

Adhyāya - XISection - I : Verses - 1 - 4Introduction of Viśvarūpa-darśana-yoga.

Arjuna Said:

1. This my bewilderment (regarding the performance of my duties as a kṣatriya and my duties to those who are my elders and relatives) has disappeared due to the supreme and secret words (of advice), technically given the name of Adhyātmam "pertaining to the individual", which have been spoken by you for obliging me in Adhyāya X.

Note:1. Adhyātmam in the Upaniṣads we find two expressions very much in vogue, viz., adhidaivam and adhyātmam. We find both these words also in VIII.3-4 (svabhāvo - dhyātmamucyate and purusaścādhidaivatam). Adhyātmam means "with reference to the individual soul" and in every Adhyāya of the Gītā the problem of the individual soul, whether he is the kartr or not, is discussed, and it is the Lord's words on that problem particular, which should have removed Arjuna's dharṃasammoha - (confusion regarding his duties), as he confesses in the verse.

Śaṅkara :

(The manifestations of the Lord have been mentioned in Xth and there the Lord said: I stand, having supported this entire world by only one portion of Mine (X.42B). Having heard these words of Śrī Kṛṣṇa, and desiring to see the Lord's earliest (ādya) figure in the form of the Universe.

Arjuna said:

This my moha i.e. avivekabuddhi, the absence of the intellectual ability to distinguish between Ātman and anātman, has disappeared due to those words, supreme secret, called adhyātma i.e. pertaining to the topic of ātman and anātman.

Notes: 1. Saṅkara does not consider moha with reference to Arjuna's moha; but he takes moha in a general sense in which he believes the Upaniṣads to deal with moha. So, also his interpretation of adhyātma, see notes on verse-2.

2. Because, O Lord with eyes like the leaves of lotus! the appearance (bhāva = udbhava) and disappearance of beings have been known in detail by me from you, and also the unchanging māhātmya great sizedness.

Notes: 1. In Adhyāya X we read aham sarvasya prabhavaḥ (v.8) and yaccāpi sarvabhūtānāṃ bijam (v.39). In adhyaya IX 4-8 we find similar statements regarding the utpatti and pralaya of beings in v.4-8. Also in other Adhyāyas (VIII-16-21; VII.4-15,) we find statements of the same topic. This will mean that adhyātma samjñitam vacah pertains to the statements regarding the prabhava and pralaya of beings in adhyāyas I to X.

2. Māhātmya would refer to the greatness of the Lord that He supports the entire universe by only one portion of His (X.42)

Saṅkara:

The same as ours. He adds no notes on bhūtānām bhavāpyayau and avyayam māhātmyam.

3. This (the statement in verse.2) is so as you declare your self to ~~be~~<sup>me</sup>, O Supreme Lord! O Supreme Puruṣa! I desire to see your figure belonging to you as the Lord.

Notes:1. The aiśvara rūpa of Kṛṣṇa is the one in which the appearance and disappearance of beings are taking place (from the prakṛti, under the guidance of - Kṛṣṇa - IX. or, in the ways described in other - Adhyāyas), if we consider verse 3 in the light of verse.2.

Saṅkara:

This is so, as you declare yourself to be. Yet (tathāpi) I desire to see your form belong to you as the Lord, i.e. as Viṣṇu, (i.e. possessing jñāna, aiśvarya, śakti, bala, virya and tejah).

Note: Saṅkara adds "tathāpi", which means that what Arjuna desires to see is not the same as the one stated in the first half of the verse.

4. O Master! If you believe that form (of yours, as the Lord) to be possible for me to see, then, O Lord of Disinterested Action (Yoga), show me your unchanging self!

Notes: 1. In verse 3A. Arjuna has declared his belief in the Lord's statement regarding the origin and disappearance of beings as taught by the Lord in the various adhyayas. Now he wants to see how the beings are appearing and disappearing in the universe-form of the Lord, in the self of the Lord.

2. 'Yogesvara' the Lord of Disinterested Action (Yoga)  
Kṛṣṇa is the Lord of yoga, being him an ideal yogin  
(Cf. Katham vidyāmaham .....; Visterenātmano yogam  
kathaya - XI-18; paśya me yogamaśvaram-IX.5, the  
last is followed by na ca māntāni karmanī nā nibadh-  
nanti Dhanañjaya, etc. in IX.9).

<sup>1</sup>  
Sāṅkara:

O Lord, if you believe that form of your to be possible to be seen by me, show for my sake (Me = madartham) the unchanging Atman as (tatah) I am very desirous to see (the same), O Lord of (Yogins who are also called) yogas.

Note: 1. <sup>1</sup>Sāṅkara explains 'yogesvara' as yoginah yogah tesāmi-  
svarah. He does not explain the word Yoga here.

2. Tatah is not taken by <sup>1</sup>Sāṅkara with yadi.  
3. Me = Madartham.

The Lord's description of Viśvarūpa to Arjuna.

The Blessed Lord Said:

5. O Son of Prthā! Behold my figures, by hundreds and thousands, of different kinds, celestial, and of various colours and forms (Ākṛtīni).

Notes:1. The Lord tells Arjuna to see thousands of His figures of various forms (Ākṛti), though Arjuna had requested the Lord to show him only one figure in which beings were seen to be appearing from and disappearing in Him (bhūtānām prabhāvapyayau).

Saṅkara :

Saṅkara's interpretation is the same as ours.

6. See the (twelve) Ādityas, Sons of Aditi, the (eight) Vasus, the (eleven) Rudras, the (two) Asvins, the (fortynine) Maruts; and O Descendant of Bharata, see many wonders, not seen (by any) before.

Notes:1. I have placed the numbers of the deities of each group. Perhaps these numbers are very old, older than the well-known Purānas.

2. These Gods are seen by Arjuna within the Lord's figure and as the Lord's figures.

7. See today the entire moving and immovable world, residing here in this one place, in (this) body of Mine. O Gudākeśa! and (see in me) whatever else you want to see.

Notes:1. Cf. māyādhyakṣeṇa prakṛtiḥ sūyate sacarācaram (IX.10).

2. This verse clearly means that the purpose of Adhyāya XI is to show to Arjuna the fact of all beings being born form, residing in and disappearing in the Lord, i.e., in the Lord's body, - a fact given in the Upaniśads as the characteristic of Brahman.

3. Yacca anyad draṣṭumicchasi: What does Arjuna wish to see in the body of the Lord? The answer seems to be that Arjuna wanted to see the Yoga of Śrī Kṛṣṇa. This we can know from the words of Śrī Kṛṣṇa Himself, viz., paśya me yogamaīśvaram (verse.8).

8. But you are not able to see Me with these very your eyes. I give you divine eye, see My Disinterested Action (Yoga) belong to Me as the Lord (Aiśvara).

Notes:1. "Paśya me yogam" shows that Arjuna wanted to see that form of the Lord by which He is performing Disinterested Action. (Yoga). Kṛṣṇa shows to Arjuna that Bhīṣma, Drona and others whom Arjuna was afraid of killing in the battle are already killed by Him. The Lord Himself says, 'Kālaḥ smi lokasayakṛt.....and nimittamātram bhava.....'

(XI.32-33), so, it is quite proper for the Lord to ask Arjuna to see His Disinterested Action. Cf. Pasya me yogamaīśvaram in IX.5, <sup>v. 8c.</sup> divyam cakṣuh. \*Sri Kṛṣṇa was Himself Īśvara, i.e., He was an incarnation of Īśvara, Arjuna could see with his ordinary eyes the yoga of Kṛṣṇa; but in order to see Kṛṣṇa's yoga belonging to Him as Īśvara, he required some help and that is the divine eye. In fact a human being can see Īśvara, if and when Īśvara wishes to reveal Himself to him. It is the "doctrine of grace", Cf. XI.47-48 and 52-54.

Saṅkara:

Sri Saṅkara explains yogam as yogaśaktyatīśayam. Interpretations of other words are the same as of ours.

Section - III : Verses 9 - 14

The Lord's Cosmic Form.

Sañjaya said :

9. O King! having said so, Hari (Viṣṇu) the great Lord of Disinterested Action, afterwards showed to the son of Prthā, His Supreme Form belongs to Him as Īśvara the Lord.

Notes: 1. What is Kṛṣṇa's Aīśvara rūpa? The answer seems to have been given in verses 13, 15, 16, (Viśvarūpa).

2. Hari is here declared to be "Mahāyogeśvara", the great Lord of Disinterested **Action**.

Sāṅkara:

Śrī Sāṅkara explains 'paramam rūpam' as 'viśvarūpam', the Lord's Form as (big as) the Universe. In fact, however, Viśvarūpa is one of the Forms of Kṛṣṇa.

10. With many mouths and eyes, with many wonderful appearance, with many divine ornaments, with many divine weapons, upraised.

11. Wearing divine garlands and garments, with ointments of divine perfume, full of all marvels, shining (devam), endless, (and) with faces on all sides. (Kṛṣṇa showed this type of rūpa, Viśvarūpa to Arjuna).

Note: Śrī Sāṅkara says, 'viśvatomukham' as 'sarvatomukham', sarvabhūtātmatvat.

12. If the splendour of thousand suns would become risen simultaneously in the sky, it would be like the splendour of that supreme spirit great Ātman.

Sāṅkara: Nothing is particular.

13. There, then, the son of Pāṇḍu, Arjuna saw the entire world residing in one Entity (place), devided manyfoldly in the body of the God of gods.

Sankara:

Sri Sankara's interpretation is the same as of ours. But he says anekadhā means manyfold i.e., in the form of Gods, Pitrs, human etc..

14. Then that Dhamañjaya (The winner of wealth, Arjuna) overcome with wonder, having the hair on the body bristling or thrilling with joy bowing down with his head to the God, speke, folding his hands together and raising them to his head for salutation.

Sankara:

Sri Sankara's interpretation is the same as of ours.

Section - IV ; Verses - 15 - 31

Arjuna's Visvarūpa-darsana.

Arjuna Said :

15. O God! I see in your body all the gods (who are the performers of Disinterested Actions resorting into you) and the various groups of particular beings, the Lord Brahman - (Masc. gender) seated on the lotus seat, and all the sages and celestial serpents.

Sankara:

Nothing is particular in this verse.

16. I see you having a form unending on all sides and with many arms, bellies, mouths and eyes; neither your end

nor middle, nor beginning do I see. O Lord of Universe!  
O you of Universe Form!

Note: 1. The verse means that all Forms are within Lord  
Kṛṣṇa and hence not independent.

2. Viśvarūpa means a Form which is as big as cosmos.

Sāṅkara: Nothing is particular.

17. I see you having a Diadem or Crown, a Club, Disk,  
a Mass of Radiance and shining on every side, hard to be  
looked at, kindled of light like that of kindled fire and  
burning sun, and immeasurable.

Notes: 1. This seems to be a Form with four hands as indicated  
by the world such as gadinaṁ, caḥriṇaṁ etc., (The  
conch and lotus, śaṅkha and caḥra are also meant  
by author, though not mentioned).

2. This form is mentioned in verse 46 by the word  
caturbhujā.

3. After having seen a form with one thousand hands  
Arjuna wishes to see a form with four arms which  
he has already seen once, as it meant by 'tenaiva  
rupena caturbhujena (v.46.B).

Sāṅkara:

The same as ours.

18. You are Aksara the immutable One, the Highest One to be known. You are the Highest resting place of this universe. You are the unchanging, eternal, protector of dharma. You are believed by me to be the eternal Puruṣa.

Notes: 1. Here Śrī Kṛṣṇa is stated to be the Aksara and the Puruṣa of the Upaniṣads.

2. This does not mean that Kṛṣṇa, the Aksara and the Puruṣa are all identical or One and the same. It is in the spirit of a prayer as e.g., tvameva mātā  
ca pita tvameva etc..

Sankara: Very important notes:- Śrī Sankara's interpretation of verses 18 to the end of this Adhyāya, i.e., upto verse 54, we may note that there is hardly any occasion, where he differs from the general, literal translation, we have offered. For this reason we do not find it necessary to give separately a translation of these verses according to Śrī Sankara. However we have noted our differences in verse 55, 'Matkarmakṛt.....  
etc..

19. I see You without a beginning, a middle, and an end, with infinite power, of infinite arms, with the Sun and the Moon as your eyes, with burning sacrificial fire in your mouth, heating this (whole) universe by your (Own) radiance.

Sankara: Nothing is new. We have mentioned the general remarks in verse-18.

20. Because this intermediate space between the sky and the earth and all the directions are pervaded by you alone. Having seen this wonderful terrible form of Yours O great Ātman! the three worlds are troubled or pained.

Note: Edam ugram rūpam - This may mean neither the caturbhujarupa seen by Arjuna (v.17) nor even any of other rūpa. e.g., those described in v.16. This form is terrible form of Kṛṣṇa. It is seen only by Arjuna and some other Gods just like Rudras, Ādityas' etc.. This form frightens Arjuna (v.23-25).

21. These hosts of gods enter into you. Some in fear extol you with folded hands. Bands of the great sages and Siddhas having pronounced, "May it be well (to the world)" pray to you with plenty prayers.

22. The Rudras, the Ādityas, the Vasus, and those who are (called) the sādhyas, the Visvadevas, the two Asvins, the Maruts, and the Manes called Usmapās, the groups of Gandharvas, Yakṣas, Asuras and Siddhas, all are gazing at You, and are quite amazed.

23. O great-armed One! having seen Your big Form(great)with many mouths and eyes, with many arms, thighs and feet, with many bellies, terrible with many jaws, the people are troubled and also am I.

24. Having seen you, touching the sky, blazing, with many colours, with mouths wide open, with fiery and large eyes, I whose innerself is troubled do not get patience and @@@ calmness O Visnu!

25. And only having seen your mouths terrible with jaws and resembling the destructive fire at the end of the Universe, I know not the four directions or quarters, nor do I find peace. Be gracious O Lord of gods! O Abode of the universe!

26.27. And all these sons of Dhrtarāstra just together with the groups of kings, Bhīṣma, Drona and that Karna (the son of the Charioteer Adhiratha) alongwith also our chief warriors, are quickening and entering @@@@ into your mouths terrible with jaws and dangerous. Some sticking to the interior portions of your teeth, are being seen with their heads crushed to powder.

Note: 'Sūtaputra' means the son of a charioteer. Here this word is used for Karna, the sworn enemy of Arjuna.

28. As the many speedy currents of the rivers rush facing towards only the ocean, so do these heroes in the world of men enter into your flaming mouths.

29. As moths with increased speed headlong into a blazing fire for (their own) destruction, exactly so do these people also, with increased speed, headlong enter into Your mouths for (their) destruction.

Sankara:

Patangāh - Sri Sankara takes 'patangāh' as 'paksinah'.  
But generally it is the moths, who are well known to enter  
into burning fire. The interpretation is the same as of ours.

30. Devouring all the worlds on every side with your  
flaming mouths, you are licking them. Your fiery rays having  
filled the whole world with sparkling radiance, are burning  
it O Vishnu!

31. Tell me who you are with a terrible form? Let there be  
my bow to you. O best among gods, be gracious, I wish to know  
you, the Primal One, I know not your activity.

Section - V : Verses 32 - 35

The Lords real teaching to His Beloved disciple Arjuna.

The Blessed Lord said :

32. I am the Mighty world-destroying God of death, here  
engaged in wiping out the people of the world. Even without  
you, all the soldiers who are arrayed in your opposite troops  
will not exist.

Note:1. Arjuna has prayed to Krsna. So the Lord tells the  
purpose of His cosmic form by these verses 32-35.

Note:2. In spite of lifelong friendship with Śrī Kṛṣṇa, Arjuna had come to know His death Form and what remained to be known was much. Hence he raises the question, "Tell me who you are". The answer, "I am the world-destroying - time" is one among the numerous definitions of Īswara.

3. He is known as Mahākāla in Purāṇas later on.

4. Lokān samāhartum iha pravṛittah:- The special feature of the Ugrarūpa of the Puruṣa is described here. An answer to, "Na hi prajānāmi tava pravṛittim".

5. Pravṛiddhah reminds one of the fact that 'Hanūmān' used to increase his body so often during his activity when he first visited Lankā (Cf. Rāmāyana - Sundar kāṇḍa. 42, 31, 46, 26 etc.).

6. Rte pi tvam na bhaviṣyanti sarve - All the warriors of MBh. war were sure to die, (na Bhaviṣyanti) even without Arjuna, i.e. even if Arjuna will not fight and kill the enemies. They will be killed because the Lord has killed them already.

<sup>1</sup>  
Sankara:

Nothing is particular.

33. Therefore you stand up, attain fame, having conquered the enemies, enjoy the prosperous kingdom. These (Duryodhana, Duḥśāsana etc.) have been already killed by me alone before - your actual killing. You be merely an outward cause O Savya - sâcin or O Left-handed one!

Note:1. Pūrvameva - Arjuna is asked to see the warriors of the MBh. who have been already killed before he sees them on the battle field in his front. (Cf. "Mayā hatānīstvam jahī") kill them whom I have myself killed. v.34.

2. Nimitta mātram bhava savyasācin - This line explains the aspect of Yoga "Disinterested performance of one's duties", particularly taught in Adhyāya XI.

3. Savyasācin - According to Sankara, "Vāmenāpi hastena Sarānām kṣepāt savyasācityucyate 'rjunah'" Sankara notes that Arjuna could discharge the arrows also with his left arm. This means that Arjuna could discharge the arrows with both the hands. From Raghuvamśa Mahākāvya of Kālidāsa (II-31) we know that the Kṣatriya usually discharge arrows with their right hand (Vamētarah tasya karah.....).

34. (You) Kill those who have been already killed by Me, viz. Drona, Bhīṣma, Jayadratha, Karṇa and other brave warriors. Be not distressed with the idea of the sin of killing. Fight and you will conquer your enemies in battle.

Note:1. When God is with us who is against us? When God is not with us who is for us? - This is the maxim which is fully utilised here.

2. All the persons great and otherwise are the food of Kāla.

vide "Yasya ca Brahma Ksatrañcobhe bhavata odanah,  
Mṛtyur yasyopasecanam ka ithā veda yatra sah".  
(Kāṭhaka Upa. II-24) &

"Yesām nimesanonmesau jagatah pralayodayau,  
tādrśāḥ Puruṣāḥ yānti hyanyeṣām gananaiva kā".  
(Māhopaniṣad VI-25)

Sanjaya said :

35. Having heard the speech of Keśava, the Crowned one (Arjuna) with joined palms, trembling once again having bowed to Him, addressed Kṛṣṇa in a choaked voice, bowing down, overwhelmed with fear.

Section - VI : Verses - 36 - 46

Arjuna's praise and request to God.

36. O Hṛṣīkeśa! (Lit. One with his hairs standing erect) It is quite proper that by your fame the world is delighted and enjoys. The demons being afraid run to directions and all the groups of the siddhas (a kind of demi Gods) bow to you.

37. O High-souled one! Why would they not bow to you, greater than Brahman, the first creator, O you without an end! Lord of Gods! the Abode of the world! You are the Principle known as the Aksara, the Sad, (Being), The Asad (Non-Being) and what is beyond them.

**Note:** Param yad - If these words are understood with reference to Aksara it would mean that Kṛṣṇa is higher than the Aksara.

38. You are the first God. You are the Ancient Purusa, you are the Supreme Abode of this universe. You are the knower and the One to be known and the Supreme Abode. By you this universe is spread out, O You with infinite Form!

39. You are Vāyu, Yama, Agni, Varuṇa, the Moon, the Prajāpati or Brahmā- the creator, and the paternal great grandfather. Salutation to You. Salutation to You a thousand times and also even again salutations to You.

40. My salutation to You in Your front and also in from Your back side. Let there be my salutation to You on every side. O All! Being one of Infinite might and of immeasurable strength, You pervade the whole world, so You are the All.

41. Having thought You to be a friend of mine, what has been said by me arrogently in words like O Kṛṣṇa! O discendent of Yadu! O friend! This has been uttered by me, not knowing Your this greatness and through carelessness or even out of love.

**Note:** 1. In place of 'tavedam' Śrī Sankara imagines a reading

'tava enam'.

42. In whatever you have <sup>been</sup> disrespected by me for the sake of fun on occasions of free walking, sleeping, together sitting together and dining together, either when you were alone or in presence of those (our companions) O Acyuta! I request you, the immeasurable, to forgive me that.

43. You are the father of this moving and unmoving world i.e. animate and inanimate world and you are the preceptor (guru) more venerable than any guru of ours and to be adored by this world. There is none equal to you. How can there be another greater than you, O One of unequalled power in even the group of the three worlds.

44. Therefore having bowed to you and having prostrated my body, I implore you O God, the Adorable Lord. I pray to you to forgive or forbear me (for my wrong behaviour of the past) just as a father does so in the case of a son, a ~~friend~~ friend his friend in the case of a friend, and a lover his beloved in the case of a beloved.

Note: 1. The comparison of a father and son, of a friend and a friend, and a lover and a beloved are given here as only comparison for the relationship between a devotee and god.

2. These have become forms of a devotion in later History of path of Bhakti. It is well known that the Ācaryas of the Bhakti-mārga have taught five types of devotion based upon the theory of Bhakti Rasa. The five phases of this Rasa are sānta Rasa. (The Bhakti of the sages

for God). Dāsya-Rasa - The Bhakti of Hanūmān for Rāma. Sakhya-Rasa - The Bhakti of Arjuna for Kṛṣṇa. Vātsalya-Rasa - The Bhakti of Nanda and Yaśodā for Kṛṣṇa. Mādhurya-Rasa - The Bhakti of Gopis for Kṛṣṇa. According to others there are stages on the same path. This is explained in details in Bhakti Rasāyana of Śrī Madhusūdana Sarasvatī.

45. O God of gods! I have become very glad, having seen a Form, which I had never seen before and my heart is troubled with fear. Show me that very Form (vide v.46) O God! be gracious, O Abode of the world!

Note: 1. Arjuna's mind is troubled by the fear excited by the Lord's terrible Form, and not by the fear of losing the war. Śaṅkara gives the same explanation but he - explains 'tadeva' by saying that form which is my friend; but the form which was in the mind of Arjuna is mentioned in the next verse.

46. I wish to see you in that very way (tathā eva), having a crown, having a mace and with a disc in your hand. O One with a thousand arms; and one with a Form as (big as) the universe as your form; be (appear) One with that very four-armed Form.

Note: 1. The human beings are two armed. God is conceived of as four-armed as an indication of His superhuman power.  
2. Kṛṣṇa has shown Arjuna many forms of His. Paśya Me pārtha rūpāni śataso'th sahasrasah (v.5). This must mean that various forms were seen by Arjuna. Moreover v.17 is here actually one of the forms seen by Arjuna.

3. Sri Sankara refers 'tenaiiva rūpena caturbhujena' to the 'Vasudevaputrārūpena'. I think Arjuna's request was not granted by the Lord (vide v.51). Sri Kṛṣṇa has shown His Manusa rūpa to Arjuna not caturbhujā.

Section - VIII ; Verses - 47 - 55

The Greatness of Viśva-rūpa-darsana.

The Blessed Lord Said;

47. This supreme Form was shown to you from My own yoga by Me who am pleased with you - A Form which is full of luster, which is (of the Form of) universe, which is endless and which is the original one (ādyam), which form of him has not been seen earlier by anybody else.

Note:1. Ātmayogāt - This should refer to some kind of Yoga. Disinterested Action performed by the Lord with His caturbhujā Form. If Yoga does not mean Disinterested Action than we shall have to take it in a sense other than its usual sense in the Bha.Gītā.

2. Dr̥ṣṭapūrvam - This word shows that in the opinion of the author of the Gītā Arjuna had already seen the Lord's caturbhujā svarūpa before he saw it on the battle-field.

Sankara:

This supreme Form has been shown to you by Me, pleased with you through My Lordly power.....

Sankara does not add any remark to explain Dr̥ṣṭapurvam, but his remarks on verse 46 show that he also believes that Arjuna has seen the caturbhuja form before he saw it on the battle-field.

48. Neither by the recitations of three vedas and performance of yaજ્ઞas, nor by donations, nor by Rites, nor by austre penances am I possible to be seen in the human world, with this form, by anybody else but you, O great hero among the descendants of Kurus.

Notes: 1. We have taken adhyayana with veda and added anuṣṭhāna to word yaજ્ઞa. The word is in the plural number, so we take adhyayana in plural number. (vide v. 53); where the word vedaih is given. It should mean recitations of the vedas.

2. In the days of the Gītā only three vedas were known because in Adhy. IX-17 where there was an occasion to mention the then existing vedas only three are mentioned.

Sankarā:

The interpretation is the same as of ours. But

Sankara takes Vedādhyayana as the adhyayana of all the four vedas. He takes yaજ્ઞādhyayanaih as a compound. Thus according to him the recitations of the vedas and of the

text about yajñās like Brāhmaṇas Āraṇyakas are meant. He says that the vedas are the texts giving the knowledge of the yajñās but the separate word Adhyayana used in this verse is meant to show the knowledge of the performance of yajñās separately.

49. May you not have any trouble, and may you have not bewilderment (regarding your duty), after having seen this my terrible form. Being one from whom fear has gone away, and one with pleased mind, see once again this My Form which is that very one, the human form which usually you have seen.

Note: 1. The last pada shows that Arjuna usually saw Śrī Kṛṣṇa in a human Form i.e. Manusa rūpa and occasionally saw Him ~~in~~ as caturbhuja svarūpa.

Saṅkara:

Saṅkara takes 'tadev' as that Form which was desired to be seen by Arjuna and that is the caturbhuja svarūpa, but in the actual verse of Gītā we find that the Lord showed him only His Human Form.

Saṅkara does not explain why he takes the rūpa in v.49 as caturbhuja, though the words Manusem rūpam occur in v.51 for the form which the Lord showed him. The interpretation of the other words is the same as of ours.

Sañjaya said :

50. The son of Vāsudeva (Sri Kṛṣṇa), having in that way said as above (eti and tathā) showed Arjuna again His earlier Form. And the great-souled One assuming His gentle Form, consoled him who was terrified.

Sankara: Nothing is particular.

Arjuna said :

51. O Jānārdana! having seen this human, gentle form of yours, now I have become 'one with his mind all-right (sacetāḥ)' and returned to (Lit.gone to) my original temper.

Sankara: Nothing is particular.

The Blessed Lord said :

52. This Form (v.15 and 16) of mine which you have seen, is very difficult to be seen. Even the Gods are ever eager to see this form.

Sankara : Nothing is particular.

53. Neither by the Vedas, nor by austerity nor by gift, nor by yajña am I with such a type of form possible to be seen as you have seen Me.

Note: This verse (53) is the repetition of the verse 48  
i.e. " Na veda.....".

Sankara: The interpretation of śā Sankara is the same.

54. But I am possible to be seen and known only by single-minded devotion, O scorcher of foes! and seen in reality and also entered into.

Note: Ananya-Bhakti is unswerving devotion. In this state sādhakā recognizes nothing but God. Bhakti is very hard to get because there should be humbleness and modesty without these virtues none can get grace of God. Bhakti is the only element to get God easily. So it is called the great element in this world of men. Vide Madbhaktā yatra gāyanti tatra tiṣṭhāmi Nārada! and naiṣkarmyamapyacyutabhāvavarjitam na sobhate jñāna-malam nirañjanam (Bhā.Pu. I. 5. 12 )

Sankara:

Sankara is right in his interpretation. Here the doctrine of Bhakti is mentioned in this verse as a very important doctrine. Details of this are given in the next Adhyāya i.e., in Bhakti Yoga.

We think perhaps these verses 54 and 55 are intended to introduce the topic of the next Adhyāya. i.e., the twelfth chapter (Bhakti-Yoga).

55. O Arjuna! He who is one doing his actions as having been done by Me (Mātkarmakrt), with Me as his goal, devoted to Me, devoid of attachment (to actions and to the fruits of actions), without enmity to all beings, reaches Me O son of pāṇdu!

Note:1. Matkarmakṛt - This word should be interpreted in the light of v.34.c mayā hatān tvam̐ jahi and in the light of the title of this Adhyāya viz. Viśvarūpa darśana yoga a - form of Disinterested Action based upon a vision of the Lord's Form as the universe.

Saṅgavarjitah - This word is taken by Sankara as ḍhanaputramitrakalatrabandhuvargesu saṅgah prītiḥ snehah tad varjitah.

Sankara :

He who does work for me, who looks on me as the Supreme, who is devoted to Me, who is free from attachment, who is without hatred for any being, he comes to Me. O Pāṇḍava!

Sankara connects matkarmakṛt with matparamah and brings out a connected meaning of the two expressions. He says that an ordinary servant does the actions of his Master, but he does not approach the Master as the highest goal of his own. But this one who does his actions for Me takes Me his master as his goal only. This differs from our meaning. We have taken the yoga to mean Disinterested Action based upon the view that all actions being done by Me have been already done by the Lord.

It must be noted that in this Adhyāya particularly in the Stuti verses we and Sankara do not differ and hence we have not given the separate interpretation of the particular verses, though we have given the notes wherever and whenever it was necessary.

Thus, in the Upanisads (Keys of doing one's duties disinterestedly) sung by the Lord, in the science of Brahman, in the scripture of Yoga (Disinterested Action), in the dialogue between Śrī Kṛṣṇa and Arjuna, the Chapter, entitled The Disinterested Action through the vision of the cosmic Form is ended.

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