



ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 11: Viśvarūpa-Darśana-Yoga

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YouTube Link: <https://youtu.be/9nKnCL9uAkY>

Arjuna's Bewilderment on seeing the Supreme Cosmic Form

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

Being fortunate enough to have Gītā ji in our lives, today is also special as it marks the auspicious occasion of Maha Shivratri. It marks a very important date for all but especially those who have entered the realm of *sadhana*. As we have begun learning Gītā, we too may consider ourselves to be *sadhaks*; let us begin today's session with prayers to the Maheshvara, with the following prayers,

कण्ठे यस्य विराजते ही गरलं गंगाजलं मस्तके,
वामांगे गिरीराज राजतनया जाया भवानी स्थिताः।
नन्दी स्कन्ध गणाधिनाथ सहितः केदारनाथ प्रभु
केदारांचल संस्थितो हि सततं कुर्यात् सदा मंगलम्।।

May the One, who in HIS neck carries garal, poison, who carries the Ganga on his forehead; HIS left side is graced by the daughter of the King of mountains (Himalayas), Ma Bhavani (Ma Parvati) situated in the valleys of the Kedara with Nandi and the head of the Ganas (Ganapati ji), that Bhagavān Kedarnath (Bhagavān Shiva) always remain benevolent towards us!

We begin the discourse with the traditional lighting of lamp and mark this auspicious occasion by paying obeisance to Yogeśvara and prayers to our Gurus. Knowing today's importance, before we continue the 11th chapter, let us first gain some insight on the importance of MahaShivratri!

Mahashivratri is a festival to remember and to take our awareness to the basis of our existence: **Shiva!** It is also a Divine providence, that we are learning about HIS Vishvaroop, HIS cosmic form on this auspicious occasion.

There are **12 Shivratri**s that happen in a year, it increases to 13 if there is an additional month for leap years. Shivratri occurs on Krishna Paksha Chaturdashi of every month. However, there are 2 occasions that are considered the most important ones **Krishna Paksha Chaturdashi** (14th day)

during **Phalguna** (12th month) which is the MahaShivratri and the one during the month of **Shravana**. Similarly, as per Amanta calendar Maha Shivaratri is observed on Krishna Paksha Chaturdashi (14th day) during Magha (11th month).

It should be noted that in both calendars the day of Maha Shivaratri is observed on the same day. It is the nomenclature of lunar months which differs in both calendar...

There are various legends as to why the Maha Shivaratri is celebrated and considered the most important ones.

The most popular of them is that Bhagavān Shiva married Ma Parvati on this day. So, it is a celebration of this sacred union.

However, as a Sadhaka there is another important event that took place this day. It is said that on this day, Bhagavān Shankar became Shiva! And appeared in the form of a Lingodhbhav Vighraha at midnight.

But what is the significance of this event? Isn't Bhagavān Shankar the same as Shiva? Isn't HE the Rudra?

But why then we don't call Maha Shivaratri after them? Why not Shankar Ratri, or Rudra ratri? Why Shiva? Are they different?

There is a subtle difference for when we say "**Shankar**" then HE is the manifest aspect of "**Shiva**" who is the formless aspect. Bhagavān Shankar is eloquently expressed in the following shloka,

**कर्पूरगौरं करुणावतारं, संसारसारम् भुजगेन्द्रहारम् ।
सदावसन्तं हृदयारविन्दे, भवं भवानीसहितं नमामि ॥**

"Pure White like Camphor, an Incarnation of Compassion, the Essence of Worldly Existence, Whose Garland is the King of Serpents, Always Dwelling inside the Lotus of the Heart, I Bow to Shiva and Shakti Together."

This "**Shiva**" in temples resides in the form of a lingam. Now, again due to mistranslations, the word "lingam" gets associated with genitalia which is completely false. The term Linga or Lingam in both Sanskrit and Hindi mean symbol or representation. The Shiva Lingam is the representation of the formless aspect of HIM, when Bhagavān Shankar withdraws HIS senses inward and HE becomes absorbed in the Self or Ātman. HE thus, manifests as a pinda.

Most people adore HIS manifest form of Bhagavān Shankar as HE seems familiar due to the presence of HIS family and their interactions with each other.

Bhagavān Shankar and Ma Parvati seem to interact like ordinary couples. They have 2 sons; Vinayaka and Kārttikeya! Now, the story of how Ganesh ji acquired his elephant headed form is a famous one, where Ganesh ji refused entry to Bhagavān Shankar! HE took of Ganesh ji's head but had to replace it with an Elephant after outrage by Ma Parvati, on seeing HER son's decapitated body! Then among the siblings Ganesh ji and Kārttikeya are shown to possess some sibling rivalry leading the Kārttikeya ji leaving his abode in Kailasha and taking up residence in the south. This is why one can observe, more popularity of Kārttikeya ji in the south.

When this seemingly normal family man transcends the material world though, HE becomes "Shiva" where HE has withdrawn HIS senses inside, and is no longer connected to the outside, then the

seemingly chaotic family surrounds HIM with folded hands as one can observe in the various shivalays, and Nandi ji seated outside looking on as if waiting for HIM to summon HIM; for HE has become the infinite formless aspect of the Paramātmā! HE is Unmanifest.

This is where it gets interesting! Though HE has left the material life, the material life hasn't left HIM. HIS drum and trident both are left at the altar! HiS family surrounds HIM in the gesture of worship! We can also find Hanumān ji as the incarnation of Rudra guarding the gates of the sanctum sanctorum with a mace in his hand, in a position similar to readiness for attack! HIS divine prowess don't leave HIM, the shaktis don't desert HIM due to HIS detachment but become servile towards HIM.

Of the various meanings of Shiva, who is also called the **upādāna-kāraṇa** (material cause) and the **nimitta-kāraṇa** (instrumental or generative cause); In terms of consciousness Śiva is experienced in the emptiness of dreamless sleep, the state of Suṣupti. Perception of the formless transcendental Reality is achieved only in the state of deep silence, in the emptiness of the mind. (Suṣupti = Śiva).

The name itself means many things like auspicious and prosperity, but the most powerful of these is "**kalyan**" that which beneficial for us, or which benefits! HE is the constant, unchanging, eternal As absolute eternal time, Śiva is transcendent. HE is the "Beyond the beyond" (parat paraḥ) of the Upanishads. The term Śiva can be derived from the root *Sin*, which means "to sleep." Hence Śiva is described as he in whom "all goes to sleep," "he who puts all things to sleep," etc. Shiva symbolises growth and transcendence, HE is "**satyam, shivam, sundaram**" Truth and beauty. As Sadhakas, one tries to become Shiva as they strive to transcend from material to beyond, from real to unreal!

A beautiful Bhajan depicting Bhagavan Shiv ji's benevolence was shared:

<https://drive.google.com/file/d/1G82neRleKYp2K0NI5XhcavU-Oshb8Kuv/view?usp=drivesdk>

Maha Shivaratri is also considered important in tantra for their practices and also the ritualistic aspects of worship as it is highly beneficial to perform HIS worship today!

With HIS blessings, let us now continue from the point in the last session, where Bhagavān had shown Arjuna HIS Vishvaroop! Now, Arjuna would not be able to see this Form with normal eyes and hence, Bhagavān gave him Divine eyes with which the universal Form would be visible. Thus, it was no ordinary perception, it is a visualisation, and only two people: Arjuna and Sañjaya; saw this vision in the battlefield of Kurukṣetra among scores of warriors. They were granted this extraordinary sight by Bhagavān and Vyāsa ji respectively.

Arjuna was awestruck, dumbfounded, by this magnificent display. At this point, it was Sañjaya who stepped in and gave him the much needed respite. In six verses, he captured the majesty and awesome power of that Divine Being!!

This was one of the rare moments a sincere seeker is blessed with, when the veil lifts revealing the beauty and grandeur that lies beyond. It inspires devotion and renews one's conviction.

Yogeśvara displayed a synoptic view of the entire universe, where Arjuna saw countless wonderful forms in divine robes, adorned with divine ornaments, with the effulgence and radiance of a thousand suns. All resting in the body of the Deity of the Devatās!

Seeing this, Arjuna was overwhelmed with wonder and emotion! Filled with amazement, Arjuna bowed down with folded hands and went on to describe this spectacular vision!!

11.15

arjuna uvāca
paśyāmi devāṃstava deva dehe,
sarvāṃstathā bhūtaviśeṣasaṅghān,
brahmāṇamīśaṃ(ñ) kamalāsanastham,
ṛṣīṃśca sarvānuragāṃśca divyān. 11.15

Arjuna said :

Lord, I behold within Your body all gods and hosts of different beings, Brahmā throned on his lotus-seat, Śiva and all Ṛṣis and celestial serpents.

Arjun exclaimed that Bhagavan was beholding multitudes of beings from all the three worlds, including the gods of the celestial abodes.

Arjun is very amazed. Here one can notice the big difference between Arjuna and a normal human being. About Swargalok, our knowledge is limited to the extent of what we have read in scriptures or what we have heard from others. Arjuna on the other hand is having experience of living in Swargalok. He lived there for one year for procuring Divine weapons and had interacted with the Devas. And now he says he is seeing them all in HIM.

Arjuna is seeing the Devalok, Brahma Lok and Kailash in Bhagavan's Cosmic form. Here is another concept, the saints say that it is a matter of a Samaṣṭi Brahma. Similarly there is a Vyasṭi Brahma, Vyasṭi Shiva and Vyasṭi Vishnu within every individual.

When one has children while speaking to others one says; I have given birth to two boys. Now is this Brahma ji's creation or the mortal being who is claiming it to be his creation? One becomes Bhagavan Vishnu to when one says he is raising the kids. In saying "have been running a factory which caters to around 1300 employees" one becomes Vishnu the Nurturer. Here one would not find any inconsistency in becoming Brahma or Vishnu.

But, in the event of a fire in the factory one does not say I am Shiva and I own up the loss due to my shortcomings; or in the event of a death in the family we do not say I killed the person. We become Brahma the Creator, Vishnu the Nurturer but never do we become or declare to be Shiva in the event of a death. When something goes amiss we never own it up. When something goes wrong we instantly blame HIM and even audaciously say; job done by me was perfect yet why did it go wrong. Conveniently we blame HIM for everything that goes wrong. We pride in becoming Brahma, Vishnu but never do we think of becoming Shiva. The crux of the problem lies in this. One needs to learn becoming Shiva too. If becoming Shiva is undesirable or not possible then one has to stop considering to be Brahma or Vishnu. It has to be either the three or do not consider to be the origin of all the three.

Vedanta defines different kinds of Space;

Ghaṭākāśa - the inside of a container or a vessel, the inner space of the body; MAHAKASH - the space of the universe and CHIDAKASH - the space of consciousness, inner space. Many a times we keep on becoming Brahma or Vishnu indulging ourselves in joy and sorrow in this inner space of consciousness. The day one learns to bring in the absoluteness of Shiv into this inner consciousness all the turmoils of the illusions would come to an end.

Example:

Once a friend asked another friend of his as to how was his factory running? The friend replied he had shut it down long ago? Then his friend asked further, as to what was he doing at present? the reply was, he was looking after his wife's factory. The friend asked as to what factory did his wife own. Pat came the reply a factory of woes which all day along he indulges in hearing them.

We have so indulgingly created these factories of woes, that even a child owns one such factory where he pours out as to how his parents listen to whatever the elder brother says and never bother to hear him. We have become so adept at creating such factories of woes that we indulge our entire life in its processing. This is our own making where we are the Creator (Brahma) and the Nurturer (Vishnu). The day we learn to become the Shiva (annihilator) into the inner consciousness into our self created factory of woes the annihilation would happen by us. This is Śivatva - state of eternal joy, harmony..

11.16

**anekabāhū daraVāktranetraṃ(m),
paśyāmi tvāṃ(m) sarvato'nantarūpam,
nāntaṃ(n) na madhyaṃ(n) na punastavādiṃ(m),
paśyāmi viśveśvara viśvarūpa. 11.16**

O Lord of the universe, I see You endowed with numerous arms, bellies, mouths, and eyes and having innumerable forms extended on all sides. O Lord, manifested in the form of the universe, I see neither Your beginning nor middle, nor even Your end.

In this verse Arjuna is saying, he is seeing Bhagavan everywhere. He further says the Cosmic form that Bhagavan adorned at that moment was so vast that he could not see HIM in entirety.

Not all may know it but the Cosmic form that Bhagavan has shown in Gita is also shown in Ramacharitmanas.

Bhagavan Rama's mother Kausalya ji nurtured HIM as all the mothers do. She bathed and fed him like any mother does.

एक बार जननीं अन्हवाए। करि सिंगार पलनाँ पौढ़ाए ॥
निज कुल इष्टदेव भगवाना। पूजा हेतु कीन्ह अस्नाना ॥1 ॥

करि पूजा नैबेद्य चढ़ावा। आपु गई जहँ पाक बनावा ॥
बहुरि मातु तहवाँ चलि आई। भोजन करत देख सुत जाई ॥2 ॥

गै जननी सिसु पहिँ भयभीता। देखा बाल तहाँ पुनि सूता ॥
बहुरि आइ देखा सुत सोई। हृदयँ कंप मन धीर न होई ॥3 ॥

इहाँ उहाँ दुइ बालक देखा। मतिभ्रम मोर कि आन बिसेषा ॥
देखि राम जननी अकुलानी। प्रभु हँसि दीन्ह मधुर मुसुकानी ॥4 ॥

तन पुलकित मुख बचन न आवा। नयन मूदि चरननि सिरु नावा ॥
बिसमयवंत देखि महतारी। भए बहुरि सिसुरूप खरारी ॥3 ॥

अस्तुति करि न जाइ भय माना। जगत पिता मैं सुत करि जाना ॥

हरि जननी बहुबिधि समुझाई। यह जनि कतहुँ कहसि सुनु माई ॥4॥

बार बार कौसल्या बिनय करइ कर जोरि।
अब जनि कबहुँ ब्यापै प्रभु मोहि माया तोरि ॥202॥

One day mother Kausalya washed and adorned her boy and put Him to sleep in the cradle. Thereafter she bathed herself in order to worship the patron deity of her family. Having worshipped the deity she offered Him food and then returned to the kitchen. When she came back to the place of worship, she beheld her boy eating the food and found Him asleep in the nursery. Coming back once more to the temple she still saw the boy there. She now trembled with fear and her mind found no rest. She saw two boys, one in the temple and the other in the nursery. She said to herself, "Is it my mental illusion or some other unusual phenomenon?" When Sri Rama saw His mother perplexed, the Lord gently smiled. (1-4)

The Lord then revealed to His mother His marvellous infinite form, every pore of whose skin contained millions of universes. (201)

She saw therein countless suns and moons. Sivas and four-faced Brahmas, and a number of mountains, river oceans, plains and woods, as well as the spirit of time, the principle of action, the modes of Prakrti (Sattva, Rajas and Tamas) the spirit of knowledge and Nature and many more things of which she had never heard before. She further perceived Maya who is powerful in every respect, stricken with terror and standing with her palms joined together. The mother also beheld the embodied soul, who is made to dance by Maya, and even so the spirit of devotion, which liberates the soul. The hair on the mother's body bristled and she stood speechless. Closing her eyes she bowed her head at the Lord's feet. Seeing the mother struck with wonder the Slayer of Khara assumed the form of a child again. She was unable to utter praises and trembled at the thought that she had looked upon the Father of the universe as her own child. Sri Hari comforted His mother in many ways and said, "Listen, My mother: do not reveal this fact anywhere.

While reading in the Ramayana one wonders when Bhagavan Rama went into exile, the mother did not stop him; this is so because the mother had seen the real identity of Bhagavan as a child, that He is the Supreme Person. Neither Sita ji was stopped nor Laxman was stopped. Didn't say anything bad to Kaikeyi either. Otherwise, the general belief remains that Kaushalya should have created a ruckus when her son went to forest because of her step-mother, but all this did not happen.

Kaushalya ji knew everything because Bhagavan had removed the cover of his illusion from his mother. Mother vowed HIM that, she will not become an obstacle in HIS Divine Play, HE may do whatever HE has to. She will be present in the same spirit as HIS wish. Bhagavan Krishna further tells Arjuna that HE had not shown such a Cosmic form to anyone before.

11.17

**kiriṭinaṃ(ñ) gadiṇaṃ(ñ) cakriṇaṃ(ñ) ca,
tejorāśiṃ(m) sarvato dīptimantam,
paśyāmi tvāṃ(n) durnirīkṣyaṃ(m) śamantād-
dīptānalārkadyutimaprameyam. 11.17**

I see you endowed with diadem, club and discus, a mass of splendour glowing all round, having the brilliance of a blazing fire and the sun, hard to gaze at and immeasurable on all sides.

Bhagavan showed his four-armed form. HE had bestowed the divine vision on Arjuna. Arjun was watching but could not tolerate the blazing light that was coming from the front. When we see the Sun in the afternoon, its light becomes intense. We feel that the eyes will burn. The eyes do not burn, but it is difficult to perceive with eye "durnirīkṣyaṃ" this is the same case with Arjuna on seeing Bhagavan's form in full glory.

Arjun is saying, 'aprameyam' which means incomprehensible.

The Six Pramana

The following six pramana are said to be the only reliable and accurate means of knowledge available to us.

1. Pratyaksha (Perception)

Split into two types, internal and external, *pratyaksha* refers to acquiring knowledge based on direct experience.

It is important that knowledge acquired through pratyaksha is from your own perception, not having accepted someone else's.

External pratyaksha involves using the five senses, whereas internal pratyaksha relies on intuition and cognition of remembered feelings such as pain, love, danger or anger.

According to Maharishi Chanavak there is direct evidence. What one sees, hears, that is the proof. What can be obtained from the five sense organs, from the work organs, from knowledge, that is the direct evidence.

The other school of thought said, this is not right. When we light an incense stick and rotate it rapidly, it shows us a red colored circle. Is this circle true? But it is visible, this is also true. Even though it is visible in a visible form, it is not there at all. It Means the direct proof is not correct. What is seen and heard without discretion can also be wrong. Many a times what is seen and heard should not be accepted as evidence because when we understand with discretion, we find that even what is seen and heard turns out to be wrong.

2. Anumana (Inference)

Anumana involves applying reason and prior knowledge to one or more observations in order to reach a new conclusion. A common example of anumana is inferring fire after observing smoke.

Then Buddhist and global texts added another evidence called inference, they felt that when the directly seen thing can also be wrong, there can be a mess in it too, then the second evidence was given inference. Guessing means following someone. Like following someone, discipline, translation, etc. For example, when one went to the terrace and saw that the entire terrace was wet he guessed that it had just rained. One did not see it raining, but by looking at the wet terrace floor, one guessed / inferred that it had rained. These are also of two types -- Answer estimation and forecasting. Seeing the clouds, it is predicted that it is going to rain heavily. Seeing the dark clouds, he predicted that it would rain. Seeing the wet roof, inferred that it had rained, this became the answer.

3. Upamana (Comparison and Analogy)

Upamana is a process by which conclusions are drawn from either observing similarities or understanding analogies of a similar word, object or situation.

Similes and metaphors can help us to acquire knowledge through *upamana*.

4. Arthapatti (Postulation)

Arthapatti is presumption or supposition of a fact derived from circumstance or an already established fact. In this sense, arthapatti can be considered the junction between common sense and conjecture.

5. Anupalabdhi (Non-apprehension)

Anupalabdhi is using existing knowledge of a negative as cognitive proof to derive further knowledge. By non-perception, it is possible to prove the non-existence of something.

6. Sabda (Verbal Testimony)

Sabda is the relying on the spoken and written word of past or present experts. This is considered an important and authentic means of knowledge since we each have only limited time and energy available to learn truths directly.

Whatever things happen, they are based on these six pramanas only. One can observe how complete our scriptures are, whatever we consider as evidence, it must be one of these six.

Arjuna is saying that HIS form is immeasurable. HIS pramana is not to be found even in these six pramanas. HIS pramana is neither direct nor inferred. It has neither its agama nor its upmana. He further says, HIS form can neither be known by means nor by absence. HE is beyond any rationale, there can be no example of this. There cannot be any proof of this, such is HIS nature.

To quote Tulsidas ji

गो गोचर जहँ लागि मन जाई। सो सब माया जानेहु भाई।।
तेहि कर भेद सुनहु तुम्ह सोऊ। बिद्या अपर अबिद्या दोऊ।।

The objects of the senses and as far as the mind goes, O brother! To know them all as Maya. He also has one knowledge and the other ignorance, listen to these two differences-□2□

11.18

**tvamakṣaram(m) paRāmaṃ(m) veditavyam(n),
tvamasya viśvasya param(n) nidhānam,
tvamavyayaḥ(ś) śāśvatadharmagoptā,
sanātanastvam(m) puruṣo mato me. 11.18**

You are the supreme indestructible worthy of being known; you are the ultimate refuge of this universe. You are, again, the protector of the ageless Dharma; I consider You to be the eternal imperishable Being.

Here Arjuna says to Bhagavan; 'I see that you have neither beginning nor end. There is nothing, you are eternal. I have complete faith in this'.

11.19

**Anādimadhyāntamanantavīryam,
anantabāhum(m) śāśisūryanetram,**

**paśyāmi tvāṃ(n) dīptahutāśaVāktraṃ,
svatejasā viśvamidaṃ(n) tapantam. 11.19**

I see You without beginning, middle or end, possessing unlimited prowess and endowed with numberless arms, having the moon and the sun for Your eyes, and blazing fire for Your mouth, and scorching this universe by Your radiance.

In the sixteenth chapter, it was said in the spirit of the Nation, here it is being said with the essence of time. Arjun on seeing the Cosmic form was earlier saying that HIS starting point, mid-point and ending point are not being found. That situation was with spirit of the nation. Now Arjun is asking that since when have you been there, for how long will you remain and what is the middle point of this, he cannot comprehend.

He further says, he is unable to understand HIM even by calculating the time. HE is eternal. That HE is endowed with infinite power. 'Ananta Bahu' - possessed of infinite arms. The sun and the moon are HIS eyes. There is so much light, radiance. HE appears with the face of blazing fire. HE has enraged the whole world with this brilliance.

A few lines of the song depicting this sentiment from the movie Bhakta Prahlad :

मैं कहता डंके की चोट पर ध्यान से सुन ओ लाला
अपना हरि है हजार हाथ वाला।
क्या कहना समर्थ साईं का, क्या से क्या कर डाला
अपना हरि है हजार हाथ वाला।

Arjuna remained stupefied and thought what was he seeing. He thought that if he were to say show HIS face it could have been seeing a pleasant face which when smiled at would reciprocate.

Instead, i see You with fire burning inside your month. It's been **a sur-real experience** seeing You, and he says;

11.20

**dyāvāpṛthivyoridamantaram(m) hi,
vyāptaṃ(n) tvayaikena diśaśca sarvāḥ,
dr̥ṣṭvādbhutaṃ(m) rūpamugraṃ(n) tavedaṃ(m),
lokatrayaṃ(m) pravayathitaṃ(m) mahātman. 11.20**

Yonder space between heaven and earth and all the quarters are entirely filled by You alone. Seeing this transcendent, dreadful Form of Yours, O Soul of the universe, all the three worlds feel greatly perturbed.

Arjuna now realizes that Bhagavan is all pervading. That is not only all charm and sweetness. He is also all fierceness and terror.

जैसी दृष्टि वैसी सृष्टि

11.21

**amī hi tvāṃ(m) surasaṅghā viśanti,
kecidbhītāḥ(ph) prāñjalayo gṛṇanti,
svastīyuktṵā maharṣisiddhasaṅghāḥ(s),
stuvanti tvāṃ(m) stutibhiḥ(ph) puṣkalābhiḥ. 11.21**

Yonder hosts of gods are entering You; some with palms joined out of fear are recounting Your names and glories. Multitudes of Maharṣis and Siddhas, saying 'Let there be peace', are extolling You by means of excellent hymns.

A Mother is watching her child play filled with love . Let us suppose a Lion comes there at that time. The Lion will not have the same emotions as that of the mother. It will look at the child as it's food and may want to kill him.

So the entire thing depends on how the other person is viewing the thing or person. (perceives).

In Vedas following is said.

ॐ अपवित्रः पवित्रो वा सर्वावस्थां गतोऽपि वा ।

यः स्मरेत्पुण्डरीकाक्षं स बाह्याभ्यन्तरः शुचिः ॥

Om, if one who is impure, holy, or even in all other conditions, one who remembers Pundarikaksha, another name for Sri Vishnu, literally means one with lotus-like eyes, one becomes pure externally as well.

Here the form of Bhagavan that is being viewed, is matching with how Bhagavan HIMSELF has defined HIS form in Chapter 10 (Vibhutyoga).

11.22

**rudrādityā vasavo ye ca sādhyā,
viśveśvinau marutaścoṣmapāśca,
gandharvayakṣāsurasiddhasaṅghā,
vīkṣante tvāṃ(m) vismitāścaiva sarve. 11.22**

The eleven Rudrās, twelve Ādityas and eight Vasus, the Sādhyas and Viśvedevas, the two Aśvinikumāras and forty-nine Maruts, as well as the manes and multitudes of Gandharvas, Yakṣas, Asuras and Siddhas, all these gaze upon You in amazement.

All the Devtas, manes, Gandharvas, Yaksas were gazing at the Bhagavan in amazement. All of them, were limbs, of the cosmic form, of the Lord.

Rudra, Aditya, Vasu, Sadhyas, Visvedeva etc. all are the organs of the entire form of Bhagavan. Therefore the onlooker and also the objects to be seen - all are none else besides Bhagavan.

11.23

**rūpaṃ(m) mahatte bahuVāktranetraṃ(m),
mahābāho bahubāhūrupādam,
bahūdaraṃ(m) bahudaṃṣṭrākarālaṃ(n),**

dr̥ṣṭvā lokāḥ(ph) pravyathitāstathāham. 11.23

Lord, seeing this stupendous and dreadful Form of Yours, possessing numerous mouths and eyes, many arms, thighs and feet, many bellies and many teeth, the worlds are terror-struck; so am I.

Arujna has no idea till then that it is the Iswara which has become the entire universe and that there is also a terrific aspect to His manifestation. The sudden and unexpected vision of it frightens him. He projects this unsettled state of his mind on the world and says that the worlds are terror-stuck even as he is. He mentions the cause of being frightened as follows:

11.24

**nabhaḥspr̥śaṃ(n) dīptamanekavarṇaṃ(m),
vyāttānanaṃ(n) dīptaviśālanetram,
dr̥ṣṭvā hi tvāṃ(m) pravyathitāntarātmā,
dhr̥tiṃ(n) na vindāmi śamaṃ(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.

In this verse Arjuna is saying to Bhagavan; "seeing your universal form, I am losing my mental balance. I am losing patience and I do not understand anything".

11.25

**daṃṣṭrākarālāni ca te mukhāni,
dr̥ṣṭvaiva kālānalasannibhāni,
dīśo 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!

Arjun was getting fascinated. Arjun was feeling that Bhagavan has appeared in anger and now somehow he should be pleased. Arjuna had seen the fierce form of HIS. Such a form that was destroying everyone. Arjun was fascinated by seeing such a form. Seeing such a form, Arjun was also distraught.

11.26

**amī ca tvāṃ(n) dhṛtarāṣṭrasya putrāḥ(s),
sarve sahaivāvanipālasaṅghaiḥ,
bhīṣmo droṇaḥ(s) sūtaputrastathāsau,
sahāsmadiyairapi yodhamukhyaiḥ. 11.26**

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,

11.27

**Vāktrāṇi te tvaramāṇā viśanti,
daṃṣṭrākarālāni bhayānakāni,
kecidvilagnā daśanāntareṣu,
sandṛśyante cūrṇitairuttamāṅgaiḥ. 11.27**

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.

Arjun was surprised. He was saying; "I do not know who you are? Madhusudana, whom I knew, plays Murlī (flute) talks sweetly. But who is this? Bhishma Pitamah, Dronacharya, the sons of Dhritarashtra, all the warriors are entering your mouth and being crushed with your teeth. Who are you in this form? Arjun had become confused.

Sant Kabir Das ji says;

झूठे सुख को सुख कहे, मानत है मन मोद, खलक चबैना काल का कुछ मुँह में कुछ गोद।

O creature! You call false happiness as happiness and are happy in your mind? See, this whole world is like that food for death, some of which is in his mouth and some is kept in his lap to eat.

माली आवत देखकर, कलियन करे पुकार, फूल फूल सब चुनि लिए कालि हमारी बारि।।

Seeing the gardener coming, the buds say that today he has picked flowers, but tomorrow our turn will also come because tomorrow we too will blossom into flowers.

Every mature person knows that sooner or later everyone has to leave this world. So you must do good deeds so that you don't have to lament later.

11.28

**yathā nadīnaṃ(m) bahavo'mbuvegāḥ(s),
samudramevābhimukhā dravanti,
tathā tavāmi naralokavīrā,
viśanti Vāktrāṇyabhivijvalanti. 11.28**

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

Arjuna is describing this scene in different ways. The great warriors are entering the many mouths of the Supreme Lord, just as the water of the rivers rushes towards the ocean with great speed.

11.29

**yathā pradīptaṃ(ñ) jvalanaṃ(m) pataṅgā,
viśanti nāśāya samṛddhavegāḥ,
tathaiva nāśāya viśanti lokāḥ(s),
tavāpi Vāktrāṇi samṛddhavegāḥ. 11.29**

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.

Moths are attracted by the light of the fire, but they neither know nor desire the hotness of the fire. Still they go towards the light of the fire and get consumed by its burning. Arjun is saying that like that moth all the people are rushing towards HIS face. Just as a moth gets destroyed, in the same way people are getting destroyed by automatically entering HIS mouth. Arjun is wondering as to how could this be happening?

11.30

**lelihyase grasamānaḥ(s) śamantāl,
lokāṅsamagrānvadanairjvaladbhiḥ,
tejobhirāpūrya jagatśamagraṃ(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.

On witnessing all HIS forms Arjuna surrenders to Bhagavan and seeks Refuge in HIM.

11.31

**ākhyāhi me ko bhavānugrarūpo
namo'stu te devavara prasīda,
vijñātumicchāmi bhavantamādyaṃ(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.

On seeing this Arjuna is in state of complete emptiness. He in this states prays to Bhagavan and says:

Tell me who you are, so fierce in form? I bow down to you oh Supreme God, have mercy. I desire to know You, the Primal One. I know not your purpose.

Today's session concluded with Shiva Stuti and Hari Naam Sankirtan on the occasion of Shivratri festival.

The link for Rudrashtakam is given below:

<https://drive.google.com/file/d/1yGNUm4O0BWntCJDvRiNWuL5Lwlgd30vR/view?usp=drivesdk>

Question & Answer session

Bajrang Lal Ji

Question:. *What is the difference in Satyuga and Kalyuga? Why is Kalyuga considered inferior to Satyuga?*

Answer:. Satyuga is the time when Dharma was practiced in all four ways which are:

austerity, cleanliness, truthfulness and compassion. In Kalyuga on an average, practice of Dharma in complete sense has got diluted.

Dr. Shipa M Prabhakar Ji

Question: *In battle field of Kurukshetra, did the Devtas along with Arjuna and Sanjaya also could view the Vishwa Roop of Bhagawan?*

Answer: Arjuna is able to view the Vishwa Roopa. Sanjaya is also able to view Bhagavan in Full form as a third person, as he was present while the discussion between Bhagavan and Arjuna was taking place. However, the Devtas overlooking the proceedings on the battle field were not able to view Him while he showed His full Form to Arjuna. They were not having divine vision. Later on in this chapter, infact Bhagavan said following to Arjuna:

श्रीभगवानुवाच ।

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।

देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥ 52॥

Meaning, The Supreme Lord said: This form of Mine that you are seeing is exceedingly difficult to behold. Even the celestial gods are eager to see it. Neither by the study of the Vedas, nor by penance, charity, or fire sacrifices, can I be seen as you have seen Me.

Ram Hari Sharma Ji

Question: *Does, all the downfalls / difficulties that come in life are due to Prarabdha (Destiny - Doctrine of Karma)?*

Answer: No! not all are due to Prarabdha. The bad karmas that we end up doing while living, the effect of those also comes in the form of downfalls / difficulties. Say for example, we may end up facing stomach pain after over-eating.

There are two types of Prarabdha: Mild and Strong.

The Mild Prarabdha we can reduce or go away with by practicing good deeds, austerities and with blessing of the saints. However, the strong ones one has to go through. Example, a person who has achieved sainthood in current birth suffers from cancer.

So, all the difficulties that we face in life are not due to just the Prarabdha's. Some of those may be due to that, but majority of those are due to bad karmas that we have done in currently life.

Asha Ji

Question: *Out of Mukti and Bhakti, I am attracted to Bhakti. Which one is best and what should I pursue?*

Answer: Bharat ji said:

अर्थ न धर्म न काम रुचि, गति न चहउँ निर्वान ।
जनम जनम रति राम पद, यह वरदान न आन ॥

Bharat ji is saying "I don't desire *arth, dharma, kaam* or - *moksha (nirvaan)*. A single bless--- loving ram-pad...is the desire for the births and births together, nothing else.

So, if a person is having such thoughts then he or she will be like Bharat. This is the highest thought that a person craves for Bhakti over Mukti.

Pradnya Ji

Question: *We should not do things which breaks heart of someone. Does this even apply to Bhakti? Will further elaborate this. Today have kept Shivratri's fast, but my family members want me to join them for dinner. What should I do?*

Answer: By fasting, one is not breaking anyone's heart. Yes, if we force others to keep fast then maybe we are not doing the right thing.

But, one should not leave spiritual practices or principals going by what others are saying or what others are feeling.



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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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