

# **Bhagwat Geeta, Class 145 – Chapter 11 Viśva Roopa Darshana Yogaha, Verses 18 to 22**

To have viśvarūpa darshanam, we require physical eye to see the universe as the body of the eye. We are all gifted with physical eye. But this is not enough, we also need the attitude by which we look upon the universe as the body of the Lord. Lord is the material cause of the world, the Lord himself manifesting himself as the universe. We should learn to train the mind to look upon the universe as the body of the Lord. This attitude is the second factor required which we call as divya shakshu. This is similar to the prasadam from a temple. Ordinary food gets a special designation as prasadam. This change is brought up by inner attitude, divya shakshu. This divya shakshu was given to Arjuna by the Lord. When this change takes place, Arjuna goes through several emotional transformations. One of the transformation is acharyam or wonder in seeing totality. This totality is available all the time. But because of mamakara and ahankara, we were not able to see the totality. Arjuna expresses this wonderment from verses 15 to 22. Arjuna sees the Lord as the ultimate support is something which supports everything but is not supported by anything; that is support less support; Changeless reality; One who maintains the harmony of the creation. Wherever human beings enter, harmony is violated. When the violation is unbearable, Bagawan takes an avatar and eliminates the violation. This is similar to when something poisonous enters digestive system the expulsion comes, and these are in built remedy. Similarly, whenever there is a toxin to the universe, Bhagavan comes as an avatar.

*I see you as one who has no beginning, middle or end, who has limitless power, who has countless arms, whose eyes are the moon and the sun, whose mouth is the blazing fire, and who scorches this universe with Your radiance.*

Do not imagine one Lord standing with countless hands, mouths, eyes etc., but see everyone's hand, mouths, eyes etc. as the hands of the Lord. For viśvarūpa, sun and moon are the eyes. This indicates that viśvarūpa is the universe itself.

In Tattva Bodha, we learnt that every sense organ has a presiding deity. The presiding deity of eyes is Sun. Agni or fire is the mouth of the Lord, because Agni is the presiding deity of mouth. Also, mouth swallows everything, similarly Agni the fire principles every oblation offered during an oblation. With its radiated heat, heat is scorching the earth, and this is experiencing viśvarūpa darshanam.

Verse 20

*The space between heaven and earth as well as all the quarters are indeed pervaded by You alone. Having seen this wonderful and fierce form of Yours, all the three worlds are frightened, Oh great Lord!*

The whole universe is the Lord's body. Earth is the feet of the lord, and the upper sky of the Lord. All the stars are decorations for the Lord. The whole universe is pervaded by the Lord, without a second. Arjuna says he is able to appreciate the universe as the body of the Lord. Lord as the creator and sustainer, we all enjoy and admire. But the Lord as the destroyer is feared by most of us. Arjuna says he enjoys and fears at the same time.

Verse 21

*These hosts of gods are entering You indeed. Frightened, some of them pray with joined palms. Having uttered the word "peace" groups of sages and siddhas praise You with complete*

*hymns.*

All the devas, appreciate the viśvarūpa and they approach the lord. They understand that Bagawan's destruction is dharmic destruction. Others approach the lord with fear. Religion is often practiced because of fear. Fear is required to keep a person in dharmic path, until a person becomes discriminative, wise and mature. The wise sages praise the lord with complete hymns.

Verse 22

*Rudras, Adityas, vasus, sadhyas, visvadevas, two asvins, maruts, pitrs, groups of gandharvas, yaksas, asuras and siddhas are all looking at you with wonders.*

This viśvarūpa darshana is available for all. The people miss it because of ahankara and mamakara; it is my private projection that is preventing from getting the viśvarūpa darshanam. Wherever mamakara and ahankara is subdued, the viśvarūpam is available. Rudra, Aditya, vasus, maruts, aswin, sadhyas, all are apricating the viśvarūpa and are in wonderment like Arjuna.