

### 1: Bhagavad Gita As It Is, Transcendental Knowledge, Text

*In chapter eleven Lord Krishna is beseeched by Arjuna to reveal His universal form showing all of existence. Thus this chapter is entitled: The Vision of the Universal Form.*

But our eyes cannot see the miniscule changes that transform the seed into a sapling, then into a plant and so on. Only when we take a series of photographs each day and play them at high speed can we actually see the seed turn into a tree. Our other senses have similar limitations. The mind, which gives meaning to the information from our senses, chops up time and space. It can never view the unity of things. Arjuna was aware of this limitation. In response to his request, Shri Krishna granted him divine vision that enabled him to see the universe without the limitations of space and time. Without the limitation of time, Arjuna did not just see the tree, he saw the seed, the sapling and the tree all at once. Without the limitation of space, he saw not just that tree, but all the trees in the universe all at once. Our mind has another limitation. It tends to get attracted to some things, and gets repelled from other things. Everything that existed in the pleasant form was violently destroyed by the same Ishvara. Shri Krishna later emphasized that creation and destruction were to be viewed in the same light, because creation cannot happen without destruction. Both have their place in the universe. There is no randomness or personal bias in who gets destroyed. Shri Krishna concluded this chapter by instructing Arjuna on how to attain Ishvara. The key qualification is ananya bhakti, or single-pointed devotion. Combined with karma yoga, jnyana yoga, subduing likes and dislikes and giving up attachment to the material world, we are able to access Ishvara in his cosmic form. The previous shloka enabled us to see the one Ishvara in everything, the one in all. This chapter urges us to see the all in one.

### 2: Chapter Viśṅvarāṅp Darśhan Yog –“ Bhagavad Gita, The Song of God –“ Swami Mukundananda

*Bhagavad Gita - Chapter 11 - Verse Shri Krishna revealed His form of infinite mouths and eyes, adorned with many divine ornaments and raising many celestial weapons. He was decorated with divine garlands and garments and anointed with heavenly fragrances.*

English translation by A. Bhaktivedanta Swami Prabhupada taken from [http: Vishvaroop Darshan Yog](http://Vishvaroop Darshan Yog) - Continued By my hearing the instructions You have kindly given me about these most confidential spiritual subjects, my illusion has now been dispelled. I want to see that form of Yours. My dear Arjuna, O son of Prtha, see now My opulences, hundreds of thousands of varied divine and multicolored forms. Behold the many wonderful things which no one has ever seen or heard of before. This universal form can show you whatever you now desire to see and whatever you may want to see in the future. Everything -- moving and nonmoving -- is here completely, in one place. Therefore I give you divine eyes. Behold My mystic opulence! The form was decorated with many celestial ornaments and bore many divine upraised weapons. He wore celestial garlands and garments, and many divine scents were smeared over His body. All was wondrous, brilliant, unlimited, all-expanding. My dear Lord Krishna, I see assembled in Your body all the demigods and various other living entities. I see Brahma sitting on the lotus flower, as well as Lord Shiva and all the sages and divine serpents. I see in You no end, no middle and no beginning. Yet I see this glowing form everywhere, adorned with various crowns, clubs and discs. You are the ultimate resting place of all this universe. You are inexhaustible, and You are the oldest. You are the maintainer of the eternal religion, the Personality of Godhead. This is my opinion. Your glory is unlimited. You have numberless arms, and the sun and moon are Your eyes. I see You with blazing fire coming forth from Your mouth, burning this entire universe by Your own radiance. O great one, seeing this wondrous and terrible form, all the planetary systems are perturbed. Some of them, very much afraid, are offering prayers with folded hands. Hosts of great sages and perfected beings, crying "All peace! I can no longer maintain my steadiness or equilibrium of mind. I cannot keep my balance seeing thus Your blazing deathlike faces and awful teeth. In all directions I am bewildered. And some I see trapped with heads smashed between Your teeth. Covering all the universe with Your effulgence, You are manifest with terrible, scorching rays. I offer my obeisances unto You; please be gracious to me. You are the primal Lord. I want to know about You, for I do not know what Your mission is. Time I am, the great destroyer of the worlds, and I have come here to destroy all people. With the exception of you [the Pandavas], all the soldiers here on both sides will be slain. Prepare to fight and win glory. Conquer your enemies and enjoy a flourishing kingdom. They are already put to death by My arrangement, and you, O Savyasaci, can be but an instrument in the fight. Therefore, kill them and do not be disturbed. Simply fight, and you will vanquish your enemies in battle. O King, after hearing these words from the Supreme Personality of Godhead, the trembling Arjuna offered obeisances with folded hands again and again. He fearfully spoke to Lord Krishna in a faltering voice, as follows. O master of the senses, the world becomes joyful upon hearing Your name, and thus everyone becomes attached to You. Although the perfected beings offer You their respectful homage, the demons are afraid, and they flee here and there. All this is rightly done. Why then should they not offer their respectful obeisances unto You? O limitless one, God of gods, refuge of the universe! You are the invincible source, the cause of all causes, transcendental to this material manifestation. You are the knower of everything, and You are all that is knowable. You are the supreme refuge, above the material modes. This whole cosmic manifestation is pervaded by You! You are fire, You are water, and You are the moon! You are Brahma, the first living creature, and You are the great-grandfather. I therefore offer my respectful obeisances unto You a thousand times, and again and yet again! O unbounded power, You are the master of limitless might! You are all-pervading, and thus You are everything! Please forgive whatever I may have done in madness or in love. I have dishonored You many times, jesting as we relaxed, lay on the same bed, or sat or ate together, sometimes alone and sometimes in front of many friends. O infallible one, please excuse me for all those offenses. You are its worshipable chief, the supreme spiritual master. No one is equal to You, nor can anyone be one with You. How then could there be anyone greater than You within the three worlds, O Lord of

immeasurable power? Thus I fall down to offer You my respectful obeisances and ask Your mercy. As a father tolerates the impudence of his son, or a friend tolerates the impertinence of a friend, or a wife tolerates the familiarity of her partner, please tolerate the wrongs I may have done You. Therefore please bestow Your grace upon me and reveal again Your form as the Personality of Godhead, O Lord of lords, O abode of the universe. I long to see You in that form. My dear Arjuna, happily have I shown you, by My internal potency, this supreme universal form within the material world. No one before you has ever seen this primal form, unlimited and full of glaring effulgence. Now let it be finished. My devotee, be free again from all disturbances. With a peaceful mind you can now see the form you desire. The Supreme Personality of Godhead, Krishna, having spoken thus to Arjuna, displayed His real four-armed form and at last showed His two-armed form, thus encouraging the fearful Arjuna. O Janardana, seeing this humanlike form, so very beautiful, I am now composed in mind, and I am restored to my original nature. My dear Arjuna, this form of Mine you are now seeing is very difficult to behold. Even the demigods are ever seeking the opportunity to see this form, which is so dear. It is not by these means that one can see Me as I am. Only in this way can you enter into the mysteries of My understanding.

### 3: Bhagavad Gita Chapter 11

*Holy Bhagavad Gita English translation by www.enganhecubano.comvedanta Swami Prabhupada Chapter Vishvaroop Darshan Yog - Arjuna saw in that universal form.*

Sanjaya explains that Arjuna filled with wonder and amazement by seeing the universal form, with all his hairs electrified and standing on end through joy and exaltation, bowed his head in obeisance to Lord Krishna and reverently joining his palms together as in prayer began to speak. His universal form, His eternal form and so many other forms were seen by Arjuna. So since both singular and plural words were used the Supreme Lord Krishna is established to be distinctly singular as well as being distinctly unlimited with innumerable forms. Now begins the summation. The original form of the Supreme Lord Krishna is eternal, graced with flute, gunga beads and peacock feather. This singular form is inconceivable because of the splendor of it being the exclusive source of all avatars or divine incarnations and expansions possessing unlimited transcendental forms. Where the absence of separation is fully established then the individual forms assume phenomenal activities with extraordinary attributes. Yet Lord Krishna is the Ultimate controller of each and every one of them and as their essence from Him the one becomes the many. Even though eternity is His special quality He still sometimes appears simultaneously in different lil? Through personal experience and devout contemplation, subsequent realization will manifest and the distinctive spiritual essence of everything will be discovered. This essence may be perceived by meditation, by reflection or by enlightenment. But the variation in form of the essence is not distinct or separate from the essence itself for if the form of the essence is separate from the essence then it would not be one and eternal. Also if the form of the essence is not knowable then the essence would also be unknowable and as such would not be cognizant. Despite the absence of contradiction in the statement that the essence and the form of essence are the same and different, knowledge of the form of essence will not lead to the knowledge of the nature of the essence itself. While one is knowable by its form the essence is known only by realization. Yet even though there is difference in the means of knowing the essence and the form of the essence this by itself does not constitute any demerit. Thus something which knowable by one method can also be unknowable by other methods. Still this does not result in the possibility of any defect regarding knowledge acquired. One avatar is not distinct from another because of their differences in form or the differences in their special attributes and lil? Thus it is apparent that there can never be any difference between the essence and the form of essence. The form is completely spiritual and totally transcendental and so is the essence and there never can be any separation between the two. Similarly even in the performance of actions the essence of strength and wisdom never come to be experienced as separate from the essence itself. Such non-distinction however is seen as separate and distinct only when it is perceived in the material conception of gross physical bodies and when such separateness is experienced in the essence as being different it is due to a figment of the imagination and attachment to material nature all caused by susceptibility to illusion. In non-sentient objects there is neither distinction or non-distinction. The experience of distinction and non-distinction does not manifest even if one conceptualizes because in non-sentient objects there is separation between the essence and the form. In the case of sentient beings however, even though there is an awareness of being non-distinct there arises a multitude of experiences of distinction between themselves and the forms of essence. The yarn in the cloth appears as non-distinct in the cloth but each thread comprising it is different from each other. From the distinction in the thread the non-distinction in the cloth comes about. So even though the atma or eternal soul has unlimited distinct forms of essence they are not comparable with the yarn because the separate identity of each thread will continue to remain distinctive. The atma is pure and due to inner realizations of the soul every soul can be identified as being distinct and separate as well as having common identity with all other souls. In the case of the yarn each thread although distinct and separate can never experience the common oneness with the cloth. Nothing can ever exist without any parts in its possession. Even atoms have a prior state and a later state but by this one cannot conclude that the atom is made of parts. Atoms which possess protons, neutrons and electrons give credence to the sublime interrelation of all existence although in their separated states of protons, neutrons and

electrons a change in the attributes would occur and a change in the entirety would be predicated. If such changes in the relationship of atoms are possible then it is impossible to deny the existence of difference in material objects which are comprised in totality by atoms. In sentient beings the qualities and attributes of the atma exist in a latent form, pregnant with potential, powerful and all knowing. Therefore between sentient beings and the eternal essence there exists an extremely subtle connection perpetually even from one life to the next. In non-sentient objects there exists nothing but the energy of the atoms comprising the form which are mere parts of prakriti or the material substratum pervading physical existence. For the non-sentient nothing else exists. Death denies eternity to those who perceive otherwise. As rain water falling on the top of the mountaintop descends downwards. One who thinks that the nama or name, rupa or form, guna or attributes, lila or divine pastimes and dhama or holy abode of the Supreme Lord Krishna or any of His authorised incarnations and expansions to be distinct and separate from Him in any way will also fall down from the higher levels of existence. The Brahma Tarka states: That all the Vedic scriptures accordingly make it evidently clear and also the sacred discourse of Srimad Bhagavad-Gita by the resplendent Supreme Lord Krishna also definitively affirms that all activities and manifestations originate and terminate in Him alone by His vibhuti or divine transcendental opulence and magnanimous and compassionate nature. Arjuna with the hair on his head standing on end became petrified with astonishment in rapturous exultation and like an inanimate rod fell prostrate upon the earth prostrating himself with head bowed and hands folded in reverence exclaiming. After beholding this amazing form Arjuna overcome with wonder is astonished by the sight of this supremely transcendental and omnipotent reality. With hairs standing on end he prostrated himself upon the ground with hands humbly joined together. Thus ends commentaries of chapter 11, verse 14 of the Srimad Bhagavad-Gita.

### 4: Bhagavad Gita Chapter 2 Verse 11 - [www.enganchecubano.com](http://www.enganchecubano.com)

*Click Here for Your Bhagavad Gita Starter Kit! Chapter 11, Verse 1. Arjuna said: I have heard Your instruction on confidential spiritual matters which You have so kindly delivered unto me, and my illusion is now dispelled.*

It is not possible to tell its full glories. As there are thousands of stories, I will relate one of them only. On the banks of the Pranita river is a large town of the name Megankara, in which is the famous temple of Jagat Isvara. Jagat Isvara is holding in His hand a bow. In that town of Megankara, there was a pure brahmana of the name Sunanda, who remained a brahmachari his whole life. Once that pure brahmana Sunanda went on a tour of the holy places on the banks of the Godavari River. He visited all the sacred places, starting with Vraja-Tirtha. In all the holy places he visited, he bathed, and took darshan of the presiding deity. One day he reached the town of Vivian Mandela. Along with his associates he searched for a place to stay and eventually in the middle of that town they found a dharmashala, where they all took rest for the night. When Sunanda woke up in the morning he found that all his associates had left. While searching for them, he met the headman of the town, who immediately fell at his feet and said, "O great sage, I cannot say where your associates have gone, but I can tell you that there is no devotee equal to you. I have never seen anyone as pure as you. O my dear brahmana, I am begging you to stay in this town. That headman made every arrangement for the comfortable stay of Sunanda and engaged in his service day and night. After eight days had passed, one villager came before Sunanda, crying very loudly and said: And how did he eat your son? One day, we all went to that rakshasa and requested him to protect us, in return for which we would provide him with his daily food. A dharmashala was built, and any travelers who came here were sent there to stay and, while they were sleeping, the rakshasa would eat them. In this way we have been able to protect ourselves from this rakshasa. You, along with your associates, stayed at that dharmashala, but that rakshasa did not eat you along with everyone else. The reason I will tell you. Last night a friend of my son came, but I did not realize that he was a very close and dear friend of my son, so I sent him to stay in the dharmashala. When my son found out, he went after him to try and bring him back from the dharmashala, but when he went there he was also eaten by that rakshasa. Today, in the morning, I went to that rakshasa and asked him why he had eaten my son along with the other travelers. I also requested of him if there was any way that I could get back my son. That rakshasa told me, "I did not know that your son had also entered the dharmashala. Thus he was eaten with everyone else. Sunanda inquired from that villager, "What sin did this person perform to attain a rakshasa body? One day he was guarding the fields when, just a little distance away from him, a large vulture attacked a person who was traveling on the road. At that time, a yogi was passing by. When he saw the person being attacked by that vulture he came running to his aid, but when he reached him, it was too late. Then that yogi became very angry with the farmer and spoke to him as follows: After suffering in hell for a very long time, he takes birth as a wolf. And one who helps someone in need of help certainly pleases Lord Vishnu. One who attempts to save a cow from the hands of a ferocious animal, a low-class man or a wicked ruler attains Lord Vishnu. Now I curse you to take birth as a rakshasa. That rakshasa immediately attained a four-armed form like that of Lord Vishnu. Not only he, but all the thousands of persons he had eaten also attained four-armed forms like that of Lord Vishnu. Then they all sat down in the flower aeroplane which had been sent to take them all to Vaikuntha. Seeing those amazing events, the villager inquired from the rakshasa which one was his son. The rakshasa started to laugh, pointed at one of those thousands of beautiful persons sitting in the transcendental airplane and replied, "That is your son". The villager requested his son to come home with him. Now by the grace of this great pure devotee Sunanda, I have been released from this wheel of birth and death, and now I am going to my real home, Vaikuntha. And only by hearing and reciting this discourse can one break the tight knot which is binding us to this wheel of birth and death.

### 5: Bhagavad Gita Chapter 11, Srimad Bhagavad Gita |

*Arjuna said: My illusion is dispelled by the profound words of wisdom You spoke out of compassion for me about the supreme secret of the Self. ().*

My illusion is dispelled by the profound words of wisdom You spoke out of compassion for me about the supreme secret of the Self. Faith in God rests on a shaky ground without a psychic vision of the object of devotion. All our spiritual discipline is aimed at this vision. The vision is essential to overcome the last bit of emotional impurity and any lingering doubt in the mind of the seeker because, to a human mind, seeing is believing. Therefore, Arjuna, like any other devotee, longs to see the transcendental form of the Lord. Behold all the celestial beings and many wonders never seen before. Those who know Him become immortal KaU 6. We, like colorblinds, are not able to see the full range of cosmic color and light with human eyes. The divine vision, which is a gift of God, is needed to see the beauty and glory of the Supreme Personality of Godhead. O King, having said this, Lord Krishna, the great Lord of the mystic power of yoga, revealed His supreme majestic form to Arjuna. This was the real light, the light that comes into the world and sustains everything John 1. O Lord, not even a million suns could match You RV 8. Robert Oppenheimer spoke this verse as he witnessed the explosion of the first atom bomb. Arjuna saw the entire universe, divided in many ways, but standing as all in One, and One in all in the transcendental body of Krishna, the Lord of celestial rulers. O Lord, I see in Your body all supernatural controllers, and multitudes of beings, sages, and celestials. O Universal Form, I see neither your beginning nor the middle nor the end. You are the ultimate resort of the universe. You are the Spirit and protector of the eternal order Dharma. Seeing Your marvelous and terrible form, the three worlds are trembling with fear. Some with folded hands sing Your names and glories in fear. A multitude of perfected beings hail and adores You with abundant praises. Seeing your infinite form with many mouths, eyes, arms, thighs, feet, stomachs, and many fearful tusks, the worlds are trembling with fear, and so do I, O mighty Lord. All mouths, heads, legs, eyes are His. Have mercy on me, O Lord of celestial rulers, and refuge of the universe! Some are seen caught in between the tusks with their heads crushed. Your powerful radiance is filling the entire universe with effulgence and burning it, O Krishna. My salutations to You, O best of all celestial rulers. I am death, the mighty destroyer of the world. I have come here to destroy all these people. I have already destroyed all these warriors. You are merely My instrument, O Arjuna. I use you, O Arjuna, only as an instrument. I do everything through your body. One must remember at all times that all battles are His, not ours. The Koran also says: You are but an instrument, and Allah is in charge of all things. The will and power of God do everything. No one can do anything without His power and will. It is God only who makes one restless for material life or spiritual life. Kill all these great warriors who are already killed by Me. You will certainly conquer the enemies in the battle; therefore, fight! Having heard these words of Krishna; the crowned Arjuna, trembling with folded hands, prostrated with fear and spoke to Krishna in a choked voice. Terrified demons flee in all directions. The hosts of sages bow to You in adoration. You are the ultimate resort of the entire universe. You are the knower, the object of knowledge, and the Supreme Abode. O Lord of the infinite form, You pervade the entire universe. Salutations to You a thousand times, and again and again salutations to You. You are infinite valor and the boundless might. You pervade everything, and therefore You are everywhere and in everything. No one is even equal to You in the three worlds; how can there be one greater than You, O Being of incomparable glory? Bear with me as a father to his son, as a friend to a friend, and as a husband to his wife, O Lord. Therefore, O God of celestial rulers, the refuge of the universe, have mercy on me and show me your four-armed form. Therefore, O Lord, with thousand arms and universal form, please appear in the four-armed form. With fearless and cheerful mind, now behold My four-armed form. After speaking like this to Arjuna, Krishna revealed His four-armed form. O Krishna, seeing this lovely human form of Yours, I have now become tranquil and normal again. This four-armed form of Mine that you have seen is very difficult, indeed, to see. Even celestial controllers are ever longing to see this form. The omnipresent form of the Lord cannot be perceived by organs, but by the eyes of intuition and faith. According to Saint Ramdas, all visions of lights and forms have to be transcended before realization of the

## BHAGAVAD GITA CHAPTER 11 pdf

ultimate Truth. The visions are milestones only and not the goal. Do not cling to them. Yogic powers may become a hindrance on the path of spiritual journey. However, through single-minded devotion alone, I can be seen in this form, can be known in essence, and also can be reached, O Arjuna.

### 6: Bhagavad Gita with Explanation – English - Chapter 11

*BG If you are unable to even work for Me in devotion, then try to renounce the fruits of your actions and Commentary: Beginning with verse , Shree Krishna gave three ways for Arjun's welfare.*

### 7: Bhagavad-Gita: Chapter 11, Verse 14

*(Below is the summary of the first day's discourse on the 11th Chapter of Bhagavad Gita by Gurudev Sri Sri Ravi Shankar on the 13th August at the Bangalore Ashram).*

### 8: Bhagavad Gita - Chapter 11 - Verse 43 | Srimad Bhagavad Gita

*A simple, modern translation and explanation of the Bhagavad Gita with shloka (verse) meaning ~ Gita Journey is a straightforward, modern, contemporary, basic explanation and commentary of the Bhagawat Gita, with Sanskrit to English word meanings.*

### 9: Bhagavad Gita - Free Searchable Online Bhagavad Gita

*Bhagavad Gita - View commentary» As many waves of the rivers flowing rapidly into the ocean, so are all these great warriors entering into your blazing mouths. As moths rush with great speed into the fire to perish, so are all these armies entering with great speed into your mouths.*

*Digital Photography Bible, Second Edition Pension for loss of an arm or leg. The Schwarzbein Principle, The Program Sams Teach Yourself Linux Programming in 24 Hours Pointers to the past pt. 2. Pt. 3. Southern Italy and Sicily, with excursions to the Lipari islands, Malta, Sardinia, Tunis and Corfu Security analysis first edition Youth Indicators 1993 The Greek tycoons mistress The Breastfeeding Sourcebook Conceiving Kinship The Columbiad, or, a poem on the American war Renaissance of music. The Pentateuch and book of Joshua considered with reference to the objections of the Bishop of Natal. The death of Methuselah Isaac Beshivas [i. e. Bashevis Singer Life transitions and story Parent prerogatives 14. A Good and Faithful Servant D&d 5 books The absolute beginners guide to coding programming Faith for fear-filled days Orator Gervase Mathew Organizing schools Researching safety and toxicity concerns Editable calendar 2017 What Then, Raman? Official guide to Mini SQL 2.0 Antony and cleopatra shakespeare full text The personal computer BASIC(S reference manual Ocular Surface Disease Interesting letters of the late Pope Clement XIV. Flat roof construction manual The best treatment The Pioneer in Co-operative House keeping Halton Sketches Revisited Question of artificial intelligence Illusion, delusion, and folly Comparative studies in software acquisition Audit report adverse opinion Eaglesmere Lakes Trail*