

Bhagwat Geeta, Class 142 – Chapter 11 Viśva Roopa Darshana Yogaha, Verses 4 to 6

Scriptures and puranas describe the vision of Eeswara darshanam as a thrilling and fulfilling experience. Any experience involves two things. One is the object of experience which should be available. It is not enough that the object of experience is available, we require a subject of experience is also available. Object of experience should be available, and we also require a subject of experience; an experiencer who is prepared to appreciate experience. Generally, we focus on the object, but not on the preparedness of the experiencer. Viswa roopa is nothing but the lord in the form of entire universe. Viswa roopa darshanam is available for us, but if we do not get the thrill of the darshanam, it is because of the non-preparedness of our mind; that is purity of the mind. Just like gold is available in the ornaments, viśva roopa darshanam is always available but what is not present is a prepared experiencer. The prepared mind is called the third eye or divya shakshu. Arjuna asks Krishna to grant him this divya shakshu.

Verse 4

Oh Lord! If You consider that it can be seen by me, then, You show me Your inexhaustible form, Oh Lord!

Purity of mind is a tedious time-consuming process which requires lot of karma yoga and upasana yoga and it is a slow gradual transformation. Showing the viśva roopa darshanam is not required, but what is required is removing the impurities of mind.

Verse 5

The Lord said – Oh Arjuna! See My divine forms of various kinds, various colors and forms, in hundred and in thousands.

Even though purifying the mind is a slow and gradual process, Arjuna asks Krishna for a temporary purification of mind. This is similar to someone getting the vision by some grace. But the problem is it will only be temporary. When it is artificial purification, the full impact is not gained. It cannot be an experience that can be assimilated. Because of Arjuna's request, Krishna grants Arjuna temporary purification of mind so that Arjuna can see many varieties and colors of Lord's form. We should understand that it is not a particular form that appear, we should learn to see and appreciate various forms and colors as different forms of the Lord.

Verse 6

Oh Arjuna! See adityas, vasus, rudras, asvins, and maruts. See many wonders which are not seen before.

Verse 7

Oh Arjuna! See here and now, in my body the entire universe with the movable and the immovable placed together and also anything else that you desire to see.

Krishna says see the eight vasus: Eight natural principles: Vayu, agni, water, earth, andhariksha, sun, moon, stars. The 12 Aditya are the 12 months. Ashwini kumara represents principles presiding over prana. Martus represents different forms of Vayu.

All of them belong to viśva roopa. We don't generally notice any of these wonderful principles. We must purify our mind by avoiding raga, dwesha and lōbha. When puranas describe Krishna as blue skinned, it represents the vastness of blue sky. The whole universe is contained in Lords body.