

BHAGAVAD Gītā

With the commentary of
ŚAṄKARĀCĀRYA



Translated by
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CHAPTER 11

REVELATION OF THE COSMIC FORM

The divine manifestations of the Lord have been stated. And in that connection, after having heard what was said by the Lord, 'I remain sustaining this whole creation in a special way by a part (of Myself),' (now) wishing to directly see that primal form of God manifested as the Universe,

Arjuna said:

मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम् ।
यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥१॥

1. This delusion of mine has departed as a result of that speech which is most secret and known as pertaining to the Self, and which was uttered by You for my benefit.

Ayam, this; *mohaḥ*, delusion; *mama*, of mine; *vigataḥ*, has departed, i.e., my non-discriminating idea has been removed; *tena*, as a result of that; *vacaḥ*, speech of Yours; which is *paramam*, most, supremely; *guhyaṃ*, secret; and *adhyātma-sañjñitam*, known as pertaining to the Self—dealing with discrimination between the Self and the not-Self; and *yat*, which; was *uktam*, uttered; *tvayā*, by You; *mad-anugrahāya*, for my benefit, out of favour for me.

Further,

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।
त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥२॥

2. O You with eyes like lotus leaves, the origin and dissolution of beings have been heard by me in detail from You.¹ And (Your) undecaying glory, too, (has been heard).

Kamala-patrākṣa, O You with eyes like lotus leaves; *bhava-apyayau*, the origin and dissolution—these two; *bhūtānām*, of beings; *śrutau*, have been heard; *mayā*, by me; *vistarasaḥ*, in detail—not in brief; *tvataḥ*, from You. *Ca*, and; (Your) *avyayam*, undecaying; *māhātmyam*, glory, too;—*has been heard*—(these last words) remain understood.

एवमेतद्यथात्थ त्वमात्मानं परमेश्वर ।
द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥३॥

3. O supreme Lord, so it is, as You speak about Yourself. O supreme Person, I wish to see the divine form of Yours.

Parama-īśvara, O supreme Lord; *evam*, so; *etat*, it is—not otherwise; *yathā*, as; *tvam*, You; *āttha*, speak; *ātmānam*, about Yourself. Still, *puruṣottama*, O supreme

¹ 'From You have been heard the origin and dissolution of beings in You.'

Person; *icchāmi*, I wish; *draṣṭum*, to see; the *aśvaram*, divine; *rūpam*, form; *te*, of Yours, of Viṣṇu, endowed with Knowledge, Sovereignty, Power, Strength, Valour and Formidability.

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।
योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥४॥

4. O Lord, if You think that it is possible to be seen by me, then, O Lord of Yoga, You show me Your eternal Self.

Prabho, O Lord, Master; *yadi*, if; *manyase*, You think; *iti*, that; *tat śakyam*, it is possible; *draṣṭum*, to be seen; *mayā*, by me, by Arjuna; *tataḥ*, then, since I am very eager to see, therefore; *yogেশ्वरा*, O Lord of Yoga, of yogīs—Yoga stands for yogīs; their Lord is *yogेश्वरा*; *tvam*, You; *darśaya*, show; *me*, me, for my sake; *ātmānam avyayam*, Your eternal Self.

Being thus implored by Arjuna,

The Blessed Lord said:

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।
नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥५॥

5. O son of Pṛthā, behold My forms in (their) hundreds and in thousands, of different kinds, celestial, and of various colours and shapes.

O son of Pṛthā, *paśya*, behold; *me*, My; *rūpāni*, forms; *śataśaḥ*, in (their) hundreds; *atha*, and; *sahasraśaḥ*, in thousands, i.e. in large numbers. And they are *nānā-vidhāni*, of different kinds; *divyāni*, celestial, supernatural; and *nānā-varṇa-ākṛtīni*, of various colours and shapes—forms which have different (*nānā*) colours (*varṇa*) such as blue, yellow, etc. as also (different) shapes (*ākṛtayaḥ*), having their parts differently arranged.

पश्यादित्यान्वसून् रुद्रानश्विनौ मरुतस्तथा ।
बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥६॥

6. See the Adityas, the Vasūs, the Rudras, the two Aśvins and the Maruts. O scion of the Bharata dynasty, behold also the many wonders not seen before.

Paśya, see; *ādityān*, the twelve Adityas; *vasūn*, the eight Vasūs; *rudrān*, the eleven Rudras; *aśvinau*, the two Aśvins; and *marutaḥ*, the Maruts, who are divided into seven groups of seven each. *Bhārata*, O scion of the Bharata dynasty; *paśya*, behold; *tathā*, also; *bahūni*, the many other; *āścaryāni*, wonders; *adṛṣṭa-pūrvāni*, not seen before—by you or anyone else in the human world.

Not only this much,—

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् ।
मम देहे गुडाकेश यच्चान्यद्द्रष्टुमिच्छसि ॥७॥

7. See now, O guḍākeśa, O Guḍākeśa (Arjuna), the entire Universe together with the moving and the non-moving, concentrated at the same place here in My body, as also whatever else you would like to see.

Paśya, see; *adya*, now; O Guḍākeśa, the *kṛtsnam*, entire; *jagat*, Universe; *sa-cara-acaram*, existing together with the moving and the non-moving; *ekastham*, concentrated at the same place; *iha*, here; *mama dehe*, in My body; *ca*, as also; *yat anyat*, whatever else—even those victory, defeat, etc. with regard to which you expressed doubt in, ‘whether we shall win, or whether they shall conquer us’ (2.6); if *icchasi*, you would like; *draṣṭum*, to see them.

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥८॥

8. But you are not able to see Me merely with this eye of yours. I grant you the supernatural eye; behold My divine Yoga.

Tu, but; *na śakyase*, you are not able; *draṣṭum*, to see; *mām*, Me, who have assumed the Cosmic form; *eva*, merely; *anena*, with this natural; *sva-cakṣuṣā*, eye of yours. However, *dadāmi*, I grant; *te*, you; the *divyam*, supernatural; *cakṣuḥ*, eye, by which supernatural eye you shall be able to see. *Paśya*, behold with that; *me*, My, God’s; *aiśvaram*, divine; *yogam*,

Yoga, i.e. the superabundance of the power of Yoga¹.

Saṅjaya said:

एवमुक्त्वा ततो राजन् महायोगेश्वरो हरिः ।
दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥९॥

9. O King, having spoken thus, thereafter, Hari² (Kṛṣṇa) the great Master of Yoga, showed to the son of Pṛthā the supreme divine form:

Rājan, O King, Dhṛtarāṣṭra; *uktvā*, having spoken; *evam*, thus, in the manner stated above; *tataḥ*, thereafter; *hariḥ*, Hari, Nārāyaṇa; *mahā-yogेश्वराḥ*, the great Master of Yoga—who is great (*mahān*) and also the master (*īśvara*) of Yoga; *darśayāmāsa*, showed; *pārthāya*, to the son of Pṛthā; the *paramam*, supreme; *aiśvaram*, divine; *rūpam*, form, the Cosmic form:

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।
अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥१०॥

10. Having many faces and eyes, possessing many wonderful sights, adorned with numerous celestial ornaments, holding many uplifted heavenly weapons;

¹ The power of accomplishing the impossible. —M.S.

² *Hari*: destroyer of ignorance along with its consequences.

A form *aneka-vaktra-nayanam*, having many faces and eyes; *aneka-adbhuta-darśanam*, possessing many wonderful sights; as also *aneka-divya-ābharanam*, adorned with numerous celestial ornaments; and *divya-aneka-udyata-āyudham*, holding many uplifted heavenly weapons. This whole portion is connected with the verb '(He) showed' in the earlier verse.

Moreover,

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।
सर्वाश्रयमयं देवमनन्तं विश्रुतोमुखम् ॥११॥

11. Wearing heavenly garlands and apparel, anointed with heavenly scents, abounding in all kinds of wonder, resplendent, infinite, and with faces everywhere.

Divya-mālya-ambara-dharam, wearing heavenly garlands and apparel—the God wearing celestial flowers and clothings; *divya-gandha-anulepanam*, anointed with heavenly scents; *sarva-āścaryamayam*, abounding in all kinds of wonder; *devam*, resplendent; *anantam*, infinite, boundless; and *viśvato-mukham*, with faces everywhere—He being the Self of all beings. 'He showed (to Arjuna)', or 'Arjuna saw', is to be supplied.

An illustration is once more being given of the effulgence of the Cosmic form of the Lord:

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।
यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥१२॥

12. Should the effulgence of a thousand suns blaze forth simultaneously in the sky, that might be similar to the radiance of that exalted One.

Should the *bhāḥ*, effulgence; *sūrya-sahasrasya*, of a thousand suns; *utthitā bhavet*, blaze forth; *yugapat*, simultaneously; *divi*, in the sky, or in heaven which is the third as counted (from this earth); *sā*, that; *yadi syāt*, might be—or it might not be—; *sadr̥śī*, similar; to the *bhāsaḥ*, radiance; *tasya*, of that; *mahātmanah*, exalted One, the Cosmic Person Himself. The idea is that the brilliance of the Cosmic Person surely excels even this!

Further,

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।
अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥१३॥

13. At that time, Pāṇḍava saw there, in the body of the God of gods, the whole diversely differentiated Universe united in the one (Cosmic form).

Tadā, at that time; *pāṇḍavaḥ*, Pāṇḍava, Arjuna; *apaśyat*, saw; *tatra*, there, in that Cosmic form; *śarīre*, in the body; *devadevasya*, of the God of gods, of Hari; *kṛtsnam*, the whole; *jagat*, Universe; *anekadhā*,

diversely; *pravibhaktam*, differentiated—into groups of gods, manes, human beings, and others; *ekastham*, united in the one (Cosmic form).

ततः स विस्मयाविष्टो हृष्टरोमा धनञ्जयः ।
प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥१४॥

14. Then, filled with wonder, with hairs standing on end, he, Dhanañjaya (Arjuna), bowing down with his head to the Lord, said with folded hands:

Tataḥ, then, having seen Him; *saḥ*, he, Dhanañjaya; became *vismaya-āviṣṭaḥ*, filled with wonder; and *hṛṣṭa-romā*, had his hairs standing on end. Becoming filled with humility, *praṇamya*, bowing down, bowing down fully;¹ *śirasā*, with his head; *devam*, to the Lord, who had assumed the Cosmic form; *abhāṣata*, he said; *kṛta-añjaliḥ*, with folded hands, with palms joined in salutation:

How? 'I am seeing the Cosmic form that has been revealed by You'—thus expressing his own experience,

Arjuna said:

पश्यामि देवांस्तव देव देहे
सर्वास्तथा भूतविशेषसङ्घान् ।
ब्रह्माणमीशं कमलासनस्थ-
मूर्षींश्च सर्वानुरगांश्च दिव्यान् ॥१५॥

¹ With abundant respect and devotion.

15. O God, I see in Your body all the gods as also hosts of (various) classes of beings; Brahmā the Ruler, sitting on a lotus seat, and all the heavenly sages and serpents.

Deva, O God; *paśyāmi*, I see, perceive; *tava dehe*, in Your body; *sarvān*, all; the *devān*, gods; *tathā*, as also; *bhūta-viśeṣa-saṅghān*, hosts of (various) classes of beings, groups of moving and non-moving living things having different shapes; and besides, *brahmānam*, Brahmā, with four faces; *īśam*, the Ruler of creatures; *kamalāsana-stham*, sitting on a lotus seat, i.e. sitting on Mount Meru which forms the pericarp of the lotus that is the earth; and *sarvān*, all; the *divyān*, heavenly; *ṛṣīn*, sages—Vasiṣṭha and others; and (the heavenly) *uragān*, serpents—Vāsuki and others.

अनेकबाहूदरवक्त्रनेत्रं
पश्यामि त्वां सर्वतोऽनन्तरूपम् ।
नान्तं न मध्यं न पुनस्तर्वादि
पश्यामि विश्वेश्वर विश्वरूप ॥१६॥

16. I see You as possessed of numerous arms, bellies, mouths and eyes; as having infinite forms all around. O Lord of the Universe, O Cosmic Person, I see not Your limit nor the middle, nor again the beginning!

Paśyāmi, I see; *tvām*, You; *aneka-bāhu-udara-vaktra-netram*, as possessed of numerous arms, bellies, mouths and eyes; *ananta-rūpam*, having infinite

forms; *sarvataḥ*, all around. *Viśveśwara*, O Lord of the Universe; *viśva-rūpa*, O Cosmic Person; *na paśyāmi*, I see not;¹ *tava*, Your; *antam*, end; *na madhyam*, nor the middle—what lies between two extremities; *na punaḥ*, nor again; the *ādim*, beginning—I see not the limit (end) nor the middle, nor again the beginning, of You who are God!

Furthermore,

किरीटिनं गदिनं चक्रिणं च
तेजोराशि सर्वतो दीप्तिमन्तम् ।
पश्यामि त्वां दुर्नरीक्ष्यं समन्ताद्-
दीप्तानलार्कद्युतिमप्रमेयम् ॥१७॥

17. I see You as wearing a diadem, wielding a mace, and holding a disc; a mass of brilliance glowing all around, difficult to look at from all sides, possessed of the radiance of the blazing fire and sun, and immeasurable.

Paśyāmi, I see; *tvām*, You; as *kirīṭinam*, wearing a diadem—*kirīṭa* is a kind of decoration for the head; one having it is *kirīṭī*; *gadīnam*, wielding a mace; and also *cakriṇam*, holding a disc; *tejorāśim*, a mass of brilliance; *sarvataḥ dīptimantam*, glowing all around; *durnirīksyam*, difficult to look at; *samantāt*, from all sides, at every point; as though *dīpta-anala-arka-dyutim*, possessed of the radiance (*dyuti*) of the

¹ 'I do not see—because of Your all-pervasiveness.'

blazing (*dīpta*) fire (*anala*) and sun (*arka*); and *aprameyam*, immeasurable, i.e. beyond limitation.

'For this reason also, i.e., by seeing Your power of Yoga, I infer' that—

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

18. You are the Immutable, the supreme One to be known; You are the most perfect repository of this Universe. You are the Imperishable, the Protector of the ever-existing religion; You are the eternal Person. This is my belief.

Tvam, You; are the *akṣaram*, Immutable; the *paramam*, supreme One, Brahman; *veditavyam*, to be known—by those aspiring for Liberation. You are the *param*, most perfect; *nidhānam*, repository—where things are deposited, i.e. the ultimate resort; *asya viśvasya*, of this Universe, of the entire creation. Further. You are the *avyayaḥ*, Imperishable—there is no decay in You; the *śāśvata-dharma-goptā*, Protector (*goptā*) of the ever-existing (*śāśvata*) religion (*dharma*). You are the *sanātanaḥ*, eternal; transcendental *puruṣaḥ*, Person. This is *me*, my; *mataḥ*, belief—what is meant by me.

Moreover,

अनादिमध्यान्तमनन्तवीर्य-
मनन्तबाहुं शशिसूर्यनेत्रम् ।
पश्यामि त्वां दीप्तहुताशवक्त्रं
स्वतेजसा विश्वमिदं तपन्तम् ॥१९॥

19. I see You as without beginning, middle and end, possessed of infinite valour, having innumerable arms, having the sun and the moon as eyes, having a mouth like a blazing fire, and heating up this Universe by Your own brilliance.

Paśyāmi, I see; *tvām*, You; as *anādi-madhya-antam*, without beginning, middle and end; *ananta-vīryam*, possessed of infinite valour; and also *ananta-bāhum*, having innumerable arms; *śāsi-sūrya-netram*, having the sun and the moon as the eyes; *dīpta-hutāśa-vaktram*, having a mouth like a blazing fire; *tapantam*, heating up; *idam*, this; *viśvam*, Universe; *sva-tejasā*, by Your own brilliance.

द्यावापृथिव्योरिदमन्तरं हि
व्याप्तं त्वयैकेन दिशश्च सर्वाः ।
दृष्ट्वाऽद्भुतं रूपमुग्रं तवेदं
लोकत्रयं प्रव्यथितं महात्मन् ॥२०॥

20. Indeed, this intermediate space between heaven and earth as also all the directions are

pervaded by You alone. O exalted One, the three worlds are struck with fear by seeing this strange, fearful form of Yours.

Hi, indeed; *idam*, this; *antaram*, intermediate space; *dyāvāprthivyoh*, between heaven and earth; *ca*, as also; *sarvāḥ*, all; the *diśaḥ*, directions; *vyāptam*, are pervaded; *tvayā*, by You; *ekena*, alone, who have assumed the Cosmic form. *Mahātman*, O exalted One, who by nature are high-minded; the *loka-trayam*, three worlds; *pravyathitam*, are struck with fear, or are perturbed; *dṛṣtvā*, by seeing; *idam*, this; *abdhutam*, strange, astonishing; *ugram*, fearful, terrible; *rūpam*, form; *tava*, of Yours.

Thereafter, now, in order to clear that doubt which Arjuna earlier had—as in, ‘whether we shall win, or whether they shall conquer’ (2.6)—, the Lord proceeds with the idea, ‘I shall show the inevitable victory of the Pāṇḍavas.’ Visualizing that, Arjuna said: ‘Moreover—’

अमी हि त्वां सुरसङ्घा विशन्ति
केचिद्भूताः प्राञ्जलयो गृणन्ति ।
स्वस्तीत्युक्त्वा महर्षिसिद्धसङ्घाः
स्तुवन्ति त्वां स्तुतिभिः शुष्कलाभिः ॥२१॥

21. Those very groups of gods enter into You; struck with fear, some extol (You) with joined palms. Groups of great sages and perfected beings

praise You with elaborate hymns, saying, 'May it be well!'

Amī hi, those very; *sura-saṅghāḥ*, groups of gods, the soldiers engaged in battle—groups of gods such as the Vasus who have descended here in the form of human beings for eliminating the burden of the earth; *viśanti*, enter—are seen to be entering; *tvām*, You. *Bhītāḥ*, struck with fear, and unable to flee; *kecit*, some among them; *grṇanti*, extol You; *prāñjal-ayaḥ*, with their palms joined. *Maharṣi-siddha¹-saṅghāḥ*, groups of great sages and perfected beings; seeing portents foreboding evil, etc. as the battle became imminent; *stuvanti*, praise; *tvām*, You; *puṣkalābhīḥ*, with elaborate, full; *stutibhīḥ*, hymns; *uktvā*, saying; 'svasti iti, May it be well!'

And further,

रुद्रादित्या वसवो ये च साध्या
विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।
गन्धर्वयक्षासुरसिद्धसञ्जा
वीक्षन्ते त्वा विस्मिताश्चैव सर्वे ॥२२॥

22. Those who are the Rudras, the Adityas, the Vasus and the Sādhyas², the Viśve(-devas), the two

¹ *Siddha*: A semi-divine being supposed to be of great purity and holiness, and said to be particularly characterized by eight supernatural faculties called *siddhis*.—V.S.A.

² *Sādhyas*: A particular class of celestial beings.—V.S.A.

Āśvins, the Maruts and the Ūṣmapas, and hosts of Gandharvas, Yakṣas, demons and Siddhas—all of those very ones gaze at You, being indeed struck with wonder.

Ye, those who are; the *rudra-ādityāḥ*, Rudras and Ādityas; *vasavaḥ*, the Vasus; and *sādhyāḥ*, the Sādhyas—the groups of Rudras and other gods; the gods *viśve*, Viśve-devas; and *asvinau*, the two Āśvins; *marutaḥ*, the Maruts; and *ūṣmapāḥ*, the Ūṣmapas, (a class of) manes; and *gandharva-yakṣa-asura-siddha-saṅghāḥ*, hosts of Gandharvas—viz Hāhā, Hūhū and others—, Yakṣas—viz Kubera and others—, demons—Virocana and others—, and Siddhas—Kapila and others; *sarve eva*, all of those very ones; *vīkṣante*, gaze; *tvā*, (i.e.) *tvām*, at You; *viśmitāḥ eva*, being indeed struck with wonder.

For,

रूपं महत्ते बहुवक्त्रनेत्रं
महाबाहो बहुबाहूरुपादम् ।
बहूदरं बहुदंष्ट्राकरालं
दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् ॥२३॥

23. O mighty-armed One, seeing Your immense form with many mouths and eyes, having numerous arms, thighs and feet, with many bellies, and fearful with many teeth, the creatures are struck with terror, and so am I.

Mahābāho, O mighty-armed One; *dr̥ṣṭvā*, seeing;

te, Your; *mahat*, immense, very vast; *rūpam*, form of this kind; *bahu-vaktra-netram*, with many mouths and eyes; *bahu-bāhu-ūru-pādam*, having many arms, thighs and feet; and further, *bahu-udaram*, with many bellies; and *bahu-damṣṭrā-karālam*, fearful with many teeth; *lokāḥ*, the creatures in the world; are *pravṛyathitāḥ*, struck with terror; *tathā*, and so also; am even *aḥam*, I.

The reason of that is this:

नभःस्पृशं दीप्तमनेकवर्णं
व्यात्ताननं दीप्तविशालनेत्रम् ।
दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा
धृतिं न विन्दामि शमं च विष्णो ॥२४॥

24. O Viṣṇu, verily, seeing Your form touching heaven, blazing, with many colours, open-mouthed, with fiery large eyes, I, becoming terrified in my mind, do not find steadiness and peace.

O Viṣṇu, *hi*, verily; *dr̥ṣṭvā*, seeing; *tvām*, You; *nabhaḥ-spr̥śam*, touching heaven; *dīptam*, blazing; *aneka-varṇam*, with many colours, (i.e.) possessed of many frightening forms; *vyātta-ānanam*, open-mouthed; *dīpta-viśāla-netram*, with fiery large eyes; I, *pravṛyathita-antara-ātmā*, becoming terrified in my mind; *na vindāmi*, do not find; *dhṛtim*, steadiness; *ca*, and; *śamam*, peace, calmness of mind.

Why?

दंष्ट्राकरालानि च ते मुखानि
दृष्ट्वैव कालानलसन्निभानि ।
दिशो न जाने न लभे च शर्म
प्रसीद देवेश जगन्निवास ॥२५॥

25. Having merely seen Your mouths made terrible with (their) teeth and resembling the fire of Dissolution, I have lost the sense of direction and find no comfort. Be gracious, O Lord of gods, O Abode of the Universe.

Dr̥ṣṭvā eva, having merely seen; *te*, Your; *mukhāni*, mouths; *damṣṭrā-karālāni*, made terrible with (their) teeth; and *kāla-anala-sannibhāni*, resembling the fire of Dissolution—the fire that burns the worlds at the time of Dissolution is *kālānala*; similar to that; *na jāne*, I have lost; the sense of *diśaḥ*, direction—I do not know the directions as to which is East or which is West; and hence, *na labhe*, find no; *śarma*, comfort. Therefore, *prasīda*, be gracious; *deveśa*, O Lord of gods; *jagannivāsa*, O Abode of the Universe!

‘The apprehension which was there of my getting defeated by those others, that too has cleared away, since—’

अमी च त्वां धृतराष्ट्रस्य पुत्राः
सर्वे सहैवावनिपालसङ्घैः ।

भीष्मो द्रोणः सूतपुत्रस्तथासौ
सहास्मदीयैरपि योधमुख्यैः ॥२६॥

26. And into You (enter) all those sons of Dhṛtarāṣṭra along with multitudes of the rulers of the earth; (also) Bhīṣma, Droṇa and that son of a Sūta (Karṇa), together with even our prominent warriors.

Ca, and; *tṛām*, into You—this is to be connected with ‘rapidly enter’ in the next verse; *sarve*, all; *amī*, those; *putrāḥ*, sons—Duryodhana and others; *dhṛtarāṣṭrasya*, of Dhṛtarāṣṭra; *saha*, along with; *avanipāla-saṅghaiḥ*, multitudes of the rulers (*pāla*) of the earth (*avani*); also Bhīṣma, Droṇa, *tathā*, and; *asau*, that; *sūta-putraḥ*, son of a Sūta, Karṇa; *saha*, together with; *api*, even; *asmaḍīyaiḥ*, our; *yodha-mukhyaḥ*, prominent warriors, the commanders—Dhṛṣṭadyumna and others.

Moreover,

वक्त्राणि ते त्वरमाणा विशन्ति
दंष्ट्राकरालानि भयानकानि ।
केचिद्विलग्ना दशनान्तरेषु
संदृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥२७॥

27. They rapidly enter into Your terrible mouths with cruel teeth! Some are seen sticking in the gaps between the teeth, with their heads crushed!

Viśanti, they enter; *tvaramāṇāḥ*, rapidly, in great haste; into *te*, Your; *vaktrāṇi*, mouths;—what kind of mouths?—*bhayānakāni*, terrible; *daṁṣṭrā-karālāni*, with cruel teeth. Besides, among those who have entered the mouths, *kecit*, some; *saṁdṛśyante*, are seen; *vilagnā*, sticking, like meat eaten; *daśanāntareṣu*, in the gaps between the teeth; *uttamāṅgaiḥ*, with their heads; *cūrṇitaiḥ*, crushed.

As to how they enter, he says:

यथा नदीनां बहवोऽम्बुवेगाः
समुद्रमेवाभिमुखा द्रवन्ति ।
तथा तवामी नरलोकवीरा
विशन्ति वक्त्राण्यभिविज्वलन्ति ॥२८॥

28. As the numerous currents of the waters of rivers rush towards the sea alone, so also do those heroes of the human world enter into Your blazing mouths.

Tathā, as; the *bahavaḥ*, numerous; *ambu-vegāḥ*, currents of the waters, particularly the swift ones; *nadinām*, of flowing rivers; *dravanti abhimukhāḥ*, rush towards, enter into; the *samudram*, sea; *eva*, alone; *tathā*, so also; *do amī*, those; *nara-loka-vīrāḥ*, heroes of the human world—Bhīṣma and others; *viśanti*, enter into; *tava*, Your; *abhi-vijvalanti*, blazing, glowing; *vaktrāṇi*, mouths.

Why do they enter, and how? In answer Arjuna says:

यथा प्रदीप्तं ज्वलनं पतङ्गा
विशन्ति नाशाय समृद्धवेगाः ।
तथैव नाशाय विशन्ति लोका-
स्तत्रापि वक्त्राणि समृद्धवेगाः ॥२९॥

29. As moths enter with increased haste into a glowing fire for destruction, in that very way do the creatures enter into Your mouths too, with increased hurry for destruction.

Yathā, as; *patāṅgāḥ*, moths, flying insects; *viśanti*, enter; *saṃṛddha-vegāḥ*, with increased haste; into a *pradīptam*, glowing; *jvalanam*, fire; *nāśāya*, for destruction; *tathā eva*, in that very way; do the *lokāḥ*, creatures; *viśanti*, enter into; *tava*, Your; *vaktrāṇi*, mouths; *api*, too; *saṃṛddha-vegāḥ*, with increased hurry; *nāśāya*, for destruction.

You, again—

लेलिह्यसे ग्रसमानः समन्ता-
ल्लोकान्समग्रान्वदनैर्ज्वलद्भिः ।
तेजोभिरापूर्य जगत् समग्रं
भासस्तवोग्राः प्रतपन्ति विष्णो ॥३०॥

30. You lick Your lips while devouring all the creatures from every side with flaming mouths which are completely filling the entire world with heat.

O Viṣṇu, Your fierce rays are scorching.¹

Lelihyase, You lick Your lips, You taste; *grasa-mānaḥ*, while devouring, while taking in; *saṃagrān*, all; *lokān*, the creatures; *saṃantāt*, from all sides; *jvaladbhiḥ*, with flaming; *vadanaiḥ*, mouths; which are *āpūrya*, completely filling; *saṃagram*, the whole—together (*saha*) with the foremost (*agreṇa*); *jagat*, world; *tejobhiḥ*, with heat. Moreover, O Viṣṇu, the all-pervading One, *tava*, Your; *ugrāḥ*, fierce; *bhāsaḥ*, rays; are *pratāpanti*, scorching.

Since You are of such a terrible nature, therefore—

आख्याहि मे को भवानुग्ररूपो
नमोऽस्तु ते देववर प्रसीद ।
विज्ञातुमिच्छामि भवन्तमाद्यं
न हि प्रजानामि तव प्रवृत्तिम् ॥३१॥

31. Tell me who You are, fierce in form. Salutation be to You, O supreme God; be gracious. I desire to fully know You who are the Primal One. For I do not understand Your actions!

Ākhyāhi, tell; *me*, me; *kaḥ*, who; *bhavān*, You are;

¹ M.S., Ś., and Ś.S. construe 'completely . . . heat' to qualify 'fierce rays' in the second sentence. However, the use of *kim ca* (moreover) in the Comm. suggests the translation as above.—Tr.

ugrarūpaḥ, fierce in form. *Namaḥ*, salutation; *astu*, be; *te*, to You; *deva-vara*, O supreme God, foremost among the gods. *Prasīda*, be gracious. *Ichāmi*, I desire; *vijñātam*, to fully know; *bhavantam*, You; *ādyam*, who are the Primal One, who exist in the beginning. *Hi*, for; *na prajānāmi*, I do not understand; *tava*, Your; *pravṛttim*, actions!

The Blessed Lord said:

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो
लोकान्समाहर्तुमिह प्रवृत्तः ।
ऋतेऽपि त्वा न भविष्यन्ति सर्वे
येऽवस्थिताः प्रत्यनीकेषु योधाः ॥३२॥

32. I am the world-destroying Time,¹ grown in stature² and now engaged in annihilating the creatures. Even without you, all the warriors who are arrayed in the confronting armies will cease to exist!

Asmi, I am; the *loka-kṣaya-kṛt*, world-destroying; *kālah*, Time; *pravṛddhaḥ*, grown in stature. Hear the purpose for which I have grown in stature: I am *iha*, now; *pravṛttaḥ*, engaged; *samāhartum*, in annihilating; *lokān*, the creatures. *Api*, even; *ṛte tvā*, without you; *sarve*, all—from whom your apprehension had

¹ *Time*: The supreme God with His limiting adjunct of the power of action.

² *Pravṛddhaḥ*, mighty—according to Ś. —Tr.

arisen; the *yodhāḥ*, warriors—Bhīṣma, Droṇa, Karṇa and others; *ye*, who are; *avasthitāḥ*, arrayed; *pratyānīkeṣu*, in the confronting armies—in every unit of the army confronting the other; *na bhaviṣyanti*, will cease to exist.

Since this is so—

तस्मात्त्वमुत्तिष्ठ यशो लभस्व
जित्वा शत्रून्भुङ्क्स्व राज्यं समृद्धम् ।
मयैवैते निहताः पूर्वमेव
निमित्तमात्रं भव सव्यसाचिन् ॥३३॥

33. Therefore you rise up, (and) gain fame; and defeating the enemies, enjoy a prosperous kingdom. These have been killed verily by Me even earlier; be you merely an instrument, O Savyasācin (Arjuna).

Tasmāt, therefore; *tvam*, you; *uttiṣṭha*, rise up; (and) *labhasva*, gain; the *yaśaḥ*, fame, that Arjuna has conquered the *Atirathas*¹, Bhīṣma, Droṇa and others, who are unconquerable even by the gods. Such fame can be acquired only by virtuous actions. *Jitvā*, by defeating; *śatrūn*, the enemies, Duryodhana and others; *bhukṣva*, enjoy; a *rājyam*, kingdom; that is *samṛddham*, prosperous, free from enemies and obstacles. *Ete*, these; *nihatāḥ*, have been definitely killed, made lifeless; *eva mayā*, verily by Me; *eva pūrvam*, even earlier. *Bhava*, be you; *nimitta-mātram*,

¹ *Atiratha*—see note under 1.4-6. —Tr.

merely an instrument, O Savyasāchin. Arjuna was called so because he could shoot arrows even with his left hand.

द्रोणञ्च भीष्मञ्च जयद्रथञ्च
कर्णं तथाऽन्यानपि योधवीरान् ।
मया हतांस्त्वं जहि मा व्यथिष्ठा
युध्यस्व जेतासि रणे सपत्नान् ॥३४॥

34. You destroy Droṇa and Bhīṣma, and Jayadratha and Karṇa as also the other heroic warriors who have been killed by Me. Do not be afraid. Fight! You shall conquer the enemies in battle.

By saying, 'who have been killed by Me,' the Lord names Droṇa and those very warriors with regard to whom Arjuna had (his) doubts.

Now then, uncertainty with regard to Droṇa and Bhīṣma is well-founded. Droṇa was the teacher of the science of archery, and was equipped with heavenly weapons; and particularly, he was his (Arjuna's) own teacher and most respected. Bhīṣma was destined to die at will, and possessed heavenly weapons. He fought a duel with Paraśurāma and remained unvanquished. So also Jayadratha—whose father was performing an austerity with the idea that anyone who made his son's head fall on the ground would have even his own head fall. Since Karṇa also was equipped with an unerring spear given by Indra, and was a son of the Sun, born of a maiden (Kuntī),

therefore he is referred to by his own name itself.

As a mere instrument, *tvam*, you; *jahi*, destroy them; who have been *hatān*, killed; *mayā*, by Me. *Mā*, do not; *vyathiṣṭhāḥ*, be afraid of them. *Tuddhyasva*, fight. *Jetāsi*, you shall conquer; the *sapatnān*, enemies—Duryodhana and others; *raṇe*, in battle.

Sāñjaya said:

एतच्छ्रुत्वा वचनं केशवस्य
कृताञ्जलिर्वेपमानः किरीटी ।
नमस्कृत्वा भूय एवाह कृष्णं
सगद्गदं भीतभीतः प्रणम्य ॥३५॥

35. Hearing this utterance of Keśava, Kirīṭī (Arjuna), with joined palms and trembling, prostrating himself, said again to Kṛṣṇa with a faltering voice, bowing down overcome by fits of fear:

Śrutvā, hearing; *etat*, this, aforesaid; *vacanam*, utterance; *keśavasya*, of Keśava; Kirīṭī, *kṛtāñjalih*, with joined palms; and *vepamānaḥ*, trembling; *nama-skṛtvā*, prostrating himself; *āha*, said; *bhūyaḥ eva*, again; *kṛṣṇam*, to Kṛṣṇa; *sa-gadgaadam*, with a faltering voice—

A person's throat becomes choked with phlegm and his eyes full of tears when, on being struck with fear, he is overcome by sorrow, and when, on being overwhelmed with affection, he is filled with joy. The indistinctness and feebleness of sound in speech that follows as a result is what is called faltering

(*gadgada*). A speech that is accompanied with (*saha*) this is *sa-gadgadā*. It is used adverbially to the act of utterance.

Praṇamya, bowing down with humility; *bhūta-bhūtaḥ*, overcome by fits of fear, with his mind struck again and again with fear—this is to be connected with the remote word *āha* (said).

At this juncture the words of Sañjaya have a purpose in view. How? It is thus: Thinking that the helpless Duryodhana will be as good as dead when the four unconquerable ones, viz Droṇa and others, are killed, Dhṛtarāṣṭra, losing hope of victory, would conclude a treaty. From that will follow peace on either side. Under the influence of fate, Dhṛtarāṣṭra did not even listen to that!

Arjuna said:

स्थाने हृषीकेश तव प्रकीर्त्या

जगत्प्रहृष्यत्यनुरज्यते च ।

रक्षांसि भीतानि दिशो द्रवन्ति

सर्वे नमस्यन्ति च सिद्धसङ्घाः ॥३६॥

36. It is proper, O Hṛṣīkeśa, that the world becomes delighted and attracted by Your praise; that the Rākṣasas, stricken with fear, run in all directions; and that all the groups of the Siddhas bow down (to You).

Sthāne, it is proper;—what is that?—that the *jagat*, world; *prahṛṣyati*, becomes delighted; *tava prakīrtiyā*, by Your praise, by reciting Your greatness

and hearing it. This is befitting. This is the idea. Or, the word *sthāne* may be taken as qualifying the word 'subject' (understood): It is proper that the Lord is the subject of joy etc. since the Lord is the Self of all beings and the Friend of all.

So also it (the world) *anurajyate*, becomes attracted, becomes drawn (by that praise). That also is with regard to a proper subject. This is how it is to be explained.

Further, that the *rakṣāmsi*, Rākṣasas; *bhūtāni*, stricken with fear; *dravanti*, run; *diśaḥ*, in all directions—that also is with regard to a proper subject. And that *sarve*, all; the *siddha-saṅghāḥ*, groups of the Siddhas—Kapila and others; *namasyanti*, bow down—that also is befitting.

He points out the reason for the Lord's being the object of delight etc.:

कस्माच्च ते न नमेरन्महात्मन्

गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।

अनन्त देवेश जगन्निवास

त्वमक्षरं सदसत्तत्परं यत् ॥३७॥

37. And why should they not bow down to You, O exalted! One, who are greater (than all) and who are the first Creator even of Brahmā! O infinite One, supreme God, Abode of the Universe, You are

¹ i.e. not narrow-minded.

the Immutable, being and non-being, (and) that which is Transcendental.

Ca, and; since You are the Primal Creator, the Cause, *api*, even; *brahmaṇaḥ*, of Brahmā, of Hiraṇyagarbha; therefore, *kasmāt*, why, for what reason; should they *na nameran*, not bow down; *te*, to You; *mahātman*, O exalted One; *garīyase*, who are greater (than all)! Hence, why should these not bow down *ādi-kartre*, to the first Creator? Therefore You are fit for, i.e. the fit object of, delight etc. and salutation as well.

Ananta, O infinite One; *devēṣa*, supreme God; *jagannivāsa*, Abode of the Universe; *tvam*, You; are the *akṣaram*, Immutable; *tat param yat*, that which is Transcendental, which is heard of in the Upaniṣads;—what is that?—*sad-asat*, being and non-being. Being is that which exists, and non-being is that with regard to which the idea of nonexistence arises. (You are) that Immutable of which these two—being and non-being—become the limiting adjuncts; which (Immutable), as a result, is metaphorically referred to as being and non-being. But in reality that Immutable is transcendental to being and non-being. ‘That Immutable which the knowers of the Vedas declare’ (8.11; cf. Ka. 1.2.15)—that is You Yourself, nothing else. This is the idea.

He praises again:

त्वमादिदेवः पुरुषः पुराण-
स्त्वमस्य विश्वस्य परं निधानम् ।

वेत्ताऽसि वेद्यं च परं च धाम
त्वया ततं विश्वमनन्तरूप ॥३८॥

38. You are the primal Deity, the ancient Person; You are the supreme Resort of this world. You are the knower as also the object of knowledge, and the supreme Abode. O You of infinite forms, the Universe is pervaded by You!

You are the *ādi-devaḥ*, primal Deity, because of being the creator of the Universe; the *purāṇaḥ*, ancient, eternal; *puruṣaḥ*, Person—(derived) in the sense of ‘staying in the town (*pura*) that is the body’. You verily are the *param*, supreme; *nidhānam*, Resort, in which this entire Universe comes to rest at the time of final dissolution etc. Besides, You are the *vettā*, knower of all things to be known. You are also the *vedyam*, object of knowledge—that which is fit to be known; and the *param*, supreme; *dhāma*, Abode, the supreme State of Viṣṇu. *Anantarūpa*, O You of infinite forms, who have no limit to Your own forms; the entire *viśvam*, Universe; *tatam*, is pervaded; *tvayā*, by You.

Further,

वायुर्यमोऽग्निर्वरुणः शशाङ्कः
प्रजापतिस्त्वं प्रपितामहश्च ।
नमो नमस्तेऽस्तु सहस्रकृत्वः
पुनश्च भूयोऽपि नमो नमस्ते ॥३९॥

39. You are Air, Death, Fire, the god of the waters, the moon, the Lord of the creatures, and the Great-grandfather. Salutations! Salutation be to You a thousand times; salutation to You again and again! Salutation!

You are *vāyuh*, Air; *yamaḥ*, Death; and *agniḥ*, Fire; *varuṇaḥ*, the god of the waters; *śasāṅkaḥ*, the moon; *prajāpatiḥ*, the Lord of the creatures—Kāśyapa and others¹; and *pra-pitāmahaḥ*, the Great-grandfather, i.e. the Father even of Brahmā (Hiranyagarbha). *Namo*, salutations; *namaḥ*, salutation; *astu*, be; *te*, to You; *sahasra-kṛtaḥ*, a thousand times. *Punaḥ ca bhūyaḥ api namo te*, salutation to You again and again; *namaḥ*, salutation!

The suffix *kṛvasuc* (after *sahasra*) indicates performance and repetition of the act of salutation a number of times. The words *punaḥ ca bhūyaḥ api* (again and again) indicate his own dissatisfaction², owing to abundance of reverence and devotion.

So also,

नमः पुरस्तादथ पृष्ठतस्ते
नमोऽस्तु ते सर्वत एव सर्व ।
अनन्तवीर्यामितविक्रमस्त्वं
सर्वं समाप्नोषि ततोऽसि सर्वः ॥४०॥

40. Salutation to You in the East and behind.

¹ See note on p. 2. —Tr.

² Dissatisfaction with only a few salutations.

Salutation be to You on all sides in deed; O All! You are possessed of infinite strength and infinite heroism. You pervade everything; hence You are all!

Namaḥ, salutation to You; *purastāt*, in the East; *atha*, and; even *prṣṭhataḥ*, behind. Salutation be *sarvataḥ*, on all sides; *eva*, indeed; *te*, to You who exist everywhere; *sarva*, O All! *Tvam*, You; are *ananta-vīrya-amita-vikramaḥ*, possessed of infinite strength and infinite heroism. *Vīrya* is strength, and *vikramaḥ* is heroism. Someone though possessing strength for the use of weapons etc.¹ may lack heroism or have little heroism. But You are possessed of infinite strength and infinite heroism.

Samāpnoṣi, You pervade, interpenetrate; *sarvam*, everything, the whole Universe, by Your single Self. *Tataḥ*, hence; *asi*, You are; *sarvaḥ*, All, i.e., no entity exists without You.

‘Since I am guilty of not knowing Your greatness, therefore,’—

सखेति मत्वा प्रसभं यदुक्तं
हे कृष्ण हे यादव हे सखेति ।
अजानता महिमानं तवेदं
मया प्रमादात्प्रणयेन वापि ॥४१॥

41. Without knowing this greatness of Yours, whatever was said by me (to You) rashly, through

¹ Aṣṭ. reads ‘*śatru-vadha-viṣaye*, in the matter of killing an enemy’. —Tr.

inadvertence or even out of intimacy, thinking (You to be) a friend, addressing (You) as 'O Kṛṣṇa,' 'O Yādava,' 'O friend,' etc.—.

Like a fool, *ajānatā*, without knowing—Not knowing what? In answer he says: *idam*, this; *mahimānam*, greatness—the Cosmic form; *tava*, of Yours, of God; *yat*, whatever; *uktam*, was said; *mayā*, by me (to You); *prasabham*, rashly, slightingly; *pramādāt*, through inadvertence, being in a distracted state of mind; *vā api*, or even; *praṇayena*, out of intimacy—intimacy is the familiarity arising out of love; whatever I have said because of that reason; erroneously *matvā*, thinking (You); *sakhā iti*, to be a friend, of the same age; *iti*, addressing You as, 'O Kṛṣṇa,' 'O Yādava,' 'O friend,'—.

In the clause, '*tava idam mahimānam ajānatā*, without knowing this greatness of Yours,' *idam* (this) (in the neuter gender) is connected with *mahimānam* (greatness) (in masculine gender) by a change of gender. If the reading be *tava imam*, then both the words would be in the same gender.

यच्चावहासार्थमसत्कृतोऽसि
विहारशय्यासनभोजनेषु ।
एकोऽथवाप्यच्युत तत्समक्षं
तत्क्षामये त्वामहमप्रमेयम् ॥४२॥

42. And that You have been discourteously treated out of fun—while walking, while on a bed, while on a seat, while eating, in privacy, or, O

Acyuta, even in public, for that I beg pardon of You, the incomprehensible One.

And, *yat*, that; *asi*, You have been; *asatkṛtaḥ*, discourteously treated, slighted; *avahāsa-artham*, out of fun, with a view to mocking;—where?—in these, Acyuta, viz *vihāra-śayyā-āsana-bhojaneṣu*, while walking¹, while on a bed, while on a seat, and while eating;—that You have been insulted *ekaḥ*, in privacy, in the absence of others; *athavā*, or; that You have been insulted *api*, even; *tat-samakṣam*, in public, in the very presence of others (—*tat* being used as an adverb); *tat*, for that, for all those offences; O Acyuta, *aham*, I; *kṣāmaye*, beg pardon; *tvām*, of You; *aprameyam*, the incomprehensible One, who are beyond the means of knowledge.

(I beg Your pardon) because,

पितासि लोकस्य चराचरस्य
त्वमस्य पूज्यश्च गुरुर्गरीयान् ।
न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो
लोकत्रयेऽप्यप्रतिमप्रभाव ॥४३॥

43. You are the Father of all beings moving and non-moving; to this (world) You are worthy of worship, the Teacher, and greater (than a teacher). There is none equal to You; how at all can there be anyone greater even in all the three worlds, O You of unrivalled power?

¹ Walking, i.e. sports or exercise.

Asi, You are; *pitā*, the Father, the Progenitor; *lokasya*, of all beings; *cara-acarasya*, moving and non-moving. Not only are You the Father of this world; You are also *pūjyaḥ*, worthy of worship; since You are the *guruḥ*, Teacher;¹ *garīyān*, greater (than a teacher). How are You greater? In answer he says: *Asti*, there is; *na*, none other; *tvat-samaḥ*, equal to You; for there is no possibility of two Gods. Because all dealings will come to naught if there be many Gods! When there is no possibility of another being equal to You, *kutaḥ eva*, how at all; can there be *anyaḥ*, anyone; *abhyadhikaḥ*, greater; *api*, even; *loka-traye*, in all the three worlds; *apratima-prabhāvaḥ*, O You of unrivalled power?

That by which something is measured is *pratimā*. You who have no measure for Your power (*prabhāva*) are *a-pratima-prabhāvaḥ*. *Apratima-prabhāva* means 'O You of limitless power!'

Since this is so,

तस्मात्प्रणम्य प्रणिधाय कायं
प्रसादये त्वामहमीशमीड्यम् ।

पितेव पुत्रस्य सखेव सख्युः

प्रियः प्रियायार्हसि देव सोढुम् ॥४४॥

¹ He is the Teacher since He introduced the line of teachers of what is virtue and vice, and of the knowledge of the Self. And He is greater than a teacher because He is the teacher even of Hiranyagarbha and others.

44. Therefore, by bowing down and prostrating the body, I seek to propitiate You who are God and are adorable. O Lord, You should¹ forgive (my faults) as would a father (the faults) of a son, as a friend of a friend, and as a lover of a beloved.

Tasmāt, therefore; *praṇamya*, by bowing down; and *praṇidhāya kāyam*, prostrating, laying, the body completely down; *prasādaye*, I seek to propitiate; *tvām*, You; who are *īśam*, God, the Lord; and are *īdyam*, adorable. *Deva*, O God; You on Your part, *arhasi*, should; *soḍhum*, bear with, i.e. forgive (my faults); *iva*, as would; a *pitā*, father; forgive all the faults *putrasya*, of a son; and as a *sakhā*, friend; the faults *sakhyuḥ*, of a friend; or as a *priyaḥ*, lover; forgives the faults *priyāyāḥ*, of a beloved.

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा
भयेन च प्रव्यथितं मनो मे ।
तदेव मे दर्शय देव रूपं
प्रसीद देवेश जगन्निवास ॥४५॥

45. I am delighted by seeing something not seen heretofore, and my mind is stricken with fear. O Lord, show me that very form; O supreme God, O Abode of the Universe, be gracious!

Asmi, I am; *hṛṣitaḥ*, delighted; *dṛṣtvā*, by seeing;

¹ The elision of *a* (in *arhasi* of *priyāyārhasi*) is a metrical licence.

adr̥ṣṭa-pūrvam, something not seen heretofore—by seeing this Cosmic form of Yours which has never been seen before by me or others. And *me*, my; *manah*, mind; is *pravyathitam*, stricken; *bhayaena*, with fear. Therefore, *deva*, O Lord; *darśaya*, show; *me*, to me; *tat eva*, that very; *rūpam*, form, which is of my friend. *Deveśa*, O supreme God; *jagan-nivāsa*, Abode of the Universe; *prasīda*, be gracious!

किरीटिनं गदिनं चक्रहस्त-
मिच्छामि त्वां द्रष्टुमहं तथैव ।
तेनैव रूपेण चतुर्भुजेन
सहस्रबाहो भव विश्वमूर्ते ॥४६॥

46. I want to see You just as before, wearing a crown, wielding a mace, and holding a disc in hand. O You with thousand arms, O You of Cosmic form, appear with that very form with four hands.

Aham, I; *icchāmi*, want; *draṣṭum*, to see; *tvām*, You; *kirīṭinam*, wearing a crown; as also *gadinam*, wielding a mace; and *cakra-hastam*, holding a disc in hand; i.e., *tathā eva*, just as before. Since this is so, therefore, *sahasra-bāho*, O You with a thousand arms—in Your present Cosmic form; *viśva-mūrte*, O You of Cosmic form; *bhava*, appear; *tena eva rūpeṇa*, with that very form—with the form of the son of Vasudeva; *caturbhujena*, with four hands. The idea is: withdrawing the Cosmic form, appear in that very form as the son of Vasudeva.

Noticing Arjuna to have become afraid, and withdrawing the Cosmic form, reassuring him with sweet words—

The Blessed Lord said:

मया प्रसन्नेन तवार्जुनेदं
रूपं परं दर्शितमात्मयोगात् ।
तेजोमयं विश्वमनन्तमाद्यं
यन्मे त्वदन्येन न दृष्टपूर्वम् ॥४७॥

47. Out of grace, O Arjuna, this supreme, radiant, Cosmic, infinite, primeval form—which (form) of Mine has not been seen before by anyone other than you, has been shown to you by Me through the power of My own Yoga.

Prasannena, out of grace—grace means the intention of favouring you; O Arjuna, *idam*, this; *param*, supreme; *tejomayam*, abundantly radiant; *viśvam*, Cosmic, all-comprehensive; *anantam*, infinite, limitless; *ādyam*, primeval—that which existed in the beginning; *rūpam*, form, the Cosmic form; *yat*, which form; *me*, of Mine; *na dr̥ṣṭa-pūrvam*, has not been seen before; *tvat-anyena*, by anyone other than you; *darśitam*, has been shown; *tava*, to you; *mayā*, by Me—who am gracious, being possessed of that (intention of favouring you); *ātma-yogāt*, through the power of My own Yoga, through the power of My own Godhood.

'You have certainly got all your ends accomplished by the vision of the form of Mine who am the Self¹.' Saying so, He eulogizes that (vision):

न वेदयज्ञाध्ययनैर्न दानै-
र्न च क्रियाभिर्न तपोभिरुचैः ।
एवंरूपः शक्य अहं नृलोके
द्रष्टुं त्वदन्येन कुरुप्रवीर ॥४८॥

48. Not by the study of the Vedas and sacrifices, not by gifts, not even by rituals, nor by severe austerities can I, in this form, be perceived in the human world by anyone² other than you, O most valiant among the Kurus.

Na veda-yajña-adhyayanaiḥ, not by the study of the Vedas and sacrifices, (i.e.) not by the methodical study of even the four Vedas and the study of the sacrifices—since the study of the sacrifices is achieved by the very study of the Vedas, the separate mention of the study of sacrifices is for suggesting detailed knowledge of sacrifices;³ so also, *na dānaiḥ*, not by gifts—in such forms as distributing wealth equal to the weight of the giver; *na ca kriyābhīḥ*, not even by rituals—by Vedic and other rituals like Agnihotra

¹ The word *ātmanah* (who am the Self) does not occur in some editions. —Tr.

² 'By anyone who has not received My grace'.

³ This separate mention of the study of sacrifices is necessary because the ancients understood the study of Vedas to mean learning them by rote.

etc.; nor even *ugraih tapobhīḥ*, by severe austerities such as Cāndrāyaṇa¹ etc. which are frightful; *śakyaḥ aham*, can I; *evam rūpam*, in this form—possessing the Cosmic form as was shown; *draṣṭum*, be perceived; *nṛloke*, in the human world; *tvad-anyaena*, by anyone other than you; *kuru-pravīra*, O most valiant among the Kurus.

मा ते व्यथा मा च विमूढभावो
दृष्ट्वा रूपं घोरमीदृङ्ममेदम् ॥
व्यपेतभीः प्रीतमनाः पुनस्त्वं
तदेव मे रूपमिदं प्रपश्य ॥४९॥

49. May you have no fear, and may not there be bewilderment by seeing this form of Mine so terrible. Becoming free from fear and gladdened in mind again, see this very earlier form of Mine.

Mā te vyathā, may you have no fear; and *mā vimūḍha-bhāvaḥ*, may not there be bewilderment of the mind; *drṣtvā*, by seeing, perceiving; *idam*, this; *rūpam*, form; *mama*, of Mine; *īdyk ghoram*, so terrible, as was revealed. *Vyapetabhīḥ*, becoming free from fear; and becoming *prīta-manāḥ*, gladdened in mind; *punaḥ*, again; *prapaśya*, see; *idam*, this; *eva*, very; *ta*,

¹ A religious observance or expiatory penance regulated by the moon's phases. In it the daily quantity of food, which consists of fifteen mouthfuls at the full-moon, is curtailed by one mouthful during the dark fortnight till it is reduced to nothing at the new moon; and it is increased in a like manner during the bright fortnight. —V.S.A.

earlier; *rūpam*, form; *me*, of Mine, with four hands, holding a conch, a discus and a mace, which is dear to you.

Saṅjaya said:

इत्यर्जुनं वासुदेवस्तथोक्त्वा

स्वकं रूपं दर्शयामास भूयः ।

आश्वासयामास च भीतमेनं

भूत्वा पुनः सौम्यवपुर्महात्मा ॥५०॥

50. Thus, having spoken to Arjuna in that manner, Vāsudeva showed His own form again. And He, the exalted One, reassured this terrified one by again becoming serene in form.

Iti, thus; *uktvā*, having spoken; *arjunam*, to Arjuna; *tathā*, in that manner, the words as stated above; Vāsudeva *darśayāmāsa*, showed; *svakam*, His own; *rūpam*, form, as was born in the house of Vasudeva; *bhūyah*, again. And the *mahātmā*, exalted One; *āsvāsayāmāsa*, reassured; *enam*, this; *bhītam*, terrified one; *bhūtvā*, by becoming; *punaḥ*, again; *saumya-vapuḥ*, serene in form, graceful in body.

Arjuna said:

दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।

इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥५१॥

51. O Janārdana, having seen this serene human

form of Yours, I have now become calm in mind and restored to my own nature.

O Janārdana, *dr̥ṣṭvā*, having seen; *idam*, this; *saumyam*, serene; *mānuṣam*, human; *rūpam*, form; *tava*, of Yours—gracious, as of my friend; *asmi*, I have; *idānīm*, now; *samvṛttāḥ*, become;—what?—*sacetāḥ*, calm in mind; and *gataḥ*, restored; *prakṛtim*, to my own nature.

The Blessed Lord said:

मुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।

देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥५२॥

52. This form of Mine which you have seen is very difficult to see; even the gods are ever desirous of a vision of this form.

Idam, this; *rūpam*, form; *mama*, of Mine; *yat*, which; *dr̥ṣṭavān asi*, you have seen; is *sudur-darśam*, very difficult to see. *Api*, even; the *devāḥ*, gods; are *nityam*, ever; *darśana-kāṅkṣiṇaḥ*, desirous of a vision; *asya*, of this; *rūpasya*, form of Mine. The idea is that though they want to see, they have not seen in the way you have, nor will they see!

Why so?

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।

शक्य एवविधो द्रष्टुं दृष्टवानसि मां यथा ॥५३॥

53. Not through the Vedas, not by austerity, not by gifts, nor even by sacrifice can I be seen in this form as you have seen Me.

Na vedaiḥ, not through the Vedas, not even through the four Vedas—Ṛk, Yajus, Sāma and Atharvan; *na tapasā*, not by austerity, not by severe austerities like the Cāndrāyaṇa; not *dānena*, by gifts, by gifts of cattle, land, gold, etc.; *na ca*, nor even; *ijyayā*, by sacrifices or worship; *śakyaḥ aham*, can I; *draṣṭum*, be seen; *evamvidhaḥ*, in this form, in the manner as was shown; *yathā*, as; *dr̥ṣṭavān asi*, you have seen; *mām*, Me.

'How again, can You be seen?' This is being answered:

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।

ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥५४॥

54. But, O Arjuna, by single-minded devotion am I—in this form—able to be known and seen in reality, and also be entered into, O destroyer of foes.

Tu, but, O Arjuna; *bhaktiyā*, by devotion—. Of what kind? To this the Lord says: *Ananyayā*, by (that devotion which is) single-minded. That is called single-minded devotion which does not turn to anything else other than the Lord, and owing to which nothing else but Vāsudeva is perceived by all the organs. With that devotion, *aham śakyaḥ*, am I able; *evamvidhaḥ*, in this form—in the aspect of the

Cosmic form; *jñātum* to be known—from the scriptures; not merely to be known from the scriptures, but also *draṣṭum*, to be seen, to be realized directly; *tattvena*, in reality; and also *praveṣṭum*, to be entered into—for attaining Liberation; *parantapa*, O destroyer of foes.

Now the essential purport of the whole scripture, the *Gītā*, which is meant for Liberation, is being stated by summing it up so that it may be practised:

मत्कर्मकृन्मत्परमो मद्भुक्तः सङ्गवर्जितः ।

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥५५॥

55. O son of Pāṇḍu, he who works for Me, accepts Me as the supreme Goal, is devoted to Me, is devoid of attachment and free from enmity towards all beings—he attains Me.

Pāṇḍava, O son of Pāṇḍu; *yaḥ*, he who; *mat-karma-kṛt*, works for Me: work for Me is *mat-karma*; one who does it is *mat-karma-kṛt*—.

Mat-paramaḥ, who accepts Me as the supreme Goal: A servant does work for his master, but does not accept the master as his own supreme Goal to be attained after death; this one, however, who does work for Me, accepts Me alone as the supreme Goal. Thus he is *matparamaḥ*—one to whom I am the supreme Goal—.

So also he who is *madbhaktaḥ*, devoted to Me: He adores Me alone in all ways, with his whole being

and full enthusiasm. Thus he is *madbhaktaḥ*—

Saṅga-varjitah, who is devoid of attachment for wealth, sons, friends, wife and relatives. *Saṅga* means fondness, love; devoid of them—

Nirvairah, who is free from enmity; *sarva-bhūteṣu*, towards all beings—bereft of the idea of enmity even towards those engaged in doing utmost harm to him—

Sah, he who is such a devotee of Mine; *eti*, attains; *mām*, Me. I alone am his supreme Goal; he does not attain any other goal. This is the advice for you, given by Me as desired by you.

CHAPTER 12

BHAKTI-YOGA

‘In the chapters beginning with the second and ending with that on the divine manifestations (Chapter 10) has been stated the meditation on the supreme Self, Brahman, the Immutable, devoid of all qualifications. And, in various places, has also been stated the meditation on You, who are God possessed of all mystical powers¹ and the power of omniscience, and have the quality of *sattva* as the limiting adjunct. But in the chapter on “The Revelation of the Cosmic Form”, the primal, divine Cosmic form of Yours comprising the whole Universe has been revealed by You for the sake of meditation itself! And after revealing that, You have said, “. . . he who works for Me,” etc. (11.55). Therefore,² in order to learn which is the better of these two views, I ask You,—

Arjuna said:

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।

ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥१॥

¹ The power of Yoga, i.e., the power of bringing about creation, existence, destruction and merger of the whole Universe.

² *Therefore:* Since the unqualified Brahman and the qualified Brahman have been presented as objects of knowledge and meditation respectively, therefore. . . .