



ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 11: Viśvarūpa-Darśana-Yoga

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

Revelation of the Cosmic Form of the Divine

The eleventh chapter of Srimad Bhagavad Gītā is called ' **Viśvarūpa Darśana Yog - The Yoga of vision of the Cosmic Form.**'

The session began with the auspicious lighting of lamps followed by prayers.

Salutations at the Lotus feet of Sri Guru Govind Dev Ji Maharaj, by whose efforts gītā is taught the world over.

This is a great chapter and is referred to as '**Samādhi Yog**' by Gurudev. The advise of Bhagavān is a secret to be found in this chapter and describes the cosmic form of Bhagavān. The speaker is therefore very happy to share the commentary on this chapter which is made possible only by the beautiful discourse given by Gurudev in the Gītā camp.

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः।

गुरुः साक्षात् परं ब्रह्म तस्मै श्री गुरवे नमः॥

The Guru is Brahmā, the Creator; Viṣṇu, the Preserver; and Mahēśvara, the Transformer. The Guru is verily the manifest Supreme Brahman. Salutations to that revered Guru.

नमामि सद्गुरुं शान्तं सच्चिदानन्दविग्रहम्।

पूर्णब्रह्मपरानन्दम् ईशमाळन्दिवल्लभम्॥

I bow to the true Guru, who is tranquil, whose form is Existence-Consciousness-Bliss, who abides in the supreme joy of complete Brahman, and who is the beloved Lord of His devotees.

यानन्द श्रुति मन्त्र शक्तिमहती ब्रह्मात्म विद्यावती।

या सूत्रोदित शास्त्रपद्धतिरिति प्रद्योतिनान्तरदयुतिः॥

या सत्काव्यगतिप्रसादितर्मतिर्नानागुणालङ्कृतिः।

सा प्रत्यक्ष सरस्वती भगवती मान्तायतां भारती॥

That divine speech which is filled with the blissful power of the Vedas and mantras, which

illuminates the path of Brahma-knowledge, which shines through the disciplined systems of the scriptures, which refines the intellect through noble literature and diverse virtues—may that manifest Saraswatī , the divine embodiment of wisdom, protect us.

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं ।
व्यासेन ग्रथितां पुराणमुनिना मध्ये महाभारतम् ॥
अद्वैतामृतवर्षिणीं भगवतीमष्टादशाध्यायिनीम् ।
अम्ब त्वामनुसन्दधामि भगवद्गीते भवद्वेषिणीम् ॥

That which was taught to Arjuna by Bhagavān Nārāyaṇa Himself, composed by the great sage Vyāsa in the midst of the Mahābhārata—O Bhagavad Gītā, You pour forth the nectar of non-duality through Your eighteen chapters. O Divine Mother, I meditate upon You, for You remove all worldly afflictions.

नमोस्तुते व्यास विशालबुद्धे फुल्लारविन्दायतपत्रनेत्र ।
येन त्वया भारततैलपूर्णः प्रज्वलितो ज्ञानमयः प्रदीपः ॥

Salutations to Vyāsa of vast intellect, whose eyes resemble the wide petals of a blooming lotus, who filled the Mahābhārata with the oil of wisdom and ignited the luminous lamp of knowledge.

Pranams at the feet of Maa Saraswati, Bhagavān Ved Vyas Ji, Dnyaneshwar Maharaj, and Sadguru Swami Govind Dev Ji Maharaj. Humble wishes to all the students of Gītā. It is only possible to explain this chapter by the grace of Gurudev as his insights which are akin to '**prasad.**' To go into depths of this chapter; as Gurudev suggested it to be '**Samadhi Yog;**' in which Bhagavān revealed HIS cosmic form in this moving and everchanging world. This is no ordinary experience. To view the cosmic form of Bhagavān with ordinary vision is not possible.

Arjuna requested Bhagavān and hence attained divine vision. We too can pray to Bhagavān to endow us with divine vision and broaden the spectrum of our vision. Bhagavān described '**Vibhuti Yog**' in Chapter 10, which is the spiritual practice of recognizing Bhagavān's presence in all supreme, beautiful, and powerful manifestations in the world. On reflecting over such divine manifestations results in experiences as detailed in Chapte 10.

It is quite difficult to see Paramātmā's manifestation in every atom as this world of ours has both good and bad. To see the good in all is '**Vibhuti Yog.**' Sometimes we forget to see the good. For eg. on pilgrimage we tend to carry and remember the bad aspects. To see the divine in all things good and then learn to see the good in bad is possible through '**Viśvarūpa Darśana.**' Dnyaneshwar Ji paid respects to his guru and owed everything to him. If one respects and learns from the guru, then Saraswati Mata enters into his life.

Dnyaneshwar Ji said:

म्हणोनि साधकां तूं माउली । पिके सारस्वत तुझिया पाउलीं ।
या कारणें मी साउली । न संडीं तुझी ॥ ८ ॥

O Guru, you are my mother. At your feet, even Saraswati pales in comparison. Therefore, I never wish to leave the shelter of your grace.

For a student his guru is like a mother and by the grace of the guru, Saraswati mata enters, enlightening with knowledge. Dnyaneshwar Ji does not want to leave the fold of his guru and expressed his desire to be shielded under the protection of his guru.

In chapter 10, Bhagavān had described as the Himalayas, river Ganges, the bow-wielding Sri Ram as sacred and divine. Arjuna towards the end of the chapter in the last two verses wondered if he would get to see the divine form while still in this world.

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा।

तत्तदेवावगच्छ त्वं मम तेजोऽशसंभवम्॥10.41॥

Whatever is glorious, excellent, beautiful and mighty, be assured that it comes from a fragment of MY splendour.

The most excellent, the most generous, and the sweetest - these are terms used to describe divine attributes.

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन।

विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत्॥10.42॥

Or, on the other hand, what is the need of your knowing this extensively, O Arjuna? I remain sustaining this whole creation in a special way with a part (of MYSELF).

We cannot even imagine the expansiveness of Paramātmā. We don't even know how many universes are there. We only know of our galaxy with the sun and planets. The expansiveness of the planets or for that the diameter of our earth is beyond our comprehension.

It takes eight minutes for the sun's rays to reach the earth; which shows how many kilometers away the sun from earth. What cannot be envisioned by ordinary mortals is the creation by Paramātmā. The cosmos is therefore extensive. Paramātmā not only revealed his cosmic form to Arjuna but also expanded our field of vision.

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.

"Arjuna said, 'This delusion of mine has departed as a result of that speech which is most secret and known as pertaining to the Self, and which was uttered by You for my benefit.'

Bhagavān had stressed on the importance of 'Bhakti Yog' and mentioned 'Vibhuti Yog.' Arjuna felt that his illusion had totally disappeared. We saw in chapter 1 how Arjuna overcome by attachment went into despair and threw away his bow and arrows, refusing to fight the war.

In the second chapter Arjuna said:

एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तप।

न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह॥2.9॥

Sanjaya said having spoken thus to Sri Krishna, Arjuna, the conqueror of sleep and the scorcher of foes, said, 'I will not fight' and became silent.

This attitude of Arjuna was because of attachment, brain washing by king Dritharashtra, and because of false assumptions. It is said that a kshatriya turning against war was not righteousness as per shastras. Every small thought related to attachment was cleared by Bhagavān.

In this verse, Arjuna merely said that his disillusionment has gone but he still did not clearly state that he was ready for war.

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।

स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥18.73॥

Arjuna said O Acyuta, (my) delusion has been destroyed and memory has been regained by me through Your grace. I stand with my doubt removed; I shall follow Your instruction.

Arjuna clearly recovered from delusion and was mentally strong to think righteously as he had declared in the above verse.

Arjuna was not yet prepared for war. Bhagavān filled an ocean of knowledge in a pot! - HE concisely put various aspects in the gītā and Ved Vyas Ji documented it for the benefit of all of us. Who is running the universe? There is no scripture/book in the world that details the aspects of cosmic vision as in the gītā. Hence, the importance and uniqueness of the gītā.

Gītā is an eye opener for an expansive vision:

- **From limited to unlimited view,**
- **From boundary to going boundary less,**
- **From constricted to expansive mode.**

This is the beauty of the gītā and hence is special amongst all traditional texts.

Dnyaneshwar Ji had explained the gītā through his commentaries compiled in 'Dnyaneshwari.' He had therefore composed about 9000 ovis. He had covered the rasa or emotion of "quietism," its dominant emotion being **sama** (detachment/equanimity), stemming from self-knowledge, spiritual liberation, and freedom from worldly desires. He had thrown light on the emotion of wonderment in this chapter.

जेथ शांताचिया घरा । अद्भुत आला आहे पाहुणेरा ।

आणि येरांही रसां पांतिकरां । जाहला मानु ॥ २ ॥

We are aware of the nine type of emotions viz:

- **Shringara (Love/Beauty/Attraction): Often called the 'Rasa Raja' (king of rasas), it represents romance, desire, and aesthetic beauty.**
- **Hasya (Joy/Laughter/Mirth): Represents amusement, humor, and comedy.**
- **Karuna (Sorrow/Compassion): Evokes empathy, pathos, and mercy.**
- **Raudra (Anger/Fury): Represents rage, frustration, and intense wrath.**
- **Veera (Heroism/Courage): Embodies bravery, confidence, and determination.**
- **Bhayanaka (Fear/Terror): Conveys fear, anxiety, and apprehension.**
- **Bibhatsa (Disgust/Aversion): Represents revulsion and dislike.**
- **Adbhuta (Wonder/Amazement): Captures awe, curiosity, and surprise.**
- **Shanta (Peace/Tranquility): Added later as the ninth rasa, it represents inner calm, serenity, and detachment.**

Arjuna became calm on hearing the knowledge revealed by Bhagavān but his vision did not become expansive to know the whole. Is it possible to see Paramātmā in those who have sinned/harmed? Human nature is to see the faults of those around us. Are we able to see the Paramātmā within each being beyond the flaws? If Arjuna - the 'Narottam' was not able to see, then can we?

- Duryodhana and Dushasana were in front of Arjuna in the battlefield.
- Draupadi was put to shame in the court of the Kauravas.
- The Pandavas were put to shame several times by the Kauravas.

- Did the Kauravas have the Paramātmā tattva in them?

Can Arjuna accept such a fact? He was able to do so only towards the end when his sphere of vision was all encompassing. Dnyaneshwar Ji has said that the eleventh chapter is a confluence of both the emotions viz that of peace and amazement. He said it is actually '**Triveni sangam**' as the emotion of knowledge that flows from within. Knowledge is shrouded and becomes explicit by turmoil and ponder. **Hence the chapter is the confluence of three aspects - tranquility, wonder, and knowledge.** He has given the example of Prayag which is the confluence of three rivers viz: Ganga, Yamuna, and Saraswathi.

We can see the confluence of river Ganges and Yamuna while Sarawathi is hidden. Its source has been found.

Dyaneshwar Ji said:

मीनले गंगेयमुनेचे ओघ । तैसें रसां जाहलें प्रयाग ।

म्हणौनि सुस्नात होत जग । आघवें एथ ॥ ६ ॥

The two sentiments flow together, like the confluence of two streams of the Ganges and the Yamuna, do that the whole world may bathe there and be purified.

मार्जी गीता सरस्वती गुप्त । आणि दोनी रस ते ओघ मूर्त ।

यालागीं त्रिवेणी हे उचित । फावली बापा ॥ ७ ॥

The Gītā is the hidden stream of Saraswati and the two sentiments are as the two visible rivers. So, O' father, this great triple confluence is formed.

We have to understand the indirect message of Bhagavān. HE will also reveal HIS cosmic form to us by giving a broad perspective as HE did to Arjuna.

Arjuna admitted that his thoughts were wrong and he accepted Bhagavān as controller. Dnyaneshwari throws light on this aspect as well. Without referring to its commentaries it is impossible to explain the gītā.

मी जर्गी एक अर्जुनु । ऐसा देहीं वाहे अभिमानु ।

आणि कौरवांतें इयां स्वजनु । आपुलें म्हणें ॥ ५१ ॥

Filled with pride in my personality I thought that I was Arjuna in this world and said that the Kauravas were my relatives.

This vision of Arjuna was limited to his physical stance in this world. It is in association with the body that attachment of '**Me and Mine**' or '**Mine and yours**' arises as seen in verse 1:1

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।

मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥ १.१ ॥

The King Dhritarashtra asked: "O Sanjaya! What happened on the sacred battlefield of Kurukshetra, when **my** people gathered against the **Pandavas?**"

The more we see from our physical angle, the more will be our attachment!

याहीवरी यांतें मी मारीन । म्हणें तेणें पापें कें रिगेन ।

ऐसें देखत होतों दुःस्वप्न । तों चेवविला प्रभु ॥ ५२ ॥

Dnyaneshwar Ji illustrates how Arjuna's earlier identification with his body, relationships, and ego led to delusion and attachment. Now, with this newfound understanding, Arjuna realizes that all beings, even the Kauravas and Pāṇḍavas, are part of the Divine's cosmic plan. This recognition transforms his view of the battlefield from a personal conflict to a divine play directed by the Bhagavān.

Arjuna felt he had a bad dream as he lead his life from the physical perspective. He felt that

Bhagavān woke him up from slumber and threw light on the atma. He realized that living life with a constricted vision and attachment leading to desires causes karmic cycle. He attributed his changed perspective to Bhagavān. This was an awakening for Arjuna.

Thus Arjuna desired the expansive vision though he was not fully prepared for war. He desired that Bhagavān endow him with an unlimited point of view. He was very thankful to Bhagavān that by his grace his disillusionment had vanished.

11.2

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

• **Bhavapyayau - The origin and dissolution in the world**

Arjuna used the choicest terms to refer to Bhagavān. Ved Vyas Ji had documented the gītā but by his talent had addressed Arjuna and Bhagavān aptly by using various names from time to time. Madhusudan Saraswati Ji had researched on the names used by Ved Vyas Ji for Arjuna and Bhagavān in the gītā. Some terms used are:

- **Arjuna - Gudakesh, Pandav, Kaunteya, Mahabaho, etc**
- **Bhagavān - Madhusudan, Keshav, Kamala Patraksha, etc**

'**Kamala netra**' refers to the Lotus-eyed one. **Where does the lotus bloom?** It blooms in the slush. '**Pankaja**' refers to lotus. '**Panka**' means slush and '**ja**' - being born.

We see the dirt in this earth. Hence **kamala netra** refers to **pure vision** despite impurity all around. Arjuna felt that Bhagavān was the eraser of sinful vision and purifier of vision. Bhagavān alone enables pure vision in beings.

Bhagavān shows us the good within the bad. We all hate the bad. By thinking of the bad our mind whirls in turmoil and disturbs us.

• **Bhoota - Beings**

भवति इति ब्रूतः |

That which is created. Another meaning refers to the five basic elements - earth, fire, water, air, and space.

Arjuna referred to the lotus eyed Bhagavān who is the cause of creation and destruction of all beings. He had listened to everything that Bhagavān had said in the midst of the battlefield. This is really an art that Arjuna concentrated and listened to every word of Bhagavān in the commotion of the battlefield. That was the unique quality of Arjuna.

A lot of war instruments were played in the background but Arjuna was focused. '**Listening is an art.**'

What did Arjuna hear?

- **Mahatmyam - Greatness**
- **Avyayam - Inexhaustible and indestructible**

Arjuna felt that Bhagavān was divine and experienced it too. He much later realized that Bhagavān as the controller of all lives and the reins were held by HIM. Arjuna loved Bhagavān and declared himself as HIS disciple. With that he handed over the reins of his life to Bhagavān. He realized the greatness of his Charioteer - Bhagavān.

There are two aspects:

- **Abhootapurva - Paramātmā alone is great and permanent and indestructible**
- **Bhootapurva - All great people, leaders of nations, ministers, people in high positions, school and college Principals; all become former after their period of reign.**

In addition to Arjuna being calmed, there arose within him a desire to see the cosmic form of Bhagavān. Bhagavān had assumed a physical form and held the reins of Arjuna's chariot. Arjuna heard about HIS greatness.

11.3

**evametadyathāttha tvam, ātmānaṃ(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.

Bhagavān was addressed as:

- **Parameshwara - The Main Controller - Param - Main, Ish- Controller.**
- **Purushottam - The 15th chapter describes the qualities of Purushottam. HE is beyond the perishable.**

The planets are held in place in the universe by laws of nature. Each planet is different and has its own speed and orbit. Earth rotates on its own axis once every 24 hours, and revolves around the sun every 365 days.

A famous poet in Nagpur Krishna Kumar Chaudhary composed a poem:

क्या धरा हमने बनाई, या बुना हमने गगन,
क्या हमारी ही वजह से बह रहा सुरमित पवन,
या अगन के हम हैं स्वामी, नियंता जगधर के,
या जगत के सूत्रधार, नियामक संसार के?

**Did we create the earth or weave the sky?
Is the fragrant wind blowing because of us?
Are we the masters of fire and rulers of the world?
Or is there One who truly holds the threads of creation?**

There must be someone controlling the universe. **Purushottam** is:

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते॥15.16॥

There are two kinds of Persons (Purusas) spoken of in the Sastra - the perishable (Ksara) and

the imperishable (Aksara). The perishable is all beings and the imperishable is called the unchanging (Kutastha).

Arjuna felt that whatever Bhagavān said was understood by him, but he could not experience it. We too listen to discourses from our gurus. Arjuna yearned for the experience of **Purushottama!** HE is the Supreme commander of the entire universe whose reins HE controls.

अगाध महिमा वाले तुम्हे देखने की इच्छा है।

Arjuna desired to see the sovereign form of Bhagavān who resides within.

Dyaneshwar Ji said:

तुझें विश्वरूपपण आघवें । माझिये दिठीसि गोचर होआवें ।

ऐसी थोर आस जीवें । बांधोनि आहें ॥ ८८ ॥

O Supreme Divine, my mind is eager to see that unfathomable Cosmic Form of which I have heard with my ears.

Arjuna thus made a request while Bhagavān remained silent.

11.4

**manyase yadi tacchakyaṃ(m), mayā draṣṭumiti prabho,
yogésvara 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.

• Prabhu - Whose influence is over all

Bhagavān would have felt that HE being a friend had made Arjuna understand and that Arjuna had summed up courage to request for cosmic vision! This vision could not be attained by great saints!

Only three people were granted the cosmic vision:

- **Yashoda Mata** - when Sri Krishna in childhood ate mud and was reprimanded by her to open HIS mouth. HE obliged and thus cosmic vision was shown to her. In order to avoid revealing who HE was, HE shrouded her knowledge.
- **Sanjay** who with divine vision given by Ved Vyas Ji saw the cosmic form of Paramātmā.
- **Arjuna** who was given divine vision by Bhagavān to see HIS form.

Duryodhana was also shown the cosmic form when Sri Krishna met him at his court as a peace messenger to avoid war. HE requested Duryodhana to atleast give five villages instead of the fair share of the kingdom. Duryodhana refused to yield even a microspace occupied by the tip of the needle. That was when the war was decided.

Arjuna said, 'Yogeshwar, if YOU think that it is possible to be seen by me, then, O Lord of Yoga, YOU show me YOUR eternal Self.'

- **Yog - To unite**
- **Yogeshwar - The one who joined all**

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय।

मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥७.७॥

O Dhananjaya, there is nothing else whatsoever higher than MYSELF. All this is strung on ME like pearls on a string.

Just as a string by which the beads are threaded is invisible, so are all beings connected while it is not seen externally because of the gunas, illusion, and ignorance. Arjuna wanted to see the cosmos within Bhagavān or HIS form in all beings. That divine vision he yearned to see. Arjuna desired, provided only if Bhagavān felt it would be possible for him to see.

One may desire to learn classical music or cricket. The guru or the coach decides if one can be taken in as a student. They will evaluate based on the capacity of the individual. Similarly, Arjuna felt that only if he had the capability, then Bhagavān could reveal HIS cosmic form. Being a mortal, he expressed his desire. Bhagavān alone could enable Arjuna to see HIS cosmic form.

Dnyaneshwar Ji said:

तुझे औदार्य जाणों स्वतंत्र । देतां न म्हणसी पात्रापात्र ।

पै कैवल्य ऐसें पवित्र । जें वैरियांही दिधलें ॥ ९८ ॥

Thy generosity is not conditioned [by him who asks], Thou dost not distinguish between the worthy and the unworthy.

If Arjuna was unworthy, he implored Bhagavān to make him worthy of seeing HIS cosmic form!

Bhagavān was pleased with the fact that HIS true form was desired to be seen and thereby gain knowledge.

11.5

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

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

Bhagavān was keen to show HIS cosmic form. Bhagavān's form encapsulated the **six divine opulences** as defined by Sage Parashar which include:

1. **Complete wealth**
2. **Strength**
3. **Fame**
4. **Beauty**
5. **Knowledge, and**
6. **Renunciation**

We too pray to Bhagavān but mainly as a means for fulfillment of desires. We invoke HIM to solve our problems in life, for victory, for desires and prosperity, etc. We never express our desire to know HIM, be with HIM, and nothing beyond it. It was Arjuna who desired to know and see HIM without any desire for the self.

"Sri Krishna replied: Behold, O Arjuna! MY celestial forms, by hundred and thousands, various in kind, in colour and in shape."

Bhagavān was ready to show the various forms, shapes, and sizes - small, big, fat, thin, etc.

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.

Bhagavān addressed Arjuna as '**Bharata**' - '**Abha**' - knowledge/light and '**rta**' - devoted. Saints and sages were born in this land. They gained cosmic intelligence and wisdom. Such was our land. That is why our land was referred to as 'Bharat'; hence the name for Arjuna. Arjuna also was devoted to seek knowledge while living in the world of commotion.

We too by reading the gītā try to be devoted while living in this world. We read, learn by rote, and practice; despite war raging in the middle east.

What did Bhagavān reveal to Arjuna?

- **Adityan - The suns - 12 in all**
- **Vasu - Wealth - 8 in total**
- **Rudra - Powerful - 11 in all**
- **Ashwinou - The Ashwini Kumaras and Asvinou twin Gods associated with medicine, healing, etc.**
- **Maruthaha - Vaayu (wind) Dev and his 49 sons**
- **Bahooni - Many others**
- **AdrishtapoorvaNi - Never seen before**
- **Pashya - See**
- **AashcharyaNi - Wonders**

All the devattas or demi-gods perform work for Paramātmā. Just like there are several departments under central or state government. The departments include portfolios like education, energy, finance, home, etc.

There are many critics who complain regarding the large number of demi Gods in Hinduism. They are all forms of Bhagavān who work for HIM. By praying to them we are blessed and our desires are satisfied. Paramātmā had endowed them with powers as we have seen in chapter 7.

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति।

तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम्।।7.21।।

Whichever devotee seeks to worship with faith, in whatever form, I make that very faith steadfast.

There are twelve suns in all, one for each month, named accordingly. There are 11 Rudras and 8 Vasus. The eight celestial Vasus stole Sage Vashishta's divine cow Nandini, and therefore were cursed by him to be born as mortals on earth. River Ganga bore them as sons (seven), drowning them immediately to set them free. The eighth Vasu in the name of Dyaus was born as Bhīṣma pitāmaha who had to live a long and challenging life.

The Ashwini Kumaras - two in number were responsible for treating diseases of devattas, and hence connected with medicine. This totals to 33 in all, hence commonly referred to as 33 **koti** where **koti** does not mean crores but kinds of Devas.

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,

Arjuna was referred to as '**Gudakesh - guda refers to sleep. The one who has won/has control over sleep.**' Arjuna was said to practice archery through the night and would only sleep when essential. Such was his control! Arjuna was overcome by sleep of attachment, hence he was woken up by Bhagavān! Bhagavān was the leader, mentor, and guru of Arjuna.

Bhagavān's actions prove the duty of a guru - how should one bring out the potential within a disciple; how to extricate him from mental agony, how to increase the mental bandwidth, etc. Gītā is a book on psychology!

Dwarika Prasad Maheshwari in his poem said:

मन के हारे हार सदा रे, मन के जीते जीत,
मत निराश हो यों, तू उठ, ओ मेरे मन के मीत!

**The mind always loses, the mind always wins,
Don't be disappointed like this, get up O friend of my heart.**

- **Ekastam - Centered in one place**
- **Sacharacaram - Movable and immovable**
- **Krutsnam - The whole**
- **Jagat - Universe**
- **Anyat - Other**
- **Drashtum - To see**
- **Icchasi - you desire**

Bhagavān advised Arjuna to see everything which was centered within HIM. He was to see the entire universe comprising of all things movable and immovable as well as any other things that he would desire to see. Bhagavān had asked Arjuna to see while Arjuna stood reactionless. Bhagavān saw Arjuna's blank look and understood that he was unable to see.

Gurudev told a story:

A villager once visited a city and saw a photo of spectacles in a shop. He was told that glasses were available that would help one to read clearly. He went into the shop and asked for reading glasses. The shopkeeper offered one and asked him to read from a page. The villager replied that he was illiterate. Then, of what use are the spectacles for him?

One should be literate to read using glasses! Similarly, only if Bhagavān enabled divine vision in Arjuna, would he be able to see that which was showed by Paramātmā. Bhagavān had moved from the gross to HIS divine form, while Arjuna was a mere mortal. We would be unable to see until Sadguru enables us with the vision for it.

Ramakrishna Ji told a beautiful story:

There was once a lioness which was pregnant. She spotted a herd of goats and went ahead to hunt. She gave birth in the process and due to loss of blood lost her life. The cub therefore grew in the company of goats. It also lived like them by eating grass and bleating. Once a lion passed by, and saw the well grown cub amidst the goats.

One night it took the cub near a pond and asked the cub to see its reflection in the water. It realized that it was a lion and therefore left the herd. It realized its potential. Ramakrishna Ji said that this is what a guru does - he shows his disciples their potential.

Dyaneshwar Ji said:

ऐसे ज्ञानप्रकाशो पाहेल । ते मोहांधकारु जाईल ।
जे गुरुकृपा होईल । पार्था गा ॥१७१॥

“In that light of knowledge, the darkness of delusion disappears—such knowledge appears only through the grace of the Sadguru, O Partha!”

It is only with the light of knowledge one becomes aware that he is not the body but the atma alone. Knowledge helps one to experience this. Until then what we know is only information and not knowledge.

11.8

**na tu māṃ(m) śakyase draṣṭum, anenaiva svacakṣuṣā,
divyaṃ(n) dadāmi te cakṣuḥ(ph), paśya me yogamaīśvaram. 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 admitted that Arjuna would not be able to see HIM with ordinary mortal eyes.

- **Chakshu - Eyes**
- **Dadami - I will give**

It requires the light of knowledge to see the Cosmic form of Bhagavān. It is said that it is found between the brows. A guru advises us to concentrate at that point when we meditate. Shiv Ji is depicted with the third eye - which is the light of knowledge. Bhagavān said he would give divine vision to Arjuna.

There are many divine levels. There is something called mid brain activation. A girl child was capable of reading despite her eyes being covered!

Vision is also of different levels:

- **Charma Chakshu - Physical and ordinary vision.**
- **Atma Chakshu - Vision of the atma - turning one's attention inwards.**
- **Divya Chakshu - Divine vision as Arjuna was endowed with to see the Cosmic form of Paramātmā.**
- **Jnana Chakshu - Eye of knowledge that sees the reality of Brahman.**
- **Shastra Chakshu - Ability to see the world through wisdom provided by sacred texts.**
- **Prajna Chakshu - Eye of intuition that experiences the all pervading atma.**
- **Vaijnanic Chakshu - View through a microscope. It reveals the structure of atoms with protons and neutrons in its nucleus and the electrons moving in its orbit.**

Just as the range of vision increases, so does ours become expansive from the constricted.

संतता से अनंतता की ओर ।

The divine vision is beyond the vision of knowledge which Bhagavān enabled in Arjuna. Dnyaneshwar Ji said that Arjuna's mental capacity was such that he was blind as he could not see the cosmic form with mortal eyes. The divine vision offered to Arjuna resulted in him being privileged, Bhagavān great, and so was the scene.

Thus the three aspects are:

- **Drashta - The Seer**
- **Drishti - The scene**
- **Darshan - The vision or the act of seeing**

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 (Krsna), showed to Pārtha (Arjuna) His supremely divine form (Viśvarūpa).

Sanjay described the events as commentary to king Dritharashtra. Ved Vyas Ji had initially offered divine vision to king Dritharashtra to view the war. The king declined saying that he had been blind all along and hence did not feel the need to see the war. Hence, Sanjay the charioteer was given the divine vision by Ved Vyas Ji, which enabled him to see all that happened in the battlefield; which he promptly related to the king.

Sanjay was able to see the Cosmic form of **Mahayogeshwar** as did Arjuna. He revealed that all were found within Paramātmā.

- **Hari - The one who destroys the sins of all**
- **Uktva - Having spoken**

Paramātmā therefore began to show his Cosmic form. Dnyaneshwar Ji explained the love relationship between Bhagavān and Arjuna. Out of love for Arjuna, Bhagavān revealed the deepest secrets. Further, on imparting knowledge, also revealed HIS Cosmic form!

Gurudev suggested us to become Arjuna and be in his position, so that Bhagavān would also deal with us in the same way!

Dnyaneshwar Ji said:

हा कोपे कीं निवांतु साहे । हा रुसे तरी बुझावीत जाये ।

नवल पिसें लागले आहे । पार्थाचें देवा ॥ १७२ ॥

When he is angry Bhagavān quietly bears with it; when he is displeased, HE coaxes him. HE is strangely infatuated by Arjuna.

What kind of strange love was this between Bhagavān and his devotee?

11.10

**anekaVāktranayanam, anekādbhutadarśanam,
anekadivyaḅharaṇam(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 -

Dyaneshwar Ji said:

मग दिव्यचक्षुप्रकाशु प्रगटला । तया ज्ञानदृष्टी फांटा फुटला ।
ययापरी दाविता जाहला । ऐश्वर्य आपुलें ॥ १७९ ॥

Arjuna was endowed with divine vision. He therefore had the light of knowledge which enabled him to see the Cosmic form of Paramātmā!

- **Vaktra - Face**
- **Nayanam - Eyes**
- **Anekadbhutadarshanam - Numerous wonderful sights**
- **AnekadivyaBharanam - With numerous divine ornaments**
- **Divyanekodhyatayudam - With numerous divine weapons in the hands**

'With innumerable mouths and eyes, many marvellous aspects, many divine ornaments and many divine weapons.'

11.11

**divyamalyāambaradharam(n), divyagandhānulepanam,
sarvāścaryamayaṇ(n) devam, anantaṇ(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.

- **DivyamalyamBharadaram - Wearing divine garlands and clothes**
- **Divyagandhanulepanam - Anointed with divine fragrances**
- **Savashcharyam - All wonderful**
- **Anantam - Endless**

Arjuna thus saw Bhagavān in HIS resplendent form. How was HIS form, HIS glow, and HIS light? It was like thousands of sun shining brightly in the sky all at once!

11.12

**divi sūryasahasrasya, bhavedyugapadutthitā,
yadi bhāḅ(s) sadṛśī sā syād, bhāsastasya mahātmanaḅ. 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.

Sanjay also saw this divine form of Bhagavān and told king Dritharashtra that it was akin to thousands of suns simultaneously throwing light from the sky.

- **Bha - Splendour**

It was very difficult for Sanjay to explain the sight he saw. Sometimes it becomes very difficult to

explain that which is beyond comparison.

Oppenheimer first invented the atom bomb and saw its use in the second world war. It was used by USA on Japan on July 16, 1945. Oppenheimer was said to have read the gītā and it is said that he used this verse to describe the effect of the atom bomb.

Arjuna bowed out of respect and amazement on seeing Paramātmā in HIS Cosmic form. He sang in praise of Bhagavān:

पश्यामि देवांस्तव देव देहे

सर्वास्तथा भूतविशेषसङ्घान्।

ब्रह्माणमीशं कमलासनस्थ

मृषींश्च सर्वानुरगांश्च दिव्यान्॥11.15॥

Arjuna said O God, I see in YOUR body all the Devas as also hosts of (various) classes of beings; Brahma the ruler, sitting on a lotus seat, and all the heavenly sages and serpents.

In the next session we shall see how Arjuna described the '**Viśvarūpa Darśana.**'

The session thus ends with the offering of the vivechan at the Lotus feet of Gurudev, who had inspired the speaker. The knowledge as pure as the holy Ganges water has been shared in the best possible way that the speaker could. This was possible by the divine grace of Dnyaneshwar Ji and Gurudev.

Dyaneshwar Maharaj Ki Jai!

Sadguru Dev Bhagavan Ki Jai!

Question & Answer Session:

Ragini Ji

Question: We have taken birth as humans based on past karmas. What is the role of Bhagavān?

Answer: Bhagavan is our Programmer.

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति।

भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया॥18.61॥

Bhagavān dwells in the hearts of all beings, O Arjuna! HE causes them to revolve as it were on a wheel by HIS mystic power.

In some birth, we would have desired to attain Paramātmā and hence we are born as humans. HIS grace plays a major role. We may sow the seeds and water. However, the yield is determined by the rain the plant receives. One aspect is hard work and another is grace. Humans are stuck in the karmic cycle and Bhagavān alone can free us from it.

Anant Ji

Question: Who was Sanjay in Mahabharata?

Answer: Sanjay was a charioteer and a very learned man. He was king Dritharashtra's charioteer and advisor. He was a very loyal and truthful person. He was entrusted to convince the Pandavas to not wage war. Hence, he served as a messenger as well.



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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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