श्रीमद्भगवत् गीता

एकादशोऽध्यायः – विश्वरूपदर्शनयोगः

Chapter 11

Volume 3

अर्जुन उवाच

पश्यामि देवांस्तव देव देहे सर्वां स्तथा भूतविशेषसङ्घान् ।
ब्रह्माणमीशं कमलासनस्थमृषींश्च सर्वानुरगांश्च दिव्यान् ॥ 11 - 15

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

किरीटिनंगदिनं चक्रिणं च तेजोराशिं सर्वतो दीप्तिमन्तम् ।
पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद्दीप्तानलार्कद्युतिमप्रमेयम् ॥ 11 - 17

त्वमक्षरं परमं वेदितव्यं त्वमस्य विश्वस्य परं निधानम् ।
त्वमव्ययः शाश्वतधर्मगोप्ता सनातनस्त्वं पुरुषो मतो मे ॥ 11 - 18

अनादिमध्यान्तमनन्तवीर्यमनन्तबाहुं शशिसूर्यनेत्रम् ।
पश्यामि त्वां दीप्तहुताशवक्त्रं स्वतेसा विश्वमिदं तपन्तम् ॥ 11 - 19

द्यावापृथिव्योरिदमन्तरं हि व्याप्तं त्वयैकेन दिशश्च सर्वाः ।
दृष्ट्वाद्भुतं रूपमुग्रं तवेदं लोकत्रयं प्रव्यथितं महात्मन् ॥ 11 - 20

Arjuna is having विश्वरूप दर्शनम् – Arjuna is seeing Sri Krishna in His All-inclusive Cosmic Form. This is an extraordinary event in the context of The भगवत् गीता, and its significance needs to be understood.

विश्वरूप दर्शनम् is <u>also</u> part of गीतोपदेश – Teachings of Sri Krishna. In गीतोपदेश, mostly Sri Krishna talks and Arjuna listens. In this particular part of गीतोपदेश, mostly Arjuna talks, and Sri Krishna listens, and still, Sri Krishna is the Teacher. Through His विश्वरूपं – all-inclusive Cosmic form, Sri Krishna prepares Arjuna for an essential Teaching that is to follow later in this Chapter.

What Arjuna talks, how he feels – all that indicates how ready Arjuna is for the Teaching that follows. Therefore, Arjuna's विश्वरूप दर्शनम् is not simply a matter of satisfying the impulsive desire of Arjuna to see Sri Krishna's विश्वरूपं. Arjuna's विश्वरूप दर्शनम् is part of भगवान् 's deliberate plan of action in गीतोपदेश, pursuance of His overriding Mission as अवतार पुरुष, namely, धर्मसंस्थापनार्थाय संभवामि युगे युगे (4 - 8) - to re-establish धर्म in Society from time to time. With this understanding, let us try to appreciate what is happening here in this event.

The initial impact of विश्वरूप दर्शनम् on Arjuna is one of awe and amazement – one of joy and bewilderment, resulting in an instant personal realization of the Absolute Divinity of Sri Krishna, as परमेश्वर. This realization turns into profound reverence for Sri Krishna as भगवान्.

Until now, Sri Krishna has only been a trusted, esteemed and respected friend of Arjuna, an extraordinary friend indeed, whose help Arjuna can always rely on, in times of need, which means, until now, Arjuna's reverence for Sri Krishna has been purely cultural, born of his own inherent nature, upbringing, associations, familiarity etc. विश्वरूप दर्शनम् is the Dawn of a new spontaneously profound spiritual reverence in Arjuna for Sri Krishna as परमेश्वर. This Dawn of Spiritual reverence for Sri Krishna, as परमेश्वर is the First internal transformation that takes place in the mind and बुद्धि of Arjuna, as a result of विश्वरूप दर्शनम्. It is with such spiritual reverence for Sri Krishna,

प्रणम्य शिरसा देवं कृताञ्जलिरभाषत – Arjuna does नमस्कार to Sri Krishna, properly, and speaks these words, of his own accord, on what he sees in, and what he feels about his विश्वरूप दर्शनम्.

अर्जुन उवाच

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Arjuna says:

हे देव, हे भगवन् – O! Lord, by Your Grace, with the दिव्य चक्षु : - The Divine Eyes you Blessed me with
पश्यामि – I see in You very clearly
सर्वान् देवान् पश्यामि – I see in You all the Devas – all the celestial Beings I have heard of, such as: इन्द्र, वरुण, वायु etc.
भूतविशेष संघान् पश्यामि – I see in You many different varieties of beings, each enjoying its own peculiarities of form, attributes etc.
ब्रह्माणं ईशं कमलासनस्थं पश्यामि – I see in You the चतुर्मुख ब्रह्म – The four-faced ब्रह्माजी – The creator, seated in Your नाभिकमलं – lotus-like navel cavity
सर्वान् ऋषीन् पश्यामि – I see in You all the Rishi's I have heard of – such as वसिष्ट etc.
दिव्यान् उरगान् पश्यामि – I see in You all the celestial serpents such as वासुकि etc. I see in You all the ईश्वर विभूति You mentioned earlier as worthy of worship as परमेश्वर Itself

अनेक बाहूदरवक्त्रनेत्रं पश्यामि त्वां सर्वतोऽनन्तरूपम् ।

सर्वतः अनन्त रूपं च पश्यामि, सर्व प्राणि समष्टि रूप ब्रह्माण्ड देह विराट पुरुष – I see You as The विराट पुरुष, including everything and every being in this creation
नान्तं न मध्यं न पुनस्तवादिं पश्यामि विश्वेश्वर विश्वरूप – I see You are endless every where on all sides. I see no beginning, no end, and hence no middle in Your Form;
हे विश्वेश्वर – O! Lord of the Universe,
हे विश्वरूप – O! Lord of all forms

So great is Your magnitude, so awe-inspiring is Your विश्वरूपं – Your all Inclusive Form. All this, we saw last time. भगवान् 's विश्वरूपं is continuously changing. Arjuna now sees Sri Krishna <u>Himself</u> in His विश्वरूपं, in the traditional Form in which महाविष्णु is worshipped. Seeing That Form, Arjuna says:

किरीटिनं गदिनं चक्रिणं च तेजोराशिं सर्वतो दीप्तिमन्तम् ।
पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद्दीप्तानलार्कद्युतिमप्रमेयम् ॥ 11 - 17

त्वमक्षरं परमं वेदितव्यं त्वमस्य विश्वस्य परं निधानम् ।
त्वमव्ययः शाश्वतधर्मगोप्ता सनातनस्त्वं पुरुषो मतो मे ॥ 11-18

त्वां पश्यामि – Now, I see You – Yourself – in Your विश्वरूपं
किरीटिनंगदिनं चक्रिणं च त्वां पश्यामि – I see You as किरीटिनं – as ONE who has a
किरीटं – a crown on the head
गदिनं – a गदा, a mace in one hand, and
चक्रिणं – a disc काल चक्र – in another hand.

Thus I see You in the Form of महाविष्णु I worship everyday.

तेजोराशिं त्वां पश्यामि – I see You as तेजोराशिं which means तेजः पुंजं - a huge mass of brilliance, a huge source of light and brilliance all over
सर्वतः दीप्तिमन्तं – I see the light of Your तेजस् – brilliance all over. तेजस् is भगवान् 's intrinsic mighty splendor and brilliance, and That तेजस् is the source of light every where; दीप्ति is the light of That तेजस्. Therefore,
तेजोराशिं सर्वतो दीप्तिमन्तम्, त्वां पश्यामि means I see You; You are All तेजस् and the Light of Your तेजस् is all over, on all sides, which really means You are शुद्धचैतन्यं – You are Pure consciousness, Pure Awareness Itself.

पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद्दीप्तानलार्कद्युतिमप्रमेयम्
दीप्त – अनल अर्क द्युतिं समन्तात्
भगवान् 's inherent तेजस् is द्युतिं. The Light of That तेजस् is दीप्त; अनल is fire; अर्क is SUN
समन्तात्,सर्वत्र – on all sides. Therefore,
दीप्त – अनल अर्क द्युतिं, समन्तात् means because of Your dazzling Light on all sides, as if the SUN is on fire
पश्यामि त्वां दुर्निरीक्ष्यं – You can be seen only with great difficulty – still, I see You, by Your Grace, and, I find You are
अप्रमेयं – immeasurable, You are beyond measurement of any kind, You are Limitless in whatever terms I can think of. Your Form is Limitless and Immeasurable, because, I see You in Your विश्वरूपं. But there are so many other things also in Your विश्वरूपं. I cannot say which is You, and which is outside of You, since You are in everything, and everything is in You only. Therefore, You are अप्रमेयं – Limitless and Immeasurable.

त्वमक्षरं परमं वेदितव्यं त्वमस्य विश्वस्य परं निधानम् ।
त्वं अव्ययः शाश्वतधर्मगोप्ता सनातनस्त्वं पुरुषो मतो मे ॥ 11 - 18

From what I have seen thus far in Your विश्वरूपं, and from what I am seeing in You right now

मतो मे - मतः – I understand, I realize it is now clear to my mind that

त्वं अक्षरं – You are अक्षरं. You are That which *is* ever, as It is never subject to any change, decay or destruction, because I see the continuously changing panorama in Your विश्वरूपं, and at the same time, I see that You remain the Same, as You have always been. You are indeed अक्षरं as well as परमं - निरतिशयं – not conditioned by space, time or any attribute of the multifarious beings I see in You. You are incomparably and incomprehensibly the Supreme, the Highest and the Greatest Being in all existence. You are अक्षरं परमं – You are the Same अक्षरं ब्रह्म परमं You talked about earlier (8-3) as the very स्वरूप of ब्रह्मन्. You are indeed The अक्षर ब्रह्मन् that Vedas and the Upanishads talk about.

त्वं अक्षरं परमं वेदितव्यं – The अक्षरं ब्रह्म परमं That You are – That is the knowledge that an ईश्वर भक्त like me needs to know, understand, appreciate and realize.

त्वमस्य विश्वस्य परं निधानम् – You are परं निधानम् for this entire universe. You are the ultimate abode for all existence. You are the Substratum for all that exist in this creation. You are सर्वस्य आश्रयः – Everything in this creation depends on You.

त्वं अव्ययः शाश्वतधर्मगोप्ता

त्वं अव्ययः – You are changeless. You are नित्यं – You are Eternal

त्वं शाश्वतधर्मगोप्ता – You are the protector of शाश्वतधर्म, the सनातन धर्म – The Eternal Order, The Real Values

सनातनस्त्वं पुरुषो मे – Now I realize त्वं सनातन पुरुषः - You are the Eternal पूर्ण पुरुष – the all-inclusive Total Being – You are indeed परमेश्वर.

Thus Arjuna realizes that Sri Krishna is परमेश्वर Itself. This is the First profound transformation brought about by विश्वरूप दर्शनम् in the mind and बुद्धि of Arjuna.

Arjuna's विश्वरूप दर्शनम् continues. Sri Krishna continues to listen. Arjuna continues to talk. Up to this moment, Arjuna's mind and बुद्धि is filled with awe and wonder, and at the same time, a sense of Peace, Joy and Gratitude, because he is blessed to see the विश्वरूप of Sri Krishna, and also recognize that Sri Krishna by his side *is* indeed परमेश्वर Itself in human form.

Now, the panorama of Sri Krishna's विश्वरूपं changes, giving rise to some agitations in Arjuna's mind. This is what Arjuna now sees in Sri Krishna's विश्वरूपं

अनादिमध्यान्तमनन्तवीर्यमनन्तबाहुं शशिसूर्यनेत्रम् ।
पश्यामि त्वां दीप्तहुताशवक्त्रं स्वतेजसा विश्वमिदं तपन्तम् ॥ 11 - 19

द्यावापृथिव्योरिदमन्तरं हि व्याप्तं त्वयैकेन दिशश्च सर्वाः ।
दृष्ट्वाद्भुतं रूपमुग्रं तवेदं लोकत्रयं प्रवयथितं महात्मन् ॥ 11 - 20

त्वं पश्यामि – I see you
अनादिमध्यान्तं – In Your विश्वरूपं I see You with no beginning or end or middle. Anywhere I look, I see You also in Your विश्वरूपँ, and I see You also in everything in Your विश्वरूपं
अनन्तवीर्यम् – I see Your अनन्त वीर्यम् – अनन्त अतिशय शक्ति – Your limitless Power everywhere. अनन्त वीर्यम् stands for भगवान् 's ज्ञानं, बलं, ऐश्वर्यम्, शक्ति, तेजस् etc. Limitless knowledge, strength, sovereignty, valor, power, glory etc. including भगवान् 's infinite powers of creation, sustenance and dissolution, all of which constitute भगवान् 's अनन्त वीर्यम्.
अनन्तबाहुं – I see You as ONE who has countless and varied kinds of hands (बाहु). बाहु here stands for all organs of all beings which exist in creation from time to time.
शशिसूर्यनेत्रम् – I see Your eyes which are like the Moon and the SUN. With Your eyes like Moon, I feel Your infinite Grace. With Your eyes like the SUN, I feel terrified.
पश्यामि त्वां दीप्तहुताशवक्त्रं – हुताश is blazing fire, therefore, I see You with Your Mouth like a blazing fire
स्वतेजसा विश्वमिदं तपन्तम् – by Your own तेजस् which is the source of that blazing fire in Your mouth, I see You consuming this entire universe into Yourself. I see Your power of destroying this entire universe by Your own तेजस्. I see Your act of dissolution of this entire creation by Your fire-filled Mouth. I see You as कालाग्नि – The Fire of Time, consuming this entire universe. Thus Arjuna is having a glimpse of what he is yet to see.

Arjuna's विश्वरूप दर्शनम् continues. Now he says:

द्यावापृथिव्योरिदमन्तरं हि व्याप्तं त्वयैकेन दिशश्च सर्वाः ।
दृष्ट्वाद्भुतं रूपमुग्रं तवेदं लोकत्रयं प्रव्यथितं महात्मन् ॥ 11 – 20

महात्मन् – O! Mahatma Sri Krishna
हि – Indeed, anywhere I look, I see You, I see Your Form only. But Your Form now is so different from what It was a while ago;
द्यावापृथिव्योरिदमन्तरं – this vast inter-space between the sky and the earth where all the worlds stand
दिशः च सर्वाः – and all the directions in this space, which means, this entire space in all directions
त्वया एकेन व्याप्तं – is pervaded by You, by Your Single Self

द्यावापृथिव्योरिदमन्तरं हि
व्याप्तं त्ववैकेन दिशश्च सर्वाः means All this vast entire space in all directions, is pervaded by Your Single Self, which means You are This Entire Space Itself. You are in the Form of आकाश, and this entire आकाश is pervaded by You alone. What a wonderful sight It is! But, at the same time, You appear as a terribly destructive Fire – as कालाग्नि

दृष्ट्वाद्भुतं रूपमुग्रं तवेदं लोकत्रयं प्रव्यथितं महात्मन् – O! Krishna, Your रूपं – Your Form now is indeed अद्भुतं आश्चर्यं – wonderful, never seen before, but at the same time it is उग्रं भयंकरं – terrible, most frightening, evoking fear in everyone

इदं तव अद्भुतं उग्ररूपं दृष्ट्वा – seeing this wonderful, but at the same time most frightening Form of Yours
लोकत्रयं प्रव्यथितं – भीतं प्रचलितं – all the three worlds are trembling with fear. As आकाश, You pervade everything; and as कालाग्नि You consume everything evoking fear in everybody, everywhere.

Arjuna now sees the उग्ररूपं of Sri Krishna, the frightening Form of Sri Krishna, as कालाग्नि, with the blazing fire in His Mouth, which seems to be swallowing everything in this creation. All beings in this world seem to fall inescapably into the blazing fire in the Mouth of Sri Krishna, and getting destroyed in the process.

Therefore, Arjuna says: Seeing Your terrible frightening Form, all the three worlds (which simply means, all beings in all the worlds) are trembling with fear. This is Arjuna's way of telling "Seeing You in Your उग्ररूपं – Frightening Form, I am frightened, and my body is trembling with fear. Arjuna's body is indeed trembling with fear at this moment. By showing His उग्ररूपं to Arjuna at this time, Sri Krishna is

preparing Arjuna for the next profound internal transformation that is to take place shortly in his mind and बुद्धि.

Arjuna's विश्वरूप दर्शनम् continues; we will see more of Arjuna next time.