Swamy Desikan’s
Tatparya Chandrika
(Gita Bhashyam – Chapter 11)

Annotated Commentary in English By
Vidvan Sri A. Narasimhan Swamy
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Sri:

Srimad Ramanuja Gita Bhashyam – 11th Chapter

(Explanations from Tatparya Chandrika of Swamy Deshikan)

Sri भगवद्रीताभाये एकादशोऽयायः:

Sloka 11.1

भाष्यावतारिका

एवं भक्तियोगानिष्ठये तद्वृद्धे च सकलेतरिवलक्षणेन स्वाभाविकैन भगवदसखःरणेन कल्याण्युगमणेन सह भगवत: सर्वावलम्ब्य तत्त एव तद्विभिन्नलम्ब्य कृतस्तिः विद्विदिशायत्रयं वस्तुज्ञातस्तिः तच्छविर्यतत्र तद्यास्वरूपादितिप्रभुदिति च उत्तमः। तत्त्वं एव भगवदसखःरणेऽ स्वाभाविकैन कृतस्तिः तद्यास्तिः स्वरूप-स्थितिः-प्रभुदिति च भगवतसकालादृ उपखुद्य निति निविभित्तिः तथापूर्तं भगवन्तं साधारणतुकावः: अरुप्तं उवाच। तथा एव भगवतसाधारां अनल्लां च प्रश्निः। 'सर्वाधिशर्यां देवमन्त्वं विभ्वतौतुम् ।।'

'तत्त्वाद्विभिन्नलम्ब्य जगाकृत्त्वं प्रविर्यतन्ते कायमः।' (11.11,13) इति हि वश्यते।

एवं भक्तियोगानिष्ठये तद्वृद्धे च – Thus for the onset of Bhaktiyoga and for its gradual progress,

सकलेतरिवलक्षणेन स्वाभाविकैन भगवदसखःरणेन कल्याण्युगमणेन सह – Along with the hosts of auspicious qualities which are unique to Bhagavan that are natural to HIM and that are distinct and different from the qualities of every other entity,

भगवत: सर्वावलम्ब्य तत्त एव तद्विभिन्नलम्ब्य कृतस्तिः विद्विदिशायत्रयं वस्तुज्ञातस्तिः तच्छविर्यतत्र तद्यास्वरूपादितिप्रभुदिति च उत्तमः। तत्त्वं एव भगवदसखःरणेऽ स्वाभाविकैन कृतस्तिः तद्यास्तिः स्वरूप-स्थितिः-प्रभुदिति च भगवतसकालादृ उपखुद्य निति निविभित्तिः तथापूर्तं भगवन्तं साधारणतुकावः: अरुप्तं उवाच। तथा एव भगवतसाधारां अनल्लां च प्रश्निः। 'सर्वाधिशर्यां देवमन्त्वं विभ्वतौतुम् ।।'

तद्यास्तिः स्वरूपस्थितिप्रभुदिति च उत्तमः – they all have their essential nature, sustenance and functioning depending on HIM was told.

तत्त्वं एव भगवदसखःरणेऽ स्वाभाविकैन कृतस्तिः तद्यास्तिः स्वरूप-स्थितिः-प्रभुदिति च भगवतसकालादृ उपखुद्य निति निविभित्तिः तथापूर्तं भगवन्तं साधारणतुकावः: अरुप्तं उवाच – This unique characteristic of Bhagavan that everything is depending on HIM for their existence, their sustenance and functioning – having
heard this directly from Bhagavan HIMSELF, having resolved firmly that it is true and like this only, Arjuna desired to see that Bhagavan's form directly and said -

tथा एवं भगवतसाधारण अनन्तरं दश्यति। 'स्वविश्वसम्यं देवमन्त्रं विश्वतोमिश्रम्।' 'तत्स्वविषयं जगायत्तं प्रविष्कार्यनिक्षेप्य।'
(11:11,13) इति हि वाक्ये – In the same way he sees Bhagavan with HIS grace. It is going to be told as 'That Lord who is of most wonderful nature, limitless and vishvatome' (11-11), 'I saw this entire varied world existing in a part of HIS body' (11-13).

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

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

Bhagavan’s कल्याणारूपयोग is स्वाभाविक. Even Jivatmas have अस्त्रियाण but it is given by Bhagavan and not स्वाभाविक. But Bhagavan’s is स्वाभाविक.

अर्जुन उवाच

मद्युद्याय परम् गुणाद्वायुमात्स्वजितम्।
In order to grace me the most secret teaching known as aatma jnaana that was taught by you, my delusion is destroyed.

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

Before praying Bhagavan for the direct vision of the Lord, Arjuna expresses his greatfulness, belief in existence of Atman and loving devotion to Lord.

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

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

The meaning of here is the secret teaching. It is not what was told as where was commented as. This knowledge is essential for and hence is.
अध्यात्मसशितम् – The word अध्यात्म denotes what was taught regarding the nature of Individual Self.

विगतः - The उपसर्ग वि indicates that his मोह was removed along with वासनाs and so bhashya is सवᲃ मोह: दूरती निरस्तः.

Sloka 11.2

Arjuna tells what was the teaching -

तथा च -

भवाप्य्यर्ह भूतानां ज्ञातितरथो मया ।

त्वत्त: कमलपार्क महात्ममपि चावत्यम् ि ॥ ॥

कमलपार्क Hey Krishna of most beautiful eys like the petals of a lotus त्वत्त: भूतानां भवाप्य्यर्ह The creation and dissolution of beings which are being done by you अच्छ्रन्न महात्मम मपि and your eternal greatness also विस्तरणः मया ज्ञात्ति हि were heard by me in detail.

तथा समस्मप्रभृति वधपणर्वेत त्वद्विरातिरिक्तानां सवैयां भूतानां त्वत्तः - परमात्मनो भवाप्य्यर्ह - उत्तितस्वर्यम् विस्तरणः मया ज्ञात्ति हि। कमलपार्क, तत्र अच्छ्रन्न - निन्य सवर्वर्चितात्वेतापत्ति श्रववलिङ्गाण्युक्तम् - तब एव परतां सवर्वार्तणां चिन्हिनितितिमितिदिशिनि-प्रवृक्तिः तव एव परस्ततिस्वर्यतम्, इत्यादि अपरिमितं महात्मम् च श्रुतम्। हि श्चरो वश्यन्तर-विदुः श्रीताधः।

तथा समस्मप्रभृति वधपणर्वेत त्वद्विरातिरिक्तानां सवैयां भूतानां त्वत्तः - परमात्मनो भवाप्य्यर्ह - उत्तितस्वर्यम् विस्तरणः मया ज्ञात्ति हि। From the seventh chapter onwards till the end of the tenth chapter, the fact of all beings originating and merging unto you, the परमात्मन् - Supreme Self – I heard in detail.

कमलपार्क, तत्र अच्छ्रन्न - निन्य सवर्वर्चितात्वेतापत्ति श्रववलिङ्गाण्युक्तम् - तब एव परतां - Hey Krishna with the beautiful eyes like the petals of a Lotus, your अच्छ्रन्न – means being the शेष or Master of all sentient and non-sentient entities eternally, the Absolute Supremacy you have due to possessing the groups of auspicious qualities such as ज्ञान, व्यक्ति and others.,

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सर्वधारात्वं चिन्तितलिमितिविद्वेषसर्व-प्रृवति” तव एव प्रवर्तविन्यसः, इत्यादि अपरिमितं महात्मं च श्रुतम् - your
सर्वधारात्व - being the support of everything and you being the actuator of all activities such as
those done voluntarily and those that are involuntary such as blinking etc. – such greatness of
yours which has no end, I heard in detail.

हि शब्दो वश्यमाण-दिदृश्या ध्रोतनार्थः - The word हि indicates the desire to have the vision of Bhagavan
which is going to be expressed in the next sloka.

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

समस्पृशः दशमपयः - The way in which Bhashyakarar has experienced based on the teachings
in these chapters is indicated here.

लघुविरिक्कनां सर्वेऽं भूतानां – The mula sloka has 'भूतानाम् and since there is no restriction to its
scope as told अहं कृ भवं जगतः प्रभवः प्रवस्यतः (7-6), bhashya is लघुविरिक्कनां सर्वेऽं भूतानाम्
तत्: - परमात्मो भवायत्री - उत्तपन्नाः विविधरः: मया श्रुती हि – अथवां here means प्रलयं and not संसार
or योग etc. Our Bhashya is unique in interpreting the word ततः: It is not to be taken as ततः: श्रुतः: but ततः: भवायत्री – creation and dissolution are controlled by you is the meaning. Arjuna has
heard from Krishna only and need not again as heard from you. So ततः: is to be taken with
भवायत्री and the meaning is by you, the Supreme Self.

कमलप्रणा – As established in अन्तराविवर्णाय in the Chandogya Upanishad – तत्स्य यथा कप्यां
पुण्डरीकमेवमिश्री – even in the Krishnaavaataara, Bhagavan has a divine auspicious form
qualified by beautiful eyes like the petals of the Lotus is known from this.

तव अन्यः - निर्यं सर्वे रे तवं नु-शेषित्वं ज्ञानवलिवदलिक्याणाष्ट्रयौ हि शब्दो वश्यमाण-
दिदृश्या ध्रोतनार्थः – The अन्यः is तव अन्यः महात्मयम्. Here अन्यः qualifies महात्मयम्. It denotes the fact
that from the point of view of time or object or with respect to count or from the point of view of supremacy, there is nothing greater than this. And that is why it indicates his सर्वोक्ष्ममार्थ – which is eternal, being the शेष of all sentient and non-sentient entities and endowed with the hosts of divine auspicious qualities etc. The Overlordship of Bhagavan is known from मत: परतरं नायकः (7-7), मति सर्वमिदं प्रोत्स (7-7) and such aspects. There is nothing above HIM – सा कायम सा परर मति: it is said. Everything exists to do अतिशय to Bhagavan – that is everything else is शेषभूत to HIM. If we understand this स्वरूप of Bhagavan, we will realize how small we are and one will develop loving devotion towards such Supreme Person. All the activities of all are controlled by HIM and can happen through HIS sankalpa only. Bhashyakarar says चिन्तित निमित्तिवादिः सर्व प्रभृतिः – he is the motivator or actuator in every act whether of the mind or done volunatirly or involuntarily such as blinking of the eye lids etc. That is the greatness of Bhagavan which Arjuna says he has heard directly from Bhagavan.

Sloka 11.3

एवमेते.meta. तथात्मानम् परमेश्वर ।
प्रभृतिमूल्यामि ते रूपेश्वरं पुरुषोत्तम ॥ 3 ॥

परमेश्वर O Lord, Supreme, आत्मानं तथा आत्म आत्म whatever you have told about yourself in so many ways, पुरुषोत्तम Oh Purushottama, एतत् एतत् that is verily like that only. ते ऐश्वर रूपं That unique and distinct form of your द्रुपम् इन्द्रा र्म I desire to see.

हे परमेश्वर, एतस्य ऐश्वर रूपं एत्त्वकायम् आत्मानं वर्ष । पुरुषोत्तम, आत्मानं वर्ष तत् ऐश्वर लक्षणार्थं सर्वस्य प्राप्तिहृद्येषु, पालित्वेः, संज्ञावृत्तिः, बहुवृत्तिः, कल्याणुपादानर्थेः, परतर्वेः, सकलभवितजीवनं अवस्थितं रूपं द्रुपम् – साधकत्त्वम् इन्द्रा र्म ।

हे परमेश्वर, एतस्य ऐश्वर रूपं एत्त्वकायम् आत्मानं वर्ष । O Supreme Lord, I have a firm understanding that what all you have told about yourself in so many ways, it is certainly so.

। पुरुषोत्तम, आत्मानं वर्ष ऐश्वर लक्षणार्थं तत् ऐश्वरं लक्षणार्थं - O Lord, O ocean of compassion towards those who take refuge in you, your ऐश्वरस्य – means that which is unique to you only.
साधारण शब्दों में, भगवान मनुष्य के रूप में और अन्य रूपों में भी देखने की प्रक्रिया है, तब भगवान के आचार व स्वभाव उपस्थित रहते हैं।

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

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

यथा आत्म लक्ष - आत्मानं व्रतिम्। पुरुषोत्तम, अर्थिष्ठान्तर्गतं तथ ऐंबरं त्वदबाधारणं - Bhagavan says HIMSELF that HE is पुरुषोत्तम. And HE does not see any defect in Arjuna who has surrendered unto HIM and that is indicated in bahshya as आर्थिष्ठान्तर्गतं. Addressing Bhagavan as परमेश्वर and पुरुषोत्तम indicates Bhagavan's परत्व and sौलभ्य.

सकलेतरिवसजातीय - It is said यथाधर्म के शवे वदा: हि (भा.स.39-38) – all those engaged in विपरीताध्ययनम – wrong beliefs or resolutions, even they start to engage in the right way on seeing Krishna. That is the bhaava.

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

पालियतृ, समहृतृ, भरृतृ, अबस्थितं - The aspect of पालियतृ is through सम्बंध श्रवण. समहृत्व is the act of creating even Brahma and Rudra and चातुर्वर्ण - the four Varnas from parts of HIS body. समहृत्व what is going to be told later लेखितो ह्यं प्रशमन: (11-30) as swallowing everyone. भरृत्व is what is told as तत्रैकस्यं जगत् कृत्वम् (11-13).
परतर्वे अवस्थितम् – Bhagavan’s wonderful nature of keeping even Brahma and Rudra who are seen as उज्ज्वलs in one part of HIS body.

रूपम् एवरम् – Bhagavan says पश्चि में योगमैघरम् (11-8) and Arjuna is desiring to get a vision of the Lord by telling रूपम् एवरम्. So एववरम् is औपचारिक. Because Arjuna is desiring to see the form of Bhagavan’s wonderful essential nature. So रूप indicates the unique form of Bhagavan including रूप, रूप and everything. Here रूपम् denotes प्रकारम्.

रूपं द्रष्ट्रम् - साधारात्मक इन्द्राभमि - The word द्रष्ट्रम् – though this is used to denote दर्शनसमानाकार ज्ञान, here it denotes चाक्षुषज्ञान – Arjuna desires to see Lord with his eyes in front of him – साधारात्मक इन्द्राभमि is bhashya. साधाराकार is अल्प्य: पुरतः - in front of eyes.

Sloka 11.4

मन्यसेष यदि तवच्छक्षेण मया द्रष्ट्रमितिः प्रभो |
योगेश्वरततो मे तवविश्वात्मानयोगसमवरमण ॥ 4 ॥

प्रभो O Lord, योगेश्वर O Master of the yoga of auspicious qualities, तत् that divine wonderful form of yours मया द्रष्ट्रु शक्यम् इति यदि मन्यसेष if you think it is possible for me to see तत: for that reason तव आत्मानं मे अवद्यं दर्श्यं you reveal to me your form.

तत् - सर्वस्य बहुः, सर्वस्य प्रशासितुः, सर्वस्य आधारभूतत् त्वदृष्ट्रु मया द्रष्ट्रु शक्यम् इति यदि मन्यसेष, ततो योगेश्वर - योगो शास्त्रिक्यायमुण्योगः; ‘पश्चि में योगमैघरम्’ (11.8) इति हि वचने | त्वदृष्ट्रितिरक्तव्य बहुः अवद्यावितान् शास्त्रिक्यायमुण्योगः नियो आत्मानं तव अवद्यं मे दर्श्यं। अवद्यम् इति क्रियाविशेषणम्, त्वं सकलं मे दर्श्यं हृद्ययः।

तत् - सर्वस्य बहुः, सर्वस्य प्रशासितुः, सर्वस्य आधारभूतत् त्वदृष्ट्रु मया द्रष्ट्रु शक्यम् इति यदि मन्यसेष, - तत् means that form of yours which is the support for everything, creates everything, controls everything, that form of yours if you think it is possible for me to see,

ततो योगेश्वर - योगो शास्त्रिक्यायमुण्योगः; ‘पश्चि में योगमैघरम्’ (11.8) इति हि वचने – For that reason only, Hey, Yogeshvara, Yoga means being associated with auspicious qualities such as ज्ञान etc. as it is going to be told later 'see my kalyana guna yoga and vibhuti yoga' (11-8).


त्वद्विरिक्तस्य कस्य अष्टि असंभावितानां – Being impossible of anyone other than you

शानबलैः सर्वेऽविश्रान्तितेजसः निये – An abode to शान, बल, ऐश्वर्य, वीर्य, शक्ति and तेजस्

आत्मार्यं त्वम्य अवयं मे र्वस्य – reveal to me your form completely.

अवययम् इति क्रियाविस्तेरणम्, त्यं सकलं मे र्वस्य इत्यः – Here अवयय is a क्रियाविस्तेरण – qualifies the verb र्वस्य – it is an adverb. Reveal everything about your self to me is the meaning.

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

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

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

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

Sloka 11.5

(Bhaashyaavataarikaa)

एवं कौतूहलाितेन हर्षांिद्रकणेन पार्थेन प्राप्तेऽितं भगवान् उवाच –

Being prayed thus by Arjuna who was full of curiosity and his voice choking due to excess joy, Bhagavan SriKrishna spoke thus –
The cause of Bhagavan’s grace on Arjuna in the form of revealing HIS Divine Cosmic Form and while enquiring, the state of devotion of Arjuna are indicated in this part of the Bhashya avataarika. In Mukundamala alwar tells the state of a bhakta, क्रणेन स्वरपुंजेन नयनेश्वरीण बाध्यामापुर (मु.माला 20). That is indicated here as the state of Arjuna.

श्रीभगवानुवाच – Sri Bhagavan spoke thus -

पश्च मे पार्थ रूपाणि शतशृष्ठं सहृष्ठं: ।

नानाविद्यामि दिव्यामि नानावर्णवृत्तीनि च ॥ 5 ॥

पार्थ Hey Arjuna, नानाविद्यामि of many types दिव्यामि being divine नाना वर्णवृत्तीनि च having varied colours and forms मे रूपाणि such my forms शतशृष्ठं: पश्च मे see being innumerable in hundreds and thousands.

पश्च मे सर्वाथ्यायामि रूपाणि; अथ शतशृष्ठं: सहृष्ठं: च - नानाविद्यामि - नानाप्रकाराणि दिव्यामि-अप्रकृतामि, नानावर्णवृत्तीनि - शुक्लकृष्णादिविनानावर्णामि, नानाप्रकारणि च पश्च ।

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

सर्वाथ्यायामि – See the forms present in आदित्यमण्डल and such many places. The word आदित्य may indicate all आदित्यs also in secondary sense.

शतशृष्ठं: - This indicates that the forms of Lord are manifold such as पर, ब्रह्म, विभव and so on and are innumerable and of non-material. The form seen in the आदित्यमण्डल and similar to that forms present in the आदित्यमण्डलs of countless Cosmic eggs (ब्रह्माण्डs) is also indicated. It is as said in Kathopanishta – रूपं रूपं प्रतिरूपं विभवं (कठ. 5-9). And these numbers indicate ananta – like in sahasra sheersha purushah.
पश्य – Krishna is telling Arjuna to see – meaning HE will reveal HIMSELF in a way visible to Arjuna.

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

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

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

Sloka 11.6

पश्याविधानमेवुः क्रान्तं अतिरिक्तः महतस्तथाः।
बृहूत्पूर्वाणि पश्याधर्माणि भारत ॥ ६ ॥

भारत Hey Arjuna, आदित्यानि देवताणि वसुस, रुद्राणि अश्विनी नामस, तथा अर्थात्: the Maruts अदृष्टपूर्वाणि and any form not seen before आदित्याणि देवताणि वहृतिः and many wonders पश्य behold them.

मम एकम्भिरेन रूपे पश्य आदित्याणि द्वादश, वसुस, रुद्रानि एकादश, अश्विनी नामस, अर्थात्: च एकोपः भारत ॥
प्रदश्यायणीमिदम्, इह जगती प्रत्यक्षेऽध्यात्मि शाश्वख्यातिः व यानि वस्तृतिः तानि सर्वाणि अत्यन्ति अभि सर्वेणु लोके दृष्टि सर्वेण च शाश्वायुं अदृष्टपूर्वाणि वहृति आदित्याणि पश्य ॥
मम एकसिद्धान्त रूपे पश्य आदित्यान् द्राक्ष, बसुन्तः, रूद्रान् एकादश, अभिनो देवी, सचराचरं जगत् कृ।।

- In my one form, behold the twelve Adityas, eight Vasus, eleven Rudras, the twins Ashwini Devatas, and forty nine Maruts.

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

इह जगति प्रयाचिन्तानि शाक्षरुपाणि च यानि बस्तुनि - In this world, whichever objects are directly seen or whichever objects are known through shastras, all those,

tानि सवर्णि अन्यानि अपि सवेञ्च वोकेँच सवेञ्च शाक्ष्रेणु अन्दृष्ट्यूपांचि बहुनि आद्यपांचि पश्य - and also anything other than them, meaning many marvels not seen before in all the worlds and all the shastras – behold them.

शतश: अथ सह? - Krishna says that HE has HIS own extraordinary forms that are innumerable but what is useful now HE is going to show in one form as told इह एकसिद्धान्त and that is indicated in bhashya as मम एकसिद्धान्त रूपे.

पश्यादित्यान् –The most prominent thirty three Devatas are addressed as आदित्यान्, बसून्तः, रूद्रान् and अभिनो. Since Krishna has revealed many more forms in विशेष रूप, bhashya says प्रदर्शनार्थमिदम्.

अदृष्ट्यूपांचि – This is upalakshana for even अदृष्ट्यूपांचि. The meaning of शाक्ष्रेणु अदृष्ट्यूपांचि is this – even though one can get general knowledge of all supersensory entities from Shastras, there are many things that are to be known only through मान्यात्कार is the bhaava.

Sloka 11.7

इहैकथं जगलकृतं पश्याय चतुर्वर्म।

मम देहे गुडाकेश यज्ञान्त्यहृदिमिख्यसि॥ ७ ॥

गुडाकेश Hey Arjuna, मम इह देहे in this one body of mine एकसिद्धान्त and even in that in a minute part सचराचरं जगत् कृ the entire world consisting of the movables and the immovables यज्ञान्त्यहृदिमिख्यसि and anything else other than them that you wish to see अच्छ पश्य see them also today.
In My one body, even in that means present in one small part, see this entire world consisting of all the movable and immovable entities. And whatever else you wish to see that also behold in this one small part only.

Vishnu who has the entire three worlds as HIS body. WE meditate on Vishnu having the earth as feet, navel as sky etc. But here the entire world is in one small part of HIS form.

Mula sloka has and so what is meant is one body that is being revealed to Arjuna and so bhashya is .

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

Sloka 11.8

With these material eyes only you will not be able to see ME. I will give you supernatural eyes. Behold my endless Jnana and other Yogas and also vibhuti yoga.

With these material eyes only you will not be able to see ME. In the other Yogas and also vibhuti yoga.
अहं मम देह्यें सवे जगद्ध द्वारविष्णु: - I shall reveal the entire world to you in one part of my body.

ल्यं तु अनेन नित्य परिमित-बस्तु-प्राणिणा प्राकृतेन स्वच्छाः, - But you with your material eyes which have determined vision and can view only limited objects,

मां तथासूतं सकलेविशालोत्तमो अपरिमेयं तु शक्ये - with such eyes you will not be able to see ME who is different and distinct compared to every other object, who is limitless and who has taken such form.

तब विव्यम् - अप्राकृतं महाशान्त्यमनं च: हमि - So, I will grant you the eyes that are supernatural which is the means to perceive the wonderful form that I am going to reveal to you.

पश्ये योगम् ऐवं - महसाधारणं योगं पश्य। मम अनन्तज्ञानानिद्वियोगं च पश्यं इत्ययः - 'पश्ये योगमैवज्ञातं' means see my extraordinary Yoga. That means see my limitless Jnana and such Yogas and also endless Vibhuti yoga.

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

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

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

ऐवंस्यम् – The meaning conveyed by this word is explained as ‘what is unique to ME’. The ऐवं योग is of two types – अनन्त ज्ञानाविद्योग and अनन्त विश्वद्योग. ऐवंस्यम् is HIS नियमनश्वल्स. And the Yoga associated with such power of ruling is गुणविश्वद्योग. And how can one see ज्ञानाविद्योग? Because the sight he has now is non-material or divine and with that he can perceive ज्ञानाविद्युग्णा.
also. And Arjuna says later अनत्वीर्यम् (11-19) – that he is seeing the form of Lord qualified by वीर्य and such attributes.

Sloka 11.9

सञ्जय उवाच

Sanjaya said thus -

एवामृक्तम ततो राजन महायोगेश्वरे हृदि: ।

दर्श्यामास पार्श्वय परम्य रूपमधुरम् ॥ ९ ॥

राजन O King, having told thus, then Hari who is the Lord of the yogas of the nature of wonderful form, qualities and vibhuti, revealed to Arjuna HIS divine auspicious form which excels everything and is unique to HIM only being qualified by the Yogas of Guna and Vibhuti.

एवमृ उक्तम तार्किक: पार्श्वार्थातुत्सरे महायोगेश्वरे हृदि: - महायोगेश्वराय ईश्वरः परम्बृतमूतो नारायणः:

परम्मैं ऐंबर: स्वातांत्र्यां गुणम पार्श्वः - पिलुध्वत: पुष्चाय: पुष्चाय दर्श्यामास, ततु विविध-विविधः निखिल-निखिलः विविधः प्रशालिता च रूपम् ।

एवमृ उक्तम तार्किक: पार्श्वार्थातुत्सरे महायोगेश्वरे हृदि: महायोगेश्वराय ईश्वरः परम्बृतमूतो नारायणः:

Having spoken thus, Hari, who is the maternal uncle of Arjuna and is the who is Narayana the Supreme Brahman and is now present as the charioteer, Lord of all the mighty and wonderful Yogas,

परम्मैं ऐंबर: स्वातांत्र्यां गुणम - HIS परम्मैं ऐंबर: - means HIS Form that is utmost Supreme and unique to HIMSELF,

पार्श्वः - पिलुध्वतः पुष्चाय: पुष्चाय दर्श्यामास,- पार्श्वः दर्श्यामास - revealed to Arjuna who is the son of पृथादेिव पृथादेिव पृथादेिव the sister of his father.
तत्त्व विविध-विचित्र-निविष्ट-जगदाधिर्य विच्छल्स्य प्रशासितृ च रूपम् - That form is the abode of the entire universe which is manifold and wonderful and rules over the entire world.

सार्वे अवस्थितः - The form that hides the Supreme nature of महायोगेश्वरं हरिः is told such.

पार्थ्याचारम् - The वास्तविक because of which Krishna revealed HIS supreme form is known from this.

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

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

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

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

Sloka 11.10, 11

तत्त्व ईदृशम् –

And that is of this nature -

अनेकविद्यायद्यनमेकाद्धृतदर्शनम्।

अनेकविद्यायद्यनमेकाद्धृतदर्शनम्। 10।।

दिव्यमालविग्रहं दिव्यज्ञानानुपेनम्।
सर्वांश्रयमयं देवमननं विष्णुमुखम् || 11 ||

अनेक वक्त्रनयनम् Having many faces and eyes अनेकाद्वृत्तस्तरयमनं having sights that are manifold and superlative अनेक दिव्याभरणं having many supernatural ornaments दिव्याचालकरस्तायुं having many supernatural weapons held high दिव्यालम्बरंगं wearing supernatural garlands and cloths दिव्यालम्बानुमतं being smeared with supernatural perfumes सर्वांश्रयमयम् having all the wonders अनलं not limited by place, time etc विष्णुमुखं having face in all directions of the world देवम् (रूपं दर्शणमार्गं) resplendent with brilliance, such wonderful form HE revealed.

देवं चौतमानं, अनलं – कालक्रमणम् विष्णुमुखं देवकालिकविद्येदानं, विश्वतृतं – विश्वदिव्यतंतुं, स्वाच्छित-विवाहम्बर-अलम्बायाभ्रणायुरुपाशितम्।

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

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

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

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

अनलम् – It is अनल because it is the refuge of the entire world. The aspect of not being limited by time or space happens through the essential nature and also through the divine auspicious form – स्वरूप and दिव्यमहत्वग्रहणम्। अनलम् is in स्वरूप। And because this word appears among the attributes of the divine form of Lord, it applies to the divine form only. झुठावातृतुं रूपमुखम् (०३। 11-
20) is going to be told later by Arjuna. So it becomes clear that what is told as अनन्तायामविस्तार, अदृश्य and अल्पग्र ह are all applicable to the Form of Lord.

Here the सर्वाधिशयत्व is not to be understood as through अवभूषणs because it is clearly stated as देव देवश्रीरे where the अनन्तायामविस्तार is told as an attribute of शरीर.

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

**Sloka 11.12**

भाष्यावतारिका

तासूः एव देवश्रव्यनिर्देशां योततानां विशिष्टिः –

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

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

दिविः सूर्यसहस्रस्य भवेच्छुपणुतिता।

यदि भा: सदृशी सा स्त्राद्भुतस्तस्तस्य महात्मन: || 12 ||

दिविः In the sky सूर्यसहस्रस्य भा: the brilliance of a thousand Suns युगपत् यदि उलितिता स्यात् if can arise at the same time सा that brilliance तस्मात महात्मन: भास: सदृशी स्यात् might equal the resplendence of that Paramatman.

तेजस: अपरिमित्तव्यदेर्शनाथर्यमू इदम्। अत्यसंसारःस्वरूपमृ इत्यर्थः।

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

The Tejas of Bhagavan cannot be determined by saying सहस्त्र - as this much only and to make that clear bhashya is तेजस: अपरिमित्तव्यदेर्शनाथर्यमू.
Sloka 11.13

तैकथं तैकथं तैकथं तैकथं
जगकं जगकं जगकं जगकं
हि वभमनेकधा हि वभमनेकधा हि वभमनेकधा हि वभमनेकधा
।। ।।

अपयदेव अपयदेव अपयदेव अपयदेव
शरीरे शरीरे शरीरे शरीरे
पाडतदा पाडतदा पाडतदा पाडतदा
।।।। ।।।।

13 ||13 || 13 ||13 ||

तदा At the time, तै in that Vishwarupa, देवदेव शरीरे in the body of Paramatman who is the Supreme God of even the Gods अनेकधा हि वभं कृं जगत् the entire universe divided in many many ways एकथं पाडतदा: अपयदेव Arjuna saw existing in one part of Lord’s body.

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

तै अनन्तायामविस्तृरे, अनन्तवाहुदरवक्तनेये, अपरिमितेजस्के, अपरिमितदिव्यायुधोपेदे, स्वोच्छितापरिमित
बिव्यभूयोऽ, विव्यामायाबरदेवे, विव्यागन्धानुदेवे, अनन्तात्मयमये, देवदेवस्य दिव्ये शरीरे अनेकधा प्रविभर्ते – प्रजावि
विश्व विचित्र देवतिथिज्ञात्मास्वरादिदेवतुर्यग- पृथिविततरिक्ष त्वर्गातातातातिविचलसुतादिदेवथान भोय
भोगकरणवेदिस्वर्णं प्रकृतिपुख्तात्मकं कृतं जगत्, 'अहं सर्वप्रभो मतं: सर्व प्रवति ‘।' (10-8) 'हृद ते कहविष्णुमि
विज्ञानीरीक्षन: शुभः।' (10-19) 'अहमात्मं गुडाके तववृत्तादात्मविश्वयः।' (10-20) 'आदिवादनमाहि विश्वः।' (10-21)
इत्याविना, 'न तद्वस्ति दिना यथा वामवामय भूत्व चरार्यम्।' (10-39) 'विभवाहसिद्धं कृत्यवेक्तींय स्थितो जगात्।।।। (10-42)
इत्यतः उवातितम्, एक्ष्मम् – एक्ष्मस्य, पाण्डवः भगवत्रसाद-तर्क-तद्नानानुगुण विभवचक्षुः अपरयदेव।

tतै अनन्तायामस्तारे, - In that body of the God of Gods whose length and breadth has no end, अनन्तवाहुदरवक्तनेये, - having endless arms, stomachs, faces and eyes, अपरिमितेजस्के, - having immesurable resplendence, अपरिमितदिव्यायुधोपेदे, - equipped with divine weapons, स्वोच्छितापरिमित
�िव्यभूयोऽ, - bedecked with countless divine ornaments most appropriate to itself, विव्यामायाबरदेवे, - adorned with divine garlands and raiments, विव्यागन्धानुदेवे, - fragrant with divine perfumes,
अनन्तात्मयमये, - being full of endless wonders, देवदेवस्य दिव्ये शरीरे – in that divine body of the God of Gods,
अनेकधा प्रविष्टकं – divided in many ways, प्रविष्टकं – starting with Chaturmukha Brahma and consisting of varied and wonderful group of enjoyers such as Deva, Tiryak, Manushya, Sthavara etc.,

पृथियन्तरिक स्वर्णपातालातन्त्र विनिमयस्वादिकं भगवानं, भोग्यं भोगोपकरणमेतिकं – being varied and differentiated into places of experience, objects of experience, means of experience such as Prithivi, Antariksha, Svarga, Paataala, Atala, Vitala, Sutala and others, प्रकृतिपूर्णात्मकं कृतं जगतं – the entire universe of the form of Prakriti and Purusha, taught starting with ‘अहं सत्यमी’ (10-8), 'I am the origin of everything and everything is made to function by ME', 'हृत्त ते कथविश्वामि कृतूर्वरात्मनं शुभ: ' (10-19) – I will teach you my auspicious vibhutis', 'अहमात्मा गुङङकेष सत्त्वभूतात्मस्थित: ' (10-20) – Hey Arjuna, I am the Self and am existing in the heart of all beings' 'आत्मनामहं विशु: ' (10-21) – I am Vishnu among the twelve Adityas, इत्याविना, - and ending with, 'न तददिति विदन यत्वम् न्यायवाच कृतां चराचरस्त्' (10-39) – there is no movable or immovable being that does not have ME as the inner Self', 'विद्यायामिवं कृत्त्वमेकांत्वन स्थितो जगतं ' (10-42) – I exist as one part controlling and ruling over the entire world consisting of the sentient and non-sentients, इत्यतन्त्र: उदितमः – एकस्थम् – एकदेशः, - as existing in one part of the body, प्रांदवः: भगवतः-लब्ध-देशानुगुण विद्यचः: अपश्यत् – Arjuna beheld having been granted the divine eyes by Bhagavan with HIS divine grace.

Sloka 11.14

तत: स बिस्मायाबिटो हृद्देशो महाः धनंजयः

प्रणम्य शिरसा वेदं कृतांस्लिरभाषत: ॥ १४ ॥

ततः: Then म: धनंजयः: that Arjuna बिस्मायाबिट: being filled with amazement हृद्देशो experiencing horripilation all over due to joy देवं शिरसा प्रणम्य prostrated to Krishna flat on ground like a falling stick कृतांस्लिर: अभाषत spoke with folded hands.

ततः: धनंजयः: महाकृत्स्न कृत्स्न: जगतः: स्वदेहक्यस्तेन आथ्यभूतं कृत्स्न: प्रवत्तिवितां च

आथ्यर्यत्मानं न्यायाग्निशावल संहितां देवं हृद्देशो विस्मायाबिटो हृद्देशो शिरसा दण्डवत् प्रणम्य कृतांस्लिरः: अभाषत।
ततः धनंजयः महा᳟यᭅ᭭य महा᳟यᭅ᭭य महा᳟यᭅ᭭य क ृ ᭜ᳩ᭭य क ृ ᭜ᳩ᭭य क ृ ᭜ᳩ᭭य क ृ ᭜ᳩ᭭य
विस्मयाविषी हृदरोमा शिरसा यद्वद्वः प्राणम् - was filled with amazement and had horripilation due to excess joy and having prostrated head to heel like a stick as said अभाषतअभाषत अभाषतअभाषत
fell then दण्डवत्

कृताङ्गलि: अभाषत - folded his hands and spoke thus.

The Advaita bhashya by Sri Brahmanandagiri also known as Venkatanatha is like this: एवं दृढः दृढः दृढः दृढः दृढः दृढः दृढः दृढः दृढः दृढः दृढः दृढः दृढः दृढः दृढः दृढः दृढः दृढः दृढः दृढः दृढः दृढः

Sloka 11.15

अर्जुन उवाच
पश्यामि देवांतरे देव देहेन सर्वांतः सृष्टिविशेषस्थानाः।
श्राणां मिस्वनस्थमूः ऋषीनः सर्वांतः विद्यान् ॥ १५ ॥

देव O Lord, तव देहे in your body देवान् all the gods तथा and in the same way सर्वान् the entire gamut of beings ब्रह्माण्ड and Chaturmukha Brahma कमलासनं and all sages विद्यान् and divine serpents पश्यामि I behold.

देव तव देहे सर्वांत् देवान् पश्यामि; तथा सर्वांत् प्राणिविशेषाणां संपान्, तथा ब्रह्माण्ड - चतुर्मुखः अष्टाधिपिनम्, तथा ईशं कमलासनं - कमलासने ब्रह्मण्ड स्थितम् ईशं, तथ्यते अवस्थितं; तथा देविन्ग्रुहान् सर्वांत् ऋषीन्, उर्गान् च वायुक्तःकादिनूः दीसान्।
O Lord, I behold in your body all the gods. And I am seeing all all groups of living beings and Chaturkumha, the ruler of the Cosmic Egg, and Isha or Rudra who abides by the wishes or order of Chaturmukha Brahma who is seated on the Lotus and all seers along with the foremost devarshis, and serpents such as the glowing Vasuki, Takshaka and others. I am seeing all of them.

ईशम् and कमलासन᭭थम् – These are not taken as qualifying ब्रह्माणम्. They apply to Rudra. कमलासन-स्थम् – One who abides by Kamalasana who is the brahma seated on Louts. Srimad Bhagavata says रूद्रेऽसांस्थामभाग्यमाधित: (भा. 11-19-18). Brahma and Rudra told here are those responsible for creation and destruction.

In other bhashyas, it is commented as सवᱷषाम् ईशम् ईिशतारं क᭥मलासन᭭थं ᮩᳬाणं चतुमुᭅखं – they do not give the meaning of Rudra for ईश but chaturmukha who rules over everyone. In one bhashya अमृततरि᭑गिण by Sri Purushottama, ईशं महादेवम् is told but for कमलासन᭭थं नािभप᳑᭭थम् ᮩᳬाणम्. Our Bhashya is unique in interpreting this sloka.

Sloka 11.16

अनेकाहृदरक्ष्यनेत्रम् पश्यामि त्वां सर्वतोज्जततरूपम् ।
नान्तं मध्यं न पुनस्तब्रह्मम् पश्यामि किष्मेश्वर विश्वरूपः ॥ 16 ॥

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

अनेकाहृदरक्ष्यनेत्रम् अनन्तरूपं त्वां सर्वत: पश्यामि; विश्वेश्वर - विश्वस्य नियन्तः; विश्वरूप – विश्वशरीर, यत: त्वम् अनन्तः; अत: तब न अन्तं न मध्यं न पुनं: तत्र आदि च पश्यामि ।

I behold you everywhere having many arms, stomachs, mouths and eyes and having infinite form. विश्वेश्वर – O ruler of the Universe, विश्वरूप – One who has the entire universe as his body,
because you are अनन्त – the reason why you are infinite, for that same reason I do not see your end or middle or beginning.

We have to note again the anvaya of सर्वं: here – If it is सर्वोत्तम:नन्तरपूष्म् – If the anvaya is such, the word सर्वं: would be of no use as आनन्त्य is already told. If the anvaya is taken as सर्वं:, पश्यामि then it would be proper for having got विश्वचन्द्रसृ. So Bhhashya is सर्वं: पश्यामि.

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

नान्तं न मध्यम् – It does not mean that it is not visible even if present. Because Arjuna has विश्वचन्द्रसृ and so it is because there is no end or beginning or middle to Lord’s form. This is also known from विश्वरूप. So देशत: and कालत: the absence of आदि, मध्य and अनन्त is meant.

Veda says विश्वतःसृत: विश्वतः मुखो विश्वतः हुस्त उत विश्वस्यारतः, परात्परं यज्ञात्मकतः महान्त्यम्. यदेवकस्मस्वा वनस्पतिः अनन्तरत: समाहिते उभारस्वरूप! वायुस्वरूपः! इमतां सुरैं देवो देवो देवो देवो मात्रेऽसमाहिते | And such wonderful form of Bhagavan cannot be understood or proved through logic – Vishnu Purana says अतिन्त्यः खलु ये भावः: न तान् तर्कं योजयेत्, Kathopanishat says नैषा तक मितरापनेया etc. Such is the wonderful form of Lord which Arjuna saw.

Sloka 11.17

किरीदिनं गविनं चक्रिणं च तेजोरूपं सर्वतोत्तमं ।
पश्यामि त्वं दुर्दैविक्षिप्तं समन्तात् दीपान्तरक्षुतिमग्नेयम् ॥ १७ ॥
I behold you, a heap of brilliance, one who is shining forth on all sides, is impossible of being seen from whichever side, is radiant like the blazing fire and Sun, one who is indefinable and adorns the crown, mace, discus.

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

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

सब्वतो दीर्मिनल्यम् – Means the radiance was all pervading. As told in कठोपिनषत् – तत्स्य भासा सब्वतो दीर्मिनल्यम् विभाति (कठ.5-15).

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

दीर्मिनल्यम् – The reason why Lord’s it became possible to see the दिव्यम्यगलिवम् is told thus. चुर्नि means तेजस् of the form of rays. What was told as दीर्मिनल्यम् first indicates सब्वत्र्यपित्र. Here the reason why it could be seen is told. So there is no पुनर्गति. Because of this HIS form was सम्‌तात् दुर्मीरीम्यम्.

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

कीर्तिन् गदिन् चक्रिप्रम् च – Though I am seeing a form that was never seen earlier, I am able to identify you with your unique marks such as extraordinary ornaments and weapons such as कीर्तिन्, गदि and चक्र etc. कीर्तिन् is उपलब्धण for all other groups of ornaments. The crown is of two types कीर्तिन् and कण्डिका and among them कीर्तिन् is superior and what is worn by the superior
ones. So that indicates His चक्रिण्म् is उपनाशण for the hosts of weapons and especially indicates the गुर्जन चक्रायुध which is unique to Bhagavan. He is called चक्री.

This is like how Magha kavi describes the descending of Narada. He says first what was seen was प्रमिद्रुृत्ववचनं हृविरुध्यः पतलया ध्राम, तत: शरीरित विभाविताकृतिम्, विसुर्विभक्तायायं पुमानिति कमादमु नारद इत्यवोधि. Like that here Bhashyakarar explains how Arjuna saw Lord – first he saw तेजोराशि, then सवदासवदा दीप्तं समतात् दुनिरीयम्, दीप्तानलाकदृश्तिम्, अप्रमेयम् and then निरीक्षितं गदिं चक्रिण्म्.

Sloka 11.18

ल्यक्षरं परमं बृद्विव्यम् ल्यक्षरं विवरस्य परं निधानम्।
ल्यक्षर: शाश्वतर्मगोपा सनातनस्वं पुरुषो मतो मे।। 18 ||

तं You are बृद्विव्यं what is to be realised by mumukshus परमम् अनरम् that Supreme immutable Brahman अन्य विवरस्य For this world परं निधानं तं you are the supreme support. अन्य अव्यय: You are imperishable. शाश्वत धर्मगोपा The protector of eternal Dharma. सनातन: पुरुष: You are the sanaatana purusha में मत: that is what I believe.

उपनिषात्, 'द्वे विष्ये बृद्विव्येन' (मु. उ. 1-1-4) हितादिदु बृद्विव्यतया निरितं परमम् अव्यय ल्यक्षर एव। अन्य विवरस्य परं निधानं - विवरस्य अन्य परमाधारभूत: ल्यमू एव; ल्यमू अन्य: – अव्ययहित:, वस्तवस्य सम्युन्य स्वद्भवस्य तत: तेन एव रूपेण स्वर्भव अव्ययित्वं। शाश्वतर्मगोपा शाश्वतत्व निविष्य वैविश्वस्य धर्मस्य एवमार्दितं: अव्यतारे: ल्यमू एव गोपा।
सनातन: तं पुरुषो मतो मे 'वेदाद्धेतं पुरुषं महानाम' (तै.आ. 3-12-7) 'परात्तारं पुरुषं' (मु. उ. 3-2-8) हितादिदु उविदत: सनातनपुरुष: ल्यमू एव इति में मत: - ' मातं। यदुकुलातिलकं: ल्यमू एवंपूर्तू: इवानी सातातृतो मया इत्ययः।

उपनिषात्, 'द्वे विष्ये बृद्विव्येन' (मु. उ. 1-1-4) हितादिदु बृद्विव्यतया निरितं परमम् अव्यय ल्यक्षर एव – You are the Supreme Akshara as taught by Upanishats to be realized in contexts such as द्वे विष्ये बृद्विव्येन and others.

अन्य विवरस्य परं निधानं - विवरस्य अन्य परमाधारभूत: ल्यमू एव - You are only the supreme locus or substratum or support for this world.
त्वम् अन्यथ: – अयार्थित:; यत्वरूपौ यद्युणो यदिष्ठवच्च तैं तेन एव रूपेण सर्वदा अवतिष्ठे - You are imperishable. You remain immutable with whatever is your essential nature, your attributes and your sovereignty, with the same nature, attributes and glory all the time.

शाश्वतधर्मौपालत्वेश्वर तिथ्वय दैविकत्व धर्मस्य एवमादिभि: अवतारः त्वम् एव योगाः - You are protector of the eternal vaidik dharma through your manifestations such as Krishnaavatara and others.

सनातनः त्वं पुरुषो नातो "बेदाहासेतु पुरुष महात्माम्" (गौ.आ. 3-12-7) ‘परात्तरं पुरुषम्’ (मु. उ. 3-2-8) हत्याविषु उदितः सनातनपुरुष: त्वम् एव इति मे मत: - भाव: | यक्षुततीतरः: त्वम् एवभूतः: इवानी साभस्तकूली मया इवथ्यः: - I believe you are the sanaatana purusha. I realized that you are the sanaatana purusha eulogized in shrutis such as ‘I know this great Purusha’, ‘The purusha who is higher than the high’ and others. I have realized that you who are the gem among the Yadu clan haven been perceived by me directly as of this nature – that is the meaning.

उपनिषदः, ‘द्वे विषो वेदित्वेच्’ (मु. उ. 1-1-4) इत्यादिषु वेदित्वतवा निरिन्दित परमम: अत्रां त्वम् एव – Swamy Deshika says – भगवत्वभावद्वर्तनात् एवम् अत्र-वेदित्व-अन्यथ-सनातनपुरुषादि शब्दः: मुण्डकोपनिषदादि स्मारणम् – in the explanation for उपनिषदः. This is as addressed in the Upanishats such as अथ परा यया तद्भस्मिधिगम्यते (मु. 1-1-5), एतस्वा अत्रस्व किर्मान मार्गी सूयाचंचलमी सिद्धिः तिन्द्रः: (बृ.3-8-9) and so on. Two vidyas are to be known – one is the intellectual knowledge or foundational knowledge and the other is पराविष्ठ – which is spiritual experience. And both are needed and told as वेदित्वे. The बाक्यार्थ ज्ञान obtained through study of Vedas and other works is also very necessary as without that one cannot know what to experience. But that alone is not the ultimate. It is told as अपराविष्ठ does not mean lower but foundational. With that only one can proceed to next level and realize परमार्थः.

विद्यों परं निधानम् – This is as per what is told in pramanas such as विण्युमंजं सर्वार्थं ध्रम (मै.उ.). That word निधानम् is explained as निधीयते अस्मिन् इति निधानम् and परं निधानम् means नधानानाम् अपि निधानत्वात् परं निधानम्. The word परम् differentiates Bhagavan from Jivatman. This aspect is found in कौषीतक उपनिषतः – पूर्वमा: प्रजामार्थवास्तिः: प्रजामान: प्रणेष अर्पिः: (लै. 3-9). Just as in a chariot the circumference is placed on the spokes and the spokes on the nave, similarly these objects are placed on the chetanas (told as प्रजामानाः here) and the chetanas are placed on Paramatman
told as प्राण here. स एप प्राण एव प्रजात्मा आनन्दोऽजरोऽमृत:, एप लोकपाल: एप लोकाधिपति: एप सर्वेश: etc.
And the fact that there is no one else supporting HIM is made clear in bhashya as परमाधारमृत:.
Upanishat says समुद्रः सोमः इमा: सर्वः प्रजा: सदायतना: सत्यतिष्ठा:..

अव्ययम् – In Mundakopanishat it is said – तदव्ययं यदंत्वप्राप्तिनं परिपक्वति धीरा: (मु. 1-1-6) and Mahanarayana says अनन्ततम्यं कदिं (महानारायण). अव्यय means among the essential nature, attributes etc. something gets changed or destroyed sometime – स्वरूपस्य गुणस्य विभवस्य वा यदा कदाचितू प्रचुरतिर्हि व्ययः स सर्वोप्यस्य नास्तीविशेषिताय अयं तदन्तोऽपि च सर्वदा अव्ययते – the word अव्यय which is not specifically qualified is explained thus. So it is not mere स्वरूप not changing like Jivatman and that is made clear in bhashya as त्वमू अव्ययः – अव्ययतः; तस्यन्तः यदृस्यं यद्विभवस्य त्वं तेन एव रूपेण सर्वदा अव्ययते. For अचेतन there is स्वरूपविकार – it keeps undergoing changes – prakruti becomes mahat, mahat modified into ahankaara and so on. For चेतन there is contraction or expansion in his attributive consciousness or धर्मसमंजान but for Paramatman there is no विकार of any type anytime. So HE is अव्यय.

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

शाश्वतदर्मपर्यः – It is explained as शाश्वत भव: शाश्वत: and the cause of that eternity or शाश्वतत्व is नित्यायाममूलस्य explained as शाश्वतस्य नित्यस्य वैविकस्य धर्मस्य. What ever is known from प्रत्यक्ष and शाश्व, Bhagavan protects them through HIS divine manifestations. It is said नारायण: शाश्वतदर्मपर्यः (भा.मो. 336-5). They all mean the special dharma which is वैविकधर्मः.

एवमादिभिः अवतारे: – This means this is known from प्रत्यक्ष and शाश्व.

Bhashyakarar quotes two pramanas mentioning पुरुषं - 'वेदाहमेतं पुरुषं महान्तम्' (तै.आ. 3-12-7) 'परात्तपरं पुरुषम् उपिति' (मु. उ. 3-2-8) – By these, the उपात्त्वल and प्रायत्वल are indicated. By the word आति other pramanas such as वेदात्तरं पुरुषं वेद सत्यम् (मु. 1-2-13) and others are understood.

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

The bhashya यदुकालिक: त्वमू एवं भूत: indicates व्यक्तित्व प्राचीनमांसचकुःप्रतिपत्तः-अकार-अनुवाद:, शेषेण तू दिव्यचन्द्रःभिमाद्वालोकः-अकारकथनम्, प्रभावमहात्मानस्य प्राणेऽविद्वत्वात् – That is, the word त्वमू indicates
the form that Arjuna saw with his normal eyes before he saw the विशेषरूप. The rest are about Bhagavan’s विशेषरूप after Lord granted him the divine sight. These are some wonderful explanations of Bhashyakarar – they are called रसभाषणs of our bhashya. We can find many such explanations which are very contextual and very apt.

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

Brahmanandagiribhashya says – एतान्तं कालम् अपरिमित्वापराक्रमशाली सर्वत्रोक्षान्त्वस्तं महापुरुषं इत्येव स्थितम्। इदानीम् एतदेवेच्यःप्रदेशान्तः प्रेणीत्र त्वमिति निधःयो मम जात्यत्यतः।

Sloka 11.19

अनन्तिस्मिन्तसनतर्लीयम् अनलवाहः शशिसूयनिविदम्।
पश्याम् त्वां दीर्घठाषाब्रह्मक्षम् स्वतेजसा विद्भिगमिर्यतपन्तम्।। 19 ||

अनाति-मध्यन्तम् One who has no beginning or middle or end, अनन्तीर्वम् has unlimited valour अनलवाहः innumerable shoulders शशिसूयनिविदम् having the Sun and Moon as eyes दीर्घठाषाब्रह्मक्षम् having mouth like raging fire इदं त्यतिः स्वतेजसा तपन्तं scorching this entire world with tejas त्या पश्याम् I am seeing you as such.

अनन्तिस्मिन्तसनतर्लीयम् – आदिध्यात्मानर्हितम् | अनन्तीर्वम् – अनविषदितशयवर्षीयम्; चीर्वश्च: प्रदेशान्तः: |
अनविषदितशय ब्राह्मवैभवैवैश्वर्यैविक्तेस्तः तिमित्रतः इत्यतः। अनलवाहः – असंख्येवास्थाम्; सोवशि प्रदेशान्तः;|
अनलवाहवर्तपाणववुल्लाविकितम् | शशिसूयनिविदम् - शशिमूृऽनिविदम् च प्रसादप्रत्यापमुक्तस्मिन्तम् | देवावीरु अनुकुलानुष्मानार्धारिति कुञ्जाणानु प्रति प्रसादः | तदनुजितानु असुरारासाधारीनु प्रति प्रतापः; 'र्वासी भीतानि दिशो इतनी तवेन नमस्त्वति न शिद्भिंस्थः।' (11-36) इति हि वच्यते। दीर्घठाषाब्रह्मक्षम् - प्रदेशान्तः तपन्तं | स्वतेजसा विश्वम् इदं तपन्तम् – तेजः पराभिमेवसामय्यम्; त्विभिवेन तेजःविश्वम् इदं तपन्तं त्वां पश्यामि - एवंपूतं तामसूपयोः, सर्वत्र ब्रह्मक्षम्, सर्वत्र यात्रारूपस्वयम्, सर्वत्र प्रतिभातिन्तराम्, सर्वत्र योहारारूपस्वयम्, ज्ञात्यज्ञानप्रभितिवुप्तस्वयम्, आदिध्यात्मानर्हितम् एम्मूतिदिक्यैव त्वां यथोपदेशं साक्षात्कारोमि इत्यतः। एकस्तु विद्ये अनकोदराच्यं कथम? इत्यतः उपपदेशं - एकस्तु फऩ्डिप्रवशातु अनलपरिमाणातु उच्छस्यं उद्वृत्त यथोविवर्तवरावः; अधकः यथोविविद्वारावः, तत्त्व एकस्तु नुसे नेत्रद्वयम् इति च न विरोधः।
अनाविष्कारितम् – आदिमक्षात्मकहितम् – Means without beginning or middle or end. अनन्तवीर्यम् – अनन्तविष्कारितायवीर्यम् – one whose valour is of unlimited excellence; वीर्यशब्दः प्रदर्शनार्थः – The word वीर्य is indicative of all other attributes. अनन्तविष्कारितम् ज्ञानवैर्यवीर्यशक्तिवेदनात् तिथिम् इत्यः – An abode of unsurpassable knowledge, strength, sovereignty, valour, power, brilliance is the meaning. अनन्तवाहम् – असंख्यबाहम्; - Infinite arms – means one who has innumerable arms.

सीमित प्रदर्शनार्थः – this is also for illustration. अनन्तवाहुदधरपादविस्तारगमितम् – means one who has infinite arms, stomachs, feet, months etc. श्वेतोपनिवेदनः श्वेतविवेचना च प्रसादप्रतापायुक्तविनेत्रम् – means one whose all eyes are pleasant like the moon and burning like the Sun. देवादीन्नमस्कारार्द्धे कुर्वणानु ग्रंथतिः प्रति प्रसादः – being pleasant and gracing the Gods who do salutations etc. to HIM | जीवित-प्रीतीतान्तिः असुरसादन्तिः तिथिः प्रति प्रतापः – showing anger towards asuras and rakshasas who are opposed to Gods. 'भक्ति चित्ति दिशयो द्रविता सर्वः नमस्तन्ति च सिद्धसंया:।' (11-36) हि वत्ते – It is going to be told as The demons run helter skelter with fear and the group of siddhas prostrate to HIM. वीजात्वादिन्तासङ्गात्ति सहस्रीत्वस्माति तिथिः प्रति प्रसादः – having mouth appropriate for destruction like the fire raging at the time of dissolution. स्वेतोक्षणो विश्वम् हंस्तं तपन्तम् - तेजः: परामर्शकान्तसामव्यर्थम्; The word Tejas here means the power capable of vanquishing others. स्वाक्षरे तेजसां विश्वम् हंस्तं तपन्त्य त्वां पश्यामि – I behold you, who with your radiance, are scorching this entire world. एवमेन्तविश्व बलम्, - Being thus, the creator of everything, सर्ववत्व आधारपूर्ति, - the support of everything, सर्वशास्तितार्थम्; - the ruler of everyone, सर्ववत्व संहितार्थम्, -the destroyer of everything, ज्ञानदयन्तिस्मात्ताम्नागर्म् - an ocean of immeasurable attributes such as ज्ञान and others, आदिमक्षात्मकहितम् – without beginning, middle or end, एवंदृढविद्येदहें – possessing such divine body, त्वा यथोपदेशान्त: साक्षाकारिणिः इत्यः – I behold you with my eyes as taught.

एक्सिस्मन् विद्येदे अनेकोदराविंक कथम्? – In one divine body how can many stomachs etc be present? एक्सिस्मन् उपपत्तिः - एक्सिस्मन् कतिप्रशेषात् अनन्तपरमाणात् उर्ध्वं उद्वतः यथोपदेशार्थः; - this is how it becomes reasonable – above one hip portion which is of infinite proportion, many stomach and others were extending as told. अध्यात्मयथोपदेशार्थः; - and below the hip portion also divine feet extended as taught; तत्र एक्सिस्मन् युक्ते नेत्रप्रदयस्त इति च न विरोधः – and in each face a pair of eyes. This way there is no contradiction.
अनादिमध्यान्तम् – What is negated here is not something different from आदि, मध्य and अन्त. That would be opposed to what Bhagavan said एवं भूतानात्मत्वं जैवाभम्जुन (10-32) and अध्यात्मात्मोऽध्यात्मतरिहितम्. What was told earlier as न अतं न मयं (11-16) is about essential nature. And what is told here is concerning Bhagavan’s विद्यमहं लिंगविज्ञानः. So there is no पुनर्रूपक्रिया. Or they can also be explained thus – In न अतं न मयं modifications of the form of creation, sustenance and destruction are negated and here what is negated is their cause. OR, it can also be taken to mean Bhagavan’s form as कालामिमानिनिवेवताः. It is said in Vishnu Purana अनादिमध्यान्तम्: (विपु. 1-2-26) – the enernity of the vibhuti काल is intended.

अनत्वाभम् – Earlier it was told अनेकवाहृद्र – the arms are many was told. Now the word अनत shows they are innumerable. So there is no पुनरूपक्रिया. Hence bhashya is असंख्यस्यवाहृद्र.

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

एवं भूतं सवेयसवादरम्, सवेयसवाधारभूतं, सवेयसवाधारभूतं, सवेयसवपश्चतावरम्, सवेयसवपश्चतावरम्, आदिमध्यान्तरीहितम् एवं भूतविद्यवेदं तवं यथोपदेशं मात्रायनकरोमि इत्ययः – This sentence explains that what was heard earlier through Krishna’s teaching is the form perceived directly with the divine eyes granted to Arjuna.

What was told as अनेक वाहृद्र वक्तव्यनेत्रम् earlier – there the manifold nature is told of the parts of the body only and so the रूप or Form is one only. Earlier and later also what is talked about is about one body only. Even what is told as पश्च में पार्श्वः रूपणि cannot be taken to mean many bodies. If that was so, it would have been अनेक विद्यम् but that is not how it is told. And in case of
many bodies, there is no need to even say many arms, many stomachs etc. as it would have
been understood. And one cannot argue that a form with many stomachs is not taught in
भगवान as that शास्त्र is not fully applicable here. Even what was seen by Narada and others
told there is not seen here. The विन्यास seen by each person is different. नारद and others saw
different kinds of HIS form. So just as in Bhagavan’s incarnations such as श्रीवराह, श्रीनृसिंह and
others there is variety in form, colour, arms and so on, even in the विन्यास of विन्यास as per the
pramanas the variety has to be accepted. So just as a tree which has several branches is still
known as single tree because the stem is one, here also the कुटिलदेश or hip which is not told to
be many is taken as one and so one form is to be understood. All these are indicated in the
words of the sloka itself is indicated in bhashya by the word यथोदतिउराद्वयः, दिव्यवादः in bhashya.

Sri Brahmanandagiribhashya quotes several shruti pramanas here. He says श्रवतन्त्रनिहिते हेतुपूर्तं
तद्विद्वेषं प्रभावपूयति. अनादिमध्यान्त: – अक्षाक्षत्वसृष्टितक्षत्व नित्यः, व्याप्त नारायणः स्थितः (म.न. ). For
अनल्विन्ययं – विन्यासोऽक्षये प्रतिविन्ययः प्रकृतः (ऋक्षं. २-२-२४-१), अनल्विन्ययं etc – विश्वत्रशुष्टुत विश्वत्रोपयुक्तो (ऋक,
यजु. ), श्रवतन्त्रनिहिते – चतोः सूचये ज्ञातत (पु.सु. ), वीमहत्त्वश्रवर्तः – मुखानिर्द्वाधास्त्रिशा and स्वेतज्ञा विश्वभिन्नं
तपत्तम् – येन सूचितपति तेजसे.:

Sloka 11.20
एवंभूतं त्यां दृष्ट्वा देवादयः अहं च प्रव्यतित्वा प्रत्याम इति आहः –
Arjuna says, having seen such wonderful form of yours, all the Gods and others and myself too
have become very frightened.
एवंभूतम् त्याम् – Means you who are having such frightful form.

According to the usage प्रव्यतित्वा, the word लोक has to be understood as people. So अवतारिका
has देवादयः. And the bhashya अहं च is as per what is going to be told later दृष्ट्वा लोकः प्रव्यतितः:
तथाह:।
O Mahatman, brahmachari: all the space between the dyuloka and antarikshaloka and all the directions you are pervaded by you alone. Having seen such wonderful and frightening form of yours all the people of three categories – those who are favourable, who are opposed and who are disinterested are all frightened.

The heaven and the earth are both indicative of all worlds above and worlds below.

This entire space and all quarters are all pervaded by you alone.

Having seen this most marvelous and most frightening form of yours which is extends to infinite proportions the three worlds are frightened that means among all the gods right from Brahma, the group of piturs, siddhas, gandharvas, yakshas, rakshasas who have come desiring to witness the war, and of three categories namely those who are opposed, those who are favourable and those who are neither interested nor opposed or neutral, all those belonging to these three categories are all extremely frightened.
महात्मन् - अपरिच्छेदमनोपस्ते - O Mahatman – means one whose functions of the mind are limitless.

एतेषाः अति अजुनन्य इव विचारत्यरूप साध्यात्मारासाधन दिव्यां चक्षुः भगवता दत्तम् – This also shows that Bhagavan granted the divine sight which is the means to perceive HIS form which is an abode to the entire world to all of them also.

किमर्थम् इति चेत्? – And why did Bhagavan grant them such divine sight? अजुञाय स्वैयर्व सर्वे प्रदश्वितितम्; - To reveal to Arjuna the entirety of Bhagavan's sovereignty.

अत इदम् उच्चते - 'वृष्ट्वादुद्वृतं रूपमुपुर्त्वं लोकत्रयं प्रवचितं महात्मन्' इति – That is why he says thus – O mahatma, beholding this marvelous and frightful form of yours, all the people are extremely frightened.

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

दृष्ट्वादुद्वृतं रूपमुपुर्त्वं लोकत्रय – This is explained as अनवतायामिवतारं रूपम्. So this व्याप्ति or pervasion is not स्वरूपव्याप्ति but रूपव्याप्ति - the pervasion of HIS form as told.

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

And to the objection that how can gods and others see the Vishvarupa as Arjuna only got दिव्यजच्छुपुरुषः as told, the answer is explained in bhashya as अजुञाय स्वैयर्व सर्वे प्रदश्वितितम्.
Sloka 11.21

अमी हि त्वा सूरसंघ्या विशल्य्ति केवलात: प्राण्यथयो गृणति।
स्वस्तीत्युक्त्या महाृषिद्वस्त्या: स्तुतिमि त्वा स्तुतिभि: पुजळाभि:।। 21 ||

अमी सूरसंघ्या: These groups of gods त्वा विशल्य्ति हि do do enter into you, is it not? केवलात भीता:
प्राण्यथयो: गृणति some being scared, pray to you with folded hands. महाृषिद्वस्त्या: The groups of
great seers and siddhas स्वस्ती इत्युक्त्या chanting ‘svasti’ पुजळाभि: स्तुतिभि: त्वा स्तुतिनि eulogise you
with appropriate powerful prayers.

अमी सूरसंघ्या: उत्कृष्टात: त्वा विभाषत्यमू अवलोक्य हृदयनसं: त्वलमीयं विशल्य्ति। तेषु एव केवलात भीति
अद्वृतनां च तत्र आकारस्य आलोक्य भीता: प्राण्यथयो: स्वज्ञानानुगुणं स्तुतिरुपाणि वाक्यानि गृणति -
उऽनिर्विन्यात। अपरे महाृषिद्वस्त्या: सिद्धसंघ्या: च परावरत्तत्व-प्राथात्मविद्य: स्वस्ति इति उक्त्या पुजळाभि: भगवदनुरुपाणि: स्तुतिभि: स्तुतिनि।।

अमी सूरसंघ्या: उत्कृष्टात: त्वा विभाषत्यमू अवलोक्य हृदयनसं: त्वलमीयं विशल्य्ति – These groups of superior gods
move close to you being filled with joy on seeing you, the supporter of the entire universe.

तेषु एव केवलात भीति उऽनयात भीति अद्वृतनां च तत्र आकारस्य आलोक्य भीता: प्राण्यथयो: स्वज्ञानानुगुणं स्तुतिरुपाणि वाक्यानि
गृणति - उऽनिर्विन्यात। – Among them only some being extremely frightened on seeing your extremely
scary and most marvelous form, utter sentences of the form of prayers according to their
knowledge with folded hands.

अपरे महाृषिद्वस्त्या: सिद्धसंघ्या: च परावरत्तत्व-प्राथात्मविद्य: स्वस्ति इति उक्त्या पुजळाभि: भगवदनुरुपाणि: स्तुतिभि:
स्तुतिनि – Other groups of great seers and siddhas, who are knowledgeable about the lower and
higher orders of reality, uttering the word ‘svasti’ eulogise you with hymns of praise that are
appropriate to the Supreme Person.

सूरसंघ्या: उत्कृष्टात: त्वा विशल्य्ति – The word विशल्य्ति does not mean withdrawal or संहार because it is
used along with स्तुति and such words. So this indicates समीप-गमनरूप-सेवाप्रकार - service of the
form of moving close to Lord. And moving close to Bhagavan is not for destruction. That is
indicated in bhashya as हृदयनसं: त्वलमीयं विशल्य्ति. This is also different from what is going to be
told later about entering HIS mouth. Here another point Swamy Deshika points out – it is said in sloka के िचद्रुताः: about those who are afraid to approach Bhagavan and nothing is said specifically about those who desire to approach Bhagavan, that is indicated by उँकृष्टः: - and so bhashya explains as Brahma and others approaching Bhagavan for performing सेवा.

तेषु एव के िचद्रेण अति उग्रम् अति अदृश्यं च तत्र आकारम् आलोक्य भीता: प्राय–प्रलयः स्वर्गानन्दुपुरण युनितुपाणि वाक्यानि गृहणिति - उँकृष्टः

के िचद्रुताः: - The cause of fear is Bhagavan's marvelous and scary form. They prayed to Lord as per what was perceived by them. The groups of महृषिंस and सिद्धि recited with appropriate prayers is explained as स्वर्गानन्दुपुरणम्. And the bhashya तेषेब्र के िचत् means they are a special category of Gods.

महृषिंसिद्धसः - The groups of महृषिंस or great seers are the groups consisting of भृगु and others. सिद्धि are सनक, सनदन and others. And because they are महृषिंस they pray with पुजनसुतुतिः.

स्वतिः इत्युक्तवा - This is the महनाशासन done by great devotees who pray as जितं ने पुजनवराओ. Or as it is said - when a servant devoted to the Master sees the Master, the first word to be told is स्वति. Then the prayers eulogizing the greatness of Master’s qualities follow. पौज़कल्य means प्रामाणिक सर्वेऽल्यादि कथन. The prayers are true based on valid means and about Bhagavan's being the Supreme ruler and other attributes. That is explained in bhashya as भगवदनुभा:.

Sloka 11.22

सद्रादित्या वसवो ये च साध्या: विश्वेश्विनी मरत्येश्वरपायः

गन्ध्रयसुसमससिद्धसः: बीकन्ते व्यां विस्मितात्मश्रेव सर्वं || 22 ||

सद्रादित्या: Eleven Rudras and Twelve Adityas, वसव: eight Vasus, साध्या: the sadhyas, विश्वेश्विनी Vishve devatas and Ashwini devatas, मरत्येश्वर: the groups of Maruts, ऊपाय: Pitrus, गन्ध्रय: यामुर सिद्धसः: groups of Gandharvas, Yakshas, Asuras and Siddhas, बीकन्ते all of them विस्मितात्मश्रेव being wonderstruck त्वा बीकन्ते behold you.
Because the word ऊम is used while telling about the various classes of gods, ऊम: is interpreted as Pitrus.

*Sloka 11.23*

रूपः महत् वहृत्वक्षेत्रस्म महावाहो बहुवाहुश्वरामस्।

बहृरं बहुवंश्यालाम् उद्ध्वा लोकः प्रवचितात्स्वरामस् ॥ २३ ॥

महावाहो Hey Mahaabaahu, वहृत्वक्षेत्रस्म having many faces and eyes, बहु बहुरुपार्यं and many arms, thighs and feet, बहृरं many stomachs, बहुवंश्यालाम् and being fierce with many large protruding teeth ते महत् रूपः this mighty form of yours उद्ध्वा having seen लोकः तथा वहृ विविधः: all the people told earlier and myself are extremely scared.

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

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

लोकः: - The meaning is same as what was told earlier and so bhashya is पूर्वः: लोकः.

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

प्रविष्ठता: - Here प्र is not in the sense of negation like the usage प्रस्थान, प्रस्थरण etc. Here it indicates the प्रकार of व्यव्हार – that is excessive fear. That is told in bhashya as अतीव. Meaning of व्यविष्ठता: is चमत्ता: or भीता: - shaken or scared.
Sloka 11.24

नभः स्वप्ने दीसमनेकवर्णम् व्यासनेन दीसविशालनेत्रम्।

dीृष्टवा हि त्वां प्रव्यानचातारात्मा धृतिः न विन्दामि शर्मं च विषो। ॥ २४ ॥

नभः स्वप्नं One who has touched the divine Vaikuntha, दीृष्टम् has divine radiance, अनेकवणं of many colours, व्यातानेन having mouths open widely, दीविशालनेत्रेन having broad blazing eyes दृष्टवा having seen you who are such, प्रव्यानचातारात्मा my mind is filled with fear. विषो Hey Vishnu, धृतिः न विन्दामि I am unable to support myself शर्मं च and do not have peace of mind too.

नभः शैलं, तद्वरे परमेयोमन् (महान. १-२) 'आदित्यवर्णं तन्मसः परस्तातु (त्वः ' त्वः त्वः ३-८, यजु. आ. ३-१३-१) 'क्षेत्रमस्य रजसः' (ऋक्षः २-६-२५-५) 'यो अस्मायकः परसे योमन्' (ऋक्षः ८-९-१७-७) इत्यदिद्वितिस्व-दियुप्कृत्यतीत-परमव्योमवाची, सविकारस्य प्रकृतिस्व-पुरुषस्य च सर्वाव्यस्थस्य, कृत्यस्य आध्यात्मया नमः स्वप्नसमि इति वचनात्, 'द्वारापृथियोरिद्वमतः हि स्वामम्' (११-२०) इति पूर्वक्वतात् च। दीमम् अनेकवणं व्यातानेन दीसविशालनेत्रेन त्वां दृष्टवा प्रव्यानचातारात्मा - अत्यन्तीतमनाः धृतिः न विन्दामि - देहात्म्य धारणं न लभे; मनसद्येद्वियाणां च शर्मं न लभे। विषो - भापिन्। (सर्व)व्यापिनम् अत्यद्वृत्तमू अत्यद्धारणां च त्वां दृष्टवा प्रशिद्धिः सर्वाव्योमो व्याकुलेन्याः च भवामि इत्यतः।

नभः शैलं, 'तद्वरे परमेयोमन्' (महाना. १-२) 'आदित्यवर्णं तन्मसः परस्तातु' (त्वः त्वः ३-८, यजु. आ. ३-१३-१) 'क्षेत्रमस्य रजसः' (ऋक्षः २-६-२५-५) 'यो अस्मायकः परसे योमन्' (ऋक्षः ८-९-१७-७) इत्यदिद्वितिस्व-दियुप्कृत्यतीत-परमव्योमवाची, - The word नम: here means परम्योम or the Supreme Akasha paramapada which is superior to and different from the Prakruti Mandala made of Satva, Rajas and Tamas and well established in shrutis 'In that Parama Vyoma which is imperishable', 'He who has the hue of Aditya and beyond Tamo loka which is prakruti mandala', 'One who resides in the world beyond the Rajo loka or prakruti mandala', 'He who is the ruler of the Supreme Heaven' and so on.

सविकारस्य प्रकृतिस्व-पुरुषस्य च सर्वाव्यस्थस्य, कृत्यस्य आध्यात्मया नमः स्वप्नसमि इति वचनात्, - because Bhagavan is addressed as नभः स्वप्नं - as HE is the support of everything including the Reality
of Matter which is ever changing and the individual selves existing in all states such as baddha, mukta or jagrat, svapna and so on.

‘ध्यायप्रेमिकोरिदमननारहि भ् यासम्’ (11-20) इति पूर्वकल्पतृ च – This is how it is because it was told earlier as ‘the entire space of dyuloka and prithivi loka is pervaded’.

हीसम् अनेकवर्ण भ्यातास्य दीपविशालनें त्वं वृद्धर्वा - Having seen you who is radiant, are multi-coloured, have your mouth wide open, have broad eyes which are burning bright, having seen such form of yours

प्रवक्षितान्तरात्मा – अत्यन्तभीतमना: धृति न विद्वा - देहस्य धारण न लभे; मनस्वेन्द्रियां च शर्म न लभे – I am extremely scared inside and cannot support by body and do not have peace of mind and other organs also.

विष्णो – व्यापित् । सर्वभापितम् अस्त्रहुषुलम् अर्थेऽर्थं च त्वं वृद्धर्वा प्रशिक्षित-सर्वास्वयं भक्तेन्द्रियं च भवाभि हत्यार्य्यः – Hey Vishno, the All Pervading, beholding you the pervading everything, of incomparable magnitude, most marvelous, most terrifying, all my limbs are weakened and organs are agitated. That is the meaning.

नभ:स्यु:शम् – Bhashya quotes several shruti pramanas which show that the words which are synonymous with akasha mean paramapada. Here the word नभ: similarly means paramapada and not the well known akasha or sky which is in prakruti mandala. It is also not like the word akasha which means मूलप्रकृति or primordial matter as used in Gargi vidya. Because this is the abode for even the reality of matter which is ever changing. The same is told here also as इद्धेवस्य जगत् कूलम् (11-7) and बहुत्युषुप्रपुष्पणि (11-6) etc. It is also told here that it pervades the well known चुलोक and पुष्पीलोक as ध्यायप्रेमिकोरिदमननररं (11-20). So when this विद्ध्रुप which is told as the support for everything such as प्रकृति, पुष्प etc. is said to touch नभस्त् it has to be taken to mean touching परमपद. This also shows there is no पुनरुत्तित्व. So it can be known that this विद्ध्रुप was pervading everything except नित्यविभूति.
प्रवचितात्मका – Here the word अन्तरात्मा means मनस् or mind. With respect to अचेतन, मनोमय is deeper. And प्रवचित does not indicate any attribute of चेतनस्वरूप. So bhashya is अत्यन्तभीतमना. The aspect of superimposing चेतन on mind which is अचेतन indicates the greatness of fear.

Though विषुष्ठत्त्व here is संजानाथप – indicates name, it is more useful to interpret it according to context and hence व्यापित् is the bhashya.

अत्यमात्रा means महापरिव्याख्यानम्.

Sloka 11.25

दंकरालािनदंकरालािन दंकरालािनदंकरालािन    चच चच    तेते तेते    मुखािनमुखािन मुखािनमुखािन    दृ᭗वैवदृ᭗वैव दृ᭗वैवदृ᭗वैव    कालानलसि᳖भािनकालानलसि᳖भािनकालानलसि᳖भािनकालानलसि᳖भािन    ।। ।। ।।

दशोदशो ᳰदशो ᳰदशो नन नन नन नन    जानेजाने जानेजाने जानेजाने    नन नन नन नन    लभेलभे लभेलभे लभेलभे    चच चच चच चच    शमᭅशमᭅशमᭅशमᭅ    ᮧसीदᮧसीद ᮧसीदᮧसीद ᮧसीदᮧसीद ᮧसीदᮧसीद    देवेशदेवेश देवेशदेवेश देवेशदेवेश    जगि᳖वासजगि᳖वास जगि᳖वासजगि᳖वास    ।। ।।    25 ||25 || 25 ||25 ||

युगा᭠तकालानलवत्युगा᭠तकालानलवत्युगा᭠तकालानलवत्युगा᭠तकालानलवत्    सवᭅसंहारेसवᭅसंहारे सवᭅसंहारेसवᭅसंहारे    ᮧवृ᭗ािनᮧवृ᭗ािनᮧवृ᭗ािनᮧवृ᭗ािन    ई᳡राणाम्ई᳡राणाम्ई᳡राणाम्ई᳡राणाम्    अिपअिप ... गतोगतो    भवािमभवािम भवािमभवािम, , , , तथातथा ... इ᭜यथᭅःइ᭜यथᭅः इ᭜यथᭅःइ᭜यथᭅः    ।। ।।

युगाति्कालानलवत्युगाति्कालानलवत्युगाति्कालानलवत्युगाति्कालानलवत्    सवᭅसंहारेसवᭅसंहारे सवᭅसंहारेसवᭅसंहारे    ᮧवृ᭗ािनᮧवृ᭗ािनᮧवृ᭗ािनᮧवृ᭗ािन    सुखंसुखं सुखंसुखं सुखंसुखं सुखंसुखं    चच चच चच चच    नन नन नन नन    लभेलभे लभेलभे लभेलभे    –– –– –– ––

Having seen your mouths which are most fierce and engaged in devouring everything like the blazing fire that exists at the end of a Yuga, I have totally lost the sense of direction and am not at peace either.

ते दंकरालािन कालानलसंिनभािन मुखािन Your mouths which are fierce with protruding teeth and like the blaze that arises during dissolution दृ᭗वैव just by seeing them दिशो न जाने I have totally lost the sense of direction – I don't know where to go. शमᭅ च न लभे I do not feel comfortable or happy. देवेश O Lord of Devas जगि᳖वास the support of all worlds जगि᳖वास do grace me.

Rulers, be gracious unto me. That means please do whatever makes me attain my earlier original state.
While Vishvarupi Bhagavan’s all parts were fierce, the mouths were most frightful is told here.
And Arjuna pleads Bhagavan to grace HIM as he was extremely scared.

In order to show that Arjuna had the vivid perception of Bhagavan’s Supreme Lordship which was taught to him as told in तमी᳡राणां परमं महे᳡रम् (६-७) and such shrutis, bhashya explains this word as ब्रह्मानां ई᳡राणां अिप परम महे᳡र. That shows Arjuna’s feeling that when such powerful Gods as Chaturmukha Brahma and others are not able to see your terrifying form, how can I who is so lowly compared to them.

And Arjuna praying to Lord as प्रसीद does not indicate that Bhagavan was angry with him. So that is very well explained in bhashya as यथाहं हक ृतत गतो भवािम तथा कु ᱧ.

**Sloka 11.26, 11.27**

इवं वर्त्तमानं पवित्रतिवृत्तिविवर्द्धिनं दर्शयन्तं पार्थसारथी। राजवेश्वरच्छलन्तं अवस्थितां धातराधाराणां बौधिष्ठिरेकु अनुप्रविप्पितां च अनुसरणां च संहारेण भूभारावतरणं स्वसमनिष्ठं स्वेतं एवं करिष्यमाणं पार्थाय दर्शयामास। स च पार्थो भगवते सदृशविदिकं सबीर्यः साक्षात्कृतं तस्मिन्तं एवं भवयति सबीर्यं धातराधाराणीनामं उपसंहारं अनागतम् अिप तत्सादल्यक्षेण विभेन चक्रुपा पशयं हि प्रोक्ताय -

इवं वर्त्तमानं पवित्रतिवृत्तिविवर्द्धिनं दर्शयन्तं – Thus revealing the aspect of HIS wonderful nature which is that the entire universe is dependant on HIM for existence and functioning,

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

राजवेश्वरच्छलन्तं अवस्थितां धातराधाराणां बौधिष्ठिरेकु अनुप्रविप्पितां च अनुसरणां – all those of belonging to the side of धृतराषं and who were of demonic nature and were present in the guise of Kings and also those of demonis nature who had joined the side of युधिष्ठिर,

संहारेण भूभारावतरणं स्वसमनिष्ठं स्वेतं एवं करिष्यमाणं पार्थाय दर्शयामास – how Lord would achieve the reduction of पूर्णार्थ by destroying all of them - which being HIS desire would be achieved by HIMSELF - Lord revealed to Arjuna.
And that Arjuna beholding directly Bhagavan's act of creation and others which show HIS Supreme Sovereignty,

In that Bhagavan only who is the inner controller of everything,

The destruction (or withdrawal unto HIMSELF) of the sons and others belonging to Dhruva, even though not happened yet,

Beholding all that through the divine sight granted by Bhagavan's grace, spoke thus.

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

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

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

अमी सर्वः धृतराष्ट्रायुद्ध पुनः: सर्वः सहेवाविनिपलसङ्क्षेपः:। (पाठान्तर – अमी च च धार्तराष्ट्रायुद्ध पुनः:)
भीष्मो द्रोण: सूतपुग्रस्तथावस सहसमदीपरियोधमुखः: ॥ 26 ॥

वक्तव्याणि ते त्वरमा विश्वनि दंत्रकारलानि भयानकानि ।

केषिइलिया दशनान्तरेण सन्मृधवते चूर्णिते। ॥ 27 ॥

धृतराजस्व पुत्रा: अमी सर्वे All these 101 sons of Dhrtarashtra, भीष्मो द्रोण: सूतपु: तथा असी Bhishma, Drona and this Karna who is the son of charioteer सर्वे: अवनिपाल सह्च: सह – along with the groups of all kings अस्मदीये: अपि योधमुखः: सह and along with chief warriors from our side, दंत्रकारलानि भयानकानि ते वक्तव्याणि त्वरमा: विश्वनि are entering in a hurry into your mouths which are fierce with protruding fangs and are generating terror. दशनान्तरेण केषिइलिया: Having got caught in between your teeth some चूर्णिते: उत्तमाहिः संदृश्यन्ते are seen with their heads being crushed into powder.

अमी धृतराजस्व पुत्रा: इद्विधनादय: सर्वे भीष्मो द्रोण: सूतपु: कर्णश्च, तत्पक्षीये: अवनिपालसमुहः: सर्वे: अस्मदीये: अपि कैलिविद्योधमुखः: सह त्वरमा वान्तार्थरलानि भयानकानि तव वक्तव्याणि विनाशाय विश्वनि। तत्र केषिइलिया चूर्णिते: उत्तमाहिः दशनान्तरेण विलप्रा: संदृश्यन्ते ।

अमी धृतराजस्व पुत्रा: इद्विधनादय: सर्वे भीष्मो द्रोण: सूतपु: कर्णश्च, - Duryodhana and other sons of धृतराजः Bhishma, Drona and Karna who is सूतपु (son of charioteer)

तत्पक्षीये: अवनिपालसमुहः: सर्वे: अस्मदीये: अपि कैलिविद्योधमुखः: सह तन क्षे य अन्ताय: तत्र केषिइलिया: उत्तमाहिः दशनान्तरेण विलप्रा: संदृश्यन्ते – and there some are seen caught in between teeth with their heads crushed to powder.

Because it is said सह अस्मदीये: अपि योधमुखः: अवनिपालसमुहः is pertaining to the opposite side can be known. This is told in bhashyana as तत्पक्षीये:.
The bhashya कैसे के for Pandava’s paksha indicates their side was not completely destroyed. That can be known from sloka which says सवारा: for opposite side and for his side, योधमुखः:

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

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

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

Sloka 11.28, 29

यथा नदीनां बहुःम्बुवेनां: समुद्रात्वाग्नामिसुखयः इवसि ।
तथा तवामी नरलोकवीराः: विशन्ति वक्षायथसिद्धवलनसि ॥ २८ ॥

यथा प्रदीपं ज्वलनं पत्रणां: विशन्ति नाशाय समुद्रवेनां ।
ततैव नाशाय विशन्ति लोकाः: तवापि वक्षाय वस्त्राणेन ॥ २९ ॥

नदीनां बहुः: अम्बुवेनां: Many floods of rivers समुद्रमेव अम्बुसि यथा: इवसि the way they flow always towards an ocean, तथा in the same way अन्तरलोकक्रीराः: these warriors of this world अम्बुसिद्धवलनसि तत्र वस्त्राणेन विशन्ति are entering into your mouths which are ablaze.

पत्रणां: Insects ज्वलनं यथाविशन्ति: with increased speed प्रदीपमज्वलनं नाशाय यथाविशन्ति the way they enter into burning fire to get destroyed, ततैव in the same way समुद्रवेनां: लोकाः: अपि अन्तरलोकक्रीराः: लोकाः: अपि people of this world also with increased speed तत्र वस्त्राणेन नाशाय विशन्ति enter you mouths to get destroyed.

एते राजतो नदीनां अम्बुवेनां: समुद्रम प्रदीपःम्बुवेनां: इव च शलमाः: तत्र वस्त्राणे अम्बुसिद्धवलनसि स्वयम् एव लरमणा आत्मनाशाय विशन्ति ।
Two इतिहास or comparisons are given in these two slokas. Many aspects are indicated in these comparisons: One is as told by त्वरामण: in previous sloka, that they destroyed by their own acts, secondly all getting merged into one and that one entity having the common form appropriate to the destruction of everything. All these are indicated in these comparisons here.

नर्लोकवीरा: - This word in first sloka excludes पाण्डव: s. So bhashya is एते राजलोका:.

अस्तुवेगा: - Is explained as अम्बुप्रवाह: - the word वेगा: indicates that entity which has speed.

पत्राग: - This word has several meanings but what is appropriate here is शलम: as indicated in bhashya.

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

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

In the case of the shalabha insect or firefly (which gets attracted to fire and falls into it), they can decide not to go and fall into fire but do not do so. They go by themselves and fall into fire and get destroyed and become ash. They lose their nature and are called as different substance.
The word आत्मनाशाय has to be understood properly here. There is no destruction for आत्म as it is nitya. But what is told as नाश for Atman here is not being able to attain the true state of existence which is स्वरूपाविभाख which happens in moksha. Attaining the undesired state which is against its true nature is told as आत्मनाश here.

Sloka 11.30

लेिलृसेलेिलृसे लेिलृसे समᮕानःᮕसमानःᮕसमानःᮕसमानः समᮕतात्समᮕतात् समᮕतात् समᮕतात्।।।।

तेजोिभरापूयᭅतेजोिभरापूयᭅ तेजोिभरापूयᭅतेजोिभरापूयᭅ जग᭜समᮕम्जग᭜समᮕम् जग᭜समᮕम् भास᭭तवोᮕाःभास᭭तवोᮕाः भास᭭तवोᮕाःभास᭭तवोᮕाः।।।।

िव᭬णोिव᭬णो िव᭬णोिव᭬णो

३० ||३० || ३० ||३० ||

िव᭬णो Hey Vishnu, समᮕान् लोकान् groups of all kings ज्वलद्विः वदनैः with you blazing mouths समᮕतात्
ग्रसमानः devouring from all sides लेिलृसे you are licking them up. तव उग्रः Your fiery rays of
राजलोकान् राजलोकान् राजलोकान् राजलोकान् समᮕान्समᮕान्समᮕान्समᮕान् लेिलृसेलेिलृसे
वदनैःवदनैः वदनैःवदनैः ... लेिलृसे The entirety of the collections of kings swallowing with
राजलोकान् राजलोकान् राजलोकान् राजलोकान् समᮕान्समᮕान्समᮕान्समᮕान् लेिलृसेलेिलृसे
वदनैःवदनैः वदनैःवदनैः ... your blazing mouths,your blazing mouths,your blazing mouths,your blazing mouths,
राजलोकान् राजलोकान् राजलोकान् राजलोकान् समᮕान्समᮕान्समᮕान्समᮕान् लेिलृसेलेिलृसे
वदनैःवदनैः वदनैःवदनैः ... extreme anger, with extreme anger, with extreme anger, yyou are licking
कोपवेगेनकोपवेगेन कोपवेगेनकोपवेगेन तृिधराविसᮦृिधराविसᮦृिधराविसᮦृिधराविसᮦृः...
कोपवेगेन कोपवेगेन कोपवेगेन कोपवेगेन ोपुटा ोपुटा ोपुटा ोपुटा ... with their blood again and again with your tongue.
तवतव तवतव अितघोराअितघोरा अितघोराअितघोरा भासोभासो भासोभासो
तवतव तवतव अितघोराअितघोरा अितघोराअितघोरा भासोभासो भासोभासो

राजलोकान् राजलोकान् राजलोकान् राजलोकान् समᮕान्समᮕान्समᮕान्समᮕान् आपूयᭅआपूयᭅ आपूयᭅआपूयᭅ

राजलोकान् राजलोकान् राजलोकान् राजलोकान् समᮕान्समᮕान्समᮕान्समᮕान्

स्वयम् एव त्वरमाणा आत्मनाशाय विशतति - Was told in bhashya of previous sloka, does it mean
Bhagavan has nothing to do with this act of destruction? That is answered as लेिलृसे - you are
licking them up again and again. And the cause of such destruction is the karmas of the
respective beings. Getting angered with their karmas, Bhagavan does such destruction and
such acts.
समग्रान् – means all those who have assembled there to engage in the war.

भास:, तेजोिभ: - There is no repetition here – पुनरूक्ति. That is indicated in bhashya – भास: is commented as रथयः and तेजोिभ: as स्वकीयः: प्रकाशीः.

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

Sloka 11.31

आङ्ख्ात्ते में को भवान्तःपृथृः नमोस्तु ते देववर प्रसीद।

विज्ञातुभिच्छ्ामि भवत्मादयम् न हि प्रजानामि तव प्रवृत्तिम्।। 31 ||

उपःरूपः भवान् कः Who are you having this most fierce form? में आङ्ख्ात्ते Tell me. देववर O Lord, who is superior to all Goda, ते नमः अस्तु salutations to you. प्रसीद Be pleased. आङ्ख्य भवत्म विज्ञातुभि हिच्छ्ामि। would like to know you who is the aadipurusha. तव प्रवृत्ति न हि प्रजानामि I am unable to know this act of yours.

‘दर्श्यात्मानस्वयम्’ (11:14) इति तव ऐङ्ख्य निरक्तुः साक्षात्कः प्रार्थितेन भवता निरक्तुह्यम् ऐङ्ख्य दर्श्यता अतिषोरूपः इहमृ आविष्कृतम्। अतिषोरूपः को भवान्? कि कः प्रवृत्तः? इति भवत्म भातुः इच्छामि। तव अभिमृताँ प्रवृत्ति न जानामि। एवं आङ्ख्ात्ते में। नमोस्तु ते देववर प्रसीद - नमः ते अस्तु सर्वेत्यः। एवं कः प्रवृत्तः अनेन अभिमृतां इहं संहतृपूर्वारूपः आविष्कृतमृ इति उक्ता प्रार्थिता प्रवृत्तिः भवः।

‘दर्श्यात्मानस्वयम्’ (11:14) इति तव ऐङ्ख्य निरक्तुः साक्षात्कः प्रार्थितेन भवता – By you who were prayed to as ‘reveal yourself to me completely’ in order to perceive directly your unchallenged sovereignty,

निरक्तुः ऐङ्ख्य दर्श्यता अतिषोरूपः इहमृ आविष्कृतम् – you started revealing your supreme sovereignty and this most fierce form was manifested by you.

अतिषोरूपः को भवान्? Who are you of such most terrifying form? कि कः प्रवृत्तः? – What do you intend to do?
Arjuna was terrified at the fierce form of Krishna and could not sustain himself. Arjuna prayed Krishna दशᭅना᭜मानम᳞यम् where अ᳞यम् is explained by Bhashyakarar as सकलम् – so he prayed Krishna to reveal HIS complete form. Accordingly Krishna revealed HIS fierce form also. Then Arjuna wants to know the purpose of revealing such fierce form and prays Lord to be in his earlier pleasant form.

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

न हि प्रजानामि तव प्रवृतिम् – This also indicates that Arjuna wants to know the intention of Bhagavan. That is indicated as कि करू प्रवृत्त:? In bhashya.

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

The नमस्कार done by Arjuna here as नमोऽ᭭तु ते – does not indicate sharanagati but it is the natural reaction of one who is subservient towards the Master. In अहिंसा महिरता it is said – नतवः परमशेषी शेषा नन्तार ईरता:। नन्तु-नन्तवः भावोऽयं न प्रयोजनपुर्वकः (52-7). It is the natural behavior and not for any gain. It is the dharma of one who is शेषभूत and not done for any benefit.

प्रमीद – The request here is for Bhagavan to get back to HIS pleasant form. This is also told later as तदेव मे दहᭅय ᱨपम् (11-45).
Sloka 11.32

भाष्यावतारिका -

आध्यात्मिकतत्त्वाते विकृत्वधर्मं दर्शयतो भवतो धौरुपाविन्यकारं कः अभिध्रावः? इति पृष्टं हम्वतानु पार्थसारयमः।
स्वामिप्रायम् आहं - पार्थिद्वीरेन विना अथि धार्तराघ्राज्ञस्कृत अश्रेष्ठ राजोऽक मिहत्रुः अहमू एव पश्चातः इति भाननाय मम धौरुपाविन्यकारः।

आध्यात्मिकतत्त्वाते विकृत्वधर्मं दर्शयतो भवतो - Due to excess love towards me who have taken refuge in you, you started to reveal your Supreme Sovereignty

धौरुपाविन्यकारं कः अभिध्रावः? - and what is the intention behind revealing such fierce form?

इति पृष्टं हम्वतानु पार्थसारयमः। - Having been asked thus, Bhagavan who is now the charioteer to Partha tells HIS intention.

पार्थिद्वीरेन विना अथि धार्तराघ्राज्ञस्कृत अश्रेष्ठ राजोऽक मिहत्रुः अहमू एव पश्चातः इति भाननाय मम धौरुपाविन्यकारः।

- Without any action or effort from Arjuna, I am only engaged in destroying the entire collection of kings here such as the sons of Dhrutarashtra and others - to make known that I have taken this fierce form.

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

This अवतारिका gives the summary of three slokas starting with कालोऽि᭭म लोकᭃयक ृ त्.

आध्यात्मिकतत्त्वाते विकृत्वधर्मं Arjuna feels it is not correct for Krishna to reveal such frightening form. The reason for Bhagavan to reveal HIS विकृत्वधर्मं to Arjuna is आध्यात्मिकतत्त्वाते विकृत्वधर्मं - overflowing love without seeing any defect and so showing such terrifying form and make Arjuna extremely frightened is not proper is the bhaava.
पाथः द्वन विना – But Krishna’s intention was to show that without any effort from Arjuna, all are going to be destroyed. That is indicated in this part of bhashya.

This will be told in more detail on following slokas.

श्रीभगवानुवाच

कालोऽि᭭मकालोऽि᭭म कालोऽि᭭मकालोऽि᭭म    लोकᭃयक ृ ᭜ᮧवृ᳍ोलोकᭃयक ृ ᭜ᮧवृ᳍ोलोकᭃयक ृ ᭜ᮧवृ᳍ो    लोका᭠सलोका᭠स लोका᭠सलोका᭠समाहतुᭅिमहमाहतुᭅिमह माहतुᭅिमहмाहतुᭅिमह    ᮧवृᱫःᮧवृᱫः ᮧवृᱫःᮧवृᱫः    ।। ।।

ऋतेऽिपऋतेऽिप ऋतेऽिपऋतेऽिप    ᭜वां᭜वां ᭜वां᭜वां    नन नन    भिव᭬यि᭠तभिव᭬यि᭠त भिव᭬यि᭠तभिव᭬यि᭠त    सवᱷसवᱷ सवᱷसवᱷ    ...    ᮧ᭜यनीक े षुᮧ᭜यनीक े षु ᮧ᭜यनीक े षुᮧ᭜यनीक े षु    योधाःयोधाः योधाःयोधाः    ।।।। ।।।।    32 ||32 || 32 ||32 ||

लोकᭃयक ृ त् One who puts an end the world ᮧवृ᳍: has grown into this fierce form कालोऽि᭭म I am only that kaalaatmaka. लोकान् All the warriors and others who have assembled here समाहतुᭅम् इह I am now starting to act for their destruction. प्रत्यन्तिकेषु In the armies of enemies ये योधा: अवर्भितः all the warriors who are present सवᱷ ऋतेऽिप ᭜वा न भिव᭬यि᭠त all of them will not live even if you are not there.

कलयितगणयित ह्रति काल; दशर्त्राप्रमुखानां राजलोकानाम् आयुरवसानं गणयन्ति अहं तत्कालकुतः पोरुपेन प्रवृद्धो राजलोकान् समाहृते - आमिषुपृथ्वी संहृतेः इह प्रवृत्तः अस्मि । अतो मत्स्यकल्पाद एव त्वाम् त्वां अश्चर्थोऽपि - त्वुशुभ्रोगम् भ्रेतुपि ऐते धार्तराष्ट्रप्रमुखाः तब प्रत्यन्तिकेषु येव अवर्भिता योधाः; सवᱷ सवᱷ सवᱷ सवᱷ नन नन भिव᭬यि᭠तभिव᭬यि᭠तभिव᭬यि᭠त�िव᭬यि᭠त    सवᱷक्षांसवᱷक्षां सवᱷक्षांसवᱷक्षां    ... म᭜संक᭨पाद्म᭜संक᭨पाद्    एवएव एवएव    ᭜वाम्᭜वाम् ᭜वाम्᭜वाम्    ऋतेऋते ऋतेऋते    अिपअिप अिपअिप    -- --

᭜वदु᳒ोगम्᭜वदु᳒ोगम् ᭜वदु᳒ोगम्᭜वदु᳒ोगम्    ऋतेऽिपऋतेऽिप ऋतेऽिपऋतेऽिप    एतेएते एतेएते    ...    सवᱷसवᱷ सवᱷसवᱷ    नन नन    भिव᭬यि᭠तभिव᭬यि᭠तभिव᭬यि᭠तभिव᭬यि᭠त    -- --    िवन᭑᭯यि᭠तिवन᭑᭯यि᭠तिवन᭑᭯यि᭠तिवन᭑᭯यि᭠त    ।। ।।

कलयितगणयित ह्रति काल; - काल means कलयि one who counts. सवᱷanter धार्तराष्ट्रप्रमुखानां राजलोकानाम् आयुरवसानं गणयन्ति – having counted the end of the lives of all the collections of kings including the sons of Dhrutarashtra, अहं तत्कालकुतः पोरुपेन प्रवृद्धो राजलोकान् समाहृते - आमिषुपृथ्वी संहृतेः इह प्रवृत्तः सवᱷसवᱷ सवᱷसवᱷ - having manifested with this fierceful form I hawith this fierceful form I hawith this fierceful form I have now begun to destroy the hosts of kings standing in fron of them only.

अतो मत्स्यकल्पाद एव त्वाम् त्वां अश्चर्थोऽपि – So due to my willing only, even without you – means त्वुशुभ्रोगम् भ्रेतुपि – even without your effort,

एतेधार्तराष्ट्रप्रमुखाः तब प्रत्यन्तिकेषु येव अवर्भिता योधाः; ते सवᱷ सवᱷ सवᱷ सवᱷ नन नन भिव᭬यि᭠तभिव᭬यि᭠त�िव᭬यि᭠तभिव᭬यि᭠त    सवᱷक्षांसवᱷक्षां सवᱷक्षांसवᱷक्षां    ... all these warriors who are present in the armies of your enemies, all of them will not live – means they will be destroyed.
काल: - This does not mean here time indication – such as कला, मुहूर्त, अहोरा etc. Here Bhagavan has to be thought of as परमात्मा who is the inner self or अन्तर्गतिमा of काल, or as per योगिकार्थ – कलयित इति काल: etc. or Bhagavan who is associated with the कालाभिमान देवता who does उपसंहार. These are told in Brahmasutras in इद्धाणानिधिकरण, आकाशणानिधिकरणs etc. And the योगिकार्थ which is कलयित गणयित इति काल: - has to be taken in all these interpretations. So bhashya mentions that first.

मोर्समिन लोकालयकृत् – ऋषिवेद mantras show this aspect:

In one mantra it says – नेऱ्नो अन्तति नेमा उ त्वाह क ईहू ददशः कमिभधवाम।

In the next mantra it says – अयमि जरित: पर मा इह विष्या जाताति अयमसम मन्त्र।

ऋतुम् मा प्रदिशो वर्ध्यतित आदिरूप्तव भुवना ददरीम।(8th mandala) The word ददरीम means I am crushing the worlds to powder. That is what Bhagavan says here कालोऽिलबिधियकृत्.

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

ऋतेऽिप्ता – Vishnu Purana says – मनसैव जगुधिः औहं च करोित यः। तत्त्वारिष्कायणे कियाृ उद्दमिस्तर:।(वि.पु. 5-22-15). For one who does creation and dissolution of entire world by mere willing, how much effort is needed to destroy the enemies after all? It is very very meager is the bhaava. So the basic thing is that Arjuna has to do his duty which is engaging in dharma yuddha. He has been given the ‘individual freedom’ for acting thus. But he alone, even if he acts, cannot achieve it without Bhagavan’s grace. So individual freedom and divine grace are both there. Bhagavan gives freedom to beings to act as per shastra. Every being knows that they are doing something right or wrong and have to decide themselves what to do. Bhagavan helps that to be taken to completion. Here Bhagavan is telling Arjuna that HE sankalpa is already there and Arjuna has to do his duty of engaging in war. Even if Arjuna is not there, the time of all those warriors has come to an end and they cannot live one second beyond what is
granted as Bhagavan’s calculations never go wrong. This will also be explained more in further slokas.

Sloka 11.33

tसमात्वृत्तिः वशो लभस्य जित्वा श्रद्धुकृत्व राज्यं समृद्धम्।

सृष्टि: पूर्वमेव निमित्तमात्रं भव सञ्जयविठ्ठव || 33 ||

For that reason, when you get up. When you have won over your enemies, attain fame. Enjoy the prosperous kingdom. All these have been already killed by me. Hey Arjuna who is savyasachi, you become merely an instrument.

tसमात्तमात् तत् प्रति यद्याय उतिष्ठ, तात् श्रद्धु जित्वा वशो लभस्य, धर्म्य राज्यं च समृद्धं शुष्क्व। मया एव एते कृतपाराधः पूर्वम् एव निशाः: - हृन्ने विनियुक्ता:, तथै तेषां हृन्ने निमित्तमात्रं भव; मया हन्त्मानानं शब्दादिप्यांकीयो भव। सञ्जयविठ्ठव: ‘चच समवाये’(भ. पा. 1-1-22) सञ्जय शरसवायस्वीलः सञ्जयविठ्ठवी, सञ्जय अपि करेण शरसवायस्वीकरः:, करञ्जनेन योद्धुं समर्थ इत्यतः।

तस्मात् तमात् प्रति यद्याय उतिष्ठ – उतिष्ठ means get up for war against your enemies, तात् श्रद्धु जित्वा वशो लभस्य– having won over the enemies, attain fame.

धर्म्य राज्यं च समृद्धं शुष्क्व – Enjoy the righteous kingdom as much as you want.

मया एव एतेकृतपाराधः पूर्वम् एव निशाः: - हृन्ने विनियुक्ता:, - All these who have sinned have already been killed by me – means have been ordered for destruction.

तवं तु तेषां हृन्ने निमित्तमात्रं भव; - You become mere instrument in their killing.

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

सञ्जयविठ्ठव: ‘चच समवाये’(भ. पा. 1-1.22) सञ्जय शरसवायस्वीलः सञ्जयविठ्ठवी, सञ्जय अपि करेण शरसवायस्वीकरः:, करञ्जनेन योद्धुं समर्थ इत्यतः – Hey Arjuna who is well known as Savyasachin. The root चच has the meaning of enjoining. Savya means left. One who can mount and shoot an arrow even with his
left hand is savyasachin. That means one who is capable of waging war using bow and arrow even with left hand.

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

Bhashya कृतापराधा: shows that Bhagavan does not have any defect of the nature of partiality or cruelty – वैष᭥य or नैघृᭅ᭛य. Because they have sinned, they are being punished.

पूर्वेन निहता: - Is this not against what is प्रत्यय? Seen directly by Arjuna? If they have already been killed, निमित्तामात्र भव would not be appropriate. So bhashya explains this as हनने विन्युत्कः: - Paramatman has willed that they be destroyed.

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

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

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

Sloka 11.34

द्रोणः च भीष्मः च जयद्रथः च कर्णः तथान्तरपि योधवीरान्।
मया हतास्मां जहि मा व्यविष्यः: यद्यस्य जेतासि रणे सप्तान्। 34 ||

मया हताः Already killed by ME द्रोणः च भीष्मः च जयद्रथः च कर्णः Drona, Bhishma, Jayadratha, Karna तथा अन्यान् योधसुव्रत्यान् अष्टि and also other important warriors लं जहि you win over. युध्यस्या Engage in
war. Do not be depressed or feel sad. You will win over your enemies.

Drona, Bhishma, Karna and others, because of having sinned, who have been assigned or ordered to be destroyed by Me only, you win over them – means you kill them.

Do not feel distressed thinking ‘how can I kill these Gurus and others who are deeply attached to enjoyments?’

That means do not feel sad about them with the fear of the wrong thought of thinking Dharma as Adharma and due to attachment towards relatives and compassion.

Because they have committed sins, they have been assigned by Me only to be killed.

So engage in war without any doubt.

You will become one who has won over enemies – means you will win over them.

There is no scent of cruelty in killing them. On the other hand, you will attain victory only.

Arjuna had expressed his fear earlier. Krishna gives the answer to that here.

These are the reasons why he had Dharma and due to attachment. As Sri Alavandar says 'अथानेऽह्रापख-धर्मं धर्मं धिमियाकुलम्। पाथ प्रप्तस्वध्रस्य शाखावतरणं कुलम्।' Krishna tells Arjuna that he does not have to fear that Drona and others are impossible to win over and in a
war, winning or losing is not definite and so on, he need fear about these. because victory is decided for Arjuna and Drona and others are destined to die as Krishna has already willed so. This is told as युǚय᭭व जेतािस.

Krishna says it would not lead to cruelty – so he says मा व्यपि:ा:.  
सपत्रान् – One should not be cruel to those who are favourable but not towards enemies is the bhaava.

Sloka 11.35

सज्ज्व उताच
एतत्त्वता वचनं केषवस्य कृताङ्गलिवेप्पमानः किरीटी ।

प्रणमम् ।। 35 ।।

Having heard these words of Krishna, किरीटी Arjuna कृता: with folded hands वेपमान: trembling कृता: भूय एव नमकृता: havind done obeisance again and again भीतभीतः and extremely frightened प्रणमम् prostrating in reverence सगृदम् आह spoke with choked voice.

एतत्त्वाधिकालत्यजलघे: केषवस्य वचनं श्रुत्वा अर्जुनः तस्मै नमस्कृत्य भीतभीत: अतिभीत: भूय: तः प्रणमम् कृताङ्गलिवेप्पमानः किरीटी सगृदम् आह ।

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

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

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

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

किरीटी – Arjuna is known as किरीटी – giving great prominence to his crown because he head became blessed being decorated with that crown due to bowing down at the divine feet of Bhagavan Krishna. It is said in Srimadbhagavata भार: परं पट्रिक्रिष्टजुभिम् अनुभवाभ्रां न स यम् कुष्ठाम् (भा. 2-3-21) – If one does not bow down to Mukunda, the head which is known as उष्णाग even if it is decorated with a huge crown etc. it would become mere dead weight. Bhagavan’s divine feet are those प्रणालित-मकर-किरीट-सुर दारमाला विगंगण-मकर-पादारिवन्त: - His divine lotus feet are filled with the sweet honey flowing from the garlands of Mandara flower that are decorating the crowns of gods who prostrate at HIS feet.

Sloka 11.36

अजुन उवाच

स्थाने हपीकेश तव प्रकरीठा जगत्हृष्णथनुरुष्यते च।
र्खासि भीतानि दिशो व्रजनि सर्वे नस्यन्ति च सिद्धस्या: ॥ 36 ॥

हपीकेश Hey Krishna स्थाने all these are very proper only. जगत All the good natured ones assembled here तव प्रकरीठा प्रहृष्णथनुरुष्यते They get devotion towards you. र्खासि भीतानि दिशो व्रजनि The demonic ones run helter skelter being terrified. सर्वे सिद्धस्या: नस्यन्ति All the groups of siddhas prostrate unto you.

स्थाने – यद्य एतस्य दुर्बिवृत्त्या आगतम् अशेष-शेषगत्वसिद्धविविद्याध्याधिकारसंस्फुरणपृष्टिकं जगत्,
लवशादात् तवं सर्वेचारम् अवलोक्य तव प्रकरीठा सर्व प्रहृष्णथ, अनुरुष्यते च। यद्य च त्वाम् अवलोक्य र्खासि भीतानि सर्वं विश: प्रवजन्ति। सर्वं सिद्धस्या: - सिद्धादानुकूलसंधि: नस्यन्ति च। तद्य एतस्य सर्व दुर्बिवृत्त्या इति पूर्वेण सम्बन्धः।

स्थाने – यद्य – स्थाने means it is very appropriate.
This world – means all those assembled here such as the entirety of gods, gandharvas, siddhas, yaksha, kinnaras, kimpurushas etc who have come to witness the war,

Having seen you who is the Supreme Lord with your divine grace and praying to you, they all are overjoyed,

They also get loving devotion towards you.

And all the demons run helter skelter in all directions being terrified on seeing you.

All the hosts of siddhas and others who are favourable prostrate unto you.

That all these reactions are appropriate is the meaning as relating to जगत् which was told first.

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

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

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

This indicates the love of a father towards son. So there is no repetition पुनरः.

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

Sloka 11.37 – First half
That appropriateness only is being justified.

Arjuna starts to praise Lord now after knowing the wonderful nature and attributes of Bhagavan. These slokas contain all the teachings of Vedanta.

That appropriateness only is being justified.

Arjuna starts to praise Lord now after knowing the wonderful nature and attributes of Bhagavan. These slokas contain all the teachings of Vedanta.

That appropriateness only is being justified.

Arjuna starts to praise Lord now after knowing the wonderful nature and attributes of Bhagavan. These slokas contain all the teachings of Vedanta.
Sloka 37 – second half

अनन्त देवेश जगशिवास त्वमकरं सदसतत्त्वं यत् ॥ ३७ ॥ (second half)

Sloka 38 (first half)

त्वमादिर: पुरुष: पुराणः त्वमस्य विश्वस्य परं निधानम् । (first half of 38th sloka)

अनन्त O Lord who is not limited by place, time or substance देवेश the Lord of Gods जगि᳖वास who has the entire world as resting place त्वम् अश्रं you are jeevatma-tatva or the reality of Individual Self यत्यत् यत्यत् whatever is existing in the for of effect and in the causal form तत्परम् that which is superior to those two which is the muktaatma-tatva – the reality of liberated selves, त्वम् that is also you only. आदिवर: you are the primeval cause पुरुष: you are known by the word purusha पुराणः you are the oldest one. अस् विश्वस्य परण् निधानम् you are the supreme support of this world.

अनन्त देवेश जगशिवास त्वम् एव अश्रम्, न कर्तिः इति अश्रम्, जीवात्मतत्त्वम् । 'न जायते ब्रह्मवेद्ये या ब्रह्मचित्त' (कठ. 1-2-18) हि न धरति। सदृशस्य च त्वम् एव - सदसच्चाविनिर्देशं कार्यानापरमायेत् अपस्थितं प्रकृतितत्त्वम्, नामस्वप्रविषयम्यतया कार्यावस्थं सच्चाधिनिर्देशं, तदनहैत्या कार्यान्तरस्च असच्चाधिनिर्देशं च त्वम् एव। तत्तवं यत् - तत्स्तवं प्रकृतिः प्रकृतिसमवधिन: च जीवात्मम: परम् - अन्तरु युक्तात्मद्वच्यतं यत्, तदू अश्र त्वम् एव।

अत: त्वम् आदिवर: पुरुषः पुराणः, त्वम् अस्य विश्वस्य परं निधानम् - निधीवरो लवधी विश्वस्य इति त्वम् अस्य विश्वस्य परं निधानम्; विश्वस्य शारीरिकतत्त्वाद्यादया परमाधारामूलः: त्वम् एव इत्यतः।

Ananta, the Lord of Gods, devesha, who have this world as resting place, you are only akshara. Whatever does not perish is akshara – that is the principle of individual selves.

'न जायते ब्रह्मवेद्ये या ब्रह्मचित्त' (कठ. 1-2-18) हि न धरति – The Individual self well established in the shruti as ‘This one of the nature of consciousness is not born, nor does he die’ (कठ. 2-18) is the one who does not perish.
सदू असत् च त्वमू एव - सदसच्छवयनिरिंति कार्यकारण्यभावेन अवस्थितं प्रकृतित्वमू. - You only are सत् and असत्.
That means what is denoted by the words सत् and असत् namely the principle of matter which exists in the causal state and the state of effects.

नामरूपविभागवतत्त्वा कार्यवस्त्र मार्गशिरिनिरिंति – what is denoted as सत् in the state of effect and having the division of name and form,

तदनहृत्त्त्वा कारणात्वमू मार्गशिरिनिरिंति च त्वमू एव – and what is denoted by the word असत् in the causal state being undifferentiated into name and form, all that is you only.

तत्परं यत् - तस्मात् प्रकृति: प्रकृतिसम्बन्धिन: च जीवात्मन:– And compared to that Prakruti and the Jivatman who is related to the Prakruti, that which is superior to both these,

परम् - अन्यत्व युक्ततत्वं यत्, तद् अथ त्वमू एव – which is superior – means the other reality of the Liberated Selves, that is also you only.

अतः त्वमू आविदेव: पुरुषः पुराणः, त्वमू अस्व विश्वस्त्र परं निधानम् - निधीयते वचि विश्वस्त्र इति त्वमू अस्व विश्वस्त्र परं निधानम्; - For that reason you are the आविदेव, पुरुष and पुराण. You are परं निधानम् – means because the entire world is resting in you, you are the supreme support of this world.

विश्वस्त्र शरीरभूतस्त्र आत्मत्त्व यरस्मायारस्त्र: त्वमू एव इत्यतः: – That means to the world which is the body, you are the supreme support being the आत्मन् or Self.

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अनन्त देवेश जगत्विवास – Shruti says सत्यं ज्ञानमंत्रं ब्रह्म: जगविवास is one of the meanings of नारायण शत्रु – नारा: अवनं वस्य सः.

लमधरम् – This was already told in 18th sloka त्वमधरम् परं वेदित्वम् (11-18). So here it is more appropriate to take it with a different meaning. And since तत्परं is told, the words अवरत and सदसत् have to be interpreted in the sense of अवरतत्व। So the words सत् and असत् are taken to mean अवत and अवर is interpreted as निर्विकार जीवात्म and so bhashya is न कृतित्व अवरं जीवात्मतत्वम्.

Jivatma is eternal as said in Brahmasutra नात्मा शुद्धेऽ: नित्यवापत्तां ताम्यः. He has substantive consciousness which is essential nature and attributive consciousness. In his essential nature
or स्वरूप he does not change anytime. But his attributive consciousness or धर्मसूत्रज्ञान undergoes contraction and expansion.

सदसत् – The effect is denoted by the word सत् and the cause as असत्. Shruti says असदा इदमप्र आसीत, ततो वै सदजायत. The Brahmāsūtra असदापदेशात् नेति चेत्य धर्मान्वितं वाच्येश्यात् वुच्: शास्तात्तराश् (2-1-18) establishes it is called असत् in the causal state as there was no division into name and form. असत् is सुभाष्यस्या – subtle state. Shruti states तददेव सत् मनोज्ञुरु – Being असत् it willed. If is non-existence how can it will? So the meaning of सदसत् is explained in detail in bhashya - सद् असत् च तम् एव - सदसङ्‌हल्लिनिधिम् कार्यकारणभावेऽवस्थितं प्रकृतितत्त्वम्, नामपरबोधास्वत् कार्यिष्यम् सन्ततिनिधिम्, तददेवत् कारणात्मकः असत् च तम् एव. Both prakṛti and jivatmas exist in pralaya also. Prakṛti exists as अज्ञ्यन very सूत्त्र state in the causal state. So it is called असत्.

When it gets modified into so many forms in the state of effect it is said to be सत्. Jivatmans exist always. But during pralaya they do not have body, sense organs etc and are not called by the name of deva, manushya and so on. They will be unified with Paramatman as though one and there will be no name and form for them such as deva, manushya and so on. So that state is said to be असत् for them. All the three तित्, अतित् and ईश्वर are realities in our siddhaanta. They do not get destroyed at any time completely. Prakṛti keeps getting modified in its essential nature in the state of effect and Jivatmans attributive consciousness changes and they take different births such as god, man etc. but remain unchanged in their essential nature always.

तत्परम् – The word तत् here addresses both अत्तर्भन् and सदसत्. And compared to both these which are together, the मुत्तात्मन् is superior. So तत्परं तत् is commented as मुत्तात्मतेन्नम्.

विश्वाय शरीरभूतस्य आत्मतया परमाधारभूतः तत् अं दृष्टिकोषः - And परमाधारभूत तत् is the self of सत्, असत्, अत्तर and मुत्तात्मतेन्नम्. That is the reason all these are said to be HIM only. And the reason for establishing नामात्मकत्वम् is because HE is विश्वाय. Everything is inseparably associated with HIM and has HIM as आत्मा - inner controller. Everything is भगवदात्मक and so HE is विश्वाय हेतु having everything as HIS body – meaning he is the supporter आधार, controller नियामक and master शेिष and everything else is आधार supported, नियामक controlled and शेिष subservient to HIM. So everything can be said to be HIM only.
Sloka 11.38 (second half)

वेत्तासि वेद्यं च परं च धाम त्यथा ततं विद्भवनतरूपम् || 38 ||

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

जगति सर्वो वेदिता वेद्यं च सर्वं त्यथा सर्वं एव; एवं सर्वार्त्तत्व अवस्थितः त्यथा एव परं च धाम - स्थानं प्राप्यस्थानम् इत्यथाः।

जगतस्य विश्वम् अनतरूपः - त्यथा आत्मात्मेन विध्वं - चिदचिन्तितेऽजगत् ततं - व्यासम्।

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

एवं सर्वार्त्तत्व अवस्थितः त्यथा एव परं च धाम - स्थानं प्राप्यस्थानम् इत्यथाः - Thus you who exist as the self of everything are the परं धाम – ultimate place to be attained - means place of attainment or one to be attained - प्राप्यस्थानः.

त्यथा ततं विश्वम् अनतरूपः - त्यथा आत्मात्मेन विध्वं - चिदचिन्तितेऽजगत् ततं - व्यासम् – Now Arjuna says what Krishna taught him. Krishna said मया तत्स्मिदं विध्वं जगद्व्यण्मूलिना – now Arjuna says त्यथा ततं विश्वम् अनतरूपः – means the world consisting of the mix of sentients and non-sentients is pervaded by you being the self.

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

धाम – Though there are many meanings to this word and the well known meaning is स्थान and so in this context प्राप्यस्थान is taken.
It can also be that the place which is unique to Bhagavan is the supreme abode. That is what is attained by the liberated selves and they do not return to samsara once that is attained. So Moksha is देशिवशेषᮧाि᳙पुवᭅक-भगव᭜ᮧाि᳙. Both can be told as स्थान to be attained. That अवृत S. or non-material abode is described in Chandogya Upanishat. As अर ᴱ ह वे ण्यथावणौऽ्र त्र्द्वूऽके तृतीयःयामितो बिचि तदर्मादीयः सः; तद्वर्त्तः सोमसवनः; तदपरामुलिता पृः: ब्रह्मणः; प्रश्रुतिर्पतिर्हिरणभयः (७.८-५-३) – there are two oceans named अर and ण्य in the world of Brahman which is the third loka known as dyuloka, there is a lake called ऐर᭥मदीयं and a Pippal tree अ᳡᭜थवृᭃ called सोमसवन. This city of Brahman is called अपारािजत and there is a Golden hall which is made and graced by Bhagavan. in तव᭨कार᮰ुित - सह᮲᭭थूणे िविमते दृढ उᮕे यᮢ देवानामिधदेव आ᭭ते, in ऋ᭏वेद - राजानावनिभᮤुहा ᮥुवे सद᭭युᱫमे सह᮲᭭थूणा आसाते.

ल्या तत्‌ – This pervasion is told to be due to शरीरा/repository and so bhashya is ल्या आत्म्येन. The सामायिकिकरण is generic in the second half of this sloka told as बैतायिम, बैंचू च etc and in the first half of next sloka it will be told as specifically वायु:, यम: etc and both these are due to the aspect of व्यामि told in between as ल्या तत्‌ – and that is through शरीरायेकल explained as ल्या आत्म्येन.

आत्म्येन याम्येन – अन्यायिमिनम्ब्र यूः Bhagavan is अन्यायिमि for everything and everything is HIS body – वस्य पृथिवी शरीरम् यः: पृथिवीम् अन्तरो यमयति, यस्य वायुःशरीरसः यो वायुमन्त्रो यमयति, यस्य अस्तिमशरीरसः योः प्रिमर्यः यमयति, यस्य सत्त्वाणि भूतानि शरीरं यः: सत्त्वाणि भूतानि अन्तरो यमयति, यस्य आत्मा शरीरम् यः: आत्मांनन्तरो यमयति etc. The same is told as 'eeshaa vaasyam idam sarvam yat kincha jagatyaam jagat’ – whatever is existing in this world and other worlds also is all pervaded by Bhagavan. That is why HE is only the knower and the known that is told in this sloka.

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Sloka 11.39 (first half)

अतत्स्वमूः एव वायादिशव्यवाच्य हिति आहू –

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

It is said in ऋूःवेद as इन्द्रि सित्रं वरुणमधिमां: अस्य दिव्यससुपुर्णं गरुः समुः एकं सदिग्रां बहुः वनम् मातरिविमाणां: (ऋूः.सं. 2-3-22-46) and in महानारायणीय - तेवाप्रिस्थत्स्वां: तत्स्वूः: तदु चन्द्रमा: तदेव शुक्रमूर्तिः
words praise the one and only self and others are all like the limbs of that supreme paramatman. Accordingly the सामानाधिकरण is told as वायुयमोऽिᲨ: here and explained as due to शरीरावलभाव. That is indicated in the अवताᳯरका here as अत: ᭜वमेव.

वायुयमोऽिवरणः शशा᭑कः प्रजापतिः स प्रजापतिःः। (first half of 39th sloka)

वायु: यमः अगि: वरुणः शशा᭑कः Vayu, Yama, Agni, Varuna, Chandra, प्रजापति: Prajapati who is the father of all beings प्रिणितमहः and their grand-father वमः all are you only.

प्रवृत्तां प्रजानां पितरः प्रजापतिः: प्रजापतिः: प्रजापतिः श्रीर्गर्भस्य अपि पिता त्वं प्रजानां प्रिणितमहः: पितमहावीनाम् आत्मतवा तत्तथ्वद्वाच्च: ल्वम् एव इत्यर्थः।

प्रवृत्तां प्रजानां पितरः प्रजापतिः: ल्वम् एव, पितमहावाद्: च – You are only the prapitamaha – great grand father of all. You are only the pitamaha – grand father.

प्रवृत्तां प्रजानां पितरः प्रजापतिः: प्रजापतिः: प्रजापतिः: प्रजापतिः: – Prajapatis are the fathers of all subjects and Hiranyagarbha is the father of all prajapatis. So Hiranyagrabha is the grand father of all subjects.

श्रीर्गर्भस्य अपि पिता त्वं प्रजानां प्रिणितमहः: पितमहावीनाम् आत्मतवा तत्तथ्वद्वाच्च: ल्वम् एव इत्यर्थः – You are the father of Hiranyagarbha also and so you are the great grand father of all subjects. You being the inner self of Pitamaha and others, you are only denoted by those respective words also is the meaning.

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

च - This word indicates the Bhagavan only is the पितामहः. How is it possible that he is the great grand father to all is explained as सवाᭅसां पितां पित्रः प्रजापतिः पिता हिरण्यगर्भः प्रजानां पितामहः, हिरण्यगर्भ अपि पिता लङ्क प्रजानां प्रपितामहः. The प्रजापतिः are द्वाप्रजापतिः and others.

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

अत्यद्वृताकरारं भगवं महादवसंवक आत्मां सस्नवरकारं दृवा नमः सवातो सवातो नमः नमः नमः नमः नमः नमः नमः नमः नमः नमः नमः नमः नमः नमः नमः नमः नमः नमः नमः नमः नमः नमः

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

The reason for Arjuna to say नमः नमः नमः नमः and doing namaskar is due to fear and joy on experiencing सौलंय or accessibility and परलं or supremacy of Bhagavan who revealed HIS marvellous विश्वरूपं. That is explained in bhashya as अत्यद्वृताकरारं दृवा. Rgveda says ‘kastadveda mahadadbhutam’.

Bhagavan’s form most wonderful अत्यद्वृताकरारं and Arjuna’s mind was flooded with all kinds of emotions and he felt fear, joy and everything flooding at the same time and did not know what to do and did namaskara again and again, from all sides.
This is told in Ishavasya as अᲨे नय सुपथा राये अस्मान् विद्वानि देव वयुनािनि विद्वान्। युयोध्रथस्मत्
जुᱟराणमेन: भूिय᳧ां ते नम उᳲᲦ िवधेम। - भूिय᳧ां ते नम उᳲᲦ िवधेम – we will do namaskara to you very
many times. That is what Arjuna is doing here.

Sloka 11.40 (second half)

अन᭠तवीᭅिमतिवᮓम᭭᭜वम्अन᭠तवीᭅिमतिवᮓम᭭᭜वम्अन᭠तवीᭅिमतिवᮓम᭭᭜वम्    सवᲈसवᲈ सवᲈसवᲈ    समा᳘ोिषसमा᳘ोिष समा᳘ोिषसमा᳘ोिष    ततोऽिसततोऽिस ततोऽिसततोऽिस    सवᭅःसवᭅः सवᭅःसवᭅः    ।।।। ।।।।    40 40 40 40 ॥॥ ॥॥

अन᭠तवीᭅ अन᭠तवीᭅ अन᭠तवीᭅ अन᭠तवीᭅ    –– ––    अप᭯रिमतअप᭯रिमतअप᭯रिमतअप᭯रिमत, , , , अप᭯रिमतअप᭯रिमत... , , , ततःततः ततःततः    सवᭅःसवᭅः सवᭅःसवᭅः    अिसअिस अिस�िस    -- --    यतःयतः यतः�तः    ᭜वं᭜ᮧकार᭜वात्᭜व᭜ᮧकार᭜वात्᭜व᭜ᮧकार᭜वात्᭜व᭜ᮧकार᭜वात्    सवᭅᮧकारःसवᭅᮧकारः सवᭅᮧकारःसवᭅᮧकारः    ᭜वम्᭜वम् ᭜वम্᭜वम्

एवएव एवएव    सवᭅशѹदवा᭒यःसवᭅशѹदवा᭒यःसवᭅशѹदवा᭒यःसवᭅशѹदवा᭒यः    अिसअिस अिसअिस    इ᭜यथᭅःइ᭜यथᭅः इ᭜यथᭅःइ᭜य�ᭅः    ।। ।।    '' ... 'वायुयᭅमोऽिᲨःवायुयᭅमोऽिᲨः वायु�ᭅमोऽिᲨःवायु�ᭅमोऽिᲨः' (11' (11 ' (11' (11-- --39) 39) 39) 39) 'इ᭜याᳰदइ᭜याᳰद इ᭜याᳰदइ᭜याᳰद
'त्वमश्रं सदस्तन' (11-7) – ‘You are signified by the words Akshara, sat and asat’ 'वायुंर्मोऽि' (11-39) – ‘you are Vayu, Yama, Agni’,

इत्यादि सर्वसामानाधिकरण्यतिरिक्तत्व आत्माया व्यासि: एव हेतुः इति वृद्धत्कम् उक्तम् - 'त्वया तत्वं विश्वमन्तरुप्य' (11-38) 'सर्व समाप्रोणि ततोऽि सर्वं' इति च – Thus the concomitant co-ordination told with everything is due to the pervading everything as the Self and that is told very clearly by these, ‘Hey Anantarupa, this world is pervaded by you’, ‘You are pervading everything. That is why you are only everything’.

अन्तर्भीय – This does not mean HE has बीय like that of अन्ति and so explained in bhashya as अभित्वीय. And अभित is further explained as अपरिमित – meaning unlimited.

सर्व समाप्रोणि – The pervasion or व्यासि told here is not like that of आकाश and others which are also pervading everything. This is as per shruti vakyas अन्त: प्रविष्टः शाम्ता जनानां सर्वात्मा (व.आ. 3-11-21). That is HE is pervading everything in order to control being the inner self of everything. So bhashya is सर्व आत्माया समाप्रोणि.

What is told as सर्वत एव सर्व in previous sloka is to explain the concomitant co-ordination सामानाधिकरण्य with सर्व शाय in shrutis such as पु० एवें स्वर्म्म (प.००.), ‘आत्मेवेंद स्वर्म्म’ (छ. 7-25-2), नारायण एवें स्वर्म्म (न.उ). So this सामानाधिकरण्य is denoting विप्रेष्क्य or qualified identity with one and that is due to the body-soul relationship. So it becomes clear in this section that the सामानाधिकरण्य between words denoting Bhagavan such as पु०:, आत्मा, नारायण and words denoting sentient and non-sentient entities told as इदं स्वर्म्म found in पु० एव इदं स्वर्म्म - is due to शरीरा०भाव only. When we use words such as देवत, गौ: etc we limit the connotation to those respective entities only. But in reality the connotation extends upto Bhagavan who is the inner-self of all. That is called ‘aparyavasaana vrutti’. If we use the words with the proper understanding, it would mean Bhagavan only. We can see Prahlada, Alwar and others – मनः स्वर्म्म अहं सर्वं मच सर्वं सनातने Prahlada said. Alwar says कहल् जानाम् शेप्तेन्याते एस्सूः etc. They have realized the real connotation of all words and utter them with that understanding.

Upanishat says अनेन जीवेन आत्माना अनुप्रविष्ट्य नामरुपे व्याकरवणि – I enter along with the Individual Self as HIS Self and do the division into name and form. So everything that has name and form
has a Jivatman and Paramatman who is the inner self. So all words in the ultimate analysis denote Bhagavan only. This – सर्वत्रव्यवस्थानात्र of Bhagavan is established in detail by Bhashyakarar in Vedartha sangraha.

Sloka 11.41, 42

सखेितसखेित सखेितसखेित    म᭜वाम᭜वा म᭜वाम᭜वा    ᮧसभंᮧसभं ᮧसभंᮧसभं    यदुᲦम्यदुᲦम् यदुᲦम्यदुᲦम्    हेहे हेहे    क ृ ᭬णक ृ ᭬ण क ृ ᭬ण    हेहे हेहे    यादवयादव यादवयादव    हेहे हेहे    सखेितसखेित सखेितसखेित    ।। ।।

अजानताअजानता अजानताअजानता    मिहमानं मिहमानं मिहमानं मिहमानं    तवेदम्तवेदम् तवेदम्तवेदम्    मयामया मयामया    ᮧमादा᭜ᮧणयेनᮧमादा᭜ᮧणयेनᮧमादा᭜ᮧणयेनᮧमादा᭜ᮧणयेन    वािपवािप वािपवािप    ।।।।

एकोऽथवा᭡य᭒युतएकोऽथवा᭡य᭒युतएकोऽथवा᭡य᭒युतएकोऽथवा᭡य᭒युत    त᭜समᭃमᭃत᭜समᭃम্ त᭜समᭃम্    त᭜ᭃामयेत᭜ᭃामये त᭜ᭃामयेत᭜ᭃामये    ᭜वामहमᮧमेयम्ᮧमेयम्ᮧमेयम्ᮧमेयम्    ।।।।

अ᭒युत Hey Achyuta, तव इमं मिहमानम् अजानता not knowing this greatness of yours मया प्रमादात् प्रणवेण वापिर by me either out of negligence or due to the feeling of friendship, हे कृण हे यादव हे सखेित प्रसरं यदुम् whatever was told by me without courtesy as O Krishna, O Yadava, O Friend तत् all that and विहार श्र्ासन भोजनेषु during sport, resting, sitting or eating एकः अथवा तत् समᭃं समᭃं समᭃं समᭃं when you were alone or in front of others अप्पाामाथय तत् अस᭜क ृ तः अस᭜क ृ तः whatever disrespect was shown to you in jest तत् अप्रेमेयम् त्वाह्रहने त्यात् आमेये I pray to you who is aprameya and seek your forgiveness for all that.

तव अनन्तीयत्व-अक्षमत्वक्रमात्मकत्व-सत्त्वात्त्तत्त्वत्तु-कल्पनाविद्या यो महिमा, तमः इमम् अजानता मया प्रमादात् मोहात् प्रणवेण चिरपरिचितवेण या, सखे इति - 'भाष्य बयस्य' इति मत्वा हे कृण, हे यादव, हे सखे इति त्वप्रत्यक्ष - बिनयापेतं यदु उकं; तत् च परिहारायं सत्त्वात् एव सत्त्वात्; त्वम् असत्कृतः असि; विहारश्र्ासनभोजनेषु च सहक्रुतेषु एकान्ते वा समाम् वा यदु असत्कृतः असि, तत् सर्व त्वाह्राम् अप्रेमेयाम् अहं आमेये।

तव अनन्तीयत्व-अक्षमत्वक्रमात्मकत्व-सत्त्वात्त्तत्त्वत्तु-कल्पनाविद्या यो महिमा, - All your greatness such as अनन्तीयत्व infinite prowess, अक्षमत्वक्रमात्मक incomparable valour, सत्त्वात्त्तत्त्वत्तु being the inner self of all, creaing the whole world and so on,

तमः इमम् अजानता मया प्रमादात् मोहात् प्रणवेण चिरपरिचितवेण या, - not knowing all these great aspects of your nature, either by mistake or due to delusion or due to long time familiarity,
Thinking you are my friend you were addressed to with disrespect by me as O Krishna, O yadava, O friend, while sporting, lying down, sitting or dining together either in privacy or with others, you were not treated with due respect, for all that I beseech forgiveness from you who are impossible to comprehend.

This is told as सर्वं खलिब्रह्म तत्सनिमिति शान्ति उपासीत - All these are Brahman only. Means जलान् means जायते, लीयते, अनिति – creation, destruction and living or existence is all from that Brahma. This aspect of Bhagavan being the inner self of all अनत्यामि is to be known else one will not get peace it is said. नित्येऽनत्यामिः चेतनेवानाम् एको वहृतां यो विद्धानिः तत्सनिमिति धीरा: तेषां शान्ति: साहवस्ती नेतरेयाम् (कठ. 5-13).

The greatness mentioned in this sloka is the same told in earlier slokas and hence अरुणब्रह्म एव एतिहासिक तत्काला etc are mentioned in bhashya.

Since अजानता is specifically mentioned, though प्रमाद means not knowing, to avoid पुनर्विकल्प bhashya is मोहत् which means प्रेम or delusion. It is said अतिपरिच्यादवज्जा मन्तवगमनात् अनादरो भवति। मल्ये भिललपुत्रा चन्दनरक्षकां इन्धनं कुरुते (सुभा.निवी).}

This is due to the wordly understanding of friend and so explained as वयः इति मम वाम्. And not as per what is told in Upanishat – द्व चुप्राना सुपुजा साखा (मु. 3-2-1) because according to that knowing Bhagavan as सखा is proper and not caused due to delusion.

This indicates that great persons who deserve to be treated with respect always should not be treated with disrespect even for fun. That is told as सर्वं खलिब्रह्म तत्सनिमिति शान्ति उपासीत: तवः. So Arjuna has got प्रायथित here is seeking forgiveness. The third step is not repeating the same mistake.
Sloka 11.43

पितासि लोकस्य चराचरस्य त्वमस्य पूजयं गुरुर्वर्णियान्।

न त्वत्समोऽस्यभ्यधिकः कुतोऽस्य लोकस्य अप्रतिमवभावम् ॥ 43 ॥

For this world consisting of the movables and the immovables you are the father. You are the great one. You are to be worshipped by all beings the Guru. O Lord, of incomparable greatness! In all three worlds there is no one equal to you. That being the case, how can there be anyone greater than you?

अप्रतिम प्रभावः त्वम् अस्य सर्वस्य चराचरस्य लोकस्य पिता असि। अर्थाद्य लोकस्य गुरुः च असि। अतः त्वम् अस्य चराचरस्य लोकस्य गरीयान् – पूजयतमः। न त्वसमाः: अस्ति अभ्यधिकः: कुत: अन्यः: लोकस्येः अपि - त्वदन्तः: कारणयाविना केन अपि गुणेन न त्वसमाः: अस्ति, कुत: अभ्यधिकः।

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

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

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

न त्वसमाः: अस्ति अभ्यधिकः: कुत: अन्यः: लोकस्येः अपि – in all three worlds, there is no one equal to you and how can there be anyone else greater than you?

त्वदन्तः: कारणयाविना केन अपि गुणेन न त्वसमाः: अस्ति, कुत: अभ्यधिकः: – That means in respect of qualities such as कारण or compassion and others there is no one equal to you. How could there be anyone greater?

In this and next slokas, Arjuna speaks about the अप्रतिमक्ति or supremacy of Bhagavan over everything else in order to highlight the fact that there is no one who he can resort to if
Bhagavan Krishna does not forgive him. Here Arjuna tells the अपरिम प्रभावत्व of Bhagavan – that it is not possible to comprehend Bhagavan’s greatness. In the next sloka Bhagavan’s पूर्णतमत्व is going to be told.

पितामि लोकस्य – The word लोकस्य is to be taken along with निव, गुरु and पूज्य also. Because Bhagavan is निरपारिक्षिपिता and निरपारिचिक गुरु, he is पूर्णतम or most deserving of worship. The relation with fathers and Gurus of this world are due to the उपाधि or limiting adjunct of karma and Bhagavan is निरापारिक्षिपिता and गुरु. That is indicated in bhashya as अत: - for that reason.

अस्य लोकस्य गुरुः च असि – As said in Upanishat, ‘यो ब्रह्माण्य अंद्रधाति पूर्व्य यो वे वेवंद्र्व ग्रह्याणोति तस्म:’ (वे.), Bhagavan is the first Guru who creates Chaturmukha Brahma and teaches him Vedas – with that knowledge only Brahma can continue the creation. In Acharya parampara also Bhagavan is the first guru. We say ‘asau asau iti aabhagavatta: sa ca aacharya vamsho jnena:’.

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

न तवसमोजित्ति – When it is said न तवसमोजित्ति, what is the need for अन्यः? That is shown तवसमोजित्ति: कारण्यादित्य केनापि गुणेन न तवसमोजित्ति, कुतोत्स्मिकः: It has been decided that Brahma, Rudra and others are not equal to Bhagavan because they are subjected to creation due to karma etc. They have कार्यत्व, कर्मवशयत्व etc. Swamy Deshika says in Achuta Shataka, न खलु तव सदृशा कार्यत्वः लवे वर्तेक अर्थः: न्याय तन्त्रारम्भिति ज्ञातु तवशेषाय व्यत्त विचिन्ता. The essence of the shastra and all works is knowing that there is no one equal to or superior to Bhagavan and Bhagavan is the ultimate refuge to all. Any other work is studied only to understand these aspects.

The word त्रिश्रणपर्यं, शिव, अज, आकाश etc are used to denote Bhagavan in the shrutis. त्रिश्रणपर्यं: समवर्तनाये पुर्वस्य जात: पति: आर्या – Bhagavan who was residing in Vaikuntha created the hosts of beings at the time of creation and became the ordainer of all. पति: एकः shows it is Paramatman only.
अजस्य नाभावेयःकर्मण्येत्तम् यम्मिसिद्धेति चित्तं भुवनमधि शित्म् (रघु. 4-6-2-3) The whole world was supported by the navel of Bhagavan. Here the word अज means परमात्मन्.

यदा तमस्त्र दित्रा न रात्रि: न सर्व चामल्लिन्व एवं केवल: (वेद. 4-18) – when there was mere tamas, neither the day nor the night, neither the universe having form or without form, there existed the pure auspicious principle alone. Here also the word शिव means the most auspicious principle which is परमात्मन्.

In all such shruti vakyas, the word such as हिरण्यगभर्ण and others have the असाधारण ध्यान or unique characteristics of Paramatman and so mean Paramatman only. This is established in Brahma sutras such as आकाश: तेंतिर्युमात् (वेद.मू. 1-1-23), प्राणत्वात्मानात् (वेद.मू. 1-1-29), शास्त्र दुष्कोः तो उपदेशी वामदेववन्त (वेद.मू. 1-1-31). साक्षाद्वपिरोधं जैमिनि: (वेद.मू. 1-2-29). The word आकाश appears in the mantra – सत्यिन ह वा इमानि भूतानि आकाशानिवेद समुद्रयन्ते etc. where the unique attributes of the creator of this world is seen and that is Paramatman only. Such teachings are to be taken from the point of view of शाखा or Vedas just as in the case of वामदेव and others (prahlada and Nammalwar). तत्थेवं क्षिप्रविष्मितेष: प्रतिपदे वह मनुरभवं सुवर्णं अहं कश्चिवान् विप्र – where Sage Vamadeva says he is only Manu, he is only सूप etc. So it is decided that names which may mean Brahma and Rudra in some contexts do not mean the same when there are unique characteristics of Paramatman as Brahma, Rudra and others do not have even the slightest of equality with Paramatman. So according to these brahma sutras, the supremacy of Bhagavan who is qualified by सवाᭅ᭠तरा᭜म᭜व, अपहतपा᭡म᭜व etc. is well established in shruti vakyas such as एष सवᭅभूता᭜तरा᭜मा अपहतपा᭡मा ᳰद᳞ो देव एको नारायण: (सु. 7), एको ह वै नारायण आशीत् न ब्रह्म नेल्यान्: (महो. 1-1) and others.

कारण्यादिना केनापि गुणेन न त्वत्सत्यमात्मैः – There is no equality with Bhagavan for other gods such as चतुर्भुजस्त्र, रुद्र and others even in one quality such as कारण्य. That means where is the question of equality in respect of other qualities such as जगत्कारणतः, मोक्षप्रदत्तः or वासुकिस्य, सौभाग्यस्य, माधुर्यस्य, सौभाग्यस्य, सौतन्त्र्यस्य, सौभाग्यस्य, आर्जव and so on. By this all other views propounding equality or some one being superior or some one other than the trinity is Brahman and so on are all set aside.
Sloka 11.44

तस्मात्रङ्गाय प्रणिधाय कायम् प्रसादये त्वामहमीशामीङ्गम्।

पितेव पुनर्व सवेन सख्यः प्रियः प्रियायाहि सेव सोढुम ॥ 44 ॥

तस्मात् For that reason, अहं प्रणमयं I having bowed down to you in reverence, कायं प्रणिधाय and falling at your feet like a stick, ईशम् ईशः प्रसादये pray you who is All Controller, and worthy of being prayed to, to be pleased with me. देव O Lord, पिता पुनर्व सवेन सख्यः इव just as a father tolerates the blunders of a son and a friend tolerates the mistakes of a friend, in the same way प्रियः you who are dear to me, प्रियायं प्रियायं for my sake who is dear to you, सोढुम महीशम् pray tolerate my blunders.

यस्मात् तथं सवेन पिता, पूज्यतमो गुरुः च कारुण्यातिगुणं च सवार्धिकः असिः; तस्मात् त्वाम् ईशम् ईशः प्रणम्य प्रणिधाय च कायं प्रसादये; यथा कृताराध्यम् अपि पुनर्व, यथा च सख्यः प्रणामपूर्वकम् प्रार्थित: पिता वा सखा वा प्रसीदितः; तथा तथं परमकारणिकः प्रियः प्रियायं मे सवं सोढुम महीशम्।

यस्मात् तथं सवेन पिता, पूज्यतमो गुरुः च कारुण्यातिगुणं च सवार्धिकः असिः; – Due to which reason you are the father of all, Guru of all, and in respect of qualities such as compassion and others you are superior to everyone,

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

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

यथा कृताराध्यम् अपि पुनर्व, यथा च सख्यः प्रणामपूर्वकम् प्रार्थित: पिता वा सखा वा प्रसीदितः; - just as a father who is prayed to by the son who has committed a sin, bowing down in reverence shows mercy, and a friend towards a friend who has sinned but is bowing down in reverence shows mercy, in the same way,

तथा तथं परमकारणिकः प्रियः – you who are most compassionate and dear,

प्रियायं मे सवं सोढुम महीशम् – please have mercy towards me who is dear to you.
तस्मात् – In the previous sloka, it was told that Bhagavan is the ultimate father of all and also a Guru who is to be worshipped. That is continued as तस्मात् here.

प्रणवम् – This indicates प्रपति. The accessories of प्रपति such as आनुकूल्य सहकूल्य and others are indicated by the word तस्मात् (which denotes पितृवत्व and others told earlier and also अहम् here.

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

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

Sloka 11.45

अदृष्टपूर्व्य हृपितोऽस्मि दृष्टव्य भयेन च प्रव्यतितम् मनो मे ।

tदैव मे दर्शय देव रूपम् प्रसीद देवेश जाग्निवास ॥ ४५ ॥

देवेश O Lord of all gods, जाग्निवास the abode of entire world अदृष्टपूर्व्य दृष्टव्य having seen the Vishvarupa never seen earlier हृपितोऽस्मि I am overjoyed. भयेन च मे मनः प्रव्यतितम् my mind is distressedit with fear too. देव O Lord, तदेव रूपं मे दर्शय please reveal that very same form to me.

प्रसीद Be pleased.

अदृष्टपूर्व्यं अत्यद्वितम् अतः च तत् रूपं दृष्टव्य हृपितः अस्मि - प्रीति: अस्मि | भयेन प्रव्यतितं च मे मनः | अतः तदः एव तत् सुप्रसन्नं रूपं मे दर्शय । प्रसीद देवेश जाग्निवास - मयि प्रसादं कुरु, देवानां ब्रह्मादीनाम् अपि ईश, निकिल जगदाधारयभूत ।

अदृष्टपूर्व्यं अस्मि - प्रीति: अस्मि – Having seen your form which is never seen before, which is most marvelous, most fearsome, I am joyed meaning delighted.

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

प्रसीद देवेश जाग्निवास - मयि प्रसादं कुरु, देवानां ब्रह्मादीनाम् अपि ईश, निकिल जगदाधारयभूत – Have mercy on me, O Lord of even Gods such as Brahma and others, the abode of the entire world.
अदृष्टपूर्वम् – Some which is seen earlier can be marvelous though wonderful. But this form is unseen so far and so bhashya is अत्यदृष्टपूर्वम्. ऋषिवेद says कर्त्तवेद दर्शनदृष्टपूर्वम् for Bhagavan's form.

भयेन च प्रवचितम् – What Arjuna said as अश्ववाहि कौ भवानुप्रसंगम् is explained as अत्यदृष्टम्. The adjective अति means most, there is nothing beyond that. Most terrifying form. The word च in भयेन च indicates it is to be taken together with हर्षितोम्सम् and so bhashya is हर्षितं च मे मनः हषते and भयेन happened at the same time is the bhaava.

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

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

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

जगप्रिवास – Arjuna was seeing that the whole world was resting in Bhagavan’s form as he said तैहि जगां कृतम् (11-13).

**Sloka 11.46**

क्रीरितिनं गदिनं चक्रहस्तभम् इच्छामि त्वं द्वधमांहि तैहि।

तेनेव रूपेण चतुर्स्वजेन सहस्रवाहो भव विसमुद्यः॥ 46॥

सहस्रवाहो O one of thousand arms, विसमुद्यः one who has entire world as body, क्रीरितिनं wearing a crown, गदिनं with a mace चक्रहस्तभम् and discuss in hand, इच्छामि such form of your I would like to see. तैहि तेनेव रूपेण भव And be in that form only.
तथा एव पूर्ववत् किरीटित्व गदिनं चक्रहस्तं ल्वं ड्रुमं हेमामि | अतः तेन एव पूर्वसिद्धेन चतुर्पुजित्व रूपेण युक्तो भव ।

सहलबाहो विख्रुर्मूः इदानीं सहलबाहुःचर्वेन विख्रशार्तवेन दृश्यमानरूपः ल्वं तेन एव रूपेण युक्तो भव हत्यर्थः ।

तथा एव पूर्ववत् किरीटित्व गदिनं चक्रहस्तं ल्वं ड्रुमं हेमामि – In the same way I would like you see you as you were earlier wearing your crown, holding the mace and the discus in your hand.

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

सहलबाहो विख्रुर्मूः इदानीं सहलबाहुःचर्वेन विख्रशार्तवेन दृश्यमानरूपः ल्वं तेन एव रूपेण युक्तो भव हत्यर्थः – सहलबाहो विख्रुर्मूः means you who are now revealing your form with thousand arms and having the entire world as your body, be present with your earlier form only.

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

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

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

Sloka 11.47

श्रीभगवानुवाच

मया प्रस्त्रेन तबाजुनेवं रूपं परं दश्तिमात्मयोगात् ।

तेजोमयं इव अने दृेयः दृश्यमात् । ॥ ॥ ॥ ॥

अजुः Hey Arjuna, यत् which form त्वद्वनेन न दृष्ट्यमात् was not seen before by anyone other than you तेजोमयं such radiant विख्रुम् being the inner self of entire world अत्मम् infinite आद्य primeval में इदं परं रूपम् this form of mine which is superior to everything आत्मयोगात् प्रस्त्रेण मया तव दश्तिम् was
revealed to you by ME who is pleased with you due to nature of being associated with true willing सत्यसंकल्प.

यतृ मे तेजोमयं – तेजसा राशिः, विश्व विश्वामृतम्, अनन्तम् – अनंतरहितम्; प्रदर्शनार्थम् इदम्, आदिमध्यान्तरहितम्।

आद्यं – मद्विरितित्वम् कृत्तम्य आदिभूतां, तवद्वियन केन अपि न दृष्ट्यूर्व रूपम्, तदृ हंद प्रस्थेन मया मद्वृक्ताय ते दशितम्; आत्मयोगात् – आत्मनः सत्यसंकल्पयोगात्।

यतृ मे तेजोमयं – तेजसा राशिः, विश्व विश्वामृतम्, - This तेजोमयम् means my form which is like a heap of radiance, विश्वम् means which is the self of the universe,

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

आद्यं – मद्विरितित्वम् कृत्तम्य आदिभूतां, - आद्यम् means which is the primordial cause of everything other than ME.

तवद्विन केन अपि न दृष्ट्यूर्व रूपम्, तदृ हंद प्रस्थेन मया मद्वृक्ताय ते दशितम्; आत्मयोगात् – आत्मनः सत्यसंकल्पयोगात् –

this form which is not seen by anyone other than you before, such form of MINE was revealed to you who is my devotee by ME who is pleased with you. How means, आत्मयोगात् – because of my being associated with the nature of true willing.

तेजोमयम् – The मयट् हेन here is in the sense of abundance हेनम्. So bhashya is तेजसा राशिम्.

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

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

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

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

आत्मयोगात् – Here the word योग does not mean ध्यान etc and so आत्मसंकल्पयोगात् is the bhashya.
Sloka 11.48

भाष्यावतारिका –

अनन्यभक्तिविरिकः सर्व: अपि उपायः: यथावदू अवस्थितः अहं द्रुं न शक्यः हति आहुः –

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

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

न वेदयज्ञयमैः दानाः: न च क्रियाभिः तपोभिः:।

एवंरूपः शक्यः अहं गृहार्येन कुरुप्रेयी।। 48 ||

कुरुप्रेयी Hey Arjuna who is most valiant of Kuru clan एवं रूपः: अहं I in such from गृहार्येन द्रुं to be seen in this world of men by anone other than you वेद यज्ञयमैः: न शक्यः: is not possible through mere knowledge of the Vedas, performance of sacrifices or study of Vedas, दानाः: न I cannot be seen even with mere donation. क्रियाभिः: न च Not even with mere karmas such as Agnihotra and others. उः तपोभिः: न I cannot be seen with mere severe penance also.

एवंरूपः यथावदस्थितः: अहं मयिः प्रक्षिपतः: त्वचः: अन्येन ऐक्तिकात्मतिः-प्रक्षिप्तमिद्रूपः भविष्यदा: केवली: द्रुं न शक्यः।।

एवंरूपः यथावदस्थितः: अहं मयिः प्रक्षिपतः: त्वचः: अन्येन – I who is in this non-material form of mine which is different from that of my human-like form, cannot be seen by anyone other than you who is devoted to ME,

ऐक्तिकात्मतिः-प्रक्षिप्तमिद्रूपः केवली: द्रुं न शक्यः: – means by anyone who is without the devotion that rests in one and has single purpose, it is not possible to see ME directly with mere Veda, Yajna and others.
Yathāvadasthitā: - Sloka says एवं रूपः न शक्य अहं नृलोके – If एवं रूपः is taken to mean अपाकृतरूपः, then HIS form being seen as such by all in Krishnavatara will not be reasonable. So यथावदवस्थितोऽहम् is the explanation with respect to Arjuna who has such bhakti. The form seen by Arjuna is अप्राकृतः, मनुष्यादिविभजतीयः. While for others who do not have such bhakti, the form seen is not यथावस्थित but just like any other human form etc.

व्यवर्धिताः – The word व्यवर्धिताः here indicates ‘you who are devoted’ and so explained as मयि भक्तिमतः:
तन्त्र: in bhashya. The meaning of व्यवर्धिताः is not just anyone other than Arjuna but anyone other than Arjuna who does not have such bhakti - as it will be against what is told later as भक्त्या तन्त्रत्नाः शक्यःः (11-54) and so it is commented as एका भक्तिरहितेन केनापि.

न वेदयाध्यायाः: - The word वेद means शून्यवेद as it is ordained शून्यवेदः (वृ. 4-4-5). And ब्रिजाभि: which is told separately means होम and such karmas which are different from यज्ञ. And Shruti says तत्त्वने वेदात्तुच्छन्नन्त्ब्राद्वाणा विविधिपति यज्ञन दानन तपसाजात्वत्त्वन्त्व (वृ. 4-4-22) which means वेद, यज्ञ, दान etc are means through devotion for attaining a vivid perception दर्शन. But here it is said न वेदात्तुच्छन्नन्त्ब्राद्वाणा: कै वलै:. Means mere Yajna or dana cannot be the means but combined with Bhakti they are means for attainment.

Sloka 11.49

मा ते व्यथा मा च विमूहभावो दुष्टवा रूपं धोरमीद्वर्द्वेदम्।

व्यपेतवः: प्रीतमना: पुनस्त्वम् तदेव मे रूपमिद्वेदम् प्रपश्य। 49 ||

ईदृशघोरं मम इदं इदं इदं इदं इदं इदं इदं इदं इदं इदं इदं इदं

ईदृशघोरं पौरं मम इदं रूपं दुष्टवा Having seen my Vishvarupa which is like this and terrifying मा ते व्यथा do not be distressed. विमूहभावो मा Do not get perplexed. व्यपेतवः having got rid of fear प्रीतमना: and with a pleased mind त्यां पुनः: मे तदेव इदं रूपं प्रपश्य you see well that same form again.

ईदृशाचोररुपवशिष्टिने या व्यथा, यथा विमूहभावो वरति, तदु उच्चयं मा भूतुः, त्यथा अभ्यस्तपूर्वमुः एव तीम्यं रूपं दर्शयाभि:, तदृ एव इदं मम रूपं प्रपश्य।
Whatever distress you are subjected to on seeing such terrifying form and whatever delusion you are experiencing, let both not happen from now on.

The same pleasant form which you are used to, I will show you. See that same pleasant form of Mine.

On seeing HIS vishvarupa Arjuna was distressed and confused is explained in bhashya as ईदृश घोर ᱨपः.

To clear that bhashya is अ᭤य᭭तपूवᭅमेव सौ᭥यं ᱨपम्.

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

Sloka 11.50

स᭢यस᭢य स᭢यस᭢य स᭢यस᭢य स᭢यस᭢य    उवाचउवाच उवाचउवाच

इ᭜यजुᭅनंइ᭜यजुᭅनं इ᭜यजुᭅनंइ᭜यजुᭅनं    वासुदेव᭭तथो᭍᭜वा    ᭭वक ᭭वक ᭭वक ᭭वक    ᱨपंᱨपं ᱨपंᱨपं    दशᭅयामासदशᭅयामास�शᭅयामासदशᭅयामास    भूयःभूयः भूयःभूयः    ।। ।।

आ᳡ासयामास�᳡ासयामास�᳡ासयामास�᳡ासयामास    चच चच    भीतमेनम्भीतमेनम् भीतमेनम्भीतमेनम्    भू᭜वाभू᭜वा भू᭜वाभू᭜वा    पुनःपुनः पुनःपुनः    सौ᭥यवपुमᭅहा᭜मासौ᭥यवपुमᭅहा᭜मासौ᭥यवपुमᭅहा᭜मासौ᭥यवपुमᭅहा᭜मा    ।।।। ।।।।    50 ||50 || 50 ||50 ||

Thus अजुᭅनं वासुदेव: तथा उ᭍᭜वा Krishna having told Arjuna like that भूय: again भीतमेनम् assured him who was terrified.

(वि. पृ. 5-3-10) 'उपसंહरउपसंहरउपसंहरउपसंहर' (वि. पृ. 5-3-13) हि प्रार्थितम् । शिशुपालस्य अपि द्वितः अनवरत-
Thus Krishna who is the son of Vasudeva, having spoken to Arjuna who is the son of Pandu, revealed HIS own form having four arms.

The great Krishna who is of True Will, having manifest with human form as son of vasudeva in order to uplift the world, having four arms is HIS natural form.

On Vasudeva praying to Bhagavan out of fear of Kamsa, his two arms were withdrawn till the destruction of kamsa. After that, they were revealed.

For Shishupala who hated him, the form of Krishna, son of Vasudeva, that was haunting him all the time, was Krishna’s four-armed form only. It is said, ‘HIS form is with four long and robust arms wearing conch, discus and mace’.
अतः अतः अतः अतः पाथनपाथनपाथनपाथन अᮢअᮢ अᮢअᮢ

तेनैवतेनैवतेनैवतेनैव it is said here 'with that same form having four arms'.

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

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

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

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

Sloka 11.51
अर्जुन उवाच
dृष्टवेदं मानुषं तव सौदयं तवतव तवतव
इदानीमि संवृः सचेताः संवृः सचेताः

जनादन Hey Janardana, तव सौदयम् इदं your this pleasant मानुषं हृद्वा human form, having seen this, इदानी मि now सचेतः I have become calm minded संवृः I have become peaceful.

अनविधकारिति लौकिकं तीन्द्रयं नौकुमार्यं लाभ्यादिवियुक्तं तैवं असाधारणं मनुष्यत्वसंस्थान-संस्थितम् अतिसौदयम् इदं तव रूपं दृष्टवा इदानी मि संवृः अस्मि, प्रकृतिं गतः च।

अनविधकारिति लौकिकं तीन्द्रयं नौकुमार्यं लाभ्यादिवियुक्तं तैवं असाधारणं – Your own unique form associated with unlimited beauty, tenderness, grandeur and others,

मनुष्यत्वसंस्थान-संस्थितम् अतिसौदयम् इदं तव रूपं दृष्टवा इदानी मि सचेतः संवृः अस्मि, प्रकृतिं गतः च – present in the form a human class, extremely pleasant, having seen such form of yours now, I feel alive with a peaceful mind. I have also got back to my original state of normalcy.
मानुषं रूपम् – In order to indicate that this form which is like that of a human is not the material form got out of Karma, the unique attributes such as अनविधकाितशय सौᭅदयᭅ etc are told in the bhashya.

Another commentator of this sloka says - इदं परमपदᮧाि᳙कारणम्.

Sloka 11.52

श्रीभगवानुवाच

सुदुदᭅशᭅिमदं सुदुदᭅशᭅिमदं    दृ᳥वानिसदृ᳥वानिस   य᭠ममय᭠मम    ।। ।।

देवाअपस्य रूपस्य नित्यं दर्शनकािशिकणः: | 52 ||

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

मम इदं सर्वस्य प्रशासने अबस्थितं सर्वान्यं सर्वकारणं भूतं रूपं यतू दृष्टवान् असि; ततू च जुदुदशं - न केन अपि द्रुढं शक्यम् |

अस्य रूपस्य देवा अपि नित्यं दर्शनकािशिकणः; न तु दृष्टवतः |

मम इदं सर्वस्य प्रशासने अबस्थितं सर्वान्यं सर्वकारणं भूतं रूपं यतू दृष्टवान् असि; - This form of mine which is present to control everything, which is the support of everything, is the cause of everything, such form of MINE which you saw directly,

ततू सुदुदशं - न केन अपि द्रुढं शक्यम् – that is impossible for anyone to see.

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

सुदुदशं – दुर्दशम् itself means difficult to see and सुदुदशं means extremely difficult. Beholding Bhagavan’s form is very very difficult and Arjuna had the bhagya of perceiving directly HIS amazing form.
Even gods who have the desire to know that form of Bhagavan are not able to know.

The word यत् indicates the well known form of Bhagavan which is explained as सर्वस्य प्रशासने अवस्थितम्. As told in shrutis, उत्तम तमादेशमन्यत: वेन अशुरूत्व श्रुति अमतं भवति अविनां विज्ञातं भवति, उत्तम अश्रुस्य प्रशासने गार्थि सूर्यचन्द्रमसो विहृती तिष्ठन्; अतः प्रविष्टः शास्ता जनानाम् etc. Bhagavan’s nature is told as आदेश, शासन, शासन, controllership of everything.

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

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

The following sloka says why Bhagavan’s such form is सुदुदंशुं.

यथा मां दृष्टव्यः The way you have seen my form एवं विधः अहं Seeing ME in such form वेदैः शुं is not possible by mere study of Vedas. न तपसा I cannot be perceived in such form ब्योऽजुः अनययः न By mere donation it is not possible to perceive me such. इऽयः च न By mere yaga and others.

अर्जुन Hey Arjuna, पर्यतः एवं one who torments enemies, एवं विधः अहम् I in such form, अनन्त्य भक्त्या by undivided devotion only तत्वेष जाः am possible to be known as I am दृष्टः and possible to be seen प्रेषे श शक्यः: and possible to be entered into.
Vedas, sacrifices, donation, homas or austerities which are the objects of teaching, meditation, listening, or contemplation, performed without any devotion, is impossible to realize ME directly as I AM.

While I am possible to be known as I am, be perceived directly as I am, to be entered into in reality through Shastras combined with single-minded undivided devotion.

Shruti says, 'This paramatman cannot be gained by meditation; HE cannot be realized either by continuous contemplation or by much hearing. Whoever this Paramatman choses, by him Paramatman can be attained. This paramatman reveals HIS OWN FORM to such a person'.

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

N दानेन न चे᭔यया – दान and इ᭔या include होम also and hence bhashya is याग दान होम तपोिभः.

मद्वृतविविवरिहिति: के जले: – Shruti vakyas such as तमेतं वेदानुवचनेन य᭄ेन दानेन तपसा (बृ. 6-4-22) etc clearly ordain that these are means only through bhakti and hence bhashya is मद्वृतविविवरिहिति: के जले:.

अहम् एवं िवध: - Bhagavan is telling about HIS form and it is not मनु᭬य᭜व in which he has manifested now because even then HE is अᮧाृत. So bhashya is यथावदवि᭭थत: अहम्.
It is not that Bhakti is means to just साधारण अनुभव alone but even for attaining Bhagavan after that. As told, शुद्धमाने गतो भक्तवा शाखाभिः जनादेशम् (भा. उ. 68-5), it means in order to clearly know that object of attainment through shastras and after attaining a direct perception, Bhakti is essential for attaining Bhagavan also after that. These two words जातुम्, द्व्रेमृ indicate that. What is told as तत्वतः applies to all three namely द्व्रेमृ, जातुम् and द्व्रेमृ.

The meaning of तत्वतः द्व्रेयश is परिपूणः साधनाः which is यथाविनितसत्वार्थार्थावरुणुम्: । By this it is clear that it is not mere ज्यूह, विभव and others that he attains. It is said that तोक्षण विषयोः निवर्णिति केवलूः समीपमुष्ठिर्दिन्ति च केवलद्वे। अन्वे तु रूप सदृश बजने साधुस्यमन्ये स तु मौष उक्तः: (श्रीमद्भागवतम्). Among all types of attainments, साधुर्य is said to be मोष.

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

The cause of जान which is derived from Shastras is the bhakti which is favourable to it and that arises out of mingling with साधारणस्वकजनिः which again happens due to पूर्वजनमसुकृतः। परभिः that includes extreme desire to attain a vivid perception of Bhagavan is the cause of साधारण। When साधारण happens, one gets a great desire to experience Bhagavan completely and that is called परभिः and it leads to attainment or द्व्रेयः.

अनंयां भक्तवा। The word अनंयां means अनंयप्रयोजनया as told earlier itself. Some comment as अनंय्येवत्तात्तं। Here it is not ऐत्यादिनस्यान as it is rejected as opposed to चरवह etc. All these are as summarized in Gitartha Sangraha by Bhagavad Yamunacharya, एकादशे श्रीमद्भागवतम्। दत्तमुक्तं विदिप्रास्क: भक्त्येकोपायं तथा। Here अवलोकन is अवलोकयते अनेन इति अवलोकनम् दिव्यं चन्दु। This sloka is explained by Bhashyakarar during the sangati of next chapter. विदिप्रास्क: includes दर्शन also. So it means जान, दर्शन and प्रासि which is told as जातुम्, द्व्रेमृ, द्व्रेमृ in the sloka.

So it is not to merely praise Bhakti but to stress that it is a necessity for everything.
So what is negated is mere श्रवण, मनन and निदिश्यानन because all these combined with Bhakti are ordained as means. The shruti यमेवैष वृणुते establishes that the quality that is necessary for Bhagavan to choose one is Bhakti only.

**Sloka 11.55**

मत्तमृत्तमत्तरमो मद्वृकः सह्याबिजतः।

निर्विनः सर्वभूतेऽयः स मामेति पाण्डव। 55॥

यः One who मत्तमृकः performs all karmas for my sake only मत्तरमः has ME only as the ultimate goal मद्वृकः and has bhakti in ME only सह्याबिजतः has detached himself from all other things सर्वभूताः निर्विनः has no enemity with all beings सः such a person पाण्डव मामेति Hey Arjuna, attains ME.

वेदपाठायनादीति सर्वाणि कर्मणि मदाराधनरूपाणि हिति यः करोति, स मत्तमृकः । मत्तरमः - सर्वप्राणु आराध्यानां अहम् एव परमोद्भवं यथः सः मत्तरमः । मद्वृकः - अत्यत्थमाणिनियतेन मल्लितंश-स्तुतिः-ध्यानार्धन-प्रणामादिभिः विना आत्मधारणम् अलभ्यानी मदेक्रियोजनतया यः सततं तानि करोति स मद्वृकः । निमिर्रतः - मदेक्रियतेन इततस्त्राणम् असहमानः । निर्विनः - सर्वभूतेऽयः - मल्लितंशविनीयकः-सुखः यथः भवत्रान्निनियतसम्बन्धानात् च सर्वभूतानां परमस्तुतं-परतन्त्रस्तुतानात् च सर्वभूतेऽयः वैद्यनिमित्ताभावात् तेऽपि निर्विनः । यः एवः यः स मामेति - मां यथावतः अवस्थितं प्राप्तेति । निर्विनः-अविश्वासी-शोयोमणयो मदेक्रियोजनाय भवति इत्यसः।

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

मत्तरमः - सर्वप्राणु आराध्यानां अहम् एव परमोद्भवं यथः सः मत्तरमः । मद्वृकः - One who has ME as the ultimate goal of all acts that he has started to perform is मत्तरमः.

मद्वृकः - अत्यत्थमाणिनियतेन मल्लितंश-स्तुतिः-ध्यानार्धन-प्रणामादिभिः विना आत्मधारणम् अलभ्यानी मदेक्रियोजनतया यः सततं तानि करोति स मद्वृकः – A devotee of MINE who just cannot sustain himself without
involving in chanting my names, praying, meditating and prostrating to ME with extreme loving devotion and hence does all these all the time only for MY sake is मदेकः.

निर्देशः - सर्वभूतेऽ - मलंक्षेपवियोगक-मुखः-बस्तभावत्वात् स्वः-बस्त्य स्वापराधतित्वानुसंधानात् - One who is of the nature of having the idea of joy when associated with ME and grief on dissociation with ME and due to thinking that his grief is only due to his own sins, निर्देशः - सर्वभूतेऽ - मलंक्षेपवियोगक-मुखः-बस्तभावत्वात् स्वः-बस्त्य स्वापराधतित्वानुसंधानात्.

यः एवंभूतः यः एवंभूतः एवंभूतः एवंभूतः - बस्तवेयः एवंभूतः एवंभूतः एवंभूतः - तेषुतेषु तेषुतेषु तेषुतेषु - One who is like this reaches ME – means attains ME as I am in totality. Having got rid of all defects of the nature of nascience and others, he experiences ME alone.

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

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

मलंक्षेपज्ञातः - All those such as कीर्तन and others told earlier get embedded in Bhakti and hence are mentioned here while explaining the word Bhakti as मलंक्षेपज्ञातः - अत्यन्तरस्तिस्वंति-ध्यानार्थ-विषयादिः: विना.

मलंक्षेपज्ञातः - The context here is about karma and so the fruit to be attained through the karmas is known from the word मलंक्षेपज्ञातः: and so bhashya is अहमेव परमोऽऽे᭪यः.
आत्मधारणम् अलभमान: - Chanting Bhagavan’s names and others for an ardent devotee of Lord is like food and drinks for a person immersed in worldly affairs. Without these a devotee cannot even sustain is the bhaava.

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

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

निरस्त्र-अविभादि – अविभा told here is अजान, अन्यायाज्ञान and the karma which causes them. So when all these are destroyed, it will not happen again. In earlier states of bhakti also parts of अविभा and such defects get destroyed while here everything gets destroyed and hence bhashya is अशेष-दोषगृध.: The word गृध indicates that it gets destroyed along with बामना.

प्रवेष्टम् – Means मां यथावदवित्वं प्राप्रोति – and the nature of such attainment is explained as मदेकानुभवों भवति. That means they enjoy as told in Chandogya, सर्वं ह पश्य: पश्यति सर्वाप्रोति सर्वथा: (छा. 7-26-2). I am only existing as everything having everything as my body. The Mundakopanishat shruti also says ते सर्वं सर्वं: प्राप्त धीरा युक्तात्मान: सर्वभैवाविशिष्टि (पु. 3-2-5) – Such seers realize the Paramatman, the all-pervasive one who is omnipresent and they experience everything being characterized by the marks of Brahman is the meaning of this mantra.

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

Sri Shankaracharya says – अदुना गीताशाृष्ठां सारं हृवातिसारं निश्चेत्यमार्थांतुद्देयनवेव समुनितोत्यत्र – मल्लक्षणविदिति। मल्लक्षणकृतु मयेः कर्म मल्लक्ष, तल्करोगति मल्लक्षकृतु,....अर्थं दु मल्लक्षकृतु मामेव परमं गाति प्रतिपथ्य इति
मत्तरमः...तथा मद्दूर्तको मामेब सर्वप्रकारेः। सर्वात्मना सर्वोत्साहित्य भजत इति मद्दूर्तः। य देखृश मद्दूर्तः स मामेति, अहमेब तस्म परा गति; नान्यः गति: कालिदावति। अयं तत्वोपदेश इष्टो मयोपदिष्टो हे पाण्डवेति।

Shri Brahmanandagiri bhashya says – मदथः कर्माणि धीत्मात्ताति करोतीति मत्तरमः। मदर्थकर्मान्वानमपि मदेकोहेशेन कर्तव्यः, न तु फलोङ्गेशेवाह – मत्तरम इति।

अंतत्त्वदिति श्रीमद्भुद्धीविदेशु उपपत्तिः महाविद्यायो योगशाक्ते श्रीकृष्णासुनवादेव विश्वरुपदशिन्योयो नाम एकादशोऽहायः.