



॥ गीता पढ़ें, पढ़ायें, जीवन में लायें ॥

Facilitated by Geeta Pariwar, to learn perfect pronunciation of śrīmadbhagavadgītā including anusvāra, visarga and āghāta, with cues for beginners with verses divided into quartets, based on original text

Śrīmadbhagavadgītā Eleventh (11th) Chapter



Viśvarūpadarśanayoga

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Vasudevasutaṃ(n) Devaṃ(ṅ), Kaṃsacāṅhūramardanam |
Devakīparamānandaṃ(ṅ), Kṛṣṇaṃ(ṅ) Vande Jagadgurum ||



श्रीपरमात्मने नमः
om śrīparamātmāne namaḥ

Read 'śrī(श्री)' as 'sh+ree(शु+री)' [not 'sree or sri(स्त्री)']

श्रीमद्भगवद्गीता
Śrīmadbhagavadgītā

Read half 'd(द)' at both places [not complete 'da(द)'], Read complete 'ga(ग)'

अथैकादशोऽध्यायः
athaikādaśo'dhyāyaḥ

*In 'athaikaadasho(d)dhyaayaha' read prolonged 'sho(शो)'
[Don't pronounce 'S' (अवग्रह) as 'a(अ)' here]*

अर्जुन उवाच

मदनुग्रहाय परमं(इ), गुह्यमध्यात्मसञ्ज्ञितम्।
यत्त्वयोक्तं(वँ) वचस्तेन, मोहोऽयं(वँ) विगतो मम॥1॥
arjuna uvāca

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madanugrahāya paramaṃ(ñ), guhyamadhyātmasañjñitam।
yattvayoktaṃ(ṅ) vacastena, mohoyaṃ(ṅ) vigato mama॥1॥

In 'madanu(g)grahaaya' read complete 'da(द)',

Read 'guh+yama(d)dhyaa(t)tma+sañjñitam,

In 'mama' read complete 'ma(म)'

भवाप्ययौ हि भूतानां(म), श्रुतौ विस्तरशो मया।
त्वत्तः(ख) कमलपत्राक्ष, माहात्म्यमपि चाव्ययम्॥2॥

bhavāpyayau hi bhūtānāṃ(m), śrutau vistaraśo mayā।
tvattaḥ(kh) kamalapatrākṣa, mähātmyamapi cāvvyayam॥2॥

In 'bhavaa(p)pyayau' read complete 'ya(य)'

In 'mahaat+myamapi' read complete 'ma(म)'

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॥ Ekaikam Jyotiḥ Bhava ॥
॥ Knowledge is the Light ॥

एवमेतद्यथा॑ त्वम्, आत्मानं॑(म्) परमेश्वर॑।
 द्रष्टुमिच्छामि॑ ते रूपम्, ऐश्वरं॑(म्) पुरुषोत्तम॑॥३॥
 evametadyathāṭṭha tvam, ātmānaṃ(m) parameśvara |
 draṣṭumicchāmi te rūpam, aiśvaram(m) puruṣottama ||3 ||

Read 'evameta(d)dyathaa(t)tha',

Read 'dra(sh)shṭu+mi(ch)chchhaami'

मन्यसे यदि तच्छक्यं॑(म्), मया द्रष्टुमिति॑ प्रभो।
 योगेश्वर॑ ततो मे त्वं॑(न्), दर्शयात्मानमव्ययम्॑॥४॥
 manyase yadi tacchakyaṃ(m), mayā draṣṭumiti prabho |
 yogēśvara tato me tvam(n), darśayātmānamavyayam ||4 ||

Read 'darshayaa(t)tmaa+nama(v)vyayam'

श्रीभगवानुवाच

पश्य मे पार्थ रूपाणि, शतशोऽथ सहस्रशः।
 नानाविधानि दिव्यानि, नानावर्णाकृतीनि च॑॥५॥
 śrībhagavānuvāca
 paśya me pārtha rūpāṇi, śataśo'tha sahasraśaḥ |
 nānāvidhāni divyāni, nānāvarṇākṛtīni ca ||5 ||

In 'roopāṇi' read long 'roo(रू)' and read short 'ni(णि)',

In 'naanaavidhaani' read short 'ni(नि)', Read 'naanaa+varṇaa+kriteeni'

पश्यादित्यान्वसूरुद्रान्, अश्विनौ मरुतस्तथा।
 बहून्यदृष्टपूर्वाणि, पश्याश्चर्याणि भारत॑॥६॥
 paśyādityānvasūrudrān, aśvinau marutastathā |
 bahūnyadrṣṭapūrvāṇi, paśyāścaryāṇi bhārata ||6 ||

In 'pa(sh)shyaadi(t)tyaa(n)nvasoo(n)nru(d)draan', read long 'soo(सू)',

Read 'bahoo(n)nyadri(sh)shṭapoorvaani' read long 'hoo(हू)'

इ॒हैक॑स्थं(ञ्) जग॑त्कृ॒त्स्नं(म्), प॑श्चाद्य सचराचरम् ।
 मम॑ देहे गुडा॑केश, यच्चा॑न्यद्द्रष्टु॑मिच्छसि ॥7॥
 ihaikasthaṃ(ñ) jagatkṛtsnaṃ(m), paśyādya sacarācaram ।
 mama dehe guḍākeśa, yaccānyadraṣṭumicchasi ॥7॥

Read 'jaga(t)tkrit+snam',

Read 'yachchaa(n)nyad+dra(sh)shṭu+mi(ch)chchhasi'

न तु मां(म्) शक्य॑से द्रष्टु॑म्, अनेनै॑व स्वचक्षु॑षा ।
 दि॒व्यं(न्) ददा॑मि ते चक्षुः॑(फ्), पश्य॑ मे योगमै॑श्वरम् ॥8॥
 na tu māṃ(m) śakyase draṣṭum, anenaiva svacakṣuṣā ।
 divyaṃ(n) dadāmi te cakṣuḥ(ph), paśya me yogamaiśvaram ॥8॥

Read 'sha(k)kya+se(d)dra(sh)shṭum'

सञ्जय॑ उवाच

एवमुक्त्वा॑ ततो राजन्, महा॑योगेश्वरो हरिः ।
 दर्शयामास॑ पार्थाय, परमं॑(म्) रूपमै॑श्वरम् ॥9॥

sañjaya uvāca

evamuktva॑ tato rājan, mahāyogeśvaro hariḥ ।
 darśayāmasa॑ pārthāya, paramaṃ(ṃ) rūpamaiśvaram ॥9॥

Read 'roopa+mai(sh)shvaram' read long 'roo(रू)'

अनेक॑वक्त्रनयनम्, अनेका॑द्भुतदर्शनम् ।
 अनेक॑दिव्याभरणं(न्), दि॒व्यानेको॑द्यतायुधम् ॥10॥
 anekavaktranayanam, anekādbhutatadarśanam ।
 anekadivyaābharaṇaṃ(n), divyānekodyatāyudham ॥10॥

In 'anekaa(d)dbhuta+darshanam' read complete 'ta(त्)',

Read 'di(v)vyaa+neko(d)dyataa+yudham'

दिव्य॑मा॒ल्याम्बर॑धरं(न), दिव्य॑गन्धानु॒लेपन॑म्।
 सर्वा॑श्चर्यमयं(न) देवम्, अनन्तं॑(वँ) विश्वतो॑मुखम्॥11॥
 divyamalyāambaradharaṃ(n), divyagandhānulepanam।
 sarvāścaryamayam(n) devam, anantaṃ(ṽ) viśvatomukham॥11॥

Read 'di(v)vya+maa(l)lyaa(m)mbara+dharan',

Read 'sarvaa(sh)sh+charyamayam'

दिविसूर्य॑सहस्र॒स्य, भवे॑द्युगपदु॒त्थिता॑।
 यदि भाः(स) सदृशी॑ सा स्याद्, भासस्तस्य॑ महात्मनः॥12॥
 divisūryasahasrasya, bhavedyugapadutthitā।
 yadi bhāḥ(s) sadṛśī sā syād, bhāstasasya mahātmanah॥12॥

In 'divisoorya+saha(s)srasya' read long 'soo(सु)',

Read 'bhaved(dy)dyuga+padu(t)thitaa'

तत्रैकस्थं॑(ञ) जगत्कृत्स्नं॑(म), प्रविभक्त॑मनेकधा।
 अपश्यद्देवदेवस्य॑, शरीरे॑ पाण्डवस्तदा॥13॥
 tatraikastham(ñ) jagatkṛtsnam(m), pravibhaktamanekadhā।
 apaśyaddevadevasya, śarīre paṇḍavastadā॥13॥

Read 'jaga(t)tkrit+snam',

Read 'pravibha(k)kta+manekadhaa'

ततः(स) स विस्मया॑विष्टो, हृष्टरोमा॑ धनञ्जयः।
 प्रणम्य॑ शिरसा॑ देवं(ङ्), कृताञ्जलि॑रभाषत॥14॥
 tataḥ(s) sa vismayāviṣṭo, hrṣṭaromā dhanañjayaḥ।
 praṇamya śirasā devam(ṅ), kṛtāñjalirabhāṣata॥14॥

Read 'vi(s)smayaa+vi(sh)shṭo',

Read 'kritaañjali+rabhaashata'

अर्जुन उवाच

॥ पश्यामि देवांस्तव देव देहे,
 सर्वास्तथा भूतविशेषसङ्घान्।
 ब्रह्माणमीशं(ङ्) कमलासनस्थम्,
 ऋषींश्च सर्वानुरगांश्च दिव्यान्॥15॥

arjuna uvāca

॥ paśyāmi devāṃstava deva dehe,
 sarvāṃstathā bhūtaviśeṣasaṅghān।
 brahmāṇamīśaṃ(ṅ) kamalāsanastham,
 ṛṣīṃśca sarvānuragāṃśca divyān॥15॥

*In 'bhoota+vishesha+saṅghaan' read long 'bhoo(भू)',
 Read 'risheṃsh+cha', Read 'sarva+nura+gaamsh+cha'*

अनेकबाहूदरवक्त्रनेत्रं(म्),
 पश्यामि त्वां(म्) सर्वतोऽनन्तरूपम्।
 नान्तं(न्) न मध्यं(न्) न पुनस्तवादिं(म्),
 पश्यामि विश्वेश्वर विश्वरूप॥16॥

anekabāhūdaravaktranetraṃ(m) ,
 paśyāmi tvāṃ(m) sarvato'nantarūpam।
 nāntaṃ(n) na madhyaṃ(n) na punastavādiṃ(m),
 paśyāmi viśveśvara viśvarūpa॥16॥

Read 'aneka+bahoodara+vakra+ne(t)tram', Read 'vi(sh)shve(sh)shvara'

किरीटिनं(ङ्) गदिनं(ञ्) चक्रिणं(ञ्) च,
 तेजोराशिं(म्) सर्वतो दीप्तिमन्तम्।
 पश्यामि त्वां(न्) दुर्निरीक्ष्यं(म्) समन्ताद्-
 दीप्तानलार्कद्युतिमप्रमेयम् ॥17॥

kirīṭinaṃ(ñ) gadiṇaṃ(ñ) cakriṇaṃ(ñ) ca,
 tejorāśiṃ(m) sarvato dīptimantam |
 paśyāmi tvāṃ(n) durnirīkṣyaṃ(m) samantād-
 dīptānalārkadyutimaprameyam ||17 ||

Read 'dur+nireekshyam',

Read 'dee(p)ptaana+laarka(d)dyuti+ma(p)prameyam'

त्वमक्षरं(म्) परमं(वँ) वेदितव्यं(न्),
 त्वमस्य विश्वस्य परं(न्) निधानम् |
 त्वमव्ययः(श्) शाश्वतधर्मगोप्ता,
 सनातनस्त्वं(म्) पुरुषो मतो मे ||18 ||

tvamakṣaraṃ(m) paramaṃ(ṁ) veditavyaṃ(n),
 tvamasya viśvasya paraṃ(n) nidhānam |
 tvamavyayaḥ(ś) śāśvatadharmagoptā,
 sanātanastvaṃ(m) puruṣo mato me ||18 ||

Read 'shaa(sh)shvata+dharmago(p)ptaa', Read 'sanaa+tanas+tvam'

अनादिमध्यान्तमनन्तवीर्यम्,
 अनन्तबाहुं(म्) शशिसूर्यनेत्रम् |
 पश्यामि त्वां(न्) दीप्तहुताशक्लं(म्),
 स्वतेजसा विश्वमिदं(न्) तपन्तम् ||19 ||

anādimadhyāntamanantavīryam,
 anantabāhuṃ(m) śaśisūryanetram |
 paśyāmi tvāṃ(n) dīptahutāśavaktraṃ(m),
 svatejasā viśvamidaṃ(n) tapantam ||19 ||

Read 'anaadi+ma(d)dhyaa(n)nta+mana(n)nta+veeryam',

Read 'dee(p)pta+hutaasha+vaktram' read long 'dee(दी)'

द्यावापृथिव्योरिदमन्तरं(म) हि,
 व्याप्तं(न) त्वयैकेन दिशश्च सर्वाः।
 दृष्ट्वाद्भुतं(म) रूपमुग्रं(न) तवेदं(लँ),
 लोकत्रयं(म) प्रव्यथितं(म) महात्मन्॥20॥
 dyāvāpṛthivyoridamantaram(m) hi,
 vyāptam(n) tvayaikena diśāśca sarvāḥ।
 dr̥ṣṭvādbhutam(m) rūpamugram(n) tavedam(ḷ),
 lokatrayam(m) pravyathitam(m) mahātman॥20॥

In 'dyaavaa+prithi(v)vyo+ridama(n)ntaram' read complete 'd(द)',
Read 'disha(sh)shcha', Read 'drishṭvaa(d)dbhutam',
Read 'pra(v)vyathitam'

अमी हि त्वां(म) सुरसङ्घा विशन्ति,
 केचिद्द्वीताः(फ) प्राञ्जलयो गृणन्ति।
 स्वस्तीत्युक्त्वा महर्षिसिद्धसङ्घाः(स),
 स्तुवन्ति त्वां(म) स्तुतिभिः(फ) पुष्कलाभिः॥21॥
 amī hi tvām(m) surasaṅghā viśanti,
 kecidbhītāḥ(ph) prāñjalayo gṛṇanti।
 svastītyuktvā maharṣisiddhasaṅghāḥ(s),
 stuvanti tvām(m) stutibhiḥ(ph) puṣkalābhiḥ॥21॥

In 'surasāṅghaa' read complete 'ra(र)',
Read 'kechi(d)dbheetaa(ph)' Read 'maharshi+si(d)ddha+saṅghaas'

रुद्रादित्या वसवो ये च साध्या-
 विश्वेऽश्विनौ मरुतश्चोष्मपाश्च।
 गन्धर्वयक्षासुरसिद्धसङ्घा,
 वीक्षन्ते त्वां(वँ) विस्मिताश्चैव सर्वे॥22॥

rudrādityā vasavo ye ca sādhyā,
 viśve'śvinau marutaścoṣmapāśca |
 gandharvayakṣāsurasiddhasaṅghā,
 vīkṣante tvām(ṽ) vismitāścaiva sarve ||22 ||

Read 'vi(sh)shve(sh)shvinau'

Read 'maruta(sh)shcho(sh)shma+paa(sh)shcha'

रूपं(म) महत्ते बहुवक्त्रनेत्रं(म),
 महाबाहो बहुबाहूरुपादम् |
 बहूदरं(म) बहुदंष्ट्राकरालं(न),
 दृष्ट्वा लोकाः(फ) प्रव्यथितास्तथाहम् ||23 ||

rūpaṃ(m) mahatte bahuvaktranetraṃ(m),
 mahābāho bahubāhūrupādam |
 bahūdaraṃ(m) bahudaṃṣṭrākarālaṃ(n),
 dr̥ṣṭvā lokāḥ(ph) pravyathitāstathāham ||23 ||

Read 'bahu+baahoo+rupaadam', Read 'bahudaṃṣṭraa+karaalan',

Read 'pra(v)vyathi+taa(s)stathaaham'

नभःस्पृशं(न) दीप्तमनेकवर्णं(वँ),
 व्यात्ताननं(न) दीप्तविशालनेत्रम् |
 दृष्ट्वा हि त्वां(म) प्रव्यथितान्तरात्मा,
 धृतिं(न) न विन्दामि शमं(ञ) च विष्णो ||24 ||

nabhaṣpṛśaṃ(n) dīptamanekavarṇaṃ(ṽ),
 vyāttānaṃ(n) dīptaviśālanetraṃ |
 dr̥ṣṭvā hi tvāṃ(m) pravyathitāntarātmā,
 dhṛtiṃ(n) na vindāmi śamaṃ(ñ) ca viṣṇo ||24 ||

Read 'dee(p)pta+maneka+varṇaṃ' Read 'vyaat+taana+nan',

Read 'pra(v)vyathi+taa(n)ntaraa(t)maa'

दंष्ट्राकरालानि च ते मुखानि,
 दृष्ट्वैव कालानलसन्निभानि।
 दिशो न जाने न लभे च शर्म,
 प्रसीद देवेश जगन्निवास ॥25 ॥

daṁṣṭrākarālāni ca te mukhāni,
 dr̥ṣṭvaiva kālānalasannibhāni।
 diśo na jāne na labhe ca śarma,
 prasīda deveśa jagannivāsa ॥25 ॥

Read 'drish+ṭvaiva',

Read 'kaalaanala+san+nibhaani',

Read 'jagan+nivaasa'

अमी च त्वां(न) धृतराष्ट्रस्य पुत्राः(स),
 सर्वे सहैवावनिपालसङ्घैः।
 भीष्मो द्रोणः(स) सूतपुत्रस्तथासौ,
 सहास्मदीयैरपि योधमुख्यैः ॥26 ॥

amī ca tvāṁ(n) dhṛtarāṣṭrasya putrāḥ(s),
 sarve sahaivāvanipālasaṅghaiḥ।
 bhīṣmo droṇaḥ(s) sūtaputrastathāsau,
 sahāsmadiyairapi yodhamukhyaiḥ ॥26 ॥

Read 'sahaivaava+nipaala+saṅghaihi',

Read 'soota+pu(t)tra(s)stathaasau',

Read 'saha(s)smadeeyai+rapī'

वक्त्राणि ते त्वरमाणा विशन्ति,
 दंष्ट्राकरालानि भयानकानि।
 केचिद्विलग्ना दशनान्तरेषु,
 सन्दृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥27 ॥

vaktrāṇi te tvaramāṇā viśanti,
 daṃṣṭrākarālāni bhayānakāni |
 kecidvilagnā daśanāntareṣu,
 sandṛśyante cūrṇitairuttamāṅgaiḥ ||27 ||

In 'vak+traaṇi' read short 'ṇi(णि)',

Read 'kechi(d)dvila(g)gnaa', Read 'choorṇi+tairut+tamaaṅgaihi'

यथा नदीनां(म्) बहवोऽम्बुवेगाः(स्),
 समुद्रमेवाभिमुखा द्रवन्ति।
 तथा तवामी नरलोकवीरा,
 विशन्ति वक्त्राण्यभिविज्वलन्ति ||28 ||

yathā nadīnām(m) bahavo'mbuvegāḥ(s),
 samudramevābhimukhā dravanti |
 tathā tavāmī naralokavīrā,
 viśanti vaktrāṇyabhivijvalanti ||28 ||

Read 'bahavo(m)mbu+vegaas', Read 'samu(d)dra+mevaa+bhimukhaa',

Read 'vak+traa(ṇ)nyabhi+vi(j)jvala(n)nti'

यथा प्रदीप्तं(ञ्) ज्वलनं(म्) पतङ्गा,
 विशन्ति नाशाय समृद्धवेगाः।
 तथैव नाशाय विशन्ति लोकाः(स्),
 तवापि वक्त्राणि समृद्धवेगाः ||29 ||

yathā pradīptam(ñ) jvalanam(m) patāṅgā,
 viśanti nāśāya samṛddhavegāḥ,
 tathaiva nāśāya viśanti lokāḥ(s),
 tavāpi vaktrāṇi samṛddhavegāḥ ||29 ||

In 'pradeptañ' read long 'dee(दी)', Read 'samri(d)ddha+vegaahaa'

लेलिह्यसे॑ ग्रसमानः॑(स) समन्ताल्,॑
 लोकान्समग्रान्वदनैर्ज्वलद्भिः॑ ।
 तेजोभिरापूर्य॑ जगत्समग्रं(म्),॑
 भासस्तवोग्राः॑(फ) प्रतपन्ति॑ विष्णो॑ ॥30॥
 lelihyase॑ grasamānaḥ(s) samantāl,
 lokānsamagrānvadanairjvaladbhiḥ ।
 tejobhirāpūrya jagatsamagram(m),
 bhāsastavogrāḥ(ph) pratapanti viṣṇo ॥30॥

Read 'lokaa(n)nsa+ma(g)graa(n)nvadanair+jvala(d)dbhihi',

Read 'bhaasa(s)sta+vo(g)graa(ph)'

आख्याहि॑ मे॒ को॒ भवानु॑ग्ररूपो,
 नमोऽस्तु॑ ते॒ देववर॑ प्रसीद ।
 विज्ञातु॑मिच्छामि॒ भवन्तमाद्यं॑(न्),
 न हि॑ प्रजानामि॒ तव॑ प्रवृत्तिम् ॥31॥
 ākhyāhi me ko bhavānugrarūpo,
 namo'stu te devavara prasīda,
 vijñātumicchāmi bhavantamādyam(n),
 na hi prajānāmi tava pravṛttim ॥31॥

In 'bhavaanu(g)grarooipo' read short 'nu(नु)',

Read 'vijñaatu+mi(ch)chchhaami'

श्रीभगवानुवाच
 कालोऽस्मि॑ लोक॑क्षयकृत्प्रवृद्धो,
 लोकान्॑ समाहर्तुमिह॑ प्रवृत्तः ।
 ऋतेऽपि॑ त्वां(न्) न भविष्यन्ति॑ सर्वे,
 येऽवस्थिताः॑(फ) प्रत्यनीकेषु॑ योधाः ॥32॥

śrībhagavānuvāca
 kālo'smi lokakṣayakṛtpravṛddho,
 lokān samāhartumiha pravṛtaḥ |
 rte'pi tvām(n) na bhaviṣyanti sarve,
 ye'vasthitāḥ(ph) pratyānīkeṣu yodhāḥ ||32 ||

Read 'loka(k)kshaya+krit+pravri(d)dho',

In 'pra(t)tyaneekeshu' read long 'nee(ती)'

तस्मात्त्वमुत्तिष्ठ यशो लभस्व,
 जित्वा शत्रून्भुङ्क्ष्व राज्यं(म्) समृद्धम् |
 मयैवैते निहताः(फ) पूर्वमेव,
 निमित्तमात्रं(म्) भव सव्यसाचिन् ||33 ||

tasmāttvamuttiṣṭha yaśo labhasva,
 jītvā śatrūn̄bhukṣva rājyaṃ(m) samṛddham,
 mayaivaite nihatāḥ(ph) pūrvameva,
 nimittamātraṃ(m) bhava savyasācin ||33 ||

Read 'ta(s)smaat+tvamutti(sh)shṭha',

Read 'sha(t)troo(n)nbhuñ+kshva'

द्रोणं(ञ) च भीष्मं(ञ) च जयद्रथं(ञ) च,
 कर्णं(न्) तथान्यानपि योधवीरान् |
 मया हतांस्त्वं(ञ) जहि मा व्यथिष्ठा,
 युध्यस्व जेतासि रणे सपत्नान् ||34 ||

dronaṃ(ñ) ca bhīṣmaṃ(ñ) ca jayadrathaṃ(ñ) ca,
 karṇaṃ(n) tathānyānapi yodhavīrān |
 mayā hatāṃstvaṃ(ñ) jahi mā vyathiṣṭhā,
 yudhyasva jetāsi raṇe sapatnān ||34 ||

Read 'tathaa(n)nyaa+napi'

सञ्जय उवाच

एतच्छ्रुत्वा वचनं(ङ्) केशवस्य,
कृताञ्जलिर्वेपमानः(ख) किरीटी ।
नमस्कृत्वा भूय एवाह कृष्णं(म्),
सगद्गदं(म्) भीतभीतः(फ) प्रणम्य ॥35॥

sañjaya uvāca

etacchrutvā vacanam(ṅ) keśavasya,
kṛtāñjalirvepamānaḥ(kh) kirīṭī |
namaskṛtvā bhūya evāha kṛṣṇam(m),
sagadgadam(m) bhītabhītaḥ(ph) praṇamya ॥35॥

Read 'etach+chhru(t)tvaa',

Read 'kritaañjalir+vepamaana(kh)'

Read 'saga(d)gdadam'

अर्जुन उवाच

स्थाने हृषीकेश तव प्रकीर्त्या,
जगत्प्रहृष्यत्यनुरज्यते च।
रक्षांसि भीतानि दिशो द्रवन्ति,
सर्वे नमस्यन्ति च सिद्धसङ्घाः॥36॥

arjuna uvāca

sthāne hṛṣīkeśa tava prakīrtyā,
jagatprahṛṣyatyanurajyate ca |
rakṣāṃsi bhītāni diśo dravanti,
sarve namasyanti ca siddhasaṅghāḥ ॥36॥

Read 'jagat+prahri(sh)shya(t)tyanu+ra(j)jyate',

कस्माच्च ते न नमेरन्महात्मन्,
 गरीयसे ब्रह्मणोऽप्यादिकर्त्रे।
 अनन्त देवेश जगन्निवास,
 त्वमक्षरं(म्) सदसत्तत्परं(यँ) यत् ॥ 37 ॥

kasmācca te na nameranmahātman,
 garīyase brahmaṇo'pyādikartre,
 ananta deveśa jagannivāsa,
 tvamakṣaraṁ(m) sadasattatparaṁ(y̐) yat ॥ 37 ॥

Read 'namera(n)nmahaa(t)tman',

Read 'brah+maṇo(p)pyaadi+kartre', Read 'sadasat+ta(t)tparay'

त्वमादिदेवः(फ) पुरुषः(फ) पुराणः(स),
 त्वमस्य विश्वस्य परं(न) निधानम्।
 वेत्तासि वेद्यं(ञ) च परं(ञ) च धाम,
 त्वया ततं(वँ) विश्वमनन्तरूप ॥ 38 ॥

tvamādivevaḥ(ph) puruṣaḥ(ph) purāṇaḥ(s),
 tvamasya viśvasya paraṁ(n) nidhānam |
 vettāsi vedyaṁ(ñ) ca paraṁ(ñ) ca dhāma,
 tvayā tataṁ(v̐) viśvamanantarūpa ॥ 38 ॥

Read 'vi(sh)shva+mana(n)nta+roopa'

वायुर्यमोऽग्निर्वरुणः(श) शशाङ्कः(फ),
 प्रजापतिस्त्वं(म्) प्रपितामहश्च।
 नमो नमस्तेऽस्तु सहस्रकृत्वः(फ),
 पुनश्च भूयोऽपि नमो नमस्ते ॥ 39 ॥

vāyuryamo'gnirvaruṇaḥ(ś) śaśāṅkaḥ(ph),
 prajāpatistvaṁ(m) prapitāmahaśca |
 namo namaste'stu sahasrakṛtvaḥ(ph),
 punaśca bhūyo'pi namo namaste ॥ 39 ॥

Read 'vaayur+yamo(g)gnir+varuṇash', Read 'prapitaa+maha(sh)shcha'

नमः(फ) पुरस्तादथ पृष्ठतस्ते,
 नमोऽस्तु ते सर्वत एव सर्व।
 अनन्तवीर्यामितविक्रमस्त्वं(म),
 सर्व(म) समाप्नोषि ततोऽसि सर्वः॥40॥
 namaḥ(ph) purastādatha pṛṣṭhataste,
 namo'stu te sarvata eva sarva।
 anantavīryāmitavikramastvaṃ(m),
 sarvaṃ(m) samāpnoṣi tato'si sarvaḥ॥40॥

Read 'ana(n)nta+veeryaa+mita+vi(k)kramas+tvam',

In 'samaa(p)pnoṣi' read short 'shi(षि)'

सखेति मत्वा प्रसभं(यँ) यदुक्तं(म),
 हे कृष्ण हे यादव हे सखेति।
 अजानता महिमानं(न) तवेदं(म),
 मया प्रमादात्प्रणयेन वापि॥41॥
 sakheti matvā prasabhaṃ(y̐) yaduktaṃ(m),
 he kṛṣṇa he yādava he sakheti।
 ajānatā mahimānaṃ(n) tavedaṃ(m),
 mayā pramādātpraṇayena vā'pi॥41॥

In 'ajaanataa' read complete 'na(न)',

Read 'pramaadaat+praṇayena'

यच्चावहासार्थमसत्कृतोऽसि,
 विहारशय्यासनभोजनेषु ।
 एकोऽथवाप्यच्युत तत्समक्षं(न),
 तत्क्षामये त्वामहमप्रमेयम्॥42॥

yaccāvahāsārthamasatkṛto'si,
 vihāraśayyāsanabhojaneṣu |
 eko'thavāpyacyuta tatsamakṣaṃ(n),
 tatkṣāmaye tvāmahamaprameyam ||42 ||

Read 'yachchaa+vahaasaartha+masa(t)tkritosi' read short 'si(सि)'

पितासि लोकस्य चराचरस्य,
 त्वमस्य पूज्यश्च गुरुर्गरीयान्।
 न त्वत्समोऽस्त्यभ्यधिकः(ख) कुतोऽन्यो,
 लोकत्रयेऽप्यप्रतिमप्रभाव ||43 ||

pitāsi lokasya carācarasya,
 tvamasya pūjyaśca gururgarīyān |
 na tvatsamo'styabhyadhikaḥ(kh) kuto'nyo,
 lokatraye'pyapratimaprabhāva ||43 ||

Read 'tva(t)samos+tya(b)bhyadhika(kh)',

Read 'loka(t)tra+ye(p)pya(p)prati+ma(p)prabhaava'

तस्मात्प्रणम्य प्रणिधाय कायं(म),
 प्रसादये त्वामहमीशमीड्यम्।
 पितेव पुत्रस्य सखेव सख्युः(फ),
 प्रियः(फ) प्रियायार्हसि देव सोढुम् ||44 ||

tasmātpraṇamya praṇidhāya kāyaṃ(m),
 prasādaye tvāmahamīśamīḍyam,
 piteva putrasya sakheva sakhyuḥ(ph),
 priyaḥ(ph) priyāyārhasi deva soḍhum ||44 ||

Read 'tvaa+mahameesha+meeḍ+yam',

Read 'priyaayaar+hasi'

अदृष्टपूर्व(म्) हृषितोऽस्मि दृष्ट्वा,
 भयेन च प्रव्यथितं(म्) मनो मे।
 तदेव मे दर्शय देवरूपं(म्),
 प्रसीद देवेश जगन्निवास ॥45 ॥

adr̥ṣṭapūrvam(m) hr̥ṣito'smi dr̥ṣṭvā,
 bhayena ca pravyathitam(m) mano me।
 tadeva me darśaya deva rūpam(m),
 prasīda deveśa jagannivāsa ॥45 ॥

In 'hrishi+to(s)smi' read short 'shi(षि)'

किरीटिनं(ङ्) गदिनं(ञ्) चक्रहस्तम्,
 इच्छामि त्वां(न्) द्रष्टुमहं(न्) तथैव।
 तेनैव रूपेण चतुर्भुजेन,
 सहस्रबाहो भव विश्वमूर्ते ॥46 ॥

kirīṭinaṃ(ṅ) gadinam(ñ) cakrahastam,
 icchāmi tvām(n) draṣṭumahaṃ(n) tathaiva।
 tenaiva rūpeṇa caturbhujena,
 sahasrabāho bhava viśvamūrte ॥46 ॥

In 'chaturbhujena' read complete 'na(न)',

Read 'saha(s)sra+baaho'

श्रीभगवानुवाच

मया प्रसन्नेन तवार्जुनेदं(म्),
 रूपं(म्) परं(न्) दर्शितमात्मयोगात्।
 तेजोमयं(वँ) विश्वमनन्तमाद्यं(यँ),
 यन्मे त्वदन्येन न दृष्टपूर्वम् ॥47 ॥

śrībhagavānurvāca
 mayā prasannena tavārjunedaṃ(m),
 rūpaṃ(m) paraṃ(n) darśitamātmayogāt |
 tejomayaṃ(ṽ) viśvamanantamādyam(ṽ),
 yanme tvadanyena na dr̥ṣṭapūrvam ||47 ||

Read 'darshita+maa(t)tma+yogaat',

Read 'vi(sh)shva+mana(n)nta+maa(d)dyay'

न वेदयज्ञाध्ययनेन दानैः(र),
 न च क्रियाभिर्न तपोभिरुग्रैः |
 एवंरूपः(श) शक्य अहं(न) नृलोके,
 द्रष्टुं(न) त्वदन्येन कुरुप्रवीर ||48 ||

na vedayajñādhyayanairna dānaiḥ(r),
 na ca kriyābhirna tapobhirugraiḥ |
 evaṃrūpaḥ(ś) śakya ahaṃ(n) nṛloke,
 draṣṭuṃ(n) tvadanyena kurupravīra ||48 ||

In 'na veda+yajnaa(d)dhya+yanairna read short 'na(न)', Read 'kriyaa+bhir+na'

मा ते व्यथा मा च विमूढभावो,
 दृष्ट्वा रूपं(ङ्) घोरमीदृङ्गमेदम् |
 व्यपेतभीः(फ़) प्रीतमनाः(फ़) पुनस्त्वं(न्),
 तदेव मे रूपमिदं(म्) प्रपश्य ||49 ||

mā te vyathā mā ca vimūḍhabhāvo,
 dr̥ṣṭvā rūpaṃ(ṅ) ghoramīdṛṅgamedam |
 vyapetabhiḥ(ph) prītamanāḥ(ph) punastvaṃ(n),
 tadeva me rūpamidam(m) prapaśya ||49 ||

Read 'ghora+meedriṅ+mamedam',

In 'roopa+midam' read complete 'pa(प)'

सञ्जय उवाच
 इत्यर्जुनं(वँ) वासुदेवस्तथोक्त्वा,
 स्वकं(म्) रूपं(न्) दर्शयामास भूयः।
 आश्वासयामास च भीतमेनं(म्),
 भूत्वा पुनः(स्) सौम्यवपुर्महात्मा ॥50॥

sañjaya uvāca
 ityarjunam(ṁ) vāsudevastathoktvā,
 svakam(m) rūpaṁ(n) darśayāmāsa bhūyaḥ।
 āśvāsayāmāsa ca bhītamenam(m),
 bhūtvā punaḥ(s) saumyavapurmahātmā ॥50॥

Read 'vaasu+deva(s)tathok+tvā', Read 'sau(m)mya+vapur+mahaa(t)tmaa'

अर्जुन उवाच
 दृष्टेदं(म्) मानुषं(म्) रूपं(न्), तव सौम्यं(ञ्) जनार्दन।
 इदानीमस्मि संवृत्तः(स्), सचेताः(फ्) प्रकृतिं(ङ्) गतः ॥51॥

arjuna uvāca
 dr̥ṣṭvedam(m) mānuṣam(m) rūpaṁ(n), tava saumyam(ñ) janārdana।
 idānīmasmi samvṛtaḥ(s), sacetaḥ(ph) prakṛtiṁ(ṅ) gataḥ ॥51॥

In 'idanee+ma(s)smi' read long 'nee(नी)'

श्रीभगवानुवाच
 सुदुर्दर्शमिदं(म्) रूपं(न्), दृष्टवानसि यन्मम।
 देवा अप्यस्य रूपस्य, नित्यं(न्) दर्शनकाङ्क्षिणः ॥52॥

śrībhagavānuvāca
 sudurdarśamidaṁ(m) rūpaṁ(n), dr̥ṣṭavānasi yanmama।
 devā apyasya rūpasya, nityam(n) darśanakāṅkṣiṇaḥ ॥52॥

Read 'sudur+darsha+midam', In 'dri(sh)shṭa+vaanasi' read short 'si(सि)'

नाहं(वँ) वेदैर्न तपसा, न दानेन न चेज्यया।
शक्य एवंविधो द्रष्टुं(न), दृष्टवानसि मां(यँ) यथा॥53॥

nāhaṃ(ṁ) vedairna tapasā, na dānena na cejyayā।
śakya evaṃvidho draṣṭuṃ(n), dr̥ṣṭavānasi māṃ(ṁ) yathā॥53॥

In 'na daanena' read short 'na(न)'

भक्त्या त्वनन्यया शक्य, अहमेवंविधोऽर्जुन।
ज्ञातुं(न) द्रष्टुं(ञ) च तत्त्वेन, प्रवेष्टुं(ञ) च परन्तप॥54॥

bhaktyā tvananyayā śakya, ahamevaṃvidho'rjuna।
jñātuṃ(n) draṣṭuṃ(ñ) ca tatvena, praveṣṭuṃ(ñ) ca parantapa॥54॥

Read 'ahamevaṃ+vidho+rjuna', In 'tattvena' read complete 'na(न)'

मत्कर्मकृन्मत्परमो, मद्भक्तः(स) सङ्गवर्जितः।
निर्वैरः(स) सर्वभूतेषु, यः(स) स मामेति पाण्डव॥55॥

matkarmakṛṇmatparamo, madbhaktaḥ(s) saṅgavarjitah।
nirvairah(s) sarvabhūteṣu, yah(s) sa māmeti pāṇḍava॥55॥

In 'ma(t)karmakri(n)nma(t)paramo' read complete 'ra(र)',

Read 'saṅ+ga+varjitaha'

ॐ तत्सदिति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां(यँ) योगशास्त्रे

श्रीकृष्णार्जुनसंवादे विश्वरूपदर्शनयोगो नामैकादशोऽध्यायः॥

Om tatsaditi śrīmadbhagavadgītāsū upaniṣatsu brahmaavidyāyāṃ(ṁ)

yogaśāstre śrīkṛṣṇārjunasaṃvāde viśvarūpadarśanayogo

nāmaikādaśo'dhyāyah ॥

ॐ श्रीकृष्णार्पणमस्तु ॥

॥ OM ŚRĪKṚṢṆĀRPAṆAMASTU ॥



Māheśwara Theory

The origin of the Maheshwara Sutras is considered to be from the Tandava dance performed by Lord Nataraja (Shiva). The damru was struck fourteen times, producing sounds in the form of fourteen sutras, and from these sounds, grammar was manifested.

1. Aiṁ 2. R̥LK 3. EON̄ 4. AiAuC 5. HaYaVaRaT̄ 6. Lan̄ 7. ŅaMaŅaNaNaM 8. JhaBhaŅ 9. GhaDhaDhaṢ
11. JaBaGaḍaDaṢ 11. KhaPhaChaṬhaThaCaṬaTaV 12. KaPaY 13. ŚaṢaSaR 14. HaL

Glossary

- 'प्रत्याहार' 'Pratyāhāra' - Pratyāhāra means short words. Pratyāhāra is formed by combining the first and the last alphabets of any sūtra. 'ac' pratyāhāra - 'ac' from 'a, i, u, r, l, e, ai, o, au
- लोप (Disappearance) – The process of the disappearance of one letter during the Sandhi is called Lopa or disappearance.
- प्रकृतिभाव (Originality) – In the event of a Sandhi there is no transformation, augmentation or disappearance, and the original form of the words is retained.
- प्रत्यय (Suffix) – All such alphabets or groups that do not have any independent existence or meaning, but when added to an existing word enhance its meaning are called Suffixes. Suffixes are of five types- Sup, Tiñ, Krt, Taddhit, Strī.
- उपसर्ग (Prefix) - The words that, when prefixed to a root word, either alter its meaning or reinforce the same meaning. Example. By adding various prefixes to the word "hāra" (हर), many different words with distinct meanings are formed.
 1. pra + hāra = prahāra (Impact), 2. sam + hāra = saṃhāra (destruction), 3. vi + hāra = vihāra (roam). In Sanskrit, there are a total of 22 prefixes - pra, parā, apa, sam, anu, ava, nis, nir, dus, dur, vi, āñ, ni, adhi, api, ati, su, ut, abhi, prati, pari, upa.

II Doubling (Āghāta) Rule II

Original Doubling Rules – anaci ca, svarāt saṃyogādirdvirucyate sarvatra I

Whenever there is a joint consonant coming after a Swara, then the first consonant gets doubled during the pronunciation, as per the Pāṇinī grammar theory of 'Anaci' and 'Svarāt Saṃyogādirdvirucyate Sarvatra'. This is a rule for prefixes and applies in all conditions with a few exceptions.

Following are the exceptions to this rule-

1. paraṃ tu rephahakārābhyām (परं तु रेफहकाराभ्याम् I)

-Pāṇinī Grammar

In the joint consonants if the first consonant is a repha meaning half 'R' or 'H', they do not get doubled in pronunciation. Example- paryupāsate, guhyatamam

2. (na) savarṇe ((न) सवर्णे I)

-prāṭishākhya

In conjunct consonants, where both letters are identical, natural doubling occurs, and therefore, there is no need for additional duplication. Example- Utsanna, Mayyāveshya

3. triprabhṛtṣu sākaṭāyanasya (त्रिप्रभृतिषु शाकटायनस्य)

-Pāṇinī Grammar

In conjunct consonants where three consonants are combined, duplication does not occur. Example- Kṛtsnam, Bhaktyā

4. Prathamairdviṭyāstrṭyaisāturthāḥ (प्रथमैर्द्वितीयास्तृतीयैश्चतुर्थाः)

-Pāṇinī Grammar

While applying the doubling rule for the joint consonants of all five groups of consonants (Sparśa or touch consonants), if doubling the second letter, the first consonant of the group is used and while doubling the fourth consonant, the third consonant is to be used. Example- Jighran = Ji (g) ghran



yogeṣaṃ(m) saccidānandaṃ(ṅ), vāsudevaṃ(ṅ) vrajāpriyam I
dharmasaṃsthāpakarṇ(ṅ) vīraṃ(ṅ), kṛṣṇaṃ(ṅ) vande jagadgurum II

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