

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 11: Viśvarūpa-Darśana-Yoga

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YouTube Link: https://youtu.be/g_Wm84vW-XA

The Divine Revelation of Viśhwarūp: Śrī Krishna's Cosmic Manifestation to Arjuna - From Universal Terror to Intimate Grace

The **11th chapter of the Bhagavad Gītā**, titled **Viśhwarūp Darshana Yoga**, is a profound exploration of the divine cosmic form of Bhagavān Śrī Krishna.

The session commenced with deep prajwalan, the customary lighting of lamp, prayers to the Supreme, and salutations to all the Gurus.

**vasudevasutaṁ devaṁ kaṁsacāṇūramardanam
devakī paramānandaṁ kṛṣṇaṁ vande jagadgurum**

Before delving into the chapter, it is helpful to reflect on the life and teachings of Swami Vivekananda, a disciple of **Ramakrishna Paramahansa**, as they resonate deeply with the themes of this chapter.

Swami Vivekananda often emphasized that the essence of religion is the **realization of God**. As a young seeker named Narendra, he grappled with existential questions: What is the meaning of life? Why am I born? What is my ultimate purpose? Dissatisfied with theoretical answers, he sought spiritual guidance and posed a direct question to various gurus: **“Have you seen God?”** Most answered negatively, but his encounter with Ramakrishna Paramahansa was transformative. When asked the same question, Ramakrishna confidently replied, **“Of course, I have seen God. I see Him more clearly than I see you now.”**

This assurance, rooted in direct experience rather than mere theoretical knowledge, inspired Narendra to embark on his spiritual journey. Ramakrishna’s words reflect the essence of Viśhwarūp Darshana Yoga, where Arjuna experiences the ultimate truth and witnesses the divine cosmic form of God.

Structure and Highlights of the Chapter

The 11th chapter consists of **55 shlokas**, divided into different **Chhandas**:

- **Anushtubh Chhanda:** 19 shlokas
- **Trishtup Chhanda:** 36 shlokas

The chapter's speakers are as follows:

- **Arjuna:** 32 shlokas
- **Śrī Krishna:** 14 shlokas
- **Sanjaya:** 9 shlokas

This chapter follows the revelations of the **10th chapter**, where Śrī Krishna described his divine opulences (**Vibhutis**) to deepen Arjuna's devotion. Śrī Krishna concluded the previous chapter with the statement:

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन।

विष्टभ्यामिदं कृत्स्नमेकांशेन स्थितो जगत्॥

("But what need is there, O Arjuna, for this detailed knowledge? With a single fragment of Myself, I pervade and support this entire creation.")

This declaration piqued Arjuna's curiosity, leading him to request a vision of Śrī Krishna's **Viśhwarūp**, the infinite cosmic form.

Key Themes of the Chapter

1. **Arjuna's Request:** Arjuna humbly asks Shri Krishna to reveal his Viśhwarūp, the supreme cosmic form that holds the entire creation within a fraction of his being.

2. **The Vision of Viśhwarūp:** Śrī Krishna grants Arjuna divine vision (**Divya Chakshu**) to behold the Viśhwarūp. In this form, Arjuna observes:

- Infinite faces, eyes, arms, and dimensions.
- A form without beginning or end, extending infinitely in every direction.
- A radiance surpassing the brilliance of a thousand suns.

3. **Arjuna's Awe and Reverence:** Overwhelmed by the sheer magnificence and vastness of the form, Arjuna is struck with reverence and fear. He sees all beings, from the smallest creatures to the greatest warriors, dissolving into the cosmic form.

4. **Śrī Krishna's Revelation:** Śrī Krishna explains that this form represents his eternal, all-pervading nature, embodying creation, preservation, and destruction.

5. **Arjuna's Realization:** Humbled and awestruck, Arjuna offers prayers to Krishna, acknowledging him as the Supreme Divine, beyond human comprehension.

6. **Return to the Human Form:** At Arjuna's request, Śrī Krishna reassumes his gentle human form, emphasizing that only through devotion (Bhakti) can one truly understand and attain Him.

Significance of Viśhwarūp Darshana

The chapter illustrates the **unity and interconnectedness** of all existence within the divine. It emphasizes that God is not separate from creation but pervades and transcends it. Arjuna's experience serves as a reminder that **direct realization of God** leads to ultimate understanding, as theoretical knowledge alone is insufficient. The Viśhwarūp Darshana Yoga, presents one of the most awe-inspiring and transformative moments in the epic. It reveals the **Viśhwarūp**, the cosmic form of Bhagavān Śrī Krishna, to Arjuna, leaving him in a state of reverence, fear, and realization.

In this chapter, Arjuna witnesses the **three worlds trembling** under the might of Śrī Krishna's Viśhwarūp. Celestial beings and sages take refuge in this divine form, praising Him with hymns and prayers. Arjuna observes terrifying sights: the sons of Dhritarashtra, their allies, and great warriors like Bhīṣma, Dronacharya, and Karna rushing headlong into the fiery mouths of the Viśhwarūp, much

like moths drawn to a flame. Śrī Krishna's terrible teeth chew the warriors, with some heads getting stuck between them while others attempt to escape, only to be pushed back by the form's tongue.

The terrifying and incomprehensible nature of the Viśhwarūp shakes Arjuna. He confesses that he had never imagined his dear friend and spiritual guide, Shri Krishna, capable of assuming such a fearsome and destructive form. While the world often envisions the divine as benevolent and serene, this vision showcases the full spectrum of the divine: **Satvika, Rajasa, and Tamasa**, as well as the forces beyond these qualities.

The Revelation of Mahakaal

In response to Arjuna's trembling inquiry about the identity of this formidable form, Śrī Krishna reveals Himself as Mahakaal, the destroyer of all worlds and the ultimate force of time. He declares that the great warriors on the battlefield are already destined for destruction, as their fate has been sealed by Him. Śrī Krishna urges Arjuna to fulfill his duty as a warrior, reassuring him of victory and emphasizing that the battle's outcome is preordained.

Arjuna's Realization and Plea

Overwhelmed by the cosmic vision, Arjuna acknowledges Śrī Krishna's infinite valor and divine nature. He offers salutations and seeks forgiveness for previously addressing Śrī Krishna casually, as a friend, with names such as "Hey Krishna," "Hey Yadava," and "Hey Sakheti." Arjuna realizes the profoundness of Krishna's divinity and requests Him to return to His gentle, human form.

The Vision's Rarity and the Path to Attainment

Śrī Krishna obliges Arjuna's request, first returning to His Vishnu form and then to His familiar, two-armed human form. He explains that the Viśhwarūp is an exceedingly rare vision, unattainable through the study of Vedas, Tapas, charity, or Yajnas. Only through unflinching devotion (Bhakti) can one perceive and understand Him in His true essence. This devotion allows the devotee to transcend ordinary perception and unite with the Divine.

Lessons from the Chapter

The chapter provides profound lessons on the omnipresence of God and its implications for human behavior:

- **1. God's Omniscience:** The Viśhwarūp demonstrates that God's eyes, hands, and presence are everywhere. This realization instills a sense of accountability and encourages moral conduct.
- **2. The Importance of Honesty and Devotion:** An illustrative story highlights how recognizing God's constant watchfulness transforms one's actions, fostering honesty in thought, word, and deed.
- **3. Proper Use of Resources:** The chapter emphasizes using one's inner faculties (mind, intelligence, ego) and external resources (time, money, power) for righteous purposes, aligning actions with truth and divine principles.
- **4. Devotion as the Key to Realization:** Śrī Krishna reiterates that Bhakti, or unwavering devotion, is the only path to truly perceive the divine.

The 11th chapter of the Bhagavad Gītā challenges the ordinary perception of divinity and expands it to encompass both creation and destruction. It urges individuals to introspect and align their actions with the understanding that God is ever-present and omniscient. This realization inspires devotion, humility, and the resolve to lead a life rooted in righteousness.

11.1

arjuna uvāca
madanugrahāya paRāmaṁ(ñ), 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.

The opening verse of Adhyaya 11 in the Bhagavad Gītā, **madanugrahāya paramaṁ guhyamadhyātmasaṅjñitam**, captures Arjuna's acknowledgment of Śrī Krishna's grace (**anugraha**). He expresses gratitude for the confidential and supreme spiritual knowledge imparted to him. This knowledge, encompassing the teachings from the second to the tenth chapter, has dispelled his confusion (**moha**), though not entirely eradicated it. The word used by Maharshi Ved Vyas is **vigata** (dispelled), indicating that the illusion may return, unlike **nashta** (destroyed), which appears in the concluding 18th chapter, marking Arjuna's complete clarity.

Arjuna recognizes that Śrī Krishna has patiently guided him, addressing his delusions and concerns regarding attachment, sin (paap), and liberation (moksha). Initially, Arjuna was trapped in the misconception of identifying with the body and feared that killing his kin would incur sin and obstruct his spiritual liberation. Śrī Krishna's discourse from the second chapter onwards gradually dismantled these delusions by elucidating the eternal nature of the soul (Brahmā Satya) and the transient nature of the material world (Jagat Mithya).

The Flow of Knowledge

Śrī Krishna systematically builds Arjuna's understanding through various yogas:

- 1. **Sāṁkhya Yoga (Chapter 2)**: The distinction between the eternal soul and the perishable body.
- 2. **Karma Yoga (Chapter 3)**: The path of selfless action without attachment.
- 3. **Jnana Karma Saṁnyāsa Yoga (Chapter 4)**: The union of knowledge and action.
- 4. **Karma Saṁnyāsa Yoga (Chapter 5)**: The renunciation of the fruits of action.
- 5. **Atma Sanyam Yoga (Chapter 6)**: The practice of self-discipline and meditation.
- 6. **Jnana Vidyana Yoga (Chapter 7)**: The nature of divine knowledge and wisdom.
- 7. **Akshara Brahmā Yoga (Chapter 8)**: The imperishable nature of the divine.
- 8. **Raja Vidya Raja Guhya Yoga (Chapter 9)**: The supreme knowledge and mystery of devotion.
- 9. **Vibhuti Yoga (Chapter 10)**: Shri Krishna's divine opulences (**vibhutis**).

In Chapter 10, Śrī Krishna reveals His vast manifestations, encompassing all living and non-living entities, celestial beings (suras), demonic forces (asuras), and even inanimate objects like weapons. Arjuna begins to grasp the enormity of Śrī Krishna's divine power but remains curious to witness it in totality.

Viśhwarūp: A Visual Revelation

Unlike the earlier chapters, which are textual in nature, **Adhyaya 11 (Viśhwarūp Darshana Yoga)** transitions to a visual revelation. Arjuna expresses his desire to behold the cosmic form, and Śrī Krishna obliges, granting him divine vision. This chapter vividly describes the awe-inspiring Viśhwarūp, with its infinite faces, hands, and terrifying elements, as narrated by both Sanjaya and Arjuna.

The cosmic form becomes a "video" experience, as every shloka is rich with imagery. Through focused contemplation on these verses, devotees can vividly visualize the Viśhwarūp, experiencing a profound connection with Śrī Krishna.

Arjuna's Journey from Ego to Surrender

Up to the ninth chapter, Arjuna retains traces of ego and a sense of doership (**kartritva bhava**), believing himself to be an active agent in the battle. His close friendship with Krishna and familiarity from childhood had initially blinded him to Krishna's supreme divinity. However, the revelation of Krishna's opulences in Chapter 10 marks a turning point. When Śrī Krishna declares that He holds the cosmos in a fragment of Himself, Arjuna's ego begins to dissolve.

Lessons from the Revelation

- 1. Divine Grace and Compassion: Śrī Krishna's guidance exemplifies His boundless compassion (**anugraha**) in dispelling Arjuna's delusions and preparing him for his duty.
- 2. **Illusion vs. Realization**: Arjuna's journey reflects the human tendency to oscillate between illusion (**moha**) and clarity (**jnana**), with final liberation achieved only through unwavering surrender.
- 3. **Contemplative Visualization**: Repeated meditation on the **Viśhwarūp** can foster a daily connection with Śrī Krishna, serving as a path to spiritual realization.
- 4. **Breaking the Ego**: Realizing the divine nature of Śrī Krishna helps Arjuna overcome his ego and sense of doership, enabling true surrender.

11.2

**bhavāpyayau hi bhūtānām(m), śrutau vistaraśo mayā,
tvattaḥ(kh) kamalapatrākṣa, mähātmyamapi cāvayam. 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 **Adhyaya 11, Shloka 2**, Arjuna continues his expression of gratitude and recognition of Śrī Krishna's divine nature. Arjuna acknowledges two profound truths he has learned from Śrī Krishna:

The Cycle of Creation and Dissolution

Arjuna refers to the process of **bhavāpyaya**—the appearance (**bhava**) and disappearance (**apyaya**) of all beings (**bhūtānām**). He recognizes that Śrī Krishna is the ultimate cause of both the creation (**utpatti**) and dissolution (**vināśa**) of all living entities and the cosmos itself. This understanding has dispelled Arjuna's ego and the misconception of being the doer (**kartritva bhava**). By realizing that all beings emanate from Śrī Krishna and ultimately merge back into Him, Arjuna acknowledges the supreme role of Śrī Krishna as the sustainer and controller of existence.

Śrī Krishna's Eternal Magnificence

Arjuna further acknowledges Śrī Krishna's **mähātmya**—His inexhaustible and imperishable magnificence (**avyayam**). He understands that Śrī Krishna is not just the source of creation but also an eternal reservoir of mercy, compassion, and grace. Through this grace, Śrī Krishna has shared with Arjuna the supreme secret of divine knowledge and yoga, illustrated by His numerous manifestations and glories (**vibhūtis**).

The use of the epithet **kamalapatrākṣa** (lotus-eyed) reflects Arjuna's reverence for Śrī Krishna's divine attributes. The lotus symbolizes purity, beauty, and detachment. Just as the lotus remains untainted by the water in which it grows, Śrī Krishna, despite being present within all beings, remains untouched by their imperfections or karmic consequences.

Key Insights

- 1. **Śrī Krishna as the Creator and Dissolver:** Arjuna has come to realize that Śrī Krishna is the ultimate source and destination of all existence. This understanding shifts his perspective from seeing himself as the doer to recognizing Śrī Krishna as the supreme orchestrator.
- 2. **Śrī Krishna's Impartiality:** Arjuna notes that, while Śrī Krishna is the dispenser of karmic results, He remains impartial and equipoised. He neither interferes with human freedom of action nor is responsible for individual actions. This reinforces Śrī Krishna's role as the supreme witness (**sakshi**) of all actions.
- 3. **Supreme Controller yet Non-Doer:** Although Śrī Krishna is the supreme controller of the cosmos, He is not bound by the fruits of action. This unique attribute sets Him apart from all beings and highlights His divine nature.
- 4. **Adoration of the Divine:** Arjuna concludes that Śrī Krishna is the rightful object of adoration for all beings, given His supreme qualities and role in the cosmic order.

Reflection

Arjuna's acknowledgment in this shloka marks a deeper level of surrender and understanding. By recognizing Śrī Krishna's omnipotence and omnipresence, Arjuna progresses further on the path of devotion and duty. The use of poetic symbolism, such as **kamalapatrākṣa**, serves to illustrate the profound reverence that Śrī Krishna inspires.

This shloka lays the foundation for Arjuna's request in the following verses to behold Śrī Krishna's cosmic form (**Viśhwarūp**), as he now fully appreciates the divine majesty of his charioteer and guide.

11.3

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

In **Adhyaya 11, Shloka 3**, Arjuna expresses his longing to see the universal form (**Viśhwarūp**) of Śrī Krishna.

Arjuna's Acknowledgment

Arjuna begins by affirming that he fully accepts Śrī Krishna's declarations about His divine nature and supreme position. Referring to Him as **Parameśvara** (Supreme Śrī) and **Puruṣottama** (the greatest among all beings), Arjuna acknowledges that Śrī Krishna is precisely as He has described Himself—both the supreme controller and the essence of divinity.

The Desire to Witness the Universal Form

While Arjuna does not question Śrī Krishna's declarations, the grandeur of His glories has inspired a deep desire to experience and behold the **Viśhwarūp** directly. Arjuna uses the word **draṣṭumicchāmi**—"I wish to see"—to express this intense longing.

Arjuna's request is not born out of doubt but out of wonder and reverence. The knowledge shared by Śrī Krishna has evoked a profound sense of awe, leading Arjuna to seek a direct vision of the divine form that encompasses all creation, power, and majesty.

Śrī Krishna's Divine Personality

Arjuna's words challenge the notion of an impersonal, formless God often debated by scholars. He recognizes Śrī Krishna's unique position as both a supreme person with attributes (**Saguna Brahmān**) and the all-pervading, formless reality (**Nirguna Brahmān**). By addressing Śrī Krishna as

Parameśvara and **Puruṣottama**, Arjuna highlights the harmonious coexistence of Śrī Krishna’s personal and impersonal aspects, affirming that the Supreme Śrī possesses the ultimate and perfect personality.

This understanding counters the argument of those who perceive God only as an abstract, attributeless entity. If finite beings like humans have personalities, it is logical that the infinite and supreme divine being would possess a personality of unparalleled perfection.

Arjuna’s Humility

Arjuna’s request to witness the **Viśhwarūp** also reflects his humility. While expressing his desire, he implicitly acknowledges his limitations and leaves the decision to Śrī Krishna. He recognizes that experiencing the universal form is not merely a matter of curiosity or desire but a privilege granted by divine grace.

Key Insights

- **1. Faith and Curiosity:** Arjuna demonstrates unwavering faith in Śrī Krishna’s words while expressing a sincere curiosity to directly experience the divine glories. This highlights his evolving devotion and spiritual progress.
- **2. Recognition of the Supreme Personality:** Arjuna acknowledges that Śrī Krishna possesses the ultimate divine personality, which includes both personal and impersonal dimensions.
- **3. Humility in Devotion:** Arjuna transfers the decision-making to Śrī Krishna, reflecting his deep humility and trust in the Śrī’s judgment.
- **4. Union of Faith and Experience:** This shloka emphasizes the balance between faith in divine knowledge and the longing for direct experience, which is a hallmark of Arjuna’s spiritual journey.

Reflection

Arjuna’s desire to see the **Viśhwarūp** marks a pivotal moment in the Bhagavad Gītā, as it sets the stage for one of the most profound revelations. His acknowledgment of Śrī Krishna’s supreme position and his humility in seeking this vision exemplify the qualities of an ideal seeker—faith, reverence, and surrender. This shloka serves as a reminder that the path to divine realization involves both intellectual acceptance and the yearning for personal experience.

11.4

**manyase yadi tacchakyaṃ(m), mayā draṣṭumiti prabho,
yogeśvara tato me tvam(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.

In **Adhyaya 11, Shloka 4**, Arjuna humbly requests Śrī Krishna to reveal His cosmic form.

Arjuna’s Humble Appeal

Arjuna acknowledges Śrī Krishna as **Yogeśvara**, the Śrī of mystic powers, and **Prabho**, the Supreme Śrī. With humility, he requests Śrī Krishna to reveal His eternal and imperishable (**avyayam**) cosmic form, stating, “If you think it is possible for me to behold it, kindly show it to me.”

Arjuna’s approach reflects his respect for Śrī Krishna’s divine discretion. He does not demand but humbly asks, fully aware that witnessing the **Viśhwarūp** is not an ordinary privilege but one that

requires divine grace and readiness.

Seeing Beyond the Physical

The term **draṣṭum** (to see) in this context transcends the physical act of seeing with the eyes. Arjuna's desire is not merely to witness a massive, tangible form but to experience the real essence of Śrī Krishna—the ultimate, indivisible, and imperishable reality. This aligns with the understanding that the ultimate truth is formless and beyond physical perception.

While many interpret **Viśhwarūp** as Śrī Krishna's colossal form filling the universe, Arjuna's intent seems deeper. He wishes to comprehend and experience the divine essence through intellect and spiritual realization, not just through physical sight.

The Formless in Form

Arjuna's request poses an intriguing philosophical paradox. He seeks to witness the formless, infinite essence of Śrī Krishna manifest in a perceivable form. While forms in the material world are transient, Arjuna recognizes that the *Viśhwarūp* represents a unique manifestation of the eternal essence.

This highlights the dual aspects of divinity in Vedantic thought:

- 1. **Saguna Brahman:** The personal God with attributes, qualities, and forms.
- 2. **Nirguna Brahman:** The impersonal, formless, and all-pervading essence.

Śrī Krishna embodies both aspects, making Him accessible to devotees with diverse inclinations.

Interpretations of Viśhwarūp

The descriptions of the **Viśhwarūp** in subsequent verses often evoke vivid imagery of a colossal form encompassing the cosmos. However, it is essential to note that seeing does not always imply physical sight. In everyday language, "seeing" can mean understanding or experiencing something deeply.

For instance:

- "See if this problem can be solved" implies analyzing or understanding.
- "I can see that you are not happy" refers to perceiving an emotion through intuition.

Similarly, Arjuna's request to "see" the **Viśhwarūp** reflects his desire to experience Śrī Krishna's infinite essence through spiritual insight (**jñāna cakṣu** or the eye of knowledge).

Flexibility in Interpretation

The Bhagavad Gītā allows for diverse interpretations of the **Viśhwarūp**:

- 1. Some view it as a literal expansion of Śrī Krishna's form to encompass the universe, with celestial beings appearing within it.
- 2. Others perceive it as a metaphysical experience where Arjuna gains insight into the interconnectedness of all existence as a manifestation of Śrī Krishna.

Both perspectives are valid, depending on individual belief and spiritual understanding.

Arjuna's Spiritual Aspiration

This shloka encapsulates Arjuna's yearning for spiritual growth. His request to see the **Viśhwarūp** stems from a sincere desire to understand the ultimate truth and deepen his connection with Śrī Krishna.

Arjuna's humility, faith, and openness to divine grace make this moment a profound example of

devotion and surrender, essential qualities for any seeker on the spiritual path.

Reflection

Arjuna's appeal reminds us that spiritual experiences require both readiness and divine blessing. It highlights the importance of approaching the divine with humility, faith, and a willingness to transcend superficial perceptions to grasp deeper truths. Whether one interprets the **Viśhwarūp** as a physical form or an inner realization, the essence lies in understanding the infinite and imperishable nature of divinity.

11.5

śrībhagavānuvāca
paśya me pāṛtha 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.

In **Adhyaya 11, Shloka 5**, Śrī Krishna begins to reveal His divine **Viśhwarūp** to Arjuna.

Invitation to Behold the Infinite

Śrī Krishna addresses Arjuna, urging him to behold (**paśya**) His infinite divine forms. By using the terms **śataśo'tha sahasraśaḥ** (hundreds and thousands), He emphasizes the vastness and multiplicity of these forms, which encompass various colors (**nānāvarṇā**) and shapes (**ākṛtīni**). These forms are described as divine (**divyāni**), indicating their transcendental nature, far beyond the material realm.

The Universal Form: Infinite and Transcendental

Śrī Krishna's **Viśhwarūp** is not a mere physical phenomenon but a supra-worldly manifestation, radiant with extraordinary brilliance and spiritual significance. It is a form that transcends ordinary human perception, containing innumerable personalities and expressions of divinity. The mention of **nānāvidhāni** (various types) underscores the multifaceted nature of this cosmic form, symbolizing the infinite aspects of creation and existence.

The Subtle Nature of Divine Forms

The **Viśhwarūp** is not accessible to ordinary vision. Its colors, shapes, and radiance are so subtle and intense that they surpass the capabilities of human senses and mind. Śrī Krishna's divine forms possess a transcendental luster and brilliance that cannot be comprehended by those bound by material limitations.

Only those who have cultivated spiritual insight—through yogic practices, purification of the mind, and development of subtle senses—can perceive these divine forms without being overwhelmed. Śrī Krishna's use of the term **paśya** serves as a reminder to Arjuna to remain fully attentive and receptive to the experience.

Arjuna's Unique Privilege

Śrī Krishna grants Arjuna the rare opportunity to behold this extraordinary cosmic vision. This moment signifies the culmination of Arjuna's spiritual journey, as he is blessed with divine grace to witness a revelation that transcends the ordinary human experience.

By addressing Arjuna as **Pārtha** (son of Pritha, or Kunti), Śrī Krishna emphasizes their close

relationship, underscoring His personal care and the trust He places in Arjuna to comprehend and honor this profound experience.

The Significance of the Viśhwarūp

The **Viśhwarūp** is a testament to the infinite and all-encompassing nature of divinity. It reflects the supreme reality, where all forms of existence are integrated into one divine essence. This vision represents:

- 1. The unity of the cosmos within the divine.
- 2. The boundless creativity and diversity of the Supreme Being.
- 3. The transcendence of material limitations by divine power.

Reflection

This shloka marks the transition to the revelation of the **Viśhwarūp**, highlighting Śrī Krishna's willingness to unveil the ultimate truth to Arjuna. It also serves as a reminder that divine experiences require spiritual readiness and the grace of the Supreme.

For seekers on the spiritual path, this shloka underscores the importance of humility, faith, and receptivity in attaining higher realizations. The **Viśhwarūp** is not merely a spectacle but a profound revelation of the infinite, eternal, and all-encompassing nature of the divine.

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 many more marvels, never revealed before.

In **Adhyaya 11, Shloka 6**, Śrī Krishna continues to unveil His **Viśhwarūp** (cosmic form) to Arjuna.

The Divine Spectacle

Śrī Krishna invites Arjuna to behold (**paśya**) various celestial beings and marvels that are integral to His cosmic form. These include:

- 1. **Adityas**: The twelve sons of Aditi and Kashyapa Rishi.
- 2. **Vasus**: The eight elemental gods, including Agni (fire).
- 3. **Rudras**: The eleven manifestations of Rudra (a form of Shiva).
- 4. **Ashwini Kumars**: The twin celestial physicians of the heavens.
- 5. **Maruts**: The 49 wind gods, symbolizing the forces of nature.

Śrī Krishna assures Arjuna that he will witness **adr̥ṣṭapūrvāṇi āścaryāṇi** (marvels never seen before). By addressing Arjuna as **Bhārata** (descendant of the Bharata dynasty), Śrī Krishna emphasizes the importance of this divine revelation, which has never been granted to any mortal.

The Significance of the Cosmic Elements

Śrī Krishna's **Viśhwarūp** encompasses the essence of the celestial hierarchy. He reveals that these deities and forces, often worshipped individually, are merely tiny fragments of His infinite form.

- **Adityas (12)**: Represent the twelve solar deities governing time and cosmic order.
- **Vasus (8)**: Embody elemental forces such as earth, air, fire, and water.
- **Rudras (11)**: Symbolize the transformative power of destruction and renewal.

- **Ashwini Kumars (2):** Represent healing and rejuvenation.
- **Maruts (49):** Manifest as dynamic natural forces like wind and storms.

These deities symbolize the interconnectedness of all cosmic phenomena, illustrating the Supreme Śrī's all-encompassing nature.

Clarifying Misunderstandings

Śrī Krishna's enumeration of these celestial beings has historically led to the misconception of Hinduism having "33 crore gods." In Sanskrit, **koti** refers to "types" or "categories," not "crores" (a numerical value). The 33 deities mentioned in the Gītā are:

- 1. Twelve **Adityas**.
- 2. Eight **Vasus**.
- 3. Eleven **Rudras**.
- 4. Two **Ashwini Kumars**.

The Maruts, though significant, are not classified as deities in the traditional sense. Their transformation from **Asuras** (demons) to elevated souls signifies the dynamic nature of divine grace.

The Deeper Invitation

Śrī Krishna's revelation is not limited to a visual experience. He invites Arjuna to understand the interconnectedness of the cosmos and perceive the Supreme as the source of all existence. The phrase **paśya** (see) implies not only physical sight but also intellectual and spiritual realization.

This unveiling of the cosmic form serves as a reminder that divinity transcends individual forms and encompasses the totality of creation.

Reflection

Śrī Krishna's invitation to Arjuna highlights the grandeur and unity of the universe within the Supreme Being. By revealing the celestial hierarchy and forces of nature, Śrī Krishna emphasizes that the divine encompasses all forms, energies, and phenomena.

This shloka invites seekers to move beyond limited perceptions of divinity and recognize the interconnected and infinite nature of the cosmos as an expression of the Supreme.

11.7

**ihaikasthaṃ(ñ) jagatkṛtsnaṃ(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,

In **Adhyaya 11, Shloka 7**, Śrī Krishna extends an extraordinary invitation to Arjuna to behold His **Viśhwarūp** (universal form).

The Essence of the Revelation

Śrī Krishna addresses Arjuna as **Guḍākeśa** (conqueror of sleep) and invites him to witness the entire cosmos, including all that is **sacarācaram**—moving and non-moving—within His divine form (**mama dehe**). He further assures Arjuna that whatever else he desires to see (**yaccānyaddraṣṭumicchasi**), whether of the past, present, or future, can also be perceived within this cosmic manifestation.

Transcending Limited Vision

Śrī Krishna’s revelation underscores the limitation of human perception, which is generally confined to the physical body and immediate experiences. The vastness of the universal form, encompassing infinite worlds and timelines, is beyond ordinary human comprehension. Śrī Krishna emphasizes that His divine form transcends the constraints of kāla (time), as He is kālātīta—beyond time.

Through this invitation, Śrī Krishna highlights the grandeur and interconnectedness of existence, where every entity and event, regardless of its nature, finds a place within the cosmic plan.

The Power of Visualization

Śrī Krishna’s repeated use of the word **paśya** (behold) reveals the importance of visualization in spiritual realization. Words often create vivid images in the mind, as exemplified by experiences of storytelling, literature, or even horror tales, where imagination breathes life into written or spoken words. Similarly, Krishna’s descriptions aim to evoke a visual and experiential realization of the universal form for Arjuna.

Despite Krishna’s eloquence, Arjuna finds himself unable to perceive the cosmic form. This limitation reflects the inadequacy of ordinary human senses to comprehend the divine.

The Divine Intervention

Recognizing Arjuna’s struggle to see, Śrī Krishna prepares to grant him **divya-dṛṣṭi** (divine vision). This spiritual insight is essential for perceiving the subtle and transcendent realities of the universal form. Śrī Krishna’s awareness of Arjuna’s inability to see signifies His compassion and readiness to assist. He understands that without divine intervention, even a devoted seeker cannot fathom the infinite.

The Cosmic Perspective

The **Viśhwarūp** offers not just a glimpse of the divine but also a perspective that encapsulates the entirety of creation. Arjuna is invited to see:

- 1. The interconnectedness of all entities (**sacarācaram**).
- 2. The events of the past, present, and future.
- 3. The inevitability of cosmic order, including the victory of dharma (Pandavas) and the defeat of adharma (Kauravas).

Through this vision, Śrī Krishna emphasizes the omnipresence and omnipotence of the Supreme Being.

Reflection

The shloka underscores the transformative power of divine grace in enabling spiritual realization. Śrī Krishna’s invitation to behold the universal form is not merely an act of revelation but an opportunity for Arjuna to transcend his limited understanding and align with the cosmic order. It teaches seekers that the journey toward realizing the infinite requires both divine intervention and personal readiness to perceive the ultimate truth.

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.

In **Adhyaya 11, Shloka 8**, Śrī Krishna imparts a critical message to Arjuna about the limitations of human perception and the necessity of divine grace to perceive the Supreme Being's cosmic form.

The Divine Gift

Śrī Krishna reveals to Arjuna that the human eyes (**svacakṣuṣā**) are incapable of perceiving His **Viśhwarūp** (universal form). To behold this majestic and transcendental form, Krishna grants Arjuna **divya-dṛṣṭi**—divine vision—allowing him to see beyond the material realm. He invites Arjuna to witness His **yogam aiśvaram**, the mystic power and opulence of the Supreme.

The Need for Divine Vision

Śrī Krishna emphasizes that physical eyes (**charma-chakshu**) can perceive only the material world, limited by human intellect and senses. To comprehend the infinite and transcendental, one requires spiritual vision, which is not merely a change in eyesight but a profound transformation of perception, intellect, and understanding. This **divya-dṛṣṭi** allows Arjuna to not only see the divine form but also understand and analyze its profound meaning.

A Metaphor for Perception

Śrī Krishna's explanation can be likened to observing gold in various ornaments. It is relatively easy to recognize the presence of gold in necklaces, rings, and bracelets. However, visualizing these ornaments in a raw block of gold requires imagination, intellect, and vision. Similarly, recognizing the divine essence in various forms of existence requires the divine intellect that Śrī Krishna now imparts to Arjuna.

The Role of Grace

Granting spiritual insight is an act of divine grace. Śrī Krishna, recognizing Arjuna's inability to perceive the cosmic form, transfers not only divine eyesight but also His divine intellect and understanding to Arjuna. Without this infusion of divine faculties, even the physical act of seeing would fail to reveal the true nature of the universal form.

Perception and Individual Understanding

The verse also highlights how perception varies among individuals based on their intellect, experiences, and priorities. For instance:

- An artist sees the world through shapes and colors.
- A scientist perceives it as particles and energy.
- A poet envisions emotions and beauty.

Similarly, Arjuna, with his material eyes, could only see the external form of Krishna but was unable to comprehend His divine essence.

The Cosmic Perspective

Śrī Krishna's earlier words in Adhyaya 9 resonate here:

**avajānanti māṃ mūḍhā, mānuṣhīm tanum āśhritam,
paraṃ bhāvam ajānanto, mama bhūta-maheśhvaram.**

Here, Śrī Krishna states that deluded beings fail to recognize His divine personality when He manifests in a human form. Arjuna, despite being Śrī Krishna's close companion, also saw Him as a human until this moment. With **divya-dṛṣṭi**, Arjuna would finally perceive Krishna's divine form and comprehend the cosmic reality.

The Spiritual Significance

The granting of divine vision signifies the elevation of the soul. It is not merely about seeing a form

but also about understanding the divine plan, the unity of all existence, and the eternal nature of the Supreme Being. Śrī Krishna’s grace enables Arjuna to transcend the material plane and realize the ultimate truth, showcasing the inseparability of divine sight, intellect, and understanding.

This moment emphasizes that true knowledge and vision are attainable only through the Śrī’s grace, reinforcing the need for devotion, humility, and surrender to the divine.

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).

In **Adhyaya 11, Shloka 9**, the scene transitions from the battlefield of Kurukshetra to the palace of Dhritarashtra, where Sanjaya is recounting the events to the blind king.

The Role of Sanjaya

Sanjaya, the narrator, speaks directly to King Dhritarashtra, providing an account of Śrī Krishna’s revelation of His Viśwarūp to Arjuna. Sanjaya begins by acknowledging that Śrī Krishna, the supreme Yogeshwara—the Lord of Yoga—displayed His divine and opulent form to Arjuna. By referring to Śrī Krishna as **Mahayogeshwara**, Sanjaya emphasizes Śrī Krishna’s unparalleled supremacy and the vastness of His divine powers.

Śrī Krishna as the Supreme Yogi

Arjuna had already addressed Krishna as **Yogeshwara** earlier, acknowledging Krishna’s supreme mastery over all forms of yoga. However, in this verse, Sanjaya uses the superlative form, **Mahayogeshwara**, indicating that Śrī Krishna is not just a yogi, but the ultimate and most powerful yogi, the supreme being beyond all others. This highlights Śrī Krishna’s sovereignty in both the material and spiritual realms.

Divine Sight of Sanjaya

Sanjaya, as a gifted seer, narrates the events that unfold on the battlefield with precision. He had been blessed with the divine vision (**divya-dṛṣṭi**) by his guru, Maharishi Vedavyasa, enabling him to witness the cosmic form of Śrī Krishna, just as Arjuna did. Sanjaya’s ability to see the divine form allows him to describe the miraculous event to Dhritarashtra, who is unable to see it himself.

The Viśwarūp and Aishwarya

Sanjaya describes Krishna’s Viśwarūp as an awe-inspiring sight, imbued with Aishwarya, meaning opulence. This divine form is not just a physical manifestation but a complete display of Śrī Krishna’s divine qualities and powers (**vibhūti**). The cosmic form invokes feelings of reverence, awe, and fear in those who behold it, signifying the overwhelming grandeur and majesty of the Supreme Being. Arjuna, when he sees this form, will be filled with wonder and amazement, expressing his reverence for Śrī Krishna.

Sanjaya’s Role in Relaying the Divine Vision

This verse establishes the crucial role of Sanjaya in conveying the events of the battlefield to Dhritarashtra. His narration serves as a bridge, allowing the blind king to grasp the significance of what is unfolding on the battlefield. Through Sanjaya’s words, the divine revelation of Krishna’s form

is communicated to a wider audience, including those like Dhritarashtra who cannot directly perceive it. This reflects the spiritual insight and clarity that divine vision brings, even when the physical senses fall short.

Thus, Sanjaya's narration to Dhritarashtra sets the stage for a deeper understanding of Śrī Krishna's divine nature. The Viśhwarūp is not just a visual spectacle but a profound manifestation of divine power and glory that transcends human comprehension. Śrī Krishna's unveiling of this form to Arjuna signifies a pivotal moment in the Bhagavad Gītā, where Arjuna, with divine vision, will come to understand the infinite and all-encompassing nature of the Supreme Being.

11.10

anekavāktranayanam, anekādbhutadarśanam, anekadivyaābharaṇam(n), divyānekodyatāyudham. 11.10

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

In this **Adhyaya 11, Shloka 10**, Sanjaya describes Śrī Krishna's Viśhwarūp (cosmic form) as revealed to Arjuna. The imagery invoked in this verse is one of awe and grandeur, highlighting the limitless and divine nature of Krishna. Let's break down the key elements:

1. **Anekavāktra-nayanam:** This phrase means "many faces and many eyes." It indicates that Krishna's cosmic form has infinite faces and eyes, signifying His omnipresence and His ability to see and be in every part of the universe. These countless faces and eyes suggest that God's vision and presence extend across all of creation, beyond the human capacity to comprehend.
2. **Aneka-ādbhuta-darśanam:** This refers to the "many wondrous sights." The divine form that Arjuna witnesses is not only vast but filled with incredible, miraculous sights that defy the limitations of the material world. The sight is extraordinary, transcending the human experience of reality.
3. **Anekadivya-ābharaṇam:** This translates to "many divine ornaments." Krishna's cosmic form is adorned with innumerable celestial jewels, garlands, and other divine accessories, signifying His supreme divinity and perfection. These ornaments are symbolic of the divine qualities and powers that belong to the Supreme Being.
4. **Divyāneka-udyatāyudham:** This refers to "many divine weapons raised in the air." These divine weapons represent the power, authority, and might of the Śrī. The use of weapons symbolizes the Śrī's ability to protect righteousness (Dharma) and destroy evil (Adharma). These weapons are divine, not material, indicating the Śrī's supreme control over the forces of the universe.

In essence, this shloka paints a picture of Krishna's boundless and all-encompassing form. The form includes infinite faces, eyes, and divine accessories, demonstrating Krishna's omnipresence, omnipotence, and transcendental nature.

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.

In **Adhyaya 11, Shloka 11**, Sanjaya continues his description of Śrī Krishna's divine form, further elaborating on its splendor and divine qualities:

1. **Divyamalyāmbaradharam:** This phrase means "wearing divine garlands and robes." Krishna's cosmic form is adorned with celestial garlands (**malyām**) and divine clothing (**ambaradharam**). These garments and adornments are symbols of purity, spiritual grace, and divine beauty, signifying the Śrī's supreme nature. The divinity of Krishna is reflected not just in His form but also in the divine decorations He wears.

2. **Divyagandhānulepanam:** This refers to "being anointed with divine fragrances." Krishna's form is anointed with heavenly perfumes, indicating that His presence exudes an extraordinary and divine scent. This fragrance symbolizes the purity and sanctity of the Śrī. It is also a metaphor for the divine bliss and spiritual essence that radiates from the Supreme Being.

3. **Sarvāścaryamayam devam:** This translates to "the divine being full of wonders." Krishna's form is not just vast and infinite, but it is also filled with innumerable miracles. Everything in His form is extraordinary, evoking awe and reverence. This highlights that the divine form of Krishna surpasses the understanding of ordinary beings, leaving them in a state of wonder.

4. **Anantaṁ viśvatomukham:** This means "infinite and with faces in all directions." Krishna's form is infinite, representing the boundless nature of the divine. His face is seen in all directions, symbolizing the omnipresence of the Śrī, the idea that He is present everywhere in the universe, in every direction, and in all beings. The infinite faces represent Krishna's ability to be present and active in every part of creation.

This shloka describes Krishna's divine form as one that is not only infinite and omnipresent but also adorned with celestial garments and fragrances that symbolize His purity and divinity. His form is a source of wonder, marvel, and spiritual bliss, evoking reverence from all who witness it. Krishna's cosmic form is an embodiment of the infinite, transcendent, and divine essence that permeates the entire universe.

11.12

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

In **Adhyaya 11, Shloka 12**, Sanjaya continues his vivid description of Śrī Krishna's cosmic form. He uses a powerful metaphor to convey the unimaginable radiance of the Bhagavān's universal form:

1. **Divi sūrya-sahasrasya:** Sanjaya compares Krishna's radiant form to that of thousands of suns (**sūrya-sahasrasya**) in the sky. The **sūrya** represents the Sun, a source of immense power and light. The word **sahasrasya** means "thousands," suggesting an infinite and boundless quantity of light.

2. **Bhaved yugapad utthitā:** This part describes these thousands of suns rising simultaneously (**yugapad**), a phenomenon that seems unimaginable. A single sunrise already dazzles the eyes, but to imagine the simultaneous rise of thousands of suns defies human perception and experience.

3. **Yadi bhāḥ sadṛśī sā syād:** The verse goes on to suggest that even if the brightness (**bhāḥ**) of

these thousands of suns were to appear, it would still be incomparable to the radiant effulgence of Śrī Krishna's divine form. The power of the Sun's light, though immense, pales in comparison to the glory of the divine form revealed to Arjuna.

4. **Bhāsas tasya mahātmanah:** The phrase "the effulgence of that great soul" refers to Śrī Krishna, the Mahātman (great soul), whose radiance is beyond description. This radiance is not just physical, but a divine illumination that transcends the material world and touches the spiritual realm.

Sanjaya uses the example of the sun to give King Dhritarashtra an idea of the Bhagavān's incomparable brilliance, knowing that human intellect can only grasp the divine by comparison to familiar phenomena. The Sun is a known source of immense light, and by mentioning it, Sanjaya emphasizes that Krishna's light is even more powerful, divine, and beyond human comprehension.

The comparison to thousands of suns helps the listener understand the unimaginable nature of the divine form Śrī Krishna is manifesting. The radiance from Śrī Krishna's form is not material; it is a divine light that goes far beyond the physical limitations of the Sun. In fact, it represents the infinite spiritual brilliance of the Supreme Being, which cannot be measured or fully comprehended by ordinary human faculties.

This metaphor also carries a deeper spiritual lesson: as one progresses in spiritual consciousness, one begins to experience a radiant, divine light within, which surpasses all worldly experiences and emanates from a deeper connection with the Divine. Just as the sunlight sustains life on Earth, this divine radiance sustains the spiritual life of the seeker, illuminating their consciousness and guiding them towards higher realms of understanding.

Through this description, Sanjaya captures the overwhelming grandeur and ineffable power of Śrī Krishna's universal form. The light Śrī Krishna radiates is not merely physical; it represents His transcendental and limitless nature, beyond all measures and comparisons.

11.13

**tatraikastham(ñ) jagatkṛtsnam(m), pravibhaktamanekadhā,
apaśyaddevadevasya, śarīre pāṇḍavastadā. 11.13**

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

In **Adhyaya 11, Shloka 13**, Sanjaya describes an astonishing aspect of Krishna's cosmic form witnessed by Arjuna.

- 1. **Tatra:** Refers to "there," pointing to the place where Arjuna is witnessing the vision.
- 2. **Ikastham:** In one place, implying the universe was seen to be contained in one form.
- 3. **Jagatkṛtsnam:** The entire universe, everything in existence, is what Arjuna saw in Krishna's universal form.
- 4. **Pravibhaktam anekadhā:** The universe, in all its complexity and division, was manifest in many forms, showing the distinct divisions of galaxies, planetary systems, and all beings in the cosmos.
- 5. **Apaśyat devadevasya:** Arjuna beheld the vision of the **Devadeva** (the God of Gods), referring to Śrī Krishna, in whose form the entire universe was revealed.
- 6. **Śarīre pāṇḍavastadā:** Arjuna saw all this happening within the body of Krishna, indicating that the entire vast universe was contained in Śrī Krishna's divine form.

In this verse, Sanjaya describes how Arjuna, while witnessing Śrī Krishna's cosmic form, sees the totality of the universe within Śrī Krishna's body. Arjuna perceives not just the visible world around him but the entire universe with all its divisions, planets, galaxies, and dimensions, all contained in one small fraction of Śrī Krishna's divine body.

The verse reflects the infinite nature of the Supreme God, where the entire cosmos exists within Him. This vision goes beyond human comprehension, where space, time, and form collapse into one vast, incomprehensible reality. Arjuna sees the vastness of creation encapsulated in the divine body of Śrī Krishna, and this transcendent experience astounds him.

This imagery can also evoke awe in the scientific mind, as it parallels some of the mysteries of the universe that modern science still struggles to understand. For instance, there are phenomena like black holes where matter and light are absorbed into an infinite singularity, or stars that have densities so immense that a teaspoon of their material would weigh trillions of tons. The boundlessness of space, the infinity of the cosmos, and the mysterious collapsing of stars into black holes are phenomena that resonate with Arjuna's vision of the universe within Śrī Krishna.

The verse also echoes the idea that the Bhagavān's presence is everywhere. Whether we look at the grand cosmos or the tiny atom, we encounter glimpses of the divine. This concept was similarly revealed in Krishna's childhood, when He showed His cosmic form to His mother, Yashoda, after she asked Him to open His mouth. The vision of the universe within His mouth caused Yashoda to swoon, overwhelmed by the magnitude of what she saw. Śrī Krishna, understanding her shock, touched her and erased the memory, ensuring she would continue to perceive Him as her child and not as the infinite Śrī.

Thus, this shloka not only highlights the grandeur and omnipresence of the divine but also suggests that our understanding of the universe, whether through science or spirituality, ultimately leads us to a recognition of the divine force that permeates all existence. It reminds us that the divine is not separate from us but is the very essence of all creation.

11.14

**tataḥ(s) sa vismayāviṣṭo, hr̥ṣṭaromā 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.

In **Adhyaya 11, Shloka 14**, Sanjaya describes Arjuna's reaction upon witnessing the cosmic form of Śrī Krishna.

- 1. **Tataḥ**: "Then," indicating the moment after Arjuna sees Krishna's universal form.
- 2. **Sa vismayāviṣṭo**: Arjuna, overwhelmed with astonishment, was filled with **vismaya** (wonder).
- 3. **Hr̥ṣṭaromā**: His hair stood on end due to intense emotional reaction, a physical manifestation of his awe and reverence.
- 4. **Dhanañjayaḥ**: Arjuna, known as Dhananjaya, stood in utter amazement and reverence.
- 5. **Praṇamya śīrasā devaṃ**: He bowed down with his head (a gesture of complete submission and reverence) to the Supreme God.
- 6. **Kṛtāñjalirabhāṣata**: With folded hands (a sign of respect and devotion), Arjuna spoke to Śrī Krishna.

In this verse, Sanjaya describes how Arjuna was completely overwhelmed by the sight of Śrī Krishna's universal form. His reaction was one of awe and reverence; his body physically manifested his emotions as his hair stood on end. Arjuna, unable to contain his amazement, bowed his head in respect to the divine vision before him and offered his salutations with folded hands.

This verse speaks to the emotional and physical impact that the sight of the divine can have on an individual. Arjuna's intense feelings are evident in his physical response, known in devotional practices as **ashta-sattvika bhavas**—the eight physical signs of devotion, which include hair standing on end, sweating, trembling, and fainting. These signs reflect the deep devotion and love that arises when one experiences the divine presence.

Arjuna's reaction is not just emotional but also spiritual, indicating the powerful connection between the devotee and Bhagavān. The experience of divine revelation brings about a deep, unspoken understanding of the Bhagavān's vastness and majesty. In this moment, Arjuna is not just an observer; he is deeply touched at the soul level. This is why he expresses his reverence by bowing down and offering his respects to Śrī Krishna.

The verse also marks a shift in Arjuna's state of mind. The intensity of his experience causes a change in his consciousness, which will be expressed in the words he speaks next. This transition in mood is represented by the shift from **Anushtup** to **Trishtup**, poetic meters used by Maharshi Vedvyas to signal a change in emotional tone or intensity.

In essence, this verse captures the transformative power of divine vision—how witnessing Bhagavān in His infinite form can overwhelm the devotee, stirring emotions that manifest physically, and lead to a deepened state of devotion and reverence.

11.15

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

Arjuna said: O Lord, I see within Your body all the gods and multitude of different beings; observe Brahmā seated on His lotus-seat, Siva and all the sages and celestial serpents.

In **Adhyaya 11, Shloka 15**, Arjuna continues to describe the cosmic form of Śrī Krishna and his experience of witnessing the entire universe within Śrī Krishna's divine body.

Arjuna, now with divine vision granted by Śrī Krishna, beholds the divine entities and the entire universe contained within Śrī Krishna's body. He sees not only the celestial gods but also a host of different beings, including Brahma, Shiva, sages, and divine serpents. The verse highlights the following points:

- 1. **Paśhyāmi devāns:** Arjuna sees all the demigods, the celestial beings who govern various aspects of the universe, within Krishna's cosmic form.
- 2. **Tava deva dehe:** He specifically sees them within the body of Śrī Krishna, which is an unimaginable phenomenon, showing the vastness and the encompassing nature of Krishna's form.
- 3. **Sarvāns tathā bhūta-viśheṣa-saṅghān:** Arjuna also perceives all living entities and

special congregations of beings, including various classes of creation—gods, sages, and others that belong to different realms of existence.

- 4. **Brahmāṇam īśhaṃ kamalāsana-stham:** He sees Brahma, the creator, seated on the lotus flower, which is a symbol of creation and divine purity. Brahma resides on a lotus that originates from the navel of Śrī Vishnu, indicating the interconnectedness of all divine beings within Krishna's form.

Arjuna witnesses the presence of Brahma, who is seated on a lotus, Shiva, the destroyer, and all the sages and celestial serpents, such as Vasuki, in Krishna's universal body. This body contains the entirety of existence, including gods from all three realms—the heavens, the earth, and the underworld (**Patal**). Arjuna, with Krishna's grace, is able to perceive all these beings within Śrī Krishna's divine form, which is beyond the ordinary scope of human vision.

The depiction of Brahma seated on the lotus, symbolizing creation, and Shiva, embodying destruction, highlights the three main aspects of the cosmic order—the creation, preservation, and dissolution of the universe. The vision of sages and celestial serpents represents the diversity of life and consciousness that pervades the universe.

The verse illustrates that Arjuna, through Śrī Krishna's divine grace, is not merely witnessing the material world but the entire cosmic order, which includes the realms of higher beings and sages, all under the auspices of Śrī Krishna's universal form. It underscores the omnipresence and omnipotence of the Supreme God, who pervades every aspect of creation, and reveals the interconnectedness of all beings and realms.

This vision of Śrī Krishna's universal form offers Arjuna, and through him the reader, a deeper understanding of the divine's all-encompassing nature, revealing that everything, from the highest gods to the humblest of beings, exists within the Supreme Being's cosmic presence.

Additionally, it reflects on how this divine knowledge is intertwined with spiritual practices, highlighting the path of devotion and understanding through continued sadhana (spiritual discipline). The ultimate realization, as described, is that Bhagavān and devotee are one in the highest state of spiritual awakening—this is the essence of Advaita philosophy.

In the closing remarks, there is an announcement regarding the **Gītā Maitri Milan Utsav** and a call for people to participate in spreading the divine knowledge of the Gītā through seva at the **Mahakumbh Mela**, encouraging others to join in this divine service and to share the Gītā teachings with their communities.

Question and Answers

Uma Ji

Question: In Viśhwarūp Darshan, when we see the different faces of demigods and everything, it appears like people are being swallowed or going into the mouth of Śrī Krishna. Is this a scary, destructive form of God? In the Vibhuti Yoga, we see his divine excellence, but here, it feels more like a destructive aspect. How should we understand this?

Answer: Paramatma (the Supreme God) is beyond the qualities of Satvik, Rajasi, and Tamasi; he transcends these gunas (qualities). In the battlefield, God's form is not peaceful or Satvik, as the situation demands destruction. The Vishwaroop Darshan is a manifestation of his destructive form, especially in times of war, where the enemies are to be destroyed. In this form, Krishna says, "I am Mahakaal"—the ultimate time that destroys everything.

The image of Krishna with warriors being consumed by his mouth, blood flowing, and heads stuck in his teeth is not a Satvik form. In this situation, God takes on a Tamasi form to show that he is the destroyer of all. When people are intent on violence and killing, there is no need for a peaceful, Satvik representation; God shows his fearsome, destructive side. This is why Krishna tells Arjuna not to worry about killing the enemies, as he has already destined their destruction. Therefore, Paramatma's form is not always Satvik; in certain circumstances, it is terrifying and destructive.

Murali Ji

Question 1: If God created the entire world and is so good, why is there evil in the world?

Answer: God has given human beings freedom to think and act. With this freedom, we can either choose the path of liberation (Moksha) or stay trapped in the cycle of birth and death due to our actions (karma). If we misuse our freedom, it leads to bondage and suffering. God does not force any path on us; he merely shows the consequences of our choices. Thus, evil exists because of misuse of free will.

Question 2: In the celestial realms like Devaloka, where there is no pain or suffering, why are Ashwini Devatas needed?

Answer: Demigods are elevated souls, not gods themselves. They enjoy the results of their good deeds for a certain time, but eventually, they return to the cycle of rebirth. They serve as guardians of the celestial realms, and when they face issues, beings like the Ashwini Kumars are tasked with helping them, such as curing ailments. Demigods, despite their status, are not free from limitations.

Question 3: Is Viśhwarūp a physical expansion of Krishna's body, or is it an experience Arjuna perceives through divine vision?

Answer: The Viśhwarūp is not a literal physical expansion but an experience seen by Arjuna through his divine vision (Jnana Chakshu). With Krishna's blessing, Arjuna perceives the cosmic form of God, which is not limited by physical constraints but experienced through heightened perception. This form encompasses the entire universe, and Arjuna understands it with the help of divine intellect and mind granted by Krishna.

Keshav Ji

Question: What is the meaning of Gudakesh?

Answer: The term Gudakesh has two meanings. First, Guda means sleep, and Kesh means hair. Thus, Gudakesh refers to someone who has control over sleep, as Arjuna did, or someone with curly hair. Arjuna was called Gudakesh because he had both excellent control over his sleep and beautiful curly hair.

Sreevidya Ji

Question 1: What happens to Paramatma when Jeevatma leaves the physical body?

Answer: When the Jeevatma leaves the physical body, Paramatma's fragment accompanies the Sukshma Sharira (subtle body). However, Paramatma does not actively intervene; he simply accompanies the soul.

Question 2: Could Sanjaya see the Viśhwarūp and why wasn't Bhishma granted the ability to see it?

Answer: Sanjaya was granted divine sight by Vedavyasa to narrate the events of the battlefield to Dhritarashtra. Bhishma, however, did not ask for the divine vision. Despite being a great yogi and a powerful figure, Bhishma did not receive the Viśhwarūp vision because he supported the wrong side of the war. In contrast, those fighting for righteousness, like Arjuna, were granted this divine sight. Bhishma, despite his divinity, did not deserve it as he opposed the good cause.

Santosh Ji

Question 1: What is the significance of the 33 types of gods in Hinduism, and how does it differ from the notion of 33 crore gods?

Answer: The idea of 33 crore gods is a misunderstanding. Hinduism recognizes 33 types (Koti) of gods, not 33 crore. The term "Koti" refers to categories or types, not the number of gods. This clarification helps to dispel the false notion that Hindus worship an overwhelming number of deities.

Question 2: Should we meditate on the cosmic nature of Paramatma, and how does it impact our practice?

Answer: No, meditating on the cosmic form of Paramatma is not recommended. During meditation, we should focus on the image of the deity we worship, such as Krishna or Rama, to absorb their Satvik qualities. Meditating on Tamasi deities like Kalabhairav can lead to undesirable tendencies. The goal is to align with the attributes of the deity, aiming for a Satvik state, which supports spiritual progress.

The session concluded with prayers and chanting Hanuman Chalisa.



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Jai Shri Krishna!

Compiled by: Geeta Pariwar – Creative Writing Department

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