



श्रीमद्भगवद् गीता  
एकादशोऽध्यायः - विश्वरूपदर्शनयोगः  
**Chapter 11**  
**Volume 9**

सञ्जय उवाच

इत्यर्जनं वासुदेवस्तथोक्त्वा खकं रूपं दर्शयामास भूयः ।  
आश्वासयामास च भीतमेनं भूत्वा पुनः सौम्यवपुर्महात्मा ॥ 11 - 50

अर्जन उवाच

दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।  
इदानीमस्मि संवृत्ताः सचेताः प्रकृतिं गतः ॥ 11 - 51

श्री भगवाननुवाच

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।  
देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥ 11 - 52

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।  
शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ 11 - 53

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।  
ज्ञातुं द्रष्टुं च तत्तवेन प्रवेष्टुं च परंतप ॥ 11 - 54

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।  
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ 11 - 55

इति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे  
श्रीकृष्णार्जुन संवाद विश्वरूपदर्शनयोगो नाम एकादशोऽध्यायः ॥

As we may recall, doing नमस्कार to Sri Krishna again and again, Arjuna prays for Sri Krishna's Blessings and says:

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा भयेन च प्रव्यथितं मनो मे ।



तदेव मे दर्शय देव रूपं प्रसीद देवेश जगन्निवास ॥

11 - 45

Even though I am happy that I could see Your विश्वरूपं that I had never seen before, still my mind is afflicted with fear because of the sheer magnitude and extraordinary nature of Your विश्वरूपं. Therefore, देव – O! Lord,

तदेव रूपं (तत् मत्सखं रूपं एव) मे दर्शय प्रसीद देवेश जगन्निवास – Please Bless me by returning to the same familiar human form of Krishna that I have always known as my friend. But, before doing so,

किरीटिनं गदिनं चक्रहस्तमिच्छामि त्वां द्रष्टुमहं तथैव ।  
तेनैव रूपेण चतुर्भुजेन सहस्रबाहो भव विश्वमूर्ते ॥

11 - 46

I wish to see You once again in the Form of महाविष्णु with four hands, crown on Your head, and mace and disc in Your hands, तथा एव – in the same Form I saw You at the beginning of my विश्वरूपदर्शनं.

Responding to Arjuna's prayer, Sri Krishan tells Arjuna:

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

11 - 49

May you be free from fear of any kind, and May your Mind become प्रीतमनाः - gain a sense of total satisfaction. Being so

तदेव रूपं - चतुर्भुजं शंख - चक्र - गदाधरं तव इष्ट रूपं - प्रपश्य - see Me again, for your full enjoyment, in the same महाविष्णु रूपं desired by you now.

Referring to the above words of Sri Krishna, Sanjaya reports to King धृतराष्ट्र –

सञ्जय उवाच

इत्यर्जुनं वासुदेवस्तथोक्त्वा खकं रूपं दर्शयामास भूयः ।  
आश्वासयामास च भीतमेनं भूत्वा पुनः सौम्यवपुर्महत्मा ॥

11 - 50

इति अर्जुनं तथा उक्त्वा – After saying the above words to Arjuna



वासुदेव : स्वकं रूपं, भूयः अर्जुनं दर्शयामास - Sri Krishna showed His own रूपं - His own Form to Arjuna again. Sri Krishna's स्वकं रूपं - His own Form is महाविष्णु रूपं which is

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

11 - 17

The same महाविष्णु रूपं that Arjuna saw at the beginning of his विश्वरूपदर्शनं. After showing That महाविष्णु रूपं to Arjuna,

महात्मा - Sri Krishna

पुनः सौम्यवपुः भूत्वा - प्रसन्न शान्त मनुष्यवपुः

भूत्वा - Manifesting Himself again in His cheerful, Peaceful and Beautiful human form  
भीतं एनं अर्जुनं आश्वासयामास च - Sri Krishna comforted the terrified looking Arjuna, again with pleasing words of appreciation and encouragement. Arjuna's विश्वरूपदर्शनं formally ends at this point. It started with verse 15 and ends with verse 50.

इत्यर्जनं वासुदेवस्तथोक्त्वा स्वकं रूपं दर्शयामास भूयः ।

आश्वासयामास च भीतमेनं भूत्वा पुनः सौम्यवपुर्महत्मा ॥ 11 - 50

We are now back to the usual format of भगवत् गीता, the dialogue between Arjuna and Sri Krishna. Arjuna says

अर्जुन उवाचः

दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।

इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ।

11 - 51

जनार्दन - O! Sri Krishna,

इदं तव सौम्यं मानुषं रूपं दृष्ट्वा - Seeing You in your familiar pleasing, smiling and peaceful human form

इदानीम् - now

संवृत्तः अस्मि - which means संजातः अस्मि - I feel as if I am born new

सचेताः - प्रसन्नचित्तः अस्मि - My mind has become pleased and cheerful. The disturbances in my mind have vanished



प्रकृतिम् गतः - स्वभावं गतः अस्मि - I have come back to my natural disposition, as Your शिष्य - as Your disciple, eager to listen and follow Your Teachings. Thus Arjuna has now become ready for the rest of The गीतोपदेश - The Teachings of Sri Krishna. Sri Krishna now resumes His Teachings to a spiritually uplifted and more enlightened Arjuna.

श्री भगवान् उवाच

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।

देव अप्यस्य रूपस्य नित्यं दर्शनकडिक्षणः ॥

11 - 52

भगवान् says: Arjuna

सुदुर्दर्शम् इदं रूपं - this vision of विश्वरूपं that you just had is not only

दुर्दर्शम् - difficult to see, but

सुदुर्दर्शम् - very difficult to see, because it is not easily available for ordinary human beings. More than anything else, one needs भगवान्'s Grace to have even a glimpse, even a partial or momentary view of विश्वरूपं

दृष्टवान् असि यत् मम रूपं - The form of My विश्वरूपं, even to the extent you have been blessed to see

देवाः अपि अस्य रूपस्य नित्यं दर्शनकडिक्षणः - the Devas also would like to see every day. They are always praying for a glimpse of the cosmic form of परमेश्वर. Devas also are जीविस, even though they are higher in the scale of spiritual evolution, relative to human beings in general. भगवान् is telling Arjuna that because of his ईश्वर भक्ति, ईश्वर प्रसादं and the fact of his विश्वरूपदर्शनं, he is even superior to many Devas in spiritual development, which simply means that Arjuna is making good progress towards his goal of श्रेयस्.

The above words of भगवान् make Arjuna feel better, and restore his enthusiasm and श्रद्धा for भगवान्'s further गीतोपदेश Teachings.

भगवान् continues

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।

शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥

11 - 53



## ब्रह्मविद्या **Brahma Vidya**

न वेदैः - Not by gaining proficiency in chanting Veda Mantras

न तपसा - not by doing sever austerities of various kinds

न दानेन - not by giving gifts to various worthy causes

न च इज्याया - not even by performing Vedic rituals of various kinds

अहं एवं विधः द्रष्टुं शक्यः - it is possible for one to see Me in this form – in the form of विश्वरूप

दृष्टवान् असि मां यथा - in the way you have been able to see Me

Sri Krishna has already told this earlier (11 – 48), and He repeats the message again to say something more.

In the Form Arjuna has been able to see Sri Krishna in the विश्वरूप, no one else has seen, in spite of great efforts. If that is so, how is it possible for any one to see Sri Krishna in His विश्वरूप? भगवान् gives the answer in the next two verses which give the essential content of the all-inclusive भक्ति योग.

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।

ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥

11 - 54

परंतप - O! Arjuna,

तु - indeed, meaning, there is really no magic about My विश्वरूपं. Anyone, who is qualified, can see My विश्वरूपं. Indeed, there is very much more in My विश्वरूपं than what you have been able to see, and that is this.

अनन्यया भक्त्या - Through अनन्य भक्ति, which means, through

एक भक्ति, परम प्रेम स्वरूप ईश्वर भक्ति, ब्रह्मज्ञान स्वरूप परमेश्वर भक्ति - through such अनन्य भक्ति, through a भक्ति in which there is no separation between the भक्त – the Devotee, and परमेश्वर – The Alter of Devotion, through a भक्ति in which there is no distance between The भक्त and परमेश्वर, through such अनन्य भक्ति

अहं एवं विधः - that I am in this स्वरूप form, as I described before in Chapters 9 and 10, namely, that My Form is:

मयाततं इदं सर्वम् जगत् अव्यक्तमूर्तिना (9 - 3)



मत्स्थानि सर्वभूतानि (9 – 4)

न च मत्स्थानि भूतानि (9 – 5)

विष्टभ्याहमिदं कृत्स्नं एकांशेन स्थितो जगत् (10 – 42) - By Me, The परमेश्वर, in My Unmanifest Form, this entire Universe is pervaded. All beings in this creation have their existence in Me and at the same time, they are in fact Myself only, pervading and supporting this entire universe only by a minute fraction of My inherent power – माया, I remain as the Unmanifest, unchanging, ever existent सत् चित् आनन्द स्वरूप आत्मा – That is indeed the Nature of My विश्वरूपं. That I am in such विश्वरूपं Form, द्रष्टुं शक्यं - one can see by अनन्य ईश्वर भक्ति, anyone can see that I am in such विश्वरूपं Form; not only that, by such अनन्य ईश्वर भक्ति तत्त्वेन ज्ञातुं शक्यं च - one can also know The Truth about Myself. One can gain knowledge of Myself – The परमेश्वर, as परमेश्वर is. One can understand and appreciate the True Nature of परमेश्वर. By such knowledge,

प्रवेष्टुं शक्यं च - it is possible for one to enter into Me, which means one can oneself become That very विश्वरूप. One can discover oneself as That विश्वरूप Itself. Thus अनन्य ईश्वर भक्ति is The Means for eliminating the distance between oneself, and परमेश्वर in oneself. By such elimination, ईश्वर प्रवेशनं is accomplished and thereby one reaches one's परम् धाम – ultimate destination, one's मोक्ष स्थानं, विष्णोः परमं पदं in oneself. Arjuna has not reached That State of Existence yet. Therefore, the Message here is that अनन्य ईश्वर भक्ति, is The Means for gaining श्रेयस्, मोक्ष.

Now, how does one gain That अनन्य ईश्वर भक्ति ? भगवान् says:

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ 11 - 55

This is one of the very important verses in the entire भगवत् गीता . In this verse, भगवान् integrates the essential content of कर्म योग described in Chapter 3, and that of भक्ति योग described in Chapter 9, into ONE practical Means for gaining जीव ब्रह्म ऐक्यं, which means, gaining मोक्ष. Therefore the above verse can be considered as the All-inclusive कर्म योग or the All-inclusive भक्ति योग, both being identical.



This is how भगवान् describes the integrated form of कर्म योग and भक्ति योग

भगवान् says: पाण्डव – O! Arjuna,

यः The one who is मत् कर्म कृत्ः, मत्परमः, मत्भक्तः सङ्गवर्जितः and निर्वैरः सर्वभूतेषु simultaneously at all times under all circumstances,

सः- that person

मां एति comes to Me, reaches Me, meaning, that person naturally matures to gain श्रेयस्, मोक्ष – that person ultimately becomes ONE with परमेश्वर.

In short, to cultivate and maintain अनन्य ईश्वर भक्ति throughout one's life, BE a मत् कर्म कृत्ः, मत्परमः, मद्भक्तः सङ्गवर्जितः and निर्वैरः सर्वभूतेषु : simultaneously at all times, under all circumstances. Thus this integrated form of कर्म योग and भक्ति योग has 5 distinct components, which are not mutually exclusive, but which are mutually complementary.

Let us now try to understand what these 5 components are in terms of one's daily life.

1. मत् कर्म कृत् भव – Be a मत् कर्म कृत्. Any कर्म done as a service to परमेश्वर is मत्कर्मकृत्. Therefore, be a मत्कर्मकृत् means be one for whom every कर्म is only ईश्वर कर्म, विसर्ग कर्म, ईश्वर अर्पित कर्म – कर्म totally dedicated to परमेश्वर. Be one who performs all actions in the pursuit of परमेश्वर only. Be one who never comes under the hold of one's रागद्वेष forces - forces of one's likes and dislikes in the performance of any कर्म; consistent with the निमित्तमात्रं भव उपदेश, be one who does every कर्म in the service of परमेश्वर only – which means be one who does every कर्म only in the terms of one's own स्वधर्म, as कर्म that needs to be done as a matter of one's duty to oneself, as कर्म that has been naturally, and specifically left for one to do as the Will of परमेश्वर. This kind of attitude in performing any कर्म presupposes knowledge about परमेश्वर, knowledge about one's स्वधर्म, and total commitment to the service of परमेश्वर.
2. मत्परमः भव means ईश्वरः एव परमा गतिः भव – Be one for whom परमेश्वर is The ultimate Destination in life, nothing less. Be one for whom the whole purpose of



## ब्रह्मविद्या **Brahma Vidya**

performing any action as ईश्वर कर्म is to become ONE with परमेश्वर Itself. Be one who never loses sight of परमेश्वर as the ultimate goal to be reached. This kind of vision in performing any कर्म also presupposes a knowledge of परमेश्वर and a total commitment to the pursuit of परमेश्वर.

3. मद्भक्तः भव - means सर्वप्रकारैः ईश्वर भक्तः भव - With heart and soul, be an enthusiastic Devotee of परमेश्वर at all times under all circumstances, which means, as भगवान् said earlier (10 – 9, 10)

मच्चिन्ताः मद्गत प्राणाः बोधयन्तः परस्परं ।

कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥

10 – 9

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।

ददामि बुद्धियोगं तं येन मां उपयान्ति ते ॥

10 – 10

- ✓ with thoughts always about परमेश्वर
- ✓ with all organs of perception and action always trying to reach परमेश्वर
- ✓ spending one's times in the company of like-minded people, teaching, listening, and learning more about परमेश्वर
- ✓ talking about परमेश्वर and the Glories of परमेश्वर every day
- ✓ enjoying oneself and fulfilling oneself in the company of परमेश्वर already within oneself
- ✓ worshipping परमेश्वर by every appropriate means, traditional to one's own स्वधर्म
- ✓ being thus totally committed to the pursuit of परमेश्वर, मद्भक्तः भव

BE an ईश्वर भक्तः with Love and Devotion for परमेश्वर, for the Glories of परमेश्वर and for the knowledge of परमेश्वर. Through such ईश्वर भक्ति, by the Grace of परमेश्वर, one gains बुद्धि योग by which one reaches परमेश्वर Itself.

4. सङ्गवर्जितः भव - BE free from obsessive attachments to, and emotional dependence on worldly objects and worldly relationships. Why? आत्मा - The परमेश्वर - is असंगः - totally free and unattached. As भगवान् said earlier,

न मां कर्माणि लिम्पन्ति (4 -14)





उदासीनवत् आसीनं असक्तं तेषु कर्मसु (9 – 9)

कर्मs do not touch परमेश्वर. परमेश्वर exists in all actions and relationships only as a साक्षी – Witness, totally unconnected, uninvolved and unattached. The ultimate goal of an ईश्वर भक्त being परमेश्वर Itself, reaching that goal is possible, only when all attachments or bondages to कर्म – created objects and relationships totally disappear. Therefore, संगवर्जितः – be free from all kinds of worldly attachments and bondages. Finally,

5. सर्वभूतेषु निर्वैरः, शत्रुभाव रहितः भव – Be free from any sense of enmity towards all beings – any being. With one's vision on परमेश्वर only, and recognizing that परमेश्वर is in everything, everywhere, at all times, and always remembering वासुदेवः सर्वम् इति, परमेश्वर is ALL, for an ईश्वर भक्त, there is really no enemy. If one behaves as an enemy, it is only because of that person's पूर्व कर्म – past actions, and such enmity has no real existence. Therefore, cultivate dispassion towards all beings, and सर्वभूतेषु निर्वैरः भव – be without any kind of enmity towards any being, towards all beings.

Such is the nature of the 5 components of the integrated form of कर्म योग and भक्ति योग. Therefore, Sri Krishna says that अनन्य ईश्वर भक्ति, at all times, is the key for reaching परमेश्वर in oneself – for reaching मोक्ष स्थानं विष्णोः परमं पदं in oneself, and the Means for cultivating and maintaining अनन्य ईश्वर भक्ति in daily life is to Be a मत् कर्म कृत्, मत्परमः, मद्भक्तः सङ्गवर्जितः and सर्वभूतेषु निर्वैरः at all times. So saying, Sri Krishna concludes this 11<sup>th</sup> Chapter of भगवत् गीता entitled विश्वरूपदर्शनयोग.

This Chapter is an extraordinary one in the entire भगवत् गीता, in terms of its essential content with respect to उत्तिष्ठ मन्त्र, निमित्तमात्रं भव उपदेश and what exactly one should be and one should do in order to cultivate, and continue to maintain अनन्य ईश्वर भक्ति through out one's life.

With a deep sense of appreciation and gratitude for the Uplifting Message of this Chapter, let us recognize, see and enjoy the Vision of Sri Krishna in His विश्वरूप as परमेश्वर योग (9 – 5 and 11 – 8) and let us do नमस्कार to Sri Krishna, with Devotion and contemplation, reciting a few of the Prayer Verses of Arjuna, before we go to the next Chapter. Therefore, पश्य मे योगेश्वरं – let us now enjoy परमेश्वर योग दर्शनं.



ब्रह्मचिद्या **Brahma Vidya**

- पश्यामि देवांस्तव देव देहे सर्वांस्तथा भूतविशेषसङ्घन् ।  
ब्रह्मणमीशं कमलासनस्थमृषींश्च सर्वानुरगांश्च दिव्यान् ॥ 11 - 15
- अनेक बाहूदरवक्त्रनेत्रं पश्यामि त्वां सर्वतोऽनन्तरूपम् ।  
नान्तं न मध्यं न पुनस्तवादिं पश्यामि विश्वेश्वर विश्वरूप ॥ 11 - 16
- किरीटिनंगदिनं चक्रिणं च तेजोरशिं सर्वतो दीप्तिमन्तम् ।  
पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद्दीप्तानलार्कद्युतिमप्रमेयम् ॥ 11 - 17
- त्वमक्षरं परमं वेदितव्यं त्वमस्य विश्वस्य परं निधानम् ।  
त्वमव्ययः शाश्वतधर्मगोप्ता सनातनस्त्वं पुरुषो मतो मे ॥ 11 - 18
- स्थाने हृषीकेश तव प्रकीर्त्या जगत्प्रहृष्यत्यनुरज्यते च ।  
रक्षांसि भीतानि दिशो द्रवन्ति सर्वे नमस्यन्ति च सिद्धसङ्घाः ॥ 11 - 36
- कस्माच्च ते न नमेरन्महात्मन् गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।  
अनन्त देवेश जगन्निवास त्वमक्षरं सदसत्त्परं यत् ॥ 11 - 37
- त्वमादिदेवः पुरुषः पुरणस्त्वमस्य विश्वस्य परं निधानम् ।  
वेत्तासि वेद्यं च परं च धाम त्वया ततं विश्वमनन्तरूप ॥ 11 - 38
- वायुर्यमोऽग्रिर्वरुणः शशङ्कः प्रजापतिस्त्वं प्रपितामहश्च ।  
नमो नमस्तेऽस्तु सहस्रकृत्वः पुनश्च भूयोऽपि नमो नमस्ते ॥ 11 - 39

पुनश्च भूयोऽपि नमो नमस्ते  
पुनश्च भूयोऽपि नमो नमस्ते  
हरिः ॐ

We will go to Chapter 12, भक्ति योग next time.