



## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 11: Viśvarūpa-Darśana-Yoga

2/5 (Ślōka 12-22), Saturday, 14 March 2026

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YouTube Link: <https://youtu.be/3mLmUI31XyU>

## Seeing Paramatma in the Universe or Universe within Paramatma with divine vision

The eleventh chapter of Srimad Bhagavadgita 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.

Jai Sri Krishna!!

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः ।  
गुरुः साक्षात् परब्रह्म तस्मै श्रीगुरवे नमः ॥

**The Guru is Brahmā, Viṣṇu, and Śiva – verily the Supreme Brahman. I bow to that sacred Guru.**

कृष्णाय वासुदेवाय हरये परमात्मने ।  
प्रणतः क्लेशनाशाय गोविंदाय नमो नमः ॥

**Salutations to Śrī Krishna, the Supreme Being, destroyer of sorrow.**

नमामि सद्गुरुं शान्तं सच्चिदानन्द विग्रहम् ।  
पूर्णब्रह्मपरानन्दमीशं आळन्दिवल्लभम् ॥

**I bow to the serene Guru, embodiment of Sat-Cit-Ānanda.**

रत्नाकराधौतपदां हिमालयकिरीटिनीम् ।  
ब्रह्मराजर्षिरत्नाढ्यां वन्दे भारतमातरम् ॥

**Salutations to Bhārat Mātā, adorned with sages and seers.**

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं ।

व्यासेन ग्रथितां पुराणमुनिना मध्ये महाभारतम् ॥  
अद्वैतामृतवर्षिणीं भगवतीमष्टादशाध्यायिनीम्।  
अम्ब त्वामनुसन्दधामि भगवद्गीते भवद्वेषिणीम् ॥

**I meditate upon the Gītā — taught by Nārāyaṇa, compiled by Vyāsa — the divine mother removing bondage.**

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

**Salutations to Vyāsa who lit the lamp of wisdom.**

Salutations at the Lotus feet of Param Pujya Govind Dev Ji Maharaj and warm wishes to all the students of Gītā!

Chapter 11 of the gītā is wonderful where one gets the darshan of Paramātmā. Bhagavān had revealed to Arjuna the knowledge which was considered the utmost secret. It is therefore known that Paramātmā is found in every atom in this universe or still better, it is wise to state that the universe is found within Paramātmā! This made Arjuna ponder that if Paramātmā is found everywhere, how can one see HIM or experience HIS divine presence.

Arjuna wanted Bhagavān to explain the splendour of HIS presence. Bhagavān replied that just as HE has no beginning or end, so are his glories. Thus Bhagavān proceeded to explain wherein one can have special experiences of HIM. Arjuna desired to see the form of Paramātmā who has pervaded this universe. Well, when the guru is happy and the disciple, a friend, then there comes nothing in the way!

Arjuna expressed his desire humbly to see the form of Paramātmā. One should learn from Arjuna the value of humility.

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया।  
त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥11.2॥

**The origination and dissolution of all beings, O Krishna, (as issuing from YOU) have been heard by me at length as also YOUR immutable greatness.**

एवमेतद्यथात्थ त्वमात्मानं परमेश्वर।  
द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥11.3॥

**O Supreme Paramātmā, so it is, as YOU speak about YOURSELF. O Supreme, I wish to see the divine form of YOURS.**

Arjuna desired not only to have the darshan of Paramātmā but also clearly stated that he was unaware of his capacity to do so. He therefore requested Bhagavān to reveal HIS cosmic form only if Arjuna was worthy of it. Bhagavān had unlimited love for Arjuna and thereby revealed HIS true form.

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः।  
नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥11.5॥

**Sri Krishna replied, 'Behold, O Arjuna! My celestial forms, by hundreds and thousands, various in kind, in colour and in shape.'**

To enable Arjuna to see the divine cosmic form he was empowered with divine vision.

## What is divine vision?

It is the opening of the eye of knowledge - the point between the brows. We not only see with our eyes but see with the eye of knowledge. For example, we sense the wind blowing through skin as the medium. There are many kinds of wind which we discern through knowledge. Some forms of wind are:

1. **Prana**
2. **Apana**
3. **Samana**
4. **Udana**
5. **Vyana**

Some of the gases include:

- Oxygen
- Nitrogen
- Carbon Dioxide

These can be tested in the laboratory.

With the opening of the eye of knowledge one sees Paramātmā everywhere. Thus all differences fade away and one sees all beings in Paramātmā. If we mortals desire to see Paramātmā, then we too should follow the footsteps of Arjuna. Arjuna surrendered himself to Bhagavān and became HIS disciple:

**कार्पण्यदोषोपहतस्वभावः**

**पृच्छामि त्वां धर्मसंमूढचेताः।**

**यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे**

**शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम्॥2.7॥**

**With my heart stricken by the fault of weak compassion, with my mind perplexed about my duty, I rest YOU to say for certain what is good for me. I am YOUR disciple. Teach me who have taken refuge in YOU.**

It was only then that Bhagavān started to explain things to him. Arjuna considered Bhagavān as his friend and hence asked:

**ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन।**

**तत्किं कर्मणि घोरे मां नियोजयसि केशव॥3.1॥**

**Arjuna said, 'O Janardana (krishna), if it be YOUR opinion that wisdom is superior to action, why they do YOU urge me to horrible aciton, O Kesava ?'**

**व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे।**

**तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम्॥3.2॥**

**YOU bewilder my understanding, as it were, by a seemingly conflicting statement! Tell me for certain one of these by which I may attain the highest good.**

Arjuna transcended from this to the realization that the ONE he was talking to was no ordinary individual.

**सर्वमेतदृतं मन्ये यन्मां वदसि केशव।**

**न हि ते भगवन् व्यक्ितं विदुर्देवा न दानवाः॥10.14॥**

**I believe in what YOU said, Bhagavān! For neither the godly not the godless comprehend YOUR manifestation.**

This brought about a change within Arjuna on realizing Sri Krishna as someone unlike other mortals:

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो।

योगेश्वर ततो मे त्वं दर्शयाऽत्मानमव्ययम्॥11.4॥

**If you think, O Bhagavān, that it can be seen by me, then, O Lord of Yoga, reveal YOURSELF to me completely.**

Thus divine vision enabled Arjuna to see Paramātmā. Sanjay was also blessed with such vision by his guru Ved Vyas Ji due to which he got to see Paramātmā. He was able to relate the events during the war to king Drithrashtra who was blind.

एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः।

दर्शयामास पार्थाय परमं रूपमैश्वरम्॥11.9॥

**Sanjaya said O King, having spoken thus, thereafter, Hari [Hari: destroyer of ignorance.] (Krishna) the great Master of Yoga, showed to the son of Partha the Supreme Divine form.**

Sanjay described:

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम्।

अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम्॥11.10॥

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

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम्।

सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम्॥11.11॥

**Wearing celestial garlands and ornaments, anointed with divine perfumes, full of all wonders, resplendent, boundless and facing all directions.**

**11.12**

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

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

**How was the splendour of the divine form?**

Sanjay said that it was like thousands of suns blazing the sky all at once! It is impossible to imagine! Sanjay said that such an extent of light may be equivalent to the light he saw in the cosmic form.

We are unable to see the sun directly as it is very bright more so in the afternoon when the sun is at its zenith!

- **Divi - In the sky**
- **Yugpath - At once**

It is said that Oppenheimer (the creator of atom bomb) who read the gītā experienced something like this when the atom bomb was dropped for the first time. He quoted this verse of the gītā to explain what he saw.

**What else did Sanjay see?**

**11.13**

**tatraikasthaṃ(ñ) jagatkṛtsnaṃ(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.

Sanjay described what Arjuna saw:

- **EkasTam - In one place**
- **Sharire - In the body**
- **Krutsnam - The whole**
- **Apashyat - Saw**

**How is the world? Does it encompass only one form?**

There are a variety of things in the world - trees, creepers, mountains, rivers, planets, sky, stars, and many others. Arjuna - the son of Pandu saw all of this as a whole within the body of Paramātmā. Sri Krishna the Bhagavān of all deities revealed HIS form bearing the entire universe.

Let us take the example of a tree. We see the tree as a whole. **What does it contain?** Branches, flowers, fruits, and birds on it. When seen from afar, we only see the tree. Similarly, when viewed closely with the light of knowledge, we see all aspects or in fact the universe itself within Paramātmā.

**11.14**

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

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

What impact the vision had on Arjuna was described by Sanjay to king Drithrashtra in this verse.

- **Tataha - Then**
- **Vismayavishta - Filled with wonder**
- **Hrushtaroma - Hair standing on end**
- **Pranamya - Having prostrated**
- **Shirasa - With the head**
- **Krutaynjali - With folded hands**
- **ABhashata - Spoke**

Just imagine how wonderstruck we would be if we stood in the place of Arjuna! **What would we do first on seeing the cosmic form of the divine or his four armed form?** We would bow down in salutation.

Arjuna had goosebumps and he first bowed his head with hands folded and spoke. His language and tone underwent a sea change. Thus there is a change in the meter of the verses in the gītā signifying the change in Arjuna.

**11.15**

**arjuna uvāca**  
**paśyāmi devāṃstava deva dehe,**  
**sarvāṃstathā bhūtaviśeṣasaṅghān,**  
**brahmāṇamīsaṃ(ñ) kamalāsanastham,**  
**ṛṣiṃśca 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.

Arjuna said that he saw all the deities in Paramātmā. Whom all did he see?

1. **Brahmanam - Brahma Ji - Prajapati - The Creator**
2. **Isham - Shiv Ji - Mahadev**
3. **Bhagavān who is the form of Vishnu Ji**
4. **Rusheen - All the sages**
5. **The four Kumaras - Sanaka, Sanandana, Sanatana, and Sanat Kumara**
6. **Urgaan - Serpents**

When all things are displayed all at once on a table, then one starts to list all that one sees in no particular order. This is a memory game which was quite popular; wherein the items displayed were shown for a few seconds, and then one has to list out of memory. Similarly, Arjuna listed all that he saw including divine serpents and many classes of beings like plants, sages, etc.

• **Kamalasanastam - Seated on the Lotus**

We have to imagine all that Arjuna saw in one body. With this thought in mind, the following verses are to be understood. We have to imagine ourselves in Kurukshetra and bow down to the Cosmic form of Bhagavān, to understand all that what Arjuna saw and described.

**11.16**

**anekabāhūdaraVāktranetraṃ(m),**  
**paśyāmi tvāṃ(m) sarvato'nantarūpam,**  
**nāntaṃ(n) na madhyaṃ(n) na punastavādim(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.

- **AnekaBahu - With manifold arms**
- **Udhara - Stomach**
- **Vaktra - Mouth**
- **Netram - Eyes**
- **Sarvataha - On every side**
- **Anantarupam - Boundless form**

It was impossible to count the number of arms, mouth, stomach, and eyes. This is because there are innumerable beings and so their eyes, mouth, arms, and stomach in entirety. It is not only of this earth but the entire universe. No one knows the extent of the universe. The infinite was described by Arjuna. He said he could not see either the beginning nor the end of the divine form and hence the middle too. To sum up, the cosmic form was visible to Arjuna.

When Sri Krishna is in front of us we know as we can see HIM. **How can we do so when HE is all pervading?**

**11.17**

**kirīṭinaṃ(ñ) gadināṃ(ñ) cakriṇāṃ(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.

- **Kiritinam - Jewelled crown**
- **Gadinam - Club**
- **Chakrinam - Discus - The Sudarshana Chakra**

The pointers to recognize Sri Krishna as seen by Arjuna were the above. Hence Arjuna was sure that HE was Paramātmā.

- **Deeptimantam - Shining**
- **Deeptanalarkaddyutim - Like the burning and blazing fire and sun**
- **Prameya - That which is known/measurable/solvable**
- **Aprameyam - Immeasurable**
- **DurNireeksyam - Very hard to look at**

"Arjuna said, 'I see thee with the crown, the sceptre and the discus; a blaze of splendour. Scarce can I gaze on thee, so radiant thou art, glowing like the blazing fire, brilliant as the sun, immeasurable.'"

The cosmic form was immeasurable! **There is a principle in Mathematics - 'Parallel lines meet at infinity;' which in other words mean they will never meet.**

**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.

- **Ved - Knowledge**
- **Veditavyam - That which should be known**
- **Paramam - Supreme being**
- **Aksharam - Imperishable**

We read about the qualities of atma in chapter 2:

- **Avyayam - Imperishable**

- **Aksharam - Indestructible**
- **Anantah - Boundless**
- **Aprameyasya - Immeasurable**
- **Avvinashi - Indestrutible**
- **Anadhi - Eternal**

These are all the qualities that define Paramātmā too. Hence, Arjuna stated the qualities of the divine and vouched that Paramātmā is the only one to be known and realized.

- **Vishwasya - Of the universe**
- **Nidhanam - Treasure house in whose shelter the universe exists.** Eg. We live in the shelter of our house. The house is built on earth. **Then who created the earth? So is the universe in Paramātmā?** The earth is found in the galaxy amidst other planets. Science states that the sun by its gravitational force holds the planets in their orbits.

**Then what about the sun or many such suns in other galaxies?**

- **Khagol - Celestial sphere**

Arjuna therefore understood Paramātmā and therefore said:

**'YOU are the Imperishable, Supreme One to be realised. YOU are the Supreme Substratum of this universe. YOU are immutable, the guardian of the eternal law, I know YOU are the Supreme Person who is everlasting.'**

It is Paramātmā who holds in place the entire universe and us within it.

- **Shashwat Dharma - Eternal Dharma - Sanatan Dharma**

No one knows the beginning of Sanatana dharma. Vedas are also eternal.

Dnyaneshwar Ji said:

**शोधत असती तुझे घर। चारही वेद॥**

Wherever and however you are, the vedas will come in search of you.

Arjuna said that Paramātmā is the protector of Sanatana Dharma as it has existed since eternity. It can never be destroyed as it has been since eternity and Paramātmā is its sole protector. When righteousness is on the decline, then Paramātmā HIMSELF descends on earth to establish truth as proclaimed by HIM in chapter 4:

**परित्राणाय साधूनां विनाशाय च दुष्कृताम्।**

**धर्मसंस्थापनार्थाय संभवामि युगे युगे॥4.8॥**

**For the protection of the good, for the destruction of the wicked, and for the establishment of Dharma, I AM born from age to age.**

The everlasting righteousness which has been in existence since time immemorial is guarded and re-established on earth over the ages. We have studied in detail about 'Puruṣa' in chapter 7. It is the universal consciousness and hence Paramātmā is referred to as 'Sanatana Puruṣa' by Arjuna. Arjuna though not knowledgeable had vouched for his thoughts on Paramātmā. **He knew that Paramātmā is the Creator, Sustainer, and Destroyer of the universe.**

**11.19**

**Anādimadhyāntamanantavīryam,**

**anantabāhuṃ(m) śāśisūryanetram,  
paśyāmi tvāṃ(n) dīptahutāśaVāktram,  
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.

We all know that the Bhagavadgītā is the dialogue between Sri Krishna and Arjuna. As it is a dialogue, there is a possibility that certain aspects are repeated several times. In an essay or thesis, repetition should be avoided. It is not the case in dialogues. That which is important is often reiterated. Arjuna was amazed beyond imagination on seeing the cosmic form of Paramātmā, that he repeated all that he saw and felt.

- **Anadhimandyantam - Without beginning, middle, or end**
- **Anantaveeryam - Infinite in power**
- **Anantabahum - Endless arms**
- **Shashisuryanetram - Eyes as the sun and the moon**
- **Deeptahutashavaktram - Mouth as the burning fire**
- **Tapantam - Heating**
- **Swatejasa - With YOUR ( Paramātmā) radiance**

The extent of energy required in fusion of atoms is the same as the energy expended in its fission! The fission is called the blasting of the atom bomb. Einstein's theory  $E = MC^2$  where E is energy and M is Mass. Energy equals mass times the speed of light squared. The speed of light is close to  $3 \times 10^8$  meters/second. We cannot imagine the number of atoms in the universe or for that matter even in our body.

Thus creation is from the energy of Paramātmā. HIS energy remains the same despite HIS creation. It is just like taking out two buckets of water from the ocean. Paramātmā's eyes are likened to the sun and moon. Sun provides light, heat, and energy and moon provides cool, pure, and calming light. HE also has sympathy and at times display anger.

**"Arjuna said, 'I behold YOU as without beginning, middle and end. YOUR might is infinite. YOU are endowed with an endless number of arms. The sun and moon are YOUR eyes. YOUR mouth is emitting burning fire. With YOUR own radiance YOU are warming the whole universe.'"**

With one sun in this galaxy of ours we experience intense heat in summers, imagine the universe with several suns!

**11.20**

**dyāvāpṛthivyoridamantaram(m) hi,  
vyāptam(n) tvayaikena diśāśca sarvāḥ,  
dr̥ṣṭvādbhutam(m) rūpamugram(n) tavedam(m),  
lokatrayam(m) pravyathitam(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.

- **Dhyavaprithivyo - Of heaven and earth**

Arjuna felt that Paramātmā has pervaded the entire space between heaven and earth.

**'YOU alone have pervaded the interspace between heaven and earth, and all the quarters. Beholding YOUR marvellous and terrible form, O Mahatman, the three worlds are greatly overwhelmed with fear.'**

We living in limited space have demarcated directions as:

- East
- West
- North
- South
- North East - Ishanya corner
- South East - Agni corner

Whereas in the vast space, it is difficult to define directions. For eg. a ship in the middle of the ocean will have to use a compass or the rising/setting sun as pointers of direction. So was Arjuna lost with sense of direction on seeing the all pervading Paramātmā!

- **Drishtva - Having seen**
- **Ugram - Terrible**
- **Lokatrayam - Three worlds**
- **PravyaThitam - Are trembling with fear**
- **Mahatman - Great Atma**

Arjuna felt that just like him, all others were also seeing the all pervading terrifying cosmic form of Paramātmā!

## 11.21

**amī hi tvāṃ(m) surasaṅghā viśanti,  
kecidbhītāḥ(ph) prāñjalayo gṛṇanti,  
svastīyuktvā maharṣisiddhasaṅghāḥ(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.

When one is in the forest where there is no electricity, then the nights are completely dark. When one looks up at the sky, it is lit up with innumerable stars and planets. The city lights prevents one from seeing that many stars. Thus, when one goes into a forest or atop a mountain he will realize how vast the universe is. Only then one will be able to experience how such a universe can be within Paramātmā!

The stars and planets are far away from earth but still are visible to us. The light we see from the stars reach us after many light years. One light year is the distance light travels in one earth year ie speed of light is 3 lakh kilometers per second; which works out to 1 crore eighty lakhs per minute! Imagine the extent of travel for a day, month, and year. This shows that the light we see today has taken more than a lakh years to reach us! Such is the magnitude of the universe.

It is said that when man becomes haughty, he should read astronomy to know the reality of our

existence. The earth is just a speck in the whole universe and we? - A miniscule!

Arjuna saw all celestial beings enter into Paramātmā.

- **Ami- These**
- **Surasanghaha - Host of devattas**
- **Vishanti - Enter**
- **Kechit - Some**
- **Bhiitaha - In fear**
- **Praynjalayaha - With folded arms**
- **GriNanthi - Extol**
- **Maharshi Siddha Sangaha - Swasti (welfare of all) - Bands of Rishis & Siddhas**
- **Twam suwanti - Singing YOUR praise**
- **Stotra - Song of praise**
- **StutiBhihi - Stotra**
- **PulashkaBhihi - Complete**

Some were scared. Some sought refuge with folded palms. Some Rishis were seen blessing while still others bowed humbly singing HIS praise as **Stotra**.

A famous prayer:

सर्वे भवन्तु सुखिनः

सर्वे सन्तु निरामयाः

सर्वे भद्राणि पश्यन्तुः

मा कश्चिद्दुःखभाग्भवेत्

ॐ शान्तिः शान्तिः शान्तिः ॥

**May all be happy**

**May all be healthy**

**May all be well wishers**

**Let none be in sorrow.**

**OM Peace, Peace, Peace.**

**11.22**

**rudrādityā vasavo ye ca sādhyā,  
viśveśvināu marutaścoṣmapāśca,  
gandharvayakṣāsurasiddhasaṅghā,  
vīkṣante tvāṃ(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.

Arjuna saw all the

- Rudras (11 in total)
- Aditya - Suns (12 in all)
- Vasu - Form of energy (Agni) (8 in all)
- Sadhya - All Rishis
- Vishwe - Vishwa Devas
- Ashwinow - Ashwini Kumaras (2 in number) - They are responsible to treat the Devas

- Marutaha - The sons of Vayu Dev (49 in all)

We commonly come across the term 33 Koti which includes Rudras, Adityas, Vasus, and Ashwini Kumaras. The term 'Koti' refers to 'types.'

- **Cha - And**
- **Ushmapaha - spirits of the departed**
- **Vismitaha - In astonishment**

Thus Arjuna saw all of them in addition to Gandharvas, Yakshas, Asuras, and Siddhas all looking at Paramātmā in astonishment.

We will learn more about all that Arjuna saw in the next session. We should try to close our eyes and picture all that Arjuna described as a result of seeing the cosmic form of Paramātmā and try to experience them. This is part and parcel of reading the gītā.

Govind Dev Ji Maharaj gave us a simple but powerful formula:

**गीता पढ़ें, पढ़ायेँ, जीवन में लायें**

**“Read the Gītā, teach the Gītā, and bring the Gītā into life.”**

By performing karma yog, one can purify the mind and experience the cosmic form of Paramātmā. We should pray to Bhagavān to give us this experience.

The session thus ends.

**On tatsat Sri Krishnarpanamastu!**

**Question & Answer Session:**

**Upendra Nath Ji**

**Question:** Meaning of the word '**Kutasta**'.

**Answer:** '**Koota**' means the top of the mountain. Rain has no effect on the peak of the mountain and hence the term '**Kutasta**' is used to refer to that upon which there is no effect.

**Padmini Ji**

**Question:** Meaning of the word '**Vasu**' - Please explain.

**Answer:** '**Vasu**' refers to forms of Agni (energy). There are eight kinds in all.

**Vidyasagar Ji**

**Question:** How are there 49 Maruts? What is cycle of birth and death?

**Answer:** There are 49 Maruts (personification of the wind). Eg. Prana vayu, Apana vayu, gases, etc. All our actions in this world are accounted as merits and sins. This determines our next birth wherein we have to bear the consequences of both. To free from this cycle, we have to do our duty and offer it to Bhagavān without expectation of the fruits.

We have the right only to perform work.

**कर्मण्येवाधिकारस्ते मा फलेषु कदाचन।**

**मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि॥2.47॥**

**To work alone you have the right, and not to the fruits. Do not be impelled by the fruits of work. Nor have attachment to inaction.**

**Nandini Ji**

**Question:** '**Vasu**' is of 8 types?

**Answer:** Yes, one is the digestive fire as Bhagavān had said:

**अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः।**

प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥15.14॥

**Becoming the digestive fire, I function within the bodies of all living beings. In union with inward and outward breath, I digest the four kinds of food.**

**Seema Ji**

**Question:** Meaning of the word 'Srimad.'

**Answer:** 'Bhagavad' means the song sung by Bhagavān. 'Srimat' - 'Sri' refers to Lakshmi Devi and 'Mat' means possessing.

Meaning of the word ' **Bhagavān**' as explained in DeviBhagavatha Purana:

ऐश्वर्यस्य समग्रस्य धर्मस्य यशसः श्रियः।  
ज्ञानवैराग्ययोश्चैव षण्णाम् भगवन्नीह ॥

**Power, knowledge, beauty, wealth, fame, and detachment; all comprised in one is Bhagavān.**

**Mamata Ji**

**Question:** Did Arjuna see Paramātmā because of divine vision or did he experience it?

**Answer:** It is said that when one attains sattvik jnana, then all differences disappear. We see with our eyes of all that is outside of us. When we see through the x-ray, we see the bones within our body. Similarly, with the light of knowledge one does not see the external form but only the light within each being. That is why one can experience the all pervading Paramātmā.

Eknath Maharaj Ji once carried water from the Ganges to offer it to Shiv Ling at Rameshwaram. While travelling in the hot sun, he saw a donkey which was thirsty. He offered the holy water of the Ganges to the donkey. All others who were with him asked why he gave the holy water to a donkey. Eknath Ji looked around to see the donkey!

He saw it only as Shiva and had the feeling of pouring it on the Linga. Such is the power of knowledge where there is no differentiation and one sees Paramātmā alone.



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**Jai Shri Krishna!**

Compiled by: Geeta Pariwar - Creative Writing Department

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