

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 11: Viśvarūpa-Darśana-Yoga

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YouTube Link: <https://youtu.be/xMH2OTsZCUk>

## Blessed Arjuna has the Divine Vision to Behold the COSMIC FORM

Chapter 11 of Śrīmad Bhagavadgītā is - **Viśvarūpa-DarśanaYoga - The Yoga of the Vision of the Universal Form.**

The session started with the auspicious Deepa prajwalan followed by Guru Vandana and prayers to Paramātmā.

Bhagavadgītā, in its true sense, is indeed mesmerising. It bestows on us infinite spiritual as well as practical knowledge. It is the highest and the noblest knowledge. It is the most revered scripture of Sanatana Dharma, and describes to us the divinity of the divine. It teaches us the glory of karma; it explains to us the nuances of Śraddhā and Bhakti. It tells us the power of Jnana. This great spiritual discourse was given by Paramātmā himself to HIS dearest friend Arjuna, who was despondent and wanted to run away from the battle field. After explaining to Arjuna about Karma, Bhakti and jnana, Śrī Krishna wanted to give him more knowledge. The entire Bhagavadgītā was not narrated by Śrī Krishna in a serial manner, one chapter after the other. It was rather a theme-based conversation between two great friends who loved each other immensely. While Arjuna was an ardent follower of Bhagavān Krishna, Śrī Krishna also loved Arjuna very much and hence wanted to share with him some of the confidential, secret truths of HIS creation.

Arjuna had heard about the infinite opulence of Śrī Krishna's divine glory in the Chapter 10, Vibhuti Yoga. Vibhuti Yoga describes HIS infinite opulence, magnificent glories and myriads of attributes.

To sum up in the last shloka of chapter10

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।

विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ 42॥

Bhagavān said whatever I have narrated to you so far is only a miniscule of my total existence. I am beyond anyone's comprehension. I am total. I am everything. Everything arises in ME and perishes into ME. I am the cause of everything.

In Hindi there is a phrase

“सब जेब में डाल के घुमते हैं”

meaning going around with everything stuffed in one's pocket. In Śrī Krishna's case, it is the entire universe.

After listening about the different vibhutis, Arjuna desired to know more. He wanted to have a first-hand experience. He was not content with only the audio description. He wanted to have a visual effect of all that he had heard.

**ये दिल मांगे मोर**

He could comprehend that what he knew about Śrī Krishna all these years was only a fraction of HIS total entity. HE was all encompassing, and infinitely big. He wanted to see the Universal form of Yogeshwar that contained the whole creation. Bhagavān could also see his genuine inquisitiveness and wanted to give more to HIS dearest friend whom HE loved from the bottom of HIS heart. In this chapter 11, Bhagavān revealed HIS cosmic form to Arjuna. As we proceed, we will see that Śrī Krishna gifted Arjuna with the divine vision to enable him to witness this magnificent unimaginable Divine Swarupa of HIM. Arjuna till that time, knew Śrī Krishna only as his friend, philosopher and guide. He was astonished to see this infinitude form of Śrī Krishna which had the radiance similar to thousand suns in the sky. This dazzling form had no beginning or end. It contained many universes.

Once before, Bhagavān had shown HIS Vishvarupa to HIS mother Yashoda Mata. In Bhagavatam, we all have read about the beautiful incidents associated with Śrī Krishna's childhood days in Gokula. HIS Gopi friends always complained to Yashoda Mata that HE was being very naughty. One day some of Śrī Krishna's friends complained to mother Yashoda that Śrī Krishna was eating mud. When she chided him, the prankish child Śrī Krishna did not admit to his wrong doing, rather retaliated that if she did not believe him, he could even show his mouth to her. Śrī Krishna thought that the matter would end there and his mother would never ask him to show his mouth to her in front of everyone. But to his great surprise, mother Yashoda asked him to open his mouth and show her. To her utter astonishment, she saw the entire Brahmanda Universe inside HIS mouth. Multiple galaxies appeared inside her son's mouth. She was flabbergasted and fainted. Śrī Krishna closed his mouth, saying I can eat the entire Universe and what to talk of little mud. Such was Krishna Leela.

## 11.1

**arjuna uvāca**

**madanugrahāya paRāmaṇ(ṇ), guhyamadhyātmasaṅjñitam,  
yattvayoktaṇ(m) vacastena, moho'yaṇ(m) vigato mama. 11.1**

Arjuna said :

Thanks to the most profound words of spiritual wisdom that You have spoken out of kindness to me, this delusion of mine has entirely disappeared.

Arjuna acknowledged to Śrī Krishna, that HE has revealed the supremely prime (Parama) secret (Guhya) knowledge to him out of compassion (Madanugrahāya), and that his ignorance was completely destroyed. His intellect was awakened. As the darkness goes away by the light of a lamp, similarly his delusion has faded away. He was under the impression that he would be killing his opponents but now he understood that he was not the doer. He would only execute on behalf of HIM.

## 11.2

**bhavāpyayau hi bhūtānām(m), śrutau vistaraśo mayā,  
tvattaḥ(kh) kamalapatrākṣa, māhātmyamapi cāvyayam. 11.2**

For, Kṛṣṇa, I have heard from You in detail an account of the evolution and dissolution of beings, and also Your immortal glory.

Arjuna continued with his admirations of Bhagavān and said HE was the origin of the entire universe. Everything that is witnessed appears from HIM and disappears into HIM.

Arjuna further expressed that whatever he had heard and understood thus far was only a very little fragment of HIS vast enormous existence. It is only the tip of an iceberg. The seasoned sailors are able to assess the size of the huge iceberg under the water, just by looking at the tip of the iceberg that is above the water. Similarly, Arjuna could assess the vastness of his friend Śrī Krishna who although appeared to him as a simple human being, had much hidden like the iceberg.

Arjuna's curiosity jumped multi-fold and he wanted to experience all that Vibhuti he had heard. He was not satisfied with his theoretical knowledge. He wanted to experience a practical demonstration of all that. He wanted to have a visual experience.

**11.3**

**evametadyathāttha tvam, ātmānam(m) parameśvara,  
draṣṭumicchāmi te rūpam, aiśvaram(m) puruṣottama. 11.3**

Lord, You are precisely what You declare Yourself to be. But I long to see Your divine form possessed of wisdom, glory, energy, strength, valour and effulgence, O Puruṣottama, the Supreme Being!

Like a small child, Arjuna appealed to Bhagavān first by reiterating all HIS glories that HE is infinite, everlasting, and the origin of everything. Arjuna said to Prabhu that he accepted all that HE had said as truth, and he wished to see HIS Ananta Rupa, HIS supreme divine personality.

The emotions between Śrī Krishna and Arjuna are beautifully described by Dyaneshwar Maharaj ji who was also Ishwara as he was a realised Atma. He actually visualised these emotions and described those in Dyaneshwari, as follows - Arjuna was charged with emotions and could not just wait to see the unmanifested form of his beloved Krishna. Śrī Krishna was a little baffled with such a request from HIS dearest friend. HE is Paramātmā, the all-knower and hence could not react immediately. Arjuna also realised that he had made a very unusual request to Bhagavān. As a true Yachaka or seeker, he pleaded further to experience HIS cosmic form.

**11.4**

**manyase yadi tacchakyam(m), mayā draṣṭumiti prabho,  
yogeśvara tato me tvam(n), darśayātmānamavyayam. 11.4**

Kṛṣṇa, if You think that it can be seen by me, then, O Lord of Yoga, reveal to me Your imperishable form.

Arjuna asked Bhagavān to kindly reveal HIS cosmic form only if HE was confident that Arjuna was worthy of it. Arjuna knew Bhagavān would never reveal his prime secret form to all and sundry. It would be shown only to eligible persons. Hence, he submitted very politely with all humility to Śrī Krishna. He knew that the one asking for grace should have the capacity to receive the grace.

A small anecdote here will help in better understanding of the situation. There was a sign board in

front of a shop, which read 'here you get spectacles to read'. An elderly person saw the sign board and purchased a pair of reading glasses. The shopkeeper, after assessing the power, gave him a pair of glasses. The customer could not read with those glasses. The shop keeper then tried with different reading glasses, but nothing could make him read. In the end, he realised that the gentleman did not know how to read and hence no specs could make him read!

Many people want to pursue various professions. But they have to be qualified for the same. Wishing for something without having requisite qualifications will not help. Similarly, only having a desire without having qualities will not make one eligible to get it. One should nurture desires depending on one's own capacity.

Arjuna here addressed Śrī Krishna as Yogeshwara, implying Master of all Yogas. By addressing HIM as Yogeshwar, Arjuna meant to state that Bhagavān is all encompassing and full of forgiveness. There are ample examples of Bhagavān forgiving the sinners.

Śrī Krishna had liberated people like Putana and Kamsa who came to kill HIM.

It is said-

**मूकं करोति वाचालं पंगुं लंघयते गिरि । यत् कृपा तमहं वंदे परमानंद माधवम्**

By HIS supreme bliss, the dumb become eloquent and lame persons are able to climb the mountains.

Hence Arjuna very politely requested Sri Bhagavān to reveal his cosmic form only if HE thinks he is eligible. Arjuna and Śrī Krishna loved each other very much. They both nurtured a deep friendship. Śrī Krishna was Bhagavān HIMSELF but as having taken a human form, HE always behaved like a normal human being. HE never exhibited HIS divineness in front of Arjuna. Arjuna also adored HIM as a dear friend, but slowly he was getting a feel of HIS divine nature.

There is the very famous story of destruction of Khandav Vana in Mahabharata. At the end of the story, Agni Dev and Indra Dev appeared in front of Śrī Krishna and Arjuna and told them to ask for boons. Arjuna being a warrior by birth, obviously asked for weapons. He was granted many secretive and very powerful weapons along with the Kapi Dhawaja chariot. As we all know Bhagavān in HIS manifested form of Śrī Krishna never showed HIS divine existence. HE always behaved as a normal person and therefore was also requested by Indra and Agni to ask for boon. Śrī Krishna asked for blessings to their friendship so that ties between HIMSELF and Arjuna never break. He wanted it to be more deep and stronger. This type of unparalleled relationship they shared which is very rare to find. The reason why Vasudev was so fond of Arjuna was because Arjuna had a very pure mind. His heart was always full of compassion, trust and innocence. He was Anagha.

Bhagavān likes everyone who is pure and innocent like Arjuna. We all want to become jnanis and devotees, and want to have internal bliss, but we are not prepared to go through the purification process. We are now learning Bhagavadgita. Gita teaches us the art of leading our lives. We all should try to imbibe Gita into our day to day lives and become Anagha (pure) like Arjuna. Through Gita Bhagavān is speaking to the whole mankind. Arjuna represents all of us. The teachings are meant for us.

Along with innocence and purity Arjuna's eagerness to see HIS Visvarupa the magnificent form, compelled Bhagavān to reveal HIS cosmic existence. The situation was much similar to a hungry child pestering its mother for food. The mother is bound to give food to the hungry child immediately.

**śrībhagavānuvāca**  
**paśya me pārtha rūpāṇi, śataśo'tha sahasraśaḥ,**  
**nānāvidhāni divyāni, nānāvarṇākṛtīni ca. 11.5**

Śrī Bhagavān said :

Arjuna, behold My manifold, multifarious divine forms of various colours and shapes, in their hundreds and thousands.

Bhagavān asked Arjuna to see HIS Infinite form comprising all shapes and sizes, full of colours and divinity, and encompassing everything.

**11.6**

**paśyādityānvasūnrudrān, aśvinau marutastathā,**  
**bahūnyadr̥ṣṭapūrvāṇi, paśyāścaryāṇi bhārata. 11.6**

Behold in Me, Arjuna, the twelve sons of Aditi, the eight Vasus, the eleven Rudrās (gods of destruction), the two Aśvinīkumāras (the twin-born physicians of gods) and the forty-nine Maruts (wind-gods), and witness many more wonderful forms never seen before.

Bhagavān told Arjuna to look at HIM and behold the 12 sons of Aditi, the 8 Vasus, the 11 Rudras, and the twin Aswini Kumars. These put together are 33 koti (here refers to apex deities not crores as is misinterpreted) devatas that we read in our Śāstras. HE also contains the 49 Marutas and many more marvels never revealed before.

Arjuna was a very seasoned and well-travelled personality with high intellect. He had travelled to Swarga Loka as well as Naga Loka. He had heard about Patala Loka from his brother Bhima. To him Bhagavān would now show HIS limitless ever existing form.

**11.7**

**ihaikasthaṃ(ñ) jagatkṛtsnaṃ(m), paśyādya sacarācaram,**  
**mama dehe guḍākeśa, yaccānyaddraṣṭumicchasi. 11.7**

Arjuna, behold as concentrated within this body of Mine the entire creation consisting of both the moving and the unmoving beings, and whatever else you desire to see.

Bhagavān asked Arjuna to see everything minutely. HE said to Arjuna everything moving and non-moving appears in HIS universal form. Everything is visible in HIM. Whatever Arjuna wished to see would appear here in HIM.

Bhagavān addressed Arjuna by the name Gudakesha. Gudakesha is one who has complete control over sleep. By addressing him as Gudakesha, HE tried to remind Arjuna of his immense concentration power. Arjuna was being asked again and again to see and to observe.

The word "Pasya" (to see) is used a number of times. Arjuna then said but where do I see? What do I see? Arjuna was baffled and confused. He did not know what to see, where to see. He was perplexed.

**11.8**

**na tu mām(m) śakyase draṣṭum, anenaiva svacakṣuṣā,  
divyaṃ(n) dadāmi te cakṣuḥ(ph), paśya me yogamaīśvaram. 11.8**

But surely you cannot see Me with these physical eyes of yours; therefore, I vouchsafe to you the divine eye. With this you behold My divine power of Yoga.

Bhagavān realised that Arjun was not able to see HIS divine glory with his human eyes. HE said - you will not be able to see MY cosmic form, Therefore I grant you this Cosmic vision (Divya Dristi) with which you will be able to see my magnificent splendour.

**Yogam aishwaryam** means majestic opulence.

Human eyes have their limitations. One should have the requisite preparedness for any action. Earlier we heard the story of the old man unable to read with spectacles as he did not know how to read.

Sanjay was earlier granted Divya Dristi by Maharshi Veda Vyasa ji so that he could see the scenes of Mahabharata war and depict it to King Dhritarashtra. Therefore, he too was able to see this magnificent opulence. The difference between Arjuna's and Sanjaya's vision is like one witnessing a cricket match live on the ground sitting in the gallery and another viewing a telecasted version. The one sitting in the gallery will have a 360-degree panoramic view throughout whereas the one seeing the televised version can see only those pictures where the camera is focused.

Let us now see how Sanjay is depicting this splendour

**11.9**

**sañjaya uvāca  
evamuktvā tato rājan, mahāyogeśvaro hariḥ,  
darśayāmāsa pārthāya, paRāmaṃ(m) rūpamaīśvaram. 11.9**

Sañjaya said :

My lord! having spoken thus, Śrī Kṛṣṇa, the supreme Master of Yoga, forthwith revealed to Arjuna His supremely glorious divine Form.

While describing to King Dhritarastra, Sanjay addressed Bhagavān as Yogeshwara implying the supreme lord of yoga. Sanjaya narrated that Yogeshwara was displaying HIS divine and splendid form to Arjuna.

**11.10, 11.11**

**anekaVāktranayanam, anakādbhutadarśanam,  
anekadivyaḥbharāṇaṃ(n), divyānekodyatāyudham. 11.10  
divyamalyāambaradharaṇaṃ(n), divyagandhānulepanam,  
sarvāścaryamayaṃ(n) devam, anantaṃ(m) viśvatomukham. 11.11**

Arjuna saw the supreme Deity possessing many mouths and eyes, presenting many a wonderful sight, decked with many divine ornaments, wielding many uplifted divine weapons, wearing divine garlands and vestments, anointed all over with divine fragrances, full of all wonders, infinite and having faces on all sides.

Sanjaya described HIM as one decorated with unlimited faces and eyes. They are all garnished with enormous quantities of ornaments, and adorned with many divine weapons. They are all magnificent. Everything is extending in all directions. The form is limitless without any boundaries. It is infinite. Everything around is smeared with divine fragrance. Unlimited number of garlands with beautiful fragrance adorn HIS body. HE has revealed HIMSELF as the limitless entity holding everything. HIS faces appear everywhere. It is simply magnificent and eye-popping.

### 11.12

**divi sūryasahasrasya, bhavedyugapadutthitā,  
yadi bhāḥ(s) sadṛśī sā syād, bhāsastasya mahātmanah. 11.12**

If there be the effulgence of a thousand suns bursting forth all at once in the heavens, even that would hardly approach the splendour of the mighty Lord.

Sanjay further said, HE is so bright that a thousand suns' radiance will not match HIS brightness. It is simply unimaginable. We can not even look at one sun directly, imagine the radiance of a thousand suns.

Entire space is lit up. We have seen this description earlier in chapter 15 sloka 12

**यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।  
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ।**

Bhagavān had said that HE is like the brilliance of the sun that illuminates the entire solar system. The radiance of the moon and brightness of fire also comes from HIM.

In science we have read that the blazing Sun is a matter made up of burning gases. From where does this energy come so as to make it burn? Of course, the same Parampita Paramātmā is the energy there. Everything that we can imagine or cannot even imagine originates in HIM. HE is all pervading.

Dr. Oppenheimer was an American theoretical physicist. He is also recognised as the father of the atomic bomb. He had learnt Sanskrit language and read many Hindu scriptures. He was very fond of Bhagavadgītā. During an experiment with the atomic bomb, the fission generated blazing light and heat. The radiance was inexplicable. Dr. Oppenheimer equated the reaction with the blazing suns described in this shloka.

### 11.13

**tatraikasthaṃ(ñ) jagatkṛtsnaṃ(m), pravibhaktamanekadhā,  
apaśyaddevadevasya, śarīre pāṇḍavastadā. 11.13**

Concentrated at one place in the person of that supreme Deity, Arjuna then beheld the whole universe with its manifold divisions.

This sloka described how magnificently all different celestial bodies are visible inside HIS form. The entire universe is placed inside Paramātmā's body. It encompassed the entire universe.

While reading these slokas, we get goosebumps. This is a wonderful chapter. The more we dive into it, the more we can appreciate its splendour. Astonishing is the divine sight that has been depicted in this chapter. We will see all that wonderful description as we proceed further.

### 11.14



**tataḥ(s) sa vismayāviṣṭo, hr̥ṣṭaromā dhanañjayaḥ,  
praṇamya śirasā devaṃ(ñ), kṛtāñjalirabhāṣata. 11.14**

Then Arjuna, full of wonder and with the hair standing on end, reverentially bowed his head to the divine Lord, and with folded hands addressed Him thus.

Arjuna was struck with amazement on seeing this breathtaking spectacle. Mesmerised and overwhelmed, he bowed down with folded hands to Sri Bhagavān. Just by listening to these slokas, our mind is filled with immense happiness and gratitude. We can imagine Arjuna's euphoria. He was witnessing live the divine glory whereas Sanjaya was viewing it from far through his Divya Drishti. Hence there is a slight difference in the bhava of the two descriptions. However, both descriptions are glorifying, and immensely blissful.

The vivechan was followed by Questions and Answers session.

**Vimla ji**

**Q:** Please explain the meaning of

**मोहोऽयं विगतो मम**

**A:** It means - My illusion is dispelled

Before that, Arjuna had said:

**यत्त्वयोक्तं वचस्तेन**

meaning all that which has been revealed by you. The complete meaning is all my illusion is dispelled by whatever you have said.

**Punam ji**

**Q:** The Viswarupa has been described in chapter 12 or 13?

**A:** The glorious Viswarupa, the Abhaya form, has been depicted in chapter 11. After witnessing all that Arjuna asked in the chapter 12 that in which form You would be liked to be worshipped whether in the Avyaya form or in the idol form. Then Bhagavān has described Bhakti Yoga in chapter 12.

The session concluded with a prayer to the Almighty.



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**Jai Shri Krishna!**



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