

॥ श्री कृष्ण परब्रह्मणे नमः ॥ ॥ श्रीमद्भगवद्गीता ॥

अथ एकादशोऽध्यायः । विश्व रूप दर्शन योगः

**Sri Krishna Para BrahmaNe Nama: = Bhagavath-Githa**

**Chapter - 11: ViSva-ruupa-dharSana - Yoga:**

अर्जुन उवाच । मदनुग्रहाय परमं - गुह्यमध्यात्म संज्ञितम् ।

यत्त्वयोक्तं वचस्तेन - मोहोऽयं विगतो मम ॥ ११-१ ॥

**Arjuna uvacha = math anugrahaaya paramam - guhyam aDhyaathma samjnitham  
yath thva-uktham vacha: thena – moha: ayam vigatho mama. 11-01**

Arjuna said: Out of a great compassion for me ( Arjuna ), You ( Lord Sri-Krishna ) have revealed that most profound mystery about the Self. Because of Your teachings, my delusion is completely destroyed.

( The delusion is to think that the body is the Self.. By His teachings, there is nothing as a gain for Lord Sri-Krishna, as He is known as avaaptha-samastha-kaama or pari-purna-kaama, One who has Every desire fulfilled. ).

भवाप्ययौ हि भूतानां - श्रुतौ विस्तरशो मया ।

त्वत्तः कमल पत्राक्ष - माहात्म्यमपि चाव्ययम् ॥ ११-२ ॥

**bhava apy ayou hi bhuuthaanaam - Sruthau vistharaSo mayaa**

**thvaththa: kamala pathraaksha – mahaathmyam api cha avyayam. 11-02**

O Kamala-pathra-aksha ( the lotus-petal-eyed, Lord Sri-Krishna ), the origination and dissolution of all beings, as coming from You, is heard by me in all detail and at great length. I have also heard of Your immutable ( eternal and unlimited ) greatness.

( Lord Sri-Krishna's greatness is His being the Supreme Lord, Master, Seshithva, over all chethanas and achethanas – sentient and non-sentient beings ).

एवमेतद्यथात्थ त्वमात्मानं परमेश्वर ।

द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥ ११-३ ॥

**evam ethath yaThaaThtha thvam - aathmaanam ParameSvara  
dhrashtum iChchaami the ruupam - aiSvaram Purushoththama. 11-03**

O Supreme Lord ( Lord of the Lords, Sri-Krishna ), You are as You described Yourself ( because, no one else can describe You as what You are ). I ( Arjuna ) wish to see Your Divine Form as the Lord of all the Universes, O Supreme-Person ( Lord Sri-Krishna ).

( ParameSvara also means that there is none to rule Him and that He commands each and everyone in all the universes. AiSwaram ruupam is very unique to the Supreme Lord, as a creator, protector, supporter and destroyer of all the universes and the beings in all those universes ).

मन्यसे यदि तच्छक्यं - मया द्रष्टुमिति प्रभो ।

योगेश्वर ततो मे त्वं - दर्शयात्मानमव्ययम् ॥ ११-४॥

**manyase yadhi thath Sakyam - mayaa dhrashtum ithi Prabho  
YogeSvara thatho me thvam – dharSaya aathmaanam avyayam. 11-04**

O Lord ( Sri-Krishna ), if You think Your Divine ( Cosmic ) Form can be seen by me, then, O Lord of Yoga ( Sri-Krishna, the repository of all Kalyaana-guNaas ), please reveal Yourself to me, completely.

( Arjuna is very humble in asking Lord Sri-Krishna to show him His Divine form, if the Lord thinks that Arjuna is qualified to see such Divine form. Also Arjuna's material eyes can only see the praakrutha-forms but not the Divine Form of the Lord, which is completely beyond praakruthi, being in SuDhdha-saththva ).

श्रीभगवानुवाच । पश्य मे पार्थ रूपाणि - शतशोऽथ सहस्रशः ।

नाना विधानि दिव्यानि - नाना वर्णाकृतीनि च ॥ ११-५॥

**Sri Bhagavaan uvaacha = paSya me PaarTha ruupaaNi – SathaSa: aTha sahasraSa:  
naanaa viDhaani dhivyaani - naanaa varNa aakruthiini cha. 11-05**

Bhagavaan Sri-Krishna said: O PaarTha ( Arjuna, PruTha's son, PruTha is the original name of Kunthi ), behold My Divine Forms, that are Hundreds and Thousands, in many different, beyond-the-natural forms, all Divine, in different colours and shapes.

( the thousands of forms of the Lord could be in any of the five modes – Para, Vyuuha, Vibhava, Antharyaami and Archa and can also be in innumerable Brahmaandaas in all Their sub-division also, and in Sri-VaikunTam also ).

पश्यादित्यान्वसूनुद्रानश्विनौ मरुतस्तथा ।

बहून्यदृष्टपूर्वाणि - पश्याश्चर्याणि भारत ॥ ११-६॥

**paSya Aadithyaan Vasuun Rudhraan - ASvinau Marutha: thaThaa  
bahuuni adhrushta puurvaNi – paSya aascharyaaNi Bhaaratha. 11-06**

See all the twelve Adhithyaas, the eight Vasuus, the eleven Rudhraas, the two Asvinis, and the forty-nine Maruths. O Bhaaratha ( born in he Bharatha-VamSa ), behold so many marvels, that are never seen before.

( many forms of the Lord, not only not seen before, but also not heard before even by the gods, and all those forms can be so marvelous, beyond human imagination, in multi-hued and multi-formed ).

इहैकस्थं जगत्कृत्स्नं - पश्याद्य सचराचरम् ।

मम देहे गुडाकेश - यच्चान्यद् द्रष्टुमिच्छसि ॥ ११-७॥

**ihaikasTham jagath kruthsnam - paSyaadhya sa chara-acharam  
mama dhehe gudaakeSa – yath-cha-anyath dhrashtum iChchasi. 11-07**

O GudaakeSa ( Arjuna, who could conquer the sleep ), see the entire Universe, with all the moving and non-moving entities, concentrated in just one corner of My body. Also, see whatever you wish to see ( including your dilemma, whether Paandavaas will win this Kurukshethra war or not, in this one body of Mine, that you are going to see ).

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।

दिव्यं ददामि ते चक्षुः - पश्य मे योगमैश्वरम् ॥ ११-८॥

**na thu maam Sakhyase dhrashtum – anena-eva sva chakshushaa  
dhivyam dhadhaami the chakshu: - paSaya me yogam aiSvaram. 11-08**

You will not be able to see Me with your own mortal eyes ( of flesh and blood ). I will give you Divine Eyes to see My Supreme glory of Yogic Powers ( the Cosmic Body of infinite Knowledge, Strength, Sovereignty, etc..., ).

सञ्जय उवाच । एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः ।

दर्शयामास पार्थाय - परमं रूपमैश्वरम् ॥ ११-९॥

**Sanjaya uvaacha = eva mukthvaa thatho raajan - mahaa YogeSvaro Hari:  
dharSayaamaasa PaarThaaya - paramam ruupam aisvaram. 11-09**

Sanjaya said: O King ( Dhrutharaashtra ), having spoken thus, the Supreme Lord of all Yoga ( with supremely wonderful Kalyaana-Gunas, Lord Sri-Krishna ), revealed His Supreme Cosmic Form to Arjuna.

अनेक वक्त्र नयनमनेकाद्भुत दर्शनम् ।

अनेक दिव्याभरणं - दिव्यानेकोद्यतायुधम् ॥ ११-१०॥

**aneka vakthra nayanam – aneka adhbhutha dharSanam  
aneka dhivya-aabharaNam – dhivya-aneka-udhyatha-aayuDham. 11-10**

( That Supreme Lord's Form was shown to Arjuna ) With innumerable mouths and eyes, with countless marvelous aspects, with so many Divine ornaments ( kiriita, kundala, keyuura, katakaa, haara, nuupura etc..., ) and with so many Divine weapons.

( as mentioned in the Purusha-Suuktha – “ sahasra Siirshaa purusha: sahasraaksha sahasra paath.... “ , - with Thousands of Heads, with Thousands of Eyes and Feet ... )

( the Divine weapons - Paanchajanya-Sankha, SudharSana-Chakra, Kaumodhaki-Gadha, Saarnga-Dhanu:, Nandhaka-Khadga, etc.., at least 16 are well-known and there are Thousands of weapons in the Thousands of Hands of that Cosmic form ).

दिव्य माल्याम्बर धरं - दिव्य गन्धानुलेपनम् ।

सर्वाश्चर्यं मयं देवमनन्तं विश्वतोमुखम् ॥ ११-११ ॥

**dhivya maalya-ambara Dharam - dhivya ganDha-anulepanam  
sarva-aaScharya mayam dhevam - anantham viSvathomukham. 11-11**

That Supreme Cosmic Person was wearing celestial garlands and Divine yellow-silk-clothes ( piithaambaram ). He was anointed with very highly fragrant Divine creams of Sandal-Paste. His form was full of all kinds of wonders ( with no limits of time and space ) for His opulences and was facing all directions.

दिवि सूर्य सहस्रस्य - भवेद्युगपदुत्थिता ।

यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥ ११-१२ ॥

**dhivi Suurya sahasrasya - bhaveth yugapath uThthithaa  
yadi bhaa: sadhruSii saa syaath – bhaasa: thasya mahaathmana: 11-12**

That Supreme Purusha, Lord Sri-Krishna's unimaginable splendour was comparable only to that of a Million Suns shining in the sky, all at the same time.

( Here suurya-sahasra can also mean a Thousand, a Million, a Trillion, a Billion, and an Infinite number of Suns, all in the sky, at the same time ).

तत्रैकस्थं जगत्कृत्स्नं - प्रविभक्तमनेकधा ।

अपश्यद्देव देवस्य - शरीरे पाण्डवस्तदा ॥ ११-१३ ॥

**thathra-ekasTham jagath-kruthsnam - pravibhakhtham anekaDhaa  
apaSyath dheva dhevasya – Sariire Paandava: thadhaa. 11-13**

In that uniquely great Cosmic Form of the Lord of all gods ( dheva-dheva - Lord Sri-Krishna ), Paandava ( Arjuna, son of king Paandu ) saw the whole Universe, with all its multitudes of divisions, gathered together in one single spot.

( the multitude of divisions, representing all the gods headed by Brahma, Rudhra etc.., all human beings, all animals, all plants and trees, within all the 14 worlds and in all the Brahmaandaas, etc.., ).

ततः स विस्मयाविष्टो - हृष्टरोमा धनञ्जयः ।

प्रणम्य शिरसा देवं - कृताञ्जलिरभाषत ॥ ११-१४॥

thatha: sa vismayaavishto - hrushta romaa Dhananjaya:  
praNamya Sirasaa dhevam – kruthaanjali: abhaashatha. 11-14

Then Dhanamjaya ( Arjuna, who conquered all the wealth ), was overwhelmed with amazement, his hair standing erect ( having horripilations ), bowed with his head to the Supreme Lord Sri-Krishna and spoke to the Lord with his hands folded in the Anjali mudhra. ( folded hands in the Anjali mudhra is the only one that can appeal to the mercy of the Lord Sri-Krishna ).

अर्जुन उवाच । पश्यामि देवांस्तव देव देहे - सर्वास्तथा भूत विशेष सङ्घान् ।

ब्रह्माणमीशं कमलासनस्थमृषींश्च सर्वानुरगांश्च दिव्यान् ॥ ११-१५॥

Arjuna uvaacha = paSyaami dhevaamsthava dheva dhehe –

sarvaamsthaThaa bhuutha viSesha sanghaan  
brahmaaNam iisam kamalaasanasTham –

rushiimscha sarvaan uragaamscha dhivyaan. 11-15

Arjuna said: O Lord Sri-Krishna, I could see all the gods and all the different hosts of beings in Your Divine Body. I see Brahma, Sankara ( iiSa ) who is in Brahma, all the Sages and all the Divine Snakes.

( There are Three hundred Thirty Millions of gods and among them Thirty-Three are very famous – 12 Aadhithyaas, 11 Rudhraas, 8 Vasuus and 2 ASwins. Brahma is the four-faced creator of all the beings, Sankara in Brahma means that Sankara is abiding by the directions of Brahma, who created him. The Divine snakes are Vaasuki, Thakshaka etc., ).

अनेक बाहूदर वक्त्र नेत्रं - पश्यामि त्वां सर्वतोऽनन्त रूपम् ।

नान्तं न मध्यं न पुनस्तवादिं - पश्यामि विश्वेश्वर विश्व रूप ॥ ११-१६॥

aneka baahu-udhara vakthra nethram –

paSyaami thvaam sarvatha: anantha rupam  
na antham na madhyam na puna: thava aadhim –

paSyami viSveSvara viSva ruupa. 11-16

I could see Your Cosmic Form on all sides, with innumerable arms, stomachs, mouths and eyes. I could see neither the beginning nor the middle nor the end of Your Infinite Cosmic Body, O Lord of all the Universes and O Lord with a Universal ( Cosmic ) Form.

( For the Supreme Lord who is of an Infinite Order, no one can ever see the beginning or ending of that Cosmic Form, as He has all the beings and all the Universes for His Body ).

किरीटिनं गदिनं चक्रिणं च - तेजो राशिं सर्वतो दीप्तिमन्तम् ।  
पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद् - दीप्तानलार्कं द्युतिमप्रमेयम् ॥ ११-१७ ॥

**kiriitinam gadhinam chakriNam cha –**

**thejo raaSim sarvatho dhiipthimantham  
paSyami thvaam dhurniriiksham samanthaath –  
dhiiptha-anala-arka dhyuthim aprameyam. 11-17**

I see You Lord Sri-Krishna, as a huge mass of Infinite Light illuminating the whole Universe, with Your Kiriitam ( diadem ), Your mace ( Kaumodhakai ) and Your Chakra ( SudharSana ). It is very hard to see You in this form of a blazing fire and dazzling Sun and of immeasurable luster on all sides.

त्वमक्षरं परमं वेदितव्यं - त्वमस्य विश्वस्य परं निधानम् ।  
त्वमव्ययः शाश्वतधर्मगोप्ता - सनातनस्त्वं पुरुषो मतो मे ॥ ११-१८ ॥

**thvam aksharam paramam vedhithavyam –**

**thvam asya viSvasya param niDhaanam  
thvam avyaya: SaaSvatha Dharmagopthaa –  
sanaathana: thvam purusho matho me. 11-18**

You are the Imperishable and the Supreme Lord to be realized through the authorized scriptures ( like the Vedas ). You are the Supreme Substratum for all these Universes. You are the Immutable , the Guardian ( the Protector ) of the eternal Dharmas ( laws of the Universes that are ageless ) and I realize that You are that Supreme Purusha ( who is ever-lasting ).

( the Thaitthirriya Upanishat says that You alone are the Purusha to be realized – “**vedhaahametham purusham mahaantham ....** “ and the Mundaka Upanishat glorifies You as “**Paraath-Param Purusham ..** “. Immutable is without any change in His Swaruupa, GuNa, Vubhava, Aiswarya etc., ).

अनादि मध्यान्तमनन्तवीर्यमनन्त बाहुं शशि सूर्य नेत्रम् ।  
पश्यामि त्वां दीप्तं हुताश वक्त्रं - स्व तेजसा विश्वमिदं तपन्तम् ॥ ११-१९ ॥

**anaadhi maDhya antham anantha viiryam  
anantha baahum SaSi Suurya nethram  
paSyaami thvaam dhiiptha huthaaSa vakthram  
sva thejasaa viSvam idham thapantham. 11-19**

I ( Arjuna ) behold You ( Lord Sri-Krishna, as the Supreme Cosmic Purusha ), as without a beginning or the middle or an end. Your valour ( prowess ) is Infinite. You are endowed with Infinite numbr of Arms. Your eyes are like the Sun and the Moon.

Burning Fires are emitted from Your mouths. With Your own effulgence ( splendor ), You are scorching the whole Universe.

द्यावा पृथिव्योरिदमन्तरं हि - व्याप्तं त्वयैकेन दिशश्च सर्वाः ।  
दृष्ट्वाद्भुतं रूपमुग्रं तवेदं - लोक त्रयं प्रव्यथितं महात्मन् ॥ ११-२० ॥

**dhyaavaa pruThivyo: idham antharam hi  
vyaaptham thvayaikena dhiSaScha sarvaa:  
dhrushtva-adhbhutham ruupam ugram thavedham  
loka thrayam pravyaThitham Mahaathman. 11-20**

O Mahaathman ( One with an unfathomable mind ), You alone have pervaded the entire space between the Heavens ( upper worlds ) and the Earth ( the lower worlds ), and in all directions. Looking at Your marvelous and terrible ( fearful ) form, all the three worlds ( the upper, middle and lower worlds ) are greatly overwhelmed with fear.

अमी हि त्वां सुर सङ्घा विशन्ति - केचिद्भीताः प्राञ्जलयो गृणन्ति ।  
स्वस्तीत्युक्त्वा महर्षि सिद्ध सङ्घाः-स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥ ११-२१ ॥

**amii hi thvaa sura sanghaa viSanthi  
kechith bhiithaa: praanjalayo gruNanthi  
svasthi ithi ukthvaa maharshi siDhdha sanghaa:  
sthuvanathi thvaam sthuthibhi: pushkalaabhi: 11-21**

Certainly, all the hosts of gods that are devoted and brave, are entering into You. Some other hosts of gods ( the gods that are scared of You ) are glorifying You with folded hands ( in the Anjali-mudhra ). Chanting “ Hail the Lord “, the great Sages and the SiDhdhaas ( the perfected beings ) are singing Your praise with selected and abounding hymns.

रुद्रादित्या वसवो ये च साध्या - विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।  
गन्धर्व यक्षासुर सिद्ध सङ्घा - वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥ ११-२२ ॥

**Rudhra Aadhithyaa Vasavo ye cha SaaDhyaa  
ViSve-ASvinau Marutha: cha-ushmapaascha  
GanDharva Yaksha-Asura SiDhdha sanghaa  
vikshanthe thvaam vismithaaaSchaiva sarve. 11-22**

All the 11 Rudhraas, the 12 Aadhithyaas, the 8 Vasuus, the 12 SaaDhyaas, the 10 ViSve-dhevathaas, the 2 Asvins, the 49 Maruths, and the Manes and the hosts ( multitudes ) of GanDharvaas, Yakshaas, Asuraas and the SiDhdhaas – are all gazing at You in great amazement.

( - the 11 Rudhraas are: Hara, Bahuruupa, Thrayambaka, Aparaaajitha, Vrushaakapi, Sambhu, Kapardhi, Raivatha, MrugavyaaDha, Sarva and Kapaali – there may be some variations in these names in different PuraNas ) - &

( - the 12 Aadhithyaas ( Adhithi's Children through KaSyapa ) are: Dhaatha, Mithra, Aaryamaa, Indhra, VaruNa, AmSa, Bhaga, Vivasvaan, Puusha, Savitha, Thavshta and VishNu ) - &

( - the 8 Vasuus are: Dhara, Dhruva, Soma, Ahaha, Anila, Anala ( AGNI ), Prathyuusha and Prabhaasa ) - &

( - the 12 SaaDhyaas, born of Dhaksha's daughter SaaDhya are: Mana:, Anumanthaa, PraaNa, Nara:, NaaraayaNa:, VruDhdhi:, Thapa:, Haya:, Hamsa:, Dharma:, Vibhu: and Prabhu: ) - &

( - the 10 ViSwe-dhevathaas, born of Daksha's daughter ViSwa and Yama-Dharma-Raaja are: Krathu:, Dhaksha:, Vasu:, Sathya:, Kaala:, Kaama:, Dhurii:, Lochana:, Aarthrava:, Puruurava: ) - &

( - the 2 ASwini dhevathas born of horse-like Usha ( Dhvaasthrii ) and Sun-god Savith, are Naasathyan and Thasran ) – &

( - Maruths got the name from DON'T CRY – maa rudh – Indhra shouted at them not to cry, as he was cutting the foetus of Dhithi in her womb into 49 pieces ) - &

( - Some GanDharvaas are Haahaa, Huuhuu etc., Kubera is the king of Yakshaas, Virochana, son of Prahlaadha etc., are Asuraas and Kapila etc..., are SiDhdhaas ).

रूपं महत्ते बहु वक्त्र नेत्रं - महा बाहो बहु बाहूरु पादम् ।  
बहूदरं बहु दंष्ट्रा करालं - दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् ॥ ११-२३ ॥

**ruupam mahath the bahu vakthra nethram –**

**mahaa baaho bahu baahu-uuru paadham  
bahu-udharam bahu damshtraa karaalam –**

**dhrustvaa lokaa: pravyaDhithaa: thaThaa-aham. 11-23**

O mighty-armed Lord Sri-Krishna, looking at Your Great Form, with so many mouths, eyes, arms, thighs and feet, with so many stomachs and terrible with so many teeth, all the worlds are trembling and so am I.

नभःस्पृशं दीप्तमनेकवर्णं - व्यात्ताननं दीप्त विशाल नेत्रम् ।  
दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा - धृतिं न विन्दामि शमं च विष्णो ॥ ११-२४ ॥

**Nabha: spruSam dhiiptham aneka varNam –**

**vyaaththa-aananam dhiiptha viSaala nethram  
dhrushtvaa hi thvaam pravyaThitha-antharaathmaa –**

**Dhruthim na vindhaami Samamcha Vishno. 11-24**

O Lord Sri-Mahaa-VishNu, looking at Your form touching the Supreme Heavens, dazzling, multi-coloured, with yawning mouths and with large radiant eyes, my inner self is trembling with fear and I could not find any support or peace.

दंष्ट्रा करालानि च ते मुखानि - दृष्ट्वैव कालानल सन्निभानि ।

दिशो न जाने न लभे च शर्म - प्रसीद देवेश जगन्निवास ॥ ११-२५ ॥

**dhamshtraa karaalaani cha the mukhaani - dhrushtvaiva kaala-aanala sannibhaani  
dhiSo na jaane na labhe cha Sarma - prasiidha dheveSa jagannivaasa. 11-25**

Looking at Your mouths with awe-generating fangs, and looking like an all-consuming final destructive Cosmic-Fire, I am unable to find any directions or any happiness. Be merciful, O lord of the gods, O Abode of all the Universes.

अमी च त्वां धृतराष्ट्रस्य पुत्राः - सर्वे सहैवावनिपाल सङ्घैः ।

भीष्मो द्रोणः सूतपुत्रस्तथासौ - सहास्मदीयैरपि योधमुख्यैः ॥ ११-२६ ॥

**amii cha thvaam Dhrutharaashtrasya puthraa: - sarvai sahaiva-avani-paala sanghai:  
Bhiishma Dhrona: Suutha-puthra: thaThaasau - saha-asmadhiyai: api yoDha mukhyai:**

( I see that ) All these sons of Dhrutharaashtra ( Kauravas), along with all the monarchs, Bhishma, Dhrona and Karna ( suutha-puthra ), along with all the leading warriors of our side, are entering Your mouths for their final destruction. 11-26

वक्त्राणि ते त्वरमाणा विशन्ति - दंष्ट्रा करालानि भयानकानि ।

केचिद्विलग्ना दशनान्तरेषु - सन्दृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥ ११-२७ ॥

**vakthraaNi the thvaramaana viSanthi - dhamshtraa karaalaani bhayaanakaani  
kechith vilagnaa dhaSana-anthareshu - sandhruSyanthe chuurNithai: uththamaangai:**

( all these great warriors - Bhishma, DhroNa, KarNa etc., and also many other warriors on our side also ) are rushing to enter Your most frightening mouths with terrible curved fangs.

Some of them are seen with their heads crushed to powder,  
being caught in between Your teeth.

यथा नदीनां बहवोऽम्बुवेगाः - समुद्रमेवाभिमुखा द्रवन्ति ।

तथा तवामी नर लोक वीरा - विशन्ति वक्त्राण्यभिविज्वलन्ति ॥ ११-२८ ॥

yaThaa nadhiinaam bahava: ambu vegaa: - samudhram eva abhimukhaa dhravanthi  
thaThaa thavaamii nara loka viiraa - viSanthi vakthraaNi-abhivijvalanthi. 11-28

As all rivers in spate, with their many currents of waters, are rushing straight towards the ocean, so too, these great heroes, are rushing to enter Your flaming mouths.

यथा प्रदीप्तं ज्वलनं पतङ्गा - विशन्ति नाशाय समृद्धवेगाः ।

तथैव नाशाय विशन्ति लोकास्तवापि वक्त्राणि समृद्धवेगाः ॥ ११-२९ ॥

yaThaa pradhiiptham jvalanam pathangaa - viSanthi naaSaaya samruDhdha vegaa:  
thaThaiva naaSaaya viSanthi lokaa: - thavaapi vakthraaNi samruDhdhavegaa: 11-29

As all the moths ( insects ) are rushing to enter a blazing fire to their complete destruction, so too, all these men of this world, are rushing to enter Your mouths, only to meet their destruction.

( in this great fire of the Kurukshethra war, all these kings on both sides - of Kauravaas and Paandavaas, are sure to get destroyed like moths, rushing into a blazing fire, only to get destroyed ).

लेलिह्यसे ग्रसमानः समन्ताल्लोकान्समग्रान्वदनैर्ज्वलद्भिः ।

तेजोभिरापूर्य जगत्समग्रं - भासस्तवोग्राः प्रतपन्ति विष्णो ॥ ११-३० ॥

lelihyase grasamaana: samanthaath - lokaan samagraan vadhanai: jvaladhbhi:  
thejobhi: aapuurya jagath samagram - bhaasa: thavograa: prathapanthi VishNo. 11-30

You are devouring all the worlds, on all sides, with Your flaming mouths, just by licking them up. The whole Universe, filled with Your fiery rays, is being scorched by their radiance, O Supreme Lord Vishnu ( who is all pervading ).

( All the evil kings, headed by DhuryoDhana, are meeting their own destruction, caused by their own sins, which made Bhagavaan Sri-Krishna to get angry, like a blazing fire ).

आख्याहि मे को भवानुग्ररूपो - नमोऽस्तु ते देववर प्रसीद ।

विज्ञातुमिच्छामि भवन्तमाद्यं - न हि प्रजानामि तव प्रवृत्तिम् ॥ ११-३१ ॥

aakhyaahi me ko bhavaan ugra ruupo -

nama:-asthu the dhevavara prasiidha  
vijnaathum iChchaami bhavantham-aadhyam -

**na hi prajaanaami thava pravrutthim. 11-31**

O Supreme God, Lord Sri-Krishna, tell me who You are in this terrible ( ferocious ) form ? O Primeval Lord, I offer my prostrations to You and be gracious to me. I wish to know You and I can not understand Your actions.

( Lord Sri-Krishna is addressed as dheva-vara, meaning, the Lord of Brahma and all other gods. Ahir BuDhdhniya Samhitha states that – Only the Supreme Lord Sriman – Narayana deserves to be worshipped by all, and all other gods are worshippers only. No one can ever understand the birth and activities of the Supreme Lord Sri-Krishna, as mentioned in Bhagavad-Gita Chapter 4, verse 9. Can anyone understand this NEVER-BEFORE-SEEN Viswa-ruupam of Bhagavan Sri-Krishna or His actions ? Arjuna is no exception. )

श्रीभगवानुवाच । कालोऽस्मि लोकक्षयकृत्प्रवृद्धो - लोकान्समाहर्तुमिह प्रवृत्तः ।  
ऋतेऽपि त्वां न भविष्यन्ति सर्वे - येऽवस्थिताः प्रत्यनीकेषु योधाः ॥ ११-३२ ॥

**Sri Bhagavan uvacha = kaalosmi loka kshaya kruth pravruDhdho –**

**lokaan samaaharthum iha pravrutththa:  
rute-api thvaam na bhavishyanthi sarve –**

**ye-avasThthithaa: prathyaniikeshu yoDhaa: 11-32**

Bhagavaan Sri-Krishna said: I am the all-world-destroying TIME. Manifestin Myself in this Form, I started to destroy these worlds here. Even without you ( even if Arjuna is not taking up the weapons and fight ), NONE of these great heroes who assembled here are going to survive.

( here, kaala: - Time, means the Supreme Lord Sri-Krishna, who calculates the end of life of all created beings. This most famous verse was quoted by Robert Oppenheimer, often called as the father of the Atomic Bomb. He was the wartime Head of the Los Alamos Laboratory, and also one of the Principal Scientists of the Manhattan project, to develop a Nuclear-Bomb, to put an end to the World-War II. It was on July 16, 1945, the first Nuclear Bomb was detonated at Trinity test in New-Mexico, and Oppenheimer quoted this most famous verse from Bhagavad-Gita, after the successful Nuclear Test Explosion ).

तस्मात्त्वमुत्तिष्ठ यशो लभस्व - जित्वा शत्रून् भुङ्क्व राज्यं समृद्धम् ।

मयैवैते निहताः पूर्वमेव - निमित्तमात्रं भव सव्यसाचिन् ॥ ११-३३ ॥

**thasmaath thvam uththishTa yaSo labhasva –**

**jithvaa Sathruun bhunkshva raajyam samruDhdham  
mayaiva-ethe nihathaa: puurvam-eva –**

**nimiththa maathram bhava Savyasaachin. 11-33**

Therefore, O Savyasaachi ( Arjuna, who can shoot the arrows with both hands with equal dexterity ), get up and receive all the glory. Win over your enemies and enjoy this most prosperous kingdom. All these warriors are already killed by Me. You just be a mere instrument ( and take all the credit by killing these already-killed warriors ).

द्रोणं च भीष्मं च जयद्रथं च - कर्णं तथान्यानपि योध वीरान् ।

मया हतांस्त्वं जहि मा व्यथिष्ठा - युध्यस्व जेतासि रणे सपत्नान् ॥ ११-३४ ॥

**DhroNam cha Bhiishmam cha JayadhraTham cha –**

**Karnaam thaThaa-anyaan-api yoDha viiran  
mayaa hathaamsthvam jahi maa vyaThishTaa –**

**yuDhdhyasva jethaasi raNe sapatnnaan. 11-34**

Slay DhroNa, Bhiishma, JayadhraTha, Karna and all other mighty warriors. All these great heroes are already doomed ( killed ) by Me and do not get distressed. Fight and you will win over your rivals in this battle.

( all these great warriors – Bhiishma, DhroNa, Karna, JayadhraTha - husband of Dhuhsala, sister of DhuryoDhana – are all guilty by joining the unrighteous side of DhuroDhana and in slaying them, there is NO sin attached at all ).

सञ्जय उवाच । एतच्छ्रुत्वा वचनं केशवस्य - कृताञ्जलिर्वेपमानः किरीटी ।

नमस्कृत्वा भूय एवाह कृष्णं - सगद्गदं भीतभीतः प्रणम्य ॥ ११-३५ ॥

**Sanjaya uvacha = ethath Sruthvaa vachanam KeSavasya –**

**kruthaanjali: vepamaana: Kiriitii  
namaskruthvaa bhuyaya evaaha Krishnam –**

**sagadhgadham bhiithabhiitha: praNamya. 11-35**

Sanjaya said: Arjuna ( Kiriiti, wearing a celestial crown ) heard what Lord Sri-Krishna said ( KeSava, the Lord of Brahma and Rudhra ) and prostrated to Him and was trembling with awe. Arjuna bowed again and with folded palms ( doing Anjali ), and trembling with fear, spoke to Lord Sri-Krishna, in a choked ( faltering ) voice.

( here, Krishnam means Lord Sri-Krishna, who destroys the shackles that bind the Soul ( devotees ) to the samsara ( Prakruthi ) ).

अर्जुन उवाच । स्थाने हृषीकेश तव प्रकीर्त्या - जगत्प्रहृष्यत्यनुरज्यते च ।

रक्षांसि भीतानि दिशो द्रवन्ति - सर्वे नमस्यन्ति च सिद्धसङ्घाः ॥ ११-३६ ॥

**Arjuna uvacha = sThaane HrushiikeSa thava prakiirthyaa –**

**jagath prahrushyathi-anurajyathe cha  
rakshaamsi bhiithani dhiSo dhravanthi –**

**sarve namasyanthi cha siDhdha sanghaa: 11- 36**

Arjuna said: O HrishikeSa ( the Lord who controls all the senses, Sri-Krishna ), it is but appropriate that Your glorification should delight this whole world and fill all the worlds with love. The Raakshasaas are running away with fear, in all directions and all the hosts of SiDhdhaas are bowing down to You.

**कस्माच्च ते न नमेरन्महात्मन् - गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।**

**अनन्त देवेश जगन्निवास - त्वमक्षरं सदसत्तत्परं यत् ॥ ११-३७॥**

**kasmaachcha the na nameran Mahaathman - gariiyase BrahmaNa:-api-aadhikarthre anantha dhevesa jagannivaasa - thvam aksharam sath asath thath param yath. 11-37**

And why should not the SiDhdhaas and all other gods bow down to You, O Mahaathman ( the most Exalted Person ), as You are the Greatest of all, and you being the First Creator, even the Creator of Brahma ( the four-faced god ). O Infinite, O God of all gods, all the Universes are Your abode. You are the Imperishable individual Self, You are the existent ( the effected Prakruthi, sath ), the non-existent ( the causal Prakruthi, the muula-Prakruthi, asath ) and also transcendental to both of them ( the liberated souls, muktha-jiivaas ).

( Bhagavaan Sri-Krishna is the aadhi-karthre, the Primal and also the Creator – the material cause and also the efficient cause. Sath is the manifested gross Prakruthi, with names and forms. Asath is the subtle Prakruthi, the muula-Prakruthi, with no diversity ( mahath, ahankaara etc., ) )

**त्वमादिदेवः पुरुषः पुराणस्त्वमस्य विश्वस्य परं निधानम् ।**

**वेत्तासि वेद्यं च परं च धाम - त्वया ततं विश्वमनन्तरूप ॥ ११-३८॥**

**thvam aadhidheva: purusha: puraaNa: -**

**thvamasya viSvasya param niDhaanam  
veththaasi vedhyam cha param cha Dhaama –**

**thvayaa thatham viSvam anantha ruupa. 11-38**

You are the Primeval Lord, and the most Ancient Person ( Purusha ) and You are the Supreme resting place ( support ) of all the Universes. You are the Knower and that which must be known ( Knowledge ) and You are the Supreme Abode ( VaikunTa-Dhaamam ). O You of Infinite Forms, this whole Universe is pervaded by You only.

( puraaNa means puraapi nava: - though He is the Most Ancient Person, still He is coming as New again and again ).

**वायुर्यमोऽग्निर्वरुणः शशाङ्कः - प्रजापतिस्त्वं प्रपितामहश्च ।**

**नमो नमस्तेऽस्तु सहस्रकृत्वः - पुनश्च भूयोऽपि नमो नमस्ते ॥ ११-३९॥**

**Vaayu: Yama: Agni: VaruNa: SaSaanka: - Prajaapathi: thvam prapithaamahaScha namo namasthe-asthu sahasra kruthva: - punaScha bhuuyopi namo namasthe. 11-39**

O Lord Sri-Krishna, You are Vaayu ( the god in-charge of wind ), Yama ( the god in-charge of Dharma and/or death ), Agni ( the god in-charge of fire ), VaruNa ( the god in-charge of rain ), SaSaanka ( the Moon ), Prajaapathi ( gods like Dhaksha, KaShyapa etc., in-charge of progeny ) and the great-grand-father ( Prajaapathis are like fathers to all of us, their father is four-faced-Brahmaa, so Brahma is the grand-father and Brahmaa's father is Lord Sriman-Narayana, so He is the great-grand-father ). Salutations, Salutations to You, a Thousand times and again and again Salutations to You.

**नमः पुरस्तादथ पृष्ठतस्ते - नमोऽस्तु ते सर्वत एव सर्व ।**

**अनन्तवीर्यामितविक्रमस्त्वं - सर्व समाप्नोषि ततोऽसि सर्वः ॥ ११-४० ॥**

**nama: purasthaath aTha prushTatha: the – nama:-asthu the sarvatha eva sarva anantha viirya-amitha vikrama: thvam - sarvam samaapnoshi thatha:-asi sarva: 11-40**

Salutations to You from the front and from behind and Salutations to You from all sides, O All-in-All. O You of Infinite Power and Unlimited Heroism ( having the power to enter any place, unobstructed ), You pervade all beings ( as their Self of all moving and non-moving ) and therefore You are All-in-All.

( as the very name suggests, Naaraayana means that Supreme Purusha, for whom the sentient and non-sentient beings – Chith and Achith, constitute His Body ).

**सखेति मत्वा प्रसभं यदुक्तं - हे कृष्ण हे यादव हे सखेति ।**

**अजानता महिमानं तवेदं - मया प्रमादात्प्रणयेन वापि ॥ ११-४१ ॥**

**sakhethi mathvaa prasabham yadhuktham - he Krishna he Yaadhava he sakhethi ajaanathaa mahimaanam thavedham - mayaa pramadhaath praNayena vaapi. 11-41**

Being ignorant of this Majesty of Yours, and either due to delusion, or due to closeness ( intimacy ), or considering You to be just a friend ( due to our being of the same age-group ), whatever I might have said in a derogatory way, as “ O Krishna ( because of Your dark complexion ), O Yaadhava ( who was born in a family, unfit to to become a king ) or O friend “ – ( please forgive me ).

**यच्चावहासार्थमसत्कृतोऽसि - विहार शय्यासन भोजनेषु ।**

**एकोऽथवाप्यच्युत तत्समक्षं - तत्क्षामये त्वामहमप्रमेयम् ॥ ११-४२ ॥**

**Yath cha avahaasaarTham asath kruthosi - vihaara Sayyaa-aasana bhojaneshu**

**eka:-aThavaa api Achyutha thath samaksham –**

**thath kshaamaye thvaam aham aprameyam. 11-42**

O Achyutha ( One who never lets down His devotees ), I beg Your forgiveness, for what-so-ever disrespect shown to You, for fun, or in a playful mood, while relaxing, or eating or sitting, when alone or in the company of others. You are of Infinite Greatness ( the incomprehensible ).

पितासि लोकस्य चराचरस्य - त्वमस्य पूज्यश्च गुरुर्गरीयान् ।

न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो - लोक त्रयेऽप्यप्रतिम प्रभाव ॥ ११-४३ ॥

**pithaasi lokasya chara-acharasya - thvamasya puujyaScha guru: gariiyaan na thvath sama:-asthi-abhi-adhika: kutha:-anyo – loka thraye-api-aprathima prabhaava.**

O Supreme-Lord of matchless greatness ( Sri-Krishna ), You are the father of all these worlds, of all the moving and the non-moving beings. You are their teacher and the worthiest of their worship. There is none equal to You and so, how can there be someone superior to You in all the three Worlds ( You ALONE are Your Equal and NO ONE ELSE can be Your Equal, based on the Sruthi vaakyaas – eko havai NaaraayaNa aasiith, na Brahma na iiSaana: .... ). 11-43

( the three worlds referred to, are known as Kruthakam ( made ) - the Bhuv-Loka, Bhuvan-Loka and Svarga-Loka or the Swarga-Loka, get destroyed at the end of the day of Brahma - the 12 hours of the day-time of Brahma, equal to 4,320,000,000 human years and these three worlds are created again ( Kruthakam = made ) at the beginning of the day of Brahma - after another 12 hours of night time of Brahma, equal to our 4,320,000,000 human years. Whereas, the other three worlds, known as Akruthakam – ( not-made ) - the Jana-Loka, the Thapo-Loka, and the Sathya-Loka do NOT get destroyed ( akruthakam = not-made ) at the time of the daily Pralaya of Brahma, and the inhabitants of these three Lokaas continue to be as before. The Mahar-Loka, called Kruthaka-Akruthakam, situated in between these two sets of worlds, ALSO continues to exist during the daily-Pralaya but there will be no occupants during that time ).

तस्मात्प्रणम्य प्रणिधाय कायं - प्रसादये त्वामहमीशमीड्यम् ।

पितेव पुत्रस्य सखेव सख्युः - प्रियः प्रियायार्हसि देव सोढुम् ॥ ११-४४ ॥

**thasmaath praNamya praNiDhaaya kaayam - prasaadhaye thvaam aham iisam-iidyam pitheva puthrasya sakheva sakhyu: - priya: priyaaya-arhasi dheva soDum. 11-44**

Therefore, O adorable Lord ( Sri-Krishna ), bowing down to you, prostrating with all the body ( sa-ashta-anga-dhanda-praNaama = falling flat, like a stick, with all the 8 parts of the body touching the floor ), I beseech Your Mercy. As a father bears with his son and a friend with a friend, it is proper that You who are very dear to me, should likewise bear with me, who is equally dear to You.

अदृष्ट पूर्वं हृषितोऽस्मि दृष्ट्वा - भयेन च प्रव्यथितं मनो मे ।

तदेव मे दर्शय देव रूपं - प्रसीद देवेश जगन्निवास ॥ ११-४५॥

**adhrushta puurvam hrushitha:-asmi dhrushtvaa –**

**bhayena cha pravyaThitham mano me**

**thadheva me dharSaya dheva ruupam - prasiidha dheveSa jagannivaasa. 11-45**

O Lord Sri-Krishna, having seen this Cosmic Form of Yours, which was never seen before ( by anyone else, as the Lord Himself says at a later stage ), I am delighted. But my mind is also afflicted with a lot of fear ( trembling with fear to see this dreadful form of the Lord ). O Lord of all the Gods, O abode of all the Universes, please be gracious and show me Your other form ( the pleasant form, with four hands, with Sankham, Chakram etc., ).

किरीटिनं गदिनं चक्र हस्तं - इच्छामि त्वां द्रष्टुमहं तथैव ।

तेनैव रूपेण चतुर्भुजेन - सहस्र बाहो भव विश्वमूर्ते ॥ ११-४६॥

**kiriitinam gadhinam chakra hastham - iChchaami thvaam dhrashtum aham thaThaiva  
thenaiva ruupena chathurbhujena - sahasra baaho bhava viSva muurthe. 11-46**

O Lord with a Thousand-hands, O Lord of Universal Form ( Sri-Krishna, who also has the whole Universe as His Divine Body ), I would like to see You, as ever-before, with a Crown ( kiriitam ), with the Mace ( Gadha - Kaumodhaki ) and with the SudharSana Chakra in your hands. Please, be gracious and assume that four-armed form again.

(Arjuna has already seen this Four-Handed form of Lord Sri-Krishna, with SudharSana-Chakra in His hands, at the time of SiSupaala-vaDha, during the Raajasuuya-yaaga ).

श्री भगवानुवाच । मया प्रसन्नेन तवार्जुनेदं - रूपं परं दर्शितमात्म योगात् ।

तेजोमयं विश्वमनन्तमाद्यं - यन्मे त्वदन्येन न दृष्ट पूर्वम् ॥ ११-४७॥

**Sri Bhagavaan uvaacha =**

**mayaa prasannena thava-Arjuna-idham - rupam param dharSitham aathma yogaath  
thedomayam viSvam anantham aadhyam – yanme thvath-anyena na dhrushta puurvam.**

Bhagavaan Sri-Krishna said: O Arjuna, it is only because of My grace, this Supreme Form of Mine, full of effulgence, Universal ( spreading over the entire Universe ), Infinite ( without a beginning, middle or an end – aadhi-maDhy-antha-rahitham ), Primeval ( the root-cause of everything else ), Never-Seen-Before by anyone other than you, is revealed to you, through My own Free-Will. 11-47

( Bhagavaan Sri-Krishna is Sarva-Swathanthra and there is nothing to stop Him from exercising His Own Free-Will. Even though Lord Sri-Krishna did show His Universal Form, a couple of times before, once before to YaSodha, and once before to Dhrutharaashtra, those forms are very different compared to this Most astonishing form, now shown to Arjuna. That is why, Bhagavaan says – adhrushta puurvam thvadhanyena – never-seen-before by anyone other than you, Arjuna ).

न वेद यज्ञाध्ययनैर्न दानैर्न च क्रियाभिर्न तपोभिरुग्रैः ।

एवंरूपः शक्य अहं नृलोके - द्रष्टुं त्वदन्येन कुरुप्रवीर ॥ ११-४८ ॥

na vedha yajna-aDhyayanai: na dhaanai: - na cha kriyaabhi: na thapobhi: ugrai:  
evam ruupa: Sakya aham nruloke - dhrashtum thvath anyena Kuru-praviira. 11-48

O Kuru-praviira ( the best in the Kuru-vamSa, Arjuna ), I was NEVER seen before in this Form, in this mortal world of humans, by any one other than you, neither by the study of the Vedhaas, nor by doing the Vedhic-Sacrifices ( Yajnaas ), nor by the recital of the scriptures, nor by giving any amount of gifts as charity, nor by any rituals ( Homaas etc., ) given in Vedic scriptures, nor by austere penances.

( the following are the different religious practices, given in the Scriptures for God-Realization - study of the Vedhaas, the Vedhic-Sacrifices ( Yajnaas ), recital of the scriptures, charity - dhaanam, rituals given in scriptures, strict austerities, BUT none of them could result in this kind of Bhagavat-Saakshaathkaaram in this ViSva-Ruupa-DharSanam ).

मा ते व्यथा मा च विमूढ भावो - दृष्ट्वा रूपं घोरमीदृङ्गमेदम् ।

व्यपेतभीः प्रीतमनाः पुनस्त्वं - तदेव मे रूपमिदं प्रपश्य ॥ ११-४९ ॥

maa the vyaThaa maa cha vimuuDa bhaavo –

drushtvaa ruupam ghoram idhruk-mama-idham

vyapethabhii: priitha manaa: punasthvam - thadheva me ruupamidham prapaSya.11- 49

You need not be afraid any more, nor perplexed by looking at this fearful ( terrifying ) form of Mine. Be free from fear and with a contented heart, see this pleasant form of Mine ( that you are already familiar with – with four hands having Sankha, Chakra, Gadha etc., ).

सञ्जय उवाच । इत्यर्जुनं वासुदेवस्तथोक्त्वा - स्वकं रूपं दर्शयामास भूयः ।

आश्वासयामास च भीतमेनं - भूत्वा पुनः सौम्य वपुर्महात्मा ॥ ११-५० ॥

Sanjaya uvaacha =

Ithi-Arjunam Vaasudheva: thaThokthvaa - svakam ruupam dharSayaamaasa bhuyaya:  
aaSvaasayaamaasa cha bhiithamenam - bhuuthvaa puna: saumya vapu: mahathmaa.

Sanjaya said: Having said that to Arjuna, Vaasudheva ( Vasudheva's son, Vaasudheva, Lord Sri-Krishna ), revealed His own other pleasant Form. The Mahaathmaa ( Lord Sri-Krishna, who is the most exalted Person and whose resolves are always TRUE ), assuming a Pleasant Form ( with Four Hands, having Sankha, Chakra, Gadha etc., ), reassured him, who was struck with fear by the earlier fearful ViSwa-ruupa. 11-50.

( according to Vishnu-PuraaNa, even SiSupaala constantly thought of this four-handed form of Lord Sri-Krishna – “ udhaarapiivar chathur-baahum Sankha-Chakra-

**Gadhaa-Dharam ... “ , even though he had so much of hatred for Lord Sri-Krishna all the time ).**

**अर्जुन उवाच । दृष्ट्वेदं मानुषं रूपं - तव सौम्यं जनार्दन ।**

**इदानीमस्मि संवृतः - सचेताः प्रकृतिं गतः ॥ ११-५१ ॥**

**Arjuna uvaacha = dhruštvedham maanusham ruupam - thava saumyam Janaardhana idhaaniim asmi samvruththa: - sachethaa: prakruthim gatha: 11-51**

Arjuna said: O Janaardhana ( one to whom all devotees offer their prayers ), having seen Your form with human resemblance and so serene ( with all the associated Infinite excellences ) just now, I am composed in mind and I am restored to my normal nature.

( The human form assumed by Bhagavaan Sri-Krishna is not of material nature – praakrutha, but of SuDhdha Saththva. Bhagavaan’s body just resembles the human body and that is it. Only the human beings get their body as dictated by their karma and NOT Bhagavaan ).

**श्रीभगवानुवाच । सुदुर्दर्शमिदं रूपं - दृष्टवानसि यन्मम ।**

**देवा अप्यस्य रूपस्य - नित्यं दर्शन काङ्क्षिणः ॥ ११-५२ ॥**

**Sri Bhagavaan uvaacha = sudhurdharSam idham ruupam – dhruštavaan asi yanmama dhevaa apyasya ruupasya - nithyam dharSana kaankshiNa: 11-52**

Bhagavaan Sri-Krishna said: It is very hard to see this Form of Mine, which you have seen now. Even the gods are always longing to see this form of Mine ( but have not seen yet ).

( This CosmicForm of Lord Sri-Krishna is the source of all the Universes, their creation, sustenance and dissolution. That is why no other divinities can ever be on par with Lord Sri-Krishna ).

**नाहं वेदैर्न तपसा - न दानेन न चेज्यया ।**

**शक्य एवंविधो द्रष्टुं - दृष्टवानसि मां यथा ॥ ११-५३ ॥**

**na-aham vedhai: na thapasaa - na dhaanena na cha-ijyayaa  
Sakya evam viDho dhrashtum – dhruštavaan-asi maam yaThaa. 11-53**

I can not be seen in this form as you have seen now, either by the study and teaching of the Vedhaas, or by practicing austerities, or by giving gifts, or by performing the prescribed Sacrifices ( yaagaas etc., ).

**भक्त्या त्वनन्यया शक्य - अहमेवं विधोऽर्जुन ।**

**ज्ञातुं द्रष्टुं च तत्त्वेन - प्रवेष्टुं च परन्तप ॥ ११-५४ ॥**

**bhakthyaa thvananyayaa Sakya – aham-evam viDha:-Arjuna  
jnaathum dhrashtum cha thaththvena - praveshtum cha Paranthapa. 11-54**

O Paranthapa ( Arjuna, who is a scorcher of his enemies ), only with single-minded devotion ( pure love practiced only for the love of Lord Sri-Krishna, with no expectations of any benefits as returns ), it is possible to truly know Me ( in actuality ), to see Me and to enter into Me, in this form.

**मत्कर्मकृन्मत्परमो - मद्भक्तः सङ्ग वर्जितः ।**

**निर्वैरः सर्व भूतेषु - यः स मामेति पाण्डव ॥ ११-५५॥**

**Math karma kruth math paramo – math bhaktha: sanga varjitha:  
nirvaira: sarva bhuutheshu – ya: sa maam-ethi Paandava. 11-55**

O Paandava ( Paandu-Raajaa's son, Arjuna ), only that particular Devotee, who works for me, who considers Me as the Highest ( the Supreme goal and purpose of all endeavors ), and is ever devoted to Me ( with unshakable faith ), free from all attachments and with no hatred towards any being, will certainly come to Me.

**इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्म विद्यायां योग शास्त्रे श्री कृष्णार्जुन संवादे**

**विश्व रूप दर्शन योगो नामैकादशोऽध्यायः ॥ ११॥**

**ithi Sriimath Bhagavath Giithaasu Upanishathsu Bramha vidhyaayaam Yoga SaaSthre  
Sri Krishna-Arjuna samvaadhe ViSva-Ruupa-dharSana Yogo naama ekaadhaSa:-  
aDhyaaya:**

Thus ends the Eleventh Chapter named ViSva-Ruupa-dharSana Yoga, in the Upanishath Bhagavath-Gita, which is a Brahma-Vidhya and also a Science of Yoga, as a dialogue between Lord Sri- Krishna and Arjuna.

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Guide to Sanskrit Pronunciation: **a** like **a** in that; **aa** like **a** in call; **i** like **i** in ink, **ii** like **ee** in peel, **u** like **u** in put, **uu** like **o** in col, **e** like **e** in when, **o** like **o** in go, **k** like **k** in king, **g** like **g** in go, **ch** like **ch** in child, **j** like **j** in jug, **n** like **n** in no, **N** like **N** in indian name veNu, **th** like **th** in through, **d** like **d** in dor, **dh** like **th** in that, **s** like **s** in sit, **S** like **S** in Indian name Santhanu, **sh** like **sh** in she. ( all non-vowels with a h next to them or upper case, to be pronounced with Stress on the nonvowel, Example: **Th** like in thunder ).