

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 11: Viśvarūpa-Darśana-Yoga

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"Revelation of the Cosmic Form: Arjuna's Divine Encounter

The Eleventh Chapter of the Bhagavadgītā: Viśvarūpa-Darśana-Yoga - The Yoga of the Vision of the Universal Form

The Vivechan (discussion) commenced with the customary prayer and the lighting of the sacred lamp. We offered our prayers to Gurudev, Sant Dnyāneshwar, Bharat Mata, Śrīmadbhagavadgītā, and Ved Vyas ji. It was reiterated that our association with Geeta Pariwar has blessed us with the opportunity to learn and absorb the divine teachings of this sacred text.

Today, we are incredibly fortunate to delve into this pivotal chapter of the Bhagavadgītā – Viśvarūpa-Darśana (the Vision of the Universal Form). As we sit by the banks of the Ganga, against the majestic backdrop of the Himalayas in Śrī Kshetra Rishikesh, we are in the auspicious company of revered Śrī Swami Govind Dev Giri Ji Maharaj.

Viśvarūpa-Darśana-Yoga itself is a wondrous and divine chapter within the Bhagavadgītā.

At the conclusion of Chapter 10, Sri Bhagavān declared:

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।
तदेवावगच्छ त्वं मम तेजोऽशसम्भवम् ॥ 10.41॥

yad yad vibhūtimat sattvaṁ śhrīmad ūrjitam eva vā
tat tad evāvagachchha tvaṁ mama tejo 'nśha-sambhavam

“Whatever you perceive as beautiful, glorious, or powerful, recognize it as but a spark of My splendor.”

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ 10.42॥

atha vā bahunaitena kiṁ jñātena tavārjuna
viṣṭabhyāham idam kṛitsnam ekānśhena sthito jagat

“Why delve into intricate knowledge, Arjuna? Know that by a mere fraction of My being, I pervade and sustain this entire creation.”

Arjuna, having already witnessed the myriad glorious manifestations of Paramātmā (the Supreme Soul) in the previous chapter, now wonders if he can behold the creator of the universe in His resplendent form.

As a poet aptly expressed:

सुमनांत तू, गगनांत तू
तान्यांमध्ये फुलतोस तू
सद्धर्म जे जगतामध्ये
सर्वांत त्या वसतोस तू
चोहीकडे रूपे तुझी जाणीव ही माझ्या मना ॥
सर्वात्मका, शिवसुंदरा स्वीकार या अभिवादना
तिमिरातूनी तेजाकडे प्रभू आमुच्या ने जीवना ॥

“You are in every flower, in the expanse of the sky, You blossom among the stars, permeating the entire cosmos. In the true essence of dharma, You reside everywhere, O embodiment of all souls, O beautiful Shiva! Accept our salutations, lead us from darkness to light.”

Arjuna echoes this sentiment, yearning for Bhagavan to reveal His divine form and guide him from ignorance to enlightenment. And so begins Chapter 11, with Arjuna’s earnest request:

“O Krishna, if You deem it possible, reveal to me Your cosmic form!”

11.1

arjuna uvāca
madanugrahāya paRāmaṁ(ṅ), guhyamadhyātmasaṅjñitam,
yattvayoktaṁ(m) vacastena, moho'yaṁ(m) vigato mama. 11.1

By this, profound discourse of spiritual wisdom that you have delivered, out of compassion for me, my darkness has been dispelled.

Chapter 11 begins with Arjuna acknowledging that his delusion has been dispelled by the knowledge about Sri Bhagavān’s multitude of manifestations. We will see how Arjuna prepares the background to entice Sri Bhagavān to show His cosmic divine form.

Arjuna Says:

- **madanugrahāya:** Out of compassion for me
- **parāmaṁ guhyam:** The supreme secret
- **adhyātmasaṅjñitam:** Known as spiritual wisdom
- **yat tvayā uktam vacaḥ tena:** By those words you have spoken
- **mohaḥ ayam vigataḥ mama:** My delusion has been dispelled

Arjuna addresses Sri Bhagavān, acknowledging the profound spiritual teachings which are a supreme secret knowledge he has received. Filled with gratitude, Arjuna recognizes that Bhagavān’s compassionate wisdom has dispelled his confusion and ignorance.

In Chapter 13, we have seen that Sri Bhagavān has declared that Spiritual Knowledge (Adhyātma Gyan) is the only real knowledge.

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ 13.11॥

adhyātma-jñāna-nityatvaṁ tattva-jñānārtha-darśhanam
etaj jñānam iti proktam ajñānam yad ato 'nyathā

“Spiritual knowledge is eternal truth, and its purpose is to reveal the essence of reality. Anything contrary to this wisdom is considered ignorance.”

Arjuna is yet to witness the Universal form of Sri Bhagavān. By merely knowing the manifestations of Sri Bhagavān, Arjuna acknowledges that his delusion is dispelled. The knowledge he has gained from Sri Bhagavān so far is just the tip of the iceberg. Arjuna has no idea how deep and profound the knowledge is yet to come.

Like modern scientists exploring the universe, Arjuna’s knowledge remains limited. What is known is like the tip of the iceberg. Arjuna feels that his delusion is dispelled; however, later in Chapter 18, we will see that Arjuna says:

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।
स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥ 18.73॥

naṣṭo mohaḥ smṛtir labdhā tvat-prasādān mayāchyuta
sthito 'smi gata-sandehaḥ kariṣhye vachanaṁ tava

Arjuna said: O Infallible One, by Your grace my illusion has been dispelled, and I am situated in knowledge. I am now free from doubts, and I shall act according to Your instructions.

In this chapter, Arjuna has only acknowledged that his delusion is dispelled. He has yet to accept that he will act according to Sri Bhagavan’s instructions.

Arjuna starts wondering if he can see the Paramātmā who is filled in the entire universe, omnipresent. Arjuna’s desire deepens, he longs to witness the omnipresent Paramātmā. Sri Bhagavān has previously revealed His cosmic form (Viśvarūpa-Darśana) to Mother Yashoda. When Yashoda Mata asked Krishna if He had eaten mud, Sri Bhagavān opened His little mouth, revealing the entire universe within.

Arjuna expresses this longing to witness the universal form, which Sri Bhagavān will reveal in the following verses.

11.2

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

From You, O lotus-eyed, I have heard in detail, an account of the origin and dissolution of creation and also of your immortal glory.

In this verse, Arjuna acknowledges the profound wisdom he has gained from Sri Bhagavān’s teachings. He reflects on the origin and dissolution of beings, Bhagavān’s immortal glory, and the comprehensive knowledge he has received:

- **bhavāpyayau hi bhūtānām:** Arjuna recognizes the cyclical nature of existence—how beings

come into being and eventually dissolve. Sri Bhagavan has imparted this understanding to him.

- **śrutau vistaraśo mayā:** Arjuna emphasizes that he has heard these teachings in great detail directly from Sri Bhagavān. The knowledge is comprehensive and thorough.
- **tvattaḥ kamalapatrākṣa:** Arjuna reverently addresses Sri Bhagavān as the “lotus-eyed one.” This epithet signifies Bhagavān’s divine vision and insight.
- **māhātmyam api ca avyayam:** Arjuna acknowledges Sri Bhagavān’s immortal glory. Despite being infinite, Bhagavān’s greatness remains unchanging.

Unlike the temporal greatness of worldly positions such as Prime Ministers or Presidents, which are bound by their tenure and subsequently referred to as past officeholders, the greatness of Bhagavān is eternal and unchanging. It is immortal.

Arjuna acknowledges that he has learned from Bhagavān about the creation and destruction of beings and the universe. He has also heard about Bhagavān's eternal and unchanging glory. This understanding further reinforces Arjuna's realization of Bhagavān's divine nature and the vastness of His teachings. Arjuna also clarifies that he has strong faith in whatever he has heard from Sri Bhagavān.

11.3

**evametadyathāttha tvam, ātmānaṃ(m) parameśvara,
draṣṭumicchāmi te rūpam, aiśvaraṃ(m) puruṣottama. 11.3**

O Lord Supreme, You are precisely what You have declared Yourself to be. But, I long to see your cosmic divine form, O greatest of persons.

Arjuna expresses a deep yearning to witness Sri Bhagavān’s divine cosmic form. His words resonate with both reverence and curiosity as he acknowledges Bhagavān’s supreme nature and eagerly anticipates beholding the majestic, universal manifestation.

- **“evam etad yathāttha tvam”:** Arjuna’s unwavering faith in Bhagavān’s self-revelation shines through. He accepts the Lord’s description of His divine nature without doubt or hesitation.
- **“ātmānaṃ parameśvara”:** Addressing Bhagavān as the Supreme Being, Arjuna recognizes His sovereignty over all existence. The term “parameśvara” emphasizes Bhagavān’s ultimate authority.
- **“draṣṭum icchāmi te rūpam”:** Arjuna’s longing intensifies. He seeks a direct vision of Bhagavān’s divine form, eager to witness its ineffable beauty and cosmic grandeur.
- **“aiśvaraṃ puruṣottama”:** In this reverential address, Arjuna acknowledges Bhagavān as the supreme being—the highest among all individuals. His reverence reaches its zenith.

Chapter 15, known as “Purushottam Yog,” delves into the two primary constituents of nature: Prakṛti (the material world) and Puruṣa (the conscious self). Arjuna realizes that the Supreme Puruṣa, Purushottam, is none other than Bhagavān Himself.

Arjuna’s unwavering belief in Bhagavān’s self-revelation fuels his desire to witness the divine and universal form. He expresses this longing, leaving it to Bhagavān’s discretion whether to reveal this cosmic splendor to him.

11.4

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

Lord if you , think that this cosmic form could possibly be seen by me, then, O Lord of Yoga, reveal to me that imperishable form.

Arjuna continues to request Sri Bhagavān to reveal His cosmic form. He expresses his humility and reliance on Bhagavān's judgment regarding his capacity to behold such a divine vision.

- **manyase yadi tat śakyaṃ mayā draṣṭum iti prabho:** If You think that it is possible for me to see it, O Lord
- **yogeśvara:** O Lord of Yoga
- **tato me tvaṃ darśaya ātmānam avyayam:** then reveal to me Your imperishable form

Arjuna humbly asks Sri Bhagavān to reveal His universal form if He believes Arjuna is capable of perceiving it. This demonstrates Arjuna's humility and respect for Bhagavān's wisdom and power, as he places his request in Bhagavān's hands, trusting His judgment on whether he is worthy and capable of witnessing such a divine spectacle. It is implied that Sri Bhagavān can also grant Arjuna the ability to see His form if he is not currently capable, as it is in Sri Bhagavān's nature to bestow such powers on the deserving and the needy. Sri Bhagavān has uplifted even those who attacked Him, demonstrating His boundless compassion and generosity.

Dhyaneswar Maharaj says:

तुझे औदार्य स्वतंत । देता न म्हणसी पात्र-अपात्र ।

अगा कैवल्याऐसे पवित्र । परि वैन्यांही दिधले ॥९८॥

"Your generosity is unmatched. You give without considering whether one is deserving or undeserving. Such purity is like that of liberation itself. Yet, even your enemies have received it."

This conveys the idea of unconditional generosity and purity, highlighting the divine quality of giving without discrimination, even extending kindness to one's adversaries. Sri Bhagavān has shown such kindness to His adversaries, such as Putana, who came to kill Krishna when He was still an infant and received deliverance after her death, and Shishupala, whose hundreds of offenses were forgiven by Sri Bhagavān, ultimately granting him deliverance.

11.5

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

Behold My forms, O Pārtha (Arjuna), hundreds and thousands, multifarious and divine, of various colours, sizes and shapes.

Sri Bhagavān begins to grant Arjuna's request to see His cosmic form, inviting him to behold His manifold divine forms:

- **śrībhagavān uvāca:** The Blessed Lord said

- **paśya me pārtha rūpāṇi:** Behold My forms, O Pārtha (Arjuna)
- **śataśaḥ atha sahasraśaḥ:** Hundreds and thousands
- **nānāvidhāni divyāni:** Multifarious and divine
- **nānāvarṇākṛtini ca:** Of various colors, sizes, and shapes

Sri Bhagavān tells Arjuna to witness the multitude of His divine forms, which are diverse in color, shape, and size. A poet aptly captures this sentiment:

हर देश में तू, हर भेष में तू
तेरे नाम अनेक तू एक ही है

You are in every country. You are in every form.
You have many names, but You are one.

This phrase beautifully encapsulates the idea of the omnipresence and unity of the divine. It expresses that the divine exists in all places and in all forms, and though there are many names and manifestations of the divine, it is ultimately one singular, unified presence.

Dnyaneshwar Maharaj elaborates on this verse, describing the diversity and magnificence of Bhagavān's Vishvarupa (universal form). Each line captures different aspects and forms of this divine vision:

- काही कृश काही स्थूल । काही न्हस्व काही विशाळ । जाड सडपातळ । अमर्याद काही ॥१२४॥

Some forms are thin, some are stout; some are small, some are huge. Some are massive, some are slender, and some are limitless.

- काही शांत, मदधुंद । स्तब्ध काही सानंद । गर्जते, निःशब्द । सौम्य काही ॥१२७॥

Some forms are calm and tranquil, some are intoxicated with joy. Some are still, some are blissful. Some are roaring, some are silent, and some are gentle.

- काही साभिलाष, काही विरक्त । जागृत काही निद्रित । परितुष्ट काही आर्त । प्रसन्न काही; ॥१२८॥

Some forms are desirous, some are detached. Some are awake, some are asleep. Some are content, some are distressed. Some are happy.

- काही निखळ सोन्यासम पिवळी । काही नवमेघासम सावळी । काही गौरांग चाफेकळी । हरित काही ॥१३५॥

Some forms are pure and golden yellow like gold. Some are dark like new clouds. Some are fair and yellowish like the Champak flower. Some are green.

This verse marks the beginning of the revelation of Bhagavān's Vishvarupa, described in the following verses with awe-inspiring detail. Bhagavān's invitation indicates that Arjuna is about to witness an extraordinary and divine vision beyond ordinary human perception. The vivid descriptions by Dnyaneshwar Maharaj highlight the infinite and varied manifestations of the divine, portraying the universal form as encompassing all aspects of existence—both serene and dynamic, detached and engaged, content and troubled—in a myriad of colors and shapes.

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 many more marvels, never revealed before.

Sri Bhagavān continues to reveal His divine cosmic form to Arjuna, asking him to behold various deities and marvels within His universal form:

- **paśya ādityān vasūn rudrān:** Behold the twelve sons of Aditi (Ādityas), the eight Vasus, and the eleven Rudras.
- **aśvinau marutaḥ tathā:** The two Aśvinīkumāras and the Maruts (wind-gods).
- **bahūni adr̥ṣṭa-pūrvāṇi:** Many things never seen before.
- **paśya āścaryāṇi bhārata:** Behold these wonders, O descendant of Bharata (Arjuna).

Sri Bhagavān is describing various groups of divine beings that are part of His universal form. In Chapter 10, He describes:

आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् |
मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी || 21||

*ādityānām ahaṁ viṣṇur jyotiṣhām ravir anśhumān
marīchir marutām asmi nakṣatrāṇām ahaṁ śhaśhī*

"Amongst the twelve sons of Aditi, I am Vishnu; amongst luminous objects, I am the sun. Know Me to be Marichi amongst the Maruts, and the moon amongst the stars in the night sky."

- **Ādityas:** The twelve sons of Aditi, representing different aspects of the Sun god. The 12 Adityas are Vivasvan, Aryaman, Pūṣan, Tvashta, Savitar, Bhaga, Dhata, Varuna, Mitra, Shakra, Vishnu, and Aṁśa.
- **Vasus:** The eight elemental gods associated with various aspects of nature: Dara, Dhruva, Soma, Ahah, Anila, Anala, Pratyush, and Prabhas.
- **Rudras:** The eleven forms of the god of destruction: Hara, Bahurupa, Tryambaka, Aparajita, Vrisakapi, Shambhu, Kapardi, Raivata, Mrigavyadha, Sarva, and Kapali.
- **Aśvinīkumāras:** The twin physicians of the gods.
- **Maruts:** The forty-nine wind gods.

Sri Bhagavān tells Arjuna to behold these divine entities and many more marvels that have never been revealed before, emphasizing the extraordinary and unique nature of His universal form. This vision is intended to show Arjuna the vastness and multifaceted nature of Bhagavān's divine presence.

11.7

ihaikasthaṁ(ñ) jagatkṛtsnaṁ(m), paśyādya sacarācaram, mama dehe guḍākeśa, yaccānyaddraṣṭumicchasi. 11.7

O conqueror of sleep Arjuna, now behold within this body of Mine, the entire universe consisting of both animate and inanimate beings and whatever else you wish to see,

Sri Bhagavān continues to reveal His cosmic form to Arjuna:

- **“ihaikasthaṃ jagatkṛtsnam”**: Here, in one place, behold the entire universe. Sri Bhagavān invites Arjuna to witness the entirety of creation within His divine body, encompassing all that exists—both animate and inanimate.
- **“paśya adya sacarācaram”**: Now, behold everything that moves and remains still. Arjuna is granted the vision to perceive the dynamic and static aspects of existence, including living beings (sacar) and non-living entities (acar).
- **“mama dehe guḍākeśa”**: Within My body, O conqueror of sleep (Arjuna). By addressing Arjuna as “Guḍākeśa,” Sri Bhagavān acknowledges his inner strength and readiness to receive this divine revelation. Arjuna’s disciplined mind allows him to witness the cosmic truth.
- **“yat ca anyat draṣṭum icchasi”**: And whatever else you wish to see. Sri Bhagavān assures Arjuna that within His form, he can perceive anything he desires, emphasizing the omnipresence of the divine, containing the entire cosmos.

Sri Bhagavān compassionately guides Arjuna, dispelling confusion and ignorance through spiritual understanding. The next verse reveals how Arjuna’s vision is further facilitated.

11.8

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

But you cannot view Me, with these human eyes of yours; therefore I grant you divine vision with which, behold My divine power of Yoga.

Sri Bhagavān explains to Arjuna that his ordinary human eyes are not capable of perceiving His divine cosmic form. Therefore, Sri Bhagavān grants Arjuna divine vision to enable him to witness this extraordinary revelation.

- **na tu mām śakyase draṣṭum anena eva svacakṣuṣā**: But you cannot see Me with these (ordinary) eyes of yours.
- **divyaṃ dadāmi te cakṣuḥ**: Therefore, I grant you divine vision.
- **paśya me yogam aisvaram**: Behold My divine power of Yoga.

Sri Bhagavān informs Arjuna that human eyes are inadequate to perceive His cosmic form, which transcends ordinary human perception. Thus, He bestows upon Arjuna divine vision, allowing him to see His majestic and all-encompassing form.

An anecdote illustrates the importance of the recipient's eligibility when granted a vision. A villager visits a town, and his friend points out a shop selling reading spectacles. The villager asks the shopkeeper for reading glasses. The shopkeeper hands him a pair and some reading material, and the villager, unable to read, says, “I thought using these spectacles would enable me to read.” The moral of the story is that merely granting vision (spectacles) is not sufficient; the recipient must have the ability to use the vision. Sri Bhagavān not only gave Arjuna the vision but also the ability to use that vision.

Dnyaneshwar Maharaj beautifully captures a heartfelt dialogue between Sri Bhagavān and Arjuna:

हे बोलोनि देवो हांसिले । हांसोनि देखणियातें म्हणितलें ।
आम्हीं विश्वरूप तरी दाविलें । परी न देखसीच तूं ॥ १५५ ॥

यया बोला येरें विचक्षणें । म्हणितलें हां जी कवणासी तें उणें ? ।

तुम्ही बकाकरवीं चांदिणें । चरऊं पहा मा ॥ १५६ ॥

हां हो उटोनियां आरिसा । आंधळिया दाऊं बैसा ।
बहिरियापुढें हृषीकेशा । गाणीव करा ॥ १५७ ॥

मकरंदकणाचा चारा । जाणतां घालूनि दर्दुरा ।
वायां धाडा शारङ्गधरा । कोपा कवणा ॥ १५८ ॥

जें अतींद्रिय म्हणौनि व्यवस्थिलें । केवळ ज्ञानदृष्टीचिया भागा फिटलें ।
तें तुम्हीं चर्मचक्षुंपुढें सूदलें । मी कैसेनि देखें ॥ १५९ ॥

परी हें तुमचें उणें न बोलावें । मीचि साहें तेंचि बरवें ।
एथ आथि म्हणितलें देवें । मानूं बापा ॥ १६० ॥

साच विश्वरूप जरी आम्ही दावावें । तरी आधीं देखावया सामर्थ्य कीं द्यावें ।
परी बोलत बोलत प्रेमभावें । धसाळ गेलों ॥ १६१ ॥

Hearing this, Bhagavān smiled. Smiling, He said, 'I have shown you the universal form, but you still do not see it.' Upon this, Arjuna said, 'Ah! Whose fault is that? Can a crane swallow moonlight?' 'Indeed, wiping a mirror to show it to a blind man, or singing in front of the deaf, or feeding frogs with the nectar meant for bees—how can this be blamed on anyone?' 'What is beyond the senses, perceived only through the vision of knowledge, how can it be seen with physical eyes?' 'But this is not a deficiency of yours,' said Arjuna. 'What I need is the appropriate vision.' Then Bhagavān said, 'Yes, dear one. If I am to show My form, I must first give you the ability to see it. But in speaking with loving affection, I forgot to do this.

This divine sight is necessary for Arjuna to fully comprehend and appreciate Sri Bhagavān's supreme power and glory, which are manifestations of His divine yoga (the power of unification and transformation). This verse underscores the idea that divine truths and forms often require a higher, spiritual perception beyond normal human capabilities.

11.9

sañjaya uvāca
evamuktvā tato rājan, mahāyogeśvaro hariḥ,
darśayāmāsa pārthāya, paRāmaṁ(m) rūpamaiśvaram. 11.9

Sañjaya said: O King, having spoken thus, the Supreme Lord of Yoga, Hari (Kṛṣṇa), showed to Pārtha (Arjuna) His supremely divine form (Viśvarūpa).

Sanjaya, the narrator, describes the moment when Sri Bhagavān reveals His divine universal form to Arjuna:

Sanjaya said:

- **evam uktvā:** Having spoken thus
- **tataḥ rājan:** Then, O King (referring to Dhritarashtra)
- **mahā-yogeśvaraḥ hariḥ:** The Supreme Master of Yoga, Hari (Krishna)
- **darśayām āsa pārthāya:** Showed to Pārtha (Arjuna)
- **param rūpam aiśvaram:** His supremely divine form (Viśvarūpa)

Sanjaya narrates to King Dhritarashtra the moment when Sri Bhagavān, after explaining to Arjuna that ordinary human eyes cannot perceive His divine form, grants Arjuna divine vision. With this enhanced vision, Arjuna is able to see Bhagavān's supreme and universal form, known as Viśvarūpa.

Along with Arjuna, Sanjaya also witnesses the Viśvarūpa because he was granted divine vision by his guru, Śrī Ved Vyasa. Thus, he is able to narrate the events on the battlefield to Dhritarashtra from the palace. Sanjaya, excited by the sight of the divine form, begins to describe it.

11.10

anekaVāktranayanam, anakādbhutadarśanam, anekadivyaābharaṇam(n), divyānekodyatāyudham. 11.10

That Supreme Deity of countless mouths and eyes, presenting many a wonderful sight, decked with unlimited divine ornaments. wielding many divine weapons –

Sanjaya continues to describe the awe-inspiring vision of Sri Bhagavān's universal form as revealed to Arjuna. The description highlights the multifaceted and magnificent aspects of this divine form.

- **aneka-vāktra-nayanam:** Having countless mouths and eyes
- **aneka-adbhuta-darśanam:** Presenting many wonderful sights
- **aneka-divya-ābharaṇam:** Adorned with numerous divine ornaments
- **divya-aneka-udyata-āyudham:** Wielding many divine weapons

Sanjaya paints a vivid picture of Sri Bhagavān's universal form, which includes:

- **Countless mouths and eyes:** Symbolizing omnipresence and the ability to perceive everything.
- **Many wonderful sights:** Indicating that the form is filled with numerous extraordinary and astonishing aspects.
- **Numerous divine ornaments:** Showing that the form is richly adorned with celestial decorations.
- **Many divine weapons:** Highlighting the form's readiness and power, equipped with various divine arms.

This verse emphasizes the overwhelming and all-encompassing nature of Sri Bhagavān's universal form, which is both beautiful and formidable, filled with divine splendor and power beyond ordinary human comprehension.

11.11

divyamalyāambaradharaṇam(n), divyagandhānulepanam, sarvāścaryamayaṇam(n) devam, anantaṇam(m) viśvatomukham. 11.11

wearing divine garlands and clothes, besmeared all over with divine perfumes, all wonderful and infinite with faces on all sides. Such a divine cosmic form, the Lord revealed to Arjuna.

Sanjaya continues to describe the majestic and awe-inspiring vision of Sri Bhagavān's universal form as revealed to Arjuna. The description emphasizes the divine beauty and omnipresence of Sri Bhagavān's

cosmic form.

- **divya-mālya-ambara-dharam:** Wearing divine garlands and clothes
- **divya-gandhānulepanam:** Besmeared all over with divine perfumes
- **sarva-āścarya-mayam devam:** Filled with all kinds of wonders, the divine
- **anantam viśvato-mukham:** Infinite, with faces on all sides

Sanjaya describes Sri Bhagavān's universal form as follows:

- **Wearing divine garlands and clothes:** Adorned with celestial decorations and attire, enhancing the divine splendor.
- **Besmeared all over with divine perfumes:** Anointed with heavenly fragrances, signifying purity and sanctity.
- **Filled with all kinds of wonders:** Containing an abundance of miraculous and extraordinary aspects.
- **Infinite, with faces on all sides:** Signifying the limitless and all-encompassing nature of Sri Bhagavān, able to see and be present everywhere simultaneously.

This verse captures the magnificence and omnipresence of Sri Bhagavān's universal form, portraying it as a grand, divine spectacle that encompasses the entire cosmos and exudes unparalleled beauty and wonder.

11.12

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

If the effulgence of a thousand suns blazed forth all at once in the sky, that would hardly match the radiance of the mighty Lord.

Sanjaya uses a powerful metaphor to convey the immense radiance of Sri Bhagavān's universal form as seen by Arjuna.

- **divi sūrya-sahasrasya:** In the sky, of a thousand suns
- **bhaved yugapat utthitā:** If they were to rise simultaneously
- **yadi bhāḥ sadṛśī sā syāt:** If that splendor could be compared
- **bhāsaḥ tasya mahātmanah:** With the radiance of that great being

Sanjaya describes:

- If the brilliance of a thousand suns were to rise in the sky simultaneously, it would still pale in comparison to the radiance of Sri Bhagavān's divine universal form.

We struggle to gaze at a single sun at midday. Imagining the combined brilliance of a thousand suns is beyond comprehension.

This metaphor highlights the unparalleled and extraordinary luminosity of Sri Bhagavān's cosmic form. The imagery of a thousand suns blazing together conveys the overwhelming and intense brightness that symbolizes the supreme power and glory of Sri Bhagavān. This verse underscores the divine magnificence and transcendental nature of Sri Bhagavān's universal form, making it clear that its radiance is beyond any earthly comparison.

11.13

tatraikasthaṃ(ñ) jagatkṛtsnam(m), pravibhaktamanekadhā, apaśyat devadevasya, śarīre pāṇḍavastadā. 11.13

Then Arjuna, saw unfolded in that Supreme Deity, the whole universe with its many divisions concentrated at one place.

Sanjaya describes the extraordinary vision that Arjuna witnesses within the cosmic form of Sri Bhagavān.

- **tatra ekasthaṃ jagat kṛtsnam:** There, in one place, the entire universe
- **pravibhaktam anekadhā:** Divided into many forms
- **apaśyat deva-devasya:** He (Arjuna) saw in the body of the God of gods
- **śarīre pāṇḍavaḥ tadā:** Within the body of the Supreme Deity, at that time

Sanjaya narrates:

- Arjuna saw the whole universe, with all its numerous divisions and forms, concentrated and contained within the body of Sri Bhagavān, the Supreme Deity.

As this session is conducted from Rishikesh, the audience can glimpse the Himalayas in the backdrop and the temple of Prabhu Śrī Ram. While we see these elements separately, Arjuna saw the entire cosmos within Sri Bhagavān's body.

This vision is a profound revelation for Arjuna, as he perceives the entire cosmos—its myriad forms and infinite diversity—within Sri Bhagavān's divine form. Sanjaya continues to narrate the events that unfolded after Arjuna witnessed this universal form of the divine.

11.14

tataḥ(s) sa vismayāviṣṭo, hṛṣṭaromā dhanañjayaḥ, praṇamya śīrasā devaṃ(ñ), kṛtāñjalirabhāṣata. 11.14

Then Dhananjaya, struck with wonder and his hair standing on end, bowed before the divine Lord, and with joined palms, addressed Him, thus.

Sanjaya describes Arjuna's reaction upon witnessing the divine cosmic form of Sri Bhagavān. The verse highlights Arjuna's amazement and reverence.

- **tataḥ sa vismaya-āviṣṭaḥ:** Then, struck with wonder
- **hṛṣṭa-romā dhanañjayaḥ:** With his hair standing on end, Dhananjaya (Arjuna)
- **praṇamya śīrasā devam:** Bowing his head to the divine Lord
- **kṛtāñjaliḥ abhāṣata:** With joined palms, he spoke

Sanjaya narrates:

- Arjuna, filled with awe and wonder, with his hair standing on end from the intense experience, bowed his head in reverence before Sri Bhagavān. With joined palms, he then addressed Sri Bhagavān.

This verse captures Arjuna's profound emotional and spiritual response to the vision of Sri Bhagavān's

universal form. His physical reaction—hair standing on end—and his act of bowing and joining his palms in reverence signify his deep respect, humility, and the overwhelming impact of the divine revelation.

In no other religious text in the world is the divine form of Sri Bhagavān depicted with such profound clarity and detail. Dnyaneshwar Maharaj, in praising the unparalleled greatness of the Bhagavad Gītā, declares:

"येथे वेद जागृतेश्वर"

The Vedas are revered as the breath of Sri Bhagavān. Yet, the Bhagavad Gītā is the sacred song sung by Sri Bhagavān Himself while embodied in human form. Thus, the profound insights that the Vedas struggle to convey, the Bhagavad Gītā reveals effortlessly. This exemplifies the supreme greatness of the Bhagavad Gītā.

The Vedas, in their attempt to describe the Paramātmā, ultimately concede their limitations, repeatedly uttering **"Neti Neti,"** meaning, "Paramātmā is like this, but not this; like this, but not this."

"नेती नेती शब्द न ये अनुमान"

The Vedas acknowledge that Sri Bhagavān is beyond human comprehension. In contrast, the Srimad Bhagavad Gītā illuminates the divine form of Sri Bhagavān, as vividly described by Sanjaya and Arjuna, allowing us to witness and grasp the ineffable majesty of the divine.

The session ended here and was followed by a Question and Answer Session.

Question and Answer

Manju Bobade Ji:

Q: How many Vasus are there and what are their names?

A: The important thing to understand is that Sri Bhagavān is present in all forms of energy. The Vasus are eight elemental deities representing different aspects of nature.

MB Kaushik Ji:

Q: In the Bhagavad Gita, why is it written as "Sri Bhagavān Uvacha" when Krishna speaks, and not "Sri Krishna Uvacha"?

A: Throughout the Mahabharata, except in the Bhagavad Gītā, it is written as "Vasudev Uvacha" or "Sri Krishna Uvacha." However, in the Bhagavad Gītā, "Sri Bhagavān Uvacha" is used.

Who is Bhagavān?

"Bhagavān" refers to the one who possesses six divine attributes:

- **Jnana** (knowledge)
- **Vairāgya** (dispassion)
- **Kīrti** (fame)
- **Aishvarya** (divine manifestations and excellences)
- **Śrī** (wealth)
- **Bala** (might)

The one who possesses these six attributes and has perfect knowledge of the origin and end of the universe is called Bhagavān.

After the Mahabharata war, Arjuna requested Sri Krishna to narrate the Bhagavad Gītā again. Sri Krishna declined, explaining that at that time He was in the state of "Yogyukta Paramātmā" (united with the Supreme Self). He was not different from Paramātmā and could not repeat the same teachings. The Bhagavad Gītā was spoken by none other than Bhagavān Himself, personified in the form of Sri Krishna.



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Jai Shri Krishna!

Compiled by: Geeta Pariwar – Creative Writing Department

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