



श्रीमद्भगवत् गीता
एकादशोऽध्यायः - विश्वरूपदर्शनयोगः
Chapter 11
Volume 7

सञ्जय उवाच

एतत् श्रुत्वा वचनं केशवस्य कृताञ्जलिवेपमानः किरीटी ।
नमस्कृत्वा भूय एवाह कृष्णं सगद्गदं भीतभीतः प्रणम्य ॥ 11 - 35

अर्जुन उवाच

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त्वमादिदेवः पुरुषः पुराणः त्वमस्य विश्वस्य परं निधानम् ।
वेत्तासि वेद्यं च परं च धाम त्वया ततं विश्वमनन्तरूप ॥ 11 - 38

वायुर्यमोऽग्निर्वरुणः शशाङ्कः प्रजापतिस्त्वं प्रपितामहश्च ।
नमो नमस्तेऽस्तु सहस्रकृत्वः पुनश्च भूयोऽपि नमो नमस्ते ॥ 11 - 39

Arjuna's विश्वरूपदर्शनम् continues.

Following Sri Krishna's उत्तम मन्त्र and निमित्तमात्रं भव उपदेश, the panorama of विश्वरूप changes. Now, Arjuna sees Sri Krishna as परमेश्वर, everywhere in the विश्वरूप. He sees all people rejoicing, praising and singing the Glories of Sri Krishna, in a mood of appreciation and gratitude. He sees all Siddhas - Enlightened ज्ञानीs, also doing नमस्कार to Sri Krishna. He sees all the अधिष्ठान देवताs, like वायु, यम, अग्नि, वरुण etc., as manifestations of Sri Krishna only. He sees the राक्षसाs – those who habitually defy the Moral Order (धर्म) – trying to run away from Sri Krishna out of fear. That is what Arjuna sees in his विश्वरूपदर्शनम् at this moment.



ब्रह्मविद्या **Brahma Vidya**

Uplifted by Sri Krishna's Teachings, Arjuna himself now feels closer to Sri Krishna, and he has a spontaneous urge to speak praising the Glory of Sri Krishna, in appreciation and gratitude. Arjuna is trying to say something, but he is finding it difficult to speak, being overcome by mixed emotions, having undergone a sudden, difficult and profound transformation in his own mental disposition towards Sri Krishna.

Even though Arjuna's fears about Bhishma, and Drona, and his doubts about the ultimate outcome of the war have now vanished, Arjuna is now filled with unsteady emotions of Joy, Fear and Sorrow, all at the same time. Being able to see Sri Krishna's विश्वरूप is itself both joy and fear for Arjuna – joy because he has been blessed to see what he saw in his विश्वरूपदर्शनम्, and fear because of its awesome magnitude and unfamiliar nature.

Recognizing Sri Krishna as परमेश्वर Itself, is also both joy and fear for Arjuna. That he is blessed to be in the company of परमेश्वर Itself is a matter of extraordinary joy for him. On the other hand, without realizing the Greatness of Sri Krishna, Arjuna has all along been treating Sri Krishna as only a trusted friend and well wisher, and, occasionally, he had even slighted Sri Krishna in the past, mainly due to excessive familiarity, and also due to assumed clannish superiority. All that past behavior comes to his mind now, and fills him with fear, and self-admonition. He is now eager to seek forgiveness from Sri Krishna, properly. The certainty that many of his loved ones are already bound to die in the impending war, together with his own sense of total helplessness in this matter, makes Arjuna extremely sad.

Being a prince with extraordinary accomplishment of his own, Arjuna had always thought of himself as the decisive factor in the outcome of the impending war. He now realizes, to his shock, that he is, in fact, practically irrelevant to the ultimate outcome of this war, and Sri Krishna is the real Master deciding the outcome of this war. This realization has brought him down with a sense of loss of self-esteem born of अहंकार – ego. This apparent loss of self-esteem will naturally give place to Extraordinary Gain of SELF Itself, when Arjuna fully realizes that his Master, Sri Krishna, is not someone outside of himself, but He is non-separate from himself, and, indeed, is himself. The purpose of उत्तिष्ठ मन्त्र, निमित्तमात्रं भव उपदेश and the teachings in the remaining Chapters of The भगवत् गीता are only to help Arjuna gain that realization.

At this moment, however, Arjuna's mind is filled with mixed emotions of sudden Joy, Fear and Sadness. While Arjuna is trying to overcome these emotions, and collect his thoughts coherently, searching for words to express what he wants to say at this time, Sanjaya takes this opportunity to report to King धृतराष्ट्र, in his own words, the mood of Arjuna at this moment.



सञ्जय उवाच

एतत् श्रुत्वा वचनं केशवस्य कृताञ्जलिर्वेपमानः किरीटी ।
नमस्कृत्वा भूय एवाह कृष्णं सगद्गदं भीतभीतः प्रणम्य ॥

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सञ्जय उवाच - Now Sanjaya is talking to King धृतराष्ट्र, in his own words, about Arjuna, as he is right now. Sanjaya says:

केशवस्य एतत् वचनं श्रुत्वा किरीटी भूय एव कृष्णं आह

केशवस्य एतत् वचनं श्रुत्वा - Having listened to these words of Sri Krishna

किरीटी - the crowned Prince Arjuna

भूय एव कृष्णं आह - again addressed Sri Krishna and spoke in this manner

Here एतत् वचनां "these words" refer to what Sri Krishna said to Arjuna in the last three verses, namely "द्रोण, भीष्म, जयद्रथ, कर्ण" and also all the other army commanders in the battle field on both sides of the army, have already been killed by Me as काल - as TIME, as the very Law of काल and कर्मफल. Arjuna, your job is only to wake up to your duty, and fight as you must, being only My instrument for their formal destruction. Your success in the war is assured, beyond doubt, etc."

Having listened to the above words of Sri Krishna, Arjuna again spoke to Sri Krishna - how?

कृताञ्जलिः - with folded hands and joined palms

वेपमानः - with his whole body trembling

नमस्कृत्वा - doing नमस्कार in the proper manner

सगद्गदं - in a low, faltering and choked voice

भीतभीतः - being overwhelmed with fear

प्रणम्य - bending down and saluting

भूय एव कृष्णं आह - again spoke to Sri Krishna as follows:

Having listened to the words of Sri Krishna, Arjuna with his crown on his head, overwhelmed with fear, and his body trembling, bending his head down and saluting, with his hands folded and palms joined, doing नमस्कार to Sri Krishna in the proper manner, addressed Sri Krishna again, and spoke these words in a low, faltering and choked voice. So says Sanjaya to King धृतराष्ट्र.



Before we hear Arjuna's words addressed to Sri Krishna, a brief reflection on Sanjaya's decision to intervene, with his own words, to धृतराष्ट्र at this point in time is in order. First, we may note that Sanjaya refers to Arjuna here as किरीटी – a Prince with a crown on his head. By so saying, Sanjaya reminds धृतराष्ट्र that Arjuna also belongs to his own clan and he is just as much a prince, as his own son Duryodana.

धृतराष्ट्र could never accept the Pandavas as belonging to his own family – that has been his problem from the very beginning. We may recall the very opening verse of The भगवत् गीता where धृतराष्ट्र talks about “मामकाः पाण्डवाश्चैव” thus dissociating his own people (मामकाः) from Pandavas. This dissociation has been the root of his greediness, which stood in the way of his preventing this war in the first place.

After hearing all the भगवत् गीता Teachings up to this point, Sanjaya thought that धृतराष्ट्र's heart and mind could have changed. But that did not happen. Further, after hearing directly from Sri Krishna Himself, that “द्रोण, भीष्म, जयद्रथ, कर्ण” are already bound to die in this war, it should be clear to धृतराष्ट्र that Duryodana's defeat and his death are also certain. That being the case, Sanjaya thought that धृतराष्ट्र would think again, and decide to stop the war, even at this late stage, for the good of his own sons. That also did not happen. Why? Commenting on this verse, Sri Adi Sankaracharya gives the answer in one word “ भवितव्यवशात् – because of the force of what is to happen.” What is to happen will happen, and hence nobody could stop the war.

Now, let us return to Arjuna, and listen to his words of deep devotion, appreciation and gratitude to Sri Krishna, in the next 11 verses.

अर्जुन उवाच

स्थाने हृषीकेश तव प्रकीर्त्या जगत्प्रहृष्यत्यनुरज्यते च ।

रक्षांसि भीतानि दिशो द्रवन्ति सर्वे नमस्यन्ति च सिद्धसङ्घाः ॥

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Having been uplifted to a higher plane of ईश्वर भक्ति, Arjuna now feels a spontaneous urge to sing the Glory of Sri Krishna, as परमेश्वर. Arjuna understands, appreciates and feels comfortable with what he sees now in भगवान्'s विश्वरूप. Therefore, he says:

स्थाने हृषीकेश तव प्रकीर्त्या जगत्प्रहृष्यत्यनुरज्यते च

हृषीकेश - O! Sri Krishna,



स्थाने means युक्तं - It is absolutely proper namely, What I see now in Your विश्वरूप, all that is absolutely proper. What does he see now?

तव प्रकीर्त्या जगत् प्रहृष्यति

तव प्रकीर्त्या - By praising and hearing about Your Glories

जगत् प्रहृष्यति - the whole world, the entire creation enjoys happiness naturally and spontaneously, that is indeed absolutely proper. Now I understand why people go on praising You and listening to Your Glories, and, in so doing find Joy and happiness, naturally and spontaneously. That is because in praising You or in hearing Your Glories, there can be no exaggeration. However much one may praise You, or however much one may hear about our Glories, You are far more than all of them. Whether they know You or not, people intuitively recognize that You are the Source of all happiness. You are indeed the Source of All Happiness; You are आनन्द Yourself. That being so, it is absolutely proper, that people discover Joy and Peace in praising You, and listening to Your glories.

You being सर्वात्मा and सर्वभूतसुहृत् - You being the innermost Self of every one, You being the well-wisher of all beings, in praising You, one loses one's own smallness and the notion of egoistic My-ness, and gets spontaneously uplifted to a higher plane of human existence. Since all Glories belong to You only, in praising You, no one loses anything, and everyone gains some of those glories as well. That being so, it is absolutely proper, O! Krishna that the whole world of human beings find Joy and Peace in praising You and listening to Your Glories. Not only that,

तव प्रकीर्त्या जगत् अनुरज्यते च - Appreciating Your glories, people rejoice, developing a love and devotion for You. That is also proper, because, even though people can never praise Your glories enough, or understand Your True Nature enough, still You are equally and openly accessible to every one who seeks Your Grace, and The Joy You are. On the other hand,

रक्षांसि भीतानि दिशो द्रवन्ति

रक्षांसि - the राक्षसs - those who defy the Moral Order (धर्म) habitually

भीतानि - they are afraid of You, and

दिशो द्रवन्ति - they try to run away from You in all directions

That is also proper, because You are the cause for both fear and fearlessness. For those who defy धर्म, You are the cause of fear - You are Fear Itself; and, for those who identify themselves with धर्म in their daily lives, and see धर्म as Yourself, You are the cause of Fearlessness - You are Fearlessness Itself.



ब्रह्मचिद्या **Brahma Vidya**

That is why, in सहस्रनाम अर्चन we seek to identify with परमेश्वर, with the पूजा मन्त्रs, ओं भयकृते नमः, ओं भयनाशाय नमः. Therefore, it is absolutely proper that the राक्षसाs are frightened by You, and they try to run away from You in all directions.

सर्वे नमस्यन्ति च सिद्धसङ्घाः

सर्वे सिद्धसङ्घाः - All the Siddhas – all the accomplished ज्ञानीs

नमस्यन्ति च - they also do नमस्कार to You. That is also proper, because the ज्ञानीs have ईश्वर ज्ञानं and appreciation of धर्म as परमेश्वर Itself. For them, appreciating Your glories and living in harmony with धर्म, is being ONE with Yourself, being ONE with Eternal Joy and Peace. Therefore, it is absolutely natural and proper that all the Siddhas do नमस्कार to You in appreciation and devotion.

कस्मात् च ते न नमेरन् महात्मन् गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।

अनन्त देवेश जगन्निवास त्वमक्षरं सदसत्तत्परं यत् ॥

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महात्मन् - O! Lord. I recall what You said earlier, namely

ज्ञानी तु आत्मैव मे मतं - The ज्ञानी is Myself. But I am not at all surprised to see the ज्ञानीs too still paying homage to You, doing नमस्कार to You and praising Your Glories.

That is also स्थाने - proper, because,

कस्मात् च ते न नमेरन्, न नमस्कुर्यः - why would they not do नमस्कार to You, meaning, they would certainly do नमस्कार to You because you are सर्वचित् - You are the ONLY ONE who knows all the details of all the past, present, and future

गरीयसे - You are The गरीयस्, The श्रेष्ठ पुरुष - The Most Exalted being there is, and

ब्रह्मणः अपि आदिकर्त्रे - You are the cause even for ब्रह्माजी - The Creator. That being so

कस्मात् च ते न नमेरन् - for what reason would the ज्ञानीs also not do नमस्कार to You.

It is only proper (स्थाने) they do नमस्कार to you, sing Your glories, and enjoy The आनन्द You are, for the rest of their own lives, with their own body-vehicles, until all their own प्रारब्ध कर्मफलs are totally exhausted. Till then they are only ईश्वर भक्तs, enjoying ईश्वर भक्ति.

अनन्त देवेश जगन्निवास त्वमक्षरं सदसत्तत्परं यत्

हे अनन्त - O! The Limitless Eternal Being, You are,

हे देवेश - O! The Lord of all देव s You are,



ब्रह्मविद्या **Brahma Vidya**

हे जगन्निवास – O! the Lord of the entire Universe, You are,

त्वं अक्षरं – You are indeed what You described earlier as अक्षरं ब्रह्म परमं (8 – 3). You are indeed That Ever-existing, Never-Changing, All-conscious, Ever-conscious, All-inclusive, All-pervasive Supreme Being. You are:

सत् असत्, तत् परं यत्

सत् – You are everything that is in this creation

असत् – You are also everything that is not in this creation

तत् परं यत् – You are also That which is other than, and higher than, all that is and that is not in this creation.

As the केनोपनिषत् says:

अन्यत् एव तत् विदितात्, अथ अविदितात् अधि – You are different from all that is known and, at the same time, different from all that is unknown, which is indeed the Nature of आत्मा. Therefore, You are परमात्मा. That being so,

कस्मात् च ते न नमेरन् – what reason is there for the ज्ञानीs also not to pay homage to You, do नमस्कार to You, and praise Your glories every day of their lives. Therefore, the Devotion of the ज्ञानीs to You is (स्थाने) absolutely proper. By praising and listening to Your Glories, even the ज्ञानीs rejoice in Love and Devotion to You.

त्वमादिदेवः पुरुषः पुराणस्त्वमस्य विश्वस्य परं निधानम् ।

वेत्तासि वेद्यं च परं च धाम त्वया ततं विश्वमनन्तरूप ॥

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Wherever Arjuna looks in भगवान्'s विश्वरूप, up or down, this side or that side, wherever he looks, he sees only Sri Krishna in different Forms and Names. Therefore Arjuna now addresses Sri Krishna as:

अनन्तरूप – O! Lord – The ONE who has Limitless Forms and Names

त्वं आदिदेवः – You are आदिदेवः - The Primordial Supreme Lord. Being the God of all Gods, You are The Primordial Deity. Being the Lord of this creation, You have been there, even before this creation, therefore, You are the First and the Foremost God.

त्वं पुरुषः, पुरि शयनात् पुरुषः – Abiding in the देह of every being, as आत्मा, You are पुरुषः, Having created this जगत् – Universe, You are in everything in this creation as प्रत्यग आत्मा – the Innermost SELF, and hence पुरुषः.



As the Taittiriya Upanishad says:

तत् शृष्ट्वा, तदेवानुप्राविशत् - Having created this जगत्, You entered into it as प्रत्यग आत्मा and hence पुरुषः

त्वं पुराणः - You are eternally Ancient, and, at the same time, You are eternally NEW. However much one knows about You, one has far more to know. Therefore, You are

पुराणः - You are Ever New. Again,

त्वं अस्य विश्वस्य परं निधानम् - You are परं निधानम् - The Supreme Abode, the ultimate resting place for this entire creation. You are, as the Taittiriya Upanishad says,

यतो वा इमनि भूतानि जायन्ते येन जातानि
जीवन्ति यत् प्रयन्ति अभिसं विशन्ति

You are That from which this entire creation is born, by which this entire creation is sustained, and into which this entire creation ultimately goes back, in its entirety, giving up all forms and names, which means You are the उपादान कारणं - the Material cause for this entire creation. Being so, You are परं निधानं - The Ultimate Abode, for this entire creation, Again,

वेत्तासि वेद्यं च - त्वं वेत्तासि - You are the Knower of everything the past, present and future. You being The अवस्थात्रय साक्षी, The सत् चित् अनन्द स्वरूप आत्मा - You being the ever-present witness to everything that happens in all the three States of Awareness (namely, the waking, the dream and the deep sleep states of existence) as the Eternal प्रत्यग आत्मा - the innermost Self of every being, You are the Knower of all that happens, all there is to know, and all that can be known, which means, You are The Source of all-Knowledge. You are Omniscient and hence, You are वेत्तासि;

त्वं वेद्यं च - You are वेदन अहम् - वेदन योग्यम् - You are also The ONE that is to be known, that needs to be known, by every person.

परं च धाम त्वया ततं विश्वं अनन्तरूप

अनन्तरूप - O! Sri Krishna

त्वया ततं विश्वं - By You, this entire जगत् - this entire universe is pervaded. You are everywhere in this Universe, and

परं च धाम - त्वं परं धाम च - You are also The Home, The natural Ultimate Destination for every जीव - for every person in this creation, which means, You are The मोक्ष स्थानं



ब्रह्मविद्या **Brahma Vidya**

- विष्णोः परमं पदं or every person. You are the Ultimate Home, The Ultimate Place of Enlightenment, Peace and Joy, for every person to reach. Reaching That मोक्ष स्थानं – That विष्णोः परमं पदं is the over riding Goal of Life for every person.

Now, विष्णु being all pervasive, and I being only a limited individual जीव, where do I go to find my मोक्ष स्थानं – my ultimate destination in this vast universe? I do not have to go anywhere, because the Upanishad says: तत् त्वं असि – That You are. That मोक्ष स्थानं you are, That विष्णोः परमं पदं You are!

How can I reach That मोक्ष स्थानं, That विष्णोः परमं पदं in myself? On this matter the कठोपनिषत् says:

विज्ञानसारथिः यस्तु मनः प्रग्रहवान् नरः ।

सः अध्वनः पारं आप्नोति तत् विष्णोः परमं पदं ॥

(कठ 3 – 9)

The one who effectively uses one's विवेक बुद्धि to govern one's daily life, and by so doing, the one who controls one's mind and all organs of perception and action, only that person can reach the Destination which is विष्णोः परमं पदं in oneself. Therefore the diligent cultivation of विवेक वैराग्य बुद्धि is the essential pre-requisite for reaching That विष्णोः परमं पदं in oneself. And, that “reaching itself is accomplished by the all-inclusive भक्ति योग which Sri Krishna pointed out earlier, namely:

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

मां एव एष्यसि युक्तवैचं आत्मानं मत्परायणः ॥

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ईश्वर ध्यानं, ईश्वर भक्ति, ईश्वर अर्पित कर्म and a sense of Total surrender to the Will of परमेश्वर at all times, together constitute the भक्ति, the proper Means for reaching That विष्णोः परमं पदं – The मोक्ष स्थानं in oneself.

In the spirit of such all-inclusive भक्ति योग, Arjuna says:

चायुर्यमोऽग्निर्वरुणः शशङ्कः प्रजापतिस्त्वं प्रपितामहश्च ।

नमो नमस्तेऽस्तु सहस्रकृत्वः पुनश्च भूयोऽपि नमो नमस्ते ॥

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ब्रह्मविद्या **Brahma Vidya**

पुनश्च भूयोऽपि नमो नमस्ते ॥ पुनश्च भूयोऽपि नमो नमस्ते ॥

We will see this verse, next time.