षात्कार.

न हि प्रजानामि तव प्रवृत्तिम् – This also indicates that Arjuna wants to know the intention of Bhagavan. That is indicated as किं कर्तुं प्रवृत्तः? In bhashya.

देववर – This means Bhagavan is superior to Brahma, Rudra and all other gods also. So only thing we can do is prostrate to you. Salutation to you, be pleased.

The नमस्कार done by Arjuna here as नमोऽस्तु ते – does not indicate sharanagati but it is the natural reaction of one who is subservient towards the Master. In अहिर्बुध्न्य संहिता it is said – नन्तव्यः परमशेषी शेषा नन्तार ईरिताः । नन्तु-नन्तव्य भावोऽयं न प्रयोजनपूर्वकः (52-7). It is the natural behavior and not for any gain. It is the dharma of one who is शेषभूत and not done for any benefit.

प्रसीद – The request here is for Bhagavan to get back to HIS pleasant form. This is also told later as तदेव मे दर्हय रूपम् (11-45).

Sloka 11.32

भाष्यावतारिका -

आश्रितवात्सल्यातिरेकेण विश्वैश्वर्यं दर्शयतो भवतो घोररूपाविष्कारे कः अभिप्रायः? इति पृष्टो भगवान् पार्थसारथिः
स्वाभिप्रायम् आह - पार्थोद्योगेन विना अपि धार्तराष्ट्रप्रमुखम् अशेषं राजलोकं निहन्तुम् अहम् एव प्रवृत्तः इति ज्ञापनाय
मम घोररूपाविष्कारः, तज्ज्ञापनं च पार्थम् उद्योजयितुम् इति ।

आश्रितवात्सल्यातिरेकेण विश्वैश्वर्यं दर्शयतो भवतो – Due to excess love towards me who have taken
refuge in you, you started to reveal your Supreme Sovereignty

घोररूपाविष्कारे कः अभिप्रायः? - and what is the intention behind revealing such fierce form?

इति पृष्टो भगवान् पार्थसारथिः स्वाभिप्रायम् आह – Having been asked thus, Bhagavan who is now the
charioteer to Partha tells HIS intention.

पार्थोद्योगेन विना अपि धार्तराष्ट्रप्रमुखम् अशेषं राजलोकं निहन्तुम् अहम् एव प्रवृत्तः इति ज्ञापनाय मम घोररूपाविष्कारः
– Without any action or effort from Arjuna, I am only engaged in destroying the entire collection
of kings here such as the sons of Dhritarashtra and others – to make known that I have taken
this fierce form.

तज्ज्ञापनं च पार्थम् उद्योजयितुम् इति – And the intention to make that known is to make Arjuna engage
in the war.

This अवतारिका gives the summary of three slokas starting with कालोऽस्मि लोकक्षयकृत्.

आश्रितवात्सल्यातिरेक – Arjuna feels it is not correct for Krishna to reveal such frightening form. The
reason for Bhagavan to reveal HIS विश्वैश्वर्यं to Arjuna is आश्रितवात्सल्यातिरेक – overflowing love
without seeing any defect and so showing such terrifying form and make Arjuna extremely
frightened is not proper is the bhaava.

पार्थोद्योगेन विना – But Krishna's intention was to show that without any effort from Arjuna, all are going to be destroyed. That is indicated in this part of bhashya.

This will be told in more detail on following shlokas.

श्रीभगवानुवाच

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो लोकान्समाहर्तुमिह प्रवृत्तः ।

ऋतेऽपि त्वां न भविष्यन्ति सर्वे येऽवस्थिताः प्रत्यनीकेषु योधाः ॥ 32 ॥

लोकक्षयकृत् One who puts an end the world प्रवृद्धः has grown into this fierce form कालोऽस्मि I am only that kaalaatmaka. लोकान् All the warriors and others who have assembled here समाहर्तुम् इह प्रवृत्तः I am now starting to act for their destruction. प्रत्यनीकेषु In the armies of enemies ये योधाः अवस्थिताः all the warriors who are present सर्वे ऋतेऽपि त्वां न भविष्यन्ति all of them will not live even if you are not there.

कलयति गणयति इति कालः; सर्वेषां धार्तराष्ट्रप्रमुखानां राजलोकानाम् आयुरवसानं गणयन् अहं तत्क्षयकृत् घोररूपेण प्रवृद्धो राजलोकान् समाहर्तुम् - आभिमुख्येन संहर्तुम् इह प्रवृत्तः अस्मि । अतो मत्संकल्पाद् एव त्वाम् ऋते अपि - त्वदुद्योगम् ऋतेऽपि एते धार्तराष्ट्रप्रमुखाः तव प्रत्यनीकेषु ये अवस्थिता योधाः, ते सर्वे न भविष्यन्ति - विनङ्क्ष्यन्ति ।

कलयति गणयति इति कालः; - काल means कलयति one who counts. सर्वेषां धार्तराष्ट्रप्रमुखानां राजलोकानाम् आयुरवसानं गणयन् – having counted the end of the lives of all the collections of kings including the sons of Dhritarashtra,

अहं तत्क्षयकृत् घोररूपेण प्रवृद्धो राजलोकान् समाहर्तुम् - आभिमुख्येन संहर्तुम् इह प्रवृत्तः अस्मि - having manifested with this fierceful form I have now begun to destroy the hosts of kings standing in front of them only.

अतो मत्संकल्पाद् एव त्वाम् ऋते अपि – So due to my willing only, even without you – means

त्वदुद्योगम् ऋतेऽपि – even without your effort,

एते धार्तराष्ट्रप्रमुखाः तव प्रत्यनीकेषु ये अवस्थिता योधाः, ते सर्वे न भविष्यन्ति - विनङ्क्ष्यन्ति – all these warriors who are present in the armies of your enemies, all of them will not live – means they will be destroyed.

कालः - This does not mean here time indication – such as कला, मुहूर्त, अहोरात्र etc. Here Bhagavan has to be thought of as परमात्मन् who is the inner self or अन्तर्यामि of काल, or as per यौगिकार्थ – कलयति इति कालः etc. or Bhagavan who is associated with the कालाभिमानि देवता who does उपसंहार. These are told in Brahmasutras in इन्द्रप्राणाधिकरण, आकाशप्राणाधिकरणs etc. And the यौगिकार्थ which is कलयति गणयति इति कालः - has to be taken in all these interpretations. So bhashya mentions that first.

कालोऽस्मि लोकक्षयकृत् – ऋग्वेद mantras show this aspect:

In one mantra it says – नेन्द्रो अस्तीति नेमा उ त्वाह क ईम् ददर्श कमभिष्टवाम ।

In the next mantra it says – अयमस्मि जरितः पश्य मा इह विश्वा जातानि अभ्यस्मि मन्हा ।

ऋतस्य मा प्रदिशो वर्धयन्ति आदर्दरिरो भुवना दर्दरीमि ।(8th mandala) The word दर्दरीमि means I am crushing the worlds to powder. That is what Bhagavan says here कालोऽस्मि लोकक्षयकृत्.

समाहर्तुम् – This also does not mean just collecting or grouping etc. It is also not mere killing. That is why bhashya is समाहर्तुम् – आभिमुख्येन संहर्तुम्. Standing right in front of them and killing. That also means mere presence of Krishna in front of them is enough to destroy them.

ऋतेऽपि त्वा – Vishnu Purana says – मनसैव जगत्सृष्टिं संहारं च करोति यः । तस्यारिपक्षक्षपणे क्रियान् उद्यमविस्तरः (वि.पु. 5-22-15). For one who does creation and dissolution of entire world by mere willing, how much effort is needed to destroy the enemies after all? It is very very meager is the bhaava. So the basic thing is that Arjuna has to do his duty which is engaging in dharma yuddha. He has been given the 'individual freedom' for acting thus. But he alone, even if he acts, cannot achieve it without Bhagavan's grace. So individual freedom and divine grace are both there. Bhagavan gives freedom to beings to act as per shastra. Every being knows that they are doing something right or wrong and have to decide themselves what to do. Bhagavan helps that to be taken to completion. Here Bhagavan is telling Arjuna that HE sankalpa is already there and Arjuna has to do his duty of engaging in war. Even if Arjuna is not there, the time of all those warriors has come to an end and they cannot live one second beyond what is

granted as Bhagavan's calculations never go wrong. This will also be explained more in further slokas.

Sloka 11.33

तस्मात्त्वमुत्तिष्ठ यशो लभस्व जित्वा शत्रून्भुङ्क्ष्व राज्यं समृद्धम् ।

मयैवैते निहताः पूर्वमेव निमित्तमात्रं भव सव्यसाचिन् ॥ 33 ॥

तस्मात् For that reason, त्वम् उत्तिष्ठ you get up. शत्रून् जित्वा यशः लभस्व Having you're your enemies, attain fame. समृद्धं राज्यम् भुङ्क्ष्व Enjoy the prosperous kingdom. एते All these पूर्वमेव मयैव निहताः have been already killed by me. सव्यसाचिन् Hey Arjuna who is savyasaachi, निमित्तमात्रं भव you become merely an instrument.

तस्मात् त्वम् तान् प्रति यद्वाय उत्तिष्ठ, तान् शत्रून् जित्वा यशो लभस्व, धर्म्यं राज्यं च समृद्धं भुङ्क्ष्व । मया एव एते कृतापराधाः पूर्वम् एव निहताः - हनने विनियुक्ताः, त्वं तु तेषां हनने निमित्तमात्रं भव; मया हन्यमानानां शस्त्रादिस्थानीयो भव । सव्यसाचिन्; 'षच समवाये'(धा. पा. 1-1-22) सव्येन शरसचनशीलः सव्यसाची, सव्येन अपि करेण शरसमवायकरः, करद्वयेन योद्धुं समर्थ इत्यर्थः ।

तस्मात् त्वम् तान् प्रति यद्वाय उत्तिष्ठ – उत्तिष्ठ means get up for war against your enemies, तान् शत्रून् जित्वा यशो लभस्व – having won over the enemies, attain fame.

धर्म्यं राज्यं च समृद्धं भुङ्क्ष्व – Enjoy the righteous kingdom as much as you want.

मया एव एते कृतापराधाः पूर्वम् एव निहताः - हनने विनियुक्ताः, - All these who have sinned have already been killed by me – means have been ordered for destruction.

त्वं तु तेषां हनने निमित्तमात्रं भव; - You become mere instrument in their killing.

मया हन्यमानानां शस्त्रादिस्थानीयो भव – means for all those who are going to be destroyed, you take the place of a weapon.

सव्यसाचिन्; 'षच समवाये'(धा. पा. 1-1.22) सव्येन शरसचनशीलः सव्यसाची, सव्येन अपि करेण शरसमवायकरः, करद्वयेन योद्धुं समर्थ इत्यर्थः – Hey Arjuna who is well known as Savyasachin. The root षच has the meaning of enjoining. Savya means left. One who can mount and shoot an arrow even with his

left hand is savyasachin. That means one who is capable of waging war using bow and arrow even with left hand.

Here Arjuna may ask a question – if they cannot live even without my effort, why are you motivating me to engage in that war? The answer is given here. I am making you, who is my dear devotee, to engage in this war so that you can win the war and attain fame, kingdom etc.

Bhashya कृतापराधाः shows that Bhagavan does not have any defect of the nature of partialty or cruelty – वैषम्य or नैर्घृण्य. Because they have sinned, they are being punished.

पूर्वमेव निहताः - Is this not against what is प्रत्यक्ष? Seen directly by Arjuna? If they have already been killed, निमित्तमात्रं भव would not be appropriate. So bhashya explains this as हनने विन्युक्ताः - Paramatman has willed that they be destroyed.

निमित्तमात्रम् – Shows that Arjuna by himself cannot do killing etc. The word मात्रम् limits प्राधान्य for Arjuna. शस्त्रादिस्थानीयो भव – It is not the weapon such as arrow, itself that kills but the warrior who uses it to kill. This indicates that प्राधान्य is to the warrior who uses the weapon and not the weapon itself.

सव्यसाचिन् – This shows Arjuna has the extraordinary capability to wage this war. He can shoot the arrow even with left hand.

It also means that Bhagavan has graced him with such capability in order to use Arjuna in the act of भूभारावतरण.

Sloka 11.34

द्रोणं च भीष्मं च जयद्रथं च कर्णं तथान्यानपि योधवीरान् ।

मया हतांस्त्वं जहि मा व्यथिष्ठाः युध्यस्व जेतासि रणे सपत्नान् ॥ 34 ॥

मया हतान् Already killed by ME द्रोणं च भीष्मं च जयद्रथं च कर्णं Drona, Bhishma, Jayadratha, Karna तथा अन्यान् योधमुख्यान् अपि and also other important warriors त्वं जहि you win over. युध्यस्व Engage in

war. मा व्यथिष्ठाः do not be depressed or feel sad. सपत्नान् रणे जेतासि you will win over your enemies.

द्रोणभीष्मकर्णादीन् कृतापराधतया मया एव हनने विनियुक्तान् त्वं जहि, त्वं हन्याः । एतान् गुरून् बन्धून् च अन्यान् अपि भोगसक्तान् कथं हनिष्यामि? इति मा व्यथिष्ठाः - तान् उद्दिश्य धर्माधर्मभयेन बन्धुस्नेहेन कारुण्येन च मा व्यथां कृथाः । यतः ते कृतापराधाः मया एव हनने विनियुक्ताः । अतो निर्विशङ्को युध्यस्व । रणे सपत्नान् जेतासि – जेष्यसि । न एतेषां वधे नृशंसतागन्धः । अपि तु जय एव लभ्यते इत्यर्थः ।

द्रोणभीष्मकर्णादीन् कृतापराधतया मया एव हनने विनियुक्तान् त्वं जहि, त्वं हन्याः – Drona, Bhishma, Karna and others, because of having sinned, who have been assigned or ordered to be destroyed by ME only, you win over them – means you kill them.

एतान् गुरून् बन्धून् च अन्यान् अपि भोगसक्तान् कथं हनिष्यामि? इति मा व्यथिष्ठाः – Do not feel distressed thinking 'how can I kill these Gurus and others who are deeply attached to enjoyments?'

तान् उद्दिश्य धर्माधर्मभयेन बन्धुस्नेहेन कारुण्येन च मा व्यथां कृथाः – That means do not feel sad about them with the fear of the wrong thought of thinking Dharma as Adharma and due to attachment towards relatives and compassion.

यतः ते कृतापराधाः मया एव हनने विनियुक्ताः – Because they have committed sins, they have been assigned by ME only to be killed.

अतो निर्विशङ्को युध्यस्व – So engage in war without any doubt.

रणे सपत्नान् जेतासि – जेष्यसि – You will become one who has won over enemies – means you will win over them.

न एतेषां वधे नृशंसतागन्धः । अपि तु जय एव लभ्यते इत्यर्थः – There is no scent of cruelty in killing them. On the other hand, you will attain victory only.

कथं भीष्ममहं सङ्ख्ये – Arjuna had expressed his fear earlier. Krishna gives the answer to that here. गुरून् बन्धून् भोगसक्तान् – These are the reasons why he had धर्माधर्मभय, बन्धुस्नेह, and कारुण्य. As Sri Alavandar says 'अस्थानस्नेहकारुण्य-धर्माधर्मधियाकुलम् । पार्थ प्रपन्नमुद्दिश्य शास्त्रावतरणं कृतम्'. Krishna tells Arjuna that he does not have to fear that Drona and others are impossible to win over and in a

war, winning or losing is not definite and so on, he need fear about these. because victory is decided for Arjuna and Drona and others are destined to die as Krishna has already willed so. This is told as युध्यस्व जेतासि.

Krishna says it would not lead to cruelty – so he says मा व्यथिष्ठाः.

सपत्नान् – One should not be cruel to those who are favourable but not towards enemies is the bhaava.

Sloka 11.35

सञ्जय उवाच

एतच्छ्रुत्वा वचनं केशवस्य कृताञ्जलिर्वेपमानः किरीटी ।

नमस्कृत्वा भूय एवाह कृष्णम् सगद्गदम् भीतभीतः प्रणम्य ॥ 35 ॥

केशवस्य एतत् वचनं श्रुत्वा Having heard these words of Krishna, किरीटी Arjuna कृताञ्जलिः with folded hands वेपमानः trembling कृष्णं भूय एव नमस्कृत्वा havind done obeisance again and again भीतभीतः and extremely frightened प्रणम्य prostrating in reverence सगद्गदम् आह spoke with choked voice.

एतत् आश्रितवात्सल्यजलधेः केशवस्य वचनं श्रुत्वा अर्जुनः तस्मै नमस्कृत्य भीतभीतः अतिभीतः भूयः तं प्रणम्य कृताञ्जलिः वेपमानः किरीटी सगद्गदम् आह ।

Having heard these words of Krishna who is an ocean of compassion towards those who have taken refuge in HIM, Arjuna did salutation to HIM and being extremely frightened again he prostrated to Krishna and folded his hands and trembling all over, spoke thus with choked voice.

It is said here that Arjuna did namaskara twice. On hearing Krishna's words, he prostrated not knowing what to do. And after that, being terrified, he prostrated again before starting to speak out what he wanted to say.

आश्रितवात्सल्यजलधेः - Krishna revealed HIS most wonderful divine form to Arjuna just because Arjuna desired to see that. In the same way, he expressed HIS intention also due to compassion. These are indicated as आश्रितवात्सल्यजलधेः.

केशवः - HE is known as केशव because HE protects Brahma and Isha (rudra) and because he withdraws the birth-death cycle of those who surrender unto HIM, he is known as कृष्ण.

किरीटी – Arjuna is known as किरीटी – giving great prominence to his crown because he head became blessed being decorated with that crown due to bowing down at the divine feet of Bhagavan Krishna. It is said in Srimadbhagavata भारः परं पट्टकिरीटजुष्टम् अप्युत्तमाङ्गं न नमेन्मुकुन्दम् (भा. 2-3-21) – If one does not bow down to Mukunda, the head which is known as उत्तमाङ्ग even if it is decorated with a huge crown etc. it would become mere dead weight. Bhagavan's divine feet are those प्रणत-सुर-किरीट-प्रान्तमन्दारमाला विगळित-मकरन्द-स्निग्ध-पादारविन्दः - His divine lotus feet are filled with the sweet honey flowing from the garlands of Mandara flower that are decorating the crowns of gods who prostrate at HIS feet.

Sloka 11.36

अर्जुन उवाच

स्थाने हृषीकेश तव प्रकीर्त्या जगत्प्रहृष्यत्यनुरज्यते च ।

रक्षांसि भीतानि दिशोद्रवन्ति सर्वे नमस्यन्ति च सिद्धसङ्घाः ॥ 36 ॥

हृषीकेश Hey Krishna स्थाने all these are very proper only. जगत् All the good natured ones assembled here तव प्रकीर्त्या प्रहृष्यति are overjoyed on praying to you. अनुरज्यते च They get devotion towards you. रक्षांसि भीतानि दिशो द्रवन्ति The demonic ones run helter skelter being terrified. सर्वे सिद्धसङ्घाः नमस्यन्ति All the groups of siddhas prostrate unto you.

स्थाने – युक्तम् । यद् एतद् युद्धदिदृक्षया आगतम् अशेष-देवगन्धर्वसिद्धयक्षविद्याधरकिन्नर-किंपुरुषादिकं जगत्, त्वत्प्रसादात् त्वां सर्वेश्वरम् अवलोक्य तव प्रकीर्त्या सर्वे प्रहृष्यति, अनुरज्यते च । यत् च त्वाम् अवलोक्य रक्षांसि भीतानि सर्वा दिशः प्रद्रवन्ति । सर्वे सिद्धसङ्घाः - सिद्धाद्यनुकूलसङ्घाः नमस्यन्ति च । तद् एतत् सर्वं युक्तम् इति पूर्वेण सम्बन्धः ।

स्थाने – युक्तम् – स्थाने means it is very appropriate.

यद् एतद् युद्धदिदृक्षया आगतम् अशेष-देवगन्धर्वसिद्धयक्षविद्याधरकिन्नर-किंपुरुषादिकं जगत्, - This world – means all those assembled here such as the entirety of gods, gandharvas, siddhas, yaksha, kinnaras, kimpurushas etc who have come to witness the war,

त्वत्प्रसादात् त्वां सर्वेश्वरम् अवलोक्य तव प्रकीर्त्या सर्वे प्रहृष्यति – Having seen you who is the Supreme Lord with your divine grace and praying to you, they all are overjoyed,

अनुरज्यते च - They also get loving devotion towards you.

यत् च त्वाम् अवलोक्य रक्षांसि भीतानि सर्वा दिशः प्रद्रवन्ति – And all the demons run helter skelter in all directions being terrified on seeing you.

सर्वे सिद्धसंघाः - सिद्धाद्यनुकूलसंघाः नमस्यन्ति च – All the hosts of siddhas and others who are favourable prostrate unto you.

तद् एतत् सर्वं युक्तम् इति पूर्वेण सम्बन्धः – That all these reactions are appropriate is the meaning as relating to स्थाने which was told first.

स्थाने हृषीकेश – This sloka is well known as seen in विष्णुपञ्जर and such stotras found in Garuda Purana. Sri Brahmanandagiri says it is a well known mantra in मन्त्रशास्त्र and the different ways of प्रयोग - putting this mantra to practice is told in his own work मन्त्रसारसुधानिधि.

जगत् – This does not mean worlds here but the collection of those who have come there to witness the battle.

प्रहृष्यति – Indicates the joy seen and felt just like when one feels on seeing a guest who is very dear.

अनुरज्यते – This indicates the love of a father towards son. So there is no repetition पुनरुक्ति.

त्वामवलोक्य - The gods and asuras saw the vishvarupa. The very sight was terrifying to asuras. That they saw is told earlier वीक्षन्ते त्वां (11-22) for both Gods and demons.

Sloka 11.37 – First half

भाष्यावतारिका -

युक्ततां एव उपपादयति -

That appropriateness only is being justified.

कस्माच्च ते न नमेरन् महात्मन् गरीयसे ब्रह्मणोऽप्यादिकर्त्रे । (first half of sloka)

महात्मन् O Great one, गरीयसे the most exalted one, ब्रह्मोऽपि आदिकर्त्रे ते to you who is the cause of even chaturmukha Brahma कस्मात् न नमेरन् for what reason do they not prostrate unto you?

महात्मन् ते - तुभ्यं गरीयसे ब्रह्मणः - हिरण्यगर्भस्य अपि आदिभूताय कर्त्रे, हिरण्यगर्भादयः कस्माद् हेतोः न नमस्कर्युः - O Mahatman, Great One, ते means to you, who are the Supreme one, ब्रह्मणः means even for Hiranyagarbha, you who are the prime creator of even Hiranyagarbha, for what reason do hiranyagarbha and others do not prostrate unto you?

Arjuna starts to praise Lord now after knowing the wonderful nature and attributes of Bhagavan.

These slokas contain all the teachings of Vedanta.

ते - Meaning taken here is तुभ्यम् - in chaturthi vibhakti

ब्रह्मणे - Though the word ब्रह्म is used in several senses, here the aspect of everyone prostrating unto Bhagavan is proper as per context and so हिरण्यगर्भ is the meaning taken.

आदिकर्त्रे - Since many Hiranyagrabhas are present, a doubt may arise here whether Bhagavan is the cause of the later Hiranyagarbhas. To clear that bhashya says आदिकर्त्रे. Here the word कर्तृ indicates efficient cause निमित्तकारण and the word आदि indicates material cause - उपादानकारण. आदि also indicates there is no other cause - कारणान्तरनिषेध as told सदेव एकमेव अग्र आसीत् - HE does not have any cause. HE is आदिकर्ता. It is said in श्वेताश्वतरोपनिषत् - 'यो देवानां प्रभवश्च उद्भवश्च विश्वाधिको रुद्रो महर्षिः । हिरण्यगर्भं जनयामास पूर्वं स नो बुद्ध्या शुभया संयुनक्तु'. 'यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै' (श्वे.)

देवानाम् is told in Bruhadaranyaka as इन्द्रो वरुणः सोमो रुद्रः पर्जन्यो यमो मृत्यीशानः etc. रुद्र means संसाररुद्रावकः.

Sloka 37 – second half

अनन्त देवेश जगन्निवास त्वमक्षरं सदसत्त्परं यत् ॥ 37 ॥ (second half)

Sloka 38 (first half)

त्वमादिदेवः पुरुषः पुराणः त्वमस्य विश्वस्य परं निधानम् । (first half of 38th sloka)

अनन्त O Lord who is not limited by place, time or substance देवेश the Lord of Gods जगन्निवास who has the entire world as resting place त्वम् अक्षरं you are jeevatma-tatva or the reality of Individual Self सत् असत् यत् whatever is existing in the for of effect and in the causal form तत्परम् that which is superior to those two which is the muktaatma-tatva – the reality of liberated selves, त्वम् that is also you only. आदिदेवः you are the primeval cause पुरुषः you are known by the word purusha पुराणः you are the oldest one. अस्य विश्वस्य परम् निधानम् you are the supreme support of this world.

अनन्त देवेश जगन्निवास त्वम् एव अक्षरम्, न क्षरति इति अक्षरम्, जीवात्मतत्त्वम् । 'न जायते म्रियते वा विपश्चित्' (कठ. 1-2-18) इत्यादिश्रुतिसिद्धो जीवात्मा हि न क्षरति । सद् असत् च त्वम् एव - सदसच्छब्दनिर्दिष्टं कार्यकारणभावेन अवस्थितं प्रकृतितत्त्वम्, नामरूपविभागवत्तया कार्यावस्थं सच्छब्दनिर्दिष्टं, तदनर्हताया कारणावस्थम् असच्छब्दनिर्दिष्टं च त्वम् एव । तत्परं यत् - तस्मात् प्रकृतेः प्रकृतिसम्बन्धिनः च जीवात्मनः परम् - अन्यत् मुक्तात्मतत्त्वं यत्, तद् अपि त्वम् एव ।

अतः त्वम् आदिदेवः पुरुषः पुराणः, त्वम् अस्य विश्वस्य परं निधानम् - निधीयते त्वयि विश्वम् इति त्वम् अस्य विश्वस्य परं निधानम्; विश्वस्य शरीरभूतस्य आत्मतया परमाधारभूतः त्वम् एव इत्यर्थः ।

अनन्त देवेश जगन्निवास त्वम् एव अक्षरम्, न क्षरति इति अक्षरम्, जीवात्मतत्त्वम् – O Ananta, the Lord of Gods, devesha, who have this world as resting place, you are only akshara. Whatever does not perish is akshara – that is the principle of individual selves.

'न जायते म्रियते वा विपश्चित्' (कठ. 1-2-18) इत्यादिश्रुतिसिद्धो जीवात्मा हि न क्षरति – The Individual self well established in the shruti as 'This one of the nature of consciousness is not born, nor does he die' (कठ. 2-18) is the one who does not perish.

सद् असत् च त्वम् एव - सदसच्छब्दनिर्दिष्टं कार्यकारणभावेन अवस्थितं प्रकृतितत्त्वम्, - You only are सत् and असत्. That means what is denoted by the words सत् and असत् namely the principle of matter which exists in the causal state and the state of effects.

नामरूपविभागवत्तया कार्यावस्थं सच्छब्दनिर्दिष्टं – what is denoted as सत् in the state of effect and having the division of name and form,

तदनर्हतया कारणावस्थम् असच्छब्दनिर्दिष्टं च त्वम् एव – and what is denoted by the word असत् in the causal state being undifferentiated into name and form, all that is you only.

तत्परं यत् - तस्मात् प्रकृतेः प्रकृतिसम्बन्धिनः च जीवात्मनः- And compared to that Prakruti and the Jivatman who is related to the Prakruti, that which is superior to both these,

परम् - अन्यत् मुक्तात्मतत्त्वं यत्, तद् अपि त्वम् एव – which is superior – means the other reality of the Liberated Selves, that is also you only.

अतः त्वम् आदिदेवः पुरुषः पुराणः, त्वम् अस्य विश्वस्य परं निधानम् - निधीयते त्वयि विश्वम् इति त्वम् अस्य विश्वस्य परं निधानम्; - For that reason you are the आदिदेव, पुरुष and पुराण. You are परं निधानम् – means because the entire world is resting in you, you are the supreme support of this world.

विश्वस्य शरीरभूतस्य आत्मतया परमाधारभूतः त्वम् एव इत्यर्थः – That means to the world which is the body, you are the supreme support being the आत्मन् or Self.

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अनन्त देवेश जगन्निवास – Shruti says सत्यं ज्ञानमनन्तं ब्रह्म. जगन्निवास is one of the meanings of नारायण शब्द – नाराः अयनं यस्य सः.

त्वमक्षरम् – This was already told in 18th sloka त्वमक्षरम् परमं वेदितव्यम् (11-18). So here it is more appropriate to take it with a different meaning. And since तत्परम् is told, the words अक्षर and सदसत् have to be interpreted in the sense of अवरतत्त्व. So the words सत् and असत् are taken to mean अचित् and अक्षर is interpreted as निर्विकार जीवात्म and so bhashya is न क्षरतीति अक्षरं जीवात्मतत्त्वम्. Jivatma is eternal as said in Brahmasutra नात्मा श्रुतेः नित्यत्वाच्च ताभ्यः. He has substantive consciousness which is essential nature and attributive consciousness. In his essential nature

or स्वरूप he does not change anytime. But his attributive consciousness or धर्मभूतज्ञान undergoes contraction and expansion.

सदसत् – The effect is denoted by the word सत् and the cause as असत्. Shruti says असद्वा इदमग्र आसीत्, ततो वै सदजायत. The Brahmasutra असद्ग्रपदेशात् नेति चेन्न धर्मान्तरेण वाक्यशेषात् युक्तेः शब्दान्तराच्च (2-1-18) establishes it is called असत् in the causal state as there was no division into name and form. असत्त्व is सूक्ष्मावस्था – subtle state. Shruti states तदसदेव सन् मनोऽकुरुत – Being असत् it willed. If is non-existence how can it will? So the meaning of सदसत् is explained in detail in bhashya - सदसत् च त्वम् एव - सदसच्छब्दनिर्दिष्टं कार्यकारणभावेन अवस्थितं प्रकृतितत्त्वम्, नामरूपविभागवत्तया कार्यावस्थं सच्छब्दनिर्दिष्टं, तदनर्हतया कारणावस्थम् असच्छब्दनिर्दिष्टं च त्वम् एव. Both prakruti and jivatmas exist in pralaya also. Prakruti exists as अव्यक्त very सूक्ष्म state in the causal state. So it is called असत्. When it gets modified into so many forms in the state of effect it is said to be सत्. Jivatmans exist always. But during pralaya they do not have body, sense organs etc and are not called by the name of deva, manushya and so on. They will be united with Paramatman as though one and there will be no name and form for them such as deva, manushya and so on. So that state is said to be असत् for them. All the three चित्, अचित् and ईश्वर are realities in our siddhaanta. They do not get destroyed at any time completely. Prakruti keeps getting modified in its essential nature in the state of effect and Jivatmans attributive consciousness changes and they take different births such as god, man etc. but remain unchanged in their essential nature always.

तत्परम् – The word तत् here addresses both अक्षरम् and सदसत्. And compared to both these which are together, the मुक्तात्मन् is superior. So तत्परं यत् is commented as मुक्तात्मतत्त्वम्.

विश्वस्य शरीरभूतस्य आत्मतया परमाधारभूतः त्वम् एव इत्यर्थः - And परमात्मन् is the self of सत्, असत्, अक्षर and मुक्तात्मतत्त्व. That is the reason all these are said to be HIM only. And the reason for establishing सामानाधिकरण्य is because HE is विश्वशरीरि. Everything is inseparably associated with HIM and has HIM as आत्मा - inner controller. Everything is भगवदात्मक and so HE is विश्वशरीरि having everything as HIS body – meaning he is the supporter आधार, controller नियामक and master शेषि and everything else is आधेय supported, नियाम्य controlled and शेष subservient to HIM. So everything can be said to be HIM only.

Sloka 11.38 (second half)

वेत्तासि वेद्यं च परं च धाम त्वया ततं विश्वमनन्तरूप ॥ 38 ॥

अनन्तरूप O one with infinite forms वेत्ता असि you are the one who knows. वेद्यं च You are only what is to be known. परं धाम च You are only the final state of attainment. विश्वं त्वया ततम् This world is pervaded by you.

जगति सर्वो वेदिता वेद्यं च सर्वं त्वम् एव; एवं सर्वात्मतया अवस्थितः त्वम् एव परं च धाम - स्थानं प्राप्यस्थानम् इत्यर्थः । त्वया ततं विश्वम् अनन्तरूप - त्वया आत्मत्वेन विश्वं - चिदचिन्मिश्रं जगत् ततं - व्याप्तम् ।

जगति सर्वो वेदिता वेद्यं च सर्वं त्वम् एव; - In this world all the knowers and everything to be known is YOU only.

एवं सर्वात्मतया अवस्थितः त्वम् एव परं च धाम - स्थानं प्राप्यस्थानम् इत्यर्थः - Thus you who exist as the self of everything are the परं धाम - ultimate place to be attained - means place of attainment or one to be attained - प्राप्यस्थान.

त्वया ततं विश्वम् अनन्तरूप - त्वया आत्मत्वेन विश्वं - चिदचिन्मिश्रं जगत् ततं - व्याप्तम् - Now Arjuna says what Krishna taught him. Krishna said मया ततमिदं विश्वं जगदव्यक्तमूर्तिना - now Arjuna says त्वया ततं विश्वम् अनन्तरूप - means the world consisting of the mix of sentient and non-sentient is pervaded by you being the self.

वेत्तासि - This means you are the knower. But it is well known that Paramatman is a knower and there is nothing special in telling that here. And in the causal state, HE is the inner controller of everything is also told. So now the intention of telling HIS अन्तर्यामित्व is to show that Paramatman is the inner controller of all the knowers or ज्ञातृs and the known or ज्ञेयs that are in the state of effect also. That is explained as सर्वो वेदिता वेद्यं च त्वमेव in bhashya.

धाम - Though there are many meanings to this word and the well known meaning is स्थान and so in this context प्राप्यस्थान is taken.

It can also be that the place which is unique to Bhagavan is the supreme abode. That is what is attained by the liberated selves and they do not return to samsara once that is attained. So Moksha is देशविशेषप्राप्तिपूर्वक-भगवत्प्राप्ति. Both can be told as स्थान to be attained. That अप्राकृत स्थान or non-material abode is described in Chandogya Upanishat. As अरश्च ह वै ण्यश्चार्णवौ ब्रह्मलोके तृतीयस्यामितो दिवि तदैरम्मदीयं सरः, तदश्चत्थः सोमसवनः, तदपराजिता पूः ब्रह्मणः, प्रभुविमितं हिरण्मयम् (छा.8-5-3) – there are two oceans named अर and ण्य in the world of Brahman which is the third loka known as dyuloka, there is a lake called ऐरम्मदीयं and a Pippal tree अश्चत्थवृक्ष called सोमसवन. This city of Brahman is called अपाराजित and there is a Golden hall which is made and graced by Bhagavan. in तवल्कारश्रुति - सहस्रस्थूणे विमिते दृढ उग्रे यत्र देवानामधिदेव आस्ते, in ऋग्वेद - राजानावनभिद्रुहा ध्रुवे सदस्युत्तमे सहस्रस्थूणा आसाते.

त्वया ततम् – This pervasion is told to be due to शरीरात्मभाव and so bhashya is त्वया आत्मत्वेन. The सामानाधिकरण्य is generic in the second half of this sloka told as वेत्तासि, वेद्यं च etc and in the first half of next sloka it will be told as specifically वायुः, यमः etc and both these are due to the aspect of व्याप्ति told in between as त्वया ततम् – and that is through शरीरात्मभाव explained as त्वया आत्मत्वेन.

आत्मत्वेन व्याप्तम् – अन्तर्यामिब्राह्मण says Bhagavan is अन्तर्यामि for everything and everything is HIS body – यस्य पृथिवी शरीरम् यः पृथिवीम् अन्तरो यमयति, यस्य वायुशरीरम् यो वायुमन्तरो यमयति, यस्य अग्निशरीरम् योऽग्निमन्तरो यमयति, यस्य सर्वाणि भूतानि शरीरं यः सर्वाणि भूतानि अन्तरो यमयति, यस्य आत्मा शरीरम् यः आत्मानमन्तरो यमयति etc. The same is told as 'eeshaa vaasyam idam sarvam yat kincha jagatyaam jagat' – whatever is existing in this world and other worlds also is all pervaded by Bhagavan. That is why HE is only the knower and the known that is told in this sloka.

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Sloka 11.39 (first half)

अतस्त्वम् एव वाय्वादिशब्दवाच्य इति आह –

And for that reason you are only being denoted by words such as वायु and others.

It is said in ऋग्वेद as इन्द्रं मित्रं वरुणमग्निमाहुः अथो दिव्यस्सुपर्णो गरुत्मान् एकं सद्विप्रा बहुधा वदन्ति अग्निं यमं मातरिश्वानमाहुः (ऋ.सं. 2-3-22-46) and in महानारायणीय - तदेवाग्निस्तद्वायुः तत्सूर्यः तदु चन्द्रमाः तदेव शुक्रममृतं

तद्ब्रह्म तदापः स प्रजापतिः. शास्काचार्य says in निरुक्त - एक एव आत्मा बहुधा स्तूयते तस्य अङ्गप्रत्यङ्गानि इतराणि भवन्ति. All words praise the one and only self and others are all like the limbs of that supreme paramatman. Accordingly the सामानाधिकरण्य is told as वायुर्यमोऽग्निः here and explained as due to शरीरात्मभाव. That is indicated in the अवतारिका here as अतः त्वमेव.

वायुर्यमोऽग्निर्वरुणः शशाङ्कः प्रजापतिस्त्वं प्रपितामहश्च । (first half of 39th sloka)

वायुः यमः अग्निः वरुणः शशाङ्कः Vayu, Yama, Agni, Varuna, Chandra, प्रजापतिः Prajapati who is the father of all beings प्रपितामहश्च and their grand-father त्वम् all are you only.

सर्वेषां प्रपितामहः त्वम् एव, पितामहादयः च । सर्वासां प्रजानां पितरः प्रजापतयः, प्रजापतीनां पिता हिरण्यगर्भः, प्रजानां पितामहः, हिरण्यगर्भस्य अपि पिता त्वं प्रजानां प्रपितामहः पितमहादीनाम् आत्मतया तत्तच्छब्दवाच्यः त्वम् एव इत्यर्थः ।

सर्वेषां प्रपितामहः त्वम् एव, पितामहादयः च – You are only the prapitamaha – great grand father of all. You are only the pitamaha – grand father.

सर्वासां प्रजानां पितरः प्रजापतयः, प्रजापतीनां पिता हिरण्यगर्भः, प्रजानां पितामहः, - Prajapatis are the fathers of all subjects and Hiranyagarbha is the father of all prajapatis. So Hiranyagarbha is the grand father of all subjects.

हिरण्यगर्भस्य अपि पिता त्वं प्रजानां प्रपितामहः पितमहादीनाम् आत्मतया तत्तच्छब्दवाच्यः त्वम् एव इत्यर्थः – You are the father of Hiranyagarbha also and so you are the great grand father of all subjects. You being the inner self of Pitamaha and others, you are only denoted by those respective words also is the meaning.

Words give meaning in several senses. अभिधा वृत्ति is the literal sense. लक्षणा वृत्ति is secondary sense. ध्वनि is suggestive meaning. Finally we say अपर्यवसान वृत्ति – complete sense. The other ways of interpreting meaning of words takes the meaning in limited sense. When we understand the meaning of words not limiting the connotation to the entity known such as vayu, tree, man etc but extend the connotation till the inner-self अन्तर्यामि who is the self of all, it is अपर्यवसानवृत्ति and in that sense every word denotes Bhagavan who is self of all. That is told in this section.

प्रपितामहः - Since it is not specifically told to who Bhagavan is prapitamaha, bhashya is सर्वेषां प्रपितामहः.

च – This word indicates the Bhagavan only is the पितामहः. How is it possible that he is the great grand father to all is explained as सर्वासां प्रजानां पितरः प्रजापतयः, प्रजापतीनां पिता हिरण्यगर्भः, प्रजानां पितामहः, हिरण्यगर्भस्य अपि पिता त्वं प्रजानां प्रपितामहः. The प्रजापतिस are दक्षप्रजापति and others.

Sloka 11.39 (second half), 40 (first half)

नमो नमस्तेऽस्तु सहस्रकृत्वः पुनश्च भूयोऽपि नमो नमस्ते ॥ 39 ॥

नमः पुरस्तादथ पृष्ठतस्ते नमोऽस्तु ते सर्वत एव सर्व । (first half of sloka 40)

ते सहस्रकृत्वः नमः अस्तु I salute you a thousand times. नमः पुनश्च Salutation to you again. भूयः अपि नमः Again salutation to you. नमस्ते पुरस्तात् I salute you from the front. नमः अथ पृष्ठतश्च I salute you at the back. सर्व Hey Sarvaatmaka, the inner self of all, ते सर्वत एव नमः अस्तु I do namaskara to you from all sides.

अत्यद्भुताकारं भगवन्तं दृष्ट्वा हर्षोत्फुल्लनयनः अत्यन्तसाध्वसावनतः सर्वतो नमस्करोति ।

Beholding the most wonderful form of Bhagavan, his eyes wide open with joy, bowing down in reverence out of great fear, Arjuna prostrates to Lord from all sides – doing प्रदक्षिण.

The reason for Arjuna to say नमः नमस्ते अस्तु and doing namaskar is due to fear and joy on experiencing सौलभ्य or accessibility and परत्व or supremacy of Bhagavan who revealed HIS marvellous विश्वरूप. That is explained in bhashya as अत्यद्भुताकारं दृष्ट्वा. Rgveda says 'kastadveda mahadadbhutam'.

Bhagavan's form most wonderful अत्यद्भुताकार and Arjuna's mind was flooded with all kinds of emotions and he felt fear, joy and everything flooding at the same time and did not know what to do and did namaskara again and again, from all sides.

This is told in Ishavasya as अग्ने नय सुपथा राये अस्मान् विश्वानि देव वयुनानि विद्वान् । युयोद्ध्यस्मत् जुहुराणमेनः भूयिष्ठां ते नम उक्तिं विधेम । - भूयिष्ठां ते नम उक्तिं विधेम – we will do namaskara to you very many times. That is what Arjuna is doing here.

Sloka 11.40 (second half)

अनन्तवीर्यामितविक्रमस्त्वम् सर्वं समाप्नोषि ततोऽसि सर्वः ॥ 40 ॥

अनन्तवीर्यं O one with immesurable prowess त्वम् अमित विक्रमः You have immeasurable valour. सर्वं समाप्नोषि You have pervaded everything as the self. ततः सर्वः असि For that reason only you are only everything.

What Krishna said न तदस्ति विना यत् स्यात् मयाभूतं चराचरम् is being told by Arjuna now. There is nothing which is not having me as the inner self. Everything is भगवदात्मक.

अनन्तवीर्यं – अपरिमितवीर्यं, अपरिमित पराक्रमस्त्वं सर्वम् आत्मतया समाप्नोषि, ततः सर्वः असि - यतः त्वं सर्वं चिदचिद्वस्तुजातम् आत्मतया समाप्नोषि, अतः सर्वस्य चिदचिद्वस्तुजातस्य त्वच्छरीरतया त्वत्प्रकारत्वात् सर्वप्रकारः त्वम् एव सर्वशब्दवाच्यः असि इत्यर्थः । 'त्वमक्षरं सदसत्' (11-37) 'वायुर्यमोऽग्निः' (11-39) इत्यादि सर्वसामानाधिकरण्यनिर्देशस्य आत्मतया व्याप्तिः एव हेतुः इति सुव्यक्तम् उक्तम् - 'त्वया ततं विश्वमनन्तरूप' (11-38) 'सर्वं समाप्नोषि ततोऽसि सर्वः' इति च ।

अनन्तवीर्यं – अ(परि)मितवीर्यं, अपरिमित पराक्रमस्त्वं सर्वम् आत्मतया समाप्नोषि, - O Lord of unlimited valour, you are of infinite prowess and you have pervaded everything as their Self.

ततः सर्वः असि - यतः त्वं सर्वं चिदचिद्वस्तुजातम् आत्मतया समाप्नोषि, - For that reason you are सर्वः - because you have pervaded everything consisting of the collection of the sentient and the non-sentient entities as their Self,

अतः सर्वस्य चिदचिद्वस्तुजातस्य त्वच्छरीरतया त्वत्प्रकारत्वात् सर्वप्रकारः त्वम् एव सर्वशब्दवाच्यः असि इत्यर्थः - for that same reason everything consisting of the collection of sentient and non-sentient entities become your mode being your body and you only who have everything as your mode, are denoted by all the words.

'त्वमक्षरं सदसत्' (11-7) – 'You are signified by the words Akshara, sat and asat' 'वायुर्यमोजग्निः' (11-39) – 'you are Vayu, Yama, Agni',

इत्यादि सर्वसामानाधिकरण्यनिर्देशस्य आत्मतया व्याप्तिः एव हेतुः इति सुव्यक्तम् उक्तम् - 'त्वया ततं विश्वमनन्तरूप' (11-38) 'सर्वं समाप्नोषि ततोऽसि सर्वः' इति च – Thus the concomitant co-ordination told with everything is due to the pervading everything as the Self and that is told very clearly by these, 'Hey Anantarupa, this world is pervaded by you', 'You are pervading everything. That is why you are only everything'.

अनन्तवीर्य – This does not mean HE has वीर्य like that of अनन्त and so explained in bhashya as अमितवीर्य. And अमित is further explained as अपरिमित – meaning unlimited.

सर्वं समाप्नोषि – The pervasion or व्याप्ति told here is not like that of आकाश and others which are also pervading everything. This is as per shruti vakyas अन्तः प्रविष्टः शास्ता जनानां सर्वात्मा (य.आ. 3-11-21). That is HE is pervading everything in order to control being the inner self of everything. So bhashya is सर्वं आत्मतया समाप्नोषि.

What is told as सर्वत एव सर्वं in previous sloka is to explain the concomitant co-ordination सामानाधिकरण्य with सर्वं शब्द in shrutis such as पुरुष एवेदं सर्वम् (पु.सू.), 'आत्मैवेदं सर्वम्' (छा. 7-25-2), नारायण एवेदं सर्वम् (ना.उ). So this सामानाधिकरण्य is denoting विशिष्टैक्य or qualified identity with one and that is due to the body-soul relationship. So it becomes clear in this section that the सामानाधिकरण्य between words denoting Bhagavan such as पुरुषः, आत्मा, नारायण and words denoting sentient and non-sentient entities told as इदं सर्वम् found in पुरुष एव इदं सर्वम् - is due to शरीरात्मभाव only. When we use words such as देवदत्त, गौः etc we limit the connotation to those respective entities only. But in reality the connotation extends upto Bhagavan who is the inner-self of all. That is called 'aparyavasaana vrutti'. If we use the words with the proper understanding, it would mean Bhagavan only. We can see Prahlada, Alwar and others – मत्तः सर्वम् अहं सर्वं मयि सर्वं सनातने Prahlada said. Alwar says कडल् जालम् शेय्वेन् याने एन्नुम् etc. They have realized the real connotation of all words and utter them with that understanding.

Upanishat says अनेन जीवेन आत्मना अनुप्रविश्य नामरूपे व्याकरवाणि – I enter along with the Individual Self as HIS Self and do the division into name and form. So everything that has name and form

has a Jivatman and Paramatman who is the inner self. So all words in the ultimate analysis denote Bhagavan only. This – सर्वशब्दवाच्यत्व of Bhagavan is established in detail by Bhashyakarar in Vedartha sangraha.

Sloka 11.41, 42

सखेति मत्वा प्रसभं यदुक्तम् हे कृष्ण हे यादव हे सखेति ।

अजानता महिमानं तवेदम् मया प्रमादात्प्रणयेन वापि ॥ 41 ॥

यच्चापहासार्थमसत्कृतोऽसि विहारशय्यासनभोजनेषु ।

एकोऽथवाप्यच्युत तत्समक्षम् तत्क्षामये त्वामहमप्रमेयम् ॥ 42 ॥

अच्युत Hey Achyuta, तव इमं महिमानम् अजानता not knowing this greatness of yours मया प्रमादात् प्रणयेन वापि by me either out of negligence or due to the feeling of friendship, हे कृष्ण हे यादव हे सखेति प्रसभं यदुक्तं whatever was told by me without courtesey as O Krishna, O Yadava, O Friend तत् all that and विहार शय्यासन भोजनेषु during sport, resting, sitting or eating एकः अथवा तत् समक्षम् when you were alone or in front of others अपहासार्थं यत् असत्कृतोऽसि whatever disrespect was shown to you in jest तत् अप्रमेयं त्वाम् अहं क्षामये I pray to you who is aprameya and seek your forgiveness for all that.

तव अनन्तवीर्यत्व-अमितविक्रमत्व-सर्वान्तरात्मत्व-स्रष्टृत्वादिको यो महिमा, तम् इमम् अजानता मया प्रमादात् मोहात् प्रणयेन चिरपरिचयेन वा, सखा इति - 'मम वयस्यः' इति मत्वा हे कृष्ण, हे यादव, हे सखे इति त्वयि प्रसभं - विनयापेतं यद् उक्तं; यत् च परिहासार्थं सर्वदा एव सत्कारार्हः त्वम् असत्कृतः असि; विहारशय्यासनभोजनेषु च सहकृतेषु एकान्ते वा समक्षं वा यद् असत्कृतः असि, तत् सर्वं त्वाम् अप्रमेयम् अहं क्षामये ।

तव अनन्तवीर्यत्व-अमितविक्रमत्व-सर्वान्तरात्मत्व-स्रष्टृत्वादिको यो महिमा, - All your greatness such as अनन्तवीर्यत्व infinite prowess, अमितविक्रमत्व incomparable valour, सर्वान्तरात्मत्व being the inner self of all, creating the whole world and so on,

तम् इमम् अजानता मया प्रमादात् मोहात् प्रणयेन चिरपरिचयेन वा, - not knowing all these great aspects of your nature, either by mistake or due to delusion or due to long time familiarity,

सखा इति - 'मम वयस्यः' इति मत्वा हे कृष्ण, हे यादव, हे सखे इति त्वयि प्रसभं - विनयापेतं यद् उक्तं; - thinking you are my friend you were addressed to with disrespect by me as O Krishna, O yadava, O friend,

यत् च परिहासार्थं सर्वदा एव सत्कारार्हः त्वम् असत्कृतः असि; - and also for fun you, who deserve great respect always, were not treated with respect,

विहारशय्यासनभोजनेषु च सहकृतेषु एकान्ते वा समक्षं वा यद् असत्कृतः असि, तत् सर्वं त्वाम् अप्रमेयम् अहं क्षामये - while sporting, lying down, sitting or dining together either in privacy or with others, you were not treated with due respect, for all that I beseech forgiveness from you who are अप्रमेय or impossible to comprehend.

सर्वान्तरात्मत्व - This is told as सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत - All these are Brahman only. Means ब्रह्मात्मक. जलान् means जायते, लीयते, अनिति - creation, destruction and living or existence is all from that Brahma. This aspect of Bhagavan being the inner self of all अन्तर्यामि is to be known else one will not get peace it is said. नित्यो नित्यानाम् चेतनश्चेतनानाम् एको बहूनां यो विदधाति कामान् । तमात्मस्थं येनुपश्यन्ति धीराः तेषां शान्तिः साश्र्वती नेतरेषाम् (कठ. 5-13).

इमं महिमानम् - The greatness mentioned in this sloka is the same told in earlier slokas and hence अनन्तवीर्यत्व etc are mentioned in bhashya.

प्रमादात् - Since अजानता is specifically mentioned, though प्रमाद means not knowing, to avoid पुनरुक्ति bhashya is मोहात् which means भ्रमे or delusion. It is said अतिपरिचयादवज्ञा सन्ततगमनात् अनादरो भवति । मलये भिल्लपुरन्धी चन्दनतरुकाष्ठं इन्धनं कुरुते (सुभा.निवी).

सखेति - This is due to the wordly understanding of friend and so explained as वयस्य इति मत्वा. And not as per what is told in Upanishat - द्वा सुपर्णा सयुजा सखाया (मु. 3-2-1) because according to that knowing Bhagavan as सखा is proper and not caused due to delusion.

असत्कृतोऽसि - This indicates that great persons who deserve to be treated with respect always should not be treated with disrespect even for fun. That is told as सर्वदा सत्कारार्हः त्वम्. So Arjuna has got पश्चात्ताप - repenting about what he did and praying Krishna for forgiveness which is the second step. प्रायश्चित्त here is seeking forgiveness. The third step is not repeating the same mistake.

Sloka 11.43

पितासि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुर्गरीयान् ।

न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो लोकत्रयेऽप्यप्रतिमप्रभाव ॥ 43 ॥

चराचरस्य अस्य लोकस्य For this world consisting of the movables and the immovables त्वं पितासि you are the father. गरीयान् You are the great one. गुरुः पूज्यः You are to be worshipped by all being the Guru. अप्रतिम प्रभाव O Lord, of incomparable greatness! लोकत्रये अपि त्वत्समः अन्यः नास्ति In all three worlds there is no one equal to you. अभ्यधिकः कुतः That being the case, how can there be anyone greater than you?

अप्रतिम प्रभाव! त्वम् अस्य सर्वस्य चराचरस्य लोकस्य पिता असि । अस्य लोकस्य गुरुः च असि । अतः त्वम् अस्य चराचरस्य लोकस्य गरीयान् - पूज्यतमः । न त्वत्समः अस्ति अभ्यधिकः कुतः अन्यः लोकत्रये अपि - त्वदन्यः कारुण्यादिना केन अपि गुणेन न त्वत्समः अस्ति, कुतः अभ्यधिकः ।

अप्रतिम प्रभाव! त्वम् अस्य सर्वस्य चराचरस्य लोकस्य पिता असि – O one of matchless greatness! You are the father in this entire world of movables and immovables.

अस्य लोकस्य गुरुः च असि – You are also the Guru of this world.

अतः त्वम् अस्य चराचरस्य लोकस्य गरीयान् - पूज्यतमः – And for that reason you are the most exalted one, most worthy of worship.

न त्वत्समः अस्ति अभ्यधिकः कुतः अन्यः लोकत्रये अपि – in all three worlds, there is no one equal to you and how can there be anyone else greater than you?

त्वदन्यः कारुण्यादिना केन अपि गुणेन न त्वत्समः अस्ति, कुतः अभ्यधिकः – That means in respect of qualities such as कारुण्य or compassion and others there is no one equal to you. How could there be anyone greater?

In this and next slokas, Arjuna speaks about the सर्वाधिकत्व or supremacy of Bhagavan over everything else in order to highlight the fact that there is no one who he can resort to if

Bhagavan Krishna does not forgive him. Here Arjuna tells the अप्रतिम प्रभावत्व of Bhagavan – that it is not possible to comprehend Bhagavan’s greatness. In the next sloka Bhagavan’s पूज्यतमत्व is going to be told.

पितासि लोकस्य – The word लोकस्य is to be taken along with पितृ, गुरु and पूज्य also. Because Bhagavan is निरुपाधिकपिता and निरुपाधिक गुरु, he is पूज्यतम or most deserving of worship. The relation with fathers and Gurus of this world are due to the उपाधि or limiting adjunct of karma and Bhagavan is निरुपाधिक पिता and गुरु. That is indicated in bhashya as अतः - for that reason.

अस्य लोकस्य गुरुः च असि – As said in Upanishat, ‘यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै’ (श्वे.), Bhagavan is the first Guru who creates Chaturmukha Brahma and teaches him Vedas – with that knowledge only Brahma can continue the creation. In Acharya parampara also Bhagavan is the first guru. We say ‘asau asau iti aabhagavatta: sa ca aacharya vamsho jneya:’.

लोकत्रये – This can also mean कृतक, अकृतक and कृतकाकृतक. It can also mean three Vedas by the vyutpatti – लोक्ष्यते अनेन प्रमाणान्तर-अप्राप्तार्थाः. Whatever cannot be known through other valid means is known from the Vedas. And in all Vedas all these qualities of Bhagavan are known which cannot be known through other valid means.

न त्वत्समोऽस्ति – When it is said न त्वत्समोऽस्ति, what is the need for अन्यः? That is shown त्वदन्यः कारुण्यादिना केनापि गुणेन न त्वत्समोऽस्ति, कुतोऽभ्यधिकः. It has been decided that Brahma, Rudra and others are not equal to Bhagavan because they are subjected to creation due to karma etc. They have कार्यत्व, कर्मवश्यत्व etc. Swamy Deshika says in Achuta Shataka, न खलु तव सदृशाभ्यधिकाः त्वमेव सर्वलोक शरण्यः एतावत् ज्ञानसारमिति ज्ञातुं त्रिदशनाथ इतर विचिन्ता. The essence of the shastra and all works is knowing that there is no one equal to or superior to Bhagavan and Bhagavan is the ultimate refuge to all. Any other work is studied only to understand these aspects.

The word हिरण्यगर्भ, शिव, अज, आकाश etc are used to denote Bhagavan in the shrutis. हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आसीत् – Bhagavan who was residing in Vaikuntha created the hosts of beings at the time of creation and became the ordainer of all. पतिः, एकः shows it is Paramatman only.

अजस्य नाभावध्येकमर्पितम् यस्मिन्निदं विश्वं भुवनमधि श्रितम् (यजु. 4-6-2-3) The whole world was supported by the navel of Bhagavan. Here the word अज means परमात्मन्.

यदा तमस्तन्न दिवा न रात्रिः न सन्न चासच्छिव एव केवलः (श्वे. 4-18) – when there was mere tamas, neither the day not the night, neither the universe having form or without form, there existed the pure auspicious principle alone. Here also the word शिव means the most auspicious principle which is परमात्मन्.

In all such shruti vakyas, the word such as हिरण्यगर्भ and others have the असाधारण धर्म or unique characteristics of Paramatman and so mean Paramatman only. This is established in Brahma sutras such as आकाशः तल्लिङ्गात् (वे.सू. 1-1-23), प्राणस्तथानुगमात् (वे.सू.1-1-29), शास्त्र दृष्ट्या तो उपदेशो वामदेववत् (वे.सू. 1-1-31). साक्षादप्यविरोधं जैमिनिः (वे.सू. 1-2-29). The word आकाश appears in the mantra – सर्वाणि ह वा इमानि भूतानि आकाशादेव समुत्पद्यन्ते etc. where the unique attributes of the creator of this world is seen and that is Paramatman only. Such teachings are to be taken from the point of view of शास्त्र or Vedas just as in the case of वामदेव and others (prahlada and Nammalwar). तद्धैवं ऋषिर्वाग्देवः प्रतिपेदे अहं मनुरभवं सूर्यश्च अहं कक्षीवान् ऋषिरस्मि विप्र – where Sage Vamadeva says he is only Manu, he is only सूर्य etc. So it is decided that names which may mean Brahma and Rudra in some contexts do not mean the same when there are unique characteristics of Paramatman as Brahma, Rudra and others do not have even the slightest of equality with Paramatman. So according to these brahma sutras, the supremacy of Bhagavan who is qualified by सर्वान्तरात्मत्व, अपहृतपाप्मत्व etc. is well established in shruti vakyas such as एष सर्वभूतान्तरात्मा अपहृतपाप्मा दिव्यो देव एको नारायणः (सु. 7), एको ह वै नारायण आसीत् न ब्रह्मा नेशानः (महो. 1-1) and others.

कारुण्यादिना केनापि गुणेन न त्वत्समोऽस्ति – There is no equality with Bhagavan for other gods such as चतुर्मुखब्रह्म, रुद्र and others even in one quality such as कारुण्य. That means where is the question of equality in respect of other qualities such as जगत्कारणत्व, मोक्षप्रदत्व or वात्सल्य, सौगन्ध्य, माधुर्य, सौलभ्य, सौशील्य, आर्जव and so on. By this all other views propounding equality or some one being superior or some one other than the trinity is Brahman and so on are all set aside.

Sloka 11.44

तस्मात्प्रणम्य प्रणिधाय कायम् प्रसादये त्वामहमीशमीड्यम् ।

पितेव पुत्रस्य सखेव सख्युः प्रियः प्रियायार्हसि देव सोढुम् ॥ 44 ॥

तस्मात् For that reason, अहं प्रणम्य I having bowed down to you in reverence, कायं प्रणिधाय and falling at your feet like a stick, ईशम् ईड्यं त्वां प्रसादये pray you who is All Controller, and worthy of being prayed to, to be pleased with me. देव O Lord, पिता पुत्रस्य सखा सख्युः इव just as a father tolerates the blunders of a son and a friend tolerates the mistakes of a friend, in the same way प्रियः you who are dear to me, प्रियाय for my sake who is dear to you, सोढुम् अर्हसि pray tolerate my blunders.

यस्मात् त्वं सर्वस्य पिता, पूज्यतमो गुरुः च कारुण्यादिगुणैः च सर्वाधिकः असि; तस्मात् त्वाम् ईशम् ईड्यम् प्रणम्य प्रणिधाय च कायं प्रसादये; यथा कृतापराधस्य अपि पुत्रस्य, यथा च सख्युः प्रणामपूर्वकम् प्रार्थितः पिता वा सखा वा प्रसीदति; तथा त्वं परमकारुणिकः प्रियः प्रियाय मे सर्वं सोढुम् अर्हसि ।

यस्मात् त्वं सर्वस्य पिता, पूज्यतमो गुरुः च कारुण्यादिगुणैः च सर्वाधिकः असि; – Due to which reason you are the father of all, Guru of all, and in respect of qualities such as compassion and others you are superior to everyone,

तस्मात् त्वाम् ईशम् ईड्यम् प्रणम्य – for that reason only I bow down to you who are the Ruler of all and worthy of worship,

प्रणिधाय च कायं प्रसादये; - and having prostrated with my body, I pray for your mercy.

यथा कृतापराधस्य अपि पुत्रस्य, यथा च सख्युः प्रणामपूर्वकम् प्रार्थितः पिता वा सखा वा प्रसीदति; - just as a father who is prayed to by the son who has committed a sin, bowing down in reverence shows mercy, and a friend towards a friend who has sinned but is bowing down in reverence shows mercy, in the same way,

तथा त्वं परमकारुणिकः प्रियः – you who are most compassionate and dear,

प्रियाय मे सर्वं सोढुम् अर्हसि – please have mercy towards me who is dear to you.

तस्मात् – In the previous sloka, it was told that Bhagavan is the ultimate father of all and also a Guru who is to be worshipped. That is continued as तस्मात् here.

प्रणम्य – This indicates प्रपत्ति. The accessories of प्रपत्ति such as आनुकूल्य सङ्कल्प and others are indicates by the word तस्मात् (which denotes पितृत्व and others told earlier and also अहम् here.

प्रणिधाय कायम् – Shows whatever is desired in mind is taken to completion with the body.

प्रणम्य प्रसादये – I prostrate unto you in order to gain your mercy is the meaning.

Sloka 11.45

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा भयेन च प्रव्यथितम् मनो मे ।

तदेव मे दर्शय देव रूपम् प्रसीद देवेश जगन्निवास ॥ 45 ॥

देवेश O Lord of all gods, जगन्निवास the abode of entire world अदृष्टपूर्वं दृष्ट्वा having seen the Vishvarupa never seen earlier हृषितोऽस्मि I am overjoyed. भयेन च मे मनः प्रव्यथितम् my mind is distressed with fear too. देव O Lord, तदेव रूपं मे दर्शय please reveal that very same form to me. प्रसीद Be pleased.

अदृष्टपूर्वम् अत्यद्भुतम् अत्युग्रं च तव रूपं दृष्ट्वा हृषितः अस्मि - प्रीतः अस्मि | भयेन प्रव्यथितं च मे मनः | अतः तद् एव तव सुप्रसन्नं रूपं मे दर्शय । प्रसीद देवेश जगन्निवास - मयि प्रसादं कुरु, देवानां ब्रह्मादीनाम् अपि ईश, निखिल जगदाश्रयभूत ।

अदृष्टपूर्वम् अत्यद्भुतम् अत्युग्रं च तव रूपं दृष्ट्वा हृषितः अस्मि - प्रीतः अस्मि – Having seen your form which is never seen before, which is most marvelous, most fearsome, I am joyed meaning delighted.

भयेन प्रव्यथितं च मे मनः | अतः तद् एव तव सुप्रसन्नं रूपं मे दर्शय - My mind is troubled with fear too. So please reveal that same most pleasing form of yours.

प्रसीद देवेश जगन्निवास - मयि प्रसादं कुरु, देवानां ब्रह्मादीनाम् अपि ईश, निखिल जगदाश्रयभूत – Have mercy on me, O Lord of even Gods such as Brahma and others, the abode of the entire world.

अदृष्टपूर्वम् – Some which is seen earlier can be marvelous though wonderful. But this form is unseen so far and so bhashya is अत्यद्भुतम्. ऋग्वेद says कस्तद्वेद महदद्भुतम् for Bhagavan's form.

भयेन च प्रव्यथितम् – What Arjuna said as अख्याहि को मे भवानुग्ररूपम् is explained as अत्युग्रम्. The adjective अति means most, there is nothing beyond that. Most terrifying form. The word च in भयेन च indicates it is to be taken together with हृषितोऽस्मि and so bhashya is प्रव्यथितं च मे मनः. हर्ष and व्यथे happened at the same time is the bhaava.

The first half of sloka shows that the vishvarupa of Bhagavan created love along with distress of mind and so Arjuna prays Krishna to show him his previous form which was only pleasing without causing any fear and that is indicated as अतः in bhashya. अतः तदेव सुप्रसन्नम्.

तदेव मे दर्शय – Here तत् indicates the form of Krishna before HE started to reveal HIS wonderful cosmic form.

मे दर्शय – मे indicates to me who has surrendered unto you. You should protect one who has surrendered unto you and so please withdraw this fierce form and reveal your earlier pleasing form is the meaning.

जगन्निवास – Arjuna was seeing that the whole world was resting in Bhagavan's form as he said तत्रैकस्थं जगत् कृत्स्नम् (11-13).

Sloka 11.46

किरीटिनं गदिनं चक्रहस्तम् इच्छामि त्वां द्रष्टुमहं तथैव ।

तेनैव रूपेण चतुर्भुजेन सहस्रबाहो भव विश्वमूर्ते ॥ 46 ॥

सहस्रबाहो O one of thousand arms, विश्वमूर्ते one who has entire world as body, किरीटिनं wearing a crown, गदिनं with a mace चक्रहस्तं and discus in hand, त्वाम् अहं द्रष्टुम् इच्छामि such form of you I would like to see. तथैव तेनैव रूपेण भव And be in that form only.

तथा एव पूर्ववत् किरीटिनं गदिनं चक्रहस्तं त्वां द्रष्टुम् इच्छामि | अतः तेन एव पूर्वसिद्धेन चतुर्भुजेन रूपेण युक्तो भव | सहस्रबाहो विश्वमूर्ते इदानीं सहस्रबाहुत्वेन विश्वशरीरत्वेन दृश्यमानरूपः त्वं तेन एव रूपेण युक्तो भव इत्यर्थः ।

तथा एव पूर्ववत् किरीटिनं गदिनं चक्रहस्तं त्वां द्रष्टुम् इच्छामि – In the same way I would like you see you as you were earlier wearing your crown, holding the mace and the discus in your hand.

अतः तेन एव पूर्वसिद्धेन चतुर्भुजेन रूपेण युक्तो भव – So please take on your earlier known form with four arms.

सहस्रबाहो विश्वमूर्ते इदानीं सहस्रबाहुत्वेन विश्वशरीरत्वेन दृश्यमानरूपः त्वं तेन एव रूपेण युक्तो भव इत्यर्थः – सहस्रबाहो विश्वमूर्ते means you who are now revealing your form with thousand arms and having the entire world as your body, be present with your earlier form only.

तेनैव रूपेण – Explained in bhashya as 'as you were before'. That means, whichever form I was seeing before you revealed the cosmic form of yours, I would like to see you in that form.

रूपेण भव – Bhashya is रूपेण युक्तो भव. Be associated with such form is the meaning. The word रूपेण in तृतीया विभक्ति does not give करणार्थ here – instrumental.

The doubt 'how can one who possesses thousand arms and stomachs be with four arms?' is answered as इदानीम् – now, at present. So there is time difference. The form with thousand arms was earlier, with four arms is now.

Sloka 11.47

श्रीभगवानुवाच

मया प्रसन्नेन तवार्जुनेदम् रूपं परं दर्शितमात्मयोगात् ।

तेजोमयं विश्वमनन्तमाद्यम् यन्मे त्वदन्येन न दृष्टपूर्वम् ॥ 47 ॥

अर्जुन Hey Arjuna, यत् which form त्वदन्येन न दृष्टपूर्वम् was not seen before by anyone other than you तेजोमयं such radiant विश्वम् being the inner self of entire world अनन्तम् infinite आद्यं primeval मे इदं परं रूपम् this form of mine which is superior to everything आत्मयोगात् प्रसन्नेन मया तव दर्शितम् was

revealed to you by ME who is pleased with you due to nature of being associated with true willing सत्यसङ्कल्प.

यत् मे तेजोमयं – तेजसां राशिं, विश्वं – विश्वात्मभूतम्, अनन्तम् – अन्तरहितम्; प्रदर्शनार्थम् इदम्, आदिमध्यान्तरहितम्; आद्यं - मद्भक्तिरिक्तस्य कृत्स्नस्य आदिभूतं, त्वदन्येन केन अपि न दृष्टपूर्वं रूपं, तद् इदं प्रसन्नेन मया मद्भक्ताय ते दर्शितम्; आत्मयोगात् - आत्मनः सत्यसंकल्पयोगात् ।

यत् मे तेजोमयं – तेजसां राशिं, विश्वं – विश्वात्मभूतम्, - This तेजोमयम् means my form which is like a heap of radiance, विश्वम् means which is the self of the universe,

अनन्तम् – अन्तरहितम्; प्रदर्शनार्थम् इदम्, आदिमध्यान्तरहितम्; - अनन्तम् means having no end. This is indicative. So it means which has no beginning, middle or end.

आद्यं - मद्भक्तिरिक्तस्य कृत्स्नस्य आदिभूतं, - आद्यम् means which is the primordial cause of everything other than ME.

त्वदन्येन केन अपि न दृष्टपूर्वं रूपं, तद् इदं प्रसन्नेन मया मद्भक्ताय ते दर्शितम्; आत्मयोगात् - आत्मनः सत्यसंकल्पयोगात् – this form which is not seen by anyone other than you before, such form of MINE was revealed to you who is my devotee by ME who is pleased with you. How means, आत्मयोगात् – because of my being associated with the nature of true willing.

तेजोमयम् – The मयट् प्रत्यय here is in the sense of abundance प्राचुर्यार्थं. So bhashya is तेजसां राशिम्.

विश्वात्मभूतम् – Means it is pervading the entire universe. That is because the form which is non-sentient cannot be the self.

अनन्तम् – Because it was told earlier अनादिमध्यान्तम् (11-19), the word अनन्त includes आदि and मध्य which is explained in bhashya as प्रदर्शनार्थमिदम्.

आद्यम् – It is not told for which is it the prime cause and so bhashya is कृत्स्नस्य for everything.

तव – The reason why Krishna is pleased with Arjuna is explained as मद्भक्ताय. That indicates Bhagavan does have any defect of the nature of वैषम्य or partialty and नैर्घृण्य or cruelty.

आत्मयोगात् – Here the word योग does not mean ध्यान etc and so आत्मसङ्कल्पयोगात् is the bahshya.

Sloka 11.48

भाष्यावतारिका –

अनन्यभक्तिव्यतिरिक्तैः सर्वैः अपि उपायैः यथावद् अवस्थितः अहं द्रष्टुं न शक्य इति आह –

Bhagavan says that HE cannot be seen as is with any means other than अनन्यभक्ति – exclusive devotion.

To the question – ‘why no one other than me has seen such form? Is it not possible with some means or the other to see even for others?’, answer is अनन्यभक्तिव्यतिरिक्तैः - through any means other than अनन्यभक्ति one cannot see such form of Bhagavan as is.

न वेदयज्ञाध्ययनैर्न दानैः न च क्रियाभिर्न तपोभिरुग्रैः ।

एवंरूपः शक्य अहं नृलोके द्रष्टुं त्वदन्येन कुरुप्रवीर ॥ 48 ॥

कुरुप्रवीर Hey Arjuna who is most valiant of Kuru clan एवं रूपः अहं I in such form नृलोके त्वदन्येन द्रष्टुं to be seen in this world of men by anyone other than you वेद यज्ञाध्ययनैः न शक्यः is not possible through mere knowledge of the Vedas, performance of sacrifices or study of Vedas, दानैः न I cannot be seen even with mere donation. क्रियाभिः न च Not even with mere karmas such as Agnihotra and others. उग्रैः तपोभिः न I cannot be seen with mere severe penance also.

एवंरूपो यथावदवस्थितः अहं मयि भक्तिमतः त्वत्तः अन्येन ऐकान्तिकात्यन्तिक-भक्तिरहितेन केन अपि पुरुषेण वेदयज्ञादिभिः केवलैः द्रष्टुं न शक्यः ।

एवंरूपो यथावदवस्थितः अहं मयि भक्तिमतः त्वत्तः अन्येन – I who is in this non-material form of mine which is different from that of my human-like form, cannot be seen by anyone other than you who is devoted to ME,

ऐकान्तिकात्यन्तिक-भक्तिरहितेन केन अपि पुरुषेण वेदयज्ञादिभिः केवलैः द्रष्टुं न शक्यः – means by anyone who is without the devotion that rests in one and has single purpose, it is not possible to see ME directly with mere Veda, Yajna and others.

यथावदवस्थितः - Sloka says एवं रूपः न शक्य अहं नृलोके – If एवं रूपः is taken to mean अप्राकृतरूप, then HIS form being seen as such by all in Krishnavatara will not be reasonable. So यथावदवस्थितोऽहम् is the explanation with respect to Arjuna who has such bhakti. The form seen by Arjuna is अप्राकृत, मनुष्यादिविसजातीय. While for others who do not have such bhakti, the form seen is not यथावस्थित but just like any other human form etc.

त्वदन्येन – The word त्वत् here indicates 'you who are devoted' and so explained as मयि भक्तिमतः त्वत्तः in bhashya. The meaning of अन्येन is not just anyone other than Arjuna but anyone other than Arjuna who does not have such bhakti - as it will be against what is told later as भक्त्या त्वनन्यया शक्यः (11-54) and so it is commented as एकान्त भक्तिरहितेन केनापि.

न वेदयज्ञाध्ययनैः - The word वेद means श्रुतवेद as it is ordained श्रोतव्यः (बृ. 4-4-5). And क्रियाभिः which is told separately means होम and such karmas which are different from यज्ञ. And Shruti says तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन (बृ. 4-4-22) which means वेद, यज्ञ, दान etc are means through devotion for attaining a vivid perception दर्शन. But here it is said न वेदयज्ञाध्ययनैः...एवं रूपः शक्यः द्रष्टुम्. Is this not contradicting? This is answered in bhashya by the word केवलैः. Means mere Yajna or dana cannot be the means but combined with Bhakti they are means for attainment.

Sloka 11.49

मा ते व्यथा मा च विमूढभावो दृष्ट्वा रूपं घोरमीदृङ्ममेदम् ।

व्यपेतभीः प्रीतमनाः पुनस्त्वम् तदेव मे रूपमिदम् प्रपश्य ॥ 49 ॥

ईदृक् घोरं मम इदं रूपं दृष्ट्वा Having seen my Vishvarupa which is like this and terrifying मा ते व्यथा do not be distressed. विमूढभावः मा Do not get perplexed. व्यपेत भीः having got rid of fear प्रीतमनाः and with a pleased mind त्वं पुनः मे तदेव इदं रूपं प्रपश्य you see well that same form again.

ईदृशघोररूपदर्शनेन ते या व्यथा, यश्च विमूढभावो वर्तते, तद् उभयं मा भूत्; त्वया अभ्यस्तपूर्वम् एव सौम्यं रूपं दर्शयामि, तद् एव इदं मम रूपं प्रपश्य ।

ईदृशघोररूपदर्शनेन ते या व्यथा, यश्च विमूढभावो वर्तते, तद् उभयं मा भूत्; - Whatever distress you are subjected to on seeing such terrifying form and whatever delusion you are experiencing, let both not happen from now on.

त्वया अभ्यस्तपूर्वम् एव सौम्यं रूपं दर्शयामि, तद् एव इदं मम रूपं प्रपश्य – The same pleasant form which you are used to, I will show you. See that same pleasant form of MINE.

मा ते व्यथा – On seeing HIS vishvarupa Arjuna was distressed and confused is explained in bhashya as ईदृश घोर रूप दर्शनेन.

तदेवेदं मे रूपं पुनः पश्य – It may seem to mean 'see that same vishvarupa which caused fear again'. To clear that bhashya is अभ्यस्तपूर्वमेव सौम्यं रूपम्.

इदम् – This indicates what is existing. Since it cannot apply to both vishvarupa and the earlier pleasant form, the second usage is taken to mean वर्तमानसामीप्य and commented as दर्शयामि – the form that is going to be revealed.

Sloka 11.50

सञ्जय उवाच

इत्यर्जुनं वासुदेवस्तथोक्त्वा स्वकं रूपं दर्शयामास भूयः ।

आश्वासयामास च भीतमेनम् भूत्वा पुनः सौम्यवपुर्महात्मा ॥ 50 ॥

इति Thus अर्जुनं वासुदेवः तथा उक्त्वा Krishna having told Arjuna like that भूयः again स्वकं रूपं दर्शयामास revealed HIS form. महात्मा The great Krishna पुनः सौम्यवपुः having taken on the pleasant form again भूत्वा भीतमेनम् आश्वासयामास assured him who was terrified.

एवं पाण्डुतनयं भगवान् वसुदेवसूनुः उक्त्वा भूयः स्वकीयम् एव चतुर्भुजं रूपं दर्शयामास; अपरिचितस्वरूपदर्शनेन भीतम् एनं पुनः अपि परिचितसौम्यवपुः भूत्वा आश्वासयामास च, महात्मा - सत्यसंकल्पः । अस्य सर्वेश्वरस्य परमपुरुषस्य परस्य ब्रह्मणो जगदुपकृतिमर्त्यस्य वसुदेवसूनोः चतुर्भुजम् एव स्वकीयं रूपम्; कंसाद् भीत-वासुदेव-प्रार्थनेन आकंसवधात् भुजद्वयम् उपसंहृतं, पश्चात् आविष्कृतं च । 'जातोऽसि देवदेवेश शङ्खचक्रगदाधर । दिव्यं रूपमिदं देव प्रसादेनोपसंहर ।' (वि. पु. 5-3-10) 'उपसंहर विश्वात्मन् रूपमेतच्चतुर्भुजम्' (वि. पु. 5-3-13) इति हि प्रार्थितम् । शिशुपालस्य अपि द्विषतः अनवरत-

भावनाविषयः चतुर्भुजम् एव वसुदेवसूनो रूपम्, 'उदार-पीवर चतुर्बाहुं शङ्खचक्रगदाधरम् ।' (वि. पु. 4-15-10) इति ।
अतः पार्थेन अत्र 'तेनैव रूपेण चतुर्भुजेन' (11-46) इति उच्यते ।

एवं पाण्डुतनयं भगवान् वसुदेवसूनुः उक्त्वा भूयः स्वकीयम् एव चतुर्भुजं रूपं दर्शयामास; - Thus Krishna who is the son of Vasudeva, having spoken to Arjuna who is the son of Pandu, revealed HIS own form having four arms.

अपरिचितस्वरूपदर्शनेन भीतम् एनं पुनः अपि परिचितसौम्यवपुः भूत्वा आश्वासयामास च, महात्मा - सत्यसंकल्पः – The great Krishna who is of True Will – सत्यसङ्कल्प, reassured Arjuna who was terrified on seeing the unknown form by revealing HIS well known pleasant form.

अस्य सर्वेश्वरस्य परमपुरुषस्य परस्य ब्रह्मणो जगदुपकृतिमर्त्यस्य वसुदेवसूनोः चतुर्भुजम् एव स्वकीयं रूपम्; - For Krishna, who is सर्वेश्वर - the Ruler of everything, Supreme Purusha, Supreme Brahman, and who has manifested with human form as son of vasudeva in order to uplift the world, having four arms is HIS natural form.

कंसाद् भीत-वसुदेव-प्रार्थनेन आकंसवधात् भुजद्वयम् उपसंहृतं, पश्चात् आविष्कृतं च – On Vasudeva praying to Bhagavan out of fear of Kamsa, his two arms were withdrawn till the destruction of kamsa. After that, they were revealed.

'जातोऽसि देवदेवेश शङ्खचक्रगदाधर । दिव्यं रूपमिदं देव प्रसादेनोपसंहर ।' (वि. पु. 5-3-10) – 'O Ruler of even Gods of Demigods, you are born sporting the conch, discus and mace. Do grace and hide this divine form of yours wearing these',

'उपसंहर विश्वात्मन् रूपमेतच्चतुर्भुजम्' (वि. पु. 5-3-13) इति हि प्रार्थितम् – 'O Vishvatman, do hide this form of yours having four arms', thus he was prayed to.

शिशुपालस्य अपि द्विषतः अनवरत-भावनाविषयः चतुर्भुजम् एव वसुदेवसूनो रूपम्, 'उदार-पीवर चतुर्बाहुं शङ्खचक्रगदाधरम् ।' (वि. पु. 4-15-10) इति – For Shishupala who hated him, the form of Krishna, son of Vasudeva, that was haunting him all the time, was Krishna's four-armed form only. It is said, 'HIS form is with four long and robust arms wearing conch, discus and mace' (वि.पु. 4-15-13).

अतः पार्थेन अत्र 'तेनैव रूपेण चतुर्भुजेन' (11-46) इति उच्यते – So even by Arjuna it is said here 'with that same form having four arms'.

स्वकं रूपम् – The word स्व in स्वकम् is referring to Krishnavatara and so स्वकीयमेव चतुर्भुजं रूपम् is the bhashya.

भीतमेनम् – This fear was caused on seeing the vishvarupa which he had not seen and not the present chaturbhuj which he was used to.

महात्मा – This word is interpreted as सत्यसङ्कल्पः based on Bhagavan's capability to take on any form desired by mere willing. His True Will is unchallenged.

स्वकीयं रूपम् – The form which is natural to Bhagavan during Krishnavatara is indicated by this.

Sloka 11.51

अर्जुन उवाच

दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।

इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥ 51 ॥

जनार्दन Hey Janardana, तव सौम्यम् इदं your this pleasant मानुषं रूपं दृष्ट्वा human form, having seen this, इदानीं now सचेताः becoming calm minded संवृत्तः feeling alive प्रकृतिङ्गतः अस्मि I have become peaceful.

अनवधिकातिशय सौन्दर्यं सौकुमार्यं लावण्यादियुक्तं तवैव असाधारणं मनुष्यत्वसंस्थान-संस्थितम् अतिसौम्यम् इदं तव रूपं दृष्ट्वा इदानीं सचेताः संवृत्तः अस्मि, प्रकृतिं गतः च ।

अनवधिकातिशय सौन्दर्यं सौकुमार्यं लावण्यादियुक्तं तवैव असाधारणं – Your own unique form associated with unlimited beauty, tenderness, grandeur and others,

मनुष्यत्वसंस्थान-संस्थितम् अतिसौम्यम् इदं तव रूपं दृष्ट्वा इदानीं सचेताः संवृत्तः अस्मि, प्रकृतिं गतः च – present in the form a human class, extremely pleasant, having seen such form of yours now, I feel alive with a peaceful mind. I have also got back to my original state of normalcy.

मानुषं रूपम् – In order to indicate that this form which is like that of a human is not the material form got out of Karma, the unique attributes such as अनवधिकातिशय सौन्दर्य etc are told in the bhashya.

Another commentator of this sloka says - इदं परमपदप्राप्तिकारणम्.

Sloka 11.52

श्रीभगवानुवाच

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।

देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥ 52 ॥

मम इदं यत् रूपं दृष्टवानसि This form of mine that you have seen directly that सुदुर्दर्श is not possible for anyone to see. देवा अपि Even the gods नित्यम् अस्यरूपस्य दर्शनकाङ्क्षिणः desire to see this form all the time.

मम इदं सर्वस्य प्रशासने अवस्थितं सर्वाश्रयं सर्वकारणभूतं रूपं यत् दृष्टवान् असि; तत् सुदुर्दर्श - न केन अपि द्रष्टुं शक्यम् । अस्य रूपस्य देवा अपि नित्यं दर्शनकाङ्क्षिणः, न तु दृष्टवन्तः ।

मम इदं सर्वस्य प्रशासने अवस्थितं सर्वाश्रयं सर्वकारणभूतं रूपं यत् दृष्टवान् असि; - This form of mine which is present to control everything, which is the support of everything, is the cause of everything, such form of MINE which you saw directly,

तत् सुदुर्दर्श - न केन अपि द्रष्टुं शक्यम् – that is impossible for anyone to see.

अस्य रूपस्य देवा अपि नित्यं दर्शनकाङ्क्षिणः, न तु दृष्टवन्तः – Even gods are desiring to see this form of MINE all the time but have never seen.

सुदुर्दर्शम् – दुर्दर्शम् itself means difficult to see and सुदुर्दर्शम् means extremely difficult. Beholding Bhagavan's form is very very difficult and Arjuna had the bhagya of perceiving directly HIS amazing form.

देवैरत्रापि विचिकित्सितं पुरा – Even gods who have the desire to know that form of Bhagavan are not able to know.

यन्मम – The word यत् indicates the well known form of Bhagavan which is explained as सर्वस्य प्रशासने अवस्थितम्. As told in shrutis, उत तमादेशमप्राक्ष्यः येन अश्रुतं श्रुतं भवति अमतं मतं भवति अविज्ञातं विज्ञातं भवति, एतस्य अक्षरस्य प्रशासने गार्गी सूर्याचन्द्रमसौ विधृतौ तिष्ठतः, अन्तः प्रविष्टः शास्ता जनानाम् etc. Bhagavan's nature is told as आदेश, शासन, प्रशासन, controllership of everything.

नित्यम् – The desire is always there and so it is nitya while the absence of such vision is also indicated. SO bhashya is न तु दृष्टवन्तः.

Sloka 11.53, 54

कुतः इत्यत्र आह –

Why no one else is able to see such form of Bhagavan is told now.

The following sloka says why Bhagavan's such form is सुदुर्दर्शं.

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।

शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ 53 ॥

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।

ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥ 54 ॥

यथा मां दृष्टवानसि The way you have seen my form एवं विधः अहं Seeing ME in such form वेदैः द्रष्टुं न शक्यः is not possible by mere study of Vedas. न तपसा I cannot be perceived in such form bby mere austerities. न दानेन By mere donation it is not possible to perceive me such. इज्यया च न I cannot be seen by mere yaga and others.

अर्जुन Hey Arjuna, परन्तप O one who torments enemies, एवं विधः अहम् I in such form, अनन्यया भक्त्या by undivided devotion only तत्त्वेन ज्ञातुं am possible to be known as I am द्रष्टुं and possible to be seen प्रवेष्टुं च शक्यः and possible to be entered into.

वेदैः अध्यापनप्रवचनाध्ययनश्रवण-जपविषयैः याग-दान-होम-तपोभिः च, मद्भक्तिविरहितैः केवलैः यथावद् अवस्थितः अहं द्रष्टुं अशक्यः । अनन्यया तु भक्त्या तत्त्वतः शास्त्रैः ज्ञातुं, तत्त्वतः साक्षात्कर्तुं, तत्त्वतः प्रवेष्टुं च शक्यः । तथा च श्रुतिः - 'नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन । यमेवैष वृणुते तेन लभ्यः तस्यैष आत्मा विवृणुते तनूं स्वाम् ।' (कठ. 2-23) इति ।

वेदैः अध्यापनप्रवचनाध्ययनश्रवण-जपविषयैः याग-दान-होम-तपोभिः च, मद्भक्तिविरहितैः केवलैः – Through mere Vedas, sacrifices, donation, homas or austerities which are the objects of teaching, meditation, listening, or contemplation, performed without any devotion,

यथावद् अवस्थितः अहं द्रष्टुं अशक्यः – I am impossible to realize ME directly as I AM.

अनन्यया तु भक्त्या तत्त्वतः शास्त्रैः ज्ञातुं, तत्त्वतः साक्षात्कर्तुं, तत्त्वतः प्रवेष्टुं च शक्यः – While I am possible to be known as I am, be perceived directly as I am, to be entered into in reality through Shastras combined with single-minded undivided devotion.

तथा च श्रुतिः - 'नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन । यमेवैष वृणुते तेन लभ्यः तस्यैष आत्मा विवृणुते तनूं स्वाम् ।' (कठ. 2-23) इति – Shrutis says, 'This paramatman cannot be gained by meditation; HE cannot be realized either by continuous contemplation or by much hearing. Whoever this Paramatman chooses, by him Paramatman can be attained. This paramatman reveals HIS OWN FORM to such a person'.

नाहं वेदैः - Vedas by their nature cannot be means and so it is explained as Vedas are objects of hearing, meditation, contemplation etc.

न दानेन न चेज्यया – दान and इज्या include होम also and hence bhashya is याग दान होम तपोभिः.

मद्भक्तिविरहितैः केवलैः – Shrutis vakyas such as तमेतं वेदानुवचनेन ब्राह्मणा यज्ञेन दानेन तपसा (वृ. 6-4-22) etc clearly ordain that these are means only through bhakti and hence bhashya is मद्भक्तिविरहितैः केवलैः.

अहम् एवं विधः - Bhagavan is telling about HIS form and it is not मनुष्यत्व in which he has manifested now because even then HE is अप्राकृत. So bhashya is यथावदवस्थितः अहम्.

ज्ञातुं प्रवेष्टुम् – It is not that Bhakti is means to just साक्षात्कार alone but even for attaining Bhagavan after that. As told, शुद्धभावं गतो भक्त्या शास्त्राद्वेद्मि जनार्दनम् (भा. उ. 68-5), it means in order to clearly know that object of attainment through shastras and after attaining a direct perception, Bhakti is essential for attaining Bhagavan also after that. These two words ज्ञातुम्, द्रष्टुम् indicate that. What is told as तत्त्वतः applies to all three namely द्रष्टुम्, ज्ञातुम् and प्रवेष्टुम्.

The meaning of तत्त्वतः प्रवेश is परिपूर्णप्राप्ति which is यथावस्थितसर्वाकारेणानुभवः. By this it is clear that it is not mere ब्यूह, विभव and others that he attains. It is said that लोकेषु विष्णोः निवसन्ति केचित् समीपमृच्छन्ति च केचिदन्ये । अन्ये तु रूपं सदृशं भजन्ते सायुज्यमन्ये स तु मोक्ष उक्तः (श्रीमद्भागवतम्). Among all types of attainments, सायुज्य is said to be मोक्ष.

Here ज्ञान, दर्शन and प्राप्ति are stages in the development of Bhakti and so there is no defect of the nature of mutual dependence.

The cause of ज्ञान which is derived from Shastras is the bhakti which is favourable to it and that arises out of mingling with सात्विकजनस which again happens due to पूर्वजन्मसुकृत. परभक्ति that includes extreme desire to attain a vivid perception of Bhagavan is the cause of साक्षात्कार. When साक्षात्कार happens, one gets a great desire to experience Bhagavan completely and that is called परमभक्ति and it leads to attainment or प्रवेश.

अनन्यया भक्त्या – The word अनन्यया means अनन्यप्रयोजनया as told earlier itself. Some comment as अनन्यदेवताकया. Here it is not ऐक्यानुसन्धान as it is rejected as opposed to प्रत्यक्ष etc. All these are as summarized in Gitartha Sangraha by Bhagavad Yamunacharya, एकादशे स्वयाथात्म्य साक्षात्कारावलोकनम् । दत्तमुक्तं विदिप्राप्त्योः भक्त्येकोपायता तथा. Here अवलोकन is अवलोक्यते अनेन इति अवलोकनम् दिव्यं चक्षुः. This sloka is explained by Bhashyakarar during the sangati of next chapter. विदिप्राप्त्योः includes दर्शन also. So it means ज्ञान, दर्शन and प्राप्ति which is told as ज्ञातुम्, द्रष्टुम्, प्रवेष्टुम् in the sloka.

So it is not to merely praise Bhakti but to stress that it is a necessity for everything.

So what is negated is mere श्रवण, मनन and निदिध्यासन because all these combined with Bhakti are ordained as means. The shruti यमेवैष वृणुते establishes that the quality that is necessary for Bhagavan to choose one is Bhakti only.

Sloka 11.55

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ 55 ॥

यः One who मत्कर्मकृत् performs all karmas for my sake only मत्परमः has ME only as the ultimate goal मद्भक्तः and has bhakti in ME only सङ्गवर्जितः has detached himself from all other things सर्वभूतेषु निर्वैरः has no enmity with all beings सः such a person पाण्डव माम् एति Hey Arjuna, attains ME.

वेदाध्ययनादीनि सर्वाणि कर्मणि मदाराधनरूपाणि इति यः करोति, स मत्कर्मकृत् । मत्परमः - सर्वेषाम् आरम्भाणां अहम् एव परमोद्देश्यो यस्य सः मत्परमः । मद्भक्तः - अत्यर्थमत्प्रियत्वेन मत्कीर्तन-स्तुति-ध्यानार्चन-प्रणामादिभिः विना आत्मधारणम् अलभमानो मदेकप्रयोजनतया यः सततं तानि करोति स मद्भक्तः । सङ्गवर्जितः - मदेकप्रियत्वेन इतरसङ्गम् असहमानः । निर्वैरः सर्वभूतेषु - मत्संश्लेषवियोगैक-सुखदुःखस्वभावत्वात् स्वदुःखस्य स्वापराधनिमित्तत्वानुसंधानात् च सर्वभूतानां परमपुरुष-परतन्त्रत्वानुसंधानात् च सर्वभूतेषु वैरनिमित्ताभावात् तेषु निर्वैरः । यः एवंभूतः स माम् एति - मां यथावत् अवस्थितं प्राप्नोति । निरस्त-अविद्यादि-अशेषदोषगन्धो मदेकानुभवो भवति इत्यर्थः ।

वेदाध्ययनादीनि सर्वाणि कर्मणि मदाराधनरूपाणि इति यः करोति, स मत्कर्मकृत् – One who performs all karmas such as study of Vedas and others with the idea that they are all forms of MY worship, such a person is मत्कर्मकृत्.

मत्परमः - सर्वेषाम् आरम्भाणां अहम् एव परमोद्देश्यो यस्य सः मत्परमः – One who has ME as the ultimate goal of all acts that he has started to perform is मत्परमः.

मद्भक्तः - अत्यर्थमत्प्रियत्वेन मत्कीर्तन-स्तुति-ध्यानार्चन-प्रणामादिभिः विना आत्मधारणम् अलभमानो मदेकप्रयोजनतया यः सततं तानि करोति स मद्भक्तः – A devotee of MINE who just cannot sustain himself without

involving in chanting my names, praying, meditating and prostrating to ME with extreme loving devotion and hence does all these all the time only for MY sake is मङ्गुक्तः.

सङ्गवर्जितः - मदेकप्रियत्वेन इतरसङ्गम् असहमानः – One who cannot tolerate attachment to anything other than ME as I am only most dear to him, is सङ्गवर्जितः.

निर्वैरः सर्वभूतेषु - मत्संश्लेषवियोगैक-सुखदुःखस्वभावत्वात् स्वदुःखस्य स्वापराधनिमित्तत्वानुसंधानात् च – One who is of the nature of having the idea of joy when associated with ME and grief on dissociation with ME and due to thinking that his grief is only due to his own sins,

सर्वभूतानां परमपुरुष-परतन्त्रत्वानुसंधानात् च सर्वभूतेषु वैरनिमित्ताभावात् तेषु निर्वैरः – and having the understanding that all beings are subservient to Paramapurusha, has no reason to have enmity with all beings is निर्वैरः सर्वभूतेषु.

यः एवभूतः स माम् एति - मां यथावत् अवस्थितं प्राप्नोति । निरस्त-अविद्यादि-अशेषदोषगन्धो मदेकानुभवो भवति इत्यर्थः – One who is like this reaches ME – means attains ME as I am in totality. Having got rid of all defects of the nature of nascience and others, he experiences ME alone.

मत्कर्मकृत् – In order to show that there is no contradiction between नाहं वेदैः न तपसा (गी. 11-53) told earlier and the shruti vakya वेदानुवचनेन ब्राह्मणा विविदिषन्ति (बृ. 4-4-22), it is established here that वेदानुवचन and others are accessories to Bhakti. The cause of attainment which is told as प्रवेष्टुम् is a specific state of Bhakti is also explained here.

Means all the karmas told in नाहं वेदैः न तपसा when performed as worship of Bhagavan would be known as मत्कर्म – performed for HIS sake.

मङ्गुक्तः - All those such as कीर्तन and others told earlier get embedded in Bhakti and hence are mentioned here while explaining the word Bhakti as मङ्गुक्तः - अत्यर्थमत्प्रियत्वेन मत्कीर्तन-स्तुति-ध्यानार्चन-प्रणामादिभिः विना.

मत्परमः - The context here is about karma and so the fruit to be attained through the karmas is known from the word मत्परमः and so bhashya is अहमेव परमोद्देश्यः.

आत्मधारणम् अलभमानः - Chanting Bhagavan's names and others for an ardent devotee of Lord is like food and drinks for a person immersed in wordly affairs. Without these a devotee cannot even sustain is the bhaava.

सङ्गवर्जितः - The detachment that is present in the state of perfection of Bhakti is explained with proper reasons here. When a devotee feels anxiety towards other things he naturally rejects them.

निर्वैरः सर्वभूतेषु – This sort of not having enmity with anyone is not due to sticking to the shastras but because there is no reason for enmity and hence the effect is absent. Because he has renounced everything other than Bhagavan, he is disinterested in wordly joy or grief. It is said परमात्मनि यो रक्तः विरक्तः अपरमात्मनि. And so he will not feel any enmity towards anyone who prevents such a devotee from attaining such joy or causes grief. When one knows one's own blunders, one cannot hate others. When one realizes that just like self, others are also Bhagavan's form only there can be no scope for any enmity.

निरस्त-अविद्यादि – अविद्या told here is अज्ञान, अन्यथाज्ञान and the karma which causes them. So when all these are destroyed, it will not happen again. In earlier states of bhakti also parts of अविद्या and such defects get destroyed while here everything gets destroyed and hence bhashya is अशेष-दोषगन्धः. The word गन्ध indicates that it gets destroyed along with वासना.

प्रवेष्टुम् – Means मां यथावदवस्थितं प्राप्नोति – and the nature of such attainment is explained as मदेकानुभवो भवति. That means they enjoy as told in Chandogya, सर्वं ह पश्यः पश्यति सर्वमाप्नोति सर्वशः (छा. 7-26-2). I am only existing as everything having everything as my body. The Mundakopanishat shruti also says ते सर्वगं सर्वतः प्राप्य धीरा युक्तात्मानः सर्वमेवाविशन्ति (मु. 3-2-5) – Such seers realize the Paramatman, the all-pervasive one who is omnipresent and they experience everything being characterized by the marks of Brahman is the meaning of this mantra.

For this sloka, Sri Shankaracharya and Sri Brahmanandagiri bhashya are also very nice.

Sri Shankaracharya says – अधुना गीताशास्त्रस्य सारभूतोऽर्थो निश्चयेयसार्थोऽनुष्ठेयत्वेन समुच्चितोच्यते – मत्कर्मकृदिति । मत्कर्मकृत् मदर्थं कर्म मत्कर्म, तत्करोति मत्कर्मकृत्,...अयं तु मत्कर्मकृत् मामेव परमां गतिं प्रतिपद्यत इति

मत्परमः...तथा मद्भक्तो मामेव सर्वप्रकारैः सर्वात्मना सर्वोत्साहेन भजत इति मद्भक्तः । य ईदृश मद्भक्तः स मामेति,
अहमेव तस्य परा गतिः, नान्यः गतिः काचिद्भवति । अयं तवोपदेश इष्टो मयोपदिष्टो हे पाण्डवेति ।

Shri Brahmanandagiri bhashya says – मदर्थं कर्माणि श्रौतस्मार्तानि करोतीति मत्कर्मकृत् । मदर्थकर्मानुष्ठानमपि
मदेकोद्देशेन कर्तव्यं, न तु फलोद्देशेनेत्याह – मत्परम इति ।

ओंतत्सदिति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे विश्वरूपदर्शनयोगो नाम
एकादशोऽध्यायः