
अथ एकादशोऽध्यायः

Chapter 11

अर्जुन उवाच

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

Arjuna uvāca

madanugrahāya paramam
guhyam adhyātmasamjñitam
yat tvayo 'ktam vacas tena
moho 'yam vigato mama [1]

Translation — Arjuna said, "By placing Your blessings upon me, the secret supreme words that You have expounded have destroyed my delusion."

भवाप्ययौ हि भूतानां श्रुतो विस्तरशो मया ।

त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥२॥

bhavāpyayau hi bhūtānām
śrutau vistaraśo mayā
tvattāḥkamalapattrākṣa
māhātmyam api cā 'vyayam [2]

Translation — Oh Kamalapatrākṣa¹! I have heard from You at length the creation and the destruction of all creatures, and also Your imperishable greatness.

एवमेतद्यथात्थ त्वमात्मानं परमेश्वर ।

द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥३॥

evam etad yathā 'ttha tvam
ātmānam parameśvara
draṣṭum icchāmi te rūpam
aiśvaram puruṣottama [3]

Translation — Oh Parameshwar! You are exactly like You describe Yourself. Oh Purushottam! I wish to see Your divine form.

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।

योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥४॥

manyase yadi tac chakyam
mayā draṣṭum iti prabho
yogेश्वरा tato me tvam
darśayā 'tmānam avyayam [4]

¹ One whose eyes are like lotus leaves

Translation — Oh Prabho²! If You think that I am capable to see that form, then, Oh ³Yogésvar, please give me a darshan of Your indestructible immortal self.

Exposition — The great person who could concentrate the entire immensity of his mind upon the great brilliance of the Time, and who could thereby unite with that and could thereupon converse with the Time, the Creator of all; he, subsequent to knowing all the splendid creations and also about the entire creation, seeks to take a direct darshan of Its immensely plentiful actual form, and he prays to the imperishable, unmanifest, ultimately brilliant Time to appear in that immense form.

श्रीभगवानुवाच

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।

नानाविधानि दिव्यानि नानावर्णकृतीनि च ॥५॥

Śrībhagavān uvāca

paśya me pārtha rūpāṇi
śataśo `tha sahasraśah
nānāvidhāni divyāni
nānāvarṇākṛtīni ca [5]

Translation — Śrī Bhagawan said, “Oh Partha! Look at My hundreds and thousands of divine forms of several types and of several hues and figures.”

Exposition — The Time accepts the prayers of the great person who, by kindling the fires of yoga in his body, has offered his life as an oblation to It. Time Itself shows him Its immense form, and asks him to behold Its hundreds and thousands of divine forms of several hues and figures.

पश्यादित्यान्वसून् रुद्रानश्विनौ मरुतस्तथा ।

बहून्यद्रष्टपूर्वाणि पश्याश्चर्याणि भारत ॥६॥

paśyā `dityān vasūn rudrān
aśvinau marutas tathā
bahūny adrṣṭapūrvāṇi
paśyā `ścaryāṇi bhārata [6]

Translation — Oh Bharat! Observe Ādityas, Vasus, Rudras, Āsvīnikumārs and Marutas. Observe the wonders and great forms never seen before.

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् ।

मम देहे गुडाकेश यच्चान्यद्रष्टुमिच्छसि ॥७॥

ihai `kastham jagat kṛtsnam
paśyā `dya sacarācaram
mama dehe guḍākeśa
yac cā `nyad drṣṭum icchasi [7]

² Epithet of Srikriśna

³ Lord of yoga, epithet of Srikriśna

Translation — Oh Gudākésa! Now behold in this body of Mine, the entire world together with the moveable and the immovable and whatever else that You wish to behold.

Exposition — The Time, the ultimate Lord, blesses that great soul with a direct darshan of Its entire wealth, and offers him to watch the entire world together with all the gross and the subtle worlds, and also whatever else that he wishes; all contained in Its unmanifest sky-like body.

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥८॥
na tu mām śakyase draṣṭum
anenaiva svacakṣuṣā
divyam dadāmi te cakṣuḥ
paśya me yogam aiśvaram [8]

Translation — But you cannot see Me with your eyes. I shall bestow divine vision upon you. Look at My splendid wealth of yoga.

Exposition — While blessing a yogi with Its direct darshan, It gives divine vision to the great yogi and gives a direct darshan of Its entire brilliant splendor.

संजय उवाच
एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः ।
दर्शयामास पार्थयि परमं रूपमैश्वरम् ॥९॥

samjaya uvāca

evam uktvā tato rājan
mahāyogeśvaro hariḥ
darśayām āsa pārthāya
paramam rūpam aiśvaram [9]

Translation — Sanjaya said, "The great Lord of yoga said this to Parth and then displayed His ultimately splendid form."

Exposition — A yogi, who has concentrated the entire immense consciousness of his mind into the great flame of the Time, watches by means of divine vision, Its divine form which is full of great plentiful wealth.

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।
अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥१०॥
दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।
सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥११॥
anekavaktranayanam
anekādbhutadarśanam
anekadivyābharanam
divyānekodyatāyudham [10]

divyamālyāambaradharam
divyagandhānulepanam
sarvāścaryamayam devam
anantam viśvatomukham [11]

Translation — Furnished with several mouths and eyes, having several unique appearances, provided with innumerable divine ornaments and equipped with divine weapons.

Garnished by divine strings and garments, anointed with divine fragrance, full of several surprises, having innumerable faces everywhere; Arjuna viewed the Lord like this.

Exposition — That immense form of the Time has several mouths and eyes and is full of marvelous scenes. All worlds are Its ornaments and It is armed with several weapons, wearing all the planets and the celestial bodies as a string. The whole sky is like Its garment. The energy of the entire creation is the fragrance anointed on Its body. With wonders greater than all possible wonders, such infinite, boundless Time can be viewed by the yogis with Its blessings.

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।

यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥१२॥

divi sūryasahasrasya
bhaved yugapad utthitā
yadi bhāḥ sadrśī sā syād
bhāsad tasya mahātmanah [12]

Translation — The brightness caused by thousands of suns appearing simultaneously in the sky may perhaps be hardly comparable with the brightness of that Mahatma.

Exposition — The brilliance of that boundless brilliance of all brilliance, the immensely brilliant form is such that the brilliance caused by a simultaneous appearance of several thousand suns may perhaps be a very small part of that, when compared.

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।

अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥१३॥

tatrai `kastham jagat krtsnam
pravibhaktam anekadhā
apaśyad devadevasya
śarīre pāṇḍavas tadā [13]

Translation — At this juncture, Pandava viewed aggregated in the body of the foremost Lord of the lords, the entire world that is segregated in several ways.

Exposition — Several differently manifested worlds inside that brilliant great flame appear simultaneously in the body of the unbearably brilliant Mahadeva⁴.

ततः स विस्मयाविष्टो हृष्टरोमा धनंजयः ।

⁴ Epithet of Shiva, the Great God

प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ।।१४।।

tataḥ sa vismayāvīṣṭo
hr̥ṣṭaromā śirasā devam
praṇamya śirasā devam
kṛtāñjalir abhāṣata [14]

Translation — Then, wonder struck and agitated, Dhanamjaya bowed his head before the God and with his hands folded, he said.

अर्जुन उवाच
पश्यामि देवांस्तव देव देहे
सर्वास्तथा भूतविशेषसङ्घान् ।
ब्रह्माण्मीशं कमलासनस्थ-
मृषींश्च सर्वानुरगांश्च दिव्यान् ।।१५।।

arjuna uvāca

paśyāmi devāms tava deva dehe
sarvāms tathā bhūtaviśeṣasamghān
brahmāṇam īśam kamalāsanastham
ṛṣīmś ca sarvān uragāmś ca divyān [15]

Translation — Arjuna said, "Oh God! I behold all the gods, several groups of creatures, Lord Brahma sitting upon a lotus-seat, all the sages and the divine serpents, all contained within Your body.

Exposition — With Your blessings alone I am able to see within Your unmanifest body all the gods, various forms of corporal matter, the consciousness of the matter embodied as God Brahma, all the sages and the huge divine serpents; all manifested from Your great brilliance.

अनेकबाहूदरवक्त्रनेत्रं
पश्यामि त्वां सर्वतोऽनन्तरूपम् ।
नान्तं न मध्यं न पुनस्तवादि-
पश्यामि विश्वेश्वर विश्वरूप ।।१६।।

anekabāhūdaravaktranetram
paśyāmi tvām sarvato `nantarūpam
nā `ntam na madhyam na punas tavā `dim
paśyāmi viśveśvara viśvarūpa [16]

Translation — I behold You in Your endless form, with several arms, bellies, mouths and eyes. Oh Viśvarūpa! I see no end, no middle and no beginning to You.

किरीटिनं गदिनं चक्रिणं च
तेजोराशिं सर्वतो दीप्तिमन्तम् ।

पश्यामि त्वां दुर्निरीक्ष्यं समन्ता-

दीप्तानलार्कद्युतिमप्रमेयम् ।।१७।।

kirīṭinam gadinam cakṛinam ca
tejorāśim sarvato dīptimantam
paśyāmi tvām durnirīkṣyam samantād
dīptānalārkadyutim aprameyam [17]

Translation — I behold You everywhere with crown, mace and čakra⁵, with profoundly radiant cloud of brilliance, and a luminance like a blazing fire, such a boundless form is very difficult to watch.

Exposition — That great brilliance in front of which the brightness of thousands of suns is nothing, that great brilliance is like Your crown. That same brilliance is like the mace of Your unmanifest body and that very brilliance is like Your face which is round like a disc. I am beholding that Your face is like a mass of infinite radiant shine, luminous like a terribly ablaze fire and the sun; it is like an abyss, a terrible fireball of Time.

त्वमक्षरं परमं वेदितव्यं

त्वमस्य विश्वस्य परं निधानम् ।

त्वत्तव्ययः शाश्वतधर्मगोप्ता

सनातनस्त्वं पुरुषो मतो मे ।।१८।।

tvam akṣaram paramam veditavyam
tvam asya viśvasya param nidhānam
tvam avyayaḥ śāśvatadharmagoptā
sanātanas tvam puruṣo mato me [18]

Translation — You are That worth knowing Ultimate Imperishable; You only are the Supreme Refuge of this world. Only You are the guardian of the eternal law. I have recognized that You are that Indestructible Purusa that is the Eternal Truth.

अनादिमध्यान्तमनन्तवीर्य-

मनन्तबाहुं शशिसूर्यनेत्रम् ।

पश्यामि त्वां दीप्तहुताशवक्त्रं

स्वतेजसा विश्वमिदं तपन्तम् ।।१९।।

anādimadhyāntam anantavīryam
anantabāhum śāśisūryanetram
paśyāmi tvām dīptahutāśavaktram
svatejasā viśvam idam tapantam [19]

Translation — I behold You without a beginning, a middle and an end, provided with extremely mighty innumerable arms; the sun and the moon are Your eyes; Your face resembles a blazing fire; You are heating this world with Your brilliance.

⁵ Divine disc

Exposition — The ultimate embodiment, the absolute imperishable Time has no past, present and future; It remains in the trio simultaneously. All the directions are Its infinitely mighty arms. The sun and the moon are Its eyes, and It has a brilliant face that is luminous like thousands of frightful suns together and is heating this world with its brilliance.

द्यावापृथिव्योरिदमन्तरं हि
याप्तं त्वयैकेन दिशश्च सर्वाः ।
दृष्ट्वाद्भुतं रूपमुग्रं तवेदं
लोकत्रयं प्रव्यथितं महात्मन् ॥२०॥

dyāvāpṛthivyor idam antaram hi
vyāptam tvayai 'kena diśāś ca sarvāḥ
dr̥ṣtvā 'dbhutam rūpam ugram tave 'dam
lokatrayam pravyathitam mahātman [20]

Translation — Oh Mahatman! The space between the earth and the heaven and all the directions are imbued verily with Your presence. All the three worlds are getting afflicted with the sight of such miraculous terrific form.

Exposition — The heavens, the earth, the planets and the stars, the galaxies, all the directions and the space is pervaded only by It. Despite being permeated by the Time, and despite themselves being the manifestation of the Time, they regret not knowing the Time by watching the frightful destructive form of the marvelously beautiful Time.

अमी हि त्वां सुरसङ्घा विशन्ति
केचिद्भीताः प्राञ्जलयो गृणन्ति ।
स्वस्तीत्युक्त्वा महर्षिसिद्धसङ्घा ।
स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥२१॥

amī hi tvām surasamghā viśanti
kecid bhītāḥ prāñjalayo gr̥ṇanti
svastī 'ty uktvā mahar̥ṣisiddhasamghāḥ
stuvanti tvām stutibhiḥ puṣkalābhiḥ [21]

Translation — Those groups of gods are plunging into You. Many of them are praising You in fright with folded hands.

Exposition — Groups of great sages and accomplished yogis are praising You in several panegyric hymns as they hail You.

All creatures and gods are manifested by the Time and are absorbed in the Time Itself soon after their time is over. Those, who have gained some acquaintance of the Time, scared by the Time, they, with all other sages and accomplished persons pay encomiums to the Time by taking refuge only in the Time.

रुद्रादित्या सववो ये च साध्या
विश्वेऽश्विनौ मरुतश्चोष्मापाश्च ।

गन्धर्व यक्षासुरसिद्धसङ्घां
वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥२२॥
rudrādityā vasavo ye ca sādhyā
visve 'śvinau marutaś co 'ṣmapāś ca
gandharvayakṣāsurasiddhasamghā
vikṣante tvām vismitāś cai 'va sarve [22]

Translation — The groups of Rudra, Āditya, Vasu, Ādhyā, Vīsvadeva, Āsvinīkumāra, maruta, Manes, Gandharva, Yakṣa, Rākṣasa and the accomplished yogis are all observing You in amazement.

Exposition — That unmanifest Time who is the Soul of the soul, the support of all supports, whose brilliance remains unmatched by any other brilliance; that Time, the Creator of all, Itself is the eternal embodiment.

In the form of Śhiva, in the form of Viśhnu, in the form of Brahmā the grandfather, and the sun, the moon, Indra, Varuna, Vāyu, Yama, past, future and present and in the form of the entire world, It Itself is manifested. The great persons who are able to see It with Its blessings are stunned by the sight of that unbearable frightful scene, and their eyes remain glued to It.

रूपं महत्ते बहुवक्त्रनेत्रं
महाबाहो बहुबाहूरुपादम् ।
बहूदरं बहुदंष्ट्राकरालं
दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् ॥२३॥
rūpam mahat te bahuvaktranetram
mahābāho bahubāhūrupādam
bahūdaram bahudamṣṭrākarālam
drṣṭvā lokāḥ pravyathitās tathā 'ham [23]

Translation — Oh Mahabaho! People are getting frightened at the sight of Your vast form of several mouths and eyes, several arms, thighs and feet, several bellies and terrible tusks. I am also feeling agitated.

Exposition — While personally viewing the unbearable flame of the Time, the yogis observe Its frightful face of fearful teeth, and unbearable brilliant burning mouths; where there are eyes there are arms and legs and bellies as well, It has all Its organs spread all over the world simultaneously. Time Conscious great persons take fright at the sight of this frightful, brilliant, dangerous display.

नभःस्पृशं दीप्तमनेकवर्णं
व्यात्ताननं दीप्तविशालनेत्रम् ।
दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा
धृतिं न विन्दामि शमं च विष्णो ॥२४॥
nabhaḥsprśam dīptam anekavarṇam
vyāttānanam dīptaviśālanetram
drṣṭvā hi tvām pravyathitāntarātmā
dhṛtim na vindāmi śamam ca viṣṇo [24]

Translation — Oh Vishnu! Touching the skies in several radiant hues, and mouths wide open, and big glowing eyes, my mind is overtaken by fright at this sight of You. I am not able to resume courage and peace.

Exposition — Great persons lose courage at the sight of the fearful appearance of the Time, that has an all-pervading frightful brilliance, teeth that are huge and vast, and unbearable fire-ball like eyes.

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

damṣṭrākarālāni ca te mukhām
dr̥ṣṭvai `va kālānalasamnibhāni
diśo na jāne na labhe ca śarma
prasīda deveśa jagannivāsa [25]

Translation — My sense of direction is gone, and I don't get solace at the sight of the face that is frightful, like the all-enveloping fire of universal destruction, Oh Lord of Gods! Be pleased.

Exposition — Frightened at the sight of the terrible faces of the Time, which with frightful molars are like the fire of ultimate annihilation, burning with a brilliance more than the combined brilliance of thousands of suns, the great person seeks shelter with the great Time only.

अमी च त्वां धृतराष्ट्रस्य पुत्राः
सर्वे सहैवावनिपालसङ्घैः ।
भीष्मो द्रोणः सूतपुत्रस्तथासौ
स्हास्मदीयैरपि योद्धमुख्यैः ।।२६।।
वक्त्राणि ते स्वरमाणा विशन्ति
दंष्ट्राकरालानि भयानकानि ।
केचिद्विलग्ना दशनान्तरेषु
संदृश्यन्ते चूर्णितैरुत्तमाङ्गैः ।।२७।।

amī ca tvām dhṛtarāṣṭrasya putrāḥ
sarve sahai `vā `vanipālasamghaiḥ
bhīṣmo droṇaḥ sūtaputras tathā `sau
sahā `smadiyair api yodhamukhyaḥ [26]

vaktrāṇi te tvaramāṇā viśanti
damṣṭrākarālāni bhayānakdni
kecid vilagnā daśanāntareṣu
samdr̥śyante cūrṇitair uttamāṅgaiḥ [27]

Translation — All those sons of Dhṛtarāṣṭra, together with the groups of kings are plunging into You. Bīśhma, Droṇa and this sūtaputra, together with the main

warriors of our side are running impetuously and entering Your formidable mouth of frightful molars. Several of them can be seen with their crushed heads trapped between Your teeth.

Exposition — Blessed by the Time Itself, a Time Conscious great person is able to see quite clearly that all the creatures and all the human beings begin to race towards death with all their strength from the very moment of their birth. Being sucked so forcefully towards death, these creatures, created by the Time Itself, enter the terrible mouths of terrible teeth. Their gross bodies are crushed by the terrible teeth of the Time. It may be said that their gross bodies are either reduced to ashes by burning in the funeral pyre or by their underground burial. No body could ever survive the Time.

यथा नदीनां बहवोऽम्बुवेगाः
समुद्रमेवाभिमुखा द्रवन्ति ।
तथा तवामी नरलोकवीरा
विशन्ति वक्त्राण्यभिविज्वलन्ति ॥२८॥
यथा प्रदीप्तं ज्वलनं पतङ्गा
विशन्ति नाशाय समृद्धवेगाः ।
तथैव नाशाय विशन्ति लोका-
स्तवापि वक्त्राणि समृद्धवेगाः ॥२९॥

yathā nadīnām bahavo `mbuvegāḥ
samudram evā `bhimukhā dravanti
tathā tavā `mī naralokavīrā
viśanti vaktrāṇy abhivijvalanti [28]

yathā pradīptam jvalanam patangā
viśanti nāśāya samṛddhavegāḥ
tathai `va nāśāya viśanti lokās
tavā `pi vaktrāṇi samṛddhavegāḥ [29]

Translation — Just as several streams of waters of rivers race towards the ocean and are merged into it, the brave human beings enter Your mouth.

Just as insects plunge with a great force into the burning flame only to be burnt, this entire world also enters Your mouth with a great force just to vanish.

Exposition — While personally observing this frightful form of the Time by Its grace, these great persons directly see that just as rivers flowing with their full force towards the ocean simply terminate in the ocean, similarly all the human beings, whether they are brave or coward, whether somebody is killing them or they are dying their natural deaths, are terminated by the Time Itself. Just as insects attracted by a flame race towards it only to be destroyed, almost in the same manner, all the creatures that are the creation of the Time rush only into the mouth of the Time.

लेलिह्यसे ग्रसमानः समन्ता-
ल्लोकान्समग्रान्वदनैर्ज्वलद्भिः ।

तेजोभिरापर्यं जगत्समग्रं-

भासस्तवोग्राः प्रतपन्ति विष्णो ।।३०।।

lelihyase grasamāṇaḥ samantāi
lokān samagrān vadanair jvaladbhiḥ
tejobhir āpūrya jagat samagram
bhāsas tavo `grāḥ pratapanti viṣṇo [30]

Translation — While eating with Your blazing mouth You are licking these worlds from all sides. Oh Vishnu! Your intense brilliance is heating up this entire world with ever growing brilliance.

Exposition — This entire creation is being diminished and consumed by the Time, and the frightful illumination of the Time that manifests the entire world is heating it up from all sides.

आख्याहि मे को भवानुग्ररूपो

नमोऽस्तु ते देववर प्रसीद ।

विज्ञातुमिच्छामि भवन्तमाद्यं

न हि प्रजानामि तव प्रवृत्तिम् ।।३१।।

ākhyāhi me ko bhavān ugrarūpo
namo `stu tedevaravara prasīda
vijñātum icchām bhavantam ādyam
na hi prajānām ava pravṛttim [31]

Translation — Tell me, who are You with such a terrible form? Oh Supreme God! I bow to You, be propitiated. The Eternal Embodiment, I wish to know You in Your true character as I cannot know Your inclination.

Exposition — Frightened by the direct perception of the terrible form of immense shining Time, the great person, in a state of surrender to the Time, asks, “Oh Ādisvarupa⁶, the Lord of all the lords, immense beyond the immense, who are You? What is Your true character?”

श्रीभगवानुवाच

कालोऽस्मि लोकक्षयकृतप्रवृद्धो

लोकान्समाहर्तुमिह प्रवृत्तः

ऋतेऽपि त्वां न भविष्यन्ति सर्वे

येऽवस्थिताः प्रत्यनीकेषु योधाः ।।३२।।

śrībhagavān uvāca

kālo `smi lokakṣayakṛt pravṛddho
lokān samāhartum iha pravṛtṭaḥ
ṛte `pi tvām na bhaviṣyanti sarve
ye `vasthitāḥ pratyaniḥesu yodhāḥ [32]

⁶ Original in form

Translation — Śrī Bhagawan said, "I am the Death, the Time, the destroyer of the world. My advent is for destroying these worlds. All warriors in the army of Your adversaries won't be there even without You."

Exposition — Time Itself describes Itself to the Time-Conscious. 'I am the Death that destroys the entire world. Past, present and future have no sovereignty over Me. In every moment, it's Me and Me alone. I create the entire world and then destroy it too.' Whatever is created, its destruction is sure.

तस्मात्त्वमुत्तिष्ठ यशो लभस्व
जित्वा शत्रुन् भुङ्क्व राज्यं समृद्धम् ।
मयैवैते निहताः पूर्वमेव
निमित्तमात्रं भव सव्यसाचिन् ।।३३।।

tasmāt tvam uttiṣṭha yaśo labhasva
jītvā śatrūn bhunṅkṣva rājyaṃ samṛddham
mayai `vai `te nihatāḥ pūrvam eva
nimittamātram bhava savyasācin [33]

Translation — Therefore, you stand up. Earn glory and enjoy the kingdom by vanquishing the enemy. Already they stand killed by Me, Oh Savyasācin! You are just an instrument!

Exposition — Whoever is born, his diminution with the course of time begins from the very moment of his birth. Even if he is killed by someone either in war or in other condition, the killer is just an instrument of the Time. Even if no one kills him, his death at the end of life is certain. All creatures, right from their birth, stand killed by the Time.

द्रोणं च भीष्मं च जयद्रथं च
कर्णं तथान्यानपि योधवीरान् ।
मया हतांस्त्वं जहि मा व्यथिष्ठा
युध्यस्व जेतासि रणे सपत्नान् ।।३४।।

drōṇam ca bhīṣmam ca jayadratham ca
karṇam tathā `nyān api yodhavīrān
mayā hatāms tvam jahi mā vyathiṣṭhā
yudhyasva jetāsi raṇe sapatnān [34]

Translation — Bhīṣma, Drōṇa, Jayadrath and karṇa and also many others, slay them; they have already been slain by Me. Don't fear. You will conquer your enemy in the war; fight it out.

संजय उवाच
एतच्छुवा वचनं केशवस्य
कृताञ्जलिर्वेपमानः किरीटी ।
नमस्कृत्वा भूय एवाह कृष्णं

सगद्गदं भीतभीतः प्रणम्य ।।३५।।

samjaya uvāca
etac chrutvā vacanam keśavasya
kṛtāñjalir vepamāṇaḥ kirīṭi
namaskṛtvā bhūya evā 'ha kṛṣṇam
sagadgadam bhītabhītaḥ praṇamya [35]

Translation — Samjay said, "Loquacious on hearing this speech of Keśava, Kirīṭy shivered and bowed with folded hands, then bowed again in fear and said to Lord Srikṛīśhan."

Exposition — Surrendered to the Time, a frightened Time Conscious great person, while taking a direct darshan of the Time by Its grace and watching the frightful scene of all worlds being devoured by the Time, beseeches the Time.

अर्जुन उवाच
स्थाने हृषीकेश तव प्रकीर्त्या
जगत्प्रहृष्यत्यनुरज्यते च ।
रक्षांसि भीतानि दिशो द्रवन्ति
सर्वे नमस्यन्ति च सिद्धसङ्घाः ।।३६।।

arjuna uvāca
sthāne hr̥ṣīkeśa tava prakīrtyā
jagat prahr̥ṣyaty anurajyate ca
rakṣāmsi bhītāni diśo dravanti
sarve namasyanti ca siddhasamghāḥ [36]

Translation — Arjuna said, "Oh Ṛṣīkeśa! It is only appropriate that the world is exulting in Your glory and is enamored, the demons are running berserk in fear and the congregations of all accomplished ones are bowing to You."

Exposition — Oh Parameśvar, only You and You alone are there in this world. This world is excited by Your influence. It is hued only in Your hue. The mediocre who are concerned about guarding their life, run helter-skelter in Your fear, but even then they don't survive. Your knowers bow only before You.

कस्माच्च ते नमेरन्महात्मन्
गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।
अनन्त देवेश जगन्निवास
त्वमक्षरं सदसत्तत्परं यत् ।।३७।।

kasmāc ca te na nameran mahātman
garīyase brahmaṇo 'py ādikartre
ananta deveśa jagannivāsa
tvam akṣaram sad asat tatparam yat [37]

Translation — Oh Mahātman, and why won't they bow before You, the prime Creator of Brahmā himself and the greatest of all; because, Oh Anant! Oh Devesh! Oh Jagannivās! The real-unreal and the imperishable beyond it, is You.

Exposition — Oh! Mahakal! You are immense than the immense that manifests the immense. Who is there who does not recognize the supremacy of the Time? You are the Time Infinite. Although You are omnipresent in this world, You remain beyond it. All consciousness and dormant consciousness is just Your ingenuity. Oh inexhaustible, You are the ultimate imperishable.

त्वमादिदेवः पुरुषः पुराण-
स्तवमस्य विश्वस्य परं निधानम् ।
वेत्तासि वेद्यं च परं च धाम-
त्वया ततं विश्वमनन्तरूपं ।।३८।।

tvam ādidevaḥ puruṣaḥ purāṇas
tvam asya viśvasya param nidhānam
vettā `si vedyam ca param ca dhāma
tvayā tatam viśvam anantarūpa [38]

Translation — You are the prime God, the Eternal Purusha. You are the ultimate support of this world, the knower, the knowable and the ultimate destiny. Oh Infinite, the world is imbued by You.

Exposition — You are the beginning of the beginning itself and the Eternal Purusa, and You are the fosterer of this world. You are everything, the effort for knowledge, the procedure for knowledge and the true knowledge.

वायुर्यमोऽग्निर्वरुणः शशाङ्कः
प्रजापतिस्त्वं प्रपितामहश्च ।
नमो नमस्तेऽस्तु सहस्रकृत्वः
पुनश्च भूयोऽपि नमो नमस्ते ।।३९।।
vāyur yamo `gnir varuṇaḥ śaśāṅkaḥ
prajāpatis tvam prapitāmahaś ca
namo namas te `stu sahasrakṛtvāḥ
punaś ca bhūyo `pi namo namas te [39]

Translation — You are Vāyu, Yama, Agni, Varuṇa, Moon, Prajapati, and the great-grand father. I bow before You a thousand times, bow before You again and again and again.

Exposition — Oh Kal! You are manifested in the form of air, You are Yourself the Death and Yamarāja, the God of death. You are Agni, Varuna, the Moon and the Lord of all the subjects. You are the father of the grandfather. I bow down before You a thousands times; I bow before You again and again.

नमः पुरस्तादथ पृष्ठतस्ते
नमोऽस्तु ते सर्वत एव सर्व ।
अनन्तवीर्यामितविक्रमस्त्वं
सर्वसमाप्नोषि ततोऽसि सर्वः ।।४०।।
namaḥ purastād atha pṛṣṭhatas te

namo `stu te sarvata eva sarva
anantaviryamitavikramas tvam
sarvam samapnōsi tato `si sarvaḥ [40]

Translation — Salutations to You from the front and from the back! Salutations to You from all sides! You are the infinitely omnipotent Almighty. You occupy the entire world and You are the true character of all.

Exposition — Oh the infinitely brilliant Time! I bow to You in the time to come and in the time that has passed. I bow down before You all the while at all times. Your might is infinite. You have this entire world within You. Everywhere, it is You and only You.

सखेति मत्वा प्रसभं यदुक्तं
हे कृष्ण हे यादव हे सखेति ।
अजानता महिमानं तवेदं
मया प्रमादात्प्रणयेन वापि ॥४१॥
यच्चावहासार्थमसत्कृतोऽसि
विहारशय्यासनभोजनेषु ।
एकोऽथवाप्यच्युत तत्समक्षं
तत्क्षामये त्वाममहमप्रमेयम् ॥४२॥

sakhe `ti matvā prasabham yad uktam
he kṛṣṇa he yādava he sakhe `ti
ajānatā mahimānam tave `dam
mayā pramādāt praṇayena va `pi [41]

yac cā vahāsārtham asatkrto si
vihāraśayyāsanabhojanesu
eko `thavā `py acyuta tatsamakṣam
tat ksāmaye tvām aham aprameyam[42]

Translation — But for my ignorance of Your highness, if I have insisted on addressing You as Oh Kṛṣṇa, Oh Yādāv, Oh friend, out of affection in a friendly disposition; if I have offended You privately or openly, or in moments of laughter, while sitting, wandering or resting; for all such misdemeanors of mine, I beseech forgiveness from You, Oh Brahma!

Exposition — Oh Parameśhvar! Please forgive me for all that I have uttered about the inexhaustible Time out of my ignorance of Its influence, either out of arrogance or out of affection, either personally or publicly.

पितासि लोकस्य चराचरस्य
त्वमस्य पूज्यश्च गुरुर्गरीयान् ।
न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो
लोकत्रयेऽप्यप्रतिमप्रभाव ॥४३॥
pitā si lokasya carācarasya

tvam asya pūjyaś ca gurur garīyān
na tvatsamo `sty abhyadhikaḥ kuto `nyo
lokatraye `py apratimaprabhāva [43]

Translation — You are the Father of this moveable and immoveable world, the revered Guru and are greater than the Guru. There is no one in the three worlds that compares with Your matchless influence, then how can anything surpass You.

Exposition — You are the Father of this entire world, the Guru of gurus, the most revered one. All the three worlds are manifested by You. None of Your manifestations comes close to You.

तस्मात्प्रणम्य प्रणिधाय कायं
प्रसादये त्वामहमीशमीड्यम् ।
पितेव पुत्रस्य सखेव सख्युः
प्रियः प्रियायार्हीसि देव सोढुम् ॥४४॥

tasmāt praṇamya praṇidhāya kāyam
prasādaye tvām aham īśam īdyam
pite `va putrasya sakhe `va sakhyuḥ
priyaḥ priyāyā `rhasi deva soḍhum [44]

Translation — Therefore, Oh the respected and praiseworthy God! I fall prostrate and pray to propitiate You. Oh God! Pour upon me the love that a father has for a son, a friend has for a friend and a lover has for his beloved.

Exposition — Oh Mahakal, the unbearable brilliance! I place upon You my life by igniting the fires of yoga. Oh Īśvar! Give me a reward, pour upon me Your love like a father's towards a son, a friend's towards a friend and a lovelorn one's towards the beloved.

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

adr̥ṣṭapūram hr̥ṣito smi dr̥ṣṭvā
bhayena ca pravyathitam mano me
tad eva me darśaya deva rūpam
prasīda deveśa jagannivāsa [45]

Translation — I am delighted at the sight of that which was never seen before. At the same time, my mind is getting very much agitated by fear. Please show to me Your godly form only. Oh Deveśa! Oh Jagatniwas! Please be propitiated.

Exposition — I am feeling both delighted and frightened at the sight of such frightfully shining, unbearably brilliant fearful appearance of Yours. Oh God! Please show to me that form of Yours which is lovely. Oh the Supporter of the world! Please be propitiated and give me this reward.

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

kirīṭinam gadinam cakrahastam
icchāmi tvām draṣṭum aham tathai `va
tenai `va rūpeṇa caturbhujena
sahasrabaaho bhava viśvamūrte [46]

Translation — I wish to see You just with Your crown, mace and divine disc held in hands. Oh Sahastrabāho! Oh Viśvamurti! Show me that form of Yours with four arms.

Exposition — Prior to watching this unbearable brilliant form, I was watching Your form with crown, mace and divine disc held in Your hands; please show to me once again that form of Yours. Oh! The One, possessed of thousands of arms in spite of being unmanifest in this whole world, please show to me once again that form of Yours which has four arms and that I was perceiving directly in my mind after achieving hṛidaya-granthi-bheda.

श्रीभगवानुवाच

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

Śrībhagavān uvāca

mayā prasannena tavā `rjune `dam
rūpam param darśitam ātmayogāt
tejomayam viśvam anantam ādyam
yan me tvadanyena na dr̥ṣṭapūrvam [47]

Translation — Śrī Bhagawan said, "Oh Arjuna! Being pleased, I have shown to You by means of yoga, this ultimately brilliant universal figure that is without a beginning and an end, which no one other than You has ever seen."

Exposition — After knowing this request of the yogi which He knew from the very beginning, He once again displays that four armed Vāsudev form which yogis can view after their establishment in the consciousness of the Conscious Void, after having already shown that form of His which cannot be viewed without successfully passing the final stage of this ancient yoga.

न वेदयज्ञाध्ययनैर्न दानै-
न च क्रियाभिर्न तपोभिरुगैः ।
एवंरूपः शक्य अहं नृलोके

दष्टुं त्वदन्येन कुरुप्रवीर ।।४८।।

na vedayajñādhyayanair na dānair
na ca kriyābhir na tapobhir ugraḥ
evamrūpaḥ śakya aham nṛloke
draṣṭum tvadanyena kurupravīra [48]

Translation — Oh Kurupravīr! No one in this mortal world can ever see this form of Mine by studying scriptures, by sacrificial rituals, by way of charity, by means of observances or by difficult penances.

Exposition — In this mortal world, it is not possible to know the frightful brilliant form of the Time by performing sacrificial rituals prescribed in scriptures, by merely studying, by charity, by vedic rituals or by difficult penances. This immense form can be observed only with the blessings of the Time Itself by those yogis who pass all the stages of this ancient yoga by its sedulous practice.

मा ते व्यथा मा च विमूढभावो
द्रष्ट्वा रूपं घोरमीदृङ्ममेदम् ।
व्यपेतभीः प्रीतमनाः पुनस्त्वं-
तदेव मे रूपमिदं प्रपश्य ।।४९।।

mā te vyathā mā ca vimūḍhabhāvo
drṣṭvā rūpam ghoram īdṛṅ mame 'dam
vyapetabhiḥ prītamanāḥ punas tvam
tad eva me rūpam idam prapaśya [49]

Translation — May this frightful display of My form not agitate You, get fearless and cheerful and watch My earlier form once again.

Exposition — In order to relieve the fear of the yogis who are stunned and affected by the sight of the frightful shining form of the Time, Mahakal once again gives the charming darshan of Its four-armed Vasudev form.

संजय उवाच

इत्यर्जुनं वासुदेवस्तथोक्त्वा
स्वकं रूपं दर्शयामास भूयः ।
आश्वासयामास च भीतमेनं
भूत्वा पुनः सौम्यवपुर्महात्मा ।।५०।।

samjaya uvāca
ity arjunam vāsudevas tatho 'ktvā
svakam rūpam darśayām āsa bhūyaḥ
āśvāsayām āsa ca bhītam enam
bhūtvā puṇaḥ saumyavapur mahātmā [50]

Translation — Samjay said, "Saying this to Arjuna, Vasudev once again displayed His earlier form. The Mahatma appeared in His auspicious form and granted assurance to the fear-struck."

Exposition — A yogi, who is struck by fear at the sight of the unbearable, frightfully brilliant form of the Time, is relieved of the fear and becomes at ease by viewing the most handsome, radiant, four-armed embodiment, which is named as Vasudev because of its presence in the mind of all creatures.

अर्जुन उवाच

दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।

इदानीमस्मि संवृत्तः सचेताः प्रकृतिम् गतः ॥५१॥

arjuna uvāca

dr̥ṣṭve `dam mānuṣam rūpam
tava saumyam janārdana
idānīm asmi samvṛttaḥ
sacetāḥ prakṛtim gataḥ [51]

Translation — Arjuna said, "Oh Janardan! After viewing this auspicious human form of Yours, I have become alert resuming my natural disposition."

Exposition — After viewing Vasudev, the most handsome and the auspicious four armed human embodiment of that frightful Time, an accomplished yogi becomes quiet by getting established in himself.

श्रीभगवानुवाच

सुदुर्दशमिदं रूपं द्रष्टवानसि यन्मम ।

देवा अप्यस्य रूपस्य नित्यं दर्शनकाक्षिणः ॥५२॥

śrībhagavān uvāca

sudurdarśam idam rūpam
dr̥ṣṭavān asi yan mama
devā apy asya rūpasya
nityam darśanakāṅkṣiṇaḥ [52]

Translation — Śrī Bhagawan said, "To view this form of Mine that you have seen, is an exceptional achievement. The gods always long to see this form of Mine all the time."

Exposition — It is an exceptional achievement to be able to see the frightful unbearable brilliant immense form of the Time, and to be able to see Its beautiful four armed embodiment is also an exceptional achievement. When the yogis who are practicing this ancient yoga, attain a stage of hṛdaya-granthi-bheda by their valorous practice, at this juncture, they directly perceive the four armed beautiful shining auspicious embodiment of the Time.

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।

शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥५३॥

nā ham vedair na tapasā
na dānena na ce `jyayā
śakya evamvidho dr̥ṣṭum
dr̥ṣṭavān asi mām yathā [53]

Translation — That appearance of Mine which you saw cannot be seen by vedic knowledge, nor by penance, nor by charity, nor by sacrificial worships.

Exposition — The unmanifest Parmeshwar, in Its frightful, brilliant form, as well as in Its extremely charming four armed human figure, can not be comprehended or known by means of vedic scriptures, nor by vedic sacrifices, nor by charity, nor even by a forced restraint of the senses. This divine form of Vasudev, who resides in everybody's mind, can be perceived by only those great men who are intent on receiving Samadhi and have matured in the second stage practice of hr̥daya-granthi-bheda of this ancient yoga. They, by knowing the true character of the Time by the blessings of the Time, are enabled by their valorous practice of the third stage of yoga to have a direct darshan of the unbearable, brilliant immense form of the Time, which is imbued in the consciousness of the Void.

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।

ज्ञानुं द्रष्टुं तत्त्वेन प्रवेष्टुं च परंतप ।।५४।।

bhaktyā tv ananyayā śakya
aham evamvidho `rjuna
jñātum draṣṭum ca tattvena
praveṣṭum ca paramtapa [54]

Translation — Oh Parantapa Arjuna! With undivided dedication, I can be seen thus, My true character can be known, and I can be attained as well.

Exposition — Those great yogis, who take a personal darshan of Vasudev who resides in everybody's mind, by their establishment in the consciousness of the Void by a valorous practice of yoga, become His dedicated devotees. Such great yogis focus the immense consciousness of their mind in the consciousness of the Time that abounds in the Conscious Void, and thereby knowing Its true character, they are able to directly perceive the frightful unbearable brilliance of the Time. They become Time Conscious and attain union with the Time.

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डवः ।।५५।।

matkarmakṛṇ matparamo
madbhaktaḥ sangavarjitaḥ
nirvairāḥ sarvabhūteṣu
yaḥ sa mām eti pāṇḍava [55]

Translation — Oh Pāṇḍava! He, who acts only for Me, who is surrendered only to Me and is My devotee, is without attachment, is with a heart that is free from enmity for all creatures, attains only Me.

Exposition — A Time Conscious great person, by concentrating his entire immense consciousness into the Time, gets Its direct darshan and thereby becomes an ardent devotee of the Time, the Pramatma. While beholding all creatures as Its manifestations, he does not behold any difference between them and himself. Such a great person stays surrendered to the Time. Being an adherer of the Time, doing all the karma towards the cause of the Time Itself, he gets united with the brilliance of all brilliance, the ultra-brilliant Time.

The figures of Bhagawan Viśhu and his incarnation Bhagawan Srikrīśhana and Bhagawan Śiva and Durga, Kali and other goddesses as well as some other deities that are found across India are not mere figments of imagination. They are actually what the great persons, who, by their sedulous practice of yoga and thereby first observing Vasudev who resides in everybody's heart and then by observing the immense unbearable, brilliant frightful form of the Time, could personally see. It is an effort of installing those figures in the idol form, which provides an eidetic hint of unmanifest Time, the Parameshwar; so that a common man by taking a darshan of these corporeal figures that signify the Time may understand those hints and get an inspiration to know the true character of the Time. Those, who remain trapped in the vain debate of abstract and non-abstract, don't realize that the figures established as idols are clear indicators towards the unmanifest Time. These were established by the self-realized great persons in the form of symbols, with compassion for the common man.

Thus ends the eleventh chapter named Vishwarupa Darshan Yoga in the Upanishad of the Shrimadbhagavad Gita, Brahma-Vidhya (the discipline of knowing the Absolute), the yogic scripture, and the dialogue between Arjuna and Lord Krishna.