

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 11: Viśvarūpa-Darśana-Yoga

3/4 (Ślōka 24-51), Sunday, 27 August 2023

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YouTube Link: https://youtu.be/8_GUXUcrsk

The Divine Cosmic Form: Contrasting Nature of the Divine

॥ श्री ॥

The **11th chapter** of the Bhagavadgītā is the **Viśhwarūpa Darśhana Yoga - Yoga of the Vision of the Universal Form**.

We begin this auspicious chapter where Bhagavān's Universal form is revealed with the traditional lighting of the lamp and prayers to the Gurus and Ma Saraswati.

The enchanting form of Narayana that we are familiar which is all pleasant; Similar is the mesmerising flutist, the bearer of the peacock feather appearance of Bhagavān Krishna. Such is HIS Divine enchanting appearance that Vallabhacharya ji composed a beautiful composition in praise of HIS sweet appearance, the Madhurashtakam!!

अधरं मधुरं वदनं मधुरं, नयनं मधुरं हसितं मधुरम् ।
हृदयं मधुरं गमनं मधुरं, मधुराधिपतेरखिलं मधुरम् ॥1॥

KRISHNAs Lips Are Sweet, HIS Face Is Sweet, HIS Eyes Are Sweet and HIS Smile Is Sweet
KRISHNAs Heart Is Sweet and HIS Walk Is Sweet, Everything Is Sweet About The Master of Sweetness

वचनं मधुरं चरितं मधुरं, वसनं मधुरं वलितं मधुरम् ।
चलितं मधुरं भ्रमितं मधुरं, मधुराधिपतेरखिलं मधुरम् ॥2॥

KRISHNAs Words Are Sweet, HIS Character Is Sweet, HIS Garments Are Sweet and HIS Posture Is Sweet
KRISHNAs Movements Are Sweet and HIS Wandering Is Sweet Everything Is Sweet about the Lord of Sweetness

वेणुर्मधुरो रेणुर्मधुरः, पाणिर्मधुरः पादौ मधुरौ ।
नृत्यं मधुरं सख्यं मधुरं, मधुराधिपतेरखिलं मधुरम् ॥ 3 ॥

KRISHNAs Flute-playing Is Sweet, HIS Foot-dust Is Sweet, HIS Hands Are Sweet and HIS Feet Are

Sweet☐ KRISHNAs Dancing Is Sweet and HIS Company Is Sweet Everything Is Sweet about the Lord of Sweetness

गीतं मधुरं पीतं मधुरं, भुक्तं मधुरं सुप्तं मधुरम् ।

रूपं मधुरं तिलकं मधुरं, मधुराधिपतेरखिलं मधुरम् ॥ 4 ॥

KRISHNAs Song Is Sweet, HIS Drinking Is Sweet, HIS Eating Is Sweet and HISsleeping Are Sweet☐ KRISHNAs Beautiful Form Is Sweet and HIS 'tilak' Is Sweet Everything Is Sweet about the Lord of Sweetness

करणं मधुरं तरणं मधुरं, हरणं मधुरं रमणं मधुरम् ।

वमितं मधुरं शमितं मधुरं, मधुराधिपतेरखिलं मधुरम् ॥ ॥

KRISHNAs Deeds Are Sweet, HIS Conquest Is Sweet, HIS Stealing Is Sweet and HIS Love-play Is Sweet☐ KRISHNAs Exuberance Is Sweet and HIS Relaxation Is Sweet, Everything Is Sweet About The Lord of Sweetness

गुञ्जा मधुरा माला मधुरा, यमुना मधुरा वीची मधुरा ।

सलिलं मधुरं कमलं मधुरं, मधुराधिपतेरखिलं मधुरम् ॥6 ॥

KRISHNAs Gunja-berry Necklace Is Sweet, HIS Garland Is Sweet, HIS Yamuna River Is Sweet and HIS Yamuna's Waves Are Sweet☐ KRISHNAs Yamuna's Water Is Sweet and HIS Lotus Flowers Are Sweet, Everything Is Sweet About The Lord of Sweetness

गोपी मधुरा लीला मधुरा, युक्तं मधुरं मुक्तं मधुरम् ।

दृष्टं मधुरं शिष्टं मधुरं, मधुराधिपतेरखिलं मधुरम् ॥7 ॥

KRISHNAs 'gopis' Are Sweet, HIS Frolicking Is Sweet, HIS Union Is Sweet and HIS Deliverance Is Sweet☐ KRISHNAs Glances Are Sweet and HIS Etiquette Is Sweet, Everything Is Sweet About The Lord of Sweetness

गोपा मधुरा गावो मधुरा, यष्टिर्मधुरा सृष्टिर्मधुरा ।

दलितं मधुरं फलितं मधुरं, मधुराधिपतेरखिलं मधुरम् ॥8 ॥

KRISHNAs 'gopas' Are Sweet, HIS Cows Are Sweet, HIS Herding Stick Is Sweet and HIS Creation Is Sweet☐ KRISHNAs Breaking Is Sweet and HIS Bringing to Fruition Is Sweet, Everything Is Sweet About The Lord of Sweetness

Arjuna too was accustomed on seeing this side of Bhagavān as he knew HIM before as HIS friend.

As one saw in the previous sessions; Bhagavān granted Arjuna a divine vision to see HIS infinite-form that comprised all the universes. Therein he saw the entire creation within HIM with several arms, faces, and stomachs. It had no beginning or end and extended immeasurably in all directions. HIS radiance was similar to a thousand suns blazing together in the sky. The sight dazzled Arjuna, and his hair stood on end. He witnessed the three worlds trembling with fear of Divine laws and the celestial deities taking HIS refuge. He could also see several sages offering prayers and singing hymns exalting HIM.

The universe is a manifest of duality. There is an opposing side of everything in creation. Every light is accompanied by darkness. Our ancient Rishis understood this well and our scriptures illustrated the same. The benign and enchanting Ma Gauri transforms into Ma Kali in HER Ugra (harsh) form. It is human nature to be attracted to pleasing forms; yet, the world demonstrates both aspects.

As a witness to HIS Universal Form, Arjuna seeing both aspects of nature, no longer thought it to be a Divine cosmic form; as he now witnessed it beating the terror hollow, by its dreadful effulgence!! It

was the great ravager, which was causing havoc in his mind. He could no longer comprehend the dual nature of Reality. That it is both the miraculous and the terrible. Petrified by realising the all pervasive nature of HIM, Arjuna stated....

11.24

**nabhaḥsprśam(n) dīptamanekavarṇam(m),
vyāttānanam(n) dīptaviśālanetram,
dṛṣṭvā hi tvām(m) pravyathitāntarātmā,
dhṛtim(n) na vindāmi śamam(ñ) ca viṣṇo. 11.24**

Lord, seeing Your Form reaching the heavens, effulgent multi-coloured, having its mouth wide open and possessing large flaming eyes, I, with my inmost self frightened, have lost self-control and find no peace.

Seeing HIS blazing, multi-coloured form pervade the sky (**nabhaḥ-sprśam**), with HIS great fiery eyes (**dīpta-viśāla-netram**) and wide-open mouths, Arjuna's mind (**antar-ātmā**) was overpowered by fear and he was neither steady in mind nor peaceful.

Here, the Ātmā refers to the inner being or antahkarna which is affected by the external stimuli, the mind; Seeing HIS aggressive aspect, Arjuna couldn't reconcile his mind to the benign and benevolent aspect that he had always associated with divinity with the harsh form he saw. Thus, he was neither exhilarated, nor at peace, he could only experience anxiety and fear that were unexpected for him.

One needs to remember that Arjuna was a Warrior who was used to seeing blood and had been immune to killing because of his diet and lifestyle. Yet, he couldn't associate Divinity, HIS Narayana to be anything other than the most benevolent and opulent. Hence, the fear!!!

11.25

**daṁṣṭrākarālāni ca te mukhāni,
dṛṣṭvaiva kālānalasannibhāni,
diśo na jāne na labhe ca śarma
prasīda deveśa jagannivāsa. 11.25**

Seeing Your faces frightful on account of teeth therein and blazing like the fire at the time of universal destruction, I am utterly bewildered and find no happiness; therefore, have mercy on me, O Lord of celestials! O Abode of the universe!

Seeing all those dreadful mouths filled with fearsome teeth (**daṁṣṭrā-karālāni**) blazing like the fire of annihilation (**kālānala**) he was unable to ascertain the four directions or feel any kind of happiness. He could only ask the Isvara of the Devatās, the shelter of the universe, to be merciful towards him!!

Bhagavān contained both the benevolent and terrible aspects within HIM; Yet, Arjuna due to the fearsome nature of the scorching flames emanating from HIM, not ordinary flames but that of annihilation! It was widespread, where he couldn't ascertain where it began or ended; To him it looked as if it was spread in all 10 directions that were known to HIM. Thus, it became difficult to recognise where this fearsome form ended and where the benign aspect began.

Sometimes seemingly visible sources of origin are not their true origin at all! Just as one assumes that the source of the Divine Ganga to be in Gangotri, and end near the sea in Bengal, thinking them never to meet; Yet, beyond the visible aspect of it, it is the sea and the ocean that is the true source of the mighty river!

Where, the scorching heat of the Sun condenses the water in the ocean to form steam that then showers rain come monsoons, with the Himalayas acting as a barrier. This is the cycle through which Ganga's flow continues unabated. What is then one may ask the beginning or the end of this Divine River? There is none... for all of it is a cycle!!

Creation is inherently dualistic while being interdependent. The Dattareya form of Bhagavān exemplifies this and thus, it is apt that HE is called the Adi Guru, for HE showcases the trinity of the Divine. Where creation, maintenance and destruction go hand in hand simultaneously.

We associate and humanise Paramātmā because that is all we know. Our likes become HIS likes, our form becomes HIS form. Being naturally attracted to beauty, we assume HIM to be the most beautiful. Aspiring to be beneficial and benevolent, we assume HIM to be with all pleasant qualities. Yet, this is limited in scope, for HE is the eternal Brahman, the underlying cause and creation; how could HE be limited in one aspect of qualities. HE is all encompassing and hence, contains all aspects of creation, which is inherently dualistic in nature.

Thus, HE is the epitome of light, but also of darkness; HE symbolises creation but also the cause of destruction. HE is the ultimate source of all!!

This contrary nature of the Divinity became Arjuna's source of fear, his sudden realisation that HE was truly the source of all aspects and the visual effect of HIS all pervasive nature frightened him!

11.26, 11.27

**amī ca tvām(n) dhṛtarāṣṭrasya putrāḥ(s),
sarve sahaivāvanipālasaṅghaiḥ,
bhīṣmo droṇaḥ(s) sūtaputrastathāsau,
sahāsmadiyairapi yodhamukhyaiḥ. 11.26
Vāktrāṇi te tvaramāṇā viśanti,
daṁṣṭrākarālāni bhayānakāni,
kecidvilagnā daśanāntareṣu,
sandṛśyante cūrṇitairuttamāṅgaiḥ. 11.27**

All those sons of Dhṛtarāṣṭra with hosts of kings are entering You. Bhīṣma, Droṇa and yonder Karṇa, with the principal warriors on our side as well, are rushing headlong into Your fearful mouths looking all the more terrible on account of the teeth; some are seen stuck up in the gaps between Your teeth with their heads crushed.

One can only imagine Arjuna's terror as he saw that all the sons of Dhṛtarāṣṭra, along with their allied host of kings and Bhīṣma, Droṇa and Karṇa, as well as the leading warriors on their side, were rushing towards HIM with great speed and entering HIS cave-like mouths, which were filled with frightful teeth. He also saw that some were also trapped there, their heads crushed between those teeth.

Seeing HIM as the devourer scared Arjuna though Bhagavān allowed him to be witnessed as such to

let him know that death wasn't a far off event nor the ultimate; instead was the precursor to a new beginning!

In the 2nd chapter Bhagavān elaborated on the nature of death and the Ātman where death was only part of a cycle while the Ātman was eternal, indestructible, immutable and our life as beings was transitory....

वासांसि जीर्णानि यथा विहाय, नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णा, न्यन्यानि संयाति नवानि देही ॥ 22॥

Bhagavān said: As a person sheds worn-out garments and wears new ones, likewise, at the time of death, the Ātman casts off its worn-out body and enters a new one.

11.28, 11.29

**yathā nadīnām(m) bahavo'mbuvegāḥ(s),
samudramevābhimukhā dravanti,
tathā tavāmī naralokavīrā,
viśanti Vāktrāṇyabhivijvalanti. 11.28
yathā pradīptaṁ(ñ) jvalanaṁ(m) pataṅgā,
viśanti nāśāya samṛddhavegāḥ,
tathaiva nāśāya viśanti lokāḥ(s),
tavāpi Vāktrāṇi samṛddhavegāḥ. 11.29**

As the myriad streams of rivers rush towards the sea alone, so do those warriors of the mortal world enter Your flaming mouths.

As moths rush with great speed into the blazing fire for extinction out of 'Moha', even so, all these people are with great rapidity entering Your mouths to meet their doom.

Arjuna was trembling with fear; just like after the first rain showers, one could see the trees on the mountain as separated, similarly one could see goosebumps over Arjuna's body as he experienced HIS all encompassing form. Where the warriors rushed towards a certain death!! these infallible warriors, some for him some against them were moving towards a certain death.

As the waters of many rivers rush forcefully toward the ocean and enter it, similarly, all of these great heroes were seen entering HIS blazing mouths. As moths rush into a blazing fire and perish, these warriors were entering HIS mouths with great speed, only to die.

11.30

**lelihyase grasamānaḥ(s) śamantāl,
lokāṇṣamagrānvadanairjvaladbhiḥ,
tejobhirāpūrya jagatṣamagraṁ(m),
bhāsastavogrāḥ(ph) pratapanti viṣṇo. 11.30**

Devouring all the worlds through Your flaming mouths and licking them on all sides, O Lord Viṣṇu! Your fiery rays fill the whole universe with their fierce radiance and are scorching it.

He exclaimed with fear that with HIS fiery mouths, HE was devouring the host of living beings, licking them up from all sides again and again. HE was scorching the entire universe with the fierce, all-pervading rays of HIS effulgence. For the first time Arjuna realised the true nature of HIS friend. HE

knew HIM to be the Supreme but what is the nature of Parameśvara? Seeing the contradictory nature of existence residing within HIM simultaneously, he begun to be free of his delusion regarding the form and formless aspect of Divinity...

11.31

**ākhyāhi me ko bhavānugrarūpo
namo'stu te devavara prasīda,
vijñātumicchāmi bhavantamādyam(n),
na hi prajānāmi tava pravṛttim. 11.31**

Tell me who You are with a form so terrible? My obeisance to You, O best of gods; be kind to me. I wish to know You, the Primal Being, in particular; for I know not what you intend to do.

In this fearful yet reverential state Arjuna as a supplicant addressed HIM thus, to **deva-vara**, the best among the Devatās, as he offered his obeisance's unto HIM. He asked HIM to be pleased and tell him who was HE in this ferocious form? He very much wanted to understand HIM, the primeval cause, because he did not comprehend HIS activities.

Arjuna began as all sadhakas with curiosity and a tendency to focus on "Me and Mine" aspects. He was depressed and despondent as he had to kill his relatives and friends. He was attached to them. As Bhagavān taught him about the nature of reality and existence, his worldview changed from 'i' of ego to "I" of Self and that this Self was inseparable from HIM. Yet, there still exists a Duality here, that between the Ātman and the Paramātmā. Between I and HIM. This is the beginning of the demolishing of the ego but it is still not there yet, as one still finds themselves separated from HIM.

This is also what separates the one with **durdhrishti** (foresight) with **divyadhrusti** (Divine sight). Those with the durdhrishti would look at Bhagavān similar to how one would look at waves from the beach; while those with Divyadhrishti would look upon it with a gaze as those who were part of the waves being swept off it. Arjuna too had known about him until then as an observer. But after getting the Divine sight he experienced HIM being a part of HIM.

This was a state of "kaivalya" of realising of Self as HIM. This is the state where there is no 'I' left what is left is only 'HIM'..

This is the state of complete surrender from whence Bhakti begins, and thus, at this point Bhagavān described HIS true nature to Arjuna as he was now ready to understand...

11.32

**śrībhagavānuvāca
kālo'smi lokakṣayakṛtpravṛddho,
lokān samāhartumiha pravṛttaḥ,
ṛte'pi tvām(n) na bhaviṣyanti sarve,
ye'vasthitaḥ(ph) pratyānīkeṣu yodhāḥ. 11.32**

Śrī Bhagavān said :

I am mighty Kāla (the eternal Time-spirit), the destroyer of the worlds. I am out to exterminate these people. Even without you all those warriors, arrayed in the enemy's camp, shall die.

Bhagavān declared HIMSELF to be the **loka-kṣhaya-kṛit**, world-destroying; **kāla**, Time;

pravṛiddhaḥ, grown in stature. HE is the all-destroying time, and at present he had accepted this gigantic form. He was here to annihilate Duryodhana and others. The result of HIS action in this form was that many in that battlefield would perish. Even without Arjuna's endeavour or the efforts of other warriors like him, all will be devoured within the jaws of terrible time, because in HIS form as time, HE had already taken their lives. Those heroes who were present on both sides would definitely enter the mouth of death, even without fighting the battle. Therefore, HE declared to Arjuna that even if he remained aloof from the battle, even if he would fall from his *svadharma* (own duty), yet, still they wouldn't be saved.

The word "**kāla**" established HIM to be the knower of all 3 states, the past, present and future. HE is a witness as HE is Time itself. Just as one can experience the 3 states of action on a road when standing on a high-rise building, while only being able to see one aspect "the present" when on the road; Similarly, HE as Master of Time is a witness to all actions of all creation.

Time is relative; hence, we are seeing the past when looking at the stars that are light-years away from us. 1 day on earth is equal to 14 days of moon and hence, one manipulates the experiments on the chandrayaan with that in mind. That all existence functions within the confinement of Time is what one needs to accept. Nothing is eternal nor stationary. Even Time is relative. Those who accept this and flow with it keeping with its pace are reduced in their sorrow as they accept its transient nature. While those who remain against the current of Time can only break due to its force. For, nothing can stop it. It is only the Paramātmā which remains the observer as HE transcends its stream.

11.33

**tasmāttvamuttiṣṭha yaśo labhasva,
jītvā śatrūn bhuñkṣva rājyaṁ(m) samṛddham,
mayaivaite nihatāḥ(ph) pūrvameva,
nimittamātraṁ(m) bhava savyasācin. 11.33**

Therefore, do you arise and win glory; conquering foes, enjoy the affluent kingdom. These warriors stand already slain by Me; be you only an instrument, Arjuna.

Arjuna was to be an instrument for Dharma!! Bhagavān asked him to Rise up, to enter the battle and achieve glory by conquering his enemies, thereby enjoying an unrivalled kingdom. It was HE who had vanquished them, Savyasācī (expert bowman) just had to become HIS instrument.

11.34

**droṇaṁ(ñ) ca bhīṣmaṁ(ñ) ca jayadrathaṁ(ñ) ca
karṇaṁ(n) tathānyānapi yodhavīrān,
mayā hatāṁstvaṁ(ñ) jahi māvyathiṣṭhā
yudhyasva jetāsi raṇe sapatnān. 11.34**

Do kill Droṇa and Bhīṣma and Jayadratha and Karṇa and other brave warriors, who already stand killed by Me; fear not. Fight and you will surely conquer the enemies in the war.

Bhagavān was saying that when all the warriors on the side of the Kauravas were publicly insulting Draupadī by disrobing her, at that time they were all killed by HIM because of their heinous offence to a great devotee. It was as if HE had made these people stand before him like puppets, only to give him fame. It is as if they were already lifeless. Just be the instrument in killing them.

There is a saying in sanskrit that one becomes the way our surroundings are,

सन्तप्तायसि संस्थितस्य पयसो नामापि न ज्ञायते
मुक्ताकारतया तदेव नलिनीपत्रस्थितं राजते ।
स्वात्यां सागरशुक्तिमध्यपतितं सन्मौक्तिकं जायते
प्रायेणोत्तममध्यमाधमदशा संसर्गतो जायते ॥

The droplet on a hot iron vessel doesn't even leave a trace; yet, the same droplet on a lotus leaf appears as a pearl. Better still, if some droplets during the rain of Swati Nakshatra fall in an oyster in the sea then one would be presented with actual pearls. There can be 3 states that one can be transformed via association: excellent, medium and worse.

Those like Droṇa, Bhīṣma, Jayadratha, Karṇa though great warriors ruined themselves by association with evil like Duryodhana and supporting them via association in Adharma and therefore were sure to be destroyed.

Thus, HE declared that Droṇa, Bhīṣma, Jayadratha, Karṇa and many other great heroes had already been destroyed by HIM, so HE asked Arjuna to simply kill them and not be disturbed. Being assured of victory in battle; he should fight!!

11.35

sañjaya uvāca
etacchrutvā vacanaṃ(ṇ) keśavasya,
kṛtāñjalirvepamānaḥ(kh) kirīṭi,
namaskṛtvā bhūya evāha kṛṣṇaṃ(m),
sagadgadaṃ(m) bhītabhītaḥ(ph) praṇamya. 11.35

Sañjaya said :

Hearing these words of Bhagavān Keśava, Arjuna tremblingly bowed to Him with joined palms, and bowing again in extreme terror spoke to Śrī Kṛṣṇa in faltering accents.

Sañjaya said to Dhṛtarāṣṭra that upon hearing these words of Śrī Keśava, Arjuna trembled. In a fearful state, he offered repeated obeisances with folded hands and, being extremely frightened, began speaking to Bhagavān in a faltering voice as follows.

The usage of **kirīṭi** (the crowned one) for Arjuna is significant for it showed the inevitability of victory for Arjuna

11.36

arjuna uvāca
sthāne hṛṣīkeśa tava prakīrtyā,
jagatprahṛṣyatyanurajyate ca,
rakṣāṃsi bhītāni diśo dravanti,
sarve namasyanti ca siddhasaṅghāḥ. 11.36

Arjuna said :

Lord, well it is, the universe exults and is filled with love by chanting Your names, virtues and glory; terrified Rākṣasas are fleeing in all directions, and all the hosts of Siddhas are bowing to You.

Arjuna knew that the divine form of Bhagavān was pleasing to those who are devoted to HIM, whereas Bhagavān displayed HIS dreadful feature to those who are averse to HIM.

The word **sthāne** is not declinable and it means 'appropriate'. It is used in all components of this verse. Arjuna had addressed Kṛṣṇa as **Hṛṣīkeśa**, meaning 'one who turns the senses of HIS devotees toward HIMSELF and repels the senses of HIS non-devotees'.

Thus, when he stated that, by glorifying HIS name, form and qualities, the entire universe becomes joyful and attains attachment to HIM, he meant that the entire world was being attracted to HIM by performing saṅkīrtana (chanting) of HIS glories. This is appropriate, because this world is devoted to HIM.

In contrast, the Rākṣasas, Asuras, Dānavas, Piśācas and so forth were running in all directions out of fear. This is also appropriate because they are averse to HIM. Hosts of beings who have become perfect by practicing bhakti to HIM are paying obeisance's to HIM. This is also appropriate because they are HIS devotees.

11.37

**kasmācca te na nameranmahātman
gariyase brahmaṇo'pyādikartre,
ananta deveśa jagannivāsa,
tvamakṣaram(m) sadasattatparam(m) yat. 11.37**

O Great soul, why should they not bow to you, who are the progenitor of Brahmā himself and the greatest of the great? O infinite, O Lord of celestials, O Abode of the universe, You are that which is existent (Sat), that which is non-existent (Asat) and also that which is beyond both, viz., the indestructible Brahma.

Knowing HIM to be all pervasive, Arjuna declared HIM To be the **Mahātma** (great Ātman)! **Deveśa** (Isvara of the Devatās)! **Ananta** (unlimited one)! **Jagan-nivāsa** (refuge of the world)! Where HE is even greater than Bhagavān Brahmā. HE is the original creator and HE is the infinity, brahma, the imperishable reality beyond both cause and effect. Why, then, should they not offer obeisances to HIM?

11.38

**tvamādidevaḥ(ph) puruṣaḥ(ph) purāṇaḥ(s),
tvamasya viśvasya param(n) nidhānam,
vettāsi vedyaṁ(ñ) ca param(ñ) ca dhāma,
tvayā tataṁ(m) viśvamanantarūpa. 11.38**

You are the primal Deity, the most ancient Person; You are the ultimate resort of this universe. You are both the knower and the knowable, and the highest abode. It is You who pervade the universe, O one assuming endless forms.

HE is the **ādi-devaḥ**, the original deity, the most ancient Person and the sole resting place of this universe. HE is the supreme abode, the knower of everything and HE is all that is to be known. HE is the **Ananta-rūpa**, possessor of unlimited forms, HE alone pervades the entire universe.

11.39

**vāyuryamo'gnirvaruṇaḥ(ś) śaśāṅkaḥ(ph),
prajāpatistvaṃ(m) prapitāmahaśca,
namo namaste'stu sahasrakṛtvaḥ(ph),
punaśca bhūyo'pi namo namaste. 11.39**

You are Vāyu (the wind-god), Yama (the god of death), Agni (the god of fire), Varuṇa (the god of water), the moon-god, Brahmā (the Lord of creation), nay, the father of Brahmā himself. Hail, hail to You a thousand times; salutations, repeated salutations to You once again.

HE is the wind-deity, Vāyu, and HE is Yama, the superintendent of universal chastisement. HE is the deity, Agni, the ocean-god, Varuṇa, the moon-deity, Candra, the creator, Brahmā and also the father of Brahmā. Thus, he pays his obeisances to HIM thousands of times, again and again.

11.40

**namaḥ(ph) purastādatha prṣṭhataste,
namo'stu te sarvata eva sarva,
anantavīryāmitavikRāmastvaṃ(m),
sarvaṃ(m) samāpnoṣi tato'si sarvaḥ. 11.40**

O Lord of infinite prowess, my salutations to You from the front and from behind. O soul of all, my obeisance to You from all sides indeed. You, who possess infinite might, pervade all; therefore, You are all.

Realising HIM to be everyone's worshipable object, Arjuna paid his obeisances again and again to HE who embodies everything. Out of deep faith and honour, not considering these prostrated obeisances enough, he bowed down to Bhagavān from the front, back, left, right and all directions. That Paramātmā has unlimited prowess and immeasurable strength. HE is the underlying Ātman and sarva-svarūpa, the form of everything.

11.41, 11.42

**sakheti matvā prasabhaṃ(m) yaduktaṃ(m),
he kṛṣṇa he yādava he sakheti,
ajānatā mahimānaṃ(n) tavedaṃ(m),
mayā pramādātpraṇayena vā'pi. 11.41
yaccāvahāsārthamasatkṛto'si,
vihāraśayyāsanabhojaneṣu,
eko'thavāpyacyuta tatśamakṣaṃ(n),
tatkṣāmaye tvāmahamaprameyam. 11.42**

The way in which I have importunately called You, either through intimacy or thoughtlessly, "Ho Kṛṣṇa! Ho Yādava! Ho Comrade!" and so on, unaware of the greatness of Yours, and thinking You only to be a friend,

and the way in which O Acyuta! the Infallible! You have been slighted by me in jest, while at play, reposing, sitting or at meals, either alone or even in the presence of others-for all that, O Immeasurable Lord, I crave forgiveness from You.

When Arjuna saw Śrī Bhagavān's supremely majestic universal form, which is a manifestation of HIS

opulence, knowledge of Śrī Kṛṣṇa's opulence arose within him and he forgot his natural relationship with HIM in friendship. Arjuna was then lamenting for all the times he addressed Parameśvara in friendship, "O Sakhā! O Yādava! O Kṛṣṇa!" and was begging HIS forgiveness again and again!!

11.43

**pitāsi lokasya carācarasya,
tvamasya pūjyaśca gururgarīyān,
na tvatsamo'styabhyadhikaḥ(kh) kuto'nyo,
lokatraye'pyapratimaprabhāva. 11.43**

You are the Father of this moving and unmoving creation, nay, the greatest teacher worthy of adoration. O Lord of incomparable might, in all the three worlds there is none else even equal to You; how, then, can anyone be greater than You?

He praised HIM as a possessor of unrivalled power! HE is the father, the most worshipful personality, the guru and the most honoured person in this entire world of moving and non-moving beings. No one in the three worlds is HIS equal, so who could possibly be greater than HIM?

11.44

**tasmātpraṇamya praṇidhāya kāyaṃ(m),
prasādaye tvāmahamīśamīdyam,
piteva putrasya sakheva sakhyuḥ(ph)
priyaḥ(ph) priyāyārhasi deva soḍhum. 11.44**

Therefore, Lord, prostrating my body at Your feet and bowing low I seek to propitiate You, the ruler of all and worthy of all praise. It behoves You to bear with me even as a father bears with his son, a friend with his friend and a husband with his beloved spouse.

Realising HIS true form, Arjuna prostrated his body at HIS lotus feet in obeisance. Calling HIM the adorable Supreme Ishvara, he entreated HIM to be gracious to him and just as a father forgives his son, a friend tolerates a friend or a lover excuses his beloved, he asked Bhagavān to forgive his offences.

11.45

**adr̥ṣṭapūrvam(m) hr̥ṣito'smi dr̥ṣṭvā,
bhayena ca pravyathitam(m) mano me,
tadeva me darśaya deva rūpaṃ(m),
prasīda deveśa jagannivāsa. 11.45**

Having seen Your wondrous form, which was never seen before, I feel transported with joy; at the same time my mind is tormented by fear. Pray! reveal to me that divine form, the form of Viṣṇu with four-arms; O Lord of celestials, O Abode of the universe, be gracious.

Having seen this universal form of HIS, which has never been seen before, he was overjoyed, but his mind was also very much perturbed due to fear. Hence, he asked **Deveśa** (Deity of Deities), to display HIS four-armed form. With a complete surrender to the **Jagan-nivāsa** (refuge of the entire universe), he asked Bhagavān to be gracious to him and be again reminded of HIS beautiful known form of Narayana, who is four armed...

11.46

**kirīṭinaṃ(ñ) gadināṃ(ñ) cakrahastaṃ(m),
icchāmi tvāṃ(n) draṣṭumahaṃ(n) tathaiva,
tenaiva rūpeṇa caturbhujena,
sahasrabāho bhava viśvamūrte. 11.46**

I wish to see You adorned in the same way with a diadem on the head, and holding a mace and a discus in two of Your hands. O Lord with a thousand arms, O Universal Being, appear again in the same four-armed Form.

Thus, Arjuna asked Bhagavān to give him darśana of that form he saw previously, which bore a divine, precious crown made of jewels. In other words, he wanted to see that form HE showed HIS parents at the time of HIS birth. He asked the **Viśvamūrte**, one who assumes the form of the universe, the **Sahasra-bāho**, one who has thousands of arms, please withdraw this present universal form, and appear in HIS four-armed form.

11.47

**śrībhagavānuvāca
mayā prasannena tavārjunedaṃ(m),
rūpaṃ(m) paraṃ(n) darśitamātmayogāt,
tejomayaṃ(m) viśvamanantamādyāṃ(m),
yanme tvadanyena na dṛṣṭapūrvam. 11.47**

Śrī Bhagavān said :

Arjuna! pleased with you I have shown you, through My power of Yoga, this supreme, effulgent, primal and infinite Cosmic Form, which has never been seen before by anyone other than you.

Bhagavān declared that it was only for the first time that HIS Divine Cosmic form was witnessed. Because of him, the Devatās and many devotees also saw this form. No one had ever seen it before. Previously, when HE went to the assembly of Duryodhana as a messenger of the Pāṇḍavas and in various ways tried to persuade the Kauravas to give half the kingdom to the Pāṇḍavas, the wicked Duryodhana tried to arrest HIM.

HE manifested HIS universal form at that time, in front of Dhṛtarāṣṭra, the kings of various states and many other nobles, but Bhīṣma, Droṇa and all the ṛṣis who were present in that assembly were unable to tolerate the effulgence of HIS form and so closed their eyes. On Dhṛtarāṣṭra's request, HE gave him divine vision for just a moment so that he could see that form of HIS. Yashoda too only witnessed a partial aspect; But Arjuna, was HIS friend, with all the Bhakta lakshanas and thus to him, HE had revealed this form, which no one else had ever seen, because HE was pleased with him.

11.48

**na vedayajñādhyayanairna dānaiḥ(r),
na ca kriyābhirna tapobhirugraiḥ,
evaṃrūpaḥ(ś) śakya ahaṃ(n) nṛloke,
draṣṭum(n) tvadanyena kurupravīra. 11.48**

Arjuna, in this mortal world I cannot be seen in this Form by anyone other than you, either through the study of the Vedas or by rituals, or, again, through gifts, actions or austere penances.

It was only the great hero among the Kurus in this world that has beheld this universal form of HIS. Further, HE declared that this form cannot be seen by study of the Vedas nor through sacrifices, charity, rituals or severe austerities.

One may ask then why to even bother doing all these when none of them could achieve HIS darshana? It is because that these were only intermediary steps and not the final destination.

Ignorance is of 2 types,

1. Ignorance before attaining knowledge
2. Ignorance after attaining knowledge

In both cases, one may be ignorant or not completely perfect in their knowledge but the degree of ignorance is different. We had 3 Chandrayaan missions; each teaching us more about the landing, finally resulting in the successful 3 rd mission. Without the steps taken in the previous 2 missions, we couldn't achieve the flawless success of the third.

Similarly, Dhyāna, Sādhana, understanding of Vedas and other scriptures are important milestones to make ourselves ready for surrender, for without it we cannot become like Arjuna. To achieve Bhāva, one has to first let go of their ego. These steps help us in building that character so that one is ready for a union with HIM. Only with the dissolution of 'I' a union with "HIM" is achieved. The ultimate goal of Sādhana is to create an empty vessel where HE could shower HIS grace.

11.49

**mā te vyathā mā ca vimūḍhabhāvo,
dr̥ṣṭvā rūpaṃ(ñ) ghoramīdṛñmamedam,
vyapetabhīḥ(ph) prīṭamanāḥ(ph) punastvaṃ(n),
tadeva me rūpamidaṃ(m) prapaśya. 11.49**

Seeing such a dreadful Form of Mine as this, do not be perturbed or perplexed; with a fearless and tranquil mind, behold once again the same four-armed Form of Mine bearing the conch, discus, mace and lotus.

Bhagavān asked Arjuna not be afraid or bewildered by seeing this terrible form. HE asked him again to be free from fear and be cheerful. Then HE graced him with HIS beautiful four-armed form...

11.50

**sañjaya uvāca
ityarjunaṃ(m) vāsudevastathoktvā,
sVākaṃ(m) rūpaṃ(n) darśayāmāsa bhūyaḥ,
āśvāsayāmāsa ca bhīṭamenam(m)
bhūtvā punaḥ(s) saumyavapurmahātmā. 11.50**

Sañjaya said :

Having spoken thus to Arjuna, Bhagavān Vāsudeva again revealed to him His own four-armed Form; and then, assuming a genial form, the high-souled Śrī Kṛṣṇa consoled the frightened Arjuna.

In this way, after showing the extremely wrathful form of HIS partial expansion, Śrī Bhagavān displayed HIS four-armed form, a combination of both sweetness and opulence, decorated with crown, mace, disk and so forth, being so requested by Arjuna. That magnanimous Supreme Personality again

manifested HIS pleasing two-armed form, decorated with bracelets, earrings, turban, yellow pītāmbara and other ornaments, thus giving solace to the frightened Arjuna.

11.51

arjuna uvāca
dr̥ṣṭvedaṃ(m) mānuṣaṃ(m) rūpaṃ(n), tava saumyaṃ(ñ) janārdana,
idānīmasmi saṃvṛttaḥ(s), sacetāḥ(ph) prakṛtiṃ(ñ) gataḥ. 11.51

Arjuna said :

Kṛṣṇa, seeing this gentle human form of Yours I have regained my composure and am my ownself again.

The meter again changes here; At that time, Arjuna, who was now free from all fear, saw Śrī Kṛṣṇa, first in HIS extremely sweet four-armed form and then in HIS two-armed Śyāmasundara form. Thus, in great bliss Arjuna declared to Janārdana that, after seeing HIS most pleasing human-like form, he had regained his composure and had now come back to his natural condition and was no longer anxious.

With this, we end our current discourse; We too shall attempt to witness a similar sight in our next session..

Let us now take a glimpse at some of the Q and As of the previous session

Bagadiya ji

Question: How was the form shown to Yashoda ma different from what was shown to Arjuna?

Answer: The state of mind, the Bhāva is different for both of them. Arjuna comes with complete dissolution of his identity, after 11 chapters, he has now surrendered to the supreme. He is also in a life and death situation therefore, there is a complete surrender to the Divinity in front of him. Thus, he witnessed a form that encompassed the entirety of the existence, all of its aspect. Ma Yashoda got a glimpse of the Divinity residing within her child. Both approached HIM with a different Bhāva and hence, glimpsed different forms.

Bajrang ji

Question: when we apologise to others, does the apology increase the ego of the recipient and if so should we only do a generic apology and not a face to face one?

Answer: one should be concerned about their own development. A sincere apology should be given to the one that has caused hurt and only then the cycle of hate and anguish can be broken. Otherwise one may carry resentment for their life.



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Thank you-For reading the summary

You have enjoyed this vivechan writeup! In spite of intense editing and proofreading, errors of grammar, as also of omission and commission may have crept in. We appreciate your forbearance.

Jai Shri Krishna!

Compiled by: Geeta Pariwar – Creative Writing Department

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