

Newsletter on Bhagavad Gita by Dr. P.V. Nath

The following text is a compilation of the single issues of a regular newsletter by e-mail, composed by Dr. Pathikonda Viswambara Nath. It includes the original slokas of the Gita as well as the transliteration, translation and commentaries by Dr. Nath.

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**OM SAHA NAVAVATU SAHA NAU BHUNAKTU
SAHA VEERYAM KARAVAVAHAI
TEJASWI NAVADHEETAMASTU
MAA VID VISHAVAHAI**

May He protect us both (the teacher and the pupil)

May He cause us both to enjoy (the Supreme)

May we both exert together (to discover the true inner meaning of the scriptures)

May our studies be thorough and fruitful.

May we never misunderstand each other.

The Gita is in the form of dialogue between Krishna, the preceptor and the disciple Arjuna. Sanjaya, the narrator to King Dhritarashtra, intercepts now and then with a comment of his own. There are a total of 18 chapters with 701 verses (slokas.) Each of the chapters has a title and the title ends with the word "Yoga".

The word "**Yoga**" is derived from the word "Yuj" which means "Unite."

Study of every chapter assists the seeker to unite with the Lord and hence the use of the word "Yoga."

The seeker is he/she who is looking for attaining the union with the "Parabrahman" and experience the "Eternal Bliss." In Sanskrit the name for the word "seeker" is "Sadhaka". The efforts of the sadhaka is known as "Sadhana".

To undertake the task, the seeker must have "Faith" and "Devotion" in the subject, the teacher and "Parabrahman."

Chapter 11: VISWAROOPA-SANDARSHANA-YOGA

Introduction

Viswa: the universe

Roopa: form of

Sandarshana: pure satvic vision

Yoga: union with (the Lord)

The pure satvic vision, the Universal form of Lord Krishna is the subject matter of the chapter and the knowledge of the same would assist the seeker to attain Moksha.

It is the most beautiful description in a poetic form by the sage poet Veda Vyasa of the “Cosmic form” and of Arjuna’s reaction on seeing the same.

So far in the ten chapters that have completed, Sri Krishna has taken His disciple slowly and steadily, in a properly organised format, into the subject matter about the “Atman and Paramatman.” All this has taken place in the battlefield of Kurukshetra.

Arjuna is led into the deeper sections of the philosophy by his master.

We are familiar with the way the masters introduce secular study matter to the students. Student, a child to start with, is introduced to the basics first and gradually taken to higher and higher levels in the studies.

The teacher gives a theoretical knowledge of the subject and when the child shows signs of maturity, introduces him/her to the practical side of the studies.

Practical demonstration clears a number of doubts that is in the mind of the child.

Arjuna wanted to know all about the Supreme Parabrahman and in the Vibhuti Yoga was given a detailed description of “His Glory.”

In this chapter, Arjuna requests for the vision of the Universal Glory.

We have been told that the Supreme is everywhere. By being inside all forms of life (moving and un-moving) He has given life to those forms. By being all round, pervading all, He has provided means of support for what He has created.

The vision of “All inside Him and all surrounded by Him” is Viswa Roopa. Of course, it is almost impossible to have such a vision. The artists who have understood the description given by the poet have expressed the form on the canvas and we accept it as the “Picture of Viswa Roopa”. In this portrait, we see a majestic picture of the Lord with innumerable heads and a number of arms.

Let us take the example of “putty” which is a favourite toy item for a child to understand this form of representation of Viswa Roopa.

Putty is a mass of a substance. The child can break this into a number of small parts and make a shape out of each part. At the end of play, all these shapes could be lumped together into a lump of putty again.

The putty as such has no forms one can visualise. This is used to make a number of shapes according to the imagination of the child.

The space between the forms made out gives us an idea of each shape.

It is the space between the forms that make us get the picture of the object. When there is no space between, there is no perception of the form.

There is no place in the universe we know of and that which we do not know where the Lord is not present. It is therefore impossible to draw a picture of the Supreme.

This chapter is one way of trying to understand and get a mental of description of the Parabrahman. The example given goes only to a small distance to give us the picture. No example can perfectly give us the true picture.

First of all, the Parabrahman is with no form and no qualities and one cannot give a picture of the same. The Primordial energy is beyond perception with the instruments of perception we, the humans possess.

All forms of energy we are familiar with and which we make use of in our day to day life is an expression of this primordial energy.

The cosmic form of the Lord is “Universe of names and forms with no space between forms.”

Sage poet Veda Vyasa has given us one such picture of the Parabrahman who pervades all and who is within all. One can boldly say that there is no match to this description of the Supreme and our salutations to the master who has given such a vision.

Sloka 1

Arjuna uvacha:

**MADANUGRAHAYA PARAMAM GUHYAM ADHYATMA SAMJNITAM
YAT TVYOKATAM VACHASTENA MOHOYAM VIGATO MAMA.**

Arjuna said,

**By the profound discourse on the mystery concerning the self, spoken by you
Out of compassion for me, my delusion is gone.**

mad anugrahaya: out of compassion for me;
paramam: supreme/highest/profound;
guhyam: secret/mystery;
adhyatma samjnitam: the knowledge of adhyatma: self;
yat: which;
tvaya: by you;
uktam: said/spoken;
vachaha: word;
tena: by that;
moha: delusion;
ayam: this;
vigataha: gone;
mama: my.

Sri Krishna ended the last chapter by saying that the entire universe we know of is nothing but a fraction of His glory. He did not boast about His glory but simply gave Arjuna true facts about the “Supreme Primordial Energy” expressed and presented in so many different names and forms.

Arjuna had accepted Sri Krishna as his guru and did ask for guidance to overcome the delusion of “me and mine”. He had developed total faith in the master he had selected. The guru had accepted his disciple with love and compassion. Welfare of the disciple was the aim of the master. Let us remember this truth and accept “Him” with faith that He, “Sri Krishna is the Jagadguru.” Out of compassion for “Arjuna’s of the world”, we have been gifted with the Supreme Knowledge.

On his part, Arjuna is thankful to the master who gave such a profound theoretical knowledge of “The Self.”

“My delusion is gone”, he says. What was his delusion?

Arjuna’s delusion was “me and mine”. He was hesitant to face his family and friends in the battle. In the course of the discourse to clear this doubt/ignorance Krishna gave him a description of karma, jnana, and dhyana yogas. He told His disciple about “Akshara Parabrahma”. Arjuna asked the Lord for a theoretical description of “Divine Glory.”

Please note the word: “Mad anugrahaya”: out of compassion for me.

The disciple on accepting the master as his guru to dispel the ignorance should realise that all the efforts to teach by the master are only out of compassion and nothing else. The guru wants to lift his disciple to higher and higher levels of spiritual maturity. He is ready to come down to lift the sincere seeker.

Surrender at His lotus feet with total faith and devotion will act as the rope to hold on to and climb up the spiritual mountain.

Sloka 2

**BHAVAPYAYOU HI BHOOTANAAM SHRUTOU VISTARASHA MAYAA
TVATTAHA KAMALA PATRAKSHA MAHATMAYAMAPI CHAVYAYAM.**

**O Krishna, from you verily has been heard in detail by me, the origin and dissolution
Of beings and also your inexhaustible divine power.**

Sloka 3

**EVAM ETAD YATATTHA TVAM ATMANAAM PARAMESHWARA
DRASHTUM ICHAMI TE’ ROOPAM AISHWARAM PURUSHOTTAMA.**

O supreme lord, as you have described yourself, I wish to see your cosmic form, o purushottama.

bhavapyayou: origin and dissolution of;
hi: indeed;
bhootanaam: of beings;
shrutou: having been heard;
vistarashaha: in detail;
tvattaha: from you;
kamala patra aksha: lotus eyed;
mahatmyam: greatness;
api: also;
cha: and;
avyayam: inexhaustible.

evam: thus;
etad: this;
yatha: as;
attha: declared;

tvam: thou/you;
atmanam: thyself;
parameshwara: the supreme lord;
drashtum: to see;
icchami: desire;
te': thy/your;
roopam: form;
aishwaram: sovereign;
purushottama: best among the purushas.

Arjuna addresses Krishna as “Parameshwara and Purushottama”. This confirms his acceptance that Krishna, whom he thought was his friend is none other than the Supreme himself.

The bond he had developed with his friend made him boldly request for the cosmic vision.

The child develops friendship with her mother and also accepts that her mother is the best person to clear all her doubts. Because of combination of friendship and knowing the greatness of the person, she is bold enough to come forward with so many questions.

It is not out of doubt but out of curiosity Arjuna wanted to see the cosmic form.

The common man in the street would have heard all about his monarch. The monarch in disguise would have gone out of the palace to meet the subjects. He had come across an intelligent person who had faith in the monarch. In course of time, he becomes close to this person but does not know his true identity. He is looking at this person as his friend. Suddenly one day, when he is in a dilemma, he requests his friend to be his guide and guide him in the right path. He had developed such a tremendous faith in this friend that he comes to accept him as the Supreme to guide him. After some time in this new relationship between the two, the common man realises that his friend is “The Monarch” himself in person. Because of the friendship he had developed he gets an urge to see his friend in the full attire of the monarch. The glory is appreciated to the maximum when the friend comes out with the attire of the monarch.

This is what happened with Arjuna and he requests Krishna to come out with His universal/cosmic form. By this time he had no doubt that Krishna, his guru was the Purushottama/Jagadguru Himself in person. He is now asking for a practical demonstration of the glory of the Supreme.

Sloka 4

**MYANYASE YADI TAT SHAKHYAM MAYAA DRASHTUMITI PRABHO
YOGESHWARA TATO ME' TVAM DARSHAYATMANAM AVYAYAM.**

O lord of yoga, if you think it is possible for me to see it, will you please, then, show me your imperishable form.

manyase yadi: if you think;
tat: that;
shakhyam: possible;
drashtum: to see;
iti: thus;
prabho: o lord;
yogeshwara: lord of yogas;
tato: then;

me': to me;
tvam: thou;
drshayatmana: show thy self;
avyayam: imperishable.

Arjuna desired to see the imperishable form of the Lord. He asked so in the previous sloka. He was a clever student and immediately realised his mistake and so says "if you please," in this verse.

He was the disciple and Krishna was the guru/master.
Look at the way he has addressed his request to the master.

First of all,

He says: "Yogeshwara" and thereby accepting that Krishna, his guru is really the Lord and expressing the same.

Then,

He says:

"If you think it is possible for me to see." The humbleness expressed is amply evident in the selection of words used. He accepts that he may not be competent to see the imperishable form.

"Will you please": the proper respects which the guru is to be addressed is evident in the phrase used. No disciple can demand what he wants from his master. It is up to the master to decide to comply with the request of his disciple. Arjuna was from the distinguished royal family and yet, in front of the guru, the superiority in position in the society does not count.

"Then show me your imperishable form": Arjuna has concluded that Krishna is none other than the Supreme Himself and that the Supreme is imperishable which means "He is beyond the clutches of time."

Through the slokas 3 and 4 we find that the sincere seeker needs to show total faith in the lord and be humble to win the grace of the Lord.

Sloka 5

Sri Bhagawaaan uvacha

**PASHYA ME' PARTHA ROOPANI SHATASHOTHA SAHASRASHASHA
NANA VIDHANI DIVYANI NANA VARNAKRUTEENI CHA.**

The lord said,

**Behold, o partha, forms of me, by hundreds and thousands of different sorts,
divine and of various colours and shapes.**

pashya: see;
me': mine;
roopani: forms;
shathasha: by hundreds;
atha: and;
sahasrashasha: by thousands;
nana vidhani: of different sorts;
divyani: divine;
nana varnam: various colours;
akrutani: shapes.

We perceive with our mind and senses hundreds and thousands of different objects of various shapes and colours both moving and non-moving but due to maya, attribute names to the forms that we perceive. All of this, in one nutshell, the Lord says are nothing but part of Him only. There is nothing that exists without His grace.

We are expected to learn from this verse that just like we would respect the divine when He blesses us with His form (darshana: which does not happen but for the rare mahatmas) we should respect the various forms of life that we come across in life.

In this form, Arjuna will be made to see not “one in many” but “many in one”.

If we take the example of clay:

With clay as the medium, one can make a number of shapes and forms. It is hard to imagine all the shapes one can make out of clay. But, it is comparatively easy to imagine the clay in the pots.

Arjuna was not tuned in to see the “many in one” and he was also not capable of seeing the same Atman in all. It would be easy for him to be tuned in to see “many in one Krishna” and Sri Krishna is blessing him with such a vision.

The lens in the intellectual eye of wisdom of Arjuna needed the tuning to see the real Krishna, the Universal Lord.

Sloka 6

PASHYADITYAAN VASUN RUDRAN ASHVINOU MARUTASTHATHA BAHUNYA DRUSHTA POORVANI PASHYACHARYANI BHARATA

**Behold, o bharata, the adityas, vasus, rudras, the aswins, the maruts, and also
Many wonderful forms never seen before.**

pashya: behold;
adityaan: the adityas;
vasun: the vasus;
rudran: the rudras;
ashwinou: the ashwins;
maruta: maruts;
tatha: also;
bahunyadrushta (bahuni + adrsuhta) bahuni: many;
adrushta: not seen;
poorvani: before;
ascharyani: wonderful;
pashya: behold.

The description for Adityas, vasus, rudras and maruts has been given in the previous chapter, slokas 21, 23.

Aswin means “possessed of horses”. These are two divinities that are said to appear in the sky before dawn in a golden carriage drawn by horses.

There are different versions about these mythological characters. One such version is:

The wife of the Sun god is Samjita. She could not stand the brilliant glow of her husband. Making a duplicate of herself from her shadow, she moves away to the forest to meditate. This she does so in the form of a mare. After sometime the Sun god recognises the true identity of the other Samjita. He gets angry and dejected and goes in search of his real wife. He finds her in the form of the horse. Assuming the form of a stallion, he approaches her. The Aswins were born of the reunion of the horse and the stallion.

The Aswins are known as “ashwinikumaras” meaning horsemen twins. These divinities are invoked during marriage ceremony to bless the newlywed couple.

Aswins bring divine goodwill to mankind. They are also connected with the medicinal properties of herbaceous plants. The healing power of the medicinal plants is attributed to Aswins. One such property attributed to them is restoration of vision to the eyes. They are regarded as the physicians of mankind.

Some others regard them as Day and night, sun and moon or dawn and dusk.

Sloka 7

**IHAIKASTHAM JAGAT KRUTSNAM PASHYADYA SACHARACHARAM
MAMA DEHE GUDAKESHA YAC CANYAD DRASTUM ICCHASI.**

**Now, gudakesha, behold, in this body, the whole universe, moveable
and immovable, and whatever you desire to see, centred in one place.**

iha: here/in this;
ekastahm: centred in one;
jagat: universe;
kritsnam: entire;
pashya: behold;
adya: now;
sacharacharam: with the moving and non-moving;
mama dehe: in my body;
gudakesha: conqueror of sleep;
yat: that;
ca: and;
anyad: other;
drashtum icchasi: wish to see.

In the last chapter, chapter 10 (sloka 42) the Lord declared to Arjuna, “Having pervaded the entire universe with one fragment of myself, I exist.”

This sloka brings out this scenario.

Whatever Arjuna knows as the universe (seen) and understood as universe (not seen), which includes both the moving and non-moving objects is to be seen centred in one spot of the Universal form.

The brihad (great) body of the Lord has so many other parts which refer to the “universe we do not know of”.

The instruments of cognition are:
The sense organs;
The mind;

The intellect.

With the eyes we can see up to a limited distance in space.

With the mind we can visualise a larger area of space.

With the intellectual capacity of reasoning, with faith and devotion, we can still visualise and accept a much larger area of space.

But all of this is not enough to see the “Universal Form.”

What is needed then? How can we get this vision?

This is taken up in the next sloka.

We can cover/possess an area of space and feel happy.

The physical space is comparatively very large and is difficult to imagine. Acquiring this space makes one happier.

The mind space can accommodate more area of the space. This should bring in great happiness.

The intellectual space, “chidakasha”, can take in greater amount of space. The happiness of this experience is marvellous and beyond expression.

One has to grow his dimensions from physical space to beyond the “Chidakasha” to experience the Lord and with faith and devotion, can experience “The Bliss” of union with Him. This is “Paramananda.” (Supreme Happiness.)

By the use of the title “Gudakesha” to address Arjuna, poet Veda Vyasa has given us a new dimension in understanding the sacred text. (sloka 9, chapter 2)

We need the intellectual eye of wisdom to visualise the “Viswa Roopa”. When this is closed, we are in darkness and cannot see the Lord.

This state is known as “Tamas”, the state of sleep. It is “Ignorance”.

Opening this eye, we can see the “Viswa Roopa”. This is “Satvic” and it is “Knowledge”.

Arjuna had got up from the state of ignorance and was in state of “Rajas” (passion). He was a Kshatriya, full of rajas in his blood. Association with learned elders in the family and with Krishna had moved him from rajas towards satva. He needed to reach the state of “Pure Satva” to understand and see the Lord.

How he could reach this state is taken up in the next sloka.

Sloka 8

**NA TU MAAM SHAKYASE DRASHTUM ANENAIVA SVA CHAKSHUSHA
DIVYAM DADAMI TE´ CHAKSHUHU PASHYA ME´ YOGAM AISHWARAM.**

But you cannot see Me with your own eyes. I will give you divine eyes. Behold, My sovereign yoga.

na: not;

tu: but;

maam: me;

shakyase: can;

drashtum: to see;

anena: with this;

eva: even;

svachakshusha: with own eyes;

divyam: divine;

dadami: give;

te': to you;
chakhuhu: the eye;
pashya: behold;
me': my;
yogam: yoga;
aishwaram: lordly.

Refer: verse 10, chapter 10:

To them, ever devout, worshipping Me with love, I give the yoga of discrimination "buddhi yoga" by which they come to Me.

Is it not true that "Unless we can see the person, we cannot reach the person"?

The true seekers, via the sadhana, to reach His abode, cannot do so with the physical body using the sense organs. They need the "Wisdom" which is "Buddhi". "Buddhi" is the capacity to discriminate between "false and real", "temporary and eternal".

So, the Lord makes the affirmation that Arjuna cannot see the Viswa Roopa by his physical eyes. He needs the intellectual eye of wisdom to grasp the picture of the cosmic form. Hence, the Lord says: "I will give you the divine eyes."

This is the grace from the Lord not just to Arjuna of the Mahabharata period but to Arjuna's of the world at any period of time. The basic requirement is the capacity to tune the inner eye of wisdom to the right channel by devotion, faith and knowledge, (bhakti, faith and jnana) and then conduct actions accordingly. This is true meditation.

Let us just ponder briefly about the false notion we get from our physical eye and the vision.

The sun is static and the earth revolves. We consider that we are static and consider that the sun is revolving. We say, the sun has moved from east to west, the sun has risen and the sun sets etc. It is the intelligence which tells us that the earth is revolving.

Suppose we are on a train and it has stopped at a station. We see another train next to us. When the other train is moving forward, we get the impression that our train is moving. It appears that the objects that pass along are moving, whereas, they are static and our train is moving forward.

Suppose we see a ship on the shore in the yonder. The ship appears to be static even though it is moving.

The lesson we learn is: not everything that we see from our eyes is true. The physical eye is the most powerful organ to cause delusion.

There is no distinction of caste, creed etc for the functioning of the divine eye. We just need to knock at the correct door and the divine eye opens.

Spiritually speaking, the names and forms we see are false.

Maya (delusion) hides the reality from us.

We can dispel the maya by knowledge which we get as grace from the Lord and it is by following the instruction on proper conduct of actions which are given in the Vedas, Upanishads and explained by the Jagadguru.

Sloka 9

Sanjaya uvacha:

**EVAM UKTVA TATO´ RAJAN MAHA YOGESHWARO HARIHI
DARSHAYAMASA PARTHAYA PARAMAM ROOPAM AISHWARAM.**

Sanjaya said:

O king, having thus spoken, the great lord of yoga, hari, showed to arjuna, his divine form.

evam: thus;
uktva: having spoken;
tato: then;
rajan: o king;
maha yogeshwaraha: the great lord of yoga;
darshayamasa: revealed;
parthaya: to partha;
paramam: the supreme;
roopam: form;
eishwaram: divine.

We should recollect the fact that the entire Gita is a verbatim narration of what happened on the battlefield by Sanjaya to King Dhritarashtra.

First of all Arjuna was blessed with the vision of the Cosmic form of the Lord and Sanjaya in turn saw the form and gave a graphic description of it to his king.

Sloka 10, 11, 12

**ANEKA VAKTRA NAYANAM ANEKA ADBHUTA DARSHANAM
ANEKA DIVYBAHARANAM DIVYA ANEKODYUTAYUDHAM**

**DIVYA MALYAMBHARADARAM DIVYA GANDHANULEPANAM
SARVASCHARYAMAYAM DEVAM ANANTAM VISHWATO´MUKHAM**

**DIVI SURYA SAHASRASYA BHAVED YUGAPADUTHITHA
YADI BHA SADRUSHEE SAA SYADBHASAS TASYA MAHATMANAHA**

With numerous mouths, eyes, with numerous wonderful sights, with numerous divine ornaments, with numerous divine weapons uplifted,

Wearing divine garlands and apparel, anointed with divine unguents, the all-wonderful, resplendent, endless, facing all sides,

If the splendour of a thousand suns were to blaze together all at once in the sky, that would resemble the glory of that being.

aneka vaktra nayanam: with numerous mouths and eyes, (vaktra - mouth; nayanam - eyes; aneka - numerous);
aneka: many;

adbhuta: wonderful;
darshanam: sights;
divya abharanam: divine ornaments;
divya: divine;
aneka: many;
udyata ayudham: uplifted weapons.

divya: divine;
malya ambara: garlands and apparel;
dharam: wearing;
gandha: unguents;
anulepanam: anointed;
sarvascharyamayam: all wonderful;
anantam: endless;
vishwato'mukham: with faces on all sides.

divi: in the sky;
surya: sun;
sahasrasya: of a thousand;
bhaved: were;
yugapat: at once;
uththita: arisen;
yadi: if;
bhah: splendour;
sadrushee: like;
saa: that;
syat: would be;
bhasaha: splendour;
tasya: of that;
mahatmanaha: of the mighty being.

This is the poetic description by sage poet Vyasa of the universal form. One can but only appreciate the way Vyasa has tried to portray the Cosmic form to us, the ignorant.

To fit in with this scenario, Sanjaya is narrating to the blind kind. Ignorance is nothing but being blind to the truth.

We take the eyes for granted and in reality many of us are unable to describe fully what we see. If the description has to be given to one who has never seen with his eyes, one can imagine how hard it would be. It is not just hard but I would say impossible.

Sanjaya is trying his best to express the impossible. This is so, because of his love, respect and duty to his master. Similarly, if we have to describe to our loved ones, who are ignorant, we should be patient and try our best to express the picture we want them to imagine.

Dhritarashtra because of his blindness was not able to grasp what was expressed (because he has never seen such picture before in his life).

We, who are spiritually blind, will not be able to comprehend the splendid Cosmic form. But, we can show love, respect to this form by developing total faith and love to the divinity.

We cannot directly see into the full mid-day sun. We are blinded when we look into it. How can we stand and face the glow of a thousand suns.

Oppenheimer, on description of the explosion of the glow from the burst atom bomb, has referred to this sloka in his commentary on the Gita.

How can one form have so many faces and mouths, one may ask?

We are not seeing at the depicted picture of evil. We have to remember that the scriptures describe Him as being the Atman in every form of life. When one has to put the trillions and trillions of life into one common picture (because they are the various forms of His representation on earth) we have to imagine this picture. Hence the expression, with “many mouths and eyes. “

Such a sight automatically appears marvellous.

As it is depicting the divine, the divine has been dressed with many ornaments.

The Lord, we will find out is now going on to destroy the wicked. Hence, the depiction, “with many uplifted divine weapons.”

The sages/masters of our scriptures have therefore decorated Him with many garlands. They have selected the best and most beautiful flowers in making the garlands to befit the Universal master. They have sent Him out anointing with divine unguents.

Having faces on all sides:

Because of this graphic description, He is said to have faces on all sides.

But, for us, this should give a different picture. Any bad thoughts that crop in our minds, any bad words we speak and any bad actions we conduct, will be seen by Him. There is no place He cannot see our movements from.

Sloka 13

**TATRAIKASTHAM JAGAT KRITSNAM PRAVIBHAKTAM ANEKATHA
APASHYAD DEVA DEVASYA SHAREERE PANDAVAS TADA.**

**There, in the body of the god of gods, the pandava then saw the whole universe
Divided into many groups, placed in one spot.**

tatra: there;
ekastham: placed in one spot;
kritsnam jagat: the entire universe;
pravibhaktam: divided;
apashyat: beheld;
deva devasya: of the god of gods;
shareere: in the body;
pandavaha: pandava, son of pandu,
tada: then.

In continuation of the narration of events in the battlefield to King Dhritarashtra, Sanjaya is letting the king get an idea of what was seen by Arjuna.

Sanjaya says: “the entire universe divided into many groups placed in one spot.”

The entire universe: we have to understand that Sanjaya meant all the various forms of life he knew of in the universe he had an idea about. He knew about the world of celestials, the earth and the nether worlds. (bhooloka, swarga loka and patala loka). He knew the various forms of life that included the animals, birds, aquatic creatures and plant kingdom.

All of this was placed in one spot, says Sanjaya.

This is in relation to the body of the cosmic form as visualised by Arjuna.

We can take it as meaning any part of the body we can think of: a limb, finger, toe etc.

In the anatomical frame of the body, one single spot is still a small part.

For us, the universe is a massive space and even this is only a fraction of the cosmic form of the Lord.

Hence Sanjaya says “the God of gods”.

Arjuna was familiar with the names of many gods like Indra, Varuna, Brahma, Ganesha, Shiva etc. Just like the various parts of the body are only an expression of the same body, the various gods are expressions of the same Supreme.

We can select any one of the gods for worship and associate ourselves with that god (and thereby consider ourselves belonging to that religion, caste, creed etc). We should not forget that we are part of one single large family.

Understanding in this broad scale, we will be able to develop love to the Supreme and respect all the various groups that are in this universe we know of. We should not be bickering on superiority of our own group. We should avoid religious and sectarian quarrels, should respect all forms of life and respect the nature as a whole entity.

The fundamental rule should be: “Unity in diversity, love for all forms of life and harmony in living.” This is the basis for peace and prosperity.

Sloka 14

**TATAHA SA VISMAYAVISHTO HRISHTA ROMA DHANANANJAYA
PRANAMYA SHIRASA DEVAM KRITANJALIRABHASHATA.**

Then, he, dhananjaya, filled with wonder, with his hair standing on end, bowed down his head and with palms joined then spoke to the lord.

tataha; then;

sa: he;

vismayavishta: filled with wonder;

hrishta roma: with hair standing on end;

dhananjaya: arjuna;

pranamyam: bowing down;

shirasa: with his head;

devam: to the lord;

kritanjalihi: folding his palms;

abhashata: spoke.

Compare Sloka 29, chapter 1:

Vepatuscha shareere me’: my body quivers and my hair stands on its end.

Arjuna, on entering the battlefield, seeing the assembled warriors suddenly thought of “the consequences for the future” and his hair stood on end.
This was a reaction to “fear”.

In this instance, the reaction is same but the cause is different. Arjuna is in great amazement on seeing this form.

In both the instances he had the mental composure to express what he really felt.

The result:

In response to the first reaction by Arjuna, we, the mankind received the great gift from the Lord, the Srimad Bhagawadgita.

In the second instance, we are given an opportunity to get a mental picture of “Viswa Roopa.”

Our salutations to Arjuna.

Let us analyse his reaction in these two different instances.

In the first one, he was alert and had the sense of mind to ask for guidance on the right path of action to take when facing the crisis in life. He did not run away from the battlefield.

In the second instance, he did not faint on seeing the brilliance and glory of the “Cosmic form.”

It is said in the epic Mahabharata that when the cosmic form was manifested by the Lord, apart from Arjuna no other soul was awake. All the soldiers on the battlefield fainted and did not see the “Cosmic form.”

Arjuna had the frame of mind to recognise this as “Divine”. His natural instinct took over and this is expressed in this sloka as:

“Bowed down his head and with palms joined together”: This showed his reverence to the Supreme.

He then spoke to Krishna the following words which form the slokas 15-31.

Sloka 15

Arjuna uvacha:

**PASHYAMI DEVANSTAVA DEVA DEHE’ SARVANS TATHA BHOOTA VISHESHA
SANGHAN
BRHAMANAMEESHAM KAMALASANASTHAM RISHEEMSCHA SARVAAN
URAGAAMSCHA DIVYAAN**

Arjuna said:

O lord, I see in your body all the gods, also hosts of various classes of beings, brahma, the Lord of creation seated on the lotus, all the rishis and divine serpents.

Pashyami: I see;

Devaan: the gods;

Tava: your;

Deva: O God;

Dehe’: in the body;

Sarvaan: all;

Tatha: also;

Bhoota vishesha sanghaan: hosts of various classes of beings;

Brahmanam: Brahma;

Ishaan: the Lord /Lord Shiva;
Kamala asanastham: seated on the lotus;
Risheen: the sages;
Uragaan: serpents;
Cha: and;
Divyaan: divine.

Arjuna is now confirming the presence of all residents in the three worlds: the higher worlds, the earth and the nether worlds in the cosmic form of the Lord.

Higher worlds: all the various gods reside in higher lokas above the plane of earth. He had learnt about them during his stay in gurukulam and by the elders in his family. He had a mental picture of those gods in his mind and is happy to recognise them all.

Special mention is made of Brahma and Isa.

Brahmanam isam:

This refers to Brahma, the creator who is depicted as sitting on a lotus arising from the naval of Vishnu and Siva the destroyer.

The earth: Arjuna could also see the various classes of beings on earth.

Arjuna had met a number of rishis in his life and heard of many more. He could recognise many of them.

Arjuna had learnt that Brahma gave the Vedas to the mankind through the medium of great seers. Seeing Brahma and the seers in the cosmic form is an indication that the Vedas originally are from the Supreme Lord, the Viswa Roopa.

The nether worlds: Arjuna states that he has also seen many divine serpents. Serpents are poisonous and live in lower planes below the earth.

Arjuna has now seen in the cosmic form all those who live in higher worlds, on the earth and lower worlds.

Divine serpents: Lord Vishnu is said to rest on the many hooded serpent, Adishesha. Lord Shiva has a number of snakes crawling over His body. Arjuna could see all the serpents he had associated with the gods.

Through this description, sage poet Veda Vyasa is confirming that the Lord is “Adhi bhoota and adhi daiva”: He is the source of origin for all the forms of life and all the various gods.

Sloka 16

**ANEKA BAHODARA VAKTRA NETRAM PASHYAMI TVAAM SARVATO’NANTA
ROOPAM
NA ANTAM NA MADHYAM NA PUNASTVADI M PASHYAMI VISHWESWARA
VISWAROOPA**

**I see thee, of boundless forms on every side, with manifold arms, stomachs, mouths and eyes.
Neither your end nor middle nor beginning do I see, o lord of the universe, o cosmic form.**

aneka: plenty;
bahoo: arms;
udara: stomachs;
vaktra: mouths;
netram: eyes;
pasyami: I see;
tvaam: your;
sarvataha: on every side;
ananta roopam: boundless forms;
na: not;
anta: end;
madhyam: middle;
punaha: again;
tava: thy;
adim: origin;
pashyami: see;
vishweswara: lord of the universe.
Viswaroopa: cosmic form.

We should not forget the fact that “The Primordial Energy” which is depicted as “The Lord of the Universe” is formless, without a beginning and without an end. It is impossible to make a graphic picture of the same. The description given in this sloka is the basis for the artists who have depicted the picture of “Viswa Roopa.” “His” form is beyond description. Arjuna was able to see various fragments of different forms of life in one space.

Sloka 17

**KIREETINAM GADINAM CHAKRINAM CHA TEJORASHIM SARVATO
DEEPTIMANTAM
PASHYAMI TVAAM DURNIREEKSHAM SAMANTAAD DEEPTA NALAKAAR DYUTIM
APRAMEYAM.**

I see thee with crown, mace and discus, shining everywhere, a mass of radiance, dazzling, the gaze, like burning fire and sun and immeasurable.

kireetinam: with crown;
gadinam: with mace;
chakrinam: with discus;
cha: and;
tejorashim: mass of radiance;
sarvato: all round;
deeptimantam: shining;
pashyami: see;
tvaam: thou;
durnireekhsyam: very hard to look at;
samantad: all round;
deepta anala arka dyutim: blazing like the burning fire and sun and immeasurable;
aprameyam: incomprehensible.

A graphic description of the Lord holding on to a mace, a discus, a conch and a lotus in each of His four hands, with a brilliant glow behind His head has been handed to us from generations. Arjuna must also be aware of this depiction. He was able to visualise that form directly.

He is the ever-shining light of knowledge, He is the personification of the “Eternal Truth” and this is depicted as “A mass of radiance, shining everywhere.” “Truth” is “Satvic”. “Satva” is depicted as “White” in colour. Brilliant white of Satva is the radiance surrounding the Lord. The Lord is shining like thousands of suns and so it is impossible to look directly at Him.

Here, we are not talking of the physical eye but the intellectual eye of wisdom. Even this intellectual eye cannot visualise and cannot imagine the Lord. Hence the statement: like burning fire and sun and immeasurable.

Aprameyam: “Truth” is not an object to comprehend.

Sloka 18

**TVAM AKSHARAM PARAMAM VEDITAVYAM TVAMASYA VISWASYA PARAM
NIDHANAM
TVAM AVYAHA SHASVATA DHARMA GOPTA SANATANASTVAM PURUSHO MATO'
ME'.**

**You are the imperishable Brahman, worthy to be known. You are the foundation of this world.
You are the protector of the eternal dharma. In my opinion, you are the ancient Purusha.**

tvam: thou;
aksharam: imperishable;
paramam: supreme;
veditavyam: worthy of knowing;
tvamasya: by you;
tvam: you;
asya: this;
viswasya: of this universe;
param: supreme;
nidhanam: foundation, treasure-house;
tvam: you;
avyayaha: imperishable;
shaswata dharma gopta: protector of the eternal dharma;
santanaha: ancient;
tvam: you;
purushaha: purusha;
matah: thoughtof/opinion;
me': by me.

Herein we have a description of the Imperishable Brahman which can be grasped by the study of the sacred texts. Arjuna who had the privilege of study in gurukulam was able to appreciate the same on seeing the universal form.

Tvam aksharam: you are the imperishable.

We have studied this in detail in chapter 8, Akshara Parabrahma yoga.

Paramam veditavyam: The Supreme being, worthy to be known.

We live in the material world amidst a number of people and various forms of life. We study through the various branches of science, history, geography etc. about the world we live and the universe. They are all worthy to be known because we are part of the worldly life.

But, it is impossible to know entirely about all of this science. We tend to take up a particular speciality to study and master the subject.

According to the Vedas, the subject matter relating to the Supreme, (The spiritual science) is the most worthy to be known.

By knowing it fully, understanding it fully we will become eligible travellers to walk in the path leading to experiencing the “Supreme Joy” which is “Paramananda” and which in true sense is “Moksha”.

Tvamasya viswam paramam nidhanam: You are the treasure house/foundation of the Universe.

The foundation (support) for the “Jagat” (universe) is the Lord and the Jagat dissolves (pralaya) back into Brahman at dissolution. The life-principle supporting (sthithi) the jagat is Brahman. Hence the sastras declare Him to be the cause for “Srishti, sthithi and pralaya” (creation, sustenance and dissolution.) The foundation is so well laid that even though the life has been going on for millions of years it has remained strong to bear the weight of the universe. “He” is “our Treasure” which we should cherish and the world He has created is our “Treasure House”. It is up to us to protect our treasure and keep the “Treasure house” in good order. The house belongs to all the five great elements and all the innumerable forms of life on it. There is no one who can say he/she has a sole right to this “Treasure” and say this “Treasure house” is “mine and mine only.”

Tvam avyayam shaswata dharma gopta: you are the protector of the “Eternal Dharma”.

He, as the father of this universe, has made it a point to protect the dharma He has established. Slokas 7, 8 in chapter 4 reiterate His intention. We, who are under the clutches of “Time” cannot at any time say that “Us, who are the eternal rulers and we make the law.”

Brahma, when He created the life on this earth following the command by Lord Vishnu also gave the mankind “Vedas” which give us a guide to our dharma. Prajapati, Manu, gave us the “Manu Dharma Sastra”.

Every country has a set of constitution which is to help maintain law and order in that country. These are subject to change in the passage of time. The “Eternal Dharma” is not subject to change by the passage of time.

Sanatanastu Purusho mato’ me’: In my opinion, you are the ancient purusha.

Arjuna is expressing his personal opinion. He agrees that “Parabrahman” is the “First force”, and is the most ancient. “He” is the “seed” for all creation. “Purusha” in the context has no gender attached to it. It is “Neutral gender”.

When we find an ancient treasure, there is so much of value attached to it. People go to any extent to buy and treasure it as their possession.

We cannot put a price tag on this, the most ancient purusha. It is beyond any valuation. “He” is the personification of “Eternal Dharma and Eternal Truth” and it is up to us to protect these two.

Sloka 19

**ANADI MADHYA ANTAM ANANTA VEERYAM ANANTA BAHUM SHASHI SURYA
NETRAM**

PASHYAMI TVAM DIPTA-HUTASHA-VAKTRAM SVATEJASA VISWAM IDAM TAPANTAM.

I see you without a beginning, middle and end, infinite in power, of endless arms, sun and moon being your eyes, your mouth of burning fire, burning the whole universe with your radiance.

anandi: without a beginning;
madhya: the middle;
antam: end;
ananta veeryam: endless power;
ananta bahum: endless arms;
shashi: the moon;
surya: the sun;
netram: (as your) eyes;
pashyami: I see;
tvam: you;
dipta hutasha vaktram: burning fire of thy mouth;
svatejasa: with thy radiance;
viswam: universe;
idam: this;
tapantam: heating/burning.

In this poetic description, there is no beginning or an end to the Cosmic Form. The artists have portrayed a picture of “Cosmic Form” but even this cannot match the Supreme. We can only imagine what it would be like by looking at the picture.

Our field of vision cannot reach it.

Our mental picture cannot see it.

Our intellectual eye has not got the power to grasp it.

The only way is to surrender to this “Force” and become one with it. To be honest, there can be no such picture as “The picture of the Cosmic Form”.

I see You without a beginning, middle or end:

We can understand it in so many ways.

The five great elements: earth, water, fire, air and space:

The earth is interrupted with seas and rivers etc and one can see it as having a beginning, middle and an end.

The water also has a beginning, middle and an end.

The fire has a beginning, the middle and an end.

The air has also got a beginning, middle and an end. As we fly up in space, we will reach a region above which there is no air circulating.

From the gross earth to the sky, the matter gets subtler and subtler. The subtlest, the sky which is the nearest to the Parabrahman and which pervades the entire universe is the nearest to the idea of the Parabrahman without a beginning, middle and an end. But the masters say that the Lord is still beyond what we associate as the “Space.”

We can read it as: past, present and future.

“Past” is beginning, “present” is middle and “future” is end. As we have studied before, Parabrahman is beyond “Time” and so has not got any of these three attributes to Him.

In Purusha Sookta it says:

“Atya tishtati dashangulam”: the Parabrahman, “Purusha” is 10 inches beyond whatever boundary we can put for the universe.

With infinite power and endless arms:

A strong man is referred to as “Strong armed person”. In this context, “endless arms” should mean “endless strength.”

Each one of us is a representation of divinity on earth. The population of the universe can be described as “endless” because of the sheer number of people and various forms of life. This way, the arms of all forms of life are nothing but the arms of the Lord and so “with endless arms.”

The arm can hold a weapon of action. Each one of us with a form of strength (political, business, knowledge etc) carry a weapon of action and conduct actions for being a member of the society. All of these, really speaking are divinity carrying a variety of weapons in its arms. The power of the entire population put together is “Infinite”.

With sun and moon as its eyes:

The sun and moon represent day and night and together represent a full day of 24hrs. Each day is part of the endless time. This way, it means, “I am the time”.

As the total eye of the universe, it could mean that “The Cosmic form” can see anything at any time in any place. It is “Universal Eye” (of knowledge)

The purpose of the eyes is “to see.” Really speaking, it is the mind that sees. So, the minds of the entire population is the “sun and moon” of the Cosmic form.

The mouth of burning fire:

In English language there is a saying “burning speech”. Speech emanates from the mouth and so the poetic description “the mouth of burning fire.” “The fire” is “a purifier.” The Vedas which are the “speech of the Lord” purify the world. We, by adopting the Vedic teaching in our actions can purify the world of the sins.

The pranavakshara, “OM” first emanated from Him. The mouth of burning fire could be interpreted as “Omkara” coming out of the mouth. It has pervaded the entire universe in its subtle form and like fire “purifies” all.

Burning the whole universe with your radiance:

The sun burns the world with its brilliant glow. It is impossible to directly see the mid-day sun. The Lord, in the form of the Vedas is shining with brilliance which can be compared to the brilliance of thousands of suns put together. (Refer sloka 11)

“He” is not really speaking, burning the whole universe with His radiance but is burning the sins conducted by us. Unfortunately, we tend to build a strong wall of ignorance around us and do not let the brilliance of the Lord fall on us.

Sloka 20

**DHYAVAPRUTHIVYOR IDAM ANTARAM HI VYAPTAM TVAYA IKENA DISASCA
SARVAH
DRUSHTVADHBHUTAM ROOPAM UGRAM TAVEDAM LOKATRAYAM
PRAVYAVATITHAM MAHATMA.**

The space between heaven and earth and all the quarters is filled by you alone. Having seen this wonderful and terrible form, the three worlds are trembling with fear, o mahatma.

dhyava: heaven;
prithivyoh: earth;
idam: this;
antaram: interspace;
hi: indeed;
vyaptam: are filled;
tvayaikena: by you alone;
disaha: quarters (east, west, south and north);
sarvah: all;
drushtva: having seen;
adbhutam: wonderful;
roopam: form;
ugram: fierce;
tava: thy;
idam: this;
lokatrayam: the three worlds (heaven, earth and nether world);
pravyavatitham: are trembling with fear;
mahatma: great soul.

Having seen that which was never witnessed before by any, Arjuna was filled both with wonder and fear.

Wonder because for the first time he could not see any artificial boundary dividing the three worlds and the four quarters. It was all one total mass covered by the Cosmic form.

He was frightened because he had never seen that form before. It is natural instinct that when one cannot recognise a thing it becomes that much more frightening.

He admits it was a wonderful sight but adds:

“The three worlds are trembling with fear.”

All the features mentioned in this sloka would naturally evoke a response of fear from any individual and Arjuna is highlighting this point.

It is said that the warriors including the senior ranking commanders did not see this form. The entire army of 18 battalions simply fainted and did not hear the conversation between the Mahatma and the blessed disciple Arjuna.

Suppose a tiger/elephant comes in front while walking in the forest, any sane person would get frightened and take to his heels or simply faint. What was seen by Arjuna was beyond any description and hence the response by the residents of the three worlds.

Sloka 21

**AMEE HI TVAM SURASANGHA VISHANTI KECHID BHEETAHA PRANJALAYO
GRUNANTI
SWASTITY UKTVA MAHARSHI SIDDHA SANGHAHASTUVANTI TVAM STUTIBHIHI
PUSHKALABHIHI**

**The hosts of devas enter thee, some in fear, with joined palms praise thee, the bands of rishis
praise you
With sublime hymns by saying “may it be well.”**

amee: these;
hi: verily;
tvam: you;
surasangha: the hosts of devas;
vishanti: enter;
kechit: some;
bheetaha: with fear;
pranjalaya: with joined palms;
grunanti: extol;
swasti: may it be well;
iti: thus;
uktva: having said;
maharshi siddha sangaha: bands of great rishis and siddhas;
stuvanti: praise;
tvam: you;
stutibhihi: with hymns;
pushkalabhihi: complete/sublime.

During dissolution (Pralaya) whatever is present in the three worlds enters into the “Supreme” and this is the belief and faith in the scriptures of majority of Hindus. On this basis, the statement, “The hosts of devas enter Thee”.

It says: “some in fear and some with joined palms praise Thee.”

The devas are the residents of the higher worlds who are enjoying their stay in heavenly abode in return to the meritorious points accrued during their stay as humans on earth. It is but natural that some of those are frightened because they realise their stay in heaven has ended and they have to go back to earth again.

Other devas, who are more mature spiritually recognise the leela of the Lord and so praise Him with joined palms which is a customary practice adopted by the Hindu on facing any learned elders and revered saints.

The rishis and siddhas who are masters in Vedic knowledge, sing hymns in praise of the Supreme. It is customary for them to utter; “Swasti”. They mean, “May good come out of your great deeds.” They understand that destruction in turn brings construction of new; unrighteousness will die and a golden era of righteousness will follow.

The prayer by the seekers in the spiritual paths, the masters in scriptures according to the tradition by the Hindu is:

“Swasti prajabhyaha” meaning “may all be well with all forms of life on this universe.”

Sloka 22

**RUDRATITYA VASAVO YE CHA SADHYA VISHWESWINOU MARUTAS COSMAPAS CA
GANDHARVA YAKSHASURA SIDDHA SANGHA VEEKSHANTE TVAM
VISMITASCHAIVA SARVE´.**

**The rudras, adityas, vasus, sadhyas, viswadevas, aswins, maruts, usmapasas and gandharvas,
asuras and siddhas, all are looking at you with amazement.**

rudra adityas: rudras and adityas;

vasavaha: vasus;

ye: these;

cha: and;

sadhyaha: sadhyas;

viswe: viswa devas;

ashwinou: the ashwin twins;

marutaha: the maruts;

usmapaha: pitrus;

gandharva yaksha asura siddha sanghaha: hosts of gandharvas, yakshas, asuras and siddhas;

veekshante: are looking at;

tvaam: thee;

vismitaha: astonished;

sarve: all.

Adityas: sloka 21, chapter 10;

Rudras: sloka 23, chapter 10

Vasus: sloka 23, chapter 10

Maruts: sloka 21, chapter 10

Aswins: sloka 6, chapter 11

Sadhyas: a class of demi-divine celestial beings referred to in Rig-Veda (X. 99-15). They are considered to convey the devotee's prayers to the Lord and make it possible to fulfil the devotee's wish. "sadhya" means - "make it possible."

Siddhas: sloka 26, chapter 10

Viswadeva: sons of Viswa who is the daughter of Kasyapa. Are considered as minor-deities.

Usmapas: heat drinkers. This refers to "Pitrus", dead departed ancestors. They come during the "Sraddha" (annual ritual for the Pitrus) and enjoy the offering made by their offspring. They accept the offering only if they are hot and hence the title "Usmapas".

All these various types of beings are said to be amazed at seeing this form of the Lord.

Sloka 23

**ROOPAM MAHATTE BAHU VAKTRA NETRAM MAHABAHO BAAHU
BAHOORUPADAM
BAHOODARAM BAHU DAMSTRAKARALAM DRISHTVA LOKAHA PRAVYATHITHAS
TATHAHAM.**

O mighty armed Krishna, having seen your magnificent form, with many mouths and eyes, with many arms, thighs and feet, with many stomachs and fearful with many tusks, the worlds are terrified and so am I.

roopam: form;
mahat: great/magnificent;
bahu: many;
vaktra: mouth;
netram: eyes;
baahoo: arms;
uru: thighs;
padam: feet;
bahudaram: many stomachs;
bahu damshtarakalam: fearful with many tusks;
drushtva: having seen;
lokaha: the worlds;
pravyathita: are terrified;
tataham: also I.

To put it in a nutshell, this refers to all forms of life joined together. 10 of us will have 10 mouths, 20 eyes, 20 arms, 20 thighs and 20 feet, 10 stomachs. Just imagine the population of the entire world put together and seen. It will give us a clue to this description of the cosmic form.

With many tusks: these refer to the canine teeth. Well-developed canine teeth will appear as tusks. This is a massive form of the Lord and so the canine teeth appear as strong tusks. In Narasimha avatara (man-lion, to destroy the demon Hiranyakashipu) the Lord Narasimha appears with a feature that includes strong tusk like canine teeth.

Arjuna expresses the fear on encountering such a form.

Sloka 24

**NABHAH SPRUSHAM DEEPTAM ANEKA VARNAM VYATTANANAM DEEPTA
VISHALA NETRAM
DRUSHTVA HI TVAM PRAVYAVATHITHA ANTARATMA DHRITIM NA VINDAMI
SHAMAM CHA VISHNO.**

Having seen your cosmic form, touching the sky, flaming with many colours, with mouth wide open, with large and fierce eyes, terrified in heart, I find neither courage nor peace, o Vishnu.

nabhah: the sky;
sprusham: touching;
deeptam: shining;
aneka varnam: in many colours;
vyattananam: with mouth wide open;
deepta vishala netram: with large and fierce eyes;
drushtva: having seen;
hi: verily;
pravyavathitaha: terrified;
antaratma: at heart;
dhritim: courage;

na: not;
vindami: find;
shamam: peace;
cha: and;
vishno: o Vishnu.

With large and fiery eyes and with mouth wide open: this is the form of the Lord before the dissolution (Pralaya). Everything in this universe created by Him, both good and bad has to enter into Him. This heralds destruction beyond one's imagination.

Therefore Arjuna says he is terrified at heart on seeing this. I do not think there is any exception. No one in sane mind cannot but express fear on encountering such a vision.

Even in this situation, Arjuna had the frame of mind not to faint but to say: "I cannot find courage or Peace."

Sloka 25

**DAMSHTRAKARALANI CHA TE' MUKHANI DRASHTAIVA KALANALA SAMNIIBHANI
DISHO NA JANE' NA LABHESHA SHARMA PRASEEDA DEVESHA JAGANNIVASA.**

Having seen your mouths, horrid with tusks, blazing like the fire of the pralaya, I cannot see the four quarters, nor do I find peace. Be graceful, o lord of the devas, abode of the universe.

damshttra karalani: fearful with tusks;
cha: and;
te': thy;
mukhani: mouths;
drushtva: having seen;
eva: even;
kala anala samnibhami: blazing like the fire of pralaya;
disho: the quarters;
na jane': cannot see;
na: no;
labhe': do find;
cha: and;
sharma: peace;
praseeda: have mercy;
devesha: lord of the devas;
jagan nivasa: abode of the universe.

There is a poetic beauty in this verse.

Arjuna says: "I cannot see the four quarters." When one is frightened and would like to take to his heels, he will run in the direction that is the safest. In this instance there is no direction that is safe for him to run away from.

What is he frightened of?

He is frightened of the fire of destruction of the entire universe. The fire is emanating from the mouths of the Cosmic form.

Mouths horrid with tusks: during destruction of this nature of the entire universe, the fire on its own cannot consume everything. There are bound to be plenty of objects that need to be crushed to pulp. This is accomplished by the huge tusks prominently seen in the mouths of the Cosmic form.

This calamity has brought fear in Arjuna and he expresses it as “I cannot find peace.”

Wishing the welfare of the universe, Arjuna is requesting the Lord to be gracious and show mercy towards the life on earth. He is now convinced that Sri Krishna through this form is the Lord over the Devas and is abode of the universe.

Some of us do encounter sudden heavy snowfall during the winter months in certain parts of the world. Sometimes it is so heavy that we cannot see any direction that is safe enough to escape. We do get really frightened and are not peaceful till we come out of the storm and can see the road ahead.

Sloka 26 - 27

**AMEE CHA TVAM DHRITARASHTRASYA PUTRAHA SARVE SAHAIVAVANIPALA
SANGHAIH
BHEESHMO DRONAHA SUTA PUTRAS TATHASOU SAHASMADIYAIR API
YODHAMUKHYAIH.**

**VAKTRANI TE' TVARAMANAA VISHANTI DAMSHTRAKARALANI BHAYANAKANI
KECHIDVILAGNA DASHANANTARESHU SANDRUSHYANTE CHOORNITAIR
UTTAMANGAIHI.**

**All the sons of dhritarashtra, together with the hosts of kings of the earth, bhishma, drona,
karna and with the chief of warriors on our side,**

**Enter hurrying into your mouths, with terrible teeth and fearful to see, some are caught in the
gaps between the teeth and found with their heads crushed into pulp.**

amee: those;
cha: and;
tvam: your;
dhrutarashtrasya putraha: the sons of dhrutarashtra;
sarve: all;
saha: together;
eva: even;
avaneepala sangai: hosts of kings of the earth;
bheeshmo: bheeshma;
drona: drona;
sutaputrah: sutaputra;
tatha: also;
asau: this;
saha: with;
asmadeeyai: with ours;
api: also;
yodhamukhai: chief of warriors;
vaktrani: mouths;
te: your;
tvaramanaha: hurrying;
vishanti: enter;

damshtara karalani: fearful with tusks;
bhayanakani: terrifying;
kecid: some;
vilagnaha: sticking;
dashaantareshu: in the gates between the teeth;
sandrushyante: are found;
churnitaihi: crushed to powder/pulp;
uttamangaihi: with their heads.

The Lord has given Arjuna a vision of the future. He is conveying the message that all those warriors referred to in these two slokas are going to die in the war. He is bringing to the notice of Arjuna of the inevitable arrival of death in the life of all at sometimes or other in the future.

It is interesting to recollect few points at this juncture.

Specifically the names of Bhishma, Drona and Karna are mentioned to Arjuna. Why?

Bhishma was the respected grandfather of Arjuna. He had a special boon bestowed on him by his father Shantanu. Shantanu blessed his son Bhishma with the power of "Iccha Marana" which means "ability to choose the time, place and type of death."

Bhishma was now the commander-in-chief of the Kauravas. One can see the predicament Arjuna was in. There was no way Bhishma would get killed by Arjuna in this war and as long as Bhishma was alive, he would be commander-in-chief and Pandavas could never win the battle.

Drona was the teacher who taught Arjuna the art of warfare. It was almost an impossibility for Arjuna to defeat his master in the battle.

Karna was a great warrior and an equal match to Arjuna. Duryodhana depended entirely on Karna to win the battle. It would be extremely difficult to defeat him in the battle.

If these three were defeated, Pandavas had a chance to win the war.

Krishna is therefore showing Arjuna the picture of future where all these three are entering into the mouth of death.

There is a special message to Arjuna from Krishna in this scenario:

"These three are no exception to the law of death and are going to be killed in the war. You are in the war of dharma and your duty is to uphold dharma at any cost. Instead of getting worried about these three major warriors on the side of Kauravas, you carry on your fight and leave the result to Me."

"Just carry on fulfilling your obligatory duty to your brother, uphold dharma and leave the result to me".

After all, Arjuna is seeing the future in the Cosmic Form. "He", the Supreme is eternal and beyond the control of time. The Lord is beyond the law of "Past, present and future." It is us, who, under the illusion of "maya", are caught in the clutches of "Time". We have forgotten the past, are immersed in the present and are unaware of the future.

The basic reality is that in the course of time all the varied manifestations that came out of the Supreme have to go back unto to Him.

This is the message for all seekers. Let us therefore learn the art of conducting our duties, be efficient in the discharge of our duties and leave the results in the hands of the Supreme. Let us understand and remember the eternal truth: “everything in the world, every experience we go through in our lives is only transient.”

Sloka 28

**YATHA NADEENAAM BAHUVOMBU VEGAH SAMUDRAM EVABHIMUKHA
DRAVANTI
TATHA TAVAMI NARALOKA VEERA VISHANTI VAKTRANI ABHIVIJWALANTI.**

As the many currents of the river flow towards the ocean, these warriors of the earth enter your flaming mouths.

yatha: as;
nadeenaam: the rivers;
bahuvaha: many;
ambuvega: water currents;
samudram: the ocean;
eva: verily;
abhimukha: towards;
dravanti: flow;
tatha: so;
tava: your;
amee: these;
naraloka veeraha: heroes in the world of men;
vishanti: enter;
vaktrani: mouths;
abhivijwalanti: flaming.

What a beautiful expression of an idea.
Let us briefly look at the rivers and the ocean.

- a) Drops of water absorbed by the rays from the sun,
- b) These form the clouds
- c) Clouds join together - bring down rain;
- d) Rain drops initially form into few puddles, little streams and currents of water,
- e) Currents eventually join to form a river;
- f) The rivers flows nourishing the land they pass through and overcome many obstacles on the way. On the way they become the source of drinking water for many and nourish the soil;
- g) Finally the rivers join the ocean and in the process lose totally their identity.

There is a lesson for us, the humans in this example.

From the Lord, through the medium of the ocean called samsara, (the world) we are born into this earth, get an identity,
Together we join and make small groups (family),
Families join together and form small village, town units and so on and so and so forth,
And like this into states and nations.
These group together and become a continent,
Finally it is one large single world.

The world eventually merges back unto the Lord during dissolution (pralaya). (This is expressed in the sloka as “entering into your flaming mouths.”)

We come from the Lord and finally merge into the Lord and in the process lose our identity. Nourishing our culture, making the world a beautiful place to live in for all is the purpose of our birth.

Some drops of water, it is true, do not join together and just get wasted.

Some small clouds become rent clouds and get dispersed during storms and do not actually produce rain.

Many drops joining together, becoming large clouds, producing a good shower of rain, drops from these eventually becoming a river is the law of nature.

Similarly, the Law of Nature, as ordained by the Lord, expects us to join together and work for the welfare of life on this earth. Together we can overcome many obstacles in life we encounter.

We should not just become a drop of water or the rent clouds that gets wasted. (for explanation of “rent clouds” refer to sloka 38, chapter 6 – see for example

<http://www.TheGita.org/Downloads/News_12_06.pdf>).

Sloka 29

**YATHA PRADEEPTAM JWALANAM PATANGA VISHANTI NASHAYA SAMRUDDHA VEGAHA
TATHAIVA NASHAYA VISHANTI LOKASTAVAPI VAKTRANI SAMRUDDHA VEGAH.**

Just as the moths rush into the flaming fire with quickened speed for destruction, so also these worlds rush into thy flaming mouths for destruction with quickened speed.

yatha: as/like;
pradeeptam: flaming;
jwalanam: fire;
patanga: moths;
vishanti: enter;
nashaya: for destruction;
samruddha vegaha: with quickened speed;
tatha: thus;
eva: also;
lokaha: the worlds;
api: even;
tava: thy;
vaktrani: mouths;
vegaha: with speed.

The last sloka was about the warriors of the earth entering into the “Mouth” of the cosmic form. It highlighted the power of “Kala” (time). The Lord is the master of “Time” or one can say “Time” is another aspect of the Supreme.

There is no other option for any form of life on this earth. Everyone has to get back into the “Eternal Time” (“Laya”: get submerged into ”kala garbha”: the womb called Time.) and depending upon the vasanas, has to come out of the Lord to begin a new life, be it at the beginning of “Kalpa” (eon) or sometimes during the Kalpa.

This sloka is about those who go for their destruction attracted by the pleasures of the world.

The example given is that of “moths”. “Moths” as we know get attracted to bright light and approach the same with quickened speed. They do not recognise that the bright light is the end of their lives. Instead of running away from the source of destruction, they fly fast to the source of destruction.

What are we doing?

We are getting caught up in the pleasures of the world not knowing that they are the cause of destruction.

What is the destruction we are referring to?

That which destroys by preventing us from achieving our goal is “our destruction.”

The goal of our life is: Moksha/Salvation/Eternal peace.

By becoming victims of “Kama” (desires), we get caught by its associates “Krodha, Lobha, Moha, Mada, Matsarya”. (anger, greed, delusion, arrogance and jealousy/enmity) .Hence these five along with “Kama” are considered as “Arishad vargas”, (the six dreaded enemies) and we thereby dig our own grave.

This applies to majority of the people on earth and it takes us rapidly to our destruction.

There is another lesson to learn from this sloka:

Arjuna did not want to fight the war because of the terrible destruction that would ensue. Krishna on the other hand wants Arjuna to realise that he is only instrumental. “He, Arjuna”, is only an instrument in the hand of God who has taken the responsibility of welfare of life on this earth.

What is that responsibility?

“Protection of the righteous, destruction of the wicked, uprooting adharma and establishing dharma.”

The destruction is an aspect of the “Law of Nature”. Death as such is unavoidable in the process. It is an act of “cosmic necessity.”

Sloka 30

**LELEEHYASE GRASAMANHA SAMANTAT LOKAN SAMAGRAN VADANAIR
JALADBHIHI
TEJOBHIRAPURYA JAGAT SAMAGRAM BHASAS TAVOGRAHA PRATAPANTI
VISHNO.**

O Vishnu, devouring all the worlds on all sides with your flaming mouths, you lick; your fierce rays are burning with radiance filling the entire universe.

leleehasye: you lick;
grasamaanaha: devouring;
samantat: on all sides;
samagran: all;
vadanair: mouths;
jaladbhihi: flaming;
tejobhir: with radiance;
apurya: filling;
jagat: universe;
samagram: entire;
bhasas: rays;

tava: thy;
ugraha: fierce;
pratapanti: are burning;
vishno: o Vishnu.

In the Hindu philosophy, the four headed Brahma is the creator of life, Vishnu sustains and Shiva annihilates what is created.

The Cosmic form is Brahman, the Supreme. “He” is now taking up the role of Shiva for the destruction of the created.

There is the Law of physics which states: “no two objects can occupy the same space at the same time.” If there were no death, there would be no room for the new. The world where adharma is predominating, where the nature has lost its richness, needs to get re-establishment of dharma and at the same time enrichment of the nature. To make room for this, He has taken up the Cosmic form. With faces all round, He is devouring all forms from all sides; east, west, north, south, above and below.

During the process of destruction it is a fact that the face of the person who is destroying is fierce. This is brought out in this verse.

One may wonder why it says: “Licking the lips?”

When we enjoy what we have consumed we feel satisfied and lick our lips.

Poet Vyasa has brought out this aspect of satisfaction on the part of the Parabrahman. “He” is satisfied at the task He has undertaken and is licking His lips. “He” is considering that the task of destruction was “carried out well.” We can also say that “Through this aspect of destruction, there is going to be a change from one form to other” and hence “He” is licking His lips.

Sloka 31

**AKHYAHI ME’ KO BHAVAN UGRA ROOPO NAMOSTU TE’ DEVA VARA PRASEEDA
VIJNATUM ICCHAMI BHAVANTAM ADYAM NA HI PRAJANAAMI TAVA
PRAVRUTTAM.**

**Tell me, who you are, so fierce in form? Salutations to you, o god supreme; have mercy,
I desire to know you, the original being, I know not your action.**

akhyahi: tell;
me’: to me;
ko’: who;
bhavaan: thou;
ugra roopo: of fierce form;
namo: salutations;
astu: be;
tu: to you;
deva vara: god supreme;
praseeda: have mercy;
vijnatum: to know;
icchami: desire;
bhavantam: thee;
adyam: the original being;
na hi: not indeed;

prajanaami: know;
tava: your;
pravruttim: actions.

Tell me who you are, so fierce in form:

We can understand this by taking an example of a child and her mother.

Child in earlier days has seen her mother as loving and caring mother. She has only seen one aspect of her mother and got a mental picture of the same. This picture of a loving mother is fixed in her mind.

Suddenly one day she sees her mother get really angry. Her facial expression when in anger has not been seen by the child. She says, “mum, I do not recognise you in this form.” She tends to hide away from that fierce form of her mother. When her mother has calmed down a little, she would approach her slowly, gently and asks “mum, I have not seen you in this mood of anger and I could not recognise you in that form.”

Arjuna is in such a frame of mind and expressing his feeling.

What are the qualities of Arjuna that have become evident through this expression?

- a) Humility: by saying “I salute You, Supreme, have mercy, I desire to know you in the original form.”
- b) “Jnana”: He has understood that this was the form of destruction. He says, “Salutations to You, O God Supreme”. He had the “Jnana”, a knowledgeable frame of mind. He had heard that the Lord is the Creator, Sustainer and Destroyer. Even though he had not seen the creator and sustainer aspect of the Supreme, he had a mental picture of the caring, loving God. He knew that during pralaya there is dissolution of everything. Now, he had come across this form of destruction which he could never imagine. He had the frame of mind to recognise that this was another aspect of the Supreme.
- c) Jijnasa: desire to know and clarify doubt: “I desire to know You, the original Being, I know not your action”: He also had the frame of mind to ask as to what He was going to do and why He had taken such a fierce form of destruction.
- d) Begging for mercy: Arjuna is begging for mercy not just for himself but on behalf of all.

He had understood the Lord as “The Supporter of universe” but on seeing the form of destruction, he has got perplexed, hence the questions to the Supreme.

It is a fact that the devotees have a mental picture of the Supreme as “calm, charming and caring God.” All the acts of worship are based on this mental picture of the Lord and this is the devotional worship majority of us are familiar with.

There are probably very few who get attracted to this fierce form and offer worship to it too. Majority of us, I am sure will faint at such a picture of gross fear. This is because we are not grown up to be true devotees. We are still in lower level of devotion.

Arjuna is in halfway stage of progress in the class for “devotion”. He has not fainted. He is bowing down to the form and is asking for mercy. But, he says, “I know not your actions”. He is not prepared to see the destruction and does not understand why the Supreme has taken such a form.

It is a fact that one knows a person by his/her activities. Arjuna, not knowing about the intent of actions by the Supreme has therefore not fully understood the Cosmic form of the Supreme. He wants to understand the Supreme and hence putting forward the question, “I desire to know You.”

Sloka 32

Sri Bhagawaaan uvacha:

**KALO'SMI LOKA KSHAYAKRIT PRAVRUDDHO LOKAAN SAMAHARTUM IHA
PRAVRUTTAAHA
RITEPI TVAM NA BHAVISHYANTI SARVE EVASTHITAAHA PRATYANIKESHU
YODHAAHA:**

The lord said:

I am the time, world destroying and mighty, now engaged in destroying the world, even without you, these warriors in hostile armies shall not live.

kalo'smi: I am time;
loka kshaya krit: world-destroying;
pravruddhaha: mighty;
samahartum: to destroy;
iha: here;
pravruttaaha: engaged;
ritepi: even without;
tvam: you;
na: not;
bhavishyanti: shall live;
sarva: all;
avasthitaha: arrayed;
pratyaneekeshu: in the hostile armies;
ye yodhaha: these warriors.

Sloka 31: Arjuna asked Krishna:

Akhyahi me' ko bhavaan ugra roopo'? - Tell me who you are of fierce form?

And said:

Na hi prajanaami tava pravruttim: I know not of your action.

“I am the world destroying Time and I am engaged in the destruction of the world” is the answer. Destruction is to be looked upon as “death” of living beings.

It is not as though we do not know death or have not seen death. But, what we see is only a scattered form of death here and a death there. The consequences of these deaths affect the near and dear ones of the deceased and these people in course of time do forget the sad event and get on with their daily life. This type of death is an on-going process every second of the day. We call it as “The law of nature” meaning, what is born has to die in course of time.

When there are events like tsunami, earth quake, severe storms, we see a large number of deaths. We then call it as “catastrophe.”

“I am engaged in wiping out the world” is the reply by the lord and He calls Himself as the “mighty world-destroying Time”.

As we have discussed before, we, the humans are under the clutches of “Time” and the only one who is beyond it, is “The Time” itself and that “Time” is the “Lord” Himself. “Time” is one form of manifestation of the Lord and we see it as “Past, present and future.”

Sri Krishna reiterates the fact that the warriors whom Arjuna revered like Bheeshma and Drona and mighty warrior like Karna are included in those who have fallen in the “Pit of death”.

Arjuna was under the impression that he, the mighty brother of Yudhishtira, with so many divine bows and arrows was engaged in the famous battle for killing these warriors and many more. He was not boasting of his powers but he knew it was his duty to do so for his brother.

Sri Krishna is actually chiding Arjuna by saying:

“Even without you, the warriors arrayed in the hostile armies shall not live.”

What is the message for the Arjuna’s of the world?

Learn to be instruments in the hands of the Lord. Even without us, the great results we thought we have achieved were the will of the Lord who made the results possible with us as the medium for such results. It is His Grace that we were the medium for those actions.

Running away from the battlefield of life frightened of the consequences is not the solution.

It is not possible for any individual apart from the Lord Himself to avert the design of the Lord. He plans and He executes whatever that is happening and we are just the tools for the execution of His plans.

To summarize:

Time consumes everything.

Man, is only “Nimitta matra” (an instrument in the hands of the mighty powerful force called “Time”).

Let us not forget that this is only for the purpose of uprooting the evil and replacing it with new seeds of dharma. The new seeds of dharma have to sprout to form a gigantic tree that nourishes the mankind.

Sloka 33

**TASMAT TVAM UTTHISHTA YASHO LABHASYA JITVA SHATROON BHUNKSVA
RAJYA SAMRUDDHAM
MAYAIVAITE NIHATAHA POORVAM EVA NIMITTAMATRAM BHAVA
SAVYASACHIN.**

**Therefore, stand up and obtain glory. Conquer the enemies and enjoy the flourishing kingdom.
Verily, by me they have already been killed. Be you, a mere instrument, o left-handed archer.**

tasmat: therefore;

tvam: you;

uthishta: stand up;

yasho: fame;

labhasya: achieve;

jitva: having conquered;

shatroon: the enemies;

bhunkshva: enjoy;

rajyam: the kingdom;

samruddham: unrivalled;

mayaiva (mayi eva) : even by me;

ete: these;

nihataha: destroyed;

poorvam eva: already;
nimittamatram bhava: be an instrument;
savyasachin: left handed (meaning/referring arjuna) or ambidextrous.

The important word for mankind in this sloka is: nimittamatra.
Be an instrument only.

Whatever actions we perform to fulfil the role allotted to us in this play on the stage called world is only as actors. He, the Supreme is the director.

We are in the massive ocean called “Time” which includes “past, present and future” in it. We are deeply engrossed in “present” and feel that we are the “doers” of actions. The ego within makes us feel that “we” have achieved the results of actions.

Whereas, a true seeker, conducting actions as per the doctrine of “karma philosophy” considers that the results are “His Grace.”

Refer to sloka 27, chapter 3:
Prakruteh kriyamanani gunaih karmani sarvashaha
Ahamkara vimoodhatma kartahamiti pashyate

By the qualities of nature, all actions are performed, in all cases, but one whose mind is deluded by egotism thinks, “I am the doer.”

Is it not true that there is no such thing truly as “invention” in the truest sense?

What we consider as “invention” is nothing but what is already present in the universe.

The clever mind, by the Grace of Lord, was able to analyse and look at something which had not entered the minds of others. Such a person is called by all as “the inventor”.

For example: “The theory of gravity” is not an invention but the clever mind of Newton worked out the principle behind it.

We have studied in the first chapter the reason for Arjuna’s grief. He told Sri Krishna, “I do not want to be responsible for the death of so many.”

Now, Sri Krishna has made a categorical statement, which is:
Be a “Nimittamatra.”

Sri Krishna is revealing the fact to Arjuna by the practical demonstration of “Himself” as the “Eternal Time”. In the grand scheme of events happenings, Arjuna is carrying out the will of God. It was “delusion” (Maya) that made Arjuna feel that he was the “doer”.

The secret of attaining the state of “Jivanmukta” (Liberated soul) is by giving up the thought of doership in actions and attributing the same to the Lord.

Tasamt tvam utthishta yasho labhasya:
Therefore stand up and obtain glory:

“Stand Up” was the command by the Lord in reply to Arjuna’s despondency. (Sloka 3, chapter 2.

Klaibyam maa smagamaha partha ...) He asked Arjuna to stand up. (Uthishta)

Krishna is reiterating the same but this time, after giving Arjuna the scriptural knowledge that covered chapters 2-10.

In this context, “Sitting down” (dropping down) is due to mental weakness which makes the body of even a most powerful person lose all strength. It is a state of collapse.

Uthishta: Stand up refers to “getting up the mental strength to stand up.”

It is to “stand up” to face the battle of life.

Yasho labhasya: obtain glory.

Krishna is telling Arjuna to obtain glory. Glory of what?
Glory of being an instrument in the establishment of Dharma as ordained by the Lord.

Savyasachin: ambidextrous.

The hands and the feet are two of the organs of action. It is the upper limbs with the support of shoulder that carry out the actions of discharging the arrows in the war. By calling Arjuna “Savyasachin”, Sri Krishna is reminding Arjuna (also praising) that he has the power of two most efficient arms in discharging the arrows to wipe out the enemy.

Bhunktam rajyam samruddham: enjoy the unrivalled/flourishing kingdom.

As a Kshatriya it would mean “enjoy the kingdom” after killing the strong enemy and becoming the Lord of a large kingdom.
It would be flourishing because it would be ruled over by “Dharmaraja”, the eldest brother of Pandavas who was a personification of dharma.

In spiritual sense the only achievement that remains eternal is the glory of attaining Moksha.

Sloka 34

**DRONAM CHA BHEESHMAM CHA JAYADRATHAM CHA KARNAM TATHA
ANYANAPI YODHAVEERAAN
MAYAA HATAMSTVAM JAHIMAA VYADHISHTA YUDHYASVA JETASIRANE'
SAPATNAN.**

Drona, bheeshma, jayadratha, karna and other brave warriors - these have already been slain by me. You do kill them. Be not disturbed with fear. Fight and you shall conquer the enemies.

dronam: drona;
cha: and;
bheeshman: bheeshma;
jayadrathan: jayadratha;
karnam: karna;
tatha: also;
anyaan: others;
api: also;
yodha veeraan: brave warriors;
mayaa: by me;
hataan: slain;
twam: you;
jahi: do kill;
maa: not;
vyathishtaha: be distressed with fear;
yudhyastva: fight;
jetasi: will conquer;
rane': in the battle;
sapatnam: the enemies.

The doubts in the mind of Arjuna were:
Is it correct/dharmic for him to fight to kill Drona and Bheeshma?
Can he actually manage to kill them? Can they be killed at all?

Sri Krishna is specifically mentioning the names of Drona, Bheeshma, Karna and Jayadratha.

We have discussed about Drona and Bheeshma already.

Karna: He was equal in prowess to Arjuna and not easy to conquer. He was armed with “Sakti”, a very powerful weapon presented to him by his father. (Lord Indra). There is no escape for the man against whom that weapon would be used by Karna.

Jayadratha: In Mahabharata it is said that the father of Jayadratha had entered into a deep state of tapas to protect his son. It is said that the head of he who drops his son’s head on to the ground would smash into thousand pieces.

These four warriors are therefore mentioned specifically by Krishna because no one apart from Arjuna could face these in the battle and has even a remote chance of defeating them. Unless these warriors are slain, the Pandavas cannot win the great war.

Acting like a gypsy (who tells fortune of the people just by looking through the crystal glass.) Sri Krishna is foretelling the future to his disciple.

The specific words used by the Lord are:

Maa vyadhishta: do not be distressed with fear

Yudhyasva: do fight.

Jetasi: you will conquer.

This applies to all the Arjuna’s of the world who are expected to fight in the battle of life.

- a) There should not be any fear in the conduct of righteous duties.
- b) One must be bold enough to fight the battle of life.
- c) By doing so, with the grace of the Lord, the individual will win.

What is needed is self-surrender and conducts of righteous actions. When these two conditions are fulfilled, there should not be any fear to face the battle of life.

Sloka 35

Sanjaya uvacha

**ETAT SHRUTVA VACHANAM KESHAVASYA KRUTANJALIR VEPAMANAHA
KIREETEE
NAMASKRUTVA BHOOYA EVAHA KRISHNAM SAGADGATAM BHEETABHEETAHA
PRANAMYA.**

Sanjaya said:

Having heard that speech of Krishna, the crowned one (Arjuna), with joined palms, trembling, prostrating himself, again addressed Krishna, in a choked voice, bowing down, overwhelmed with grief.

etat: this;

srutva: heard;

vachanam: speech;

kesavasya: of krishna;
krutanjalihi: joining the palms;
vepamanaha: trembling;
kireetee: arjuna;
namaskrutva: having bowed down;
bhooyaha eva: also again;
sagadgadam: in a choking voice;
bheetabheeta: overwhelmed with fear;
aha: spoke;
pranamyā: having prostrated.

Even the monarchs/emperors have to bow down to the Supreme and this is highlighted in this sloka.

Arjuna has seen the Lord in His cosmic form and heard His speech.
No man/woman, even if he is an emperor is superior to God.

In this instance what we see is how a true devotee expresses his humility.
Arjuna, as a strong warrior had to humble himself in front of the Divine and bow down to Him.

Sloka 36

Arjuna uvacha

**STHANE HRISHIKESHA TAVA PRAKEERTYA JAGAT PRAHRUSHYATI ANURUJYATE
CHA
RAKSHAMSI BHEETANI DISHO DRAVANTI SARVE NAMASYANTI CHA SIDDHA
SANGAHA.**

Arjuna said:

It is but meet o Krishna that the world delights and rejoices in your praise. The rakshasas run in fear to all quarters and all hosts of siddhas bow to you.

sthane: it is meet;
hrishiksha: krishna;
tava: your;
prakeertya: with praise;
jagat: the universe;
pahrushyati: is delighted;
anurajyate: rejoices;
cha: and;
rakshansi: the rakshasas;
bheetani: in fear;
disho: in all quarter;
dravanti: fly;
sarve: all;
namasyanti: bow down;
siddha sangaha: all the hosts of siddhas.

In the picture that is depicted in this prayer the Lord represents “Suddha Satva”, the highest manifestation/representation of Purity into which all other manifestations have to merge sooner or later and attain “Liberation”.

The rakshasas who are running away out of fear represent tamasic and lower form of rajasic groups. They cannot stand in front of the perfect brilliance of purity.

Those who stand and praise “Him” belong to the middle and higher range of rajasic people. Majority belong to this group. They rejoice at the manifestation of the divine to destroy evil on earth.

Another section of those who belong to the satvic group really bow down to the Supreme and are full of praise to Him. They know that the cosmic manifestation is not only to destroy the wicked but also to:

Uproot evil,
Establish dharma,
Protect the righteous,
And so show their respect by bowing down to Him.

Tava prakeertya: in thy praise.

It is our duty to join together and praise “Him”. This could be by following any of the four paths of “karma, jnana, bhakti, dhyana yogas.”

The learned masters advocate that this and the next ten slokas are sung in unison when groups of devotees meet together in discussing about the Lord and the sacred text.

Sloka 37

**KASMAAC CHA TE’ NA NAMERAN MAHATMA GAREEYASE BRAHMANO’PI
ADIKARTE’
ANANTA DEVESHA JAGANNIVASA TVAM AKSHARAM SAD ASAT TAT PARAM YAT.**

And why should they not bow down to you, o great-souled one? Greater than brahma even, the primal cause. O infinite lord, lord of gods, abode of the universe, thou art imperishable, being and non-being, and what is supreme, that thou art.

kasmat: why;
cha: and;
te’: thy;
na: not;
nameran: prostrate;
mahatma: great soul;
gareeyase: greater;
brahmana: of brahma;
api: also;
adikarte’: the primal cause;
ananta: infinite being;
devesha: lord of the devas;
jagannivasa: the abode of the universe;
tvam: thou;
aksharam: imperishable;
sad: being;
asat: non-being;
tat: that;
param: supreme;

yat: which.

We have already looked at the meaning of the words “Ananta, Mahatma, Devesha, Akshara, Param and Jagannivasa.”

It is a way of the world to show reverence/respect to the learned. Those who hold a higher position of authority get to be respected from those in lower ranks.

It is customary for a Hindu to show respect by bowing down to the parents, the guru, the priest and to the deities in the temple.

Arjuna has now understood clearly that Brahma, the creator is also holding a relatively lower rank compared to the Supreme Parabrahman. He is also subject to the law of time and causation theory.

The Omnipotent, Omniscient, Omnipresent is “Parabrahman” who is the primal cause for all. He is the Lord of gods, the imperishable.

“He” is “Sat, Asat.”

There are two ways to interpret the words “Sat, Asat.”

1) “Sat” can be looked as “that which is manifest”,
And “Asat” as which is un-manifest.

The physical world we perceive is “Sat”,
And the subtle world “Moola Parakriti” is “Asat.”

He, the Supreme is both “Sat and Asat.”

The body is “Sat” and the mind is “Asat.” As the mind is the store house of un-manifest vasanas which are not seen, it is “Asat.”

2) At a higher level of understanding,
“Sat” is “The truth” and is “The Atman” within, and
“Asat” is “false” and refers to the physical body.

He, who is above these, is “Akshara” the “Imperishable.” “He” is “Purushottama” addressed as “Tat” in this sloka.

Arjuna is saying “Tat Asi” - “Art That”. He is referring to the Supreme Parabrahman.

The mahavakya, “Tat Tvam Asi” means “Thou art That” and it is a statement by the guru indicating to the seekers that they have to learn the art of understanding that they are really the imperishable and each one is a personification of the Supreme.

The rakshasas, who are disruptive members in the world we live in, run away on seeing the Supreme. Arjuna made this observation in the last sloka.

It is like, when the headmaster is in the vicinity, the naughty and disruptive students run away.

Arjuna is reiterating the fact the Sri Krishna is “Tat.”

Sloka 38

**TVAM ADIDEVAHA PURUSHAHA PURANAS TVAM ASYA VISHWASYA PARAM
NIDHANAM
VETTASI VEDYAM CHA PARAM CHA DHAMA TVAYA TATAM VISWAM ANANTA
ROOPA.**

Thou art the primal god, the most ancient purusha. You are the supreme refuge of this universe. You are the knower and known, the abode supreme. By you, the universe is pervaded, o being of infinite forms.

tvam: thou;
adi deva: the primal god;
purushaha: purusha;
puranaha: ancient;
asya viswasya: of this universe;
param: supreme;
nidhanam: refuge;
vettasi: knower;
vedyam: which is to be known;
dhama: abode;
tvayaaa: by you;
tatam: is pervaded;
viswam: the universe;
ananta roopa: lord of infinite forms.

The description of the Supreme given in this sloka is somewhat similar to verse 8, chapter 8, Akshara Parabrahma Yoga (Kavim, Puranam). These two verses give a very good answer for the question: Who is Paramatma?

Paramatma is:

1) Adi deva: the primal god.

He is the first amongst all gods including Brahma, Vishnu and Iswara. (creator, sustainer and destroyer.)

The cosmic form is depiction of the picture of the pure consciousness which is Primordial Energy, the source of all forms of energy.

2) Purana purusha: the ancient purusha.

There is nothing higher or beyond the Purusha which represents the material from which the world was made. This is the “Nirakara, Nirguna Brahman” (Brahman without form or quality) which the scriptures refer to. It is the “Primordial Energy.”

At spiritual level the word “Purusha” is collectively applied to “The mankind” in total irrespective of the gender.

Purusa sukta in Rigveda:

It depicts purusha as the creative source, the primeval male who envelops the entire earth and who represents totality. It is the earliest account of the structure of the secondary creation and of the Vedic society.

3) Viswasya param nidhanam: He is the supreme refuge of the universe.

When the Nature is withdrawn during dissolution, the manifest (physical body, sthoola sharira) form of the nature disappears from view and the un-manifest form (subtle bodies, sookshma sharira) goes to rest in Him. (into the hiranyagarbha). It awaits the new creation (shrishti) and until this takes place, the entire nature has its abode in Him. It is like the ocean as the supreme abode for all the waves that manifest from it.

4) Vettasi: He is the knower/seer.

He is a witness to all our thoughts and actions. He is the omniscient.

5) Vedyam cha: He is the supreme "knowable".

All the great seers constantly remain in meditation to find means of knowing Him. The entire study of the scriptures is an attempt to know Him.

6) Tatam viswam: by Him the universe is pervaded.

Even though it is said that He resides within all as the Atman, we should not lose sight of His Supreme power by which He pervades the entire universe. He is both within and all round us.

In the cosmic form of the Supreme, we represent individual cells. All the cells are pervaded by Him. The cells within remain alive only when there is energy within each of them. This aspect is to bring out the idea of the Atman within.

It is an important point to note that even though He is the Atman within, we are not actually pervading Him. The physical body is only a maya. This is the highest advaitic philosophical teaching.

Sloka 39

**VAYUR YAMO'AGNIR VARUNAH SHASHANKAH PRAJAPATIS TVAM
PRAPITAMAHASCHA
NAMO NAMASTESTU SAHASRAKRUTVAHA PUNAISCA BHUYO'PI NAMO NAMASTE.**

**You are vayu, yama, agni, varuna, the moon, prajapati and the great grandsire of all.
Salutations, salutations to you again and again and once again salutations, a thousand times
salutations to you.**

vayu: wind god;
yamo: yama (lord of death);
agni: fire god;
varuna: varuna (rain god);
shashankaha: moon;
prajapati: lord of mankind;
tvam: you;
prapitamaha: great-grandfather;
namo: salutations;

namaste: salutations;
te: to you;
astu: be;
sahasrakrutva: thousand times;
punaha: again;
cha: and;
bhuya: again;
api: again;
namo: salutations;
namaste: salutations to thee.

Arjuna, we can see has gradually climbed up the spiritual ladder. After listening to the preceding 10 chapters he has realised that Sri Krishna is the avatara of Parabrahman. He has now recognised that the Supreme is in Vayu, Agni, Yama, Varuna, Moon, Prajapati and Brahma. These were the Gods he was familiar with and now understands that these are only the various manifestations of the Supreme.

Upasana is a form of meditation on the Parabrahman. During the early Vedic period the meditation was on the forms mentioned in this verse. Arjuna who had undertaken the spiritual studies in his early days was given these forms of the Parabrahman to meditate upon by his guru.

This verse is also to let us realise that the Lord of our heart is also the Lord of the heart of others. Each one of us has a spark of the divine in our heart and the Lord of all Lords with different names and forms is in reality no other than the Parabrahman.

Recognising this truth, Arjuna has gone into a state of ecstasy and hence “salutations” so many times to the Cosmic Form of the Lord.

Prajapati is the progenitor of beings on earth.
Brahma, the creator, the progenitor of Prajapati is the grandfather.
The Supreme is the Great-grandfather. (prapitamaha)

Sloka 40

**NAMAHA PURASTAD ATHA PRUSHTATASTE NAMAOSTU TE SARVATA EVA
SARVAM
ANANTA VEERYAMITA VIKRAMASTVAM SARVAM SAMAPNOSHI TATO SI SARVAH.**

Salutations to you, before and behind. Salutations to you on all sides. O all, you, infinite in power, and infinite in strength, you pervade all. Therefore you are all.

namaha: salutations;
purastad: before;
atha: also;
prushtatas: behind;
te': to thee;
namas: salutations;
astu: be;
sarvataha: all-round/everywhere/on all sides;
eva: even;
sarvam: all;
ananta veeryam: infinite in power;
amitavikram; infinite in strength;

tvam: thou;
sarvam: all;
samapnoti: pervades;
tataha: wherefore/therefore;
asi: thou art;
sarvaha: all.

It is one more verse glorifying the Lord. The glorification has come from Arjuna who was bestowed with “Intellectual eye of wisdom”.

What did the “Intellectual eye of wisdom” give Arjuna?

Arjuna got the vision of God in everything in life. He was able to override the outer physical structure of beings and objects in the universe.

What is the end result?

Vision of God in front, God behind and God everywhere.

Arjuna was a very powerful warrior. This warrior has now realised that he, Arjuna is so small in power and strength and is limited by time and space. On the contrary, the Lord is beyond time and space, is very powerful and strong and He is present everywhere. Only an intellectual eye of wisdom can see it. This can come only by the Grace of the Lord.

Arjuna has now realised that the power he has been gifted has also come from the infinite power. He has now realised that it is his duty to make proper use of the power he has been gifted with. This is the duty for all of us who are in this world.

The enlightened souls do not actually seek God as such but pray to be given the gift of seeing and recognising Him everywhere and in everything.

The duty for those who would like to be Arjuna’s of the world is also not simply in recognising the presence of Lord all round and praising him but to make proper use of the strength and power given. “Loka Sangraha” is our duty. Making proper utilisation of the power and strength is our dharma for having been blessed to be born as humans on this earth.

Tato’si sarvah: therefore You are all.

This is the last section of this sloka.

Arjuna is saying that “Lord” is all. Let us be clear of this perfectly.

Opposite to this is “Aham sarvaha” meaning “I am all”. I may think that I am all powerful and there is nothing more powerful and strong than me in this world. This is a fallacy.

“You”, refers to the Lord who is in Arjuna, Bheeshma, Drona and everyone one can think of.

That Lord is all and in all.

It means the Lord is Arjuna. In a negative way, Arjuna is not and cannot be the Lord.

Each one of us, therefore, is various representations of the Lord but at no time we should think that we are the Lord.

I/we have therefore a solemn duty to act divine and work for universal welfare.

Sloka 41 - 42

**SAKHETI MATVAA PRASABHAM YAD UKTAM HE' KRISHNA HE' YADAVA HE'
SAKHETI
AJANATA MAHIMAANAM TAVEDAM MAYAA PRAMADAAT PRANAYENA VA'PI.**

**YAC CHAVAHASARTHAM ASATKRUTO'SI VIHARA SHAYYASANA BHOJANESHU
EKO'THAVAPI ACHYUTA TAT SAMAKSHYAM TAT KSHAMAYE TVAM AHAM
APRAMEYAM.**

Whatever I have presumptuously said out of carelessness or love, addressing you as o Krishna, o yadava, and o friend and regarding you as a friend only, not knowing your greatness.

In whatever way I may have disrespected you, for the sake of fun, while at play, resting, sitting at meals, when alone in company with you - all that I implore you to forgive, o you, the immeasurable one.

sakha: friend
iti: as;
matva: regarding;
prasabham: presumptuously;
yat: whatever;
uktam: said;
he': o;
sakhe'ti: as friend;
ajanata: not knowing;
mahimaanam: greatness;
tava: your;
idam: this;
mayaa: by me;
pramadat: from carelessness;
pranayena: due to love;
vaa: or;
api: even.

yat: whatever;
cha: and;
avahartham: for the sake of fun;
asatkrutaha: disrespectfully;
asi: art;
vihara shayyasana bhojaneshu: while at play, in bed, while sitting or at meals;
ekaha: one;
athava: or;
api: even;
tat: so;
samaksham: in company;
tat: that;
kshamaye: implore to forgive;
tvam: thee;
aprimeyam: immeasurable.

These two slokas give a hint about the association of Arjuna with Krishna. Both were intimate friends for several years. So, automatically, Arjuna was addressing Krishna in a way that befits intimate

friendship. We all do have one or two intimate friends in our lives and we behave with them the same way Arjuna had behaved.

Suddenly, Arjuna was frightened on realising the true identity of his so called intimate friend. He was none other than the Supreme Parabrahman. Therefore, he takes the opportunity to express his sincere, heartfelt apologies. His friendly attitude towards Krishna has now changed to “reverential attitude.”

It does not mean Arjuna was at fault in addressing Krishna in intimate terms. After all he was ignorant of the identity of his close friend.

We have to learn one more lesson from these two slokas.
The lesson being:

The Lord presents Himself in various forms and we do not recognise the same. He is present in every individual as the “Atman” within. We should therefore learn to respect fellow humans we come across and not to express hatred and not to be cruel in word, thought or speech to anyone. It is one of the best forms of spiritual practice for all sincere seekers.

Sloka 43

**PITA 'SI LOKASYA CHARACHARASYA TVAM ASYA POOJYASYA GURUR
GAREEYAAN
NA TVAT SAMO 'STI ABHYADHIKHAH KUTO 'NYO LOKATRAYEPI APRATIMA
PRABHAVA.**

You are the father of this world, the moving and un-moving. You are the greatest guru. Equal to you there is none. How can there be then another, superior to you in the three worlds? O god, of unequalled power.

pita: father;
asi: art;
lokasya: of the world;
chara: moving;
achara: un-moving;
tvam: thou;
asya: of this;
poojyaha: to be revered;
guru; the guru;
gareeyaan: greatest;
na: not;
tatsamaha: equal to you;
asti: is;
abhyadhikaha: superior to;
kutaha: whence;
anyaha: other;
lokatraye: in the three worlds;
api: also;
apratima prabhava: o being of unequalled power.

Arjuna is ascertaining the fact that Sri Krishna, his friend is none other than the father for the entire world of moving and un-moving.

He considers that Krishna is the guru not just for himself but the entire creation.

The sacred text Srimad Bhagawadgita is the summary of all the Vedas. Realising that the study of the Vedas and Upanisads is beyond the reach and grasp of the common man/woman of this world, “He”, the Lord has given us the Gita. He is therefore not just Guru but Jagadguru. By sincere and proper study of the sacred text and getting a clear understanding of the same, one can imagine the great compassion He has shown on us all.

As Sri Rama, He showed the way to live the life of Truth and righteousness and withstand the pains and sorrows in life.

As Sri Krishna, He has given us the guide to live in this world. Hence He is addressed by Arjuna as the greatest guru.

Sloka 44

**TASMAT PRANAMYA PRANIDHAYA KAYAM PRASADAYE TVAM AHAM ISHAM
IDYAM
PITEVA PUTRASYA SAKHEVA SAKHYUHU PRIYAHA PRIYAYARHASI DEVA
SODHUM.**

Therefore bowing down and prostrating, I crave for your forgiveness, o adorable lord, as a father forgives his son, a friend his friend, a lover his beloved, you should forgive me.

tasmat: therefore;
pranamyā: saluting/bowing down;
pranidhaya: having bent/prostrating;
kayam: body;
prasadaye: forgiveness;
tvam: to you;
aham: I;
isham: the lord;
idyam: adorable;
pita iva (piteva): like father;
putrasya: of the son;
sakheva: like a friend;
sakhyuhu: of the friend;
priyayaha: to the beloved;
priyaha: lover;
sodhum: bear;
arhasi: thou should.

Prostration is a form of showing respect to the “Knowledge”/the higher and thereby expressing the feeling “I am only little in front of you.” Total bodily prostration is known as “Sashtanga pranama”.

When this is shown in front of the idol of the Lord and the Guru, it is to express the feeling that “this physical body of mine is false or as this body is Your servant and I bow down to You.” This act has to be true expression of destroying one’s ego and not a show off gesture. With my mind, body and speech I bow down to You is the true meaning of the act of sashtanga pranamam. All my strength and knowledge is only a fraction in front of Your power and knowledge, I am so little in front of You is the attitude expressed by bowing down.

Having realised his mistake, Arjuna wants to make amends and hence asking for forgiveness. He says: forgive me like a father would do for his son, a friend his friend, a lover his beloved.

In all the three examples that are given, the common factor remains that true forgiveness comes only when there is true, unselfish love between the parties. When the relationship is on the line of business transactions, for the sake of profit to either of the parties concerned, it cannot be a true love. Love is in understanding others, love is to forgive others and love is to not show superiority.

True surrender and genuine prostration must come with a spirit of love. Lovingly one must prostrate before the Lord, apologising for all the mistakes committed due to false identification with the body.

Sloka 45

**ADRUSHTA POORVAM HRUSHITO'SMI DRUSHTVAA BHAYENA CHA
PRAVYATHITAM MANO' ME'
TADVA ME' DARSHAYA DEVA ROOPAM PRASEEDA DEVESHA JAGANNIVASA.**

**I am delighted having seen what was never seen before. And my mind is distressed with fear.
Show me your former form only, o lord, have mercy. O lord of gods, abode of the universe.**

adrushtapoorvam: what was never seen before;
hrushito'smi: am delighted;
drushtva: having seen;
bhayena: with fear;
pravyavathitam: is distressed;
manaha: mind;
me': my;
tat: that;
eva: only;
darshaya: show;
roopam: form;
praseeda: have mercy;
devesha: lord of gods;
jagannivasa: abode of the universe.

Slokas 23, 24 and 25 in this chapter give a graphic description by Arjuna of the cosmic form that ended with the statement: "your mouths terrible with tusks, the four quarters and I do not find peace". This description of the cosmic form terrible to look at continues in sloka 30. Sloka 32 gives the confirmation from the Lord as to who the "Cosmic form" is and why He has made His appearance.

There are two aspects of the universe for understanding the true nature of the Lord.

One is the universe as it is now with life continuing in its various stages in various forms and nature is abundant to meet the needs of the population. Even in this there are parts that are not peaceful and facing calamities. (this is a partial pralaya/dissolution).

Unfortunately, we do not recognise the hand of God in the peace we are experiencing now.

When the final dissolution sets in, the Lord is said to have taken a cosmic form of destruction.

It is like the milk that is kept for boiling. In the earlier stages, when the milk is getting heated, the top layer of the milk remains unperturbed while the turmoil is slowly developing at the bottom of the pan.

When the heat reaches the top, the milk starts overflowing. One can see “the heat/energy” reaching the surface.

It is this final stage of dissolution Arjuna has seen. He has witnessed the picture of the Lord as “The Time, the destroyer of all.” The Lord, so graceful and merciful has given a picture of the cosmic form to His dear friend Arjuna.

But, Arjuna admits that the cosmic form was never seen before by any and he is unable to stand in front of this frightful aspect of the Lord. He is requesting Lord to show the earlier form which is “peaceful and graceful.”

Sloka 46

**KIREETINAM GADINAM CHAKRAHASTAM ICCHAMI TVAM DRASHTUM AHAM
TATHAIVA
TENAIVA ROOPENA CHATURBHUJENA SAHASRA BAHU BHAVA VISWA MOORTE’.**

I desire to see You as before, with crown, mace and a discus, in Your former four armed form only. O thousand armed, universal form.

kireetinam: with crown;
gadinam: with mace;
chakrahastum: with discus in hand;
icchami: wish;
tvam: thee;
drashtum: to see;
aham: I;
tathaiva: as formerly;
tena roopena eva (tenaiva roopena): that form only;
chaturbhujena: with four arms;
sahasrabaho: o thousand armed;
bhava: be;
viswamoorte’: universal form.

A question would arise in the mind of the readers as to what Arjuna meant when he said:
“I desire to see You as before in Your four armed form only.”
Had Arjuna seen this form before?

The epic Mahabharata which deals with the life of Pandavas and their association with Krishna does not have any section that brings out this point. So, what should the seekers think?

One of the explanations could be as follows:

Arjuna had been to gurukulam and studied the Vedas and Upanisads and learnt Puranas. He was familiar with the then description of Vishnu having four arms holding on to the conch, mace, discus and a lotus.

After listening to the glory of the Lord in Vibhuti Yoga, Arjuna realised and accepted Krishna as Vishnu, the Parabrahman. His mental picture of Vishnu was “The protector” of the created.

There is a section in the epic Mahabharata where Dharmaraya (elder brother of Arjuna) had performed a great sacrifice and was honouring Krishna. Sisupala, friend of Duryodhana gets angry and insults

Krishna with many verbal abuses. Krishna patiently waited for a long time but could not excuse him any further and shows his four arms. With one of those hands he hurls the chakra on to Shishupala and his neck gets severed.

It is possible that Arjuna recollected this episode.

He now has seen the “destructive” aspect of the Supreme. He immediately remembers/recollects the form of the Supreme as “The Protector”. In that context, he feels that he would rather see the “Protector” and not “Destroyer” aspect of Vishnu.

Having had the privilege to speak to the Lord personally, Arjuna uses the opportunity to request the Lord to be merciful.

Therefore, Arjuna makes the request:

“I would like to see You as before in Your four armed form only.”

From this statement we can see that Arjuna had compassion to the life on this universe which at that time included his own cousins, the Kauravas who had been so cruel and unjust to him and his brothers.

Sloka 47

Sree Bhagawaan uvacha:

**MAYAA PRASANNENA TAVARJUNEDAM ROOPAM PARAM DARSHITAM ATMA
YOGAAT
TEJOMAYAM VISWAM ANANTAM ADYAM YANME' TVADANYENA NA DRUSHTA
POORVAM.**

The lord said:

O arjuna, this supreme form that I have shown you, graciously by my yogic power, full of radiance, primeval, infinite, universal form which has never been seen before by anyone other than you.

mayaa: by me;
prasannena: gracious;
tava: to thee;
arjuna: arjuna;
idam: this;
roopam: form;
param: supreme;
darshitam: has been shown;
atmayogaat: by my own yogic power;
tejomayam: full of splendour/radiance;
viswam: universal;
anantam: infinite;
adyam: primeval;
yat: which;
me': of me;
tvat: from thee;
anyena: by another;
na: not;
drushta poorvam: seen before.

There are two ways to understand this sloka.

First one is taking the universal form as such which was shown by Sri Krishna. Sri Krishna is reiterating what Arjuna has already expressed before. Krishna is making it clear that it has been possible only because of “His Grace.” Nothing in the life comes to us (both good and bad) without His grace. “His” task is to help us clear our own thought imprints in our mind. After all, He brought us into this world and He should help us to get out of this world. He is giving us experiences in life which should act as a lesson in “the art of detachment in attachment.”

Sri Krishna is making it clear that this cosmic form has not been seen by anybody before.

In Mahabharata, some commentators have said that when Krishna went as a representative of Pandavas to the court of Dhritarashtra to mediate, He did show the cosmic form. On that occasion, there was no one who was capable of visualising the form. They either fainted or were blinded by the brilliance.

Only, on this occasion, by the grace of Krishna who gave “intellectual eye of wisdom”, Arjuna was able to withstand the sight of one massive devastation.

Second way to interpret:

Arjuna is thanking the Lord for the “eye of wisdom” with which he is able to see beyond name and form and beyond time. Without “His” grace, it is impossible to open the eye of wisdom and see “The Truth” in its reality.

We, who are intellectually blind are unable to see the “Cosmic form of the Lord” which the Lord Himself says as “I am the mighty world-destroying Time now engaged in wiping out the world.” (sloka 32)

Sloka 48

**NA VEDA YAJNADHYAYANAIH NA DANAIH NA CHA KRIYABHIR NA TAPOBHIR
UGRAIHI
EVAM ROOPAHA SHAKYAHA AHAM NRULOKE’ DRASHTUM TVADANYENA KURU
PRAVEERA.**

Neither by the study of the Vedas, nor by sacrifices, nor by gifts, nor by rituals, nor by severe tapas, I have been seen in this form in the world of men except you, o arjuna, hero of the kurus.

na: not;
veda yajna adhyanaiah: by the study of the vedas and yajnas (sacrifices);
danair: by gifts;
kriyabhir: rituals;
tapobhir: by tapas;
ugraih: severe;
evam roopaha: this form;
shakyaha: possible;
aham: I;
nruloke’: in the world of men;
drashtum: to be seen;
tvat: than you;
anyena: by other;

kuru praveera: hero of the kurus.

Let us not misunderstand this statement by the Lord. The sloka highlights the fact that following the paths of Jnana, (study of the Vedas), Karma (yajna and dana, rituals, gifts), and Dhyana (tapas) no one has been able to see the Cosmic form, says the Lord.

So far we have been given descriptions of the paths of Karma, Jnana and Dhyana yogas to unite with the Parabrahman. Now, we are told that with any of these paths, the seekers cannot visualise the “Cosmic form”.

The question is bound to crop up in the mind then: if it is not possible to see this cosmic form of the Lord, what is the purpose of any of the acts like the study of the Vedas, performance of yajnas, giving gifts, conduct of rituals or by performing severe tapas.

We have been told great men of the past have been able to achieve union with the Supreme by following any one of these paths.

Let us not misunderstand this verse. It does not mean that there is no point in following any of these three paths. All these paths are essential to purify the mind. Only by total purification of the mind the seeker would be able to visualise and understand the meaning of “Viswa roopa.”

If we decide to try to become Arjuna’s of the world, read and listen to the sacred text, take shelter under the Jagadguru, we can also visualise the Cosmic form, albeit, by opening our intellectual eye of wisdom.

For this we need to develop “Bhakti” (devotion) which is a separate chapter and will follow at the end of this chapter.

Sloka 49

**MAA TE’ VYATHA MAA CHA VIMOODA BHAVO DRUSHTVA ROOPAM GHORAMEE
DRUK MAME’DAM
VYAPETABHEEHI PREETAMANAHA PUNASTVAM TADEVA ME’ ROOPAM IDAM
PRAPASYA.**

Do not be afraid and bewildered on seeing my cosmic form. Free from fear and with gladdened heart, behold again this former form.

maa: not;
te’: you;
vyatha: fear;
cha: and;
vimoodha bhavo: bewildered state;
drushtva: having seen;
roopam: form;
ghoram: terrible;
idrik: such;
mame’dam: my, this;
vyapetabhihi: with fear dispelled;
preetamanaha: with gladdened heart;
punaha: again;
tvam: thou;

tat: that;
eva: even;
me': my;
roopam: form;
idam: this;
prapasya: behold.

Sri Krishna, like a truly loving parent, consoles the child Arjuna and agrees to change his form from the fierce to the gentle.

Arjuna was really frightened to see the fierce form which was like a vision of the ocean during severe storm. He would rather see and enjoy the vision of the gentle form of the Lord like one wishing to see the ocean when it is calm.

When the child screams out of fear after seeing her angry mother, the mother in turn calms down and cuddles her child with words of consolation. Sri Krishna like the mother who has cooled down is promising the child Arjuna that He will revert back to His former form.

Sloka 50

Sanjaya uvacha

**ITI ARJUNAM VASUDEVAS TATHOKTVA SVAKAM ROOPAM DARSHAYAMASA
BHOOPYAHA
AASHWASAYAMASA CHA BHEETAMENAM BHOOTVA PUNAHA SOUMYAVAPUR
MAHATMA.**

Sanjaya said:

Having thus spoken to Arjuna, vasudeva shows his own form again. And the great-souled lord, having assumed his gentle form, consoled him who was so terrified.

iti: thus;
arjunam: to arjuna;
vasudeva: krishna;
tatha: so;
uktva: having spoken;
svakam: his own;
roopam: form;
darshayamasa: showed;
bhooyaha: again;
ashwasayamasa: consoled;
cha: and;
bheetam: who was terrified;
enam: him;
bhootva: having become;
punaha: again;
sowmya vapuh: of gentle form;
mahatma: great soul.

“Vasudeva shows His own form again and the great-souled Lord, having assumed His gentle form”, Says Sanjaya.

We have to assume that by “again” he meant either:

a) Lord Krishna showed His four armed form which He had already shown to His parents who were in prison at the time of His birth. This was only for a brief period

or

b) Arjuna was shown the human form of his friend, Krishna. This is inferred in the second sentence: great-souled Lord assumed His gentle form.

Sloka 51

Arjuna uvacha:

**DRUSHTVEDAM MANUSHAM ROOPAM TAVA SOUMYAM JANARDHANA
IDANEEM ASMI SAMVRUTTAAHA SACHETAHA PRAKRUTIM GATAHA.**

Arjuna said:

O Krishna, having seen your gentle human form, I am now composed and restored to my natural state.

drushtva idam: having now seen this;
manusham roopam: human form;
tava: your;
soumyam: gentle;
Janardhana: krishna;
idaneem: now;
asmi: am;
samvruttaha: composed;
sacethaha: with mind;
prakrutim: to natural;
gataha: restored.

Through the gracious gift of “The intellectual eye of wisdom” Arjuna was able to transcend the physical levels of consciousness (the mind and the senses) and see the “Cosmic form” of Parabrahman. This was difficult to sustain and he started seeing from the physical level of consciousness again. That is what got him frightened. The picture of “all-in-one” was frightening. When Krishna assumed His gentle human form, the physical plane of vision of Arjuna makes him feel comfortable and at peace with himself. This enabled him to communicate with his friend, teacher and guide more freely.

Sloka 52

Sree Bhagawaan uvacha

**SUDURDARSHAM IDAM ROOPAM DRUSHTAVAN ASI YAN MAMA
DEVA APYASYA ROOPASYA NITYAM DARSHANAKANKSHINAAH.**

The lord said,

This form of mine which you have seen is very hard indeed to see. Even the gods are desirous of beholding this form.

sudur darsham: very hard to see;
idam: this;
roopam: form;
drushtavaan asi: you have seen;
yan: which;
mama: my;
apyasya: also this;
nityam: ever;
darshana kankshinaha: desirous to see.

Sloka 53

**NA AHAM VEDAIRNA TAPASA NA DANENA NA CHEJYAYA
SHAKYA EVAM VIDHO DRASHTUM DRUSHTAVANASI MAAM YATHA.**

This form of mine, which you have seen, is not possible to see either by vedas, or by austerities, or by gifts or by sacrifices.

na: not;
aham: me;
vedairna: not by the vedas (study);
tapasa: by austerities;
danena: by gifts;
na chejyaya (na cha ijjaya): not and sacrifices;
shakya: possible;
evam vidhaha: like this;
drashtum: to be seen;
drushtavanasi: (you) have seen;
maam: me;
yatha: as.

These two slokas are simply reassertion of what has been said in verses 47 and 48 of this chapter.

Even the gods are desirous of seeing this form of Mine:

The devas are those seekers who have received the results of fruits of good action and enjoy their stay in heavens.

But, as their actions were in a way, looking for fruits of action, they are unable to see the Parabrahman and so are desirous of seeing the cosmic form of the Lord.

Path of knowledge, action, dhyana (jnana, karma and dhyana) without Bhakti (devotion) to the Supreme will not yield the highest result which is “Uniting with Him”.

These are all the slokas that lead the seeker to the next chapter on Bhakti. We will find in that chapter a number of qualities to be developed to become true devotees of the Lord. The Lord says repeatedly in that chapter that only such a devotee is dear to Him. There is no difference between Him, the Lord and the true devotee, He says.

If study of the Vedas was the only means to attain union with the Lord, only a few scholars could achieve Liberation and the rest will not have any chance.

Similarly, if giving alms or conducting yajnas was the means to attain union with the Lord, the poor will have no chance to progress and unite with the Lord.

If tapas were the only means, those who are weak physically or mentally will have no chance to attain Liberation.

What is then the process wherein any one could attain Liberation?
“By devotion” which is possible for anyone to practice at any time.

Sloka 54

**BHAKTYA TVANANYAYA SHAKYA AHAM EVAM VIDHO'RJUNA
JNATUM DRASHTUM CHA TATVENA PRAVESHTUM CHA PARANTAPA.**

O arjuna, by single minded devotion, can I, of this form be “known” and “seen” in essence and also “entered into”, o parantapa.

bhaktya: by devotion;
ananya: single minded (not other than);
tu: only;
shakyam: possible;
evam vidho: of this (form);
jnatum: known;
drashtum: seen;
praveshtum: entered into (attain union);
tatvena: in essence;
parantapa: scorcher of enemies.

Having stated that it is not possible to see the cosmic form by the study of the Vedas, by austerities or by gifts or by sacrifices Sri Krishna has immediately come back to assert that it is still possible to be one with Him. The process of achieving this is “Ananya Bhakti” (unswerving single minded devotion). Thus, through this sloka sage poet Veda Vyasa is preparing us to the next chapter “Bhakti Yoga”.

No seeker should feel that there is no point in spiritual practices if one cannot see “Him” and thereby abandon/discontinue all such practices.

What is “Bhakti”?
“Bhakti” is “devotion.”

Sri Krishna says “understand Me, come near Me and enter into Me.” To do so, develop unswerving single pointed devotion to Me, He says.

The greatest scientists are sometimes considered as eccentrics because of their single-pointed devotion to their work. By their dedication they achieve the unachievable.

This realisation of the “Supreme” has to come in stages and this has been highlighted in this sloka.

The three important words in this sloka are:
Jnatum: known;

Drashtum: seen;
Praveshtum: entered into.

And on this basis the three main philosophies/doctrines propounded by three great saintly scholars have come into vogue and established strongly as three main traditions.

These are:

Jnatum: knowing - philosophy of "Dwaita" (dualism) - by Sri Madhvacharya,
Drashtum: seeing - philosophy of Vishishta Advaita (qualified non-dualism) - by Sri Ramanujacharya;
Praveshtum: entering into - philosophy of Advaita (Non-dualism) - by Sri Shankaracharya.

The additional word of extreme importance in this sloka is:
Ananya bhakti: single minded devotion.

The ultimate aim of the human is "Moksha" which is Liberation from bondage to this world.

Liberation is not something one would look upon as escaping from the problems in life. It is Liberation from anything that leads to bondage: albeit happiness or sorrow.

To escape from the problems in this world and to look for entry into the heaven so that there is no more sorrow to experience is not Liberation. The only way to do so is not to have any duality left and to become one with that which is the source of all "Ananda" (Eternal Peace).

First step to lead to the destination "Moksha" (Sat - Eternal Truth) is to have a perfect and total knowledge of "Parabrahman" as "Sat, Chit, Ananda." This is "Jnatum." Sri Madhavacharya founded this school of thought and his followers are known as "Madhvas". With this knowledge the seeker is near to the God. The experts call it as "Sameepya" (Being near).

In this philosophy there are definitely two entities and they are: the seer and the seen. I mean, "The Supreme and the individual being". Knowledge of the "seen" by the seer is essential to make any progress to reach the destination.

To assist the seeker in his path, the masters have depicted the "Supreme" with no form and qualities (Nirakara, Nirguna) with "Name and qualities" (Sakara, Saguna).

To reach the "Unseen" there has to be a mental picture of the same. On this basis the next school of philosophy: "Qualified non-dualism" has been advocated by Sri Ramanujacharya. This is "Drashtum." This is "Saroopya". (along with the form)

Final step being "Total loss of individuality" and merging with the so called "Seen". This is because there has really been no entity as "Seen" at all. What is "Seen" is only an illusion "Maya." Total loss of identity and merging with the Supreme is the final step. This is "Praveshtum". This is the school of philosophy advocated by Sri Shankaracharya. It is "The Advaita" philosophy. This is "Sayujya" (uniting).

Let me make it clear that these are the three steps to climb up in the spiritual practice to attain Moksha and not to be looked upon as separate schools of philosophy.

One can ask why the three separate philosophies?

It is beyond the scope of this book to enter into that field of discussion which is a huge minefield. It is hard to explain. One can say that the masters who brought the philosophy were so happy and contented there was no need for them to go any further.

“Dwaita” followers are totally contented with the picture of the all merciful, all powerful of the Supreme who works incessantly to uproot the evil and who takes loving care of all His creation. Vishishta Advaita followers are totally contented being near the God of their life but still as separate entities.

Advaita followers strive hard to abandon the body identification and pray for union with the Supreme.

For an “adwaitin” Godhood is an ascent of man to the highest pinnacle of perfection of his sadhana to lose his identity. He is climbing up to the peak.

For “Vishishta adwaitins and Dwaitins” it is the descent of God into man who by His divine touch of Grace divinizes the devotee.

If we can analyse the Mantra, “Hari Om Tat Sat” we will understand this principle clearly.

The last word in this mantra is “Sat” which is “Eternal Truth.”

The word before is “Tat” (that) which points the “Eternal Truth”.

Prior to this word is “Om” which denotes the Lord without qualities but with form.

First word is “Hari” who is with attributes and a known form attributed to Him/Her.

To know about Hari, develop single pointed devotion to Him will gradually take us one step at a time and reach “Sat” which is the “Eternal Truth.”

We can now take some examples to understand the principle behind the three schools of thought.

1)

Suppose it is the season for a special type of fruit, let us say, Mangoes.

The knowledge about the mangoes: the special taste of the fruit and the fact that they have come into the market for people to buy.

Dwaita:

Thinking of this special fruit which they like, these groups of followers are happy. As far as they are concerned, the mangoes are far away and they are happy with the total knowledge of the same. They have achieved success in experiencing the taste of mangoes not by eating them but living in the memory of the taste of its sweetness. This is “Dwaita” philosophy.

Vishishta Advaita:

There are those who get the fruit from the market, keep it in front of them and enjoy the vicinity and close association with them. They are still separate but very close to it. This is “Vishishta Advaita.” At this stage of progress, the seeker is able to visualise the Lord of his choice and simply enjoy His beauty.

Advaita:

Then there are those who eat the fruit. The fruit and the individual are in one and there are no two different entities. This is “Advaita”.

Of course the example given is only for the purpose of understanding and it cannot be the exact truth.

2)

Let us take the example of the Emperor, his close family and ministers and the common man in the kingdom.

The common man in that kingdom is contented with the knowledge of the Emperor and confident that He is their protector and master. This is “Dwaita”.

The ministers in the cabinet are close to the Emperor but still separate from him. This is “Vishishta Advaita.”

The queen and children are allowed into the Emperor’s private chambers and are really one with him. This is “Advaita”.

3)

The physical body of ours is compared to a nine gated city with the Atman dwelling inside.

Knowing about this emperor within is like “Jnatum”.

Living constantly near him and not distracted by the impulses from the outer world received by the sense organs is like “Vishishta Advaita.”

Losing individual identity, dropping the ego and merging with the Supreme (like a Jivanmukta - Sthitaprajna) is like “Advaita”.

Sloka 55

**MATKARMAKRIN MATPARAMO MADBHAKTAHA SANGAVARJITAHA
NIRVAIRAHA SARVABHOOTESHU YAH SA MAME’TI PANDAVA.**

O Arjuna, he who does actions for me (only), who looks upon me as the supreme, who is devoted to me, who is free from attachments, who has no enmity to any being, he attains me.

matkarmakrit: works for me;
matparama: looks on me as the supreme;
madbhaktaha: has devotion for me;
sanga varjitaha: is free from attachment;
nirvairaha: without hatred;
sarva bhooteshu: towards all creatures;
yaha: who;
saha: he;
maam: in me;
eti: goes;
pandava: o arjuna.

According to Adiguru Shankaracharya, this sloka contains the essence of the Bhagawadgita.

Why?

The aim of the spiritual seeker is union with “Supreme” and becoming free from any more experiences of pains and pleasures in this world.

The Lord has given five conditions for attaining Him. They are:

- a) Conduct actions for Him (only);
- b) Look upon Him as the Supreme;
- c) Be devoted to Him;
- d) Be free from attachments;
- e) Have no enmity to any being.

1) Conducts actions for Him:

This word includes all acts of worship such as pooja, japa, dhyana etc.

Each one of us, in our own way conducts actions for our body, for our family and friends and for the society. This is “Karma” and by making it as an effort to unite with Him, it will become “Karma Yoga.” The essence of 3rd chapter, the Karma Yoga is that all actions should be conducted for Him only. The chapter clearly teaches what is Nitya karma and Naimittika karma (daily duties and obligatory duties) what is “Kamyakarma” (desire fulfilling actions) and finally what is “Nishiddhakarma (prohibited actions).”

This is possible when we realise that our body is a vehicle of expression of the Atman within. With this knowledge, we should learn to conduct the actions not for our body but to the Atman within.

Eating the food is to keep the body healthy and thereby being fit to conduct the actions for Him.

We should of course work for our family too. At a lower ladder, the family will be father, mother, elders and young members in the family unit. This is on the basis of the prayer, “matru devo bhava, Pitru devo bhava.” Father and mother are the first gurus for us and they should be respected as such.

At a higher ladder, the teachers who teach us are also to be considered as guru and respected as such. The elders do want our welfare. Respecting them and working for them is also a part of actions for God.

Still higher level of the ladder: every other form of life is a representation of God and in one way or other to teach us lessons in life. Acts for the society, professional or charitable have to be considered as actions for the Lord.

The principle of “Karmanyevadhikaraste” (sloka 47, chapter 2) is the rule of thumb for conduct of actions.

Let us conduct actions in the spirit of “Sree Krishnarpanamastu” (offer all results to Krishna.)

Let the actions be acts of “worship”, be selfless actions and actions for welfare of all forms of life.

Most of the work one conducts is to acquire prosperity, power and happiness.

Not working is like being in “tamasic state”. We must get up from slumber and start work. This is beginning of “Rajas”.

Being passionate in what we do is not wrong but this passion should change from working to acquire the above named benefits to working to unite with Him. This is moving from “Rajas” to “Satva.” Finally not having a sense of “I am doing”, even if is a good act, surrendering all actions and working to fulfil His wish is “Shuddha Satva” which is highest state of purity.

2) Who looks upon Him as the Supreme:

Please note that the word is “not superior” but “Supreme”. “He” is the greatest and nothing in the world can match up to Him. This is the way to meditate on Him 24/7. This is the essence of “Dhyana Yoga”.

If one is “superior”, many a time there is room for getting angry with them. Also there is a feeling that we would like to climb up the ladder and become “Superior” ourselves. Each one of us do wish for promotion and reach higher levels at the place of work and one day become the boss in the organisation we work.

If it is “Supreme”, there is no room for personal benefits. It simply is working for “Him” at all times.

In our body, our Atman is “Supreme” and the body is only a vehicle for expression of the Supreme.

In the society too, we should look upon rest of the society as “Supreme” because, the society and establishment will remain at all times but our role in the society is only for a short period of time.

3) Madbhaktaha: Love to the Supreme is essential pre-requisite.

We will learn more about it in the next chapter. Devotion is not a business transaction for gaining what one wants but only actions to please the devoted, and in this case, to please the “Lord.”

How does one please the Lord?

The Lord being formless cannot be physically present to attend to the needs of the large population in this universe of ours. If each one of us take over a part of His duty, together we will be acting divine and fulfilling His role and thereby become the instrument for “Universal welfare.” This will please Him most. No hatred to any being, compassion to all, friendship and many more such qualities (slokas 13-19 chapter 12) in a true devotee pleases the Lord.

This is the essence of “Bhakti Yoga”.

4) Sangavarjitaha: “Sanga” is attachment and “Varjitaha” is being free.

“Detachment in attachment” is the way of life of the Lord and we, who are His representatives on this earth should follow His example.

Slokas 61, 62 and 63, chapter 2 deal with the topic of detachment by depicting the picture of destruction to those who fall prey to “Attachment”.

If we fall prey to the “sanga” we will fail down in our spiritual journey and should start all over the journey at a later date. “Sanga” of attachments to the body and the sense objects in turn brings its close associates (Arishad vargas) “desire, anger, greed, delusion, pride and enmity”. This is the sure way of destruction of the individual.

This is the highest state of wisdom to learn from the world and hence this word is said to denote “Jnana Yoga”. After all, the essence of Jnana is “Nitya anitya viveka vicharana” which is discrimination between what is “eternal” with that which is “non eternal”. Learned elders say “Jagat mithya and Brahman Satya” meaning “World is false and the Parabrahman is real.”

Thus, through these four conditions, the Lord has re-emphasised the four paths to unite with Him. This is the basis of “Sanatana Dharma” which is the most ancient Hindu dharma.

Therefore, it is no wonder as to why Adiguru Shankara considers this sloka as the “essence of the Gita.”

Finally, the lord adds:

Nirvairaha sarvabhooteshu: no enmity to any beings.

One should not forget that all beings are different forms of God. This includes all forms of life.

The four paths are like the medicines for the patient who is caught up in this world called “samsara” and common practice to follow by all is “No hatred to any being.” This is the tonic common to all the four paths of yoga. It gives strength for the spiritual seeker in his/her progress to attain “Unity” with the Supreme.

After all when the same One is in all, where is the point of hatred to any being? Harm done to others is indirectly harm to oneself. “Love for all and hatred to none” is the way to realise and unite with “The Truth”.

We should also see that there is no mention of “religion, caste, creed, sex etc” because, even though superficially these classifications tend to unite a group of people, it also brings in sense of superiority considering that “we are the best”. And also, for those who feel they are inferior it is a tonic to come out of the inferiority complex.

After all, medicines have no special category as “one medicine for the rich and another one for the poor.” The same medicine is good for anyone who has a need for it. The various surgical procedures are also the same for all individuals who need them.

To light a lamp, one needs oil, wick and a match and any one who has these three can light the lamp. Here, “oil” is the fuel needed (bhakti), “wick” is the body (karma) and match is “light of knowledge”. Meditating on these three is “dhyana” and no hatred to any being is the tonic for the aspirant.

Any individual can cultivate these habits and attain unity with Parabrahman.

**Iti srimadbhagawadgitasupanisatsu brahmavidyayaam yogasastre srikrishnarjuna-samvade
Viswaroopa-Sandarshana-yogo nama ekadasho'dhyayaha**

**Thus ends the eleventh chapter, “VISWAROOPA-SANDARSHANA-YOGA “, from Srimad
Bhagavadgita, which is Upanishad, Brahma Vidya and Yoga Shastra, in the form of a dialogue
between Sri Krishna and Arjuna.**