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ब्रह्मविद्या **Brahma Vidya**

श्रीमद्भगवत् गीता

एकादशोऽध्यायः - विश्वरूपदर्शनयोगः

ekādaśo 'dhyāyaḥ - viśva rūpa darśana yogaḥ

Chapter 11

Volume 2

सञ्जय उवाच

sañjaya uvāca

एवमुक्त्वा ततो राजन् महायोगेश्वरो हरिः ।

evamuktvā tato rājan mahā yogeśvaro hariḥ |

दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥

11 - 9

darśayāmāsa pārthāya paramaṁ rūpam aiśvaram ||

अनेक वक्त्र नयनं अनेक अद्भुत दर्शनम् ।

aneka vaktra nayanam aneka adbhuta darśanam |

अनेकदिव्य आभरणं दिव्यानेकोद्यतायुधम् ॥

11 - 10

aneka divya ābharanam divyānekodyatāyudham ||

दिव्य माल्य अम्बरधरम् दिव्य गन्ध अनुलेपनम् ।

divya mālya ambara dharam divya gandha anulepanam |

सर्व आश्चर्यमयम् देवम् अनन्तं विश्वतो मुखम् ॥

11 - 11

sarva āścaryamayam devam anantaṁ viśvato mukham ||

दिवि सूर्यसहस्रस्य भवेत् युगपत् उत्थिता ।

divi sūrya sahasrasya bhavet yugapat utthitā |

यदि भाः सदृशी सा स्यात् भासः तस्य महात्मनः ॥

11 - 12

yadi bhāḥ sadṛśī sā syāt bhāsaḥ tasya mahātmanaḥ ||

तत्र एकस्थं जगत् कृत्स्नम् प्रविभक्तम् अनेकधा ।

tatra ekastham jagat kṛtsnam pravi bhaktam anekadhā |

अपश्यत् देवदेवस्य शरीरे पाण्डवस्तदा ॥

11 - 13

apaśyat deva devasya śarīre pāṇḍavastadā ||

ततः स विस्मय आविष्टः हृष्टरोमा धनञ्जयः ।

tataḥ sa vismaya āviṣṭaḥ hr̥ṣṭaromā dhanañjayaḥ |



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प्रणम्य शिरसा देवम् कृताञ्जलिः अभषत ॥

11 - 14

praṇamya śirasā devam kṛtāñjaliḥ abhāṣata ॥

अर्जुन उवाच

arjuna uvāca

पश्यामि देवान् तव देव देहे सर्वान् तथा भूतविशेषसङ्घान् ।

paśyāmi devān tava deva dehe sarvān tathā bhūta viśeṣa saṅghān ।

ब्रह्माणं ईशं कमलासनस्थम् ऋषीन् च सर्वान् उरगान् च दिव्यान् ॥

11 - 15

brahmāṇaṁ īśaṁ kamalāsanastham ṛṣīn ca sarvān uragān ca divyān ॥

अनेक बाहूदरवक्त्रनेत्रम् पश्यामि त्वां सर्वतोऽनन्तरूपम् ।

aneka bāhūdara vaktra netram paśyāmi tvāṁ sarvato'nanta rūpam ।

नान्तं न मध्यं न पुनस्तवादिम् पश्यामि विश्वेश्वर विश्वरूप ॥

11 - 16

nāntaṁ na madhyaṁ na punastavādim paśyāmi viśveśvara viśvarūpa ॥

Having heard from Sri Krishna that He is in everything in this creation, and every thing in this creation is in Him, Arjuna develops an impulsive desire, to see Sri Krishna with everything in this creation. Using appropriate words, Arjuna requests Sri Krishna to show him His ईश्वर रूपं *īśvar rūpaṁ* – His all-inclusive Form – His विश्वरूपं *viśva rūpaṁ* – His Cosmic Form. Responding positively to Arjuna's request, Sri Krishna tells Arjuna:

Alright, पश्य *paśya* – See, get ready to see in My ONE body, this entire ever-changing creation, with all its moving and non-moving constituents. In My विश्वरूपं *viśva rūpaṁ* – all inclusive form, you will see countless forms of different kinds, shapes, sizes, colors and attributes; also, many celestial Beings not available for perception in this world of human beings; also the many Devatas I mentioned earlier in My विभूति योग *vibhūti yoga*, such as आदित्य देवता *āditya devatā*, वसु देवता *vasu devatā*, रुद्र देवता *rudra devatā* अश्विनी देवता *aśvinī devatā*, वायु देवता *vāyu devatā* etc.; and also, many other wonderful Beings in this creation, never seen by you before. Whatever else you want to see of the past, present or the future in this ever-changing creation, that also you can see now in My ONE body, just in front of you. But you cannot see My विश्वरूपं *viśva rūpaṁ* by your human eyes. Therefore, I give you now दिव्य चक्षुः *divya cakṣuḥ* - Divine Eyes. I bless you now with Divine Eyes, by which you can see everything in My विश्वरूपं *viśva rūpaṁ* – My all-inclusive Form.



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With these Divine Eyes, पश्य मे योगमैश्वरम् विश्वरूपं *paśya me yogam aiśvaram viśva rūpaṁ* see and Enjoy My ईश्वर योग *iśvar yoga* – My विश्वरूपं *viśva rūpaṁ*, My माया रूपं *māyā rūpaṁ* – the Extraordinary connection between ME – The परमेश्वर *parameśvar* and जीव *jīva* and जगत् *jagat* – the universe of forms, names and attributes manifested as beings in this entire creation, including the creation itself. See and Enjoy My विश्वरूपं *viśva rūpaṁ*, just as I told you earlier, namely, मया ततमिदं सर्वम् *mayā tatamidaṁ sarvam* (9-4) – this entire universe is pervaded by ME;

मत्स्थानि सर्वभूतानि *matsthāni sarva bhūtāni* (9-4) – all beings in this creation have their existence in Me:

न च मत्स्थानि भूतानि *na ca matsathni bhūtāni* (9-5) – all beings in this creation are, in fact, Myself only

विष्टभ्याहं इदं कृत्स्नं एकांशेन स्थितो जगत् *viṣṭabhyāḥm idam kṛtsnam ekaṁśena sthito jagat* – Pervading and supporting this entire universe only by a minute fraction of My Inherent Power and Glory, I exist for ever, etc. So saying, Sri Krishna shows His विश्वरूपं *viśvarūpaṁ*, to Arjuna for his private vision.

Seeing Sri Krishna's Extraordinary विश्वरूपं *viśva rūpaṁ*, Arjuna is thrilled with amazement and remains spell-bound for a few moments. During this brief period, Sanjaya reports to King Dritarashtra, this extraordinary event, taking place in the battlefield.

As we may remember, the entire भगवत् गीता *bhagavat gītā* is a quoted dialogue between Arjuna and Sri Krishna, reported to the blind king Dritarashtra by Sanjaya, who, by the Grace of भगवान् व्यास *bhagavān vyāsa* was blessed with the ability to see all that was happening in the battle field, just as it was happening. Sanjaya comes into the भगवत् गीता *bhagavat gītā* with his own words of communication to King Dritarashtra, whenever the situation needed such communication. Though Sanjaya's words are apparently meant to maintain continuity in his report to the king, we must also recognize that Sanjaya's words are words of wisdom and they convey significant messages of their own.

At this time, what Arjuna sees in the विश्वरूपं *viśva rūpaṁ* of Sri Krishna is also seen by Sanjaya, and his words now describe the very opening scene of Arjuna's विश्वरूप दर्शनं *viśva rūpa darśanam*. Sanjaya reports this opening scene to king Dritarashtra as follows:



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सञ्जय उवाच

sañjaya uvāca

एवमुक्त्वा ततो राजन् महायोगेश्वरो हरिः ।

evamuktvā tato rājan mahā yogeśvaro hariḥ ।

दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥

11 - 9

darśayāmāsa pāṛthāya paramaṁ rūpaṁ aiśvaram ॥

Addressing King Dritarashtra, Sanjaya says:

राजन् *rājan* - O King *īśvara yoga māyā rūpaṁ*,

एवं उक्त्वा *evaṁ uktvā* - having thus spoken to Arjuna, asking Arjuna to get ready to see His ईश्वर योग *īśvar yoga* - His माया रूपं *māyā rūpaṁ*, विश्वरूपं *viśva rūpaṁ*

महायोगेश्वरः हरिः *mahā yogeśvaraḥ hariḥ* - Sri Krishna - The योगेश्वर *yogeśvara* - महाविष्णु परमेश्वर *mahāviṣṇu parameśvar*

दर्शयामास पार्थाय *darśayāmāsa pāṛthāya*, परमं रूपं ऐश्वरम् *paramaṁ rūpaṁ aiśvaram* - showed to Arjuna His परमं ईश्वर रूपं *paramaṁ īśvar rūpaṁ* - His Limitless विश्वरूपं *viśva rūpaṁ* - cosmic form.

भगवान्'s ईश्वर रूपं *bhagavān's īśvar rūpaṁ* is परमं *paramaṁ* - Limitless, All Inclusive as well as Extraordinary. Extraordinary because, any given form, generally excludes every other form; but भगवान्'s विश्वरूपं *bhagavān's viśva rūpaṁ* includes all forms, infinite both in number as well as attributes. Generally, if all forms are rolled into ONE form, the individual forms lose their individuality, but भगवान्'s विश्वरूपं *bhagavān's viśva rūpaṁ* is ONE form containing all forms, each of which still enjoying its own form together with its own individuality, which is indeed extraordinary. That is why भगवान्'s विश्वरूपं *bhagavān's viśva rūpaṁ* is परमं *paramaṁ*.

It is That परमं ईश्वर रूपं *paramaṁ īśvar rūpaṁ* - विश्वरूपं *viśva rūpaṁ* Sri Krishna showed to Arjuna. This is how Sanjaya describes what Sri Krishna showed to Arjuna:

अनेक वक्त्र नयनं अनेकाद्भुत दर्शनम् ।

aneka vaktra nayanam anekādbhuta darśanam ।

अनेक दिव्याभरणम् दिव्यानेकोद्यतायुधम् ॥

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aneka divyābharaṇam divyānekodyatāyudham ॥



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दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।

divya mālyāmbara dharam̐ divya gandhānu lepanam ।

सर्वाश्चर्यमयं देवं अनन्तं विश्वतो मुखम् ॥

11 - 11

sarvāścaryamayam̐ devam̐ anantam̐ viśvato mukham ॥

The रूपं *rūpam̐* – the form भगवान् *bhagavān* shows to Arjuna is ONE. That ONE form contains:

अनेक वक्त्र नयनं *aneka vaktra nayanam̐* – countless mouths and eyes, and indeed, other organs of perception and action

अनेकाद्भुत दर्शनम् *anekādbhuta darśanam̐* – countless wonderful, awe-inspiring beings and objects, forms never seen before, each as striking as the others

अनेक दिव्याभरणम् *aneka divyābharaṇam̐* – with countless splendid ornaments of a Divine Nature, ornaments not seen in this world of human beings, and

दिव्यानेकोद्यतायुधम् *divyānekodyatāyudham̐* – extraordinary instruments of construction, and weapons of destruction, all in action, or ready for action; these instruments of construction, and weapons of destruction are दिव्यं *divyam̐* – they are not of this world; they are celestial ones, extraordinary ones, used for the acts of construction and destruction going on continuously in this creation.

Again, in भगवान्'s विश्वरूपं *bhagavān's viśva rūpam̐* there are:

दिव्यमाल्याम्बरधरम् *divya mālyāmbara dharam̐* – Forms of beings wearing celestial garments, decked with celestial garlands and flowers beyond description

दिव्य गंध अनुलेपनं *divya gaṇdha anulepanam̐* – Forms of anointed with celestially fragrant scents of various kinds

सर्व आश्चर्यमयं *sarva āścaryamayam̐* – all forms and beings of endless wonder

देवं *devam̐* – all Divine in Effulgence and Brilliance

अनन्त विश्वतो मुखं *ananta viśvato mukham̐* – with faces on all sides; which ever way one looks at this – विश्वरूपं *viśva rūpam̐*, there is no end, there is no top or bottom, there is only endless length, and endless width in every direction.

Such is the Extraordinary Nature of Sri Krishna's विश्वरूपं *viśva rūpam̐*. Further,

दिवि सूर्यसहस्रस्य भवेत् युगपत् उत्थिता ।

divi sūrya sahasrasya bhavet yugapat utthitā ।

यदि भाः सदृशी सा स्यात् भासस्तस्य महात्मनः ॥

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yadi bhāḥ sadṛśī sā syāt bhāsastasya mahātmanaḥ ॥

The splendor, the brilliance, the effulgence of भगवान्'s विश्वरूपं *bhagavān's viśva rūpaṁ* is so blazingly bright that Sanjaya could describe that brightness only by an illustration which has to be imagined. Sanjaya says:

दिवि *divi* means अन्तरिक्षे *antarikṣe*. In the sky – the space between the earth and all the other planets in the sky (i.e. the भुवर्लोक *bhuvārloka*) or in the world beyond the earth – the सुवर्लोक *suvarloka*

यदि सूर्य सहस्रस्य युगपत् उत्थिता भवेत् *yadi sūrya sahasrasya yugapat utthitā bhavet* – if thousands of suns light up in the sky युगपत् *yugapat* simultaneously ,if thousands of suns light up the भुवर्लोक *bhuvārloka* and सुवर्लोक लोक *suvarloka lokas* simultaneously

सा भाः तस्य महात्मनः भासः सदृशी भवेत् *sā bhāḥ tasya mahātmanaḥ bhāsaḥ sadṛśī bhavet* – that brightness, that effulgent splendor would be comparable to that of महात्मा *mahātmā* Sri Krishna, the विश्वरूपं *viśva rūpaṁ* of Sri Krishna. If the brightness of thousands of suns were to blaze forth simultaneously in the sky, that brightness would be comparable to that of महात्मा *mahātmā* Sri Krishna – the effulgence of the विश्वरूपं *viśva rūpaṁ* of Sri Krishna.

तत्र एकस्थं जगत् कृत्स्नं प्रविभक्तं अनेकधा ।

tatra ekasthaṁ jagat kṛtsnaṁ pravibhaktaṁ anekadhā ।

अपश्यत् देवदेवस्य शरीरे पाण्डवस्तदा ॥

11 – 13

apaśyat devadevasya śarīre pāṇḍavastadā ॥

The moment Sri Krishna showed His विश्वरूपं *viśva rūpaṁ*,

तदा *tadā* – at that time

तत्र *tatra* in that विश्वरूपं *viśva rūpaṁ* of Sri Krishna

पाण्डवः अपश्यत् *pāṇḍavaḥ apaśyat* – Arjuna saw

जगत् कृत्स्नं *jagat kṛtsnaṁ* – the entire universe – the entire creation

प्रविभक्तं अनेकधा *pravibhaktaṁ anekadhā* – with all its distinct divisions, with all beings in it, such as the celestials, humans, animal kingdom, plant kingdom, moving



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and unmoving beings of all kinds, each one of them retaining one's own form and attributes.

एकस्थं *ekastham* - all existing together as ONE

देवदेवस्य शरीरे *devadevasya śarīre* - in the body of Sri Krishna, the God of all Gods.

The moment Sri Krishna showed His विश्वरूपं *viśva rūpaṁ*, Arjuna saw in That विश्वरूपं *viśva rūpaṁ* the entire creation with all its multifarious forms and beings, each retaining its own form and attributes, all existing together in ONE single Body of Sri Krishna.

ततः स विस्मयाविष्टो हृष्टरोमा धनञ्जयः ।

tataḥ sa vismayā viṣṭo hr̥ṣṭaromā dhanañjayaḥ ।

प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥

11 - 14

praṇamya śirasā devaṁ kṛtāñjalira bhāṣata ॥

Seeing Sri Krishna's विश्वरूपं *viśva rūpaṁ*, ततः *tataḥ* then,

सः विस्मय आविष्टः *saḥ vismaya āviṣṭaḥ* - Arjuna, being struck with amazement, struck with awe and wonder

हृष्टरोमा *hr̥ṣṭaromā* - with hairs bristling in horripilation resulting from such extraordinary amazement

प्रणम्य शिरसा देवं *praṇamya śirasā devaṁ* - properly doing नमस्कार *namaskār* to Sri Krishna by bending his head, and

कृताञ्जलिः *kṛtāñjaliḥ* - with folded hands and joined palms

धनञ्जयः अभाषत *dhanañjayaḥ abhāṣata* - Arjuna spoke these words to Sri Krishna

Seeing भगवान्'s विश्वरूपं *bhagavān's viśva rūpaṁ*, and being struck with extraordinary amazement, his hairs standing on ends, Arjuna did नमस्कार *namaskār* to Sri Krishna, properly with hands folded, palms joined, head bent down and spoke these words to Sri Krishna, spontaneously expressing his own vision of विश्वरूप-दर्शनं *viśvarūpa-darśanaṁ*, and his own feelings just as he felt as he was seeing - so reported Sanjaya to King Dritarashtra.

With these words of Sanjaya, the dialogue of Arjuna and Sri Krishna resumes. In the next 17 verses, Arjuna expresses spontaneously his own vision of विश्वरूप दर्शनं *viśva rūpa darśanaṁ*, and his own personal experiences arising from that continuously changing vision. This is what Arjuna tells Sri Krishna, at this moment:



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अर्जुन उवाच

arjuna uvāca

पश्यामि देवान् तव देव देहे सर्वान् तथा भूत विशेष सङ्घान् ।

paśyāmi devān tava deva dehe sarvān tathā bhūta viśeṣa saṅghān ।

ब्रह्माणमीशं कमलासनस्थं ऋषीन् च सर्वान् उरगान् च दिव्यान् ॥ 11 – 15

brahmāṇamīśaṁ kamalāsanasthaṁ ṛṣīn ca sarvān uragān ca divyān ॥

अनेक बाहूदरवक्त्रनेत्रम् पश्यामि त्वां सर्वतोऽनन्तरूपम् ।

aneka bāhūdara vaktra netram paśyāmi tvāṁ sarvato'nantarūpam ।

नान्तं न मध्यं न पुनस्तवादिं पश्यामि विश्वेश्वर विश्वरूपम् ॥

11 - 16

nāntaṁ na madhyaṁ na punastavādiṁ paśyāmi viśveśvara viśvarūpam ॥

Just prior to showing His विश्वरूप *viśva rūpa*, Sri Krishna tells Arjuna: पश्य मे योगमैश्वरम् *paśya me yogam aiśvaram* - पश्य *paśya* — see My ईश्वर योग *īśvar yoga*. On seeing Sri Krishna's विश्वरूपं *viśva rūpaṁ*, Arjuna responds by saying,

पश्यामि देवान् *paśyāmi devān* etc. - पश्यामि *paśyāmi* – I see देवास *devās*, etc.

Therefore, the situation here is, seer-seen relationship. Arjuna, the subject, is the seer for whom Sri Krishna's विश्वरूपं *viśva rūpaṁ* is the object seen. Thus, as pointed out earlier, the situation here is subject-object relationship. Arjuna, the subject, is separate from विश्वरूपं *viśva rūpaṁ* – the object. Consequently Arjuna does not see himself in Sri Krishna's विश्वरूपं *viśva rūpaṁ*

Then, what does he see in Sri Krishna's विश्वरूपं *viśva rūpaṁ*? That he tells here.

पश्यामि देवान् तव देव देहे सर्वान् तथा भूत विशेष सङ्घान्

paśyāmi devān tava deva dehe sarvān tathā bhūta viśeṣa saṅghān

देव *deva* - हे देव *he deva* - O! भगवन् *bhagavān*

तव देहे पश्यामि *tava dehe paśyāmi* - अहं पश्यामि *ahaṁ paśyāmi* - In your body, I see by the power of the Divine Eyes You blessed me with, I see clearly in Your body, What?



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ब्रह्मविद्या **Brahma Vidya**

सर्वान् देवान् *sarvān devān* – all the Devas, all the celestial Beings I have heard of, such as Indra, Varuna, Vayu etc.

तथा *tathā* – likewise

भूत विशेष सङ्घान् *bhūta viśeṣa saṅghān* – meaning

नानाविध संस्थान विशेष समूहान् *nānāvidha saṁsthāna viśeṣa samūhān* – I see many different varieties of beings, each enjoying its own विशेष *viśeṣa* – its own distinct form and attributes. The विशेष *viśeṣa*, the special feature here is संस्थान विशेष *saṁsthāna viśeṣa* – उपाधि विशेष *upādhi viśeṣa* – though all the different beings are seen assembled together in ONE body of Sri Krishna, each being therein, enjoys its own peculiar form and attributes. Further,

ब्रह्माणं ईशं कमलासनस्थं पश्यामि *brahmāṇaṁ īśaṁ kamalāsanasthaṁ paśyāmi* – I see चतुर्मुख ब्रह्मा *caturmukha brahmā* – The four-faced ब्रह्माजी *brahmājī* the creator, being seated on कमलासनं *kamal āsanam*.

Traditionally, ब्रह्माजी *brahmā jī* – the creator is visualized as being seated on महाविष्णु नाभिकमलं *nābhi kamalam* – the lotus-like navel cavity of महाविष्णु *mahā viṣṇu* – the all-pervading परमेश्वर *paramesvar*, which means, what Arjuna sees as ब्रह्माजी *brahmā jī* – the creator in the body of Sri Krishna, includes the vision of महाविष्णु *mahā viṣṇu* itself.

सर्वान् ऋषीन् पश्यामि *sarvān ṛṣīn paśyāmi* – I see clearly all the Rishis, all the sages I have heard of, such as वसिष्ठ *vasiṣṭha* etc.

दिव्यान् उरगान् च पश्यामि *divyān uragān ca paśyāmi* – I see also all the Divine Serpents such as वासुकि *vāsuki* etc.

We must understand here something. In the context of the last Chapter on विभूति योग *vabhūti yoga*, whatever that is known to Arjuna as the Glory of परमेश्वर *paramesvar* – as objects worthy of worship as परमेश्वर *paramesvar* itself – all those Glories of परमेश्वर *paramesvar*, Arjuna sees in विश्वरूपं *viśva rūpaṁ*. Similarly also, whatever forms and names Arjuna has been accustomed to invoke परमेश्वर *paramesvar*, for purposes of worship, by virtue of his own culture, tradition, knowledge etc., all those forms also, Arjuna sees in विश्वरूपं *viśva rūpaṁ*.

On the other hand, if some one else, brought up in a different culture and tradition were blessed to see Sri Krishna's विश्वरूपं *viśva rūpaṁ*, that person will see the same



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विश्वरूपं *viśva rūpaṁ* totally differently, but still will be uplifted to a higher level of ईश्वर भक्ति *īśvara bhakti* – Devotion to परमेश्वर *paramesvar*, rooted in one's own vision of परमेश्वर *paramesvar*, whatever that vision is. That is so because भगवान् 's विश्वरूपं *bhagavān's viśva rūpaṁ* is माया *māyā* – just a manifestation, just an appearance of the inherent Power and glory of परमेश्वर *paramesvar*, and such appearance includes all Glories of परमेश्वर *paramesvar*. Now, continuing the description of his own विश्वरूप दर्शनं *viśva rūpa darśanaṁ*, Arjuna says:

अनेक बाहूदरवक्त्रनेत्रम् पश्यामि त्वां सर्वतोऽनन्तरूपम् ।

aneka bāhūdara vaktra netraṁ paśyāmi tvāṁ sarvato'nantarūpaṁ |

नान्तं न मध्यं न पुनस्तवादिं पश्यामि विश्वेश्वर विश्वरूप ॥

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nāntaṁ na madhyaṁ na punastavādiṁ paśyāmi viśveśvara viśvarūpa ॥

The panorama of Sri Krishna's विश्वरूपं *viśva rūpaṁ*, is continuously changing. Arjuna now says:

अनेक बाहूदरवक्त्र नेत्रं *aneka bāhūdara vaktra netraṁ* – I see You as ONE who has countless hands, countless stomachs, countless mouths and countless eyes, exactly as The पुरुष सूक्तम् *puruṣa sūktam*, describes You as सहस्र शीर्षा पुरुषः *sahasra śīrṣā puruṣaḥ*, सहस्राक्षः सहद्रपातः *sahasrākṣaḥ sahadrapātaḥ*. Further, सर्वतः (सर्वत्र) अनन्तरूपं त्वां पश्यामि *savartaḥ (sarvatra) anantarūpaṁ tvāṁ paśyāmi* – I see You as ONE who has endless forms. Your forms are all-over and they are endless.

भगवान् *bhagavān* presents Arjuna with a Form that includes everything that Arjuna knows directly or indirectly. Arjuna must see everything in विश्वरूपं *viśva rūpaṁ*. Only then can he have full श्रद्धा *śraddhā* in ईश्वर रूपं *īśvara rūpaṁ*. For example, Arjuna has heard about गन्धर्वाः *gandharvās*, यक्षाः *yakṣās*, असुराः *asurās*, देवाः *devās*, सिद्धाः *siddhas*, etc. in the पुराणाः *purāṇās*. All of them Arjuna sees in Sri Krishna's विश्वरूपं *viśva rūpaṁ*. Nothing he has heard or seen is omitted in भगवान्'s विश्वरूपं *bhagavān's viśva rūpaṁ* – that is the meaning of अनन्तरूपं *anantarūpaṁ*. Arjuna continues:

नान्तं न मध्यं न पुनस्तवादिं पश्यामि विश्वेश्वर विश्वरूप

nāntaṁ na madhyaṁ na punastavādiṁ paśyāmi viśveśvara viśvarūpa



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The panorama of विश्वरूपं *viśva rūpaṁ* is continuously changing, and changing so fast that it is difficult for him to keep up with the changing scenes; being amazed with what he is seeing, Arjuna exclaims:

हे विश्वेश्वर *he viśveśvara* – O! Lord of all the Universe

हे विश्वरूप *viśva rūpa*– O! Lord of all forms in ONE

तव अन्तं न पश्यामि *tava antaṁ na paśyāmi*, तव मध्यं न पश्यामि *tava madhyaṁ na paśyāmi*, पुनः तव आदिं न पश्यामि *punaḥ tava ādiṁ na paśyāmi* – I do not see Your Head or Toes; I do not see the beginning or the end of your Form. Consequently, I do not see Your Middle either. So great is Your magnitude, so awe-inspiring is Your Form. So saying, Arjuna continues his description of what he sees in विश्वरूप दर्शनं *viśva rūpa*

We will see more of Arjuna's विश्वरूप दर्शनं *viśva rūpa* next time.