

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 11: Viśvarūpa-Darśana-Yoga

3/4 (Ślōka 28-42), Sunday, 11 February 2024

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YouTube Link: <https://youtu.be/7EmiOKMvckk>

Krishna's true form overwhelms Arjuna

The 11th chapter of the Bhagavad Gītā is called **Viśvarupa Darśhana Yoga- the Yoga of beholding the cosmic form of Bhagavān.**

The session began with the auspicious Deepa prajwalan, followed by obeisance to Parampujya Swamiji, and prayers to Paramātmā.

If Bhagavān is indeed everywhere and in anything, then where should worship be directed? In the 10th chapter, Bhagavān revealed some aspects.

But Arjuna had asked Sri Krishna to reveal his true form. Yet, when Bhagavān did so, the sight was terrifying for Arjuna and beyond description.

In you is everything, said Arjuna. Bhagavān showed his teeth and Arjuna saw the terrible sight of his relatives and friends hurtling towards the mouth and becoming crushed between the teeth.

11.28

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

As the myriad streams of rivers rush towards the sea alone, so do those warriors of the mortal world enter Your flaming mouths.

Arjuna described what he saw as, "As many swiftly flowing rivers flow rapidly into the ocean, so are all these great warriors entering into your blazing mouths."

All the warriors of great repute were going straight into the flaming mouths of Bhagavān, completely helpless. And yet, this too was another form of Bhagavān.

11.29

**yathā pradīptaṁ(ñ) jvalanaṁ(m) pataṅgā,
viśanti nāśāya samṛddhavegāḥ,
tathaiva nāśāya viśanti lokāḥ(s),
tavāpi Vāktrāṇi samṛddhavegāḥ. 11.29**

As moths rush with great speed into the blazing fire for extinction out of 'Moha', even so, all these people are with great rapidity entering Your mouths to meet their doom.

"As moths rush with great speed into the fire to perish, so are all these armies entering with great speed into your mouths", said Arjuna, completely shaken. It was almost as if they were knowingly going into the fire.

Dnyaneshwar Maharaj explained the same like:

जळतया गिरीच्या गवखा- । माजीं घापती पतंगाचिया झाका ।
तैसे समग्र लोक देखा । इये वदनीं पडती ॥ ४२५ ॥

As if a gorge was ablaze and creatures big and small were falling into it, in the same way, we see warriors and relatives entering the mouths of Bhagavān in this terrible form, to be obliterated.

11.30

**lelihyase grasamānaḥ(s) śamantāl,
lokāṇṣamagrānvadanairjvaladbhiḥ,
tejobhirāpūrya jagatṣamagram(m),
bhāsastavogrāḥ(ph) pratapanti viṣṇo. 11.30**

Devouring all the worlds through Your flaming mouths and licking them on all sides, O Lord Viṣṇu! Your fiery rays fill the whole universe with their fierce radiance and are scorching it.

Arjuna reports, petrified, "With Your fiery tongues, you are licking up the hosts of living beings on all sides and devouring them with your blazing mouths. O Vishnu, You are scorching the entire universe with the fierce, all-pervading rays of your radiance."

Dnyaneshwar ji explained HIS terrifying form with the following Ovis:

काय सागराचा घोटु भरवा ? । कीं पर्वताचा घांसु करावा ? ।
ब्रह्मकटाहो घालावा । आघवाचि दाढे ॥ ४३० ॥

As though You are impatient to gulp down the seas, to make a mouthful of mountains, to grind the whole world in Your jaws.

दिशा सगळ्याचि गिळाविया । चांदणिया चाटूनि घ्याविया ।
ऐसें वर्तत आहे साविया । लोलुप्य बा तुझें ॥ ४३१ ॥

It looks like You want to swallow all the directions or wipe the moonlight.

जैसा भोगीं कामु वाढे । कां इंधनें आगीसि हाकाक चढे ।

तैसी खातखातांचि तोंडें । खाखांतें ठेलीं ॥ ४३२ ॥

Just as the desire for enjoyment increases with indulgence, or the fire is consumed by firewood, your mouth continues to eat and eat again and again even as you eat.

कैसें एकचि केवढें पसरलें । त्रिभुवन जिह्वाग्रीं आहे टेकलें ।

जैसें कां कवीठ घातलें । वडवानळीं ॥ ४३३ ॥

How and how much is a single mouth spread? These three worlds seem to be on the tip of your tongue just like a woodapple (bael).

ऐसीं अपार वदनं । आतां येतुलीं कैचीं त्रिभुवनं ।

कां आहारु न मिळतां येणें मानें । वाढविलीं सैध ॥ ४३४ ॥

The entire universe is filled with Your heat and is being incinerated. In one gulp, You are swallowing the entire universe in all directions. Despite that, there seems no way to satisfy Your appetite.

When jungles in a mountain are burnt in a fire, a fruit seems so inconsequential.

11.31

**ākhyāhi me ko bhavānugrarūpo
namo'stu te devavara prasīda,
vijñātumicchāmi bhavantamādyam(n),
na hi prajānāmi tava pravṛttim. 11.31**

Tell me who You are with a form so terrible? My obeisance to You, O best of gods; be kind to me. I wish to know You, the Primal Being, in particular; for I know not what you intend to do.

Arjuna is unable to comprehend this sight and pleads with Sri Krishna. "Tell me who You are, Bhagavān! Who are you, so fierce of form? O, God of gods, I bow before You; please have mercy on me. Tell me who you are! I thought I would see your complete form, your Vishwa Roop! But here I see you in this terrible form. I am unable to understand who you are but you seem to be devouring the entire Universe! You, who existed before all creation, I wish to know who You are, for I do not comprehend Your nature and workings."

11.32

**śrībhagavānuvāca
kālo'smi lokakṣayakṛtpravṛddho,
lokān samāhartumiha pravṛttaḥ,
ṛte'pi tvām(n) na bhaviṣyanti sarve,
ye'vasthitāḥ(ph) pratyānīkeṣu yodhāḥ. 11.32**

Śrī Bhagavān said :

I am mighty Kāla (the eternal Time-spirit), the destroyer of the worlds. I am out to exterminate these people. Even without you all those warriors, arrayed in the enemy's camp, shall die.

Bhagavān replies, "I am Time, the ultimate source of destruction that comes forth to annihilate the worlds. Even without your participation, the warriors arrayed in the opposing army shall cease to exist."

Even if you do not fight, all your enemies in this war will be annihilated. Indeed, their impending death

is already certain. Bhagavān is in the past, present, and future. The question arises, how is Bhagavān able to predict the future and inform Arjuna?

Seeing all his clan, friends and relatives perish in HIS fiery mouth, Arjuna wondered if he wanted to see HIS Cosmic form to escape the disaster. What he saw was the opposite. To cheer Arjuna, Bhagavān said that the pāṇḍavas would survive this universal destruction.

In the words of Dnyaneshwar Maharaj

ऐसें म्हणित आहे देवें । अर्जुना तुम्ही माझे हें जाणावें ।

येर जाण मी आघवें । सरलो ग्रासूं ॥ ४५६ ॥

Arjuna, since you are as much mine as the Pandavas, I am ready to devour all but you.

One perspective is that Bhagavān is trying to encourage Arjuna by foretelling the destruction of the Kauravas. This was demonstrated through the narration of a short story:

A Japanese general had died. This emboldened the enemy and they attacked the King. At this critical time, a monk approached the King and offered to lead the army. The King was not impressed and felt that this was impossible. Nevertheless, he gave the monk the attire of a warrior. The King was encouraged. The monk assured the troops that they would win. They went to a temple to ask for a sign. They tossed a coin and when they got a Head. This motivated the warriors. The sceptics asked for another sign and when the result was Heads again, the army went to war and prevailed.

A war cannot be fought unless there is complete belief in victory.

11.33

**tasmāttvamuttiṣṭha yaśo labhasva,
jītvā śatrūn bhuñkṣva rājyaṁ(m) samṛddham,
mayaivaite nihatāḥ(ph) pūrvameva,
nimittamātraṁ(m) bhava savyasācin. 11.33**

Therefore, do you arise and win glory; conquering foes, enjoy the affluent kingdom. These warriors stand already slain by Me; be you only an instrument, Arjuna.

Having said thus, Bhagavān encouraged Arjuna to arise and attain honor! He asked him to conquer his foes and enjoy prosperous rulership. "These warriors stand already slain by Me," said Bhagavān, "And you will only be an instrument of My work, O expert archer who can handle weapons with both hands. Victory is certain. This Kingdom is yours."

Bhagavān then said, "What you think is the future, is already in the past for me. The warriors are already dead. Just be determined and proceed."

We often say that there is no need to do anything and only Bhagavān will decide. But this is misleading. Action is a requirement. You must do your duty. This is an axiom for any act we do. You cannot assume that Bhagavān will take care of everything without any action from you.

There is a story in the Garuda Purana. A meeting of all the Gods was being held. Yamaraj also came there. He saw two birds on the way. The birds too saw him and they were frightened. They assumed that they were to die. They went to Garuda and explained what had happened and asked for help. Garuda felt compassion and took them far away to the Himalayas and returned. When the meeting concluded, Yamaraj dispersed. He noticed that the birds were missing. On asking for an explanation,

Garuda said that the birds were elsewhere. Yamaraj said that that was just fine as he knew they were to die in the Himalayas.

In that sense, we too may continue doing our duty while leaving everything to God.

When we see starlight, it is not the light of today. It was emitted millions of years ago. Similarly, we too can see the future.

11.34

**droṇaṃ(ñ) ca bhīṣmaṃ(ñ) ca jayadrathaṃ(ñ) ca
karṇaṃ(n) tathānyānapi yodhavīrān,
mayā hatāṃstvaṃ(ñ) jahi māvyathiṣṭhā
yudhyasva jetāsi raṇe sapatnān. 11.34**

Do kill Droṇa and Bhīṣma and Jayadratha and Karṇa and other brave warriors, who already stand killed by Me; fear not. Fight and you will surely conquer the enemies in the war.

In that context, Bhagavān assures Arjuna that Dronacharya, Bheeshma, Jayadratha, Karna, and other brave warriors have already been killed by Him (in the sense that they are seen as dead in the future). Therefore, slay them without being disturbed. Just fight and you will be victorious over your enemies in battle.

HE advises not to worry about the relationships that you think you are concerned about. Just finish My task.

Dnyaneshwar Ji said

द्रोणाचा पाडु न करीं । भीष्माचें भय न धरीं ।

कैसेनि कर्णावरी । परजुं हें न म्हण ॥ ४७२ ॥

Never mind Dronacharya. Do not be afraid of Bhīṣma pitāmaha. And don't say how to wield a weapon on Karna.

तेही एक एक आघवें । चित्रींचे सिंहाडे मानावे ।

जैसे बोलेनि हातें घ्यावें । पुसोनियां ॥ ४७४ ॥

Even if you look at them one by one, you will think that they are all suitable to be wiped off with a wet hand like a picture of a lion painted on a wall.

11.35

**sañjaya uvāca
etacchrutvā vacanaṃ(ñ) keśavasya,
kṛtāñjalirvepamānaḥ(kh) kirīṭī,
namaskṛtvā bhūya evāha kṛṣṇaṃ(m),
sagadgadaṃ(m) bhītabhītaḥ(ph) praṇamya. 11.35**

Sañjaya said :

Hearing these words of Bhagavān Keśava, Arjuna tremblingly bowed to Him with joined palms, and bowing again in extreme terror spoke to Śrī Kṛṣṇa in faltering accents.

Sanjay said to Dritarashtra: Hearing these words of Keshav, Arjun trembled with extreme fear. With palms joined, he bowed before Sri Krishna and spoke in a faltering voice, overwhelmed with fear.

11.36

**arjuna uvāca
sthāne hṛṣīkeśa tava prakīrtyā,
jagatprahr̥ṣyatyanurajyate ca,
rakṣāṃsi bhītāni diśo dravanti,
sarve namasyanti ca siddhasaṅghāḥ. 11.36**

Arjuna said :

Lord, well it is, the universe exults and is filled with love by chanting Your names, virtues and glory; terrified Rākṣasas are fleeing in all directions, and all the hosts of Siddhas are bowing to You.

Arjun then said, shaken: "Master of the senses, it is only correct that the universe rejoices in praising you and is enamored by you. Rakshasas flee fearfully from You in all directions and hosts of perfected saints bow to You."

One must keep in mind that even the worst of men and women often nurse fear. Therefore it is important to stand up to them. That is the courage you can get when you hear the name of Bhagavān.

We are reminded of Tulsidas's golden words

भूत पिशाच निकट न आवे महावीर जब नाम सुनावे

meaning that ghosts and demons stay away whenever the name of Bhagavān is recited.

11.37

**kasmācca te na nameranmahātman
garīyase brahmaṇo'pyādikartre,
ananta deveśa jagannivāsa,
tvamakṣaram(m) sadasattatparam(m) yat. 11.37**

O Great soul, why should they not bow to you, who are the progenitor of Brahmā himself and the greatest of the great? O infinite, O Lord of celestials, O Abode of the universe, You are that which is existent (Sat), that which is non-existent (Asat) and also that which is beyond both, viz., the indestructible Brahma.

And so Arjuna said, "Greatest of all, who is even greater than Brahmā, the original creator, why should they not bow to you? O Limitless One, O Ruler of the devatās, O refuge of the universe, You are the imperishable reality beyond both the manifest and the non-manifest, (going beyond time)."

11.38

**tvamādidevaḥ(ph) puruṣaḥ(ph) purāṇaḥ(s),
tvamasya viśvasya param(n) nidhānam,**

**vettāsi vedyam(ñ) ca param(ñ) ca dhāma,
tvayā tataṃ(m) viśvamanantarūpa. 11.38**

You are the primal Deity, the most ancient Person; You are the ultimate resort of this universe. You are both the knower and the knowable, and the highest abode. It is You who pervade the universe, O one assuming endless forms.

Arjuna praises Bhagavān, "You are the primeval God and the original Divine entity; You are the sole resting place of this universe. You are both the knower and the object of knowledge; You are the Supreme Abode. O possessor of infinite forms, You alone pervade the entire universe."

Across the galaxies, across time, across all knowledge, Bhagavān prevails.

11.39

**vāyuryamo'gnirvaruṇaḥ(ś) śaśāṅkaḥ(ph),
prajāpatistvaṃ(m) prapitāmahaśca,
namo namaste'stu sahasrakṛtvaḥ(ph),
punaśca bhūyo'pi namo namaste. 11.39**

You are Vāyu (the wind-god), Yama (the god of death), Agni (the god of fire), Varuṇa (the god of water), the moon-god, Brahmā (the Lord of creation), nay, the father of Brahmā himself. Hail, hail to You a thousand times; salutations, repeated salutations to You once again.

Arjuna has understood and gets into details of what he has understood. "You are Vāyu (god of wind), Yamraj (god of death), Agni (god of fire), Varuṇ (god of water), and Chandra (moon god). You are the creator Brahmā, and the Great-grandfather of all beings. I offer my salutations unto you a thousand times, again and yet again!"

When we recite Ganapati Atharvashirsha from the Upanishads, we see Lord Ganesha in the form of the universe. We pray to Ganesha and say

त्वं ब्रह्मा त्वं विष्णुस्त्वं
रुद्रस्त्वं इंद्रस्त्वं अग्निस्त्वं
वायुस्त्वं सूर्यस्त्वं चंद्रमास्त्वं
ब्रह्मभूर्भुवःस्वरोम् ।।

You are Brahmā, you are Vishnu, you are the Rudras, You are Indra, You are Agni, You are the winds, You are the Sun and the Moon, You are Brahmān. Arjuna has attained both knowledge (Jnana) and science (Vijnana).

11.40

**namaḥ(ph) purastādatha prṣṭhataste,
namo'stu te sarvata eva sarva,
anantavīryāmitavikRāmastvaṃ(m),
sarvaṃ(m) samāpnoṣi tato'si sarvaḥ. 11.40**

O Lord of infinite prowess, my salutations to You from the front and from behind. O soul of all, my obeisance to You from all sides indeed. You, who possess infinite might, pervade all; therefore, You are all.

Arjuna says, "O Bhagavān of infinite power, my salutations to You from the front and the rear, indeed from all sides! You possess infinite valor and might and pervade everything, and thus, You are everything."

It has been explained earlier that there is so much energy in a single atom. When an atomic bomb explodes, it releases an incredible amount of energy. Bhagavān has infinitely more energy.

11.41

**sakheti matvā prasabhaṃ(m) yaduktaṃ(m),
he kṛṣṇa he yādava he sakheti,
ajānatā mahimānaṃ(n) tavedaṃ(m),
mayā pramādātpraṇayena vā'pi. 11.41**

The way in which I have importunately called You, either through intimacy or thoughtlessly, "Ho Kṛṣṇa! Ho Yādava! Ho Comrade!" and so on, unaware of the greatness of Yours, and thinking You only to be a friend,

Deeply contrite, Arjuna regrets being so casual with Bhagavān. He says, "Thinking of You as my friend, I presumptuously addressed You as, "O Krishna," "O Yadav," "O my dear Friend." I was ignorant of Your glory, and showed negligence and presumptuous affection. And if, so casually, I treated You with disrespect, while playing, resting, sitting, eating, when alone, or before others—for all that I crave forgiveness."

11.42

**yaccāvahāsārthamasatkṛto'si,
vihāraśayyāsanabhojaneṣu,
eko'thavāpyacyuta tatṣamakṣaṃ(n),
tatṣāmaye tvāmahamaprameyam. 11.42**

and the way in which O Acyuta! the Infallible! You have been slighted by me in jest, while at play, reposing, sitting or at meals, either alone or even in the presence of others-for all that, O Immeasurable Lord, I crave forgiveness from You.

Arjuna continues expressing his acute embarrassment, wondering how he could have been so casual. You are beyond measure. I have behaved so childishly, while with you or in the presence of others. Kamadhenu too was present. We destroyed stones and trees together. For all this, I seek forgiveness.

As Dnyaneshwar Maharaj beautifully narrated Arjuna's state of mind on realising Bhagavān's reality.

अहा थोर वाउर जाहलें । अमृते संमार्जन म्यां केलें ।

वारिकें घेऊनि दिधलें । कामधेनूतें ॥ ५३८ ॥

Oh, this is very inappropriate. That I used nectar to cleanse the floor. And exchanged the Kamdhenu for a small colt.

परिसाचा खडवाचि जोडला । कीं फोडोनि आम्ही गाडोरा घातला ।

कल्पतरू तोडोनि केला । कूप शेता ॥ ५३९ ॥

Cut the philosopher's stone and used it to fill the foundation. Or we cut down the Kalpa trees and fenced my fields to protect them.

पायां लागोनि बुझावणी । तुझ्या ठायीं शारङ्गपाणी ।

पाहिजे ऐशी करणी । बहु केली आम्हीं ॥ ५४६ ॥

We made You fall on Your knees and coax us (so we insisted) and we did many things like these which were inappropriate. Arjuna goes on to say that this crime has been committed unintentionally.

ऐसा अपराध हा आहे । जो त्रिभुवनीं न समाये ।

जी नेणतांचि कीं पाये । शिवतिले तुझे ॥ ५५० ॥

This offense of ours is so grievous that even the universe will not contain it. But I swear that all this took place because of my ignorance of your divinity.

जी कोण्ही एके वेळे । सरिता घेऊन येती खड्डे ।

तियें सामाविजेति सिंधुजळें । आन उपायो नाहीं ॥ ५५७ ॥

Just as a dirty river enters the ocean and is cleansed, likewise, please forgive me.

Thus ended the vivechan. The session was offered at the lotus feet of Śrī Krishna and Parampujya Swamiji. This was followed by a Question and Answer session.

Hari Om. Tat Sat!

Questions and Answers:

Geeta ji:

Q1: Who saw the Vishwaroop Darshan? Did Sanjaya see it too?

A: Yes, both received Divya Darshan.

Q2: The explanation of how the future is already known and why should we act.

A: It is our duty to keep working, irrespective of what the future holds.

Deepa ji:

Q1: How is it that Duryodhana did not see the Vishwa Roopa?

A: Bhagavān only showed the minimum needed.

Q2: Bhagavān spoke about the Kauravas being killed in the future. What about the Pāṇḍavas?

A: Yes, he saw them too.

Awadh Kishore ji:

Q: Why was more not foretold?

A: We should reveal only what is necessary. For example, He did not tell Arjuna about the impending death of his son as that would have demoralized him.

Urmila ji:

Q: Wanted verse 31 to be explained again.

A: Explanation was provided. "Tell me who You are, so fierce of form. O God of gods, I bow before You; please show Your mercy on me. You, who existed before all creation, I wish to know who You are, for I do not comprehend Your nature and workings."

Satish Chandra ji:

Q1: When do we see the results?

A: We cannot keep that in mind. We must keep working. For example, many gave their lives for Ram Janamabhoomi but they did not know.

Q2: Arjuna made a mistake by becoming so casual with Bhagavān. Can we do so too?

A: We do many things out of ignorance and ask for forgiveness.

Santi Sharma ji:

Q: Sanjaya also had Vishwa Roop Darshan, So what did he do to deserve Vishwa Roopa Darshan?

A: It was the blessings of his Guru Veda Vyasa, nothing else.



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Thank you-For reading the summary

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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