

SHRIMAD BHAGWAD GITA

Chapter 11

Arjuna uvaac: Madanugrahaaya paramam guhyamadhyaatmasamgyitam.

Yattvayoktam vacastena mohoyam vigato mama. (Ch.11, shloka 1)

Madanugrahaaya paramam guhyam adhyaatmasamgyitam. Yat tvayaa uktam vacah tena mohah ayam vigatah mama.

Arjuna said: **Ayam** (this) **mohah** (attachment) **mama** (of mine) **vigatah** (has been removed) **tena** (through) **paramam** (the elevated) **guhyam** (secret) **vacah** (words) **adhyaatmasamgyitam** (named *adhyaatma*¹) **yat** (that) **tvayaa uktam** (You have narrated [to me]) **madanugrahaaya** (by having mercy on me). ✘ In the Gita Mahabharata, the names [like] Arjuna, Duryodhan and so on, haven't been mentioned for a particular person, rather, they have been used for specific groups [of people]. There wasn't one Arjuna. There are eight or nine Arjuna of different merit who become Narayan from a man (*nar*). God didn't narrate the Gita to just one Arjuna. In this chapter, these very Arjuna who become Narayan have been shown in the Cosmic form (*viraat svaruupa*) through the complete Brahma along with the Supreme Father Shiva who takes a corporeal form in the body of Prajapita Brahma. His fearsome (*raudra*) form at the time of great destruction has also been described in it.

Bhavaapyayau hi bhuutaanaam shrutau vistarasho mayaa.

Tvattah kamalapatraaksha maahaatmyamapi caavyayam. (Ch.11, shloka 2)

Bhavaapyayau hi bhuutaanaam shrutau vistarashah mayaa. Tvattah kamalapatraaksha maahaatmyam api ca avyayam.

Hi (because) **kamalapatraaksha** (O Shiva, the One with lotus like eyes)! **Mayaa** (I) **shrutau** (have heard) **vistarashah** (in detail) **tvattah** (from You) **bhavaapyayau** (about the creation and destruction) **bhuutaanaam** (of the living beings) **ca** (and) **api** ({I have} also {heard}) {about Your} **avyayam** (imperishable) **maahaatmyam** (greatness).

Evametadyathaattha tvamaatmaanam parameshvara.

Drashtumicchaami te ruupamaishvaram purushottama. (Ch.11, shloka 3)

Evam etat yathaa aattha tvam aatmaanam parameshvara. Drashtum icchaami te ruupam aishvaram purushottama.

{Still}, **parameshvara** (*Maheshwar*²)! {If} **aatmaanam** (Your {*vibhuuti*³ form is}) **yathaa evam** (just like) **tvam** (You) **aattha** (have described) **etat** (it) {then}, **purushottama** (O Shiva, the best actor among the souls)! **icchaami** ({[I] wish) **drashtum** (to see) {that revealed,} **ruupam** (visible Cosmic form), **aishvaram** (the prosperous [form]) **te** (of Yours).

Manyase yadi tacchakyam mayaa drashtumiti prabho.

Yogeshvara tato me tvam darshayaatmaanamavyayam. (Ch.11, shloka 4)

Manyase yadi tat shakyam mayaa drashtum iti prabho. Yogeshvara tatah me tvam darshaya aatmaanam avyayam.

Prabho (O Lord)! **Yadi** (if) **manyase** ({You} believe) **iti** (this) {that} **mayaa** (I) **shakyam drashtum** (can see) **tat** (it), **tatah** (then) **yogeshvara** (O Shiva, the Lord of yogis)! **Tvam** (You), **me darshaya** (show me) **aatmaanam** (Your) **avyayam** (imperishable) {*vibhuuti* form}.

Shri Bhagwanuvaac: Pashya me paartha ruupaani shatashotha sahasrashah.

Naanaavidhaani divyaani naanaavarnaakriteeni ca. (Ch.11, shloka 5)

Pashya me paartha ruupaani shatashah atha sahastrashah. Naanaavidhaani divyaani naanaavarnaakritiini ca.

Shri God said: **Paartha** (O lord of the Earth)! **Pashya** (see) **shatashah** (hundreds) **atha** (and) **sahastrashah** (thousands) **me** (of My) **divyaani** (divine) **ruupaani** (forms) **naanaavidhaani** (of various types) **ca** (and) **naanaavarnaakritiini** (of various colors and shapes) {in the form of sons}.

¹ 'Adhi' means inside, 'atma' means the soul; inside the soul

² *Maheshwar* means *mahaan*, *Ishwar* i.e. the Great Lord

³ Those possessing superhuman power

Pashyaadityaanvasuunrudraanashvinau marutastathaa.**Bahuunyadrishtapuurvaani pashyaashcaryaani bhaarata. (Ch.11, shloka 6)**

Pashya aadityaan vasuun rudraan ashvinau marutah tathaa. Bahuuni adrishtapuurvaani pashya ashcaryaani bhaarata.
Bhaarata (O descendent of [King] Bharat)! **Pashya** (see) **aadityaan** (the 12 Sun like *cakravarti*⁴), **vasuun** (eight deities), **rudraan** (11 Rudras⁵), **ashvinau** ({Ram and Krishna}, two Ashwinikumars⁶), **marutah** (49 Marutas⁷, {sons of Rishabha⁸, Shiva}), [and] **tathaa** (in the same way) **pashya** (see) **bahuuni** (many) **ashcaryaani** (wonders) **adrishtapuurvaani** (that you haven't seen before).

Ihaikastham jagatkritsnam pashyaadya sacaraacaram.**Mama dehe gudaakesha yaccaanyaddrashtumicchasi. (Ch.11, shloka 7)**

Iha ekastham jagat kritsnam pashya adya sacaraacaram. Mama dehe gudaakesha yat ca anyat drashtum icchasi.
Gudaakesha (O Arjuna, the conqueror of sleep)! **Adya** (today), **iha dehe** (in this Prajapati, the seed form of human world) **mama** (of Mine) **pashya** (see) **kritsnam** (the entire) **jagat** (world) **ekastham** (in just one place) **sacaraacaram** (along with inert and living [forms]) **ca** (and) {see} **anyat** (whatever else) **yat** (that) **icchasi** ([you] wish) **drashtum** (to see);

Na tu maam shakyase drashtumanenaiva svacakshushaa.**Divyam dadaami te cakshuh pashya me yogamaishvaram. (Ch.11, shloka 8)**

Na tu maam shakyase drashtum anena eva svacakshushaa. Divyam dadaami te cakshuh pashya me yogam aishvaram.
Tu (but) **na shakyase drashtum** ([you] won't be able to see) **maam** (Me, {the Cosmic form}) **anenaiva svacakshushaa** (through these very physical eyes of yours), {that is why} **dadaami** ([I] give) **divyam** (the divine) **cakshuh** (eyes {of knowledge}) **te** (to you); **pashya** (have vision) **me** (of My) **aishvaram** (glorious) {and} **yogam** (*Jyotirling*⁹ yogic form) {through them}.

Sanjay uvaac: Evamuktvaa tato raajanmahaayogeshvaro harih.**Darshayaamaasa paarthaaya paramam ruupamaishvaram. (Ch.11, shloka 9)**

Evam uktvaa tatah raajan mahaayogeshvarah harih. Darshayaamaasa paarthaaya paramam ruupam aishvaram.
Sanjay said: **Tatah** (then) **raajan** (O king Dhritarashtra)! **Uktvaa** (after saying) **evam** (this) **mahaayogeshvarah** (the Great Yogeshwar (Lord of yogis)) **harih** (God Shiva) **darshayaamaasa** (started to show) **paramam** (the most) **aishvaram** (prosperous) **ruupam** (form of *vibhuuti*) **paarthaaya** (to Arjuna).

Anekavaktranayanamanekaadbhutadarshanam.**Anekadivyaabharanam divyaanekodyataayudham. (Ch.11, shloka 10)****Divyamaalyaambaradharam divyagandhaanulepanam.****Sarvaashcaryamayam devamnantam vishvatomukham. (Ch.11, shloka 11)**

Anekavaktranayanam anekaadbhutadarshanam. Anekadivyaabharanam divyaanekodyataayudham.

Divyamaalyaambaradharam divyagandhaanulepanam. Sarvaashcaryamayam devam anantam vishvatomukham.

{He saw} **anantam devam** (infinite deities), **vishvatomukham** (the Cosmic form with faces in all the directions) **sarvaashcaryamayam** (full of all the wonders), **divyagandhaanulepanam** (smeared with divine fragrances), **divyamaalyaambaradharam** (wearing divine garlands and clothes), **divyaanekodyataayudham** (carrying many weapons of knowledge {[like] conch, discus, mace and so on}), **anekadivyaabharanam** (with many ornaments {like *kundal* (large ear-rings) etc.} of divine qualities), **anekaadbhutadarshanam** (with many wonderful sights), **anekavaktranayanam** (with many faces and eyes).

⁴ Ruler of a wide region or country; an emperor

⁵ The fearsome form of Shiva

⁶ Doctors of the deities; *devas* of Ayurvedic Medicine

⁷ Deities of storm or wind

⁸ Name of the first *teerthankar* among Jains

⁹ The form of light

Divi suuryasahasrasya bhavedyugapatutthitaa.**Yadi bhaah sadrishii saa syaadbhaasastasya mahaatmanah. (Ch.11, shloka 12)***Divi suuryasahasrasya bhavet yugapat utthitaa. Yadi bhaah sadrishii saa syaat bhaasah tasya mahaatmanah.*

Yadi (if) **bhaah** (the light) **suuryasahasrasya** (of thousands of suns) **utthitaa bhavet** (shine) **yugapat** (together) **divi** (in the sky), {then} **saa bhaasah** (that brilliance) **syaat** (can be) **sadrishii** (equal to) **tasya** (that) **mahaatmanah** (great soul). {Hyperbolic figure of speech}

Tatraikastham jagatkritsnam pravibhaktamanekadhaa.**Apashyaddevadevasya shariire paandavastadaa. (Ch.11, shloka 13)***Tatra ekastham jagat kritsnam pravibhaktam anekadhaa. Apashyat devadevasya shariire paandavah tadaa.*

Tadaa (then) **paandavah** (Arjuna) **apashyat** (saw) **kritsnam** (the entire) **jagat** (world) **pravibhaktam anekadhaa** (divided into many forms) **ekastham** (situated in the same living seed), **tatra shariire** (in that huge body) **devadevasya** (of Shiva-Shankar, the deity of the deities, the greatest deity).

Tatah sa vismayaavishto hrishtaromaa dhananjayah.**Pranamyam shirasaa devam kritaanjalirabhaashata. (Ch.11, shloka 14)***Tatah sa vismayaavishtah hrishtaromaa dhananjayah. Pranamyam shirasaa devam kritaanjalih abhaashata.*

Tatah (then) **sah** (that) **dhananjayah** (Arjuna, the conqueror of wealth), **hrishtaromaa** (who was thrilled) **vismayaavishtah** (after being filled with wonder) **pranamyam shirasaa** (bowed his head) **devam** (before Shiva-Shankar Mahadev¹⁰) [and] **abhaashata** (started to say) **kritaanjalih** (with folded hands).

Arjuna uvaac: Pashyaami devaanstava deva dehe sarvaanastathaa bhuutavisheshasanghaan.**Brahmaanamiisham kamalaasanasthamrishiiishca sarvaanuragaamshca divyaan. (Ch.11, shloka 15)***Pashyaami devaan tava deva dehe sarvaan tathaa bhuutavisheshasanghaan.**Brahmaanam iisham kamalaasanastham rishiin ca sarvaan uragaan ca divyaan.*

Arjuna said: **Deva** (O Deity)! **Pashyaami** ([I] see) **sarvaan** (all) **devaan** (the deities) **tathaa** (and) **bhuutavisheshasanghaan** (special groups of living beings) **tava dehe** (in Your body); [I see] **iisham** (Shiva, the Greatest Controller (*Maheshwar*)) **kamalaasanastham** (sitting on the lotus seat) **ca** (and) **brahmaanam** (Brahma) {in one body}, **sarvaan rishiin** (all the Brahmin sages (*Brahmarishi*)) **ca** (and) {all} **divyaan** (the divine) **uragaan** ({sanyasis in the form of} snakes). * **Urag** (*Urasa gacchati*): the sanyasis in the form of snakes who crawl on the chest, who spit out venom in the form of ignorance and move from one place to other. They stay in the houses made by others.

Anekabaahuudaravaktranetram pashyaami tvaam sarvatonantaruupam.**Naantam na madhyam na punastavaadim pashyaami vishveshvara vishvaruupa. (Ch.11, shloka 16)***Anekabaahuudaravaktranetram pashyaami tvaam sarvatah anantaruupam.**Na antam na madhyam na punah tava aadim pashyaami vishveshvara vishvaruupa.*

Pashyaami ([I] have vision) **tvam** (of You), **anekabaahuudaravaktranetram** (the One with many eyes {of knowledge in the form of Brahmins}, many faces {in the form of deities}, many arms {in the form of *Kshatriyas*¹¹} and many bellies {in the form of *Vaishyas*¹²}), {meaning} **anantaruupam** (the One with countless forms) **sarvatah** (in all the directions). **Vishveshvara** (O, the Ruler of the world)! **Vishvaruupa** (O, the One with universal form)! **Punah** (still), {I} **tava na antam pashyaami** (can neither see Your end), **na madhyam** (nor the middle), **na aadim** (nor {the very} beginning).

Kiriitinam gadinam cakrinam ca tejoraashim sarvato diiptimantam.**Pashyaami tvaam durnirikiishyam samantaaddiptaanalaarkadyutimaprimeyam. (Ch.11, shloka 17)***Kiriitinam gadinam cakrinam ca tejoraashim sarvatah diiptimantam.**Pashyaami tvaam durnirikiishyam samantaat diiptaanalaarkadyutim aprimeyam.*

{You}, **kiriitinam** (the holder of the crown, meaning the crest {of the responsibility of purity}), **gadinam** (the one with firmness in the form of mace), **cakrinam** (the One with the discus {of the knowledge of 84 births}) **ca** (and) **tejoraashim** (the One in the form of the mass of light {in the form of yoga})

¹⁰ The greatest deity

¹¹ The warrior class

¹² The merchant class

diiptimantam (are radiant) *sarvatah* (from all the sides). *Pashyaami* ([I] am seeing) *tvaam* (You), *aprameyam* (the One who is incomparable), *diiptaanalaarkadyutim* (the One with the brilliance of shining fire and the sun) [and] *durniririkshyam* (the One who can be seen with difficulty) *samantaat* (from all the sides).

Tvamaksharam paramam veditavyam tvamasya vishvasya param nidhaanam.

Tvamavyayah shaashvatadharmagoptaa sanaatanastvam purusho mato me. (Ch.11, shloka 18)

Tvam aksharam paramam veditavyam tvam asya vishvasya param nidhaanam.

Tvam avyayah shaashvatadharmagoptaa sanaatanah tvam purushah matah me.

Tvam (You) *paramam* (are {the form of Vishnu}, the supreme {status}), *aksharam* (the impersihable {all round actor}) {and} *veditavyam* (worth to be known). *Tvam* (You) *param nidhaanam* (are Jagannath, the supreme shelter) *asya vishvasya* (of this world). *Tvam* (You [are]) *avyayah* (imperishable in the soul conscious form) {and} *shaashvatadharmagoptaa* (the Protector of the Ancient Deity Religion which pertains for an eternal period). {That is why} *me matah* (I believe that) *tvam* (You) *sanaatanah purushah* (are the ancient man, {Aadam or Adidev¹³}).

Anaadimadhyantamanantaviiryamanantabaahum shashisuuryanetram.

Pashyaami tvaam diiptahutaashavaktram svatejasaa vishvamidam tapantam. (Ch.11, shloka 19)

Anaadimadhyantam anantaviiryam anantabaahum shashisuuryanetram.

Pashyaami tvaam diiptahutaashavaktram svatejasaa vishvam idam tapantam.

Pashyaami ([I] am seeing) *tvaam* (You), *anaadimadhyantam* (the One without beginning, middle and end), *anantaviiryam* (the One who doesn't lose vigour (*amogh viirya*)), *anantabaahum* (the One with countless arms {in the form of *Kshatriyas*}), *shashisuuryanetram* (the One with eyes in the form of the Sun {of knowledge}, {the Supreme Father Shiva} and the Moon {in the form of Brahma}) {and} *diiptahutaashavaktram* (the One with mouth in the form of blazing fire {of Rudra's knowledge}) {at the time of great destruction} *tapantam* (burning) *idam* (this {Iron Age}) *vishvam* (world) *svatejasaa* (through Your radiance).

Dyaavaaprithivyoridamantaram hi vyaaptam tvayaikena dishashca sarvaah.

Drishtvaadbhutam ruupamugram tavedam lokatrayam pravyathitam mahaatman. (Ch.11, shloka 20)

Dyaavaaprithivyoh idam antaram hi vyaaptam tvayaa ekena dishah ca sarvaah.

Drishtvaa adbhutam ruupam ugram tava idam lokatrayam pravyathitam mahaatman.

Idam (this) *antaram* (entire *saatvik*¹⁴ gap [i.e.] the atmosphere and space) *ca sarvaah dishah* (and all the directions) *dyaavaaprithivyoh* (between the Supreme Abode and the Earth) *vyaaptam* (have been extended) *tvayaa* (by You) *ekena hi* (alone). *Drishtvaa* (after seeing) *idam* (this) *adbhutam* (wonderful), *ugram* (terrible) *ruupam* {destructive} (form) *tava* (of Yours) *mahaatman* (O the Great Soul)! *Lokatrayam* {all the living creatures} (of all the three worlds) {[i.e.] the Abode of Peace, the Abode of Happiness and the Abode of Sorrow etc.} *pravyathitam* (are trembling a lot).

Amii hi tvaam surasanghaa vishanti kecidbhiitaah praanjalayo grinanti.

Svastiityuktvaa maharshisiddhasanghaah stuvanti tvaam stutibhih pushkalaabhih. (Ch.11, shloka 21)

Amii hi tvaam surasanghaa vishanti kecit bhiitaah praanjalayah grinanti.

Svasti iti uktvaa maharshisiddhasanghaah stuvanti tvaam stutibhih pushkalaabhih.

Hi (actually), *amii* (these) *surasanghaah* (groups of {knowledgeable Brahmin} deities) *vishanti* (merge), {i.e. obtain complete knowledge of the world} *tvaam* (in Your {entire Cosmic} form), {however}, *kecit* (some {ignorant devotees}, {who don't recognize [You]}) *bhiitaah* (become afraid), *praanjalayah* (join their hands) [and] *grinanti* (keep singing the praises {of 'O God! Your Maya'}). *Maharshisiddhasanghaah* (the groups of {the Copper Age} great sages and the accomplished ones) *stuvanti tvaam* (just sing Your praises) *pushkalaabhih stutibhih* (through many prayers) *iti uktvaa* (by saying {the words of good feelings and good wishes} like) *svasti* ('may [everyone] be benefitted').

¹³ The first deity

¹⁴ Endowed with the quality of *sattva*: true, genuine, honest

Rudraadityaa vasavo ye ca saadhyaa vishveshvinau marutashcoshmapaashca.**Gandharvayakshaasurasiddhasanghaa viikshante tvaam vismitaashcaiva sarve. (Ch.11, shloka 22)***Rudraadityaa vasavah ye ca saadhyaa vishve ashvinau marutah ca uushmapaah ca.**Gandharvayakshaasurasiddhasanghaa viikshante tvaam vismitaah ca eva sarve.*

Ye (the) **rudraadityaa** (11 Rudragan¹⁵ and the 12 Sun like *cakravarti*), **vasavah** (the eight deities) **ca** (and) **saadhyaaah** (every deity), **vishve** (13 deities of the world), **ashvinau** (two Ashwinikumars), **marutah** (49 Marudgan¹⁶) **ca** (and) **uushmapaah** (the ancestors who just drink the heat in the form of yoga) {★the Silver Age souls are called ancestors because in the beginning of the Confluence Age, after failing to [attain] complete purity these very *Kshatriya* souls because of being intense *tapasvi*¹⁷ become the parents of the new Golden Age generation.} **ca** (and) **gandharvayakshaasurasiddhasanghaah** (the *gandharva*¹⁸ and *Yakshas*¹⁹ {who sing the verses of the Copper Age Rigveda and Saamaveda} and {the Iron Age} demons {who give sorrow} and the group of those who know black magic (*riddhi-siddhi*)), {they} **sarve** (all) **eva viikshante** (are just seeing) **tvaam** (Your {fearsome (*raudra*) form}) **vismitaah** (with wonder).

Ruupam mahatte bahuvaktranetram mahaabaaho bahubaahuuruupaadam.**Bahuudaram bahudamshtraakaraalam drishtvaa lokaah pravyathitaastathaaham. (Ch.11, shloka 23)***Ruupam mahat te bahuvaktranetram mahaabaaho bahubaahuuruupaadam.**Bahuudaram bahudamshtraakaraalam drishtvaa lokaah pravyathitaah tathaa aham.*

Mahaabaaho (O the one with great arms in the form of intellect)! **Lokaah** (everyone) **tathaa** (and) **aham** (I) {too} **pravyathitaah** (are trembling) **drishtvaa** (after seeing) **te** (Your) **mahat** (great) **ruupam** ({fearsome} form) **bahuvaktranetram** (with many faces {in the form of Brahmins [or] deities} and the eyes {of knowledge}), **bahubaahuuruupaadam** (with many arms {in the form of *Kshatriyas*}, thighs {in the form of *Vaishyas*} and feet {in the form of *Shudras*²⁰}), **bahuudaram** (with many bellies {in the form of *Vaishyas*}) {and} **bahudamshtraakaraalam** (with numerous dreadful jaws {in the form of the means of destruction like atom bombs and so on }).

Nabhahsprisham diiptamanekavarnam vyaattaananam diiptavishaalanetram.**Drishtvaa hi tvaam pravyathitaantaraatmaa dhritim na vindaami shamam ca vishno. (Ch.11, shloka 24)***Nabhahsprisham diiptam anekavarnam vyaattaananam diiptavishaalanetram.**Drishtvaa hi tvaam pravyathitaantaraatmaa dhritim na vindaami shamam ca vishno.*

Hi (because) **vishno** (O deity Vishnu {free from sensual pleasure})! **Drishtvaa** (after seeing) **tvaam** (Your) {fearsome form at the time of *pralay*²¹} **nabhahsprisham** (which touches the sky), **diiptamanekavarnam** (which shines with various colours), **vyaattaananam** (with mouth wide open) [and] **diiptavishaalanetram** (with very large glowing eyes), {I}, **pravyathitaantaraatmaa** (the one with the inner soul afflicted with extreme fear), **na vindaami** (don't attain) **dhritim** (patience) **ca** (and) **shamam** (peace).

Damshtraakaraalaani ca te mukhaani drishtvaiva kaalaanalasannibhaani.**Disho na jaane na labhe ca sharma prasiida devesha jagannivaasa. (Ch.11, shloka 25)***Damshtraakaraalaani ca te mukhaani drishtvaa eva kaalaanalasannibhaani.**Dishah na jaane na labhe ca sharma prasiida devesha jagannivaasa.*

Devesha (O Mahadev, the Ruler of the deities)! **Eva** (just) **drishtvaa** (by seeing) **te mukhaani** (Your mouths {which spit out fire}) **kaalaanalasannibhaani** (blazing like the fire at the time of *pralay*) **ca** (and) **damshtraakaraalaani** (with dreadful jaws {of the dangerous means like atom bombs etc. at the time of great destruction}) **disho na jaane** ([I] have {even} forgotten the directions) **ca** (and) **na labhe** ([I] don't feel) **sharma** (relaxed). {That is why} **Jagannivaasa** (O Jagannath, the form of shelter for the world)! **Prasiida** (be pleased).

¹⁵ The group (*gan*) of Rudras¹⁶ Deities of wind or storm¹⁷ Those who perform intense meditation¹⁸ Celestial musicians¹⁹ A kind of demigod attending Kuvera and guarding his garden and treasures²⁰ The fourth and the lowest division of the Indo-Aryan society²¹ Dissolution of the world at the end of a *kalpa* (cycle of 5000 years)

Amii ca tvaam dhritaraashtrasya putraah sarve sahaivaavanipaalasanghaih.

Bhiishmo dronah suutaputrastathaasau sahaasmadiiyairapi yodhamukhyaih. (Ch.11, shloka 26)

Amii ca tvaam dhritaraashtrasya putraah sarve saha eva avanipaalasanghaih.

Bhiishmah dronah suutaputrah tathaa asau saha asmadiiyaih api yodhamukhyaih.

Saha (along with) **asmadiiyaih** (our) **yodhamukhyaih** (chief warriors) **amii** (these) **putraah dhritaraashtrasya** ({*Kauravas*, meaning} sons of capitalists {in the form of Congressmen}) **ca** (and) **bhiishmah** (Bhishma in the form of the terrible Iron Age sages and sanyasis who spit out the poison of ignorance like a snake), **dronah** ({the Iron Age} scholars and teachers), **tathaa** (similarly) **asau** (this) **suutaputrah** (Karna, the son of a charioteer), {this} **sarve** (entire) **avanipaalasanghaih** (group of the Iron Age rulers who sustain the earth)...

Vaktraani te tvaramaanaa vishanti damshttraakaraalaani bhayaanakaani.

Kecidvilagnaa dashanaantareshu sandrishyante cuurnitairuuttamaangaih. (Ch.11, shloka 27)

Vaktraani te tvaramaanaa vishanti damshttraakaraalaani bhayaanakaani.

Kecit vilagnaah dashanaantareshu sandrishyante cuurnitaih uttamaangaih.

... **tvaramaanaa vishanti** (are swiftly entering) **te** (Your) **bhayaanakaani** (terrible) **vaktraani** (mouths) **damshttraakaraalaani** (with dreadful jaws). **Kecit** (some {people}) **sandrishyante** (are clearly seen) **uttamaangaih cuurnitaih** (with utterly crushed heads) **vilagnaah** (because of getting stuck up) **dashanaantareshu** (in between [Your] teeth).

Yathaa nadiinaam bahavombuvegaah samudramevaabhimukhaa dravanti.

Tathaa tavaamii naralokaviiraa vishanti vaktraanyabhivijvalanti. (Ch.11, shloka 28)

Yathaa nadiinaam bahavah ambuvegaah samudram eva abhimukhaah dravanti.

Tathaa tava amii naralokaviiraa vishanti vaktraani abhivijvalanti.

Yathaa (just like) **bahavah** (various) **ambuvegaah** (streams) **nadiinaam** (of rivers) **eva** (just) **dravanti** (run) **abhimukhaah** (facing) **samudram** (towards the ocean), **tathaa** (in the same way) **amii** (these) **naralokaviiraa** (brave men of the human world) **vishanti** (are {also} entering) **tava** (Your) **vaktraani** (mouths) **abhivijvalanti** (blazing from all the sides).

Yathaa pradiiptam jvalanam patangaa vishanti naashaaya samriddhavegaah.

Tathaiva naashaaya vishanti lokaastavaapi vaktraani samriddhavegaah. (Ch.11, shloka 29)

Yathaa pradiiptam jvalanam patangaa vishanti naashaaya samriddhavegaah.

Tathaa eva naashaaya vishanti lokaah tava api vaktraani samriddhavegaah.

Yathaa (just like) **patangaah** (moths) **samriddhavegaah** (rush to) **vishanti** (go and fall) **pradiiptam jvalanam** (into burning fire) **naashaaya** (to die), **tathaa eva** (in the same way) **lokaah** (people) **api samriddhavegaah** (are also rushing and) **vishanti** (entering) **tava** (Your) **vaktraani** (mouths) **naashaaya** (for their destruction).

Leliyhase grasamaanah samantaallokaansamagraanvadanairjvaladbhih.

Tejobhiraapuurya jagatsamagram bhaasastavograah pratapanti vishno. (Ch.11, shloka 30)

Leliyhase grasamaanah samantaat lokaan samagraan vadanaih jvaladbhih.

Tejobhiih aapuuryajagatsamagrambhaasah tavaugraah pratapanti vishno.

Vishno (O Mahadev, the One without vices)! {You} **leliyhase** (are licking up) **samagraan** (all) **lokaan** (the people) **grasamaanah** (by swallowing [them]) **samantaat** (from everywhere) **jvaladbhih vadanaih** (through [Your] burning mouths). **Tava ugraah** (Your terrible) **bhaasah** (flames) **aapuurya** (are filling up) **samagram** (the entire) **jagat** (world) **tejobhiih** (with radiance) [and] **pratapanti** (are burning it up rapidly).

Aakhyaahi me ko bhavaanugraruuponamostu te devavara prasiida.

Vigyaatumicchaami bhavantamaadyam na hi prajaanaami tava pravrittim. (Ch.11, shloka 31)

Aakhyaahi me kah bhavaan ugraruupah namah astu te devavara prasiida.

Vigyaatum icchaami bhavantam aadyam na hi prajaanaami tava pravrittim.

Devavara (O Mahadev, the best one among the deities)! **Aakhyaahi** (tell) **me** (me), **kah** (who are) **bhavaan** (You) **ugraruupah** (with {such a} fearsome form)? **Namah astu** (salutations) **te** (to You). **Prasiida** (be pleased). **icchaami** ([I] wish) **vigyaatum** (to know) **bhavantam** (Your) **aadyam** (primeval form) **hi** (because) **na prajaanaami** ([I] don't know) **tava** (Your) **pravrittim** (activities).

**Shri Bhagwanuvaac: Kaalosmi lokakshayakritpravridhho lokaansamaahartumiha pravrittah.
Ritepi tvaam na bhavishyanti sarve yevasthitaah pratyaniikeshu yodhaah. (Ch.11, shloka 32)**

Kaalah asmi lokakshayakrit pravridhah lokaan samaahartum iha pravrittah.

Rite api tvaam na bhavishyanti sarve ye avasthitaah pratyaniikeshu yodhaah.

Shri God said: **Asmi** (I am) **pravridhah kaalah** (*Mahaakaal*²²), **lokakshayakrit** (the One who brings about the great destruction of the world) {and} **pravrittah** ([I] am engaged) **samaahartum** (in gathering) **lokaan** {the Golden Age} (people) **iha** ({at the end of the Iron Age} in this {Confluence Age}). **Ye yodhaah** (the warriors {who argue with each other}), **avasthitaah** (who are standing) **pratyaniikeshu** (in the armies in the form of mutually opposite communities), **sarve** (they all) **na bhavishyanti** (won't survive) **api** (even if) **rite tvaam** (you don't fight {the religious war}).

**Tasmaattvamuttishtha yasho labhasva jitvaa shatruunbhunkshva raajyam samriddham.
Mayaivaite nihataah puurvameva nimittamaatram bhava savyasaacin. (Ch.11, shloka 33)**

Tasmaat tvam uttishtha yashah labhasva jitvaa shatruun bhunkshva raajyam samriddham.

Mayaa eva ete nihataah puurvam eva nimittamaatram bhava savyasaacin.

Tasmaat (that is why) **tvam uttishtha** (stand up), **labhasva** (attain) **yashah** (glory) {and} **jitvaa** (after conquering) **shatruun** (enemies {like lust and so on}) **bhunkshva** (enjoy) {the heavenly} **raajyam** (kingdom) **samriddham** (full of wealth and prosperity). **Ete** (these) {Duryodhan and so on, the forms of lust, anger etc.} **nihataah** (were killed) **mayaa** (by Me) **puurvam** (in the previous *kalpa*²³) **eva** (too); {hence, this time also} **savyasaacin** (O Arjuna, the one who takes aim with the {destructive} left hand)! **Eva** (just) **bhava** (become) **nimittamaatram** (an instrument).

**Dronam ca bhiishmam ca jayadratham ca karnam tathaanyaanapi yodhaviiraan.
Mayaa hataamsvam jahi maa vyathishthaa yudhyasva jetaasi rane sapatnaan. (Ch.11, shloka 34)**

Dronam ca bhiishmam ca jayadratham ca karnam tathaa anyaan api yodhaviiraan.

Mayaa hataan tvam jahi maa vyathishthaa yudhyasva jetaasi rane sapatnaan.

Tvam jahi (kill) **dronam** (the scholars and teachers {who teach the knowledge of scriptures}) **ca** (and) **bhiishmam** (terrible sanyasis {like snakes}) **ca** (and) **jayadratham** ({body conscious Yavanas²⁴} who gain victory through the strength of the physical chariot like body) **ca** (and) **karnam** (Karna²⁵), **tathaa** (and in the same way) **anyaan** (the other) **yodhaviiraan** (brave warriors) **api** (too) **mayaa hataan** (who have {already} been killed by Me). **Vyathishthaa maa** (don't fear), **yudhyasva** (fight {the religious war}) {against the sins of these sinners because you alone} **jetaasi** (are the conqueror) **sapatnaan** (of the enemies {like lust and so on}) **rane** (in {the religious} war).

**Sanjay uvaac: Etacchrutvaa vacanam keshavasya kritaanjalirvepamaanah kiritii.
Namaskritvaa bhuuya evaaha krishnam sagadgadam bhiitabhiitah pranamya. (Ch.11, shloka 35)**

Etat shrutvaa vacanam keshavasya kritaanjalih vepamaanah kiritii.

Namaskritvaa bhuuyah eva aaha krishnam sagadgadam bhiitabhiitah pranamya.

Sanjay said: **Shrutvaa** (after listening to) **etat vacanam** (these words) **keshavasya** (of the Supreme Lord Shiva with beautiful hairs of knowledge), **kiritii** (the crowned Arjuna) **kritaanjalih** (folded his hands) [and] **namaskritvaa** (greeted) **vepamaanah** ([Him] while trembling) **bhuuyah eva** (and then) **bhiitabhiitah** (became afraid), **pranamya** (saluted [Him]) [and] **aaha** (said) **krishnam** (to Shiva, the embodiment of attraction) **sagadgadam** (with a restrained voice).

**Arjuna uvaac: Sthaane hrishiikesha tava prakiirtyaa jagatprahrishyatanurajyate ca.
Rakshaamsi bhiitaani disho dravanti sarve namasyanti ca siddhasanghaah. (Ch.11, shloka 36)**

Sthaane hrishiikesha tava prakiirtyaa jagat prahrishyati anurajyate ca.

Rakshaamsi bhiitaani dishah dravanti sarve namasyanti ca siddhasanghaah.

²² The death of the deaths, the Great Death

²³ Cycle of 5000 years

²⁴ The descendants of Yadu

²⁵ A character in the epic Mahabharata; the elder brother of the Pandavas

Arjuna said: **Hrishiikesha** (O the Master of my horse like *indriyaan*²⁶)! **Sthaane** (it is certainly right) {that} **jagat** (the world) **prahrishyati** (is pleased) **tava prakiirtyaa** (by [singing] Your excellent praises) **ca** (and) **anurajyate** (has love for it). **Bhiitaani** (the terrified) **rakshaamsi** (demons {like lust and so on}) **dravanti** (are running away) **dishah** (in [all] the directions) **ca** (and) **sarve** (all) **siddhasanghaah** (the groups of accomplished ones) **namasyanti** (are bowing [before You]).

Kasmaacca te na nameranmahaatmangariiyase brahmanopyaadikartre.

Ananta devesha jagannivaasa tvamaksharam sadasattatparam yat. (Ch.11, shloka 37)

Kasmaat ca te na nameran mahaatman gariiyase brahmanah api aadikartre.

Ananta devesha jagannivaasa tvam aksharam sat asat tatparam yat.

Mahaatman (O the Supreme Soul)! **Ananta** (O {the one with} endless {virtues})! **Devesha** (O Mahadev, the Deity of the deities)! **Jagannivaasa** (O Shiva-Shankar, the form of the foundation of the world)! **Api** (even) **aadikartre** (the first creator) **brahmanah** (of Brahma) **ca** (and) **gariiyase** (the Guru of everyone), **kasmaat** (how) **na nameran** (will {they} salute respectfully) **te** (to You)? {Because} **tvam** (You are) **aksharam** (imperishable) **sat** (truth), **asat** (falsity) {and} **yat** (the One who is) **tatparam** (beyond both of them).

Tvamaadidevah purushah puraanaastvamasya vishvasya param nidhaanam.

Vettaasi vedyam ca param ca dhaama tvayaa tatam vishvamanantaruupa. (Ch.11, shloka 38)

Tvam aadidevah purushah puraanaah tvam asya vishvasya param nidhaanam.

Vettaa asi vedyam ca param ca dhaama tvayaa tatam vishvam anantaruupa.

Tvam (You) **puraanaah purushah** (are the ancient man), **aadidevah** (Shiva-Shankar Mahadev, the deity of the deities, the most ancient among the deities). **Tvam** (You) **param nidhaanam** (are the Supreme shelter) **asya vishvasya** (of this world) **ca** (and) **vettaa** (the knower) {of everything} **ca** (and) **asi** ([You] are) **vedyam** (worth to be known). **Param dhaama** (the One from the most beyond abode)! **Anantaruupa** (the form of infinite qualities)! **Vishvam** (the world) **tatam** (has expanded) **tvayaa** (from You) {like a tree grows from a seed}.

Vaayuryamognirvarunah shashaankah prajaapatistvam prapitaamashca.

Namo namastestu sahasrakritvah punashca bhuuyopi namo namaste. (Ch.11, shloka 39)

Vaayuh yamah agnih varunah shashaankah prajaapatih tvam prapitaamah ca.

Namah namah te astu sahasrakritvah punah ca bhuuyah api namah namah te.

Tvam (You are) **vaayuh** (the deity of wind), **yamah** (the deity of death), **agnih** (the deity of fire), **varunah** (the deity of water), **shashaankah** (the moon) **prajaapatih** (Prajapita Brahma) **ca** (and) **prapitaamah** (even their grandfather, {i.e. the paternal grandfather in the form of Shivbaba}). {That is why} **sahasrakritvah** (thousand times) **namah namah astu** (salutations) **te** (to You) **ca** (and) **punah api** (still) **namah namah te** (salutations to You again and again).

Namah purastaadatha prishthataste namostu te sarvata eva sarva.

Anantaviiryaa mitavikramastvam sarvam samaapnoshi tatosi sarvah. (Ch.11, shloka 40)

Namah purastaat atha prishthatah teh namah astu te sarvata eva sarva.

Anantaviirya amitavikramah tvam sarvam samaapnoshi tatah asi sarvah.

Namah (salutations) **te** (to You) **purastaat** (from front) **atha** (and) **prishthatah** (from behind). **Sarva** (O everything)! **Namah astu** (salutations) **te** (to You) **eva** (indeed) **sarvatah** (from all the sides). **Anantaviirya** (O {Shiva-Shankar,} the one who doesn't lose vigor)! **Tvam** (You) **amitavikramah** (are extremely valiant); **samaapnoshi sarvam** ([You] are spread in everyone through the form of the power of yoga), **tatah** (therefore), **sarvah asi** ([You] are everything).

Sakheti matvaa prasabham yaduktam he krishna he yaadav he sakheti.

Ajaanataa mahimaanam tavedam mayaa pramaadaatpranayena vaapi. (Ch.11, shloka 41)

Sakhaa iti matvaa prasabham yat uktam he krishna he yaadav he sakhe iti.

Ajaanataa mahimaanam tava idam mayaa pramaadaat pranayena vaa api.

²⁶ Includes *karmendriyaan*: parts of the body used to perform actions and *gyaanendriyaan*: the sense organs

Ajaanataa (without knowing) *idam mahimaanam* (this greatness) *tava* (of Yours) [and] *sakhaa iti matvaa* (by considering {You} my friend), *yat* (whatever) *mayaa uktam* (has been said by me) *prasabham* (disrespectfully) *iti* (like) ‘*he Krishna, he Yaadav, he sakhe*’ (‘O Shiva, the One who attracts the souls! O Yaduvanshi²⁷ Yaadav {who has come as a foreigner}! O Friend, who always lives with [me]!’) *pramaadaat* (out of stupidity) *vaa* (or) *pranayena* (out of love) *api* (too),

Yaccaavahaasaarthamasatkritosi vihaarashaiyyaasanabhojaneshu.

Ekothavaapyacyuta tatsamaksham tatkshaamaye tvaamahamaprameyam. (Ch.11, shloka 42)

Yat ca avahaasaartham asatkritah asi vihaarashaiyyaasanabhojaneshu.

Ekah athavaa api acyuta tatsamaksham tat kshaamaye tvaam aham aprameyam.

ca (and) *yat asatkritosi* (the disrespect I have shown [towards You]) *vihaarashaiyyaasanabhojaneshu* {sometimes} (while playing, while lying on bed or while sitting or while eating), *ekah* (while being alone) *athavaa* (or) *avahaasaartham* (jokingly) *tatsamaksham* (in front of others) *api* (too), *acyuta* (O the One who never deviates from the subtle stage, meaning the highest stage)! *Aprameyam* (Shivbaba, who is beyond the world)! *Aham* (I) *kshaamaye* (seek forgiveness) *tvaam* (from You) *tat* (for that).

Pitaasi lokasya caraacarasya tvamasya puujyashca gurugariiyaan.

Na tvatsamostyabhyadhikah kutonyo lokatrayepyapratimaprabhaava. (Ch.11, shloka 43)

Pitaa asi lokasya caraacarasya tvam asya puujyah ca guruh gariiyaan.

Na tvatsamah asti abhyadhikah kutah anyah lokatraye api apratimaprabhaava.

Tvam (You) *asi* (are) *pitaa* (the {Seed form} Father) *asya* (of this) *caraacarasya* (living and inert) *lokasya* (world) *ca* (and) *gariiyaan* (the best) *puujyah* (worship worthy) *guruh* (Guru, meaning the True World Guru (*Jagadguru*)) {of this world}. *Apratimaprabhaava* (O the One with incomparable influence)! *Api* (certainly), *na asti* (there is {no one}) *tvatsamah* (equal to You) *lokatraye* (in all the three worlds, {[i.e.] *paarlok*²⁸, heaven, hell and so on in the beginning, middle and the end}), {then} *kutah* (how will there be) *anyah* (anyone else) *abhyadhikah* (greater than You)?

Tasmaatpranamyā pranidhaaya kaayam prasaadaye tvaamahiishamiidyam.

Piteva putrasya sakheva sakhyuh priyah priyaayaarhasi deva sodhum. (Ch.11, shloka 44)

Tasmaat pranamyā pranidhaaya kaayam prasaadaye tvaam aham iisham iidyam.

Pitaa iva putrasya sakhaa iva sakhyuh priyah priyaayaah arhasi deva sodhum.

Tasmaat (that is why), *pranidhaaya* (while completely offering) *kaayam* ([my] body) *pranamyā* ([and] being very humble) *aham* (I) *prasaadaye* (please) *tvaam* (You), *iisham* (the Lord) *iidyam* (who is worth being praised). *Deva* (O Shiva-Shankar Mahadev)! *Iva* (just like) *pitaa* (a father) [forgives the mistakes] *putrasya* (of his son), *sakhaa sakhyuh* (a friend [forgives the mistakes] of his friend) {and} *priyah* (a husband) {forgives the mistakes} *priyaayaah* (of his wife), *iva* (similarly), {You} *arhasi* (are capable) *sodhum* (of tolerating) {my mistakes}.

Adrishtapuurvam hrishitosmi drishtvaa bhayena ca pravyathitam mano me.

Tadeva me darshaya devaruupam prasiida devesha jagannivaasa. (Ch.11, shloka 45)

Adrishtapuurvam hrishitah asmi drishtvaa bhayena ca pravyathitam manah me.

Tat eva me darshaya deva ruupam prasiida devesha jagannivaasa.

Asmi hrishitah ([I] have become happy) *drishtvaa* (after seeing) {these visions through the intellect} *adrishtapuurvam* (that [I] have never seen before), *ca* (still), *me* (my) *manah* (mind) *pravyathitam* (is extremely disturbed) *bhayena* (because of fear). {Hence}, *deva* (O Shiva-Shankar Mahadev)! *Darshaya* (show) *me* (me) *tadeva* (that very) *ruupam* (form) {again}. *Devesha* (O Mahadev, the Lord of the deities)! *Jagannivaasa* (the support of the world)! *Prasiida* (be pleased).

Kiriitinam gadinam cakrahastamicchaami tvaam drashtumamah tathaiva.

Tenaiva ruupena caturbhujena sahasrabaaho bhava vishvamuurte. (Ch.11, shloka 46)

Kiriitinam gadinam cakrahastam icchaami tvaam drashtum aham tathaiva.

Tena eva ruupena caturbhujena sahasrabaaho bhava vishvamuurte.

²⁷ The one who belongs to the dynasty of Yadu

²⁸ The world beyond

Kiriitinam (the holder of the crown {of the responsibility of heaven}), **gadinam** (the holder of mace {in the form of firmness}), **cakrahastam** (the one who holds the discus {of self-realization in the hand like intellect}), **aham** (I) **icchaami** (wish) **drashtum** (to see) **tvaam** (You) **tathaa evam** (in that very way). **Sahasrabaaho** (O the one with a thousand arm like helpers)! **Vishvamuurte** (O Cosmic [and] Universal form)! **Caturbhujena** ({and} O the one with helping arms in the form of four souls {like Brahma, Saraswati, Jagadamba, Parvati})! **Bhava** (appear) **tena eva** (in the same) **ruupena** ({corporeal} form).

Shri Bhagwanuvaac: Mayaa prasannena tavaarjunedam ruupam param darshitamaatmayogaat. Tejomayam vishvamanantamaadyam yanme tvadanyena na drishtapuuvam. (Ch.11, shloka 47)

*Mayaa prasannena tava arjuna idam ruupam param darshitam aatmayogaat.
Tejomayam vishvam anantam aadyam yat me tvadanyena na drishtapuuvam.*

Shri God said: **Arjuna** (O Arjuna)! **Mayaa** (I) **prasannena darshitam** (have pleasingly shown) **tava** (you) **idam** (this) **vishvam ruupam** (Universal form), **param** (the elevated), **tejomayam** (brilliant) **anantam** (form of endless virtues) **aadyam** ({of the beginning} of the Golden Age) **aatmayogaat** (through My power of yoga). **Tvadanyena** (no one except you, {[i.e.] Aadam or Adam or Adidev}) **na drishtapuuvam** (has ever seen) **yat** (this {form}) **me** (of Mine).

Na vedayagyaadhyayanairna daanairna ca kriyaabhirna tapobhirugraih. Evamruupah shakya aham nriloke drashtum tvadanyena kurupraviira. (Ch.11, shloka 48)

*Na vedayagyaadhyayanaih na daanaih na ca kriyaabhih na tapobhih ugraih.
Evamruupah shakyah aham nriloke drashtum tvadanyena kurupraviira.*

Kurupraviira (O the brave one of the Kuru clan)! **Na vedayagyaadhyayanaih** (neither through Vedas, yagyas, and self-study) **na daanaih** (nor through donations), **na kriyaabhih** (neither through the acts {of rituals}) **ca na ugraih tapobhih** (nor through strict {physical} *tapasya*²⁹), **tvadanyena** (no one except you) **nriloke** (in {this} human world) **shakyah** (is capable) **drashtum** (to see) **aham** (Me), **evamruupah** (the one with such form).

Maa te vyathaa maa ca vimuurhabhaavo drishtvaa ruupam ghoramiidringmamedam. Vyapetabhih priitamanaah punastvam tadeva me ruupamidam prapashya. (Ch.11, shloka 49)

*Maa te vyathaa maa ca vimuurhabhaavah drishtvaa ruupam ghoram iidrik mama idam.
Vyapetabhih priitamanaah punah tvam tat eva me ruupam idam prapashya.*

Te maa vyathaa (don't fear) **drishtvaa** (on seeing) **iidrik** (such) [form] **mama** (of Mine), [on seeing] **idam** (this) **ghoram** (fearsome) **ruupam** (form) {of terrifying Shankar} **ca** (and) **maa vimuurhabhaavah** (don't be bewildered either). **Vyapetabhih** (after giving up fear) **tvam** (you), **priitamanaah** (the one with a happy mind) **prapashya** (see) **tat eva** (that very), **idam ruupam** ([i.e.] this form) **me** (of Mine) **punah** (again).

Sanjay uvaac: Ityarjunam vaasudevastathoktvaa svakam ruupam darshayaamaasa bhuuyah. Aashvaasayaamaasa ca bhiitamenam bhuutvaa punah saumyavapurmahaatmaa. (Ch.11, shloka 50)

*Iti arjunam vaasudevah {vasudevah} tathaa uktvaa svakam ruupam darshayaamaasa bhuuyah.
Aashvaasayaamaasa ca bhiitam enam bhuutvaa punah saumyavapuh mahaatmaa.*

Sanjay said: **Iti** (in this way), **uktvaa** (after saying) **tathaa** (this) **arjunam** (to Arjuna, the earner of good fortune), **vasudevah** (Shivbaba, the Giver of the wealth of knowledge) **bhuuyah** (again) **darshayaamaasa** (revealed) **svakam** (His) **ruupam** ([previous] form) **ca** (and) **bhuutva saumyavapuh** (after becoming [the one with] a peaceful form) **punah** (again), **mahaatmaa** (the Great Soul), **aashvaasayaamaasa** (consoled) **enam bhiitam** (this terrified {Arjuna}).

Arjuna uvaac: Drishtvedam maanusham ruupam tava saumyam janaardana. Idaaniimasmī samvrittaḥ sacetaah prakritim gatah. (Ch.11, shloka 51)

Drishtvaa idam maanusham ruupam tava saumyam janaardana. Idaaniim asmi samvrittaḥ sacetaah prakritim gatah.

Arjuna said: **Janaardana** (O Shivbaba, the listener of the cries of distress of human beings)! **Drishtvaa** (after seeing) **idam** (this) **saumyam** (calm like moon) **ruupam** (form) **tava** (of Yours) {of the first man

²⁹ Intense meditation

Aadam} *maanusham* (with the body of a human being), *asmi* ([I] have) *samvritah sacetaah* (become conscious) *idaaniim* (now) {and} *gatah* (have attained) *prakritim* (my natural stage).

Shri Bhagwanuvaac: Sudurdarshamidam ruupam drishtavaanasi yanmama.

Devaa apyasya ruupasya nityam darshanakaankshinah. (Ch.11, shloka 52)

Sudurdarsham idam ruupam drishtavaan asi yat mama. Devaa api asya ruupasya nityam darshanakaankshinah.

Shri God said: *Sudurdarsham* (it is very difficult to see) *yat* (the) *ruupam* (form) *mama* (of Mine) *idam* (that) *drishtavaanasi* ({You} have seen {through the third eye of knowledge}). *Devaah* ({all} the deities) *api* (too) *nityam darshanakaankshinah* (are always eager to see) *asya ruupasya* (this form).

Naaham vedairna tapasaa na daanena na cejyayaa.

Shakya evamvidho drashtum drishtavaanasi maam yathaa. (Ch.11, shloka 53)

Na aham vedaih na tapasaa na daanena na ca ijjayaa. Shakya evamvidhah drashtum drishtavaan asi maam yathaa.

Evamvidhah (thus), *yathaa* (the form in which) *drishtavaan asi* ({you} have seen) *maam* (Me), {in that form} *shakyah aham drashtum* (I can be seen) *na vedaih* (neither through Vedas), *na tapasaa* (nor through *tapasya*), *na daanena* (not by [giving] donations) *ca* (and) *na ijjayaa* (not through *yagyas*³⁰) {either}.

• I, {i.e. the real form of God} can't be found by performing *yagyas*, *tapa*³¹, [giving] donations and so on. (Mu.08.02.68, beginning of the middle part of pg.3)

Bhaktyaa tvananyayaa shakya ahamevamvidhorjuna.

Gyaatum drashtum ca tattvena praveshtum ca parantapa. (Ch.11, shloka 54)

Bhaktyaa tu ananyayaa shakya aham evamvidhah arjuna. Gyaatum drashtum ca tattvena praveshtum ca parantapa.

Tu (but) *arjuna* (O Arjuna), *parantapa* (the one who burns enemies like lust and so on)! *Evamvidhah* (in the complete form in this way) *aham* (I) *shakyah* (am capable) *praveshtum* (to enter) *tattvena* (accompanied by the elements), {[meaning] into the depth [of the body made of five elements]}, *drashtum* (to be seen) {through the third eye of knowledge} *ca* (and) *gyaatum* (to be known and recognized) *ca* (too), *bhaktyaa ananyayaa* (through an unadulterated feeling). {It means, you recognize the Supreme Soul completely just through unadulterated knowledge and remembrance.}

Matkarmakrinmatparamo madbhaktah sangavarjitah.

Nirvairah sarvabhuteshu yah sa maameti paandava. (Ch.11, shloka 55)

Matkarmakrit matparamah madbhaktah sangavarjitah. Nirvairah sarvabhuteshu yah sa maam eti paandava.

Paandava (O *Pandaa*³², the son of {the Supreme Father Shiva, who gathers the travellers at Mount Abu, the great pilgrimage place in the form of physical Supreme Abode})! *Yah* (the one who) *matkarmakrit* (performs actions for Me, {meaning the instrument of the form of the *Rudra yagya*³³}), *matparamah* ([the one who] believes Me to be the highest attainment), *madbhaktah* ([the one who] worships Me) *sangavarjitah* (while renouncing other companies), *sah* (he) *nirvairah* (becomes free from hatred) *sarvabhuteshu* (towards all the living beings) [and] *eti* (finds) *maam* (Me).

³⁰ Sacrificial fire

³¹ Same as *tapasya*

³² *Pandaa* means a guide

³³ The *yagya* of [the knowledge of] Rudra