

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 11: Viśvarūpa-Darśana-Yoga

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Interpreter: GĪTĀ VIŚĀRAD ŚRĪ DR. ASHU GOYAL JI

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Arjuna's Request & Śrī Kṛṣṇā's Grace: The Divine Vision Unfolds

Chapter 11 Śrīmad Bhagavadgītā - Viśvarūpa Darśana Yoga: The Yoga of the Vision of the Universal Form

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

**Vasudeva Sutam Devam, Kansa Chāṇūra Mardanam,
Devakī Parama Ānandam, Kṛṣṇam Vande Jagadgurum.**

**Yogeśam Saccidānandam, Vāsudeva Rājapriyam,
Dharma Saṁsthāpakam Vīram, Kṛṣṇo Vande Jagadgurum.**

Śrī Guru Caraṇa Kamalabhyo Namaḥ.

It is by the immense grace of Bhagavān that one finds oneself drawn to the **Bhagavad Gītā**—reading it, understanding it, reflecting upon its meaning, and slowly beginning to bring its timeless teachings into daily life. Whether it is the fruit of this birth's *sukṛti*, the result of past lives' merits, the blessings of noble ancestors, or perhaps the silent touch of a Mahāpuruṣa's compassion—something has led to this rare fortune. Indeed, when Bhagavān, the one who bestows grace without any cause (**ahetuki kṛpā**), casts His glance upon a soul, such a sacred awakening takes place.

One must carry this firm conviction in the heart: **we did not choose the Gītā—we are chosen by the Gītā.**

This deep faith becomes the very fuel for spiritual progress. When one believes it is their effort alone, strength may falter. But when one realises, "He is making me do it," then even in moments of weakness, His boundless strength carries one forward. He, who is omnipotent, lifts the devotee and

places them exactly where they need to be.

And now begins the vivechan of an extraordinary chapter—**Chapter 11** of the Bhagavad Gītā, **Vīśvarūpa Darśana Yoga**—a chapter unlike any other in the Gītā. Speaking on any of the other seventeen chapters is one thing, but to reflect on this one evokes deep awe. Even to think of it stirs the soul. The very idea that Bhagavān granted Arjuna the divine vision (**divya cakṣus**) to behold His cosmic form makes the heart tremble with reverence.

From the second chapter, when Arjuna declared:

“śiṣyas te’haṁ śādhi mām tvām prapannam” (2.7),

his journey as a disciple began. Bhagavān began His discourse from verse 11 of Chapter 2, first explaining **Sāṅkhya Yoga**. Chapter 3 unfolded the path of **Karma Yoga**. In Chapter 4, from verse 6 onwards, Bhagavān began to reveal His own divine identity—His **svayaṁ rūpa**, His eternal, unborn nature:

“ajo’pi sann avyayātmā bhūtānām īśvaro’pi san...” (4.6)

In these verses, He briefly offered His spiritual biodata, as it were.

It is said that **Brahmalīn Swāmī Rāma Sītā Jī Mahārāj** recommended five key verses from this chapter—from 4.6 onwards—for daily remembrance, even if one could recite nothing else in the morning.

This was where Bhagavān began to introduce the concept of His **nirākāra** (formless) essence. In Chapter 6, He elaborated on the path of **Dhyāna Yoga***, showing how one can contemplate Him through meditation. Chapter 7 wove **jñāna** with **viññāna**, taking the seeker from the individual to the universal, from theory to experience.

In Chapter 8, He explained:

What is Brahman? What is the self (jīva)? What is adhyātma, adhibhūta, and adhidaiva?

He answered all of Arjuna’s deep questions in detail.

Chapter 9, the king of all knowledge (**rāja-vidyā**), revealed a profound intimacy. Bhagavān declared:

“patraṁ puṣpaṁ phalaṁ toyam yo me bhaktyā prayacchati...” (9.26)

Even a simple offering of a leaf, a flower, fruit, or water, when given with devotion, draws Bhagavān to accept it. He manifests for His devotee.

Arjuna was stunned. *“You—the **nirākāra**, the all-pervading Supreme—You become manifest before Your devotee?”*

Bhagavān replied, *“Yes, I do.”* And then in Chapter 10, He expanded even further, showing that His presence is not limited to one form or idol. The entire cosmos vibrates with His expressions—His **vibhūtis**.

Last week, we heard of His **82 vibhūtis**. As Arjuna heard about them—**Sumeru** among mountains, **Gaṅgā** among rivers—questions arose. *“If You are in this, are You not in that?”* Bhagavān said, *“Do not rush. As your understanding deepens, you will perceive Me everywhere, in everything. The form you see depends on the eyes through which you see.”*

“Jaisī drṣṭi, vaisī srṣṭi.”

As the vision expands, the universe reveals newer layers of meaning.

Isn't it true in our everyday lives too? Seeing something on the surface is one thing. But when we observe deeply, from within, doesn't the meaning change completely?

Arjuna, now fully surrendered, was being gently guided by Bhagavān toward a deeper, more profound realisation. Bhagavān was slowly, lovingly revealing Himself—layer by layer, form by form. And now, a point had come where Arjuna, even after seeing so much, desired to see more. His heart yearned to behold the **Viśvarūpa**—the Cosmic Form.

Thus, from Chapter 11, verse 1, begins one of the most majestic moments in spiritual literature. It is not merely philosophy now—it is **Divine Revelation**. It is no longer about the teachings of Dharma; it is the opening of the inner eye. Bhagavān will now bestow upon Arjuna the divine sight—**divya cakṣus**—so that the human eye may behold what it otherwise never can.

And what is even more wondrous is this: the same grace is now pouring into our lives as we read and reflect upon these verses. One must always remember—this is not a mere study. It is **prāpti** (attainment). The Gītā does not happen to us because of our doing. It happens because He wills it.

So, as the **Viśvarūpa** begins to unfold in these opening verses, may we too receive a glimpse, through the eyes of devotion, and the lens of knowledge, of that infinite, all-encompassing reality that Bhagavān chose to show His beloved devotee.

In this chapter of the Bhagavad Gītā, Bhagavān gently addresses Arjuna's lingering doubt. Arjuna, even after hearing of Bhagavān's presence in all that exists, seemed to hesitate: "*Is He present here? Is He also there? Or perhaps not?*" Sensing this inner uncertainty, Bhagavān unfolds the entire cosmos—this vast universe, this boundless Brahmāṇḍ—within Himself and offers Arjuna not just an explanation but a direct vision.

What had merely been declared in the Tenth Chapter is now made manifest. This chapter doesn't just narrate—it reveals. Amongst the eighteen chapters of the Bhagavad Gītā, seventeen can be seen as audio, but this one alone is video. In all others, Bhagavān spoke; here, He shows. That is the grandeur of the Eleventh Chapter—**from śravaṇa to darśana**, from listening to witnessing.

Even in the modern world, when a person listens to an audio recording with the video turned off, the engagement is mild. But when audio is accompanied by video, the experience becomes far deeper. Likewise, Bhagavān now takes Arjuna on a journey from the localized to the cosmic, from the limited to the infinite.

Bhagavān consoles Arjuna: "*Do not be confused. I mentioned certain **vibhūtis** as prominent, but that does not mean My presence is limited only to those. I am beyond enumeration.*"

As the Gītā says:

"na asti antaḥ mama divyānām vibhūtinām" — There is no end to My divine manifestations.

To understand this fully, one must look to the **pañca-mahābhūtas**, the five great elements, for within them lies the secret of Bhagavān's expression.

The very first of these elements is **ākāśa** (space). Its defining quality is **śabda** (sound), and the corresponding sense organ is **karna** (ear). Then comes **vāyu** (air), which adds **sparśa** (touch) to

śabda (words). Air can be felt but not seen. Space can be heard, but not touched.

Next arises **agni** (fire), which brings with it **rūpa** (form). Fire has sound, touch, and form—it crackles, it warms, it glows. The fourth is **jala** (water), which adds **rasa** (taste) to the previous three. Water has sound, touch, form, and taste, and the corresponding sense organ is **jihvā** (tongue). Yet none of these four possess **gandha** (smell).

The fifth and final element is **pṛthvī** (earth), which includes all five qualities—sound, touch, form, taste, and smell. Its corresponding organ is **nāsikā** (nose). Thus, the evolution of elements is cumulative and layered, each building upon the last.

Yet, despite having the most qualities, Earth is not considered the most powerful. That distinction belongs to **ākāśa**, for it is the source from which all other elements emerge. Hence, among all the **tanmātrās**, **śabda** is the most potent. Among all sense faculties, it is **hearing** that reigns supreme.

The entire world learns first by hearing. A two-year-old child, without ever being taught grammar, absorbs an entire language just through the ears. Whether it's Marathi in Maharashtra, Gujarati in Gujarat, Kannada in Karnataka, or Mandarin in China, every language is absorbed first through listening. Isn't it so?

This is the glory of the ears. That is why Bhagavān placed them closest to the brain. Eyes are further, the tongue even further, and the nose is distant too—but the ears are closest. That's no coincidence. Two gates are given to sound—two ears, one on each side. Such is its power.

And thus, in ancient wisdom, it is said:

"**śabdo brahma**" — Sound is Brahman.

Even the Bible begins with this truth: "*In the beginning was the Word, and the Word was with God.*" Before the world came into being, there was only the Word—**śabda**.

After hearing the majestic **vibhūtis** in the Tenth Chapter, Arjuna now desires to **see**. Hearing alone does not suffice. It is as if the audio has been absorbed, and now the video must play. And when both audio and video come together, the joy becomes complete.

Arjuna begins to sense that he is being graced. He can feel Bhagavān's kṛpā enveloping him. He begins to realise: "*Whatever I ask now, will be granted.*" This is not arrogance—it is divine confidence born from feeling Bhagavān's presence within. He stands at the threshold of divine revelation, and from here, the Eleventh Chapter begins.

11.1

arjuna uvāca
madanugrahāya paRāmaṃ(ñ), guhyamadyātmasañjñitam,
yattvayoktaṃ(m) vacastena, moho'yaṃ(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.

With reverence in his heart and wonder in his eyes, Arjuna spoke these words, overwhelmed by the grace that had just been showered upon him. The truths that Bhagavān had revealed—sublime,

secret, and centred in the realm of **adhyātma** (spiritual wisdom)—had pierced through the veil of his confusion. The fog of delusion that once clouded his inner vision had now lifted.

He experienced the immense compassion of Bhagavān and marvelled at the fortune that the very master of all three worlds had taken the reins of his chariot. The Supreme, the omnipotent, had become his charioteer—what greater blessing could there be? Arjuna deeply felt that such wisdom could not be ordinary; it was rare and profound. Though he had studied scriptures and heard many discourses, today, what he was listening to felt exclusive—never before heard, never before grasped.

He called this knowledge **guhyaṃ adhyātma-saṃjñitam**—esoteric and divine. Arjuna knew this wasn't something available on the streets like vegetables on a cart. This was like a rare gem—a **solitaire**—that only a discerning jeweller would keep hidden in his vault, not on display in the front showcase. Just as a jeweller would not reveal a priceless diamond unless convinced of the buyer's intent and worth, this wisdom too could only be revealed to one who was eligible—**adhikārī**.

Arjuna was wise. He knew what he was asking for and also knew that the knowledge he sought was not to be demanded lightly. Hence, before presenting his request, he declared himself ready and worthy. He assured Bhagavān that he had truly listened. "**moho'yaṃ(m) vigato mama**"—his delusion was gone, his understanding was awakened. He wanted Bhagavān to know that he had heard every word with full attention. It was not superficial listening; it was the kind of listening that transforms.

Bhagavān knew Arjuna still desired more, but Arjuna first expressed the transformation that had already taken place. And seeing this receptivity, Bhagavān was pleased.

11.2

bhavāpyayau hi bhūtānām(m), śrutau vistaraśo mayā, tvattaḥ(kh) kamalapatrākṣa, mātmyamapi 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.

With devotion, Arjuna continued. Addressing Bhagavān as **kamala-patrākṣa**—"O One whose eyes are like lotus petals"—he used an exquisite and sacred metaphor. In spiritual praise, the imagery of the lotus is often used to describe the hands (**karakamala**), the feet (**padakamala**), and the eyes (**nayanakamala**) of Bhagavān. It signifies beauty untouched by impurity, serenity amidst chaos.

He said, "I have heard from You in great detail about the origin and dissolution of beings—**bhavāpyayau hi bhūtānām**—and I have also heard of Your imperishable greatness." All this he had received not from books, not from others, but directly from **Bhagavān's mukhāruvinda**—His own lotus mouth.

Each word from Bhagavān had been like a jewel, placed delicately into Arjuna's heart. The mystery of creation, the inevitability of dissolution, and the eternal, indestructible nature of the Divine had all been unveiled to him—lovingly, personally.

With this understanding, Arjuna was now ready. A great desire was arising within him, one that had been quietly forming ever since he had heard about the countless **vibhūtis** of Bhagavān in the previous chapter. He had heard, now he wished to see.

And so, with reverence and yearning, he prepares to ask for the grandest vision of all...

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.

Indeed, it is exactly as You have described, O Parameśvara. There remains no doubt, no confusion. Clarity has dawned. The truths revealed by You are beyond question—accepted not with scrutiny, but with surrender. The mind has ceased its questioning; the heart has bowed.

After affirming his eligibility in the previous verses and establishing his unwavering faith, Arjuna now gently expresses his deepest longing. What he had heard has stirred the soul, but now the soul seeks to **see**.

He prays, “**draṣṭum icchāmi**”—I wish to see—Your **aiśvarya-svarūpa**, the form adorned with **jñāna** (divine knowledge), **śakti** (power), **bala** (strength), **vīrya** (valour), and **tejas** (radiance).

This is not the curiosity of an uninitiated seeker, but the heartfelt yearning of a surrendered soul.

Arjuna does not seek evidence, nor is this request born of doubt. He believes, and that very belief inspires the desire for divine vision. He says in essence, “I am not here to judge You. I am already overwhelmed by grace. I have received and accepted. But now I seek to behold.”

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.

He continues—“If You, O Prabho, deem it possible that I may behold that form, then, O Yogeśvara, please grant me **darśana** of Your **avyaya-svarūpa**—Your eternal, imperishable Self.”

Therein lies the humility of a true devotee. Arjuna does not demand; he pleads with reverence. He does not assume worthiness; he surrenders it to Bhagavān’s discretion.

Such is the nature of the **jīva**. Once blessed with even a glimpse of truth, it longs for more. The more it receives, the deeper the desire grows—to **know**, to **see**, to **merge**. This is the sacred greed of the soul.

Arjuna, once ignorant of the grandeur of Bhagavān's form, now seeks to witness it firsthand.

A beautiful incident comes to mind. Once, a seeker humbly asked the revered **Param Siddha Brahmaleen Swāmī Rāmdāsji Mahārāja**, “Can we see Rāma with these very eyes?”

Swāmījī replied plainly, “Nahim—No.” And then he paused.

After a moment of silence, he added, “*Tum nahim dekh sakte, par vo chahe to dikha sakte hairi.*”

You may not be able to see Him, but if He wills, He can reveal Himself.

Indeed, Bhagavān is **kartum, akartum, anyathā kartum**—He can do, not do, or do otherwise.

He is beyond the binary of action and inaction.

**Jo chahe, so kar sakaiṁ, jaga meṁ kaun bigār,
Kṛpā jo kīnī rāma ne, bhayo na koī kharāb.**

The moment one bows in surrender, anything becomes possible. The impossible becomes possible. Bhagavān can grant darśana in a form beyond human comprehension, but only when the heart is humble and the soul cries out in longing.

And Arjuna, in this moment, has become that longing personified.

मुझे रास आ गया है, तेरे दर पे सर झुकाना ।
तुझे मिल गया पुजारी, मुझे मिल गया ठिकाना ॥
मुझे इसका गम नहीं है, कि बदल गया जमाना ।
मेरी ज़िन्दगी के मालिक, कहीं तुम न रूठ जाना ॥1 ॥ मुझे रास आ गया है...
मुझे कौन जानता था, तेरी बन्दगी से पहले ।
तेरी याद ने बना दी, मेरी ज़िन्दगी फ़साना ॥2 ॥ मुझे रास आ गया है...
तेरी सांवरी सी सूरत, मेरे मन में बस गयी है ।
ऐ सांवरे सलोने, अब और ना सताना ॥3 ॥ मुझे रास आ गया है...
दुनिया की ठोकरों से, आया हूँ तेरे द्वारे ।
आ जाओ श्याम प्यारे, करके कोई बहाना ॥4 ॥ मुझे रास आ गया है...
मेरी आरजू यही है, दम निकले तेरे दर पे ।
अभी सास चल रही है, कहीं तुम चले न जाना ॥5 ॥ मुझे रास आ गया है...
मुझे रास आ गया है तेरे दर पे सर झुकाना...



A beautiful bhajan expresses the essence of surrender:

**“Mujhe rās ā gayā hai tere dar pe sir jhukānā,
Tujhe mil gayā pujārī, mujhe mil gayā ṭhikānā...”**

What once began as an act has now become a rasa, a divine relish. Bowing at the feet of Bhagavān is no longer a duty—it is delight. It is not something one **has** to do anymore, it is something the heart **longs** to do.

There lies a vast difference between an effortful ritual and effortless devotion. Initially, one must **try** to bow, **try** to believe, **try** to focus in prayer. But true joy begins when this effort transforms into effortless absorption—when the heart begins to **ache** in separation and resist even leaving the presence of the Divine. When the soul cries not because it must sit in prayer, but because it must rise **from** prayer.

**“Tujhe mil gayā pujārī, mujhe mil gayā ṭhikānā,
Mujhe is kā gham nahīm hai ki badal gayā zamānā...”**

The world may change, but the one who has found his place at the feet of Bhagavān has found eternal shelter. That is **ṭhikānā**—a refuge for the restless soul.

***“Mujhe kaun jāntā thā terī bandagī se pehle,
Terī yād ne banā dī merī zindagī fasānā...”***

Before remembering Him, life was ordinary, but His remembrance turned it into a divine tale. The once-forgotten soul found its identity at His door.

This is the inner evolution of the **sādhaka**. The longing matures. What began as discipline becomes devotion. What was once obligation transforms into ecstatic union. The effort to **bow** vanishes; now, the soul feels incomplete without bowing. And even when it must rise, it rises reluctantly. There is joy in sitting, sorrow in parting.

***“Terī sāmvarī sī sūrat mere man meṁ bas gayī hai,
Ae sāmvarē salonē ab aur na satānā...”***

The heart has become a temple, and Bhagavān’s dark, tender form has become the resident Deity. Now, even separation is a sweet torment.

***“Duniyā kī thokarō se āyā hūṁ tere dvāre,
Ā jāo Śyām pyāre kar ke koī bahānā...”***

The weary traveler of the world has arrived at His threshold, seeking nothing but His glance. Let Bhagavān find an excuse to reveal Himself—no other plea remains.

***“Merī ārzū yahī hai dam nīklē tere dar pe,
Abhī sāns chal rahī hai kahīṁ tum chale na jānā...”***

Let the final breath merge at His door. Let this soul never be separated again—not even for a moment.

Returning to Arjuna’s prayer in the Gītā, there is a tender beauty in his appeal. Having heard of the **aīśvarya-rūpa**, he now desires to **see** it. But his request carries no arrogance. There is no trace of insistence—only humility.

***“manyase yadi tac chakyaṁ mayā draṣṭum iti prabho,
yogeśvara tato me tvaṁ darśayātmānam avyayam.”*** (11.4)

Arjuna gently says—“If You deem it possible that I may behold that eternal form, O Yogeśvara, then please, grant me that darśana.”

Even though he knows that nothing is impossible for Bhagavān, he couches his request in gentleness—**śakyam yadi**. That **if**—that delicate hesitation—is the mark of his humility. His longing is profound, but it is not laced with entitlement.

This shloka may appear simple at first glance, but when one reflects upon it deeply, its inner **bhāva** unfolds. Arjuna is not just a mighty warrior—he is a devotee in complete surrender. And Bhagavān is pleased with him. That is why the next revelation is imminent.

śrībhagavānurvāca
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.

Bhagavān, deeply pleased with Arjuna's humility, now permits him to behold His cosmic splendour. With affection, He says—"O Pārtha, now behold hundreds and thousands of My divine forms—of various kinds, of various colours, and of countless divine shapes."

Bhagavān's tone is filled with grace. Where Arjuna merely asked to see, Bhagavān responds generously—"Then see!" It is as if a quiet joy arises in Him as He prepares to unveil the majestic truth of His cosmic Self. No hesitation, no limit—He offers a vision that is vast, variegated, and celestial.

And then Bhagavān continues.

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.

"O Bhārata, see within Me the **twelve Ādityas**, the **eight Vasus**, the **eleven Rudras**, the **twin Aśvinī Kumāras**, and the **forty-nine Maruts**. Also behold many wondrous forms that have never been seen before."

This is the same point from where Bhagavān began narrating His **vibhūti**s in Chapter 10—the inner majesty. There, He had begun the **audio** of His glories; here, He initiates the **video**. The unseen becomes visible. What was described through words will now be displayed before Arjuna's eyes.

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,

"O Guḍākeśa, behold now, within this very body of Mine, the entire universe gathered in one single place—all moving and non-moving beings, everything that exists, and whatever else you wish to see."

Bhagavān's statement is profound. Arjuna is told that everything—**sacarācaram jagat**—is right here, within Bhagavān's form, and there is no need to turn his neck in all directions. "Whatever you wish to see—whether it was mentioned earlier or resides as a desire in your heart—is all contained within Me. See it all at once."

But Arjuna feels puzzled.

He hears Bhagavān's repeated calls—"See, Arjuna! Behold!"—yet, outwardly, nothing seems to have changed. Standing before him is still the same gentle Muralīdhara, with a serene smile and flute in hand. There is no apparent transformation, no sudden cosmic display. Bhagavān keeps saying, "See! See!" but Arjuna finds himself unable to see anything different.

A quiet doubt arises in Arjuna's heart—"Is something wrong with me? Why can't I see anything? Is there a problem in the mechanism? Do I need a special mantra or some inner vision technique? Bhagavān hasn't mentioned any such process... then how exactly am I supposed to see?"

But Bhagavān, ever patient, responds with calm grace—"Wait a moment. Why such hurry?"

Bhagavān knows that before Arjuna can behold the **Viśvarūpa**, he must first be granted **divya cakṣuḥ**—the divine vision. The ordinary eyes, which are bound by space and time, cannot perceive the infinite. The eyes that perceive form cannot yet behold the formless within the form. What Arjuna needs is not a change in the scene, but a change in **sight**.

And thus, Bhagavān prepares to bless him with the **vision** needed to see the **Viśvarūpa**, not merely with the physical eye, but with a heart that is ready to behold the infinite within the finite.

11.8

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

Bhagavān, in all compassion, now reveals a vital truth to Arjuna: "You cannot behold Me with these ordinary, human eyes. Therefore, I grant you **divya cakṣuḥ** — the divine vision. Now witness My supreme yogam aśvaram — the grandeur of My divine yoga."

These words mark a pivotal moment. Until now, Arjuna had only been hearing—"paśya, paśya"—but he saw nothing beyond the form of **Muralīmanohar** that stood before him. Bhagavān kept saying, "Look," but nothing changed in his vision. Arjuna was confused: "I can't see anything different. Am I missing a mantra? Is something wrong with me?"

Bhagavān gently calmed him and essentially said, "Not so fast. I haven't yet given you the means to see. Now, I shall bestow upon you **divya cakṣuḥ** — a divine eye, beyond the limitations of mortal sight."

This moment opens the door to a profound truth. To truly behold the divine, one must transcend the physical senses. Saints and sages have echoed this for ages. **Kabīr Dās ji** lamented:

"यह जग अंधा, केहि समझाऊँ "

"This world is blind — how shall I explain?"

Tulasīdās ji, too, observed:

"घट में है सूझत नहीं लानत ऐसी जिन्द
तुलसी जा संसार को भयो मोतियाबिंद । "

“The eyes are intact, yet the vision is veiled. O Tulasī, cursed is that life where the soul, despite seeing, remains blind to truth.”

Bhagavān may have directly gifted Arjuna the divine eye, but for the rest of the world, such vision emerges only through the grace of a Sadguru. **Guru Nānak Dev ji** proclaims:

ज्ञान अंजान सतगुरु दिया, अज्ञान अंधेर विनाश
हरिकृपा से संत भेटिया नानक मन प्रकाश |

“The Satguru applies the collyrium of knowledge, dispelling the darkness of ignorance. By the mercy of Hari, one meets a saint; then the mind becomes illumined.”

Goswāmī Tulasīdās ji composed a magnificent praise of the Guru in the fifth śloka of the **Maṅgalācaraṇ** of **Bālakāṇḍa**:

बंदउँ गुरु पद कंज कृपा सिंधु नररूप हरि।
महामोह तम पुंज जासु बचन रबि कर निकर ॥

“I bow at the lotus feet of Guru, the ocean of grace, Hari in human form, whose words are like rays of the sun, dissolving the dense darkness of delusion.”

In another beautiful verse, he writes:

सुकृति संभु तन बिमल बिभूती | मंजुल मंगल मोद प्रसूती ॥
जन मन मंजु मुकुर मल हरनी | किँ तिलक गुन गन बस करनी ॥

That dust is the pure vibhuti adorning the body of Bhagavān Shiva in the form of Sukriti (virtuous man) and is the mother of beautiful welfare and happiness, it removes the dirt from the beautiful mirror of the mind of the devotee and by applying tilak it controls the group of virtues.

Further he says:

श्री गुरु पद नख मनि गन जोती | सुमिरत दिव्य दृष्टि हियँ होत ॥
दलन मोह तम सो सप्रकासू | बड़े भाग उर आवइ जास ॥

“The radiance from the toenails of the Guru shines like clusters of gems. With mere remembrance, the seeker gains divine sight, dispelling ignorance and revealing the supreme light. Only the supremely fortunate host such a being in their hearts.”

Divya dr̥ṣṭi, then, is not a fantasy. It is the refined, purified vision born from Guru's grace and sincere devotion. For Arjuna, Bhagavān granted it directly. But for the seeker, the remembrance of the Guru's feet can awaken that same divine sight.

Reflecting further, even in worldly terms, human perception is inherently limited. In today's technology, to experience a 3D or 5D show, one requires special glasses. Without them, the experience is flat and mundane. Similarly, the divine vision requires an inner lens—**divya cakṣuḥ**—granted not through effort alone, but through surrender and grace.

Scientists affirm that what the human eye perceives is just a narrow bandwidth. If one were to

observe a computer screen under a microscope, they'd be stunned to see countless bacteria crawling across its surface. The very table, chair, or palm on which one rests—everywhere, teeming microscopic life exists, unseen by the naked eye. They estimate that a single human eyelid carries over 8.2 billion microorganisms—almost the same as the human population!

What would happen if we began seeing them all at once? Life would become unbearable. Therefore, Bhagavān, in mercy, limits human vision.

Every species is designed with its unique sensory range. An owl, for instance, isn't blind—as many believe. In fact, it sees far more clearly at night than humans do in daylight. The reason it appears 'blind' during the day is that it cannot tolerate too much light.

Similarly, in terms of hearing, humans can perceive sounds in the range of 20 to 20,000 Hertz. Below 20 decibels, human ears go silent—but an elephant can detect sounds as low as 17 decibels. Thus, a whisper that escapes human hearing can easily reach an elephant.

On the other end of the scale, if a sound exceeds a certain decibel level, human ears cannot bear it. The design is precise. Every being is endowed with a minimum and maximum threshold—be it sight, hearing, or comprehension.

A vulture flying high in the sky can spot a small carcass on the ground from miles away. A bat perceives ultrasonic waves. Each being, created by Bhagavān, is gifted with a tailored range of senses and awareness.

In the same way, human beings too are limited by their own biological constraints. To move beyond them—towards divine perception—one must receive grace. Not just sight, but divya dṛṣṭi — the eye of wisdom, awakened by Guru's blessings and Bhagavān's compassion.

11.9

sañjaya uvāca evamuktvā tato rājan, mahāyogeśvaro hariḥ, darśayāmāsa pārthāya, paRāmaṃ(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).

Upon hearing this verse, a natural question may arise in the listener's mind—It is understood that Arjuna, to whom Bhagavān personally revealed His **Viśvarūpa**, witnessed that divine vision. But how did Sañjaya, seated far away in Hastināpura beside Dhṛtarāṣṭra, describe the same divine scene with such clarity and depth? What empowered him to behold the very same vision, just as Arjuna did?

To comprehend this mystery, one must understand the life and background of Sañjaya, a character of immense significance in the Mahābhārata. His story is not just about privilege, but about perseverance, wisdom, and above all, the boundless grace of a Sadguru.

Sañjaya was the son of Gāvalgana, a charioteer by caste—sūta. Despite being born in such a lineage, he displayed extraordinary intellect and brilliance from a young age. His sharp mind and unwavering dedication to the study of scriptures distinguished him from his peers. At merely nine years of age, he approached Bhagavān Vedavyāsa with great humility and expressed his desire to become His disciple and study the śāstras under Him.

Upon inquiring about his background, Vedavyāsa learnt that Sañjaya was a sūta-putra. Ordinarily, societal biases might have rejected him on that ground alone. Yet, such was the insight of Vedavyāsa that He looked beyond caste or lineage. Observing Sañjaya's eagerness, his sincerity, and his remarkable capacity, Vedavyāsa declared him worthy. *"You are eligible to be my disciple,"* He affirmed.

Sañjaya remained at the feet of his Guru, serving and learning with deep commitment for nearly a decade. Through tireless study and dedicated service, he gradually became an exceptional scholar, mastering all branches of knowledge. His relentless efforts and unwavering devotion earned him not just scholarship, but the affectionate trust of his Guru. Such was the intensity of his service that Vedavyāsa Himself took Sañjaya by the hand and presented him before Dhṛtarāṣṭra.

"O Dhṛtarāṣṭra," He said, *"this youth, though born a sūta-putra, has, through my grace and his own austerity, become a brāhmaṇa in essence. He is wise, accomplished in nīti-śāstra, and a man of great character. I entrust him to you—not just as a charioteer, but as your minister, your counselor, your most trusted advisor. If needed, he can even drive your chariot. Keep him always close to you."*

The comparison may be drawn to the role of a National Security Advisor in today's world—akin to the way a leader's success is often shaped by the intelligence and integrity of their inner circle. Just as India's national security was steered with precision and strategic brilliance under Ajit Doval, so too did Sañjaya become a pillar of strength and insight for Dhṛtarāṣṭra.

Later, as the great war of Kurukṣetra drew near, Vedavyāsa once again visited Dhṛtarāṣṭra. He said, *"You are my son. I am ready to grant you divine vision (divya-dṛṣṭi) so that you may behold the events of the battlefield yourself."*

But Dhṛtarāṣṭra declined with folded hands. *"My whole life has passed in darkness. Now, at this stage, I have no desire to witness the deaths of my own sons. I do not wish to see them fall before my eyes. Instead, grant this vision to your dearest disciple, Sañjaya. Let him see and narrate the events to me."*

Vedavyāsa was pleased. To bestow the fruit of divya-dṛṣṭi upon Sañjaya, one so deeply beloved to Him, needed no second thought. With joy and without hesitation, Vedavyāsa endowed Sañjaya with that celestial vision—not merely as a boon, but as the culmination of years of tireless service and deep surrender.

It was with this divya-dṛṣṭi, granted by the Guru Himself, that Sañjaya could behold everything that unfolded on the battlefield—including the Viśvarūpa that Bhagavān revealed to Arjuna. In fact, this was not an ordinary experience that even the gods could access. Later in this very chapter, Bhagavān will declare:

***nāhaṁ vedair na tapasā, na dānena na cejyayā,
śakya evaṁvidho draṣṭuṁ, dṛṣṭavān asi mām yathā.*** (11.53)

"Neither through study of the Vedas, nor austerities, nor charity, nor sacrifice can I be seen in this form as you have seen Me today."

This very form—rare even for the devas—was bestowed upon Arjuna directly by Bhagavān. And yet, Sañjaya too could behold it, not by direct divine intervention, but through the grace of his Guru. Such is the transformative power of Sadguru-ṛpā.

This is no small teaching. Not everyone is destined to be an Arjuna—one who stands face to face with

Bhagavān, receives His direct guidance, and has Him as Guru. But anyone can strive to be a Sañjaya—one who attains the unattainable through unwavering service, humility, and Guru-kṛpā.

This, indeed, is the subtle secret nestled within the verse. Arjuna received Viśvarūpa by the grace of Bhagavān. Sañjaya received the same vision by the grace of his Guru. This is the might of Guru-kṛpā—limitless, unconditional, and powerful enough to reveal that which even yajñas, tapas, and śāstra cannot.

11.10

anekaVāktranayanam, anekādbhutadarśanam, anekadivyaḥbharāṇam(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 -

The divine form that Bhagavān revealed to Arjuna was beyond all comprehension. It had countless faces and eyes, each looking in different directions, indicating His omnipresence. The multitude of forms were not merely physical but displayed a grandeur that transcended ordinary human vision. His form was adorned with countless divine ornaments, and He wielded countless divine weapons, each one shining with a power that could annihilate all creation. This form, full of awe and wonder, was an infinite display of Bhagavān's limitless glory. It was the expression of His absolute sovereignty over the cosmos, a vision that only Arjuna, through Bhagavān's grace, could witness.

The description of this form brings to mind a powerful image: it is as though a multitude of divine attributes came together in this singular vision. This form was not simply a display of strength, but of divinity, filled with radiance and cosmic power. Just as an artist uses multiple colors and brushes to create a masterpiece, Bhagavān's Viśvarūpa was painted with the infinite hues of divine splendor, each feature representing a different aspect of the universe.

Arjuna, witnessing this unimaginable vision, was filled with awe and reverence, unable to fathom the vastness and depth of what he saw. What he saw was beyond the scope of his senses, beyond anything that human beings could comprehend.

11.11

divyamalyāmaradharam(n), divyagandhānulepanam, sarvāścaryamayaṃ(n) devam, anantaṃ(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.

The form that Bhagavān displayed was also a divine embodiment of transcendence. It was adorned in celestial garments and fragrant with divine perfumes, making it even more majestic. The divine fragrance that emanated from Him filled the air and enhanced the extraordinary atmosphere surrounding the vision. The entire form was a spectacle of wonders, and in it lay the essence of divinity itself. Arjuna witnessed Bhagavān as the ultimate, the infinite, with faces and eyes looking in every direction, symbolizing His all-pervasive nature.

Arjuna was able to see the supreme reality of Bhagavān's infinite nature. This was no mere human vision, but a divine revelation. The form that Bhagavān displayed was an embodiment of everything that existed and everything that was yet to come. It was a divine expression of the infinite, the

timeless, and the eternal. The faces of Bhagavān were gazing in all directions, reminding Arjuna of the boundless power of the Creator who is beyond all limitations.

A Sufi Saint had described the importance of Guru's grace thus,

राहे सुलूक में रियाजत नही जरूर, मुर्शिद की एक नजर।
सौ सौ मुकाम एक नजर में, नजर बदली तो नजारे बदल गये।।

One cannot reach far in their Adhyātma simply by putting in their own efforts; in contrast, when bestowed with blessings from their Gurus, no destination is far from them; his grace can change their destined destinations!

This image invokes a sense of wonder and awe, as it conveys the message that the universe and everything in it are under the supreme control of Bhagavān. His form, full of mystery and divine magnificence, transcends all material limits. Bhagavān's essence was now made visible to Arjuna in this form, revealing the ultimate reality behind the cosmic order.

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.

The divine radiance that Arjuna saw emanating from Bhagavān's form was far brighter than the combined light of a thousand suns rising simultaneously in the sky. No earthly light, no matter how intense, could compare to the brilliance of Bhagavān's divine effulgence. Even the collective radiance of a thousand suns could never approach the luminous splendor of Bhagavān's form, which illuminated all directions and filled the entire universe with its light.

This comparison helps us understand the unimaginable glory that Arjuna witnessed. The light of Bhagavān's divine form was not of this world; it was of a different realm altogether—an illumination that surpassed the greatest radiance known to human beings. The magnitude of this light represented Bhagavān's supreme power and His ability to illuminate all of creation. In this vision, Arjuna was able to perceive the limitless expanse of Bhagavān's divinity, a glory that was beyond the comprehension of even the most advanced human minds.

This brilliant radiance has been described in:

Islam as: **nūre ilāhī**

In the Bible as : **Divine Light**

In the sacred Vedas as: **Bhṛgo Jyotī**

In Purāṇās as: **Tejasa**

Goswami Tulasi Das ji says:

परम प्रकाश रूप दिन राती ।
नाच ही दिया ना घृत बाती ।।

Day and night it remains in the form of supreme light (by itself). It does not need a lamp , ghee or wick. (In this way, the gem has its own natural light) then the poverty in the form of attachment does not come near (because the gem itself is in the form of wealth) and (thirdly) the wind in the form of greed cannot extinguish that gem lamp (because the gem itself is in the form of light, it does not light up with the help of anyone else).

In chapter 15 verse 3 its said:

**न तद् भासयते सूर्यो न शशाङ्को न पावकः ।
यद् गत्वा न निवर्त्तन्ते तद् धाम परमं मम ॥ 15 - 6 ॥**

In that supreme self-effulgent realm, sun, moon and fire are not required for illumination. When surrendered persons attain that abode of Mine, they do not return to this world.

Gurunanak ji said:

जे सौ चंदा उगवे, सूरज चढे हजार । एते चानन होन्दिया, गुरु बिन घोर अंधार

No matter how many moons or suns rise, if the Guru does not guide them, they will remain in darkness. By the grace of Guru, this true light can be met.

This experience was not only about seeing a divine form, but about understanding the true nature of the universe and the Supreme Being who governs it. It was a realization that everything in existence, all light, all energy, and all matter, originates from Bhagavān, and He alone is the source of all creation and destruction.

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.

At that moment, Arjuna saw the entire universe, with all its divisions, appearing in Bhagavān's divine form. The world, in all its many aspects—whether creatures that are born from the womb, from eggs, from moisture, or plants and trees—was manifest within Bhagavān's body. He saw every living being, from celestial beings like the Gandharvas to humans, and from the realms of Atala, Vitala, Sutala, to the depths of Patala. Everything, from the celestial bodies like stars and planets to the earthly realms, was visible in that one supreme form. It was as though everything, in its distinct diversity, came together in one place, within the vastness of Bhagavān's manifestation. The experience was beyond ordinary comprehension.

It was like zooming in on an image on a mobile phone screen. As the image is zoomed, more details become visible, revealing more about the scene. Similarly, Arjuna did not need to turn his head or body; wherever he focused, the vision zoomed in, showing him everything he wished to see. The scene unfolded effortlessly, just as if he were zooming in on a picture and discovering more and more details as he concentrated.

11.14

tataḥ(s) sa vismayāviṣṭo, hr̥ṣṭaromā dhanañjayaḥ, praṇamya śirasā 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.

The immense sight left Arjuna in a state of profound awe, overwhelmed by the magnitude of what he was witnessing. His hair stood on end in rapture, his entire being was filled with wonder. The sight was so awe-inspiring that he could only bow in reverence, raising his hands in salutation, humbled by the immense grandeur. Arjuna, deeply moved, offered his obeisance to Bhagavān's divine, radiant form.

In this state of awe and wonder, Arjuna's body trembled with emotion. His hair stood up in excitement, the skin on his body tingling as he gazed upon Bhagavān's universal form. Overwhelmed by the sight, Arjuna, in his reverence, bowed his head and folded his hands. With gratitude and reverence, he addressed Bhagavān, but words failed him in the face of such divine radiance. The sight left him speechless, his heart filled with devotion and awe.

Arjuna's body, filled with emotion, expressed his respect in every fiber. His entire being trembled in awe of the vision before him. Arjuna's hands, raised in reverence, offered a silent prayer to Bhagavān, the One whose universal form embodied all of creation. In the presence of such a divine spectacle, there was nothing left but humility and reverence. As Arjuna looked upon the form of Bhagavān, he was struck by the enormity of it all—he could see everything, from the highest heavens to the deepest of hells, all contained in the one supreme form.

Seeing Bhagavān in this way left Arjuna profoundly affected, his hair standing on end, his heart brimming with devotion. This moment was one of the most awe-inspiring and humbling in Arjuna's life. His words could not capture the overwhelming experience, so he bowed his head in gratitude, paying his respects with folded hands.

In this exalted state, Arjuna acknowledged the enormity of what he had witnessed. He, along with Sanjaya, was completely captivated by the grandeur of Bhagavān's divine form. Arjuna's vision was no longer confined by the limitations of the material world; he was witnessing the infinite, the all-encompassing presence of Bhagavān. This moment was one of awe, reverence, and complete surrender to the divine force that governs all existence.

Questions and Answers

Mandakinee Ji

Q: How should we perform a family puja, where every member of the family is involved? Should everyone offer water, prasād, incense, etc., separately, or should we all do it together? What's the best way to approach this?

A: Puja should ideally be performed with individual offerings, but if you are doing it together, it's not necessary to separate the tasks. If each person is offering water, lighting the diya, or presenting the prasād at different times, that works too. The main focus should be on the devotion and the love behind the offering. It is not about the number of items offered, but the sincerity and love with which the offerings are made. Bhagavān (God) is pleased with devotion, regardless of whether it's a simple leaf, flower, or fruit. The true essence lies in the devotion behind it.

Suman Ji

Q: How can one engage in Krishna Bhakti while performing household duties? How can we maintain devotion in our everyday tasks and live in alignment with Krishna's teachings?

A: While doing household duties, you can dedicate every action to Bhagavān. For example, while cooking, cleaning, caring for children, serving your spouse or in-laws, say, "I am doing this for You, Bhagavān." The key is to offer your actions to Śrī Krishna with devotion and keep Him at the center of everything you do. Just like Arjuna was reminded by Bhagavān that his duty was to fight, we too must perform our duties in the spirit of devotion, keeping Bhagavān in mind. By doing everything with love and devotion, we live a life of Bhakti.

Veena Ji

Q: What can we do to receive divine sight like Arjuna?

A: Divine vision comes from the blessings of the Sadguru (spiritual master). It's through the Guru's grace that such divine insights are bestowed upon the devotee. You may not receive this directly from Bhagavān, but by pleasing and following the Sadguru, one can receive His grace, which leads to spiritual awakening.

Brijesh Ji

Q1: How can we run a spiritual camp for blind children?

A1: Running a camp for blind children is not difficult as these children tend to have other senses heightened. You can teach them through vocal methods, like singing mantras, storytelling, and discussing spiritual concepts. Their quick learning abilities make this process effective. You don't need special literature; you can focus on oral teaching. The key is to make the camp meaningful, providing the children with a sense of spirituality and connection.

Q2: Can the Geeta Parivar organize free services like sending commandos for security purposes?

A2: While the Geeta Parivar focuses on spiritual service, if the need arises for security or other services, one could volunteer. The government has a Reserve Army force where civilians can be trained to assist during emergencies. If such an opportunity arises, the Geeta Parivar can contribute to these efforts, but it would require proper planning and authorization. However, for now, the focus remains on spiritual service.

The session concluded with prayers and chanting Hanuman Chalisa.



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

Jai Shri Krishna!

Compiled by: Geeta Pariwar - Creative Writing Department

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