



श्रीमद्भगवत् गीता
एकादशोऽध्यायः - विश्वरूपदर्शनयोगः

Chapter 11

Volume 8

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मा ते व्यथा मा च विमूढभावो दृष्ट्वा रूपं घोरमीदृङ्गमेदम् ।
व्यपेतभीः प्रीतमनाः पुनस्त्वं तदेव मे रूपमिदं प्रपश्य ॥ 11 - 49

Arjuna's विश्वरूपदर्शनम् continues. Following Sri Krishna's उत्तिष्ठ मन्त्र and निमित्तमात्रं भव उपदेश, the panorama of विश्वरूप changes, and Arjuna now sees Sri Krishna as परमेश्वर, everywhere in the विश्वरूप.

Arjuna's fears about Bhishma and Drona, and his doubts about the ultimate outcome of this war have now vanished. At this moment, overcome by simultaneous emotions of Joy, Fear and Sadness, Arjuna is doing नमस्कार to Sri Krishna, in the proper manner, and is in the process of expressing his feelings of deep devotion, appreciation and gratitude, in the form of a Prayer, part of which we saw last time.

Continuing his words of Prayer, in the spirit of the all-inclusive भक्ति योग (9 – 34), Arjuna says:

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

O! Lord,

त्वं वायुः, यमः, अग्निः, वरुणः, शशाङ्कः, प्रजापतिः - You are वायु देवता, यम देवता, अग्नि देवता, वरुण देवता, चन्द्र देवता, प्राजापति देवता - thus I see all the अधिष्ठान देवताs - the Presiding Deities in Your विश्वरूप :. I recognize that they are not separate from You. They are indeed manifestations of Your own अनन्त रूप - Infinite Forms and Names.

त्वं प्रपितामहः च - You are also The Great Grandfather of all, meaning, You are पर ब्रह्मन् Itself

ब्रह्माजि - The creator, is called पितामहः - The Grand Father, since he is the father of all our forefathers; and ब्रह्माजि himself is the creation of पर ब्रह्मन्; therefore

पर ब्रह्मन् is called प्रपितामहः - The Great Grand Father. By saying त्वं प्रपितामहः - You are The Great Grand Father, Arjuna is recognizing Sri Krishna as पर ब्रह्मन् Itself. So recognizing Sri Krishna, Arjuna says:



ब्रह्मविद्या **Brahma Vidya**

नमो नमस्तेऽस्तु सहस्रकृत्यः - नमो नमः ते अस्तु - Repeated नमस्कार् to You. I do नमस्कार् to You again and again, how many times?

सहस्रकृत्यः - thousands of times, endless times. Having said that, Arjuna does नमस्कार् to Sri Krishna again, and says

पुनश्च भूयोऽपि नमो नमस्ते - Again, I do नमस्कार् to You, again and again.

(Silence)

(पुनः means, "again", and भूयः also means "again"). No matter how many times I do नमस्कार् to You, that is not enough to express my feelings, therefore, I can only say again,

पुनश्च भूयोऽपि नमो नमस्ते - Such expression of Arjuna shows his extraordinary श्रद्धा in what he is doing, his extraordinary understanding and appreciation of विश्वरूपदर्शनम् and his total commitment to the निमित्तमात्रं भव उपदेश of Sri Krishna.

Arjuna's repeated expression of नमस्कार् to Sri Krishna is only an expression of the State of his own mind and बुद्धि, turned towards पूर्ण ईश्वर शरणागति - Total surrender to The Will of परमेश्वर.

When we recite this verse in our own daily prayers, we also recite the last line पुनश्च भूयोऽपि नमो नमस्ते a few times, in the same spirit of पूर्ण ईश्वर शरणागति - Total surrender to the Will of परमेश्वर.

Continuing his words of Prayer, Arjuna says:

नमः पुरस्तादथ पृष्ठतस्ते नमोऽस्तु ते सर्वत एव सर्व ।

अनन्तवीर्यामित विक्रमस्त्वं सर्वं समाप्नोषि ततोऽसि सर्वः ॥

11 - 40

सर्व - O! Lord, You being अनन्त स्वरूप, You are indeed everything and You are in everything; You are All in ONE. In Your विश्वरूप, wherever I see, I see You only; in front of me, you are there, at my back side, You are there; in any direction I see, You are there; therefore,

नमः पुरस्तात् - ते नमः पुरस्तात् - I do नमस्कार् to you in front

अथ, नमः पृष्ठतस्ते - पृष्ठतः ते नमः - then, turning to my back side, I do नमस्कार् to you



ब्रह्मविद्या **Brahma Vidya**

नमोऽस्तु ते सर्वत एव - Indeed, I do नमस्कार् to You in all directions, because You are everywhere

अनन्तवीर्यं अमित विक्रमः त्वं - I recognize that You are अनन्त वीर्यं, अनन्त शक्ति, अनन्त सामर्थ्यम् - You are of Infinite strength and capacity, and also

अमित विक्रमः - अमित पराक्रमः - You are of boundless power and prowess

त्वं सर्वम् समाप्नोषि - सम्यक् आप्नोषि - Being ONE, You pervade all existence entirely. No object in this creation exists without You.

ततोऽसि सर्वः - ततः, त्वं सर्वः असि - Therefore You are everything. You are both the efficient cause as well as the material cause for everything that exists. Now I understand what you said earlier - वासुदेवः सर्वम् इति (7 -19) - Vasudeva is All. I now recognize that You are indeed ALL. I am sorry that I did not know Your Greatness, Your Glory all this time.

सखेति मत्वा प्रसभं यदुक्तं हे कृष्ण हे यादव हे सखेति ।

अजानता महिमानं तवेदं मया प्रमादात् प्रणयेन चापि ॥ 11 - 41

यच्चावहासार्थमसत्कृतोऽसि विहारशय्यासनभोजनेषु ।

एकोऽथवाप्यच्युत तत्समक्षं तत्क्षामये त्वामहमप्रमेयम् ॥ 11 - 42

तत् क्षामये त्वां अहं

तत् - For all that

त्वां अहं क्षामये - क्षमां प्रार्थये - I pray for Your forgiveness. In my associations with you all these years I have treated You with disrespect, impatience, or assumed superiority on many occasions, for all that I pray for your forgiveness.

अजानता महिमानं तवेदं

तव इदं विश्वरूपं तं महिमानं अजानता - Not knowing Your Greatness, your Glory as I

have seen and learned from Your विश्वरूप, not knowing You as परमेश्वर Itself

मया प्रमादात् - either due to my indifference or carelessness

मया प्रणयेन चाऽपि - or due to occasional friendly arguments with You (प्रणय means विश्रंभ)

सखेति मत्वा प्रसभं यदुक्तं - considering you simply as a friend, whatever I said to you presumptuously (with arrogance, overconfidence etc.)

हे कृष्ण हे यादव हे सखेति - addressing You lightly as हे कृष्ण, हे यादव, हे सखेति etc., for all such improper behavior of mine



ब्रह्मविद्या **Brahma Vidya**

त्वां अहं क्षामये - I pray for Your forgiveness. In Your विश्वरूप, I see The Siddhas – The ज्ञानीs, The Enlightened Rishis, paying homage to You, and doing नमस्कार् to You. That being so, I am ashamed, and annoyed with myself, that I took you for granted and treated You with disrespect, purely due to ignorance of Your greatness.

यत् च - Further,

विहार शय्या आसन भोजनेषु - on many occasions while playing, resting sitting around, eating etc.,

एकः - either when you were alone with me, or, when you were not around, behind Your back

अथवा - or/and

तत् समक्षं अपि - likewise, sometimes, directly in front of others also

अवहासार्थम् - just for the sake of joking

असत् कृतः असि - You had been the object of my ridicule. I had insulted You jokingly many times

अच्युत - O! Sri Krishna

अप्रमेयं - You are, You are inscrutable – beyond comprehension by any Means of Knowledge, You being so Great

त्वां अहं क्षामये - क्षमां प्रार्थये - I pray for Your forgiveness

पितासि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुर्गरीयान् ।

न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो लोकत्रयेऽप्यप्रतिमप्रभाव ॥

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अप्रतिमप्रभाव - O! Lord, You being The ONE who's Glory is matchless, beyond any comparison, You being the Abode of all Glories

पितासि लोकस्य चराचरस्य - You are The Father for all this entire world of movables and immovable, sentient and insentient beings. You are The Father for all the beings in this creation, including the creation itself

त्वं अस्य लोकस्य पूज्यः च - You are पूज्यः - The most Worship-worthy Being for this whole world. Even though many Devatas are worshipped in many different forms of worship, all worship goes only to परमेश्वर. Therefore You are पूज्यः, पूजा योग्यः - You are The ONE who deserves to be worshipped by all beings in this creation

गुरुः गरीयान् - You are श्रेष्ठ गुरु - The Highest among Teachers. You are the source of all knowledge

न त्वत्समः अस्ति - there is no one equal to You



ब्रह्मविद्या **Brahma Vidya**

लोकत्रयेऽपि अभ्यधिकः कुतोऽन्यः – even in all the three worlds, from where can there be another ONE greater than You, meaning there cannot be. There is only ONE परमेश्वर; existence of more than one परमेश्वर is impossible – it can never be. ब्रह्मा, विष्णु and शिव are not three different परमेश्वरs; they are three distinct aspects of the same ONE परमेश्वर. Being so,

लोकत्रयेऽपि अप्रतिमप्रभाव – O! Lord, Your Glory is Supreme, beyond any comparison, even in all the three worlds. Therefore,

तस्मात्प्रणम्य प्रणिधाय कायं प्रसादये त्वामहमीशमीड्यम् ।

पितेव पुत्रस्य सखेव सख्युः प्रियः प्रियायार्हसि देव सोढुम् ॥

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तस्मात् – Therefore

प्रणम्य – I do नमस्कार् to You again

प्रणिधाय कायं – bending my body, prostrating before You, in a spirit of Total surrender to You

त्वां ईशं ईड्यं अहं प्रसादये – प्रसादं प्रार्थये – You being परमेश्वर, The Most Worshipful, I seek Your Grace and pray for Your Blessings.

पिता पुत्रस्य सखा सख्युः प्रियः प्रियायाः (अपराधं क्षमते) इव – Just as a father forgives all the mistakes of the son, just as a friend forgives all the mistakes of a friend, just as a beloved forgives all the mistakes of a beloved

देव सोढुम् अर्हसि – O! Lord, please forgive me for all my mistakes. As परमेश्वर You are always Father to me, the जीव. As प्रत्यग आत्मा – as my innermost Self, You are always within me as my friend. As आनन्द स्वरूप, You are always Dear to me as a Beloved; therefore,

देव मां सोढुम् अर्हसि – क्षन्तुं अर्हसि – O! Lord, please forgive me for all my improper actions.

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा भयेन च प्रव्यथितं मनो मे ।

तदेव मे दर्शय देव रूपं प्रसीद देवेश जगन्निवास ॥

11 - 45

अदृष्टपूर्वम् (विश्वरूपं) दृष्ट्वा हृषितोऽस्मि – I am happy that I could see Your विश्वरूपं that has never been seen before. But, at the same time

भयेन च प्रव्यथितं मनो मे - my mind is afflicted with fear, because of the sheer magnitude and extraordinary contents of Your विश्वरूप. Therefore,

देव – O! Lord



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4835 Bank Street, Ottawa, Ontario K1X 1G8

ब्रह्मविद्या **Brahma Vidya**

तदेव मे दर्शय - please show me That same familiar Form, please return to the old familiar human form of Krishna, I know You as my friend

देवेश जगन्निवास - O! Sri Krishna, Lord of all the Devas, Lord of the entire Universe

प्रसीद - प्रसन्नो भव - प्रसादं कुरु अनुग्रहं कुरु - please, be pleased with me. I seek Your Grace. Please Bless me by returning to Your familiar human form of Krishna I know You as my friend.

Having said that, Arjuna adds in the next verse. "Before You return to the old familiar human form of Krishna, I wish to see You once again in the Form of महाविष्णु I worship every day in the same Form I saw You in the beginning of this विश्वरूप.

किरीटिनं गदिनं चक्रहस्तमिच्छामि त्वां द्रष्टुमहं तथैव ।

तेनैव रूपेण चतुर्भुजेन सहस्रबाहो भव विश्वमूर्ते ॥

11 - 46

त्वां अहं द्रष्टुं इच्छामि, तथा एव - पूर्ववत् - I wish to see You also, just as I saw You at the beginning of my विश्वरूपदर्शनं, namely

तेनैव रूपेण चतुर्भुजेन किरीटिनं गदिनं चक्रहस्तं - in the same Form of महाविष्णु, with four hands, crown on Your head, and a mace and disc in Your hands, whom I worship everyday

सहस्रबाहो विश्वमूर्ते तेनैव रूपेण भव - O! Lord in the विश्वरूप with countless hands etc., please assume That Form of महाविष्णु, whom I worship everyday, before You return to the familiar human form.

Thus Arjuna concludes his own Discourse on his विश्वरूपदर्शनं, and requests Sri Krishna to return to the familiar human form, after blessing him again with the traditional vision of महाविष्णु he worships everyday. Sri Krishna now responds to Arjuna's request with the following words of reassurance and appreciation.

भगवान् says:

मया प्रसन्नेन तवार्जुनेदां रूपं परं दर्शितमात्मयोगात् ।

तेजोमयं विश्वमनन्तमाद्यं यन्मे त्वदन्येन न दृष्टपूर्वम् ॥

11 - 47

मया प्रसन्नेन - प्रसन्नं is भगवान् 's प्रसादं - अनुग्रहं Blessings. It is because of My Disposition of Blessings for you.



ब्रह्मविद्या **Brahma Vidya**

इदं परं रूपं तव दर्शितं आत्मयोगात् - This परं रूपं श्रेष्ठ रूपं, विश्वरूपं - This cosmic Form is being shown to you by My आत्मयोग - आत्ममाया - by My Power of माया. This extraordinary विश्वरूपं is being shown to you by Me, as My Blessings for you, as MY प्रसाद for you - because you are a great ईश्वर भक्त, you are My भक्त - you are My Devotee. This विश्वरूपं you are seeing is indeed परं श्रेष्ठं - Supreme and Incomparable because, It is

तेजोमयं विश्वमनन्तमाद्यं

तेजोमयं - It is Self-effulgent all over. विश्वं meaning समस्तं, It includes all forms in their entirety

अनन्तं - It is limitless and boundless, and

आद्यं It is आदौ भवं - It is the original स्थूल प्रपञ्च into which all beings are subsequently born, sustained and ultimately resolved

यत् मम रूपं - This Form of Mine

त्वत् अन्येन न दृष्ट पूर्वम् - It has never been seen before by any one, other than yourself. It is being shown to you only because

मया प्रसन्नेन - because of My Blessings for you, which you have earned by your deep rooted ईश्वर भक्ति. Therefore, be assured that you have My Blessings in full measure. Continuing, भगवान् says:

न वेदयज्ञाध्ययनैर्न दानैर्न च क्रियाभिर्नतपोभिरुग्रैः ।

एवं रूपः शक्य अहं नृलोके द्रष्टुं त्वदन्येन कुरुप्रवीर ॥ 11 - 48

मा ते व्यथा मा च विमूढभावो दृष्ट्वा रूपं घोरमीदृङ्गमेदम् ।

व्यपेतभीः प्रीतमनाः पुनस्त्वं तदेव मे रूपमिदं प्रपश्य ॥ 11 - 49

न वेद अध्ययनैः - not by gaining proficiency in chanting Vedic Mantras

न यज्ञ अध्ययनैः - not by gaining proficiency in conducting Vedic Rituals

न दानैः - not by giving gifts to deserving charities

न च क्रियाभिः - not even by doing many other पुण्य कर्मs

न तपोभिः उग्रैः :- not by performing severe acts of penance, or observing severe forms of discipline

कुरु प्रवीर - O! Arjuna, the bravest in the Kuru family

नृलोके - in this world of human beings



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या **Brahma Vidya**

अहं, एवं रूपः द्रष्टुं शक्यं त्वत् अन्येन - I am available for anyone, other than yourself, to see Me in this विश्वरूप Form. Except yourself, no one else in this world of human beings can see Me in My विश्वरूप, even by doing all the above meritorious actions, which means more than all these meritorious actions, one needs ईश्वर भक्ति and ईश्वर प्रसादं to qualify to see My विश्वरूप and That ईश्वर भक्ति and ईश्वर प्रसादं you have, and that is why you could see My विश्वरूप, just by asking for it. Now, having seen what you asked for,

मा ते व्यथा, ते भयं मा भूत् - Let there be no fear for you, and

मा च विमूढभावः - Let there be no confusion in your mind

मम इदं ईदृक् घोरं रूपं दृष्ट्वा - by seeing this kind of frightening Form of Myself

This experience of विश्वरूपदर्शनं, which has come to you as ईश्वर प्रसादं, as ईश्वर अनुग्रहं, as My Blessings to you, will strengthen your विवेक-चैराग्य बुद्धि needed for gaining श्रेयस् - मोक्ष - शान्ति - perennial PEACE and JOY you seek. Therefore, being व्यपेतभीः - free from fear of any kind

प्रीतमनाः - with a sense of total satisfaction

पुनः त्वं इदं तत् एव मे रूपं which means चतुर्भुजं शंख चक्र गदाधरं तव इष्ट रूपं प्रपश्य - See Me again, for your full enjoyment

तदेव रूपं - in the same महाविष्णु रूपं desired by you. Following the above statement, Sri Krishna's विश्वरूपं - cosmic form transforms Itself to the Form of महाविष्णु desired by Arjuna. That Form also, quickly disappears from the vision of Arjuna, with Sri Krishna manifesting Himself again in His usual pleasing human form familiar to Arjuna as his friend. Thus ends Arjuna's विश्वरूपदर्शनं. We will continue next time.