



श्रीमद्भगवत् गीता  
एकादशोऽध्यायः - विश्वरूपदर्शनयोगः

Chapter 11  
Volume 2

सञ्जय उवाच

एवमुक्त्वा ततो राजन्, महायोगेश्वरो हरिः ।  
दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ 11 - 9

अनेक वक्त्र नयनं, अनेक अद्भुत - दर्शनम् ।  
अनेकदिव्य - आभरणं, दिव्यानेकोद्यतायुधम् ॥ 11 - 10

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सर्व आश्चर्यमयम् देवम् अनन्तं विश्वतो मुखम् ॥ 11 - 11

दिवि सूर्यसहस्रस्य, भवेत् युगपत् उत्थिता ।  
यदि भाः सदृशी सा स्यात्, भासः तस्य महात्मनः ॥ 11 - 12

तत्र एकस्थं जगत् कृत्स्नम् प्रविभक्तम् अनेकधा ।  
अपश्यत् देवदेवस्य, शरीरे पाण्डवस्तदा ॥ 11 - 13

ततः स विस्मय आविष्टः हृष्टरोमा धनञ्जयः ।  
प्रणम्य शिरसा देवम्, कृताञ्जलिः अभाषत ॥ 11 - 14

अर्जुन उवाच

पश्यामि देवान् तव देव देहे, सर्वान् तथा भूतविशेषसङ्घान् ।  
ब्रह्माणं ईशं कमलासनस्थम् ऋषीन् च सर्वान् उरगान् च दिव्यान् ॥ 11 - 15

अनेक बाहूदरवक्त्रनेत्रम् पश्यामि त्वां सर्वतोऽनन्तरूपम् ।  
नान्तं न मध्यं न पुनस्तवादिम् पश्यामि विश्वेश्वर विश्वरूप ॥ 11 - 16

Having heard from Sri Krishna that He is in everything in this creation, and every thing in this creation is in Him, Arjuna develops an impulsive desire, to see Sri Krishna with



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everything in this creation. Using appropriate words, Arjuna requests Sri Krishna to show him His ईश्वर रूप – His all-inclusive Form – His विश्वरूप – His Cosmic Form.

Responding positively to Arjuna's request, Sri Krishna tells Arjuna:

Alright, पश्य – See, get ready to see in My ONE body, this entire ever-changing creation, with all its moving and non-moving constituents. In My विश्वरूप – all inclusive form, you will see countless forms of different kinds, shapes, sizes, colors and attributes; also, many celestial Beings not available for perception in this world of human beings; also the many Devatas I mentioned earlier in My विभूति योग, such as आदित्य देवता, वसु देवता, रुद्र देवता, अश्विनी देवता, वायु देवता etc.; and also, many other wonderful Beings in this creation, never seen by you before. Whatever else you want to see of the past, present or the future in this ever-changing creation, that also you can see now in My ONE body, just in front of you. But you cannot see My विश्वरूप by your human eyes. Therefore, I give you now दिव्य चक्षुः – Divine Eyes. I bless you now with Divine Eyes, by which you can see everything in My विश्वरूप – My all-inclusive Form. With these Divine Eyes, पश्य मे योगमैश्वरम् विश्वरूपं see and Enjoy My ईश्वर योग – My विश्वरूपं, My माया रूप – the Extraordinary connection between ME – The परमेश्वर and जीव and जगत् – the universe of forms, names and attributes manifested as beings in this entire creation, including the creation itself. See and Enjoy My विश्वरूपं, just as I told you earlier, namely, मया ततमिदं सर्वम् (9-4) – this entire universe is pervaded by ME;

मत्स्थानि सर्वभूतानि (9-4) – all beings in this creation have their existence in Me:

न च मत्स्थानि भूतानि (9-5) – all beings in this creation are, in fact, Myself only,

विष्टभ्याहं इदं कृत्स्नं एकांशेन स्थितो जगत् – Pervading and supporting this entire universe only by a minute fraction of My Inherent Power and Glory, I exist for ever, etc.

So saying, Sri Krishna shows His विश्वरूपं, to Arjuna for his private vision.

Seeing Sri Krishna's Extraordinary विश्वरूपं, Arjuna is thrilled with amazement and remains spell-bound for a few moments. During this brief period, Sanjaya reports to King Dritarashtra, this extraordinary event, taking place in the battlefield.

As we may remember, the entire भगवत् गीता is a quoted dialogue between Arjuna and Sri Krishna, reported to the blind king Dritarashtra by Sanjaya, who, by the Grace of भगवान् व्यास was blessed with the ability to see all that was happening in the battle



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field, just as it was happening. Sanjaya comes into the भगवत् गीता with his own words of communication to King Dritarashtra, whenever the situation needed such communication. Though Sanjaya's words are apparently meant to maintain continuity in his report to the king, we must also recognize that Sanjaya's words are words of wisdom and they convey significant messages of their own.

At this time, what Arjuna sees in the विश्वरूपं of Sri Krishna is also seen by Sanjaya, and his words now describe the very opening scene of Arjuna's विश्वरूप-दर्शनं. Sanjaya reports this opening scene to king Dritarashtra as follows:

सञ्जय उवाच

एवमुक्त्वा ततो राजन्, महायोगेश्वरो हरिः ।  
दर्शयामास पार्थाय, परमं रूपमैश्वरम् ॥

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Addressing King Dritarashtra, Sanjaya says:

राजन् - O King

एवं उक्त्वा - having thus spoken to Arjuna, asking Arjuna to get ready to see His ईश्वर

योग - His माया रूपं, विश्वरूपं

महायोगेश्वरः हरिः - Sri Krishna - The योगेश्वर - महाविष्णु परमेश्वर

दर्शयामास पार्थाय, परमं रूपं ऐश्वरम् - showed to Arjuna His परमं ईश्वर रूपं - His Limitless विश्वरूपं - cosmic form.

भगवान् 's ईश्वर रूपं is परमं - Limitless, All Inclusive as well as Extraordinary. Extraordinary because, any given form, generally excludes every other form; but भगवान् 's विश्वरूपं includes all forms, infinite both in number as well as attributes. Generally, if all forms are rolled into ONE form, the individual forms lose their individuality, but भगवान् 's विश्वरूपं is ONE form containing all forms, each of which still enjoying its own form together with its own individuality, which is indeed extraordinary. That is why भगवान् 's विश्वरूपं is परमं.

It is That परमं ईश्वर रूपं - विश्वरूपं Sri Krishna showed to Arjuna. This is how Sanjaya describes what Sri Krishna showed to Arjuna:

अनेक वक्त्रं नयनं अनेकाद्भुत दर्शनम् ।  
अनेक दिव्याभरणम् दिव्यानेकोद्यतायुधम् ॥

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दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।  
सर्वाश्चर्यमयं देवं अनन्तं विश्वतो मुखम् ॥

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The रूपं – the form भगवान् shows to Arjuna is ONE. That ONE form contains:

अनेक चक्त्र नयनं – countless mouths and eyes, and indeed, other organs of perception and action

अनेकाद्भुत दर्शनम् – countless wonderful, awe-inspiring beings and objects, forms never seen before, each as striking as the others

अनेक दिव्याभरणम् – with countless splendid ornaments of a Divine Nature, ornaments not seen in this world of human beings, and

दिव्यानेकोद्यतायुधम् – extraordinary instruments of construction, and weapons of destruction, all in action, or ready for action; these instruments of construction, and weapons of destruction are दिव्यं – they are not of this world; they are celestial ones, extraordinary ones, used for the acts of construction and destruction going on continuously in this creation.

Again, in भगवान् विश्वरूपं, there are:

दिव्यमाल्याम्बरधरम् – Forms of beings wearing celestial garments, decked with celestial garlands and flowers beyond description

दिव्य गन्ध अनुलेपनं – Forms of anointed with celestially fragrant scents of various kinds

सर्व आश्चर्यमयं – all forms and beings of endless wonder

देवं – all Divine in Effulgence and Brilliance

अनन्त विश्वतो मुखं – with faces on all sides; which ever way one looks at this –

विश्वरूपं, there is no end, there is no top or bottom, there is only endless length, and endless width in every direction.

Such is the Extraordinary Nature of Sri Krishna's विश्वरूपं. Further,

दिवि सूर्यसहस्रस्य भवेत् युगपत् उत्थिता ।

यदि भाः सदृशी सा स्यात् भासस्तस्य महात्मनः ॥

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The splendor, the brilliance, the effulgence of भगवान् 's विश्वरूपं is so blazingly bright that Sanjaya could describe that brightness only by an illustration which has to be imagined. Sanjaya says:



दिवि means अन्तरिक्षे. In the sky – the space between the earth and all the other planets in the sky (i.e. the भुवर्लोक ) or in the world beyond the earth – the सुवर्लोक

यदि सूर्य सहस्रस्य युगपत् उत्थिता भवेत् – if thousands of suns light up in the sky युगपत् simultaneously ,if thousands of suns light up the भुवर्लोक and सुवर्लोक लोक simultaneously

सा भाः तस्य महात्मनः भासः सदृशी भवेत् – that brightness, that effulgent splendor would be comparable to that of महात्मा Sri Krishna, the विश्वरूपं of Sri Krishna. If the brightness of thousands of suns were to blaze forth simultaneously in the sky, that brightness would be comparable to that of महात्मा Sri Krishna – the effulgence of the विश्वरूपं of Sri Krishna.

तत्र एकस्थं जगत् कृत्स्नं, प्रविभक्तं अनेकधा ।  
अपश्यत् देवदेवस्य शरीरे पाण्डवस्तदा ॥

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The moment Sri Krishna showed His विश्वरूपं,

तदा – at that time

तत्र in that विश्वरूपं of Sri Krishna

पाण्डवः अपश्यत् – Arjuna saw

जगत् कृत्स्नं – the entire universe – the entire creation

प्रविभक्तं अनेकधा – with all its distinct divisions, with all beings in it, such as the celestials, humans, animal kingdom, plant kingdom, moving and unmoving beings of all kinds, each one of them retaining one's own form and attributes.

एकस्थं – all existing together as ONE

देवदेवस्य शरीरे – in the body of Sri Krishna, the God of all Gods.

The moment Sri Krishna showed His विश्वरूपं, Arjuna saw in That विश्वरूपं the entire creation with all its multifarious forms and beings, each retaining its own form and attributes, all existing together in ONE single Body of Sri Krishna.

ततः स विस्मयाविष्टो हृष्टरोमा धनञ्जयः ।

प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥

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Seeing Sri Krishna's विश्वरूपं, ततः then,



सः विस्मय आविष्टः - Arjuna, being struck with amazement, struck with awe and wonder

हृष्टरोमा - with hairs bristling in horripilation resulting from such extraordinary amazement

प्रणम्य शिरसा देवं - properly doing नमस्कार to Sri Krishna by bending his head, and

कृताञ्जलिः - with folded hands and joined palms

धनञ्जयः अभाषत - Arjuna spoke these words to Sri Krishna

Seeing भगवान् 's विश्वरूपं, and being struck with extraordinary amazement, his hairs standing on ends, Arjuna did नमस्कार to Sri Krishna, properly with hands folded, palms joined, head bent down and spoke these words to Sri Krishna, spontaneously expressing his own vision of विश्वरूप-दर्शनं, and his own feelings just as he felt as he was seeing – so reported Sanjaya to King Dritarashtra.

With these words of Sanjaya, the dialogue of Arjuna and Sri Krishna resumes. In the next 17 verses, Arjuna expresses spontaneously his own vision of विश्वरूप-दर्शनं, and his own personal experiences arising from that continuously changing vision. This is what Arjuna tells Sri Krishna, at this moment:

अर्जुन उवाच

पश्यामि देवान् तव देव देहे सर्वान् तथा भूत विशेष सङ्घान् ।

ब्रह्माणमीशं कमलासनस्थं ऋषीन् च सर्वान् उरगान् च दिव्यान् ॥ 11 – 15

अनेक बाहूदरवक्त्रनेत्रम् पश्यामि त्वां सर्वतोऽनन्तरूपम् ।

नान्तं न मध्यं न पुनस्तवादिं पश्यामि विश्वेश्वर विश्वरूपम् ॥ 11 - 16

Just prior to showing His विश्वरूपं, Sri Krishna tells Arjuna: पश्य मे योगमैश्वरम् - पश्य - see My ईश्वर योग. On seeing Sri Krishna's विश्वरूपं, Arjuna responds by saying, पश्यामि देवान् etc. - पश्यामि - I see देवास ", etc.

Therefore, the situation here is, seer-seen relationship. Arjuna, the subject, is the seer for whom Sri Krishna's विश्वरूपं is the object seen. Thus, as pointed out earlier, the situation here is subject-object relationship. Arjuna, the subject, is separate from



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विश्वरूपं – the object. Consequently Arjuna does not see himself in Sri Krishna's विश्वरूपं

Then, what does he see in Sri Krishna's विश्वरूपं ? That he tells here.

पश्यामि देवान् तव देव देहे सर्वान् तथा भूत विशेष सङ्गान्

देव - हे देव - O! भगवन्

तव देहे पश्यामि - अहं पश्यामि - In your body, I see by the power of the Divine Eyes  
You blessed me with, I see clearly in Your body, What?

सर्वान् देवान् - all the Devas, all the celestial Beings I have heard of, such as Indra, Varuna, Vayu etc.

तथा - likewise

भूत विशेष सङ्गान् - meaning

नानाविध संस्थान विशेष समूहान् - I see many different varieties of beings, each enjoying its own विशेष - its own distinct form and attributes. The विशेष, the special feature here is संस्थान विशेष - उपाधि विशेष - though all the different beings are seen assembled together in ONE body of Sri Krishna, each being therein, enjoys its own peculiar form and attributes. Further,

ब्रह्माणं ईशं कमलासनस्थं पश्यामि - I see चतुर्मख ब्रह्मा - The four-faced ब्रह्माजी the creator, being seated on कमलासनं.

Traditionally, ब्रह्माजी - the creator is visualized as being seated on महाविष्णु नाभिकमलं - the lotus-like navel cavity of महाविष्णु - the all-pervading परमेश्वर, which means, what Arjuna sees as ब्रह्माजी - the creator in the body of Sri Krishna, includes the vision of महाविष्णु Itself.

सर्वान् ऋषीन् पश्यामि - I see clearly all the Rishis, all the sages I have heard of, such as वसिष्ठ etc.

दिव्यान् उरगान् च पश्यामि - I see also all the Divine Serpents such as वासुकि etc.

We must understand here something. In the context of the last Chapter on विभूति योग, whatever that is known to Arjuna as the Glory of परमेश्वर - as objects worthy of worship as परमेश्वर Itself - all those Glories of परमेश्वर, Arjuna sees in विश्वरूपं.



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Similarly also, whatever forms and names Arjuna has been accustomed to invoke परमेश्वर, for purposes of worship, by virtue of his own culture, tradition, knowledge etc., all those forms also, Arjuna sees in विश्वरूपं.

On the other hand, if some one else, brought up in a different culture and tradition were blessed to see Sri Krishna's विश्वरूपं, that person will see the same विश्वरूपं totally differently, but still will be uplifted to a higher level of ईश्वर भक्ति – Devotion to परमेश्वर, rooted in one's own vision of परमेश्वर, whatever that vision is. That is so because भगवान् 's विश्वरूपं is माया – just a manifestation, just an appearance of the inherent Power and glory of परमेश्वर, and such appearance includes all Glories of परमेश्वर. Now, continuing the description of his own विश्वरूप-दर्शनं, Arjuna says:

अनेक बाहूदरवक्त्रनेत्रम् पश्यामि त्वां सर्वतोऽनन्तरूपम् ।  
नान्तं न मध्यं न पुनस्तवादिं , पश्यामि विश्वेश्वर विश्वरूप ॥

11 – 16

The panorama of Sri Krishna's विश्वरूपं, is continuously changing. Arjuna now says: अनेक बाहूदरवक्त्रनेत्रं – I see You as ONE who has countless hands, countless stomachs, countless mouths and countless eyes, exactly as The पुरुष सूक्तम् describes You as सहस्र शीर्षा पुरुषः , सहस्राक्षः सहद्रपात्ः. Further, सर्वतः (सर्वत्र) अनन्तरूपं त्वां पश्यामि – I see You as ONE who has endless forms. Your forms are all-over and they are endless.

भगवान् presents Arjuna with a Form that includes everything that Arjuna knows directly or indirectly. Arjuna must see everything in विश्वरूपं. Only then can he have full श्रद्धा in ईश्वर रूपं. For example, Arjuna has heard about गन्धर्वाः, यक्षाः, असुराः, देवाः, सिद्धाः, etc. in the पुराणाः. All of them Arjuna sees in Sri Krishna's विश्वरूपं. Nothing he has heard or seen is omitted in भगवान्'s विश्वरूपं – that is the meaning of अनन्तरूपं. Arjuna continues:

नान्तं न मध्यं न पुनस्तवादिं पश्यामि विश्वेश्वर विश्वरूप

The panorama of विश्वरूपं is continuously changing, and changing so fast that it is difficult for him to keep up with the changing scenes; being amazed with what he is seeing, Arjuna exclaims:





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हे विश्वेश्वर – O! Lord of all the Universe

हे विश्वरूप – O! Lord of all forms in ONE

तव अन्तं न पश्यामि, तव मध्यं न पश्यामि, पुनः तव आदिं न पश्यामि – I do not see Your Head or Toes; I do not see the beginning or the end of your Form. Consequently, I do not see Your Middle either. So great is Your magnitude, so awe-inspiring is Your Form. So saying, Arjuna continues his description of what he sees in विश्वरूप दर्शनं

We will see more of Arjuna's विश्वरूप दर्शनं next time.