

# CHAPTER 11

## *Eleventh chapter named 'Vishwaruupdarshanyoga'*

*[Shloka 1 to 4: Arjuna's request to obtain the sight of the Universal form (Vishwaruup)]*

**Arjuna uvaac: Madanugrahaaya paramam guhyam adhyaatmasangyitam.  
Yat tvayaa uktam vacah tena mohah ayam vigato mama. (Ch.11, shloka 1)**

<b>Ayam mohah mama vigatah tena paramam guhyam vacah</b>	<b>[Arjuna said:] this attachment {to the bodily relatives} of mine has been removed through the most elevated secret</b>
<b>adyaatmasangyitam yat tvayaa uktam madanugrahaaya</b>	<b>named adhyaatma that You, {the Store of mercy} have narrated [to me] after having mercy on me.</b>

**Bhavaapyayau hi bhuutaanaam shrutau vistarasho mayaa.  
Tvattah kamalapatraaksha maahaatmyam api ca avyayam. (Ch.11, shloka 2)**

<b>Hi kamalapatraaksha mayaa shrutau vistarashah</b>	<b>Because O {Shivbaba,} the One with lotus like eyes! {In this Purushottam sangamyug*,} I listened in detail</b>
<b>bhavaapyayau bhuutaanaam tvattah</b>	<b>to the creation and destruction of the living beings from You {through Vedavani<sup>1</sup> of Brahma with four heads}</b>
<b>ca api avyayam maahaatmyam</b>	<b>and {then, [I]} also {listened to Your} imperishable greatness {by asking questions through the permanent chariot}.</b>

**Evam etat yathaa aattha tvam aatmaanam parameshvara.  
Drashtum icchaami te ruupam aishvaram purushottama. (Ch.11, shloka 3)**

<b>Parameshvara aatmaanam evam etat yathaa tvam aattha</b>	<b>O Parameshvar (Lord)! {If the detail of} Your {vibhuutis with the energy of yoga to a greater or a lesser extent} is just like You have described,</b>
<b>purushottama icchaami drashtum</b>	<b>{then,} O {Shivbaba,} the best among the souls {[or] M.D. (Managing Director) of the unlimited stage of the four ages!} [I] wish to see {Mahadev*,}</b>
<b>te aishvaram ruupam</b>	<b>Your prosperous {Cosmic} form {through the eyes of knowledge of the intellect}.</b>

**Manyase yadi tat shakyam mayaa drashtum iti prabho.  
Yogeshvara tato me tvam darshaya aatmaanam avyayam. (Ch.11, shloka 4)**

<b>Prabho yadi manyase iti mayaa shakyam drashtum tat tatah</b>	<b>O Lord! If [You] think {that} I can see that {miracle} then,</b>
<b>yogeshvara tvam darshaya me aatmaanam avyayam</b>	<b>O Yogeshvara (the Lord of yogis)! Show me Your imperishable {vibhuuti} form.</b>

*[Shloka 5 to 8: God describes His Universal form]*

**Shri Bhagavaanuvaac: Pashya me paartha ruupaani shatashah atha sahastrashah.  
Naanaavidhaani divyaani naanaavarnaakritiini ca. (Ch.11, shloka 5)**

<b>Paartha pashya shatashah atha sahastrashah divyaani ruupaani</b>	<b>[Shri God said:] O king of the Earth! See hundreds and thousands of divine forms</b>
<b>naanaavidhaani ca naanaavarnaakritiini me</b>	<b>of various types {of species} and of various colors and shapes {of} My {Rudraaksh gan (the group of Rudraaksh) in the form of sons}.</b>

**Pashya aadityaan vasuun rudraan ashvinau marutah tathaa.  
Bahuuni adrishtapuurvaani pashya aashcaryaani bhaarata. (Ch.11, shloka 6)**

<b>Bhaarata aadityaan vasuun rudraan</b>	<b>O descendent of [King] Bharat! See the 12 Sun like cakravarti<sup>2</sup>, eight Vasudev, 11 Rudras<sup>3</sup>,</b>
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<sup>1</sup> The words of the Vedas

<sup>2</sup> Ruler of a wide region or country; an emperor

<sup>3</sup> The fearsome form of Shiva

ashvinau marutah tathaa	two Ashwiniikumars <sup>4</sup> {[i.e.] twins}, {49 subtle bodied} Marutas <sup>5</sup> {among those living beads of Rudraaksh}. In the same way,
pashya bahuuni aashcaryaani adrishtapuurvaani	see many {wordly} wonders that you haven't {ever} seen before {even in the previous births in the four ages}.

**Iha ekastham jagat kritsnam pashya adya sacaraacaram.  
Mama dehe gudaakesha yat ca anyat drashtum icchasi. (Ch.11, shloka 7)**

Gudaakesha adya iha dehe mama	O Arjuna, the conqueror of sleep! Today, in this body {of} My {Aadam [or] Mahadev, the human seed form father},
pashya kritsnam jagat ekastham sacaraacaram ca	see the entire world situated at just one place {in the symbolic banyan tree} along with inert and living [forms] and
anyat yat icchasi drashtum	whatever else that [you] wish to see, {see it through the third eye of knowledge}.

**Na tu maam shakyase drashtum anena eva svacakshushaa.  
Divyam dadaami te cakshuh pashya me yogam aishvaram. (Ch.11, shloka 8)**

Tu na shakyase drashtum maam anenaiva svacakshushaa	But [you] won't be able to see Me, {the Cosmic form situated in this body} through these very eyes of yours.
dadaami te cakshuh divyam	{I} give you {the third} eye {of} the divine {intellect with the advance knowledge of the true Gita},
pashya me aishvaram yogam	{through which [you] will be able to} see {the hero actor full of} My prosperous yogic {energy even in the 84 births}.

**[Shloka 9 to 14: Description of the Universal form by Sanjay to Dhritarashtra]**

**Sanjay uvaac: Evam uktvaa tato raajan mahaayogeshvaro harih.  
Darshayaamaasa paarthaaya paramam ruupam aishvaram. (Ch.11, shloka 9)**

Tatah raajan uktvaa evam mahaayogeshvarah harih	[Sanjay said:] Then, [O] king! After saying so, the great Yogeshvara, the Remover of sins, {God, the Light [of]} Shiva
darshayaamaasa paramam aishvaram ruupam paarthaaya	started to show the most prosperous {hero like} forms of vibhuuti {one greater than the other} to Arjuna.

**Anekavaktranayanam anekaadbhutadarshanam.  
Anekadivyaabharanam divyaanekodyataayudham. (Ch.11, shloka 10)  
Divyamaalyaambaradharam divyagandhaanulepanam.  
Sarvaashcaryamayam devam anantam vishvatomukham. (Ch.11, shloka 11)**

Anantam devam vishvatomukham	{[He] saw} the immense Cosmic Deity of Parambrahm with five heads, {the all-rounder} of the religions of the world {in Purushottam sangam[yug]}*,
sarvaashcaryamayam divyagandhaanulepanam	full of all {kinds of high} wonders, smeared with fragrance {of alaukik*} divine {virtues},
divyamaalyaambaradharam	wearing clothes {in the form of kancankaayaa <sup>6</sup> } and garlands {[of] victory and Rudraaksh [with]} divine {form},
divyaanekodyataayudham anekadivyaabharanam	carrying many divine weapons of knowledge, with many ornaments {of divine qualities},
anekaadbhutadarshanam anekavaktranayanam	with many wonderful sights [and] with many heads and eyes {of different types}.

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

Yadi bhaah suuryasahastrasya utthitaa bhavet divi yugapat	If the light of thousands of suns arise in the sky together {in one body},
saa bhaasah syaat sadrishii tasya mahaatmanah	{then,} that light can be equal to that great soul {[of] Vivasvat}.

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

<sup>4</sup> Doctors of the deities; devas of Ayurvedic Medicine

<sup>5</sup> Deities of storm or wind

<sup>6</sup> Lit. means golden body; it also means the rejuvenated body free from diseases

Tadaa tatra shariire devadevasya paandavah	Then, in that {huge} body of the Deity of the deities (Devaadhidev), {the seed of the world,} Pandav, the son of Panda {named Pandu}
apashyat kritsnam jagat pravibhaktam	saw {the banyan world tree in the form of} the entire world {of seven billion [souls]} divided {into}
anekadhaa ekastham	many forms of {vidharmi* + svadeshi* of the left and right side, [respectively]} situated {completely} in {Adidev,} one {seed of the world}.

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

Tatah sa dhananjayah hrishtaromaa vismayaavishtah	Then, that Arjuna, {the son of the Supreme Father Shiva,} who was thrilled after being filled with wonder
pranamy shirasaa devam abhaashata kritaanjalih	bowed his head before the Deity {[of] the world} [and] started to say while joining the hand [palms].

**[Shloka 15 to 31: Arjuna sees the Universal form of God and praises Him]**

**Arjuna uvaac: Pashyaami devaanstava deva dehe sarvaanstathaa bhuutavisheshasanghaan.  
Brahmaanamiisham kamalaasanasthamrishiinshca sarvaanuragaanshca divyaan. (Ch.11, shloka 15)**

Deva dehe tava pashyaami sarvaan devaan ca	[Arjuna said:] O Deity of the deities! In the body {surrendered by me that has now become} Yours, [I] see all the deities and
bhuutavisheshasanghaan	special type of {different} groups {of species} of living beings {with energy of yoga to a greater or a lesser extent},
brahmaanam kamalaasanastham ca iisham	Caturaanan <sup>7</sup> {who has become complete [and is]} seated on the seat of lotus [flower] {of Purushottam sangam/yug} detachment in the personality of Mahadev of this world tree in the form of the banyan tree} and the most elevated Ruler {through the same body},
sarvaan rishiin tathaa divyaan uragaan	all the sages {in the gyaanendriyaan* of Brahma with five united heads} and {sanyasis in the form of} divine snakes {that creep [or] change their place speedily}.

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

Pashyaami tvaam anekabaahu	[I] see You, {the seed form of the human world} with many arms {cooperative [through] Raja yoga},
udaravaktranetram	bellies {in the form of Vaishyas belonging to the Kuru dynasty who support actions through the corrupt indriya from the Copper [Age]}, the One with heads in the form of deities {and} eyes {in the form of Rudra + aksha (eyes)}
anantaruupam sarvatah vishveshvara vishvaruupa	[and] {the huge banyan tree [with]} unlimited form in all the directions {in this way}. O the Lord of the world! O the One with the form of universe!
punah na pashyaami antam na madhyam na aadim tava	Still, [I] can neither see the end, nor the middle or {the very} beginning {in} Your {ling* like chariot}.

**Kiriitinam gadinam cakrinam ca tejoraashim sarvato diiptimantam.  
Pashyaami tvaam durniriikshyam samantaat diiptaanalaarkadyutim aprameyam. (Ch.11, shloka 17)**

Pashyaami tvaam kiriitinam gadinam cakrinam	[I] am seeing You, the One who wears the crown {of purity}, the holder of the mace {of firmness}, the One with the cycle (discus) {of 84 births}
ca diiptimantam sarvatah	and the mass of light {in the form of inexhaustible energy of yoga}, the One with brilliance {illuminated} everywhere {through knowledge},
durniriikshyam samantaat	the One who can be seen with difficulty {in the dazzling light of yoga} in all the directions,
arkadyutim diiptaanala aprameyam	the One with the radiance of sun {just like the blazing deity of fire incarnate of} brilliant fire [and] the One who can't be compared.

**Tvam aksharam paramam veditavyam tvam asya vishvasya param nidhaanam.  
Tvam avyayah shaashvatadharmagoptaa sanaatanah tvam purusho mato me. (Ch.11, shloka 18)**

<sup>7</sup> The one with four heads

<i>Tvam aksharam paramam veditavyam</i>	You, the One who doesn't fall, {the <i>Amoghviirya</i> *} <i>Param purush</i> * { <i>Shivbaba alone</i> } are worth knowing.
<i>tvam param nidhaanam asya vishvasya tvam avyayah</i>	You are the supreme shelter of this world. You are the soul [of] imperishable {actor in the chariot of Arjuna}.
<i>shaashvatadharmagoptaame matah tvam</i>	[You] are the Protector of the eternal {True Ancient [Deity]} Religion; {this is why} I believe {that} You,
<i>purushah sanaatanah</i>	are <i>Param purush</i> {through Vivasvat [or] *Sanatkumar, the son of Brahma, [i.e.]} the oldest [or] {the most ancient religious father of the True Ancient Religion}.

\*{A religion is named based on the name of its religious father. For example, Buddhism [comes] from Buddha, Christianity [comes] from Christ, the Muslim religion [comes] from Mohammad. Similarly, 'Sanaatan dharma (the Ancient [Deity] Religion)' [comes] from Sanatkumar. As for the rest, 'Hindu' is the name given by the western foreigners after spoiling [the name] 'Sindhu'.}

*Anaadimadhyaantam anantaviiryam anantabaahum shashisuuryanetram.*

*Pashyaami tvaam diiptahutaashavaktram svatejasaa vishvam idam tapantam. (Ch.11, shloka 19)*

<i>Anaadimadhyaantam anantaviiryam</i>	{O <i>Mahaarudra</i> , the All-rounder} without the beginning, middle and end, {You,} the One with <i>amoghviirya</i> {Yourself [are]}
<i>anantabaahum shashisuuryanetram</i>	the One with countless helping arms, the One with eyes [in the form] of the Moon of knowledge + the Sun of Knowledge {Shiva on the right and left side,}
<i>diiptahutaashavaktram pashyaami tvaam</i>	[and] the One with mouth in the form of blazing fire {of Rudra's knowledge, in the Cosmic form)! [I] am seeing You
<i>tapantam idam vishvam svatejasaa</i>	burning this {extremely sinful, Iron Age and hellish} world through the radiance {of the energy of yoga of} Your {eldest son}.

*Dyaavaaprithivyoh idam antaram hi vyaaptam tvayaa ekena dishashca sarvaah.*

*Drishtvaa adbhutam ruupam ugram tava idam lokatrayam pravyathitam mahaatman. (Ch.11, shloka 20)*

<i>Idamantaram dyaavaaprithivyoh ca sarvaah dishah</i>	This distance between sky {in the form of heavenly day} and the Earth {with seven islands} and all {the ten} directions
<i>vyaaptam tvayaa ekena hi mahaatman drishtvaa</i>	have extended through You, {the One with broad intellect} alone. O Great Soul! After seeing
<i>idamadbhutamugram ruupam tava</i>	this wonderful, terrible form of You, {Mahaakaal* that showers the fire of earthquakes [and] bombs that are highly destructive [and] bring the end of the kalpa* ( <i>kalpaantakaari</i> )},
<i>lokatrayam pravyathitam</i>	{the living beings of} all the three worlds {[i.e. the Abode of] Happiness, [the Abode of] Sorrow [and] the Abode of Peace} are trembling a lot {because of fear within the soul}.

*Amii hi tvaam surasanghaa vishanti kecidbhiitaah praanjalayo grinanti.*

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

<i>Hi amii surasanghaah vishanti tvaam</i>	Actually, these groups of {Brahmins so} deities {of nine categories} merge in You, {the Cosmic form}.
<i>kecit bhiitaah praanjalayah grinanti</i>	{Therefore,} some {devotees} become afraid, join their hand [palms and] sing praises.
<i>maharshisiddhasanghaah stuvanti stutibhih tvaam</i>	The groups of great sages and the accomplished ones {with the feeling of [bringing] benefit to the world} sing praises for You
<i>pushkalaabhih uktvaa iti svasti</i>	in many ways {through Veda mantras, prayers and so on approved by the scriptures,} by saying: 'may [everyone] be benefitted'.

*Rudraadityaa vasavo ye ca saadhyaa vishve ashvinau marutashca ushmapaashca.*

*Gandharvayakshaasurasiddhasanghaa viikshante tvaam vismitaah caiva sarve. (Ch.11, shloka 22)*

<i>Ye rudraadityaa vasavah</i>	The 11 Rudra, the 12 Sun {like <i>cakravarti</i> }, {Your eight personalities [like] Indra, Kuber and so on in the form of} eight Vasu,
<i>ca saadhyaa vishve ashvinau marutah</i>	and every deity [among] the deities of the world, two <i>Ashwiniikumars</i> , {[i.e.] Ram + Krishna}, {the son like subtle bodied Brahma+} 49 Marudgan <sup>8</sup>
<i>ca ushmapaah ca</i>	and {the other seed form Rudragan <sup>9</sup> belonging to the ancient period} who drink the brilliance of the energy of yoga and

<sup>8</sup> Deities of wind or storm

<sup>9</sup> The followers of Rudra

<i>gandharvayakshaasurasiddhasanghaah</i>	the <i>gandharva</i> <sup>10</sup> , the group of <i>Yakshas</i> <sup>11</sup> {and the Iron Age} demons or the group of { <i>tantrik</i> [who are] the knowers of} supernatural powers ( <i>riddhi-siddhi</i> ),
<i>sarve vismitaah eva viikshante tvaam</i>	[they] all are struck with wonder [and] just looking {fixedly the fearsome form} of You, {the Ocean of love}.

**Ruupam mahat te bahuaktranetram mahaabaaho bahubaahuuruupaadam.**

**Bahuudaram bahudanshtraakaraalam drishtvaa lokaah pravyathitaah tathaa aham. (Ch.11, shloka 23)**

<i>Mahaabaaho lokaah tathaaham pravyathitaah</i>	O the one with great arms {in the form of eight helpers}! Everyone {in the world} and I {too,} are trembling a lot
<i>drishtvaa te mahat ruupam bahuaktranetram</i>	after seeing Your great {terrible [and] fearsome} form with many mouths {in the form of conch and} the eyes {of knowledge},
<i>bahubaahuuruupaadam bahuudaram</i>	with many arms {in the form of <i>Kshatriyas</i> *}, feet {in the form of <i>Shudras</i> } extended {to the Iron Age}, with many bellies {in the form of <i>Vaishyas</i> and}
<i>bahudanshtraakaraalam</i>	dreadful jaws {of} numerous {atom bombs above and below}.

**Nabhahsprisham diiptam anekavarnam vyaattaananam diiptavishaalanetram.**

**Drishtvaa hi tvaam pravyathitaantaraatmaa dhritim na vindaami shamam ca vishno. (Ch.11, shloka 24)**

<i>Hi vishno drishtvaa tvaam nabhahsprisham</i>	Because O { <i>Shivbaba</i> ,} the One who can enter* {! Gita ch.11, shloka 54} After seeing Your {fearsome form} that touches the sky,
<i>diiptam anekavarnam vyaattaananam diiptavishaalanetram</i>	that shines with various colours, with {fearsome} mouth opening wide [and] very big glowing eyes {glaring fiercely},
<i>pravyathitaantaraatmaa na vindaami dhritim ca shamam</i>	{I,} the one with extremely frightened spirit don't attain patience and peace {in this body with <i>taamasi</i> (degraded), Iron Age weak heart}. {"The entire knowledge related to the advance [knowledge] of the true Gita is available on UTube.}

\*[The word] Vishnu is derived from 'Vish dhaato praveshanaat' {See page no.119 to 152 in 'Aadiishwar caritra'; (Adhyatmik Vidyalaya on UTube)}

**Danshtraakaraalaani ca te mukhaani drishtva eva kaalaanalasannibhaani.**

**Disho na jaane na labhe ca sharma prasiida devesha jagannivaasa. (Ch.11, shloka 25)**

<i>Devesha jagannivaasa eva drishtvaa te mukhaani danshtraakaraalaani</i>	O Mahadev*, the Ruler of deities! O Jagannath! Just by seeing Your mouths with dreadful jaws {in the form of bombs above and below}
<i>ca kaalaanalasannibhaani</i>	and {with revolutionary words} just like spitting out fire at the time of <i>pralay</i> {in the <i>Purushottam sangam</i> [yug]}
<i>na jaane dishah na labhe sharma ca</i>	{I} have {even} forgotten the directions; {then,} {I} don't feel relaxed all the more {by thinking about those words}.
<i>prasiida</i>	Be pleased. {Show [me] the same gentle form of Vishnu with four arms.}

**Amii ca tvaam dhritaraashtrasya putraah sarve saha eva avanipaalasanghaih.**

**Bhiishmo dronah suutaputrah tathaa asau saha asmadiiyaih api yodhamukhyaih. (Ch.11, shloka 26)**

<i>Saha asmadiiyaih yodhamukhyaih amii putraah dhritaraashtrasya</i>	Along with our chief warriors, these {Congressmen <i>Kauravas</i> ,} the sons of {capitalist} Dhritarashtra,
<i>ca bhiishmah</i>	{who drinks the blood of innocent <i>Bhaaratvaasi</i> * subjects} and <i>Bhishma</i> [like] <i>sanyasi</i> {who give the dangerous poison of '[God is] omnipresent'},
<i>dronah tathaa saha asau suutaputrah</i>	<i>Drona</i> , {the Iron Age scholar} and along with this <i>Karna</i> , the son of a charioteer [or] { <i>Adhirath</i> , the best servant like the sun}
<i>sarve eva avanipaalasanghaih api tvaam</i>	all the groups of {wordly} protectors of the earth {[i.e.] ministers + officers of democracy in the country and abroad} as well in you [...]

**Vaktraani te tvaramaanaa vishanti danshtraakaraalaani bhayaanakaani.**

**Kecit vilagnaah dashanaantareshu sandrishyante cuurnitaih uttamaangaih. (Ch.11, shloka 27)**

<i>Tvaramaanaa vishanti te vaktraani bhayaanakaani</i>	[...] are {agreed [and]} hastily entering Your mouths {with long tongue, [the mouths] that speak frightening,} terrible {words and}
<i>danshtraakaraalaani</i>	have dreadful jaws {of atomic [bombs and] missiles}.

<sup>10</sup> Heavenly minstrel or musicians

<sup>11</sup> A kind of demigod attending *Kuvera* and guarding his garden and treasures

kecit sandrishyante cuurnitaih uttamaangaih vilagnaah dashanaantareshu	Some {simple and ordinary folk like this among the Indians}, are clearly seen {in practice} with crushed heads {in the form of intellect} stuck between [Your] teeth, {in false beliefs [or] traditions}.
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**Yathaa nadiinaam bahavah ambuvegaah samudram eva abhimukhaah dravanti.  
Tathaa tava amii naralokaviiraa vishanti vaktraani abhivijvalanti. (Ch.11, shloka 28)**

Yathaa bahavah ambuvegaah nadiinaam eva dravanti	Just like various streams of rivers {like Ganga etc. with non-living water} just run
abhimukhaah samudram tathaamii naralokaviiraah	towards the ocean, in the same way, these brave men of the human world {who fight the battle of knowledge}
vishanti vaktraani tava abhivijvalanti	are {rapidly} entering the mouths of You, {the Sun of Knowledge} blazing from all the sides.

**Yathaa pradiptam jvalanam patangaa vishanti naashaaya samriddhavegaah.  
Tathaiva naashaaya vishanti lokaah tava api vaktraani samriddhavegaah. (Ch.11, shloka 29)**

Yathaa patangaah samriddhavegaah vishanti pradiptam jvalanam	Just like the moths {are pulled} with full speed [and] go to fall into {blazing} bright fire
naashaaya tathaa eva naashaaya lokaah api vishanti	in order to die, in the same way, in order to destroy {their body consciousness}, people {are} also {influenced [and]} enter
tava vaktraani samriddhavegaah	Your mouths {spitting fire while agreeing} with full speed.

**Leliyase grasamaanah samantaat lokaan samagraan vadanaih jvaladbhih.  
Tejobhih aapuurya jagat samagram bhaasah tava ugraah pratapanti vishno. (Ch.11, shloka 30)**

Vishno leliyase samagraan lokaan grasamaanah	O {Shivbaba,} the One who can enter! {You} are licking up all the people by {merging [or]} swallowing [them]
samantaat vadanaih jvaladbhih ugraah bhaasah tava pratapanti	from all the sides through [Your] mouths burning {in anger}. The terrible flames {of} Your {sharp words} are burning
samagram jagat aapuurya tejobhih	the entire world rapidly by filling it up with radiance.

**Aakhyaahi me ko bhavaan ugraruupah namah astu te devavara prasiida.  
Vigyaatum icchaami bhavantam aadyam na hi prajaanaami tava pravrittim. (Ch.11, shloka 31)**

Devavara aakhyaahi me kah bhavaan ugraruupah	O Mahadev, the elevated one among the deities! Tell me, who are You with {such } a fearsome form {like [that of] Mahaakaal}?
namah astu te prasiida icchaami vigyaatum bhavantam	Salutations to You. Be pleased. [I] wish to know Your {ancient vyakt + avyakt* form of Jyotirling <sup>12</sup> }
aadyam hi na prajaanaami tava pravrittim	of the beginning, because {O mysterious Shivbaba! I} don't know Your {surprising, astonishing and multifaceted} activities at all.

*[Shloka 32 to 34: God describes His power and encourages Arjuna for the war]*

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

Asmi pravridhdah kaalah lokakshayakrit	[Shri God said:] I am the dreadful death, the One who brings about the great destruction of the world {at the end of the kalpa}
pravrittah samaahartum lokaan iha	{and} [I] am engaged in gathering {the elevated} people {of the abode of Vishnu's vaikunth* from all the religions} here, {in the 100 years shooting of Purushottam sangamyug}.
ye yodhaah avasthitaah pratyaniikeshu	The warriors who are standing {considering themselves to be very knowledgeable} in the armies {of} opposite {religions},
sarve na bhavishyanti api tvaam rite	all {of them} won't survive even if you aren't present {in the religious war}; {they will definitely die the death of [having] doubt}.

**Tasmaat tvam uttishtha yasho labhasva jitvaa shatruun bhunkshva raajyam samriddham.  
Mayaa eva ete nihataah puurvam eva nimittamaatram bhava savyasaacin. (Ch.11, shloka 33)**

Tasmaat tvam uttishtha labhasva yashah jitvaa shatruun samriddham bhunkshva raajyam	This is why stand up. Attain glory. After conquering enemies {like lust and so on born from body consciousness within yourself, become victorious over the world} full of prosperity [and] enjoy the kingdom {of the entire world}.
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<sup>12</sup> The ling shaped form of light

ete nihataah mayaa	These {Duryodhan, Dushaasan and so on, the corporeal forms of lust etc.} were killed {in body consciousness} by My {corporeal form}
puurvam eva savyasaacin	in the previous {kalpa} too; {hence, now also} O the left-handed archer {through} vaamaangi <sup>13</sup> {Jagdamba in the form of Shikhandi}!
eva bhava nimittamaatram	{Have courage [and]} just become an instrument. {It is as if you have already gained victory over the world exactly just like in every kalpa*}.

\*{Kalpa kalpa lagi prabhu avataaraa (God incarnates in every kalpa). (Ramayan created by Tulsidas) It is also said: 'History repeats itself'.}

***Dronam ca bhiishmam ca jayadratham ca karnam tathaa anyaan api yodhaviiraan. Mayaa hataan tvam jahi maa vyathishthaa yudhyasva jetaasi rane sapatnaan. (Ch.11, shloka 34)***

Tvam jahi dronam ca	Destroy Drona {with pot like intellect of scriptures} and
bhiishmam ca jayadratham	{the ones who renounce the happiness of heaven just like} Bhishma, the sanyasi {who are duurbaaz-khushbaaz <sup>14</sup> from the battle of the indriya* of lust} and Jayadrath, {who gains victory over other religions through bodily ego of [having] a huge body of Arabian Yavanas <sup>15</sup> }
ca karnam	and Karna, {the son of the Sun of Knowledge who has become Adhirath, the best charioteer}
tathaa anyaan yodhaviiraan api	[and] in the same way, {the increase of} other brave {videshi [and] vidharmi} warriors {who came from the dualistic Copper [Age]} too,
hataan mayaa maa vyathishthaa	killed by My {son, [i.e.] corporeal Mahadev 5000 years ago in the shooting a kalpa ago}; don't fear {the ones who are partial to the sins of hell}.
yudhyasva jetaasi sapatnaan	Fight {the religious} war; {because you alone} are going to conquer {these tyrant lustful and angry} enemies {born from body consciousness,
rane	through the power of knowledge and yoga and the king of all the qualities, [i.e.] the power of tolerance,} in the religious war {of the immediate massive war of Mahabharat}.

***[Shloka 35 to 46: Frightened Arjuna praises and requests God to appear before him as the four-armed form]***

***Sanjay uvaac: Etacchrutvaa vacanam keshavasya kritaanjalirvepamaanah kiriitii. Namaskritvaa bhuyaa evaaha krishnam sagadgam bhiitabhiitah pranamya. (Ch.11, shloka 35)***

Shrutvaa etat vacanam keshavasya	[Sanjay said:] After listening to this point {of 'non-violence is the greatest religion (ahimsaa paramdharma)'} of {Shivbaba,} the Master of Brahma,
kiriitii kritaanjalih vepamaanah	Arjuna, the one who wears the crown {of the responsibility of creation of the world} joined his trembling hand [palms] {like intellect},
namaskritvaa bhuyaa eva bhiitabhiitah	bowed {and} still, by being afraid {of the play of unnecessary bloodshed connected to the Mahabharat},
pranamya aaha sagadgam krishnam	while bowing completely {in a humble way}, said {this} with a restrained voice to {Shivbaba}, the embodiment of attraction.

***Arjuna uvaac: Sthaane hrishiiksha tava prakiirtyaa jagatprahrishyatyanurajyate ca. Rakshaansi bhiitaani disho dravanti sarve namasyanti ca siddhasanghaah. (Ch.11, shloka 36)***

Hrishiiksha sthaane jagat prahrishyati	[Arjuna said:] O the Master of {my horse like inconstant [and] unbridled} indriyaan*! It is correct that the groups [of people in] the world are pleased
tava prakiirtyaa caanurajyate	by Your praises [or] singing excellent glories [for You] and have love {for glories}. {This is the only reason for which}
bhiitaani rakshaansi dravanti dishah ca	the frightened demons {in the form of anger and so on are afraid [and]} are running away in [various] directions and
sarve siddhasanghaah namasyanti	all the groups of {purushaarthi*} accomplished ones {who have attained success} are {bowing before You with a humble heart [and]} greeting [You] {with folded hands}.

***Kasmaat ca te na nameran mahaatman gariiyase brahmanah api aadikartre. Ananta devesha jagannivaasa tvam aksharam sat asat tatparam yat. (Ch.11, shloka 37)***

<sup>13</sup> The one who sits at her husband's left; a wife

<sup>14</sup> Those who stay happy by staying away from the household

<sup>15</sup> Muslims, Europeans, Greeks or barbarians

<b>Mahaatman devesha ananta jagannivaasa</b>	O the great Soul! The Deity of the deities {with} unlimited {qualities}! O the Support of the world!
<b>kasmaat te na nameran</b>	How will those {videshi, vidharmi and powerful, violent [or] wicked ones} not bow {through the intellect} before {Trimurti Shiva,}
<b>aadikartre api brahmanah ca gariiyase yat aksharam</b>	the first creator of even Brahma and the Jagadguru (World guru) of everyone? {You alone} who are {always} Amoghviirya*
<b>tatparam sat asat tvam</b>	[and] beyond both, truth and falsity, {deities and demons,} You, {Shivbaba Yourself} are {that}.

**Tvam aadidevah purushah puraanah tvam asya vishvasya param nidhaanam. Vettaa asi vedyam ca param ca dhaama tvayaa tatam vishvam anantaruupa. (Ch.11, shloka 38)**

<b>Tvam aadidevah param dhaama puraanah purushah</b>	You are the first deity (Adidev). [You] are the One with the most beyond abode {of Parambrahma*}. [You] are the ancient man.
<b>tvam param nidhaanam asya vishvasya ca vettaa ca asi vedyam</b>	You are the Supreme shelter of this world and {Trikaaldarshii*} who knows {everything} and [You] are worth to be known
<b>anantaruupa</b>	{in the form of the everlasting Treasurer of inexhaustible knowledge in the Confluence [Age]}. O {Shivbaba, [the One with]} the form of infinite qualities!
<b>vishvam tatam tvayaa</b>	{Just like the world tree [expands] from the banyan seed form,} the world has expanded through {the World Father (Jagatpita), the seed form of} You {who has become incorporeal and viceless}.

**Vaayuh yamah agnih varunah shashaankah prajaapatih tvam prapitaamahashca. Namah namah te astu sahastrakritvah punashca bhuuyah api namah namah te. (Ch.11, shloka 39)**

<b>Tvam vaayuh yamah agnih varunah shashaankah</b>	You are the deity of wind, the deity of death, the deity of fire, the deity of water, the moon [or]
<b>prajaapatih</b>	Prajapati {of all the digpaal <sup>16</sup> [like] Devendra <sup>17</sup> etc. as well who is the only Jagatpita of the seven billion [people] of all the religions in Purushottam sangamyug at the end of the Iron Age}
<b>ca prapitaamah</b>	and You {the Supreme [Father] Shiva,} are paternal grandfather (Pitaamah or daade) {of even that Jagatpita};
<b>sahastrakritvah namah-2 astu te ca api namah-2 te punah</b>	{this is why} thousand times salutations to {just} You! Salutations [to You]! And still, greetings to You again and again {even by mistake}.

**Namah purastat atha prishthatah te namah astu te sarvata eva sarva. Anantaviirya amitavikramah tvam sarvam samaapnoshi tatah asi sarvah. (Ch.11, shloka 40)**

<b>Namah te purastat atha prishthatah</b>	Salutations to You {truly} in front and from behind. {This isn't just artificial respect.}
<b>sarvata sarva namah astu te eva</b>	O everything of every living being! Salutations to You alone {from everywhere in all the ten directions}.
<b>anantaviirya tvam amitavikramah samaapnoshi sarvam</b>	O the One with unlimited power (Anantviirya)! You are extremely valiant. {It is because You Yourself} are present in everyone
<b>tatah asi sarvah</b>	{to a greater or a lesser extent through the energy of yoga of almighty Mahadev}. Therefore, {You alone} are everything {for every living being}.

**Sakhaa iti matvaa prasabham yat uktam he krishna he yaadav he sakhe iti. Ajaanataa mahimaanam tava idam mayaa pramaadaat pranayena vaa api. (Ch.11, shloka 41)**

<b>Ajaanataa idam mahimaanam tava he sakhe he krishna he yaadav yat uktam mayaa prasabham iti</b>	Because of not knowing this {incomparable} glory of Yours, O Friend! O the embodiment of attraction! O Yaduvanshi <sup>18</sup> bam <sup>19</sup> Mahadev! Whatever has been said by me disrespectfully in this way
<b>pramaadaat vaa pranayena api iti matvaa sakhaa</b>	out of foolishness or love too, {[and] even by mistake}, by considering {You} [my] friend

**Yat ca avahaasaartham asatkritah asi vihaarashaiyyaasanabhojaneshu. Ekah athavaa api acyuta tatsamaksham tat kshaamaye tvaam aham aprameyam. (Ch.11, shloka 42)**

<sup>16</sup> Guardians of the ten directions of the world

<sup>17</sup> A name of Lord Indra

<sup>18</sup> The one who belongs to the dynasty of Yadu

<sup>19</sup> The word uttered in the praise of 'Shiva'

Ca yadasatkritah asi vihaarashaiyyaasanabhojaneshu	and disregarded [You] while playing, while lying on bed or while sitting, while eating,
ekah athavaa avahaasaartham tatsamaksham api acyuta aprameyam	in private or {disrespectfully} as a joke in front of others too, O Amoghviirya*! O the One who is incomparable!
aham kshaamaye tat tvaam	I, {a worthless [person]} seek forgiveness for that from You.

*Pitaasi lokasya caraacarasya tvamasya puujyashca gururgariyaan.*

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

Tvam asi pitaa asya caraacarasya lokasya	You are the {Seed form} Father of this {physical} living and inert world {through Mahadev}
ca puujyah gariyaan guruh	and [You] are the best, worship worthy {only True} Guru {of the world in the corporeal form through the same imperishable body as well}.
apratimaprabhaava api asti na tvatsamah lokatraye	O the One with incomparable power! Certainly, there isn't {any soul Trikaalagya} like You in all the three worlds,
kutah anyah abhyadhikah	then how {will there be} anyone else more {powerful than You}?

*Tasmaat pranamya pranidhaaya kaayam prasaadaye tvaam aham iisham iidyam.*

*Pitaa iva putrasya sakhaa iva sakhyuh priyah priyaayaah arhasi deva sorhum. (Ch.11, shloka 44)*

Tasmaat pranidhaaya kaayam pranamya aham prasaadaye tvaam	This is why, by properly offering [my] body {truthfully} [and] becoming very humble, I please You,
iisham iidyam deva	the Lord [who is] worth being praised {[and] glorified in many ways}. O Deity!
iva pitaa putrasya sakhaa sakhyuh	Just like {among the dear relations,} a father {tolerates, forgives the offences} of [his] son, a friend of [his] friend
priyah priyaayaah iva arhasi sorhum	{and} a husband of [his] wife {or any dear relative}, similarly, {You} are capable of tolerating, {forgiving my offences}.

*Adrishtapuuvam hrishitah asmi drishtvaa bhayena ca pravyathitam mano me.*

*Tat eva me darshaya deva rupam prasiida devesha jagannivaasa. (Ch.11, shloka 45)*

Asmi hrishitah drishtvaa adrishtapuuvam	[I] have become happy after seeing {the form} that [I] have never seen before {through the third eye in the form of intellect},
ca me manah pravyathitam bhayena deva	still, my mind is extremely disturbed with fear {after seeing the fearsome form}. {This is why,} O the Giver of Knowledge!
darshaya me tadeva rupam	{Through the third eye of intellect} show me the same {earlier} form {of Vishnu, the resident of vaikunth* which is calm [and] gives happiness}.
devesha jagannivaasa prasiida	O {Shivbaba,} the Deity of the deities! The {ever inexhaustible} support of the world! {Now I have recognized [You];} be pleased.

*Kiriitinam gadinam cakrahastam icchaami tvaam drashtum aham tathaiva.*

*Tena eva rupena caturbhujena sahastrabaaho bhava vishvamuurte. (Ch.11, shloka 46)*

Kiriitinam gadinam	The One who wears the crown {of the responsibility of world renewal that becomes complete}, the holder of mace {in the form of firmness in the thoughts},
cakrahastam icchaami drashtum tvaam	the One who holds the discus {of 84 births} in the hand {like intellect through Mahadev}, I wish to see You
tathaiva vishvamuurte sahastrabaaho	in that very form. O Cosmic [and] Universal personality! O the One with thousand helper arms {of Brahma with four heads}!
bhava tena eva rupena caturbhujena	Become the same {corporeal, sweet} form {of Vishnu again} with the four-armed form {just like before}.

*[Shloka 47 to 50: God narrates the glory of having the sight of His Universal form and shows His four-armed and gentle form]*

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

Arjuna mayaa prasannena darshitam tava idam param tejomayam vishvam rupam	[Shri God said:] O Arjuna! I have pleasingly shown you this most brilliant Cosmic form
aadyam anantam	{of Purushottam sangamyug,} of the beginning, with unlimited qualities
aatmayogaat	{through the third eye of intellect for accomplishment of the task} through My energy of yoga {accumulated in every kalpa for the child like you},

me yat na drishtapuurvam tvadanyena	{the Cosmic form} of Mine that wasn't {ever} seen before {in the world in this way} except your {present, taamasi [and] impure form}.
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**Na vedayagyaadhyayanaih na daanaih na ca kriyaabhih na tapobhih ugraih.  
Evamrupah shakyah aham nriloke drashtum tvadanyena kurupaviira. (Ch.11, shloka 48)**

Kurupaviira na vedayagyaadhyayanaih	O the best brave {hero even} in the Kuru clan {egotistic of the karmendriyaan*}! Neither through the Veda{vani}, yagyas* {and} self-study
na daanaih na kriyaabhih ca na ugraih tapobhih tvadanyena	nor through donations; neither through the acts {of rituals} nor through severe tapasya* {that tortures the body}, no one except you
nriloke shakyah drashtum	in the human world {of five billion [human beings]} is capable to see
aham evamrupah	Me, the One with such {wonderful} form {accessible through the intellect, through the intellect that attains knowledge}. {There is no question of blind faith in this at all.}

**Maa te vyathaa maa ca vimuurhabhaavo drishtvaa rupam ghoram iidrik mama idam.  
Vyapetabhih priitamaanaah punah tvam tat eva me rupam idam prapashya. (Ch.11, shloka 49)**

Te maa vyathaa drishtvaa iidrik idam ghoram rupam mama	You {are My friend,} don't fear after seeing this fearsome form {that brings about pralay} of Mine
ca maa vimuurhabhaavah vyapetabhih tvam	and don't be confused {like a fool} either. After giving up fear {born from body consciousness}, you,
priitamaanaah prapashya tat eva idam rupam me punah	the one with a happy mind {that is stable in the soul}, see that very this {gentle} form of Mine again.

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

Iti vaasudevah uktvaa tathaa arjunam	[Sanjay said:] In this way, Vaasudeva, {the son of Vasudeva Shiva, the Giver of inexhaustible wealth of knowledge} said this {lovingly} to {Dhananjaya} Arjuna,
darshayaamaasa svakam rupam bhuuyah	showed His form {[of] Vishnu with four arms = Shankar-Parvati + Brahma-Saraswati} again
ca bhuutvaa saumyavapuh punah mahaatmaa	and after becoming the form of peace again, the Great Soul, {the Supreme Father Sadaa Shiva + Mahadev}
aashvaasayaamaasa enam bhiitam	reassured this {Arjuna} frightened {because of body consciousness while encouraging [him] just like before}.

*[Shloka 51 to 55: Narration of the preciousness of having the sight of the four-armed form without unique bhakti and unique bhakti along with fruits]*

**Arjuna uvaac: Drishtvaa idam maanusham rupam tava saumyam janaardana.  
Idaanim asmi samvritah sacetaah prakritim gatah. (Ch.11, shloka 51)**

Janaardana drishtvaa idam saumyam maanusham	[Arjuna said:] O {Shivbaba,} the Listener of the cries of distress of human beings! After seeing this {complete moon like} calm human
rupam tava sacetaah idaanim samvritah	form of Yours, [I] have come to [my] senses now; {otherwise, I was certainly getting confused. Now,} [I] have become completely stable.
gatah asmi prakritim	[I] have attained my natural {soul conscious} stage.

**Shri Bhagavaanuvac: Sudurdarsham idam rupam drishtavaan asi yat mama.  
Devaa api asya rupasya nityam darshanakaankshinah. (Ch.11, shloka 52)**

Sudurdarsham yadruupam mama idam drishtavaanasi	[Shri God said:] It is very difficult to see the form of Mine that [You] have seen {through the eye of knowledge}.
api devaa nityam darshanakaankshinah asya rupasya	Even the {worship worthy} deity souls are always eager to see this form.

**Na aham vedaih na tapasaa na daanena na ca ijjayaa.  
Shakya evamvidho drashtum drishtavaan asi maam yathaa. (Ch.11, shloka 53)**

Evamvidhah yathaa drishtavaanasi maam aham na shakyah drashtum	Thus, the form in which {you} have seen Me {through the third eye,} I can't be {ever} seen {in that form}
vedairna tapasaa	through the Vedas {that have three qualities [and are] created by men}, neither through {physical} tapa,
na daanena ca na ijjayaa	'nor by [giving] donations and not through yagyas {of just [uttering] 'svaahaa-2' without concentration of the mind either};

{\* I can't be found by performing *yagyas*, *tapa*, [giving] donations and so on. (Murli dated 08.02.68, beginning of the middle part of pg.3)} {[I] can't be found by writing and reading scriptures either.}

***Bhaktyaa tu ananyayaa shakya aham evamvidhah arjuna.  
Gyaatum drashtum ca tattvena praveshtum ca parantapa. (Ch.11, shloka 54)***

<b><i>Tu arjuna parantapa bhaktyaa ananyayaa</i></b>	but O Arjuna, the one who burns enemies {[like] lust and so on}! Through <b><i>bhakti</i></b> {full of} unadulterated {remembrance of ' <i>maamekam</i> (Me alone)'},
<b><i>aham shakyah gyaatum evamvidhah</i></b>	I am capable to be known and recognized in this manner {through the advance [knowledge of] the true Gita and in the same way,}
<b><i>drashtum tattvena ca praveshtum ca</i></b>	to be seen {properly in the permanent chariot} along with the elements and enter {him} too.

***Matkarmakrit matparamo madbhaktah sangavarjitah.  
Nirvairah sarvabhuteshu yah sa maam eti paandava. (Ch.11, shloka 55)***

<b><i>Paandava yah matkarmakrit</i></b>	O Arjuna, the son of Shiva, <b><i>Pandaa</i></b> (Guide) {named Pandu, the Supreme leader of pilgrimage place}! The one who performs actions for {the service of} My { <i>yagya</i> },
<b><i>matparamah madbhaktah sangavarjitah</i></b>	considers Me to be the Supreme destination {in person} [and] worships Me after becoming free from the company of others,
<b><i>sa nirvairah sarvabhuteshu eti maam</i></b>	he becomes free from enmity towards all {the superior or inferior} living beings [and] finds Me, Shivbaba.

**Note:** The meanings of \* marked words are available in the Hindi-English glossary.