

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 11: Viśvarūpa-Darśana-Yoga

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When the sense of "I, ME, MINE" is weeded out of one's consciousness, one would not tremble due to the effulgence of the cosmic form

Chapter 11 of the Srimad Bhagavad Gītā - **Vishwaroopa Darshana - The Yog of revelation of the majestic cosmic form of the Supreme Divine**

The session begins with the prayer and lighting of the lamp.

In the previous chapter (Vibhuti Yog), Arjuna was amazed and mesmerized to listen to the vibhutis (Divine manifestations and opulence) of Bhagavān. However, Arjuna realised that the manifestations which he heard was just a tip of the iceberg.

The beginning of Vishwaroopa Darshana

Bhagavān is infinite and hence HIS Vibhutis are also infinite. Arjuna now desires to witness the majestic cosmic form of the Supreme Divine. Arjuna requests Bhagavān to reveal HIS cosmic form (if Bhagavān feels that Arjuna is worthy of witnessing HIS gigantic cosmic form).

Bhagavān then reveals HIS cosmic form by bestowing the Divine vision upon Arjuna (to enable him to witness the spectacular cosmic form). Arjuna then sees the Adityas, Vasus, Maruts, Rudras and Ashwini Kumaras as a tiny fragment in the gigantic cosmic form. Arjuna also witnesses multiple universes (along with our universe) encapsulated within the cosmic form.

Arjuna also sees the movable and immovable entities across the multiple universes within the cosmic form. The effulgence emitted by the cosmic form is far more than the radiance of a thousand blazing suns in the sky.

Arjuna is able to see the infinite form in every direction. He is able to see the cosmic form with countless arms, stomachs, faces, and eyes. The cosmic form does not have a beginning, middle nor an end. The cosmic form transcends all space and time.

Arjuna is also able to witness the fierce and dreadful form of the cosmic form. He sees the generals from the Kauravas army and also warriors from the Pāṇḍavas side entering into the mouths of the cosmic form and being crushed between the ferocious teeth. Since the cosmic form transcends time, Arjuna is able to witness the past, present and future.

We shall now begin with the shlokas of this Chapter.

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 this shloka, Arjuna says that he was witnessing multitudes of beings from all the three worlds, including the devatas of the celestial abodes.

Arjuna refers to Brahma Dev, who sits at the lotus whorl of the universe, Bhagavān Shiv, sages like Vishwamitra, and serpents such as Vasuki - all of them were all visible within the cosmic form.

11.16

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

O Lord of all universe, I behold You, endless to forms on all sides, with numerous arms, bellies, faces, and eyes. O Universal Form (Viswarūpa), I see, neither Your beginning nor middle nor end.

In this shloka, Arjuna describes the magnificent cosmic form of the Supreme Divine.

- Arjuna is able to see the infinite form in every direction
- He is able to see the cosmic form with countless arms, stomachs, faces, and eyes.
- The cosmic form does not have a beginning, middle nor an end.

The difference between Vishwaroopa and Vishveshwara

- Vishveshwara refers to the Supreme Divine who is the master of the entire universe.
- Whereas, Vishwaroopa refers to the cosmic form or the universal form - which is the manifestation of the Supreme Divine.

The interpretation of Vishnu

Vishnu refers to the "all-pervading one," encompassing the entire universe and residing within it.

The popular Vishnu Sahasranama consists of a thousand names of Maha Vishnu. The names in the Sahasranamam are believed to represent various attributes and glories of Vishnu, making it a powerful tool for worship and spiritual practice.

Thought to ponder

- The names and glories of the Supreme Divine is not restricted to just a thousand names.
- HE is infinite and hence HIS glories are also infinite.
- The Supreme Divine dwells in the heart of every being. Say if there are a billion beings, there are a billion names of that Supreme Divine.

The birth of Bhagavān Śrī Krishna It is said that mother Earth was unable to bear the sins and atrocities committed in this world. Hence, she approached Bhagavān Vishnu seeking his mercy. Bhagavān then descended as Bhagavān Śrī Krishna to re-establish Dharma.

When Bhagavān Shri Krishna was born, his foster parents Nanda and mother Yashoda had invited sage Garga for the naming their son. The sage realised that the infant was Bhagavān himself. He wondered that how would he be able to name the Maha Vishnu himself (who has descended in the form of the infant) who has a thousand names,

The Supreme Divine - as explained in Chapter 13 of the Gītā

upadraṣṭā - the witness;

anumantā - the permitter;

bhartā - the supporter;

bhoktā - the transcendental enjoyer;

mahā-īśvaraḥ - the ultimate controller;

parama-ātmā - Supreme Soul;

- The embodied soul functioning from higher states of consciousness could attain the state of upadraṣṭā or anumantā.
- However, even the most elevated seekers cannot transcend and attain the states of bhoktā, mahā-īśvaraḥ and parama-ātmā.
- Whereas, mahā-īśvaraḥ is the state where one becomes Divine-like (or God-like). This implies that in a particular situation, the embodied soul would discharge the actions in the same manner as the Supreme Divine would have discharged HIS action.

Although one cannot attain the state of mahā-īśvaraḥ, let's understand how one can make a difference in the society with small acts of noble deeds.

A dying man longing for his son during the last moments of his life

Once, a Major from the army visited a hospital. A nurse took the tired, anxious Major to the bedside of an old man. "Your son is here," she said to the old man. She had to repeat the words several times before the patient's eyes opened.

Heavily sedated because of the pain of his heart attack, he dimly saw the young uniformed Army officer standing outside the oxygen tent. He reached out his hand. The Major wrapped his war toughened fingers around the old man's limp ones, squeezing a message of love and encouragement.

The nurse brought a chair so that the Major could sit beside the bed. All through the night the young Major sat there in the poorly lighted ward, holding the old man's hand. Occasionally, the nurse suggested that the Major move away and rest awhile, but he refused.

The dying man said nothing, only held tightly to his son all through the night. Along towards dawn, the old man passed away. The soldier released the now lifeless hand he had been holding and went to tell the nurse. While she did what she had to do, he waited. Finally, she returned. She started to offer

words of sympathy, but the soldier interrupted her. "Who was that man?" he asked.

The nurse was startled, "He was your father," she answered. "No, he wasn't," the soldier replied. "I never saw him before in my life."

"Then why didn't you say something when I took you to him?" asked the nurse.

The Major replied by saying "I knew right away there had been a mistake, but I also knew he needed his son, and his son just wasn't here. When I realized that he was too sick to tell whether or not I was his son, knowing how much he needed me, I stayed."

"I came here tonight to find a Mr. Vikram Salariya. His Son was killed in the Kashmir conflict yesterday, and I was sent to inform him. What was this Gentleman's Name?". The Nurse with Tears in Her Eyes Answered, Mr. Vikram Salariya.

Hence, never downplay anyone's emotions. A small act of noble deed could mean a world to someone. Nothing could have been more reassuring for a dying man to hold the hand of his son.

Practical takeaway

- When someone needs us, we just need be present to them (which in itself would be reassuring and healing).
- We also need to rise above the externals and perceive the Supreme Divine who dwells within one and all. By doing so, we dissipate the distinction (created by the mind based on the externals) and attain the state of oneness.
- When we function from this state of oneness consciousness, the Paramātmā would discharge HIS actions through us as a medium (like the Major who was present beside the dying man).

In this shloka, Arjuna says that there is no beginning, middle or end in the gigantic infinite cosmic form. Since the Paramātmā is eternal (who does not have a time of birth or an end), HE does not have a beginning, middle nor an end.

11.17

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

I see You, wearing a diadem, holding a mace and discus, a mass of effulgence, shining around having a brilliance like the blazing fire and sun, dazzling and boundless on all sides.

In this shloka, Arjuna describes that he can witness the infinite cosmic form adorned with a crown, and also armed with mace and disc (Chakra).

Arjuna then describes the splendour of the infinite cosmic form. He says that the effulgence from the infinite cosmic form radiates in all directions. The effulgence is much more brighter than the splendour of one thousand blazing suns in the sky.

The limitations of the material eye

The human eye cannot witness the blazing sun. Let's understand with an example. Consider the example of welding. The welding arcs are extremely bright which could cause damage to the naked eye. One can now imagine the radiance of the sun, and now imagine the radiance of the infinite

cosmic form (which is brighter than a thousand blazing suns).

How was Arjuna able to witness the infinite cosmic form?

Arjuna was bestowed with the Divine vision, by virtue of which, he could witness the infinite cosmic form and withstand the effulgence emitted by the cosmic form. The effulgence emitted by the infinite cosmic form would burn the naked material eye.

Within the cosmic form, Arjuna also perceived the four-armed form of Bhagavān Vishnu, who adorns - the mace, conch, disc, and lotus flower.

The limitations of the material mind

The mind is material and is under the influence of the material realm. Whereas, the Supreme Divine transcends the material realm and HIS nature is Divine. Hence, the material mind cannot comprehend HIS divinity.

The term Gnyana refers to the medium to know, Gneya refers to knowing and Gnyata refers to the knower. The material mind can comprehend the material knowledge by virtue of the five senses. Since the Supreme Divine is infinite, is above and beyond the senses, the material mind is unable to comprehend HIS divinity which transcends the material realm.

The infinite form of the Supreme Divine is incomprehensible to a material mind. The mind is similar to a frog in a well, which is unable to comprehend the depth of the vast ocean.

11.18

**tvamakṣaram(m) paRāmaṃ(m) veditavyaṃ(n),
tvamasya viśvasya paraṃ(n) nidhānam,
tvamavyayaḥ(ś) śāśvatadharmagoptā,
sanātanastvaṃ(m) puruṣo mato me. 11.18**

You are I recognise, the Imperishable, the Supreme Being (Akṣara) to be realized; You are the ultimate refuge of this universe; the protector of eternal Dharma (duty and righteousness) and You are the eternally imperishable Being.

In this shloka, Arjuna announces that he recognizes the sovereignty Bhagavān Shri Krishna's position as the Supreme Divine, who is the support of all creation, and who is to be known through all the scriptures.

The Kaṭhapaniṣhad states:

sarve vedā yat padamāmananti (1.2.15)

"The aim of all the Vedic mantras is to take us in the direction of the Supreme Divine. HE is the object of the study of the Vedas."

The Śhrīmad Bhāgavatam states:

vāsudeva-parā vedā vāsudeva-parā makhāḥ (1.2.28)

"The goal of cultivating Vedic knowledge is to attain the Supreme Divine".

Arjuna declares that Bhagavān is the supreme soul, eternal, imperishable and the Ultimate Truth to be known by the scriptures. Arjuna states that Bhagavān is the source of all creation; the eternal

protector of *Sanātan Dharma* ; and the everlasting Supreme Divine.

As the below shlokas state:

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ 4.7॥

Whenever there is a decline in righteousness and an increase in unrighteousness, O Arjun, at that time I manifest Myself on earth.

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥ 4.8॥

To protect the righteous, to annihilate the wicked, and to reestablish the principles of dharma I appear on this earth, age after age.

Hence, Arjuna states that Bhagavān is the eternal protector of Sanatana Dharma.

Key learning

Puruṣa here refers to the Supreme Divine who dwells within every being. Puruṣa does not refer to the male gender as the Supreme Divine is above the distinction of gender, the creator and the creation.

Some people misinterpret the teachings of the Gītā by referring to Puruṣa as the man (in other to suppress and oppress the women of the society). The term Pur means to reside and the Supreme Divine dwells in the heart of every being.

11.19

**Anādimadhyāntamanantavīryam,
anantabāhuṃ(m) śaśisūryanetram,
paśyāmi tvāṃ(n) dīptahutāśaVāktraṃ,
svatejasā viśvamidaṃ(n) tapantam. 11.19**

I see You, without beginning, middle or end, infinite in power, of infinite arms, the sun and the moon being Your eyes, the blazing fire Your mouth; warming the universe, with Your radiance.

In shloka 16, Arjuna had described the infinite cosmic form as the one without beginning, middle, or end. He repeats this after just three shlokas out of his excitement over what he is seeing.

Arjuna is gripped by awe and wonder and hence he repeats his statements again. For example, on seeing a snake, one may scream, "Look, a snake! A snake! A snake!;" or scream upon seeing a thief as "Look, here is a thief! Thief! Thief!". Similarly, Arjuna repeats his words from a state of amazement.

In shloka 16, Arjuna had described the infinite cosmic form (without the beginning, middle or an end) from the plane of space. He now reiterates the statement with reference to the dimension of time.

The Supreme Divine is indeed without a beginning and end. The space and time are encapsulated within HIM. HE cannot be encompassed either by space or time as HE transcends them.

It is HE who is the source of radiance of the blazing sun and the luminance of the moon. Thus, it is HE who provides warmth to the universe through these entities.

Arjuna describes that the infinite cosmic form as the one with infinite arms, the sun and the moon are like HIS eyes and fire emanates from the mouth of the cosmic form.

11.20

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

The space between the heaven and earth and all the spheres is pervaded by you, alone. Seeing this marvellous and frightening form of Yours, O Great-Soul, the three worlds feel greatly alarmed.

Arjuna continues to describe the infinite cosmic form. He says that the magnificent cosmic form pervades in all ten directions - the whole earth, the sky above, and the space in-between.

Arjuna mentions that all living beings are gripped by the fear of the gigantic cosmic form. Now, one might wonder that if living beings cannot witness the blazing cosmic form with their naked eyes, why would they tremble in fear?

The three worlds are trembling in fear due to the effulgence emitted by the infinite cosmic form which pervades the whole world, the sky above and the space in-between.

Arjuna implies that everyone is functioning in fear of the universal laws governed by the Supreme Divine.

karma pradhāna bisva kari rākhā, jo jasa karai so tasa phala chākhā

"The world functions according to the law of karma. As you sow, so shall you also reap".

Similar to the law of Karma, there are other universal laws governed by the Supreme Divine. As long as one is gripped with the sense of "I, ME, MINE", one would tremble upon sensing the gigantic infinite cosmic form.

When the sense of "I, ME, MINE" is weeded out of one's consciousness, one would not tremble due to the effulgence of the cosmic form.

11.21

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

Those multitudes of gods merge in You; some in awe with folded hands are chanting Your names and glories; bands of great sages and Siddhas (emancipated souls) cry "Hail Highest Majesty", and shower praises on You with excellent hymns.

In this shloka, Arjuna describes that side of the cosmic form from the purview of anhelation. The marching onslaught of time consumes even the greatest of personalities, including the celestial devatas. Arjuna sees them entering the infinite cosmic form.

Arjuna then describes the elevated sages like Narad ji, Kapil Muni, Maharshi Vyasa, Atri Muni and so on, are praising the cosmic form with folded hands by singing the hymns and glories of the Supreme Divine.

Although the infinite cosmic form is frightening to all the three worlds, those who function from a state of Advaita - a state of oneness with the Supreme Divine would not fear the gigantic cosmic form.

On the contrary, those who function from a state of Dvaita - perceiving the self and the Supreme Divine as two different entities, would tremble the fierce infinite cosmic form.

11.22

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

The (eleven) Rudras, (twelve) Adityas, (eight) Vasus, (twelve) Sādhyas, (ten) Viśvedevas, (two) Aśvinīkumāras, (forty-nine) Maruts, manes, hosts of Gandharvas, Yakṣas, Asuras and Siddhas-they all, gaze at You, in amazement.

In this shloka, Arjuna describes that the *rudras*, *adityas*, *vasus*, *sadhyas*, *vishvadevas*, *Ashwini Kumars*, *maruts*, ancestors (**Pitru**), *gandharvas*, *yakshas*, *asuras*, and *siddhas* are all beholding in wonder towards the infinite cosmic form.

Who are the Gandharvas and Yakshas?

Gandharvas are celestial musicians, while Yakshas are nature spirits associated with wealth and guardianship.

Gandharvas are known for their musical talents, often performing for the celestial devatas. Yakshas, on the other hand, are often associated with protecting treasures and guarding sacred places.

Who are Sadhyas and Visvadevas?

Sadhyas and Visvadevas are groups of deities.

Sadhyas are often associated with the twelve "sons of wisdom" and are sometimes considered a class of devas.

The following are the twelve Sadhyas: **Manas, Anumantr, Prāṇa, Nara, Apana, Viti, Naya, Haya, Harinsa, Narayana, Vibhu, and Prabhu.**

Viśvadevas, are a group of devatas, with various lists of their names appearing in different texts. The following are the ten Visvedevas: **Ṛtu, Dakṣa, Vasu, Satya, Kāma, Kāla, Dhuri, Rocana, Umādravā, and Purūravā.**

The twelve sons of Aditi

The twelve sons of Aditi are: **Dhata, Mitra, Aryama, Shakra, Varun, Amsa, Bhaga, Vivasvan, Pusha, Savita, Tvashta, Vamana.**

The eleven Rudras

The eleven *rudras* (manifestations of Bhagavān Shiv) are: **Hara, Bahurupa, Tryambaka, Aparajita,**

Vrisakapi, Shambhu, Kapardi, Raivata, Mrigavyadha, Sarva, Kapali.

The two Ashwini Kumars are the twin-born physicians of the gods.

The Maruts

The forty-nine *maruts* (wind or storm dieties) are: Sattvajyoti, Aditya, Satyajyoti, Tiryagjyoti, Sajyoti, Jyotishman, Harita, Ritajit, Satyajit, Sushena, Senajit, Satyamitra, Abhimitra, Harimitra, Krita, Satya, Dhruv, Dharta, Vidharta, Vidharaya, Dhvanta, Dhuni, Ugra, Bhima, Abhiyu, Sakshipa, Idrik, Anyadrik, Yadrik, Pratikrit, Rik, Samiti, Samrambha, Idriksha, Puruṣa, Anyadriksha, Chetasa, Samita, Samidriksha, Praticriksha, Maruti, Sarata, Deva, Disha, Yajuh, Anudrik, Sama, Manusha, and Vish.

Who are the Vasus?

The Eight Vasus are a group of eight deities associated with the material elements of the universe. They are: **Dhara** (Earth), **Anila** (Wind), **Anala** (Fire), **Apa** (Water), **Soma** (Moon), **Pratyusha** (Dawn), **Prabhasa** (Light), and **Dhruva** (Pole Star)

11.23

**rūpaṃ(m) mahatte bahuVāktranetraṃ(m),
mahābāho bahubāhūrupādam,
bahūdaraṃ(m) bahudaṃṣṭrākārālaṃ(n),
dṛṣṭvā lokāḥ(ph) pravayathitāstathāham. 11.23**

O mighty-armed, seeing Your immeasurable and frightening form with numerous mouths, eyes, arms, thighs, feet, bellies and fearful teeth, the worlds are terror-stricken, and so am I.

Arjuna had described the divine side of the infinite cosmic form. He then described the fierce side of the cosmic form. He now describes the dreadful side of the cosmic form.

Arjuna says that due to magnificent form with its many mouths, eyes, arms, thighs, legs, stomachs, and terrifying teeth, all the worlds are terror-stricken. Arjuna admits that he is also struck by terror.

The Supreme Entity has thousands of heads, thousands of eyes, and thousands of feet. HE envelopes the universe, but is transcendental to it. HE resides in all humans, about ten fingers above the navel, in the lotus of the heart.

It is from the fear of the supreme almighty that the fire burns and the sun shines. It is out of fear of HIM that the wind blows and Devaraj Indra causes the rain to fall. Even Yamraj, the devata of death, trembles before the Supreme almighty.

11.24

**nabhaḥsprśaṃ(n) dīptamanekavarṇaṃ(m),
vyāttānaṃ(n) dīptaviśālanetraṃ,
dṛṣṭvā hi tvāṃ(m) pravayathitāntarātmā,
dhṛtiṃ(n) na vindāmi śamaṃ(ñ) ca viṣṇo. 11.24**

When I see Your form, touching the sky, effulgent in many colours, with mouths wide open, with large shining eyes, my heart trembles with fear, I lose courage and find no peace, O Viṣṇu.

Arjuna now addresses the infinite cosmic form as Śrī Vishnu. Seeing the magnificent cosmic form

breach through the sky, effulgent in many colors, with mouths wide open and enormous blazing eyes, Arjuna says that his heart is trembling with fear. Upon witnessing this gigantic cosmic form, Arjuna says that he has lost all courage and peace of mind.

Let's understand why Arjuna now addresses the cosmic form as Śrī Vishnu

Seeing the infinite cosmic form of the Supreme almighty changed the nature of Arjun's relationship with Bhagavān Śrī Krishna. Earlier, he had looked upon him as an intimate friend and interacted in a manner befitting a close friend.

He was aware in the back of his head that Śrī Krishna was Bhagavān himself, but the love overflowing in his heart would make him forget the almighty aspect of Śrī Krishna's personality. All he would remember was that he loved his friend Śrī Krishna more than anything in the world.

The nature of true love which transcends all distinction

It absorbs the mind so deeply that the devotee forgets the formal position of the Supreme almighty. And if formality is retained, then love is unable to manifest in its fullness.

For example, a wife loves her husband deeply. Though he may be the governor of the state, the wife only looks upon him as her husband. If she keeps this knowledge in her head that her husband is the governor, then each time he comes by, she will be inclined to stand on her feet and pay a more ceremonial respect for him.

Śrī Krishna and the cowherd boys - A divine friendship

They play games together, and when Śrī Krishna loses the game, he becomes a horse by sitting on all fours and his friend rides on his back." If the cowherd friends remembered that Śrī Krishna was Bhagavān Himself, they would never have made him sit like a horse.

The Govardhan Leela

Bhagavān Śrī Krishna lifted the Govardhan Hill on the little finger of his left hand, to protect the residents of the land of Braj from the rain caused by Indra, the king of heaven and the celestial god of rain. However, Śrī Krishna's little cowherd associates were not engulfed in awe. In their eyes, Śrī Krishna was merely a loveable friend, and so they did not believe he could lift the hill.

Now, when the cowherd boys saw Devaraj Indra, the King of all devatas, coming and offering obeisance to their friend Śrī Krishna, they realized that Śrī Krishna is God. So, they began looking at HIM fearfully from a distance. Hence, by HIS *Yogmaya* power, HE made them forget the significance of what they had seen, and they again felt that Śrī Krishna was nothing more than their close friend.

The emotion and pure devotion of Arjuna

Arjun was also a devotee of Śrī Krishna in *sakhya bhāv*. He was used to relating to Śrī Krishna as his friend. But upon witnessing the magnificent and fearful cosmic form, Arjuna is now fearful and struck by terror (which has changed the way he would perceive Bhagavān as his best friend).

11.25

**daṃṣṭrākarālāni ca te mukhāni,
dr̥ṣṭvaiva kālānalasannibhāni,
dīśo na jāne na labhe ca śarma
prasīda deveśa jagannivāsa. 11.25**

Seeing Your mouths, with fearful teeth, resembling the raging fires at the time of universal

destruction, I know not, the cardinal directions, nor do I find peace. Therefore, be kind to me, O Lord of the gods and the shelter, of the universe.

Arjuna is now witnessing the many mouths bearing the terrible teeth, resembling the raging fire at the time of annihilation. Since the gigantic cosmic form envelopes all directions and is brighter than a thousand blazing suns, Arjuna is clueless and unable to identify any direction.

The infinite cosmic form that Arjuna is witnessing is just another aspect of Bhagavān's's personality and is non-different from HIM. Seeing the many wondrous and amazingly frightful manifestations of Bhagavān, Arjuna is now scared, and thinks that Śrī Krishna is angry with him (and hence the display of the dreadful form). So Arjuna seeks for mercy.

Anything that emanates in the material realm is certain to undergo the process of annihilation. In case of microbes, the life span would be merely of few hours. In case of humans, the maximum life span could reach a hundred years. Whereas the galaxies and stars last for a billion years before they cease to exist.

Consider the example of the Sun in our Universe. The Sun is currently halfway through its estimated 10 billion year lifespan. It has about 5 billion years remaining before it ceases to exist. On the contrary, the moths which live for few hours (Say one night in the life of a human) would not be able to comprehend the life span of a human.

In the same manner, the material mind is unable to comprehend the lifespan of Brahmā Dev where one day in the life of Brahmā Dev is approximately 4.32 billion years.

The Supreme Divine transcends the material realm and neither has a beginning nor an end. His divine form and divinity is incomprehensible to the human mind which is material.

11.26, 11.27

**amī ca tvāṃ(n) dhṛtarāṣṭrasya putrāḥ(s),
sarve sahaivāvanipālasaṅghaiḥ,
bhīṣmo droṇaḥ(s) sūtaputrastathāsau,
sahāsmadiyairapi yodhamukhyaiḥ. 11.26
Vāktrāṇi te tvaramāṇā viśanti,
daṃṣṭrākarālāni bhayānakāni,
kecidvilagnā daśanāntareṣu,
sandṛśyante cūrṇitairuttamāṅgaiḥ. 11.27**

All the sons of Dhytarastra, with hosts of kings of the earth, Bhīṣma, Drona, Karna, with the chief warriors on our side as well,

-- are rushing headlong into Your mouths with terrible teeth and fearful to look at. Some of these are seen sticking in the gaps between the teeth, with their heads crushed.

Arjuna is now witnessing all the sons of Dhritarashtra, along with their allied kings, including Bhīṣma Pitāmaha, Dronacharya, Karna, and also the generals from the Pāṇḍavas side, rushing headlong into the fearsome mouths of the cosmic form. Arjuna is able to witness their heads smashed between the terrible teeth.

What are the teeth of cosmic form that Arjun is referring to?

We use our teeth to grind our food. God's teeth are his force of destruction that grinds everyone to

death with the passage of time.

A poet wrote:

**Though the mills of God grind slowly,
Yet they grind exceeding small;
Though with patience he stands waiting,
With exactness grinds he all;**

Arjuna sees the Kauravas generals - Bhīṣma Pitāmaha, Dronacharya, and Karna - and also many of the Pāṇḍavas generals rushing headlong into the mouth of the cosmic form, to be crushed into powder between the teeth.

What does this imply?

The cosmic form transcends all planes and the dimension of time. Hence, the past, present and future is being witnessed by Arjuna. With the generals of the Kaurava camp being crushed between the teeth of the cosmic form, it implies that the Pandavas would emerge victorious in the battle of Kurukshetra.

When a war breaks out, it is hard to predict when the same would end. Say for example, the Russia-Ukraine war is on going for more than 500 days and there is no distinct victory for either of the side. However, Arjuna is able to witness the victory of the Pāṇḍavas side with the great warriors like Bhīṣma Pitāmaha, Karna and Dronacharya being crushed between the teeth of the cosmic form.

The fall of Bhīṣma Pitāmaha

Bhīṣma Pitāmaha, the grandsire of the Kauravas and the Pāṇḍavas, was the son of Shantanu and Ganga. To facilitate his father's wish for remarriage, Bhīṣma Pitāmaha renounced his right to the throne, and also took a lifelong vow of celibacy.

However, Bhīṣma Pitāmaha had continued to support Duryodhana, despite knowing very well that he was evil and was usurping the right of the Pāṇḍavas. Thus, he was destined to die in this war of goodness versus evil. When he lay on the bed of arrows at the end of his life, he said "Let my mind meditate upon Śrī Krishna, who obeyed his friend's command to drive the chariot to the center of the two armies, and while there, he shortened the lifespan of the opposing generals by his mere glance."

So, Bhīṣma Pitāmaha himself was aware that the consequence of fighting against Bhagavān Śrī Krishna would be death. The same consequence applies to Dronacharya and Karna.

The conclusion

We are all like the night fly chasing the light and loose track of the passage of time. Every moment that passes by takes us one step closer to our grave. Hence, instead of loosing out on the priceless moments which could be used for spiritual evolution, we are often deluded by temporary goals of the material realm. The moment which is lost is lost forever.

11.28

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

As diverse torrents of rivers rush towards an ocean, so do these warriors of the mortal world, enter

into Your blazing mouths,

Arjuna describes that as many waves of the rivers flowing rapidly into the ocean, so are all these great warriors entering into the blazing mouths of the infinite cosmic form.

There were many noble kings and warriors in the war, who fought as their duty and laid down their lives on the battlefield. Arjuna compares them to river waves willingly merging into the ocean.

यथा प्रदीप्तं ज्वलनं पतङ्गा
विशन्ति नाशाय समृद्धवेगाः ।
तथैव नाशाय विशन्ति लोका-
स्तवापि वक्त्राणि समृद्धवेगाः ॥ 29॥

In this shloka, Arjuna describes that as the moths rush with great speed into the fire to perish, so are all these armies entering with great speed into the mouths of the infinite cosmic form.

Arjuna compares those who fought with greed and self-interest with moths that burn themselves by entering into fire. We are all like the moths, by being aware about the ill effects of self-centered consciousness, greed and other vices, we are deluded towards these vices. Instead, we need to elevate to become the flame that burns down these vices.

लेलिह्यसे ग्रसमानः समन्ता-
ल्लोकान्समग्रान्वदनैर्ज्वलद्भिः ।
तेजोभिरापूर्य जगत्समग्रं
भासस्तवोग्राः प्रतपन्ति विष्णो ॥ 30॥

Arjuna is aware that Bhagavān is the source of all creation, maintenance, and annihilation. At present, he is being perceived by Arjuna in this mode as the all-devouring force that is engulfing his foes and allies from all sides. Arjuna sees his enemies being wiped out in the imminent battle. He also sees many of his allies in the grip of death. But the infinite cosmic form does not display Abhimanyu embracing death (as it would disturb Arjuna and hinder his path to fight the battle).

The session ends with the prayer and Hanuman Chalisa.

Question and Answer

Shirisha Ji

Question: Who was the mother of the Yakshas and Vainayeya?

Answer: Vinata was the mother of Vainateya and Khasa is the mother of the Yakshas. Both are the wives of sage Kashyapa.

Debashish Ji

Question: Who else saw the infinite cosmic form along with Arjuna?

Answer: Sanjaya was also bestowed with the Divine vision to witness the cosmic form. The cosmic form was displayed by Bhagavān before the war began.



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Jai Shri Krishna!

Compiled by: Geeta Pariwar - Creative Writing Department

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