



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

ब्रह्मविद्या **Brahma Vidya**

श्रीमद्भगवत् गीता

एकादशोऽध्यायः - विश्वरूपदर्शनयोगः

ekādaśo 'dhyāyaḥ - viśva rūpa darśana yogaḥ

Chapter 11

Volume 3

अर्जुन उवाच

arjuna uvāca

पश्यामि देवांस्तव देव देहे सर्वांस्तथा भूतविशेषसङ्घान् ।

paśyāmi devāṁstava deva dehe sarvaamstathā bhūtaviśeṣasaṅghān |

ब्रह्माणमीशं कमलासनस्थमृषींश्च सर्वानुरगांश्च दिव्यान् ॥

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brahmāṇamīśaṁ kamalāsanasthamṛṣīmśca sarvānuragāmśca divyān ||

अनेक बाहूदरवक्त्रनेत्रम् पश्यामि त्वां सर्वतोऽनन्तरूपम् ।

aneka bāhūdara vaktra netram paśyāmi tvāṁ sarvato'nantarūpam |

नान्तं न मध्यं न पुनस्तवादिं पश्यामि विश्वेश्वर विश्वरूप ॥

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nāntaṁ na madhyaṁ na punastavādiṁ paśyāmi viśveśvara viśvarūpa ||

किरीटिनंगदिनं चक्रिणं च तेजोराशिं सर्वतो दीप्तिमन्तम् ।

kirīṭinaṁ gadināṁ cakriṇaṁ ca - tejorāśiṁ sarvato dīptimantaṁ |

पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद्दीप्तानलार्कद्युतिमप्रमेयम् ॥

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paśyāmi tvāṁ durnirīkṣyaṁ samantād dīptā nalārkadyutima prameyam ||

त्वमक्षरं परमं वेदितव्यं त्वमस्य विश्वस्य परं निधानम् ।

tvamakṣaraṁ paramaṁ veditavyaṁ tvamasya viśvasya paraṁ nidhānam |

त्वमव्ययः शाश्वतधर्मगोप्ता सनातनस्त्वं पुरुषो मतो मे ॥

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tvamavyayaḥ śāśvatadharmagoptā sanātanastvaṁ puruṣo mato me ||

अनादिमध्यान्तमनन्तवीर्यमनन्तबाहुं शशिसूर्यनेत्रम् ।

anādi madhyāntam ananta vīryam ananta bāhuṁ śaśi sūrya netram |

पश्यामि त्वां दीप्तहुताशवक्त्रं स्वतेसा विश्वमिदं तपन्तम् ॥

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paśyāmi tvāṁ dīpta hutāśavaktraṁ svatesā viśvamidaṁ tapantaṁ ||

द्यावापृथिव्योरिदमन्तरं हि व्याप्तं त्वयैकेन दिशश्च सर्वाः ।

dyāvā pṛthivyoridamantaraṁ hi vyāptaṁ tvayaikena diśaśca sarvāḥ |



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दृष्ट्वाद्भुतं रूपमुग्रं तवेदं लोकत्रयं प्रव्यथितं महात्मन् ॥

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dṛṣṭvādbhutam rūpamugraṁ tavedaṁ lokatrayaṁ pravyathitaṁ mahātman ॥

Arjuna is having विश्वरूप दर्शनम् *viśva rūpa darśanam* – Arjuna is seeing Sri Krishna in His All-inclusive Cosmic Form. This is an extraordinary event in the context of The भगवत् गीता *bhagvat gītā*, and its significance needs to be understood.

विश्वरूप दर्शनम् *viśva rūpa darśanam* is also part of गीतोपदेश *gītopadeśa* – Teachings of Sri Krishna. In गीतोपदेश *gītopadeśa*, mostly Sri Krishna talks and Arjuna listens. In this particular part of गीतोपदेश *gītopadeśa*, mostly Arjuna talks, and Sri Krishna listens, and still, Sri Krishna is the Teacher. Through His विश्वरूपं *viśva rūpaṁ* – all-inclusive Cosmic form, Sri Krishna prepares Arjuna for an essential Teaching that is to follow later in this Chapter.

What Arjuna talks, how he feels – all that indicates how ready Arjuna is for the Teaching that follows. Therefore, Arjuna's विश्वरूप दर्शनम् *viśva rūpa darśanam* is not simply a matter of satisfying the impulsive desire of Arjuna to see Sri Krishna's विश्वरूपं *viśva rūpaṁ*. Arjuna's विश्वरूप दर्शनम् *viśva rūpa darśanam* is part of भगवान्'s *bhagvān's* deliberate plan of action in गीतोपदेश *gītopadeśa*, pursuance of His overriding Mission as अवतार पुरुष *avatār puruṣ*, namely, धर्मसंस्थापनार्थाय संभवामि युगे युगे *dharma saṁsthāpanārthāya sambhavāmi yuge yuge* (4 - 8) - to re-establish धर्म *dharma* in Society from time to time. With this understanding, let us try to appreciate what is happening here in this event.

The initial impact of विश्वरूप दर्शनम् *viśva rūpa darśanam* on Arjuna is one of awe and amazement – one of joy and bewilderment, resulting in an instant personal realization of the Absolute Divinity of Sri Krishna, as परमेश्वर *paramesvar*. This realization turns into profound reverence for Sri Krishna as भगवान् *bhagvān*.

Until now, Sri Krishna has only been a trusted, esteemed and respected friend of Arjuna, an extraordinary friend indeed, whose help Arjuna can always rely on, in times of need, which means, until now, Arjuna's reverence for Sri Krishna has been purely cultural, born of his own inherent nature, upbringing, associations, familiarity etc. विश्वरूप दर्शनम् *viśva rūpa darśanam* is the Dawn of a new spontaneously profound spiritual reverence in Arjuna for Sri Krishna as परमेश्वर *paramesvar*.



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This Dawn of Spiritual reverence for Sri Krishna, as परमेश्वर *paramesvar* is the First internal transformation that takes place in the mind and बुद्धि *buddhi* of Arjuna, as a result of विश्वरूप दर्शनम् *viśva rūpa darśanam*. It is with such spiritual reverence for Sri Krishna,

प्रणम्य शिरसा देवं कृताञ्जलिरभाषत *praṇamya śirasā devaṁ kṛtāñjalirabhāṣat* - Arjuna does नमस्कार *namaskār* to Sri Krishna, properly, and speaks these words, of his own accord, on what he sees in, and what he feels about his विश्वरूप दर्शनम् *viśva rūpa darśanam*.

अर्जुन उवाच

arjuna uvāca

पश्यामि देवांस्तव देव देहे सर्वांस्तथा भूतविशेषसङ्घान् ।

paśyāmi devāṁstava deva dehe sarvāṁstathā bhūta viśeṣa saṅghān ।

ब्रह्माणमीशं कमलासनस्थमृषींश्च सर्वानुरगांश्च दिव्यान् ॥

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brahmāṇa miśaṁ kamalāsana sthamṛṣīṁśca sarvānu ragaamśca 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 punasta vādiṁ paśyāmi viśveśvara viśva rūpa ॥

Arjuna says:

हे देव *he deva*, हे भगवन् *he bhagvan* – O! Lord, by Your Grace, with the दिव्य चक्षुः *divya cakṣuḥ* - The Divine Eyes you Blessed me with

पश्यामि *paśyāmi* - I see in You very clearly

सर्वान् देवान् पश्यामि *sarvān devān paśyāmi* - I see in You all the Devas – all the celestial Beings I have heard of, such as: इन्द्र *indra*, वरुण *varuṇa*, वायु *vāyu*, etc.

भूतविशेष संघान् पश्यामि *bhūtaviśeṣa saṅghān paśyāmi* - I see in You many different varieties of beings, each enjoying its own peculiarities of form, attributes etc.

ब्रह्माणं ईशं कमलासनस्थं पश्यामि *brahmāṇaṁ īśaṁ kamalāsana stham paśyāmi*

- I see in You the चतुर्मुख ब्रह्म *caturmukha brahma* – The four-faced ब्रह्माजी *brahmājī* – The creator, seated in Your नाभिकमलं *nābhi kamalaṁ* - lotus-like navel cavity



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सर्वान् ऋषीन् पश्यामि *sarvān ṛṣīn paśyāmi* - I see in You all the Rishi's I have heard of – such as वसिष्ठ *vasiṣṭha* etc.

दिव्यान् उरगान् पश्यामि *divyān urgān paśyāmi* - I see in You all the celestial serpents such as वासुकि *vāsuki* etc. I see in You all the ईश्वर विभूति *īśvar vibhūti* You mentioned earlier as worthy of worship as परमेश्वर *parmeśvar* Itself

अनेक बाहूदरवक्त्रनेत्रं पश्यामि त्वां सर्वतोऽनन्तरूपम्
aneka bāhūdara vaktra netraṁ paśyāmi tvāṁ sarvato'nanta rūpam
सर्वतः अनन्त रूपं च पश्यामि *sarvataḥ ananta rūpam ca paśyāmi*, सर्व प्राणि
समष्टि रूप ब्रह्माण्ड देह विराट पुरुष *sarva prāṇi samaṣṭi rūpa brahmāṇḍa deha*
virāṭa puruṣa - I see You as The विराट पुरुष *virāṭa puruṣa*, including everything
and every being in this creation

नान्तं न मध्यं न पुनस्तवादिं पश्यामि विश्वेश्वर विश्वरूप *nāntaṁ na madhyaṁ na*
punastavādiṁ paśyāmi viśveśvar viśvarūpa - I see You are endless every
where on all sides. I see no beginning, no end, and hence no middle in Your Form;

हे विश्वेश्वर *he viśveśvar* - O! Lord of the Universe,

हे विश्वरूप *he viśvarūpa* - O! Lord of all forms

So great is Your magnitude, so awe-inspiring is Your विश्वरूप *viśvarūpaṁ* – Your all
Inclusive Form. All this, we saw last time. भगवान्'s विश्वरूप *bhagvān's viśvarūpaṁ*
is continuously changing. Arjuna now sees Sri Krishna Himself in His विश्वरूप
viśvarūpaṁ, in the traditional Form in which महाविष्णु *mahāviṣṇu* is worshipped.
Seeing That Form, Arjuna says:

किरीटिनं गदिनं चक्रिणं च तेजोराशिं सर्वतो दीप्तिमन्तम् ।

kirīṭinaṁ gadināṁ cakriṇāṁ ca tejorāśiṁ sarvato diptimantam ।

पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद्दीप्तानलार्कद्युतिमप्रमेयम् ॥

11 - 17

paśyāmi tvāṁ durnirīkṣyaṁ samantāddīptāna lārkadyutima prameyam ॥

त्वमक्षरं परमं वेदितव्यं त्वमस्य विश्वस्य परं निधानम् ।

tvamakṣarṁ paramaṁ veditavyaṁ tvamasya viśvasya paraṁ nidhānam ।

त्वमव्ययः शाश्वतधर्मगोप्ता सनातनस्त्वं पुरुषो मतो मे ॥

11-18

tvamavyayaḥ śāśvata dharma goptā sanātanastvaṁ puruṣo mato me ॥



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त्वां पश्यामि *tvām paśyāmi* - Now, I see You – Yourself – in Your विश्वरूपं *viśvarūpaṃ*

किरीटिनंगदिनं चक्रिणं च त्वां पश्यामि *kirīṭinaṅgadinam cakriṇam ca tvām paśyāmi* - I see You as किरीटिनं *kirīṭinam* – as ONE who has a

किरीटं *kirīṭam* – a crown on the head

गदिनं *gadinam* – a गदा *gadā*, a mace in one hand, and

चक्रिणं *cakriṇam* – a disc काल चक्र *kāla cakra* – in another hand.

Thus I see You in the Form of महाविष्णु *mahāviṣṇu* I worship everyday.

तेजोराशिं त्वां पश्यामि *tejorāśim tvām paśyāmi* - I see You as तेजोराशिं *tejorāśim* which means तेजः पुंजं *tejaḥ puñjam* - a huge mass of brilliance, a huge source of light and brilliance all over

सर्वतः दीप्तिमन्तं *sarvataḥ dīptimantam* - I see the light of Your तेजस् *tejas* – brilliance all over. तेजस् *tejas* is भगवान्'s *bhagavān's* intrinsic mighty splendor and brilliance, and That तेजस् *tejas* is the source of light every where; दीप्ति *dīpti* is the light of That तेजस् *tejas*. Therefore,

तेजोराशिं सर्वतो दीप्तिमन्तम् *tejorāśim sarvato dīptimantam*, त्वां पश्यामि *tvām paśyāmi* means I see You; You are All तेजस् *tejas* and the Light of Your तेजस् *tejas* is all over, on all sides, which really means You are शुद्धचैतन्यं *śuddha caitanyam* – You are Pure consciousness, Pure Awareness Itself.

पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद्दीप्तानलार्कद्युतिमप्रमेयम्

paśyāmi tvām durnirīkṣyam samantāddīptānalārkadyutimaprameyam

दीप्त *dīpta* - अनल अर्क द्युतिं समन्तात् *anala arka dyutiṃ samantāt*

भगवान्'s *bhagavān's* inherent तेजस् *tejas* is द्युतिं *dyutiṃ*. The Light of That तेजस् *tejas* is दीप्त *dīpta*; अनल *anala* is fire; अर्क *arka* is SUN

समन्तात् *samantāt*, सर्वत्र *savatra* - on all sides. Therefore,

दीप्त *dīpta* - अनल अर्क द्युतिं *anala arka dyutiṃ*, समन्तात् *samantāt* means because of Your dazzling Light on all sides, as if the SUN is on fire

पश्यामि त्वां दुर्निरीक्ष्यं *paśyāmi tvām durnirīkṣyam* - You can be seen only with great difficulty – still, I see You, by Your Grace, and, I find You are

अप्रमेयं *aprameyam* - immeasurable, You are beyond measurement of any kind, You are Limitless in whatever terms I can think of. Your Form is Limitless and



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Immeasurable, because, I see You in Your विश्वरूपं *viśva rūpaṁ*. But there are so many other things also in Your विश्वरूपं *viśva rūpaṁ*. I cannot say which is You, and which is outside of You, since You are in everything, and everything is in You only. Therefore, You are अप्रमेयं *aprameyaṁ* - Limitless and Immeasurable.

त्वमक्षरं परमं वेदितव्यं त्वमस्य विश्वस्य परं निधानम् ।

tvamakṣarṁ paramaṁ veditavyaṁ tvamasya viśvasya paramaṁ nidhānam ।

त्वं अव्ययः शाश्वतधर्मगोप्ता सनातनस्त्वं पुरुषो मतो मे ॥

11 - 18

tvam avyayaḥ śāśvatadharmagoptā sanātanastvaṁ puruṣo mato me ॥

From what I have seen thus far in Your विश्वरूपं *viśva rūpaṁ*, and from what I am seeing in You right now

मतो मे *mato me* - मतः *mataḥ* - I understand, I realize it is now clear to my mind that त्वं अक्षरं *tvam akṣaram* - You are अक्षर *akṣaram*. You are That which is ever, as it is never subject to any change, decay or destruction, because I see the continuously changing panorama in Your विश्वरूपं *viśva rūpaṁ*, and at the same time, I see that You remain the Same, as You have always been. You are indeed अक्षरं *akṣaram* as well as परमं *paramaṁ* - निरतिशयं - not conditioned by space, time or any attribute of the multifarious beings I see in You. You are incomparably and incomprehensibly the Supreme, the Highest and the Greatest Being in all existence. You are अक्षरं परमं *akṣaram paramaṁ* - You are the Same अक्षरं ब्रह्म परमं *akṣaram brahma paramaṁ* You talked about earlier (8-3) as the very स्वरूप of ब्रह्मन् *brahman*. You are indeed The अक्षर ब्रह्मन् *akṣara brahman* that Vedas and the Upanishads talk about.

त्वं अक्षरं परमं वेदितव्यं *tvam akṣaram paramaṁ veditavyaṁ* - The अक्षरं ब्रह्म परमं *akṣaram brahma paramaṁ* That You are - That is the knowledge that an ईश्वर भक्त *iśvara bhakti* like me needs to know, understand, appreciate and realize.

त्वमस्य विश्वस्य परं निधानम् *tvamasya viśvasya paramaṁ nidhānam* - You are परं निधानम् *paramaṁ nidhānam* for this entire universe. You are the ultimate abode for all existence. You are the Substratum for all that exist in this creation. You are सर्वस्य आश्रयः *sarvasya āśrayaḥ* - Everything in this creation depends on You.

त्वं अव्ययः शाश्वतधर्मगोप्ता *tvam avyayaḥ śāśvatadharmagoptā*



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त्वं अव्ययः *tvam avyayah* - You are changeless. You are नित्यं *nityam* - You are Eternal

त्वं शाश्वतधर्मगोप्ता *tvam śāśvatadharmagoptā* - You are the protector of शाश्वतधर्म *śāśvatadharma*, the सनातन धर्म *sanātana dharma* - The Eternal Order, The Real Values

सनातनस्त्वं पुरुषो मे *sanaatanastvam puruṣo me* - Now I realize त्वं सनातन पुरुषः *tvam sanātana puruṣaḥ* - You are the Eternal पूर्ण पुरुष *pūrṇa puruṣa*- the all-inclusive Total Being - You are indeed परमेश्वर *paramesvar*.

Thus Arjuna realizes that Sri Krishna is परमेश्वर *paramesvar* Itself. This is the First profound transformation brought about by विश्वरूप दर्शनम् *viśva rūpa darśanam* in the mind and बुद्धि *buddhi* of Arjuna.

Arjuna's विश्वरूप दर्शनम् *viśva rūpa darśanam* continues. Sri Krishna continues to listen. Arjuna continues to talk. Up to this moment, Arjuna's mind and बुद्धि *buddhi* is filled with awe and wonder, and at the same time, a sense of Peace, Joy and Gratitude, because he is blessed to see the विश्वरूप *viśva rūpa* of Sri Krishna, and also recognize that Sri Krishna by his side is indeed परमेश्वर *paramesvar* Itself in human form.

Now, the panorama of Sri Krishna's विश्वरूपं *viśva rūpaṁ* changes, giving rise to some agitations in Arjuna's mind. This is what Arjuna now sees in Sri Krishna's विश्वरूपं *viśva rūpaṁ*

अनादिमध्यान्तमनन्त वीर्यमनन्तबाहुं शशिसूर्यनेत्रम् ।

anādi madhyāntam ananta vīryam anantabāhum śaśi sūrya netram ।

पश्यामि त्वां दीप्तहुताशक्त्रं स्वतेजसा विश्वमिदं तपन्तम् ॥

11 - 19

paśyāmi tvāṁ dīptahutāśvaktram svatejasā viśvamidam tapantam ॥

द्यावापृथिव्योरिदमन्तरं हि व्याप्तं त्वयैकेन दिशश्च सर्वाः ।

dyāvāpṛthivyoridamantaram hi vyāptam tvayaikena diśaśca sarvāḥ ।

दृष्ट्वाद्भुतं रूपमुग्रं तवेदं लोकत्रयं प्रवयथितं महात्मन् ॥

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dṛṣṭvādbhutam rūpamugram tavedam lokatrayam pravayathitam mahātman ॥



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ब्रह्मविद्या **Brahma Vidya**

त्वं पश्यामि *tvām paśyāmi* - I see you

अनादिमध्यान्तं *anādi madhyāntam* - In Your विश्वरूपं *viśva rūpaṁ* I see You with no beginning or end or middle. Anywhere I look, I see You also in Your विश्वरूपं *viśva rūpaṁ*, and I see You also in everything in Your विश्वरूपं *viśva rūpaṁ*

अनन्तवीर्यम् *ananta vīryam* - I see Your अनन्त वीर्यम् *ananta vīryam* - अनन्त अतिशय शक्ति *ananta atīśaya śakti* - Your limitless Power everywhere. अनन्त वीर्यम् *ananta vīryam* stands for भगवान् 's ज्ञानं *bhagavān's jñānaṁ*, बलं *balam*, ऐश्वर्यम् *aiśvaryaṁ*, शक्ति *śakti*, तेजस् *tejas* etc. Limitless knowledge, strength, sovereignty, valor, power, glory etc. including भगवान् 's *bhagavān's* infinite powers of creation, sustenance and dissolution, all of which constitute भगवान् 's अनन्त वीर्यम् *bhagavān's ananta vīryam*.

अनन्तबाहुं *ananta bāhum* - I see You as ONE who has countless and varied kinds of hands (बाहु *bāhu*). बाहु *bāhu* here stands for all organs of all beings which exist in creation from time to time.

शशिसूर्यनेत्रम् *śaśi sūrya netram* - I see Your eyes which are like the Moon and the SUN. With Your eyes like Moon, I feel Your infinite Grace. With Your eyes like the SUN, I feel terrified.

पश्यामि त्वां दीप्तहुताशक्त्रं *paśyāmi tvām dipta hutāśa vaktram* - हुताश *hutaśa* is blazing fire, therefore, I see You with Your Mouth like a blazing fire

स्वतेजसा विश्वमिदं तपन्तम् *svatejasā viśva midam tapantam* - by Your own तेजस् *tejas* which is the source of that blazing fire in Your mouth, I see You consuming this entire universe into Yourself. I see Your power of destroying this entire universe by Your own तेजस् *tejas*. I see Your act of dissolution of this entire creation by Your fire-filled Mouth. I see You as कालाग्नि *kālāgni* - The Fire of Time, consuming this entire universe. Thus Arjuna is having a glimpse of what he is yet to see.

Arjuna's विश्वरूप दर्शनम् *viśva rūpa darśanam* continues. Now he says:

द्यावापृथिव्योरिदमन्तरं हि व्याप्तं त्वयैकेन दिशश्च सर्वाः ।

dyāvā pṛthivyo ridamantaram hi vyāptam tvayaikena diśaśca sarvāḥ ।

दृष्ट्वाद्भुतं रूपमुग्रं तवेदं लोकत्रयं प्रव्यथितं महात्मन् ॥

11 - 20

dṛṣṭvādbhutam rūpamugram tavedam lokatrayam pravyathitam mahātman

महात्मन् *mahātman* - O! Mahatma Sri Krishna



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ब्रह्मविद्या **Brahma Vidya**

हि *hi* – Indeed, anywhere I look, I see You, I see Your Form only. But Your Form now is so different from what It was a while ago;

द्यावापृथिव्योरिदमन्तरं *dyāvāpṛthivyoridamantaram* – this vast inter-space between the sky and the earth where all the worlds stand

दिशः च सर्वाः *diśaḥ ca sarvāḥ* – and all the directions in this space, which means, this entire space in all directions

त्वया एकेन व्याप्तं *tvayā ekena vyāptam* – is pervaded by You, by Your Single Self

द्यावापृथिव्योरिदमन्तरं हि *dyāvā pṛthivyoridamantaram*

व्याप्तं त्वयैकेन दिशश्च सर्वाः *vyaaptam tvavaikena diśaśca sarvāḥ* means All this vast entire space in all directions, is pervaded by Your Single Self, which means You are This Entire Space Itself. You are in the Form of आकाश *ākāśa*, and this entire आकाश *ākāśa* is pervaded by You alone. What a wonderful sight It is! But, at the same time, You appear as a terribly destructive Fire – as कालाग्नि *kālāgni*

दृष्ट्वाद्भुतं रूपमुग्रं तवेदं लोकत्रयं प्रव्यथितं महात्मन् *dr̥ṣṭvādbhutam rūpaamugram tavedam lokatrayam pravyathitam mahātman* – O! Krishna, Your रूपं *rūpam* – Your Form now is indeed अद्भुतं आश्चर्यं *adbhutam āścaryam* – wonderful, never seen before, but at the same time it is उग्रं भयंकरं *ugram bhayaṁkaram* – terrible, most frightening, evoking fear in everyone

इदं तव अद्भुतं उग्ररूपं दृष्ट्वा *idm tava adbhutam ugrarūpam dr̥ṣṭvā* – seeing this wonderful, but at the same time most frightening Form of Yours

लोकत्रयं प्रव्यथितं – *loka trayam pravyathitam* – भीतं प्रचलितं *bhītam pracalitam* – all the three worlds are trembling with fear. As आकाश *ākāśa*, You pervade everything; and as कालाग्नि *kālāgni* You consume everything evoking fear in everybody, everywhere.

Arjuna now sees the उग्ररूपं *ugrarūpam* of Sri Krishna, the frightening Form of Sri Krishna, as कालाग्नि *kālāgni*, with the blazing fire in His Mouth, which seems to be swallowing everything in this creation. All beings in this world seem to fall inescapably into the blazing fire in the Mouth of Sri Krishna, and getting destroyed in the process.

Therefore, Arjuna says: Seeing Your terrible frightening Form, all the three worlds (which simply means, all beings in all the worlds) are trembling with fear. This is Arjuna's way of telling "Seeing You in Your उग्ररूपं *ugrarūpam* – Frightening Form, I



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ब्रह्मविद्या **Brahma Vidya**

am frightened, and my body is trembling with fear. Arjuna's body is indeed trembling with fear at this moment. By showing His उग्ररूपं ugrarūpaṁ to Arjuna at this time, Sri Krishna is preparing Arjuna for the next profound internal transformation that is to take place shortly in his mind and बुद्धि *buddhi*.

Arjuna's विश्वरूप दर्शनम् *viśva rūpaṁ darśanam* continues; we will see more of Arjuna next time.