

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 11: Viśvarūpa-Darśana-Yoga

1/4 (Ślōka 1-14), Sunday, 11 May 2025

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YouTube Link: <https://youtu.be/wg-7c6IEcPE>

## The majestic cosmic form is an epitome of the Supreme Divine's transcendental form (which encapsulates the entire cosmic creation)

**Chapter 11** of the Srimad Bhagavad Gītā - **Vishwaroopa Darshana - The Yog of revelation of the majestic cosmic form of the Supreme Divine**

The session begins with the prayer and lighting of the lamp.

### The culmination of the previous chapter

In the previous chapter, Arjuna was amazed and mesmerized to listen to the vibhūtis (Divine manifestations and opulence) of Bhagavān. However, Arjuna realised that the manifestations which he heard was just a tip of the iceberg.

### The beginning of Vishwaroopa Darshana

Bhagavān is infinite and hence HIS Vibhūtis are also infinite. Arjuna now desires to witness the majestic cosmic form of the Supreme Divine. Arjuna requests Bhagavān to reveal HIS cosmic form (if Bhagavān feels that Arjuna is worthy of witnessing HIS gigantic cosmic form).

Bhagavān then reveals HIS cosmic form by bestowing the Divine vision upon Arjuna (to enable him to witness the spectacular cosmic form). Arjuna then sees **the Adityas, Vasus, Maruts, Rudras and Ashwini Kumaras** as a tiny fragment in the gigantic cosmic form. Arjuna also witnesses multiple universes (along with our universe) encapsulated within the cosmic form.

Arjuna also sees the movable and immovable entities across the multiple universes within the cosmic form. The effulgence emitted by the cosmic form is far more than the radiance of a thousand blazing suns in the sky.

We shall now begin with the shlokas of this Chapter.

## 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.

Listening to Bhagavān's vibhūti was like divine music to Arjuna's ears. He is rejoiced to have known the most invaluable knowledge of all times.

In this shloka, Arjuna acknowledges that his delusions are now dispelled upon listening to the Divine wisdom imparted by Bhagavān.

He says that the most supreme and confidential knowledge that was bestowed upon him has dissipated his ignorance.

## 11.2

**bhavāpyayau hi bhūtānāṃ(m), śrutau vistaraśo mayā,**  
**tvattaḥ(kh) kamalapatrākṣa, mātmyamapi cāvyaṃ. 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.

Arjuna continues to praise Bhagavān's glories in this shloka. Arjuna is awe struck upon listening to Bhagavān's magnificence and manifestations in the previous chapter.

Arjuna praises Bhagavān as follows:

- You are the source of manifestation and the process annihilation of the entire material realm.
- All beings emanate from you.
- You are the cause, the beginning, the source of nourishment and the end for everything that unfolds in this cosmic creation.

Arjuna addresses Bhagavān as the lotus-eyed one and declares that Bhagavān holds the paramount position as the source of entire cosmic creation whose glories and magnificence are infinite.

## 11.3

**evametadyathāttha tvam, ātmānaṃ(m) parameśvara,**  
**draṣṭumicchāmi te rūpam, aiśvaraṃ(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.

In this shloka, Arjuna expresses his desire to see the cosmic form or the Vishwaroop of Bhagavān.

There is a subtle difference between theoretical understanding and practical realisation. Let's say if one understands Artificial intelligence (AI) in theory, one would then want to experience the practical application of the same.

In the same manner, although there are elevated states of consciousness like "**Aham Brahmāsmi, Tatvamasī**" etc, and Arjuna also functions from an enlightened state of consciousness, he now desires to witness the cosmic form of Bhagavān.

### **A deeper understanding of the infinite cosmic form**

Consider the below shlokas from Chapter 9

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।  
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ 9.4॥

*This entire cosmic manifestation is pervaded by Me in My unmanifest form. All living beings dwell in Me, but I do not dwell in them.*

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।  
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ 9.5॥

*The living beings do not abide in Me. Behold the mystery of My divine energy! Although I am the Creator and Sustainer of all living beings, I am not influenced by them or by material nature.*

### **The analogy of the ocean and it's waves**

Now, Consider the exmample of the ocean and the waves. Just as the ocean surface has many waves, and these waves are a part of the ocean, but the ocean is much more than the sum of the waves.

In the same manner, the embodied souls are a small fragment of HIS supreme soul, but HE is transcendental to the entire material realm; HE is above and beyond the material realm.

The cosmic form is an epitome of HIS transcendental form (which encapsulates the entire cosmic creation) and hence Arjuna expresses HIS desire to see HIS divine cosmic form.

### **11.4**

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

In this shloka, Arjuna continues to say that he has now expressed his desire to see the cosmic form. Arjuna requests Bhagavān to reveal HIS cosmic form if HE considered Arjuna as worthy and eligible to witness it. Arjuna addresses Bhagavān as Yogeshwara - The master of all Yog

When great saints deliver the discourse on Chapter 11 (say for example in Rishikesh Shivr), they transcend to an elevated state of Yog where they are able to witness the cosmic form with their ability of single pointed focus on the Supreme Divine.

### **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.

In this shloka, Bhagavān explains that HIS divine cosmic form has innumerable shapes, colors and features. Bhagavān indicates that they exist in innumerable fashions and multitude ways. HE explains this further in the forthcoming shloka.

## 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.

In this shloka, Bhagavān explains that:

- The twelve sons of Aditi (also known as **Adityas**),
- The eight **vasus**
- The eleven **rudras**
- The two **Ashwini Kumars** and
- The forty-nine **maruts**

All of them are a tiny fragment of HIS cosmic form.

HE says that it would be a never-seen-before spectacle where all the *Adityas*, *Vasus*, *Ashwini Kumaras* and the *Maruts* would be revealed within his cosmic form.

#### **Who are the Adityas?**

Adityas are the 12 prime devatas who are the sons of Devi Aditi (the mother of celestial devatas). The Adityas are vested with the responsibility of maintaining order in the entire universe.

#### **Who are the Vasus?**

The eight vasus are associated with the elements and the material world. They are involved in playing a role in maintaining universal order and supporting life.

#### **Who are the Ashwini Kumaras?**

They are divine twins who are the physicians of the celestial devatas.

#### **Who are the Maruts?**

Maruts are powerful storm deities, often depicted as attendants of Indra and associated with wind, strength, and violent forces of nature.

#### **Who are the Rudras?**

Eleven Rudras represents a group of eleven powerful deities associated with storm, wrath, and transformative roles within the cosmos. These divine beings, often connected to Bhagavān Śiva, embody various aspects of destruction, creation, and spiritual elevation.

Bhagavān's cosmic form also contains the 14 lokas (celestial abodes, planet earth and nether regions) and the marvels of the entire material realm. This spectacular form will now be revealed to Arjuna in the forthcoming shlokas.

## 11.7

**ihāikasthaṃ(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,

In this shloka, Bhagavān says that the entire universe (with innumerable galaxies) with everything movable and immovable are assembled together in HIS cosmic form.

Bhagavān says that Arjuna can also see whatever else he wishes to see and observe within HIS cosmic form.

## 11.8

**na tu mām(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.

In this shloka, Bhagavān says that HIS divine cosmic form cannot be witnessed with material eyes and would require divine eyes to see the same.

Hence, HE says that HE shall now bestow the Divine vision upon Arjuna, by virtue of which, Arjuna would now be able to witness the infinite cosmic form.

### **The significance of the Divine vision**

- The physical eyes are not equipped to witness the majestic cosmic divine form as the physical eyes are material.
- Hence, Bhagavān says that HE shall now bestow the Divine vision upon Arjuna to enable him to witness the cosmic form that is divine in nature.

## 11.9

**sañjaya uvāca  
evamuktvā tato rājan, mahāyogeśvaro hariḥ,  
darśayāmāsa pārthāya, paRāmaṃ(m) rūpamaīśvaram. 11.9**

Sañjaya said: O King, having spoken thus, the Supreme Lord of Yoga, Hari (Kṛṣṇa), showed to Pārtha (Arjuna) His supremely divine form (Vīśvarūpa).

From this shloka onwards, Sanjaya now begins to describe what Arjuna is witnessing on the battlefield.

Sanjaya informs Dhṛitarashtra that Yogeshwara - The master of all Yog (Supreme Divine) has now revealed HIS majestic cosmic form to Arjuna (by bestowing HIM with a divine vision to witness the same).

Sanjaya continues to describe the Divine magnificent cosmic form to Dhritarashtra (from Arjuna's eyes and description).

### 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 -

In this shloka, Sanjaya begins to describe Bhagavān's Divine cosmic form as stated below:

- Sanjaya says that the cosmic form **is infinite (Ananta) and innumerable (Aneka).**
- The cosmic form as described by Sanjaya.
- The cosmic form **has countless arms, legs, mouths, faces and shoulders.**
- The cosmic form **adorns innumerable ornaments.**
- **Innumerable colors, shapes and varieties of forms are constituted** in the cosmic form.

He continues to describe the same further in the forthcoming shlokas.

### 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.

In this shloka, Sanjaya continues to describe the cosmic form.

- The innumerable faces of the cosmic form **look through all ten directions.**
- The cosmic form **adorns countless garlands.**
- The **divine fragrance emanates** from the cosmic form, by virtue of the sandalwood paste and turmeric smeared over the infinite form.
- The mighty armed cosmic form **is everready to fight when required.**

The cosmic form transcends all directions, planes, space and time.

### 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.

In this shloka, Sanjaya describes **the effulgence that is emitted** from the cosmic form.

Sanjaya says **that even a thousand blazing suns in the sky do not measure up to the blazing radiance of the infinite cosmic form.**

The radiance of the cosmic form **is unlimited and cannot be summed up by the radiance and effulgence of a thousand blazing suns.**

### 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.

In this shloka Sanjaya says that, Bhagavān tells Arjuna to see the entire universe situated at one point within HIS cosmic form.

Arjuna sees the universe situated at one point within the majestic cosmic form. However, Arjuna notices *many more parallel universes, galaxies and planetary systems situated as a tiny fragment in the gigantic and majestic cosmic form.*

### 11.14

**tataḥ(s) sa vismayāviṣṭo, hr̥ṣṭaromā dhanañjayaḥ,  
praṇamya śirasā 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.

In this shloka, Sanjaya explains the reaction of Arjuna upon witnessing the magnificent cosmic form.

Arjuna was awe struck, gripped by wonder and amazement upon witnessing the majestic cosmic form. His hairs stood up (goosebumps) and he was mesmerized to witness the magnificent cosmic form.

Arjuna realised that the vibhūtis that were described by Bhagavān in the previous chapter was only the tip of the iceberg. The majestic cosmic form was the epitome of all the vibhūtis.

Consider the example of a room where one is asked to see a point. But there are many such innumerable points within a room that a person can witness.

In the same manner, Arjuna was able to witness thousands of arms, legs, shoulders, faces, multi universes, the celestial devatas (*Adityas, Vasus, Maruts, Ashwini Kumaras* etc.) - all of them appearing to be just a tiny fragment in the gigantic cosmic form.

Arjuna witnesses the majestic cosmic form with folded hands, and is gripped by awe and wonder. Arjuna now describes the majestic cosmic form in the forthcoming shlokas which would be covered in the next session.

### **Thought to ponder**

By embracing Sattva and by elevating to higher states of consciousness in the path of advanced spiritual journey, one is then eligible and is on the path to witness the majestic cosmic form.

The session ends with the prayer and Hanuman Chalisa.

## Question and Answer

### Kritika Ji

**Question :** The first shloka in Gītā As It Is explains that Bhagavān Śrī Krishna is the cause of Maha Vishnu. Please explain.

**Answer :** While the book Gītā As It Is is considered to be authentic by a particular sampradaya, we consider Geeta Press as authentic (aligned to Shankara Bhashya - Brahmā Satya, Jagat Mithya) and refer Sadhak Sanjevani as an authentic text.

### Sundari Ji

**Question:** The thousand suns that were explained was with reference to Bhagavān Śrī Krishna or Surya Dev?

**Answer:** The effulgence emitted from the cosmic form is described with the analogy of the radiant sun. A thousand radiant blazing suns sum up to form the radiance and effulgence of the cosmic form.

### Niru Ji

**Question:** Do lokas refer to other planets?

**Answer:** The 14 lokas constitute the heavenly abodes, planet earth and nether regions (hellish abodes). There are multiple celestial abodes and nether regions. Based on one's pious karmic merits, one is elevated to the destined celestial abodes. If the karmic merits are negative, one descends down to hellish abodes. One could also descend down as a specie in plant or animal kingdom.

### Gopalkrishna Ji

**Question :** The adjective Gudakesha is used to describe Arjuna in this Chapter. What does Gudakesha mean?

**Answer:** Gudakesha is the one who has conquered his sleep. Arjuna engaged in intense Sādhanā for a duration of 6 months to conquer his sleep. Another example of Gudakesha is Lakshman Ji who had conquered his sleep.

### Sangeeta Ji

**Question:** What explains the victims who were slaughtered in terror attacks and why the Supreme Divine did not protect them?

**Answer:** It depends upon their Karmic accounts. But, considering the example of Draupadi when she was being disrobed, she looked at her five husbands for help. They did not stand up for her. She then looked towards Bhishma pitama, Dronacharya, Vidura etc, but they too did not help her. She relied on her own strenght, but was overpowered by Dushyasana. She then called out to Bhagavān Shri Krishna who immediately came to her rescue. Unconditional surrender leads to divine intervention



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**Jai Shri Krishna!**

Compiled by: Geeta Pariwar - Creative Writing Department

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