



श्रीमद्भगवत् गीता  
एकादशोऽध्यायः - विश्वरूपदर्शनयोगः  
**Chapter 11**  
**Volume 4**

- अमी हि त्वां सुरसङ्घा विशन्ति केचित् भीताः प्रञ्जलयो गृणन्ति ।  
स्वस्तीत्युक्त्वा महर्षि सिद्धसङ्घाः स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥ 11 - 21
- रुद्रादित्या वसवो ये च साध्याः विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।  
गन्धर्वयक्षासुरसिद्धसङ्घाः वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥ 11 - 22
- रूपं महत्ते बहुवक्त्रनेत्रं महाबाहो बहुबाहुरुपादम् ।  
बहुदरं बहुदंष्ट्राकरालं दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् ॥ 11 - 23
- नभः स्पृशं दीप्तमनेकवणम् व्यात्ताननं दीप्तविशालनेत्रम् ।  
दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा धृतिम् न विन्दामि शमं च विष्णो ॥ 11 - 24
- दंष्ट्राकरालानि च ते मुखानि दृष्ट्वैव कालानलसन्निभानि ।  
दिशो न जाने न लभे च शर्म प्रसीद देवेश जगन्निवास ॥  
प्रसीद देवेश जगन्निवास ॥ 11 - 25

Arjuna is having विश्वरूप दर्शनम्. Arjuna is seeing Sri Krishna in His All-inclusive cosmic Form. The panorama of विश्वरूपं is continuously changing. At this moment, Arjuna is seeing Sri Krishna in His उग्र रूपं – frightening form, as कालाग्नि – as the all-consuming Blazing Fire of the flow of TIME. Seeing Sri Krishna’s उग्र रूपं as कालाग्नि, Arjuna tells Sri Krishna

दृष्ट्वाद्भुतं रूपमुग्रं तवेदं लोकत्रयं प्रव्यथितं महात्मन् ॥ 11 - 20

“Seeing Your terrible, frightening form, as कालाग्नि, all the three-worlds are trembling with fear”. This is Arjuna’s way of telling, “I am frightened, and my body is trembling with fear”.

Arjuna’s body is indeed trembling with fear at this moment, exactly the way it was trembling with fear of a different kind, just before Sri Krishna’s गीतोपदेश began, in Chapter 2. We may recall here, Arjuna’s words, at that time.



दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम्  
सीदन्ति मम गत्राणि मुखं च परिशुष्यति ॥

वेपयुश्च शरीरे मे रोमहर्षश्च जायते ॥  
गाण्डीवं संस्त्रते हस्तात् त्वक् चैव परिदह्यते  
न च शक्नोमि अवस्थातुं भ्रमतीव च मे मनः ॥

1 - 28 / 30

These are Arjuna's words:

“Seeing my own people in the battle field, fully equipped and ready to fight,  
-all my limbs in my body are shaking,  
-my mouth has gone dry,  
-my body is trembling with fear,  
-my hairs are all in horripilation,  
-the gandiva – my bow – is slipping from my hand,  
-I have a burning sensation all over my skin,  
-I am not even able to stand on my legs, and my mind seems stunned, confused,  
perplexed and disordered.”

Arjuna's feelings now are exactly the same, as they were before. What was Arjuna's fear then? These are again Arjuna's words then:

“कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन ।  
इषुभिः प्रतियोत्स्यामि पूजाहौं अरिसूदन ॥

2 - 4

How can I shoot arrows at भीष्म and द्रोण who are fit to be worshipped by me? Aside from the fact that भीष्म and द्रोण are fit to be worshipped by Arjuna, it is also a fact that they are more than equal to Arjuna, in terms of their power in the battle field. Arjuna knows that; consequently, he has a legitimate fear in fighting against भीष्म and द्रोण, and he has a legitimate doubt

यद्वा जयेम यदि वा नो जयेयुः

2 - 6

“Whether we would conquer them or they would conquer us”.

The past 9 chapters of Sri Krishna's Teachings, though highly enlightening in themselves, did nothing to uplift Arjuna from his fear of भीष्म and द्रोण, and also from his doubt about his ability to win over them in the battle that is bound to follow very shortly.



As we will see in this Chapter, Arjuna's विश्वरूप दर्शनम् in the form of कालाग्नि at this time, serves precisely to uplift him from his fear of भीष्म and द्रोण and his doubts about the ultimate outcome of the war.

Having uplifted Arjuna from his immediate fears and doubts, the same विश्वरूप दर्शनम् at this time serves also to uplift Arjuna's mind and बुद्धि in the direction of a higher order of भक्तियोग, the final result of which is obvious from the following events.

Once again, we have to recall, the initial mood and the mind-set of Arjuna in Chapter 1. Arjuna enters the battle field in a triumphant mood of self-confidence, and orders the Driver of his chariot, Sri Krishna, in a commanding voice in this manner:

सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥

यावदेतान् निरीक्षेऽहं योद्धुकामान् अवस्थितान् ।  
कैर्मया सह योद्धव्यं अस्मिन् रणसमुद्यमे ॥

1-21/22

Krishna, place my chariot between the two armies; let me see all those war-minded people who dare to fight with me in this battle. So says Arjuna to Sri Krishna, and Sri Krishna does what Arjuna says.

In the context of Chapter 1, in the vision of Arjuna, Arjuna is the Master in the battlefield, he is the one who is going to fight and win this war, and Krishna is there just to do, what Arjuna asks Him to do, and nothing more.

Now, let us go to Chapter 18. The गीतोपदेश is now over, and Arjuna's mind and बुद्धि have undergone a profound change. This is what Arjuna says now to Sri Krishna.

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाऽच्युत ।  
स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥

18-73

By Your Grace, my mind is now clear, enlightened, free from doubts, and absolutely firm, करिष्ये वचनं तव – I will do as You say.

Arjuna now realizes that Sri Krishna is the real Master in the battlefield, Sri Krishna is the one who really wins the war, and Arjuna himself is nothing more than an instrument to carry out the Will of Sri Krishna – The परमेश्वर.

The attitude of Arjuna towards Sri Krishna now is one of पूर्ण ईश्वर शरणागति – which is the ultimate Goal of भक्ति योग.



## ब्रह्मविद्या **Brahma Vidya**

The real turning point in the change in attitude of Arjuna towards Sri Krishna, as परमेश्वर Itself, occurs precisely at this stage of Arjuna's विश्वरूप दर्शनम्, and it is this change in attitude that naturally matures into one of पूर्ण ईश्वर शरणागति – Total surrender to परमेश्वर, as Sri Krishna concludes His गीतोपदेश in Chapter 18.

Let us now see the sequence of events leading to this turning point in Arjuna's attitude towards Sri Krishna. Arjuna's विश्वरूप दर्शनम् continues. Arjuna is talking, Sri Krishna is listening; Arjuna says:

अमी हि त्वां सुरसङ्घा विशन्ति केचित् भीताः प्राञ्जलयो गृणन्ति ।  
स्वस्तीत्युक्त्वा महर्षि सिद्धसङ्घाः स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥ 21

In Sri Krishna's विश्वरूपं, Arjuna is now seeing the future events – events which will take place in the battlefield in the next few days. Already, the entire world of celestial beings – Devas, Siddhas, Maha-Rishis, various Devatas etc. – are witnessing the events taking place in the battlefield, both out of curiosity, and prayerful anxiety. Because, they know that this is an extraordinary war, where Sri Krishna Himself is participating.

These celestial beings know the purpose of this war: it is to lighten भूभार – the burden on Earth. The burden on Earth is not population density; it is the prevalence of excessive अधर्म – excessive lawlessness and improprieties flourishing in Society. To protect the people oriented towards धर्म, and destroy the people committed to the perpetuation of अधर्म in society is the purpose of this war, which has been planned for a long time now, and for which alone भगवान् is here, as Sri Krishna, the अवतार पुरुष, to make events happen.

Naturally, the celestial world wants to see these events as they unfold in the battlefield. There is also another reason why the celestial beings are interested in this war. As a service to this process of lessening भूभार – as a service to परमेश्वर – with the Blessings of परमेश्वर – very many Devas have taken the birth as human beings, prepared themselves to participate in this war, and they are all standing in the battle field now as great army commanders, captains, soldiers etc. ready to do whatever they have been ordained to do. What happens to those groups of देवास – the सुर संघाs – in the battlefield is a matter of natural curiosity to the other onlookers from the world of celestial beings.

In the विश्वरूप of Sri Krishna, Arjuna is now seeing that the war is now in full swing, and the following events are taking place. Arjuna says:



अमी हि त्वां सुरसङ्घा विशन्ति

हि - Indeed, I am seeing just now

अमी सुरसङ्घाः त्वां विशन्ति

अमी सुरसङ्घाः - अमी देव समूहाः - these groups of people whom I saw earlier as देवास, and who now appear as योद्धारः - army commanders, captains, soldiers etc., these groups of सुरसङ्घाः - Devas.

त्वां विशन्ति - they all enter into You. They all enter into Your दीप्त हुताश चक्रं - I am seeing that all of them are entering into the blazing fire of Your Mouth - What for? Only to die. Obviously, they have done their respective jobs, and it is now time for them to cast off their human bodies and return to their earlier forms, as देवास- as celestial Beings.

केचित् भीताः प्राञ्जलयो गृणन्ति

केचित् - there are other army commanders, as well as other Devas as army personnel, who are all

भीताः - they appear to be frightened on seeing Your उग्र रूपं - Frightening Form.

प्राञ्जलयः गृणन्ति स्तुवन्ति - with folded hands, they praise you and they pray for Your Grace

स्वस्तीत्युक्त्वा महर्षि सिद्धसङ्घाः

महर्षि सिद्धसङ्घाः - the entire group of Maha-Rishis and Siddhas, seeing the signs of calamity in the fierce battle that is ON now, they say, in a prayerful mood

स्वस्ति - स्वस्ति अस्तु जगतः - let there be स्वस्ति - Good for the whole world. May the people committed to धर्म live long, and be well and safe. Let there be स्वस्ति in the world. Long live धर्म in Society.

इति उक्त्वा - So saying

स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः (संपूर्णाभिः) - they praise You with Meaningful Hymns, Prayers, भजन्s, etc., in deep appreciation, veneration and gratitude.

रुद्रादित्या वसवो ये च साध्या विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।

गन्धर्वयक्षसुरसिद्धसङ्घा वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥

11 - 22

Thanks to Arjuna, all the Devatas and other celestial beings are also having विश्वरूप दर्शनम्, since they already have super human eyes, and this विश्वरूप दर्शनम् is something extraordinary for them also. Arjuna says:



## ब्रह्मविद्या **Brahma Vidya**

The Devatas such as रुद्र देवता, आदित्य देवता, वसु देवता, साध्य देवता, विश्व देवता, अश्विनी देवता, मरुत् देवता, उष्मपाः च, and the पितृ देवताs, as well as the other celestials such as गन्धर्वाs, यक्षाs, असुराs, and सिद्धs, सर्वे वीक्षन्ते त्वां विस्मिताः - they are all seeing You, Your विश्वरूपं, with admiration, wonder and amazement.

रूपं महत्ते बहुवक्त्रनेत्रं महाबाहो बहुबाहूरुपादम् ।

बहूदरं बहुदंष्ट्राकरालं दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् ॥

11 - 23

महाबाहो - O! Almighty Lord, in whose Form

बह वक्त्र नेत्रं - there are countless mouths and countless eyes

बहुबाहूरुपादम् - बहु-बाहू-ऊरुपादम् -The ONE in whose Form, there are countless hands, thighs, feet and legs, etc.

बहु उदरम् - The ONE in whose Form, there are countless stomachs

बहुदंष्ट्राकरालम् - The ONE in whose Form, there are countless canine teeth projecting from the gaping mouths - canine teeth, big, long, sharp and fearful

ते महत् रूपं दृष्ट्वा - seeing Your Great, Immeasurable, unlimited विश्वरूपं of that nature  
लोकाः प्रव्यथिताः - भयेन प्रचलिताः - all the Beings in all the worlds, in Your विश्वरूपं are shaking with fear

तथा अहं - likewise, I am also shaking with fear. I feel terrified, seeing You as You are now

From this, it is clear that even though Arjuna saw Sri Krishna's विश्वरूपं, he excluded himself from that विश्वरूपं and, as pointed out earlier, that is the real reason for Arjuna's fear. Expressing his own fear at this time, Arjuna says:

नभः स्पृशं दीप्तमनेकवर्णं व्यात्ताननं दीप्तविशालनेत्रम् ।

दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा धृतिं न विन्दामि शमं च विष्णो ॥

11 - 24

दंष्ट्राकरालानि च ते मुखानि दृष्ट्वैव कालानलसन्निभानि ।

दिशो न जाने न लभे च शर्म प्रसीद देवेश जगन्निवास ॥

11 - 25

हे विष्णो - O! महाविष्णु - Sri Krishna

त्वां दृष्ट्वा - seeing You, as You are now,



## ब्रह्मविद्या **Brahma Vidya**

नभः स्पृशं – Your Form is touching the sky. To the extent I can see, I see only You  
दीप्तं अनेकवर्णम् – Your Form is दीप्तं, means प्रज्वलितं – shining with splendor and  
Brilliance all over, and  
अनेकवर्णम् – You are ONE whose colors and forms have infinite dimensions, frightening  
because of the various उपाधि विशेषाः – incredible variations in forms, colors and  
dimensions of the countless beings in Your body  
व्याप्ताननं – all your mouths are open  
दीप्तविशालनेत्रम् – all Your eyes are shining, glowing, and huge and frightening  
दृष्ट्वा हि त्वां – seeing You, as You are Now  
प्रव्यथित अन्तरात्मा – in my own deep self, I am indeed terribly frightened and shaken  
धृतिं न विन्दामि, शमं च न विन्दामि – I have lost all my strength, courage, and peace of  
mind. All my limbs have lost their strength. I cannot even stand on my legs, my hands  
are shaking, and my mind is in terrible agitation  
दंष्ट्राकरालानि च ते मुखानि दृष्ट्वा – seeing all Your open mouths and the frightening  
canine teeth projecting all over  
कालानलसन्निभानि – काल – अनल – संनिभानि (सन्निभानि means सदृशानि = like) -  
seeing You like the कालाग्नि – the blazing fire meant to destroy the entire creation at the  
time of प्रलय about which I have heard of, seeing Your countless mouths spitting fire  
like कालाग्नि, ready and eager to devour every being in this creation, naturally, I am  
terribly frightened and confused  
दिशाः न जाने – I have lost all sense of direction. I do not know which is East and which  
is West. I see so many suns shining everywhere. At the same time, the moons and  
stars are also shining everywhere, and I do not know whether it is night or day. I have  
become दिक् मूढः – I am totally confused about my whereabouts, Krishna  
न लभे च शर्म – I no longer have any Peace or Joy in seeing Your विश्वरूप. Even  
though I am enlightened now that You are the cause, You are the Abode, for everything  
in this creation, I have no Joy or Peace in seeing Your विश्वरूप, because, I am terribly  
frightened, and my mind is in great agitation. Therefore,  
विष्णो, प्रसीद देवेश जगन्निवास  
विष्णो – O! महाविष्णु – Sri Krishna  
देवेश – O! Lord of all the Devas! O! Lord of all इन्द्रियाः – all organs of perception and  
action  
जगन्निवास – O! Lord, The Abode of all Beings in this creation, The Abode of this entire  
creation itself, O! Lord



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## ब्रह्मविद्या **Brahma Vidya**

प्रसीद - Be pleased with me

प्रसन्नो भव - Be merciful to me

प्रसादं कुरु - I seek Your Blessings

अनुग्रहं कुरु - I seek Your Grace. I seek The Peace that I know You are.

So prays Arjuna for Sri Krishna's Grace.

The tremendous agitation taking place in Arjuna's mind just now, is indicative of Arjuna's mind and बुद्धि in the process of a profound change. How this change develops further – we will see next time.





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ब्रह्मविद्या **Brahma Vidya**