

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 11: Viśvarūpa-Darśana-Yoga

3/4 (Ślōka 31-40), Sunday, 25 May 2025

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YouTube Link: https://youtu.be/rHODU5PG_s4

Bhagavān's will is ultimate and no one can defy HIS protection or HIS decree

Chapter 11 of the Srimad Bhagavad Gītā is **Vishwaroopa Darshan - The Yoga of the infinite cosmic form**.

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

In the previous chapter, Arjuna was amazed and mesmerized to listen to the **vibhutis** (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 Vibhutis 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 HE feels that Arjuna is worthy of witnessing HIS gigantic cosmic form.

Why was Arjuna dear to Bhagavān?

Bhagavān Shri Krishna valued Arjuna's unwavering devotion, his ability to seek guidance, his unconditional surrender towards HIM and his willingness to embody the principles of dharma.

The boon granted by Agni Dev

The chariot on which both, Shri Krishna and Arjuna, rode was gifted by Agni (the fire-devata) to Arjuna, and that was indication that this chariot was capable of conquering all directions, wherever it was drawn through out the three worlds.

When Agni Dev requested Bhagavān Shri Krishna to ask for a boon, HE then asked that HIS friendship with Arjuna to last forever. This instance once again reiterates Bhagavān's unconditional love towards Arjuna.

Hence, Bhagavān displays HIS Vishwaroop to Arjuna and bestowed him with divine eyes to witness the never seen before splendour and divine spectacle of the infinite cosmic form.

The majestic splendour of the infinite 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. Arjuna is able to see the infinite form in every direction. He is able to see the cosmic form with countless arms, stomachs, faces, and eyes. The cosmic form does not have a beginning, middle nor an end. The cosmic form transcends all space and time.

Arjuna is aware that Bhagavān is the source of all creation, maintenance, and annihilation. At present, he is being perceived by Arjuna in this mode as the all-devouring force that is engulfing his foes and allies from all sides. Arjuna sees his enemies being wiped out in the imminent battle. He also sees many of his allies in the grip of death.

Bhagavān's declaration

Bhagavān says that even if Arjuna does not want to participate in the war, the enemy army will cease to exist and will meet their end. This is pre-determined and is sure to happen as per the Divine will. HE declares that Bhīṣma pitāmaha, Drona, Karna and Jayadhratha have already been slayed by HIM. Arjuna is only the means or an instrument to discharge Bhagavān's work. HE wants Arjuna to reap the glory of slaying his enemies from the war and regain his kingdom.

Arjuna's devotion

Arjuna then offers his salutations to the infinite cosmic form a thousand times (both front and rear directions) by praising and glorifying the Vishwaroopa.

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, so fierce in form. I how deeply to You, O Supreme Deity, be kind. I wish to know You, the Primal One, in your essence (tattva), for I do not understand Your objective.

A bird's eye view of the last 3 shlokas

**yathā nadīnām bahavo 'mbu-vegāḥ
samudram evābhimukhā dravanti
tathā tavāmī nara-loka-vīrā
viśhanti vaktrāṇy abhivijvalanti (11.28)**

In this shloka, Arjuna uses the analogy of the rivers merging with the vast ocean.

- Like how a river finds its way down to the ocean, the generals and warriors of the war are entering rapidly into the blazing mouths of the infinite cosmic form.
- Like how the river merges into the ocean, the warriors are now blended as they are being engulfed by the blazing mouths of the boundless cosmic form

**yathā pradīptam jvalanam pataṅgā
viśhanti nāśhāya samṛiddha-vegāḥ
tathaiva nāśhāya viśhanti lokās**

tavāpi vaktrāṇi samṛiddha-vegāḥ (11.29)

In this shloka, Arjuna describes with the analogy of the fire moth which burns itself in the fire.

Like a fire moth which is irresistibly drawn to the fire resulting in its destruction, the warriors and generals from both camps are being drawn and engulfed by the blazing mouths of the infinite cosmic form. The warriors from both sides (like a moth to a flame) are heading towards the jaws of death.

lelihyase grasamānaḥ samantāl lokān samagrān vadanair jvaladbhiḥ tejobhir āpūrya jagat samagraṁ bhāsas tavogrāḥ pratapanti viṣṇo (11.30)

In this shloka, Arjuna describes that the warriors of the war (from both sides) are being engulfed by the blazing mouths of infinite cosmic form from all directions. The scorching heat and effulgence (which is brighter than a thousand suns in the sky) is heating up the entire material world.

The acronym GOD represents **Generator; Operator; and Destructor:**

It is the Supreme Divine who is the source of all creation, sustenance and annihilation of all creations. Arjuna is now witnessing the fierce form of the Supreme Divine as the death personified, who is wiping out the armies from both sides.

Arjuna expected to witness the most enchanting form of the Supreme Divine in the Vishwaroopa (as described below):

Adharam madhuraṁ, vadanam madhuraṁ, nayanam madhuraṁ, hasitam madhuraṁ. Hridayam madhuraṁ, gamanam madhuraṁ, madhuradhipate akhilam madhuraṁ.

The Supreme Divine is the source of causeless grace and mercy. But instead, he is now witnessing the form of creator, sustainer and the ultimate destructor in the fierce and terror-striking infinite cosmic form. He is gripped by terror, and enquires "Who are you indeed and what is your purpose?" from the infinite cosmic form.

11.32

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

I am the mighty world-destroying kāla now engaged in wiping out the world. Even without you the warriors arrayed in the hostile army will not survive.

Bhagavān replies that although HE is the source of all creations, the sustainer and the responsible for annihilation, the fierce cosmic form which HE is displaying currently is the personification of Maha Kaal (time personified) who is the destroyer of the three worlds.

Bhagavān says that whatever is pre-determined and has to happen will surely happen. HE says that even if Arjuna does not want to wage the war against his kinsman, the armies arrayed from the

enemy camp will be annihilated and wiped out.

The reason for Arjuna's delusion

- Arjuna did not want to slay his kinsman as he feared of committing a sin.
- He did not want to reap the pleasures of his kingdom with his blood tainted hands by slaying his kinsman.

The verdict by Bhagavān

- HE says that even if Arjuna does not want to participate in the war, the enemy army will cease to exist and will meet their end.
- This is pre-determined and is sure to happen as per the Divine will.

The law of karma

The law of Karma states that "**As you sow, so shall you also reap**".

- The past sins coupled with present choices influence the realisation of our karmic debts. Say for example, if the karmic debts contain positive and negative merits, the past Karmas which led to the negative merits will be realised based on the present choices.
- Although the negative merits cannot be negated, it's manifestation and realisation is based on the present choices of Karmas.

The reason behind Bhīṣma pitāmaha enduring pain on the battlefield

Bhīṣma pitāmaha's suffering on the bed of arrows is attributed to past actions and present choices - **Karmic Consequence**. Let's understand this in detail.

- **The influence of his past action :** In one of his previous life, Bhishma inflicted pain on worms by piercing them several times with thorns.
- **His present choice:** He took the side of the Kauravas although aware that he would be on the side of Adharma or unvirtuousness.

Even the natural calamities can be seen as a reflection of nature's imbalance due to human actions and societal decline. These natural disasters are the result of human actions and collective consciousness.

11.33

**tasmāttvamuttiṣṭha yaśo labhasva,
jivā śatrūn bhuñkṣva rājyaṃ(m) samṛddham,
mayaivaite nihatāḥ(ph) pūrvameva,
nimittamātraṃ(m) bhava savyasācin. 11.33**

Therefore, arise and win glory in conquering the foes, and experience the pleasure of the affluent kingdom. These warriors stand already slain by Me; and you are merely an instrument, O Savyasācin (Savyasācin-One who can shoot arrows with the left hand also).

Bhagavān explains that everything is pre-determined as per HIS will. HE has already decided to annihilate the unvirtuous (The Kaurava camp) and ensure the victory of the virtuous (the pāṇḍavas). Hence, HE asks Arjuna to fight the war against the Kauravas, as the **nimitta-matram** or an instrument of Bhagavān's work.

Bhagavān reminds Arjuna about his **savya-sachin** or ambidextrous skills of being able to discharge the arrows with either hand and asks him to arise and attain honor.

The principle of *nimitta-matram* is also followed in the Learngeeta program. Although there are 3000 zoom sessions conducted every day and over 12,000 volunteers working round the clock to discharge their seva, we all are an instrument of Bhagavān's work of imparting the Gita to one and all.

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**

Slay, Dropa, Bhīṣma, Jayadratha, Karpa and other brave warriors who are already doomed to be killed by Me. Be not afraid. Fight, and you will conquer your enemies, in battle.

Bhagavān declares that Bhīṣma Pitāmaha, Dronacharya, Karna and Jayadhratha have already been slayed by HIM. Arjuna is only the means or an instrument to discharge Bhagavān's work. HE wants Arjuna to reap the glory of slaying these great warriors and enjoy the pleasures of his kingdom.

As Bhagavān states in the below shloka:

**yadā yadā hi dharmasya, glānirbhavati bhārata,
abhyutthānamadharmaṣya, tadātmānam(m) sṛjāmyaham. 4.7**

Whenever there is a decline in righteousness and an increase in unrighteousness, O Arjun, at that time I manifest Myself on earth.

All these great warriors had divine weapons and were almost invincible. We are aware about the might of Bhīṣma pitāmaha, Drona and Karna; let's understand more about Jayadhratha.

The boon granted to Jayadhratha

Jayadhratha was the husband of Dushyala (The only sister of the Kauravas). He had a boon that the person who will cause Jayadratha's head to fall to the ground, that person's head get divided into thousand pieces and will die.

The role of Jayadhratha in Abhimanyu's death

On the thirteenth day of Kurukshetra war, Kauravas had aligned their soldiers in form of Chakravyuh. It was the most dangerous alignment and only greatest of the great soldiers knew how to enter and successfully exit the Chakravyuh. Only Arjuna knew how to enter, destroy and exit vyuh. But that day, as per Shakuni, the maternal uncle of Duryadhana's plan, they attacked from the other side of Kurukshetra by attacking king Virat just to distract Arjuna. Arjuna felt obligated to rescue king Virat and was also challenged in a one on one battle. In those days, ignoring challenge wasn't a warrior's thing. So Arjuna decided to go in the other side of Kurukshetra to help king Virat, warning his brothers not to enter the Chakravyuh, untill he returns and engage the Kauravas in small battles outside the Chakravyuh. Arjuna was held up with the war. Upon seeing no signs of his father Arjuna, Abhimanyu, the son of Arjuna and Subhadra, decided to enter the Chakravyuh.

Abhinanyu's partial knowledge about the Chakravyuha

One day, Arjuna was narrating to Subhadra how to enter Chakravyuh. Abhimanyu could hear the process from his mother's womb. But after sometime Subhadra fell asleep and so Arjuna stopped narrating. So the art and skill for safely exiting the Chakravyuha was unknown to Abhimanyu.

The four Pandavas decided that Abhimanyu would enter Chakravyuh through one of the seven

entrances, followed by other four Pandavas, they would protect each other, and fight together in the centre until Arjuna arrives.

Abhimanyu successfully entered the Chakravyuh, but Jayadratha, being on that entrance stopped pāṇḍavas. He used the boon given by Lord Shiva. No matter how much pāṇḍavas fought, Jayadratha stopped them successfully.

Abhimanyu was left alone in the Chakravyuh in front of all the greatest of the great warriors. Abhimanyu was brutally killed by everyone of the opposition. Jayadratha made pāṇḍavas watch the painful scene, keeping them helpless for that day.

Arjuna's oath to slay Jayadratha

Arjuna upon returning, heard the unfair and brutal demise of his beloved son, and specially blamed Jayadratha as he felt betrayed. Jayadratha was the reason that the other pāṇḍavas couldn't enter and save Abhimanyu. So angry Arjuna took an dangerous oath. He said that if he couldn't kill Jayadratha by the next day's sunset, he himself will jump into the fire and give up his life.

Hearing such a fierce oath, the Kaurava camp conspired a plot to protect Jayadratha in the middle of that vyuh. Through out the day, all the great warriors like Dronacharya, Karna, and Duryadhana kept guarding Jayadratha and distracted Arjuna. Bhagavān Śrī Krishna observed that it was almost the time of sunset.

Bhagavān Śrī Krishna's divine intervention

Bhagavān Shri Krishna eclipsed the sun using his Sudarshana chakra and everyone thought sun has set. Kauravas became very happy. Jayadratha was relieved and came out to see that it was really the end of the day, Arjuna took that chance. He invoked Pashupat weapon and killed Jayadratha.

The death of Jayadratha

Arjuna killed Jayadratha by ensuring that his head falls on the lap of his father. The death of Jayadratha led to the death of his father, Vriddhakshatra, who had a boon that his son's head falling to the ground would cause his own death.

Key learning

As they say "**Rakhe Krishna mare ke, mare Krishna rakhe ke**" which implies that "If Krishna wants to kill you, who can save you? And if Krishna wants to protect you, who can kill you?".

This phrase highlights Bhagavān Śrī Krishna's supreme power and control over life and death. Bhagavān's will is ultimate and no one can defy HIS protection or HIS decree. It is a statement about the divine power and control of the Supreme Divine.

11.35

**sañjaya uvāca
etacchrutvā vacanaṁ(ñ) keśavasya,
kṛtāñjalirvepamānaḥ(kh) kirīṭī,
namaskṛtvā bhūya evāha kṛṣṇaṁ(m),
sagadgadaṁ(m) bhītabhītaḥ(ph) praṇamya. 11.35**

Sañjaya said: Having heard these words of Lord Kesava, the crowned one (Arjuna), with folded hands, trembling, prostrating himself over again overwhelmed with fear addressed Lord Kṛṣṇa, in a choked voice, after bowing down.

Sanjaya narrates to Dhritarashtra that Arjuna is gripped by fear upon hearing Sri Krishna's words. From a state of tremble (overwhelmed by fear), with his hands folded and throat dried up, Arjuna now says the following (which is stated in the forthcoming shlokas).

11.36

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

O Omniscient Lord, it is but apt that the universe exults, and is filled with love by chanting Your names and glory; terrified demons are fleeing in all directions, and all the hosts of Siddhas (perfected souls) are bowing to you.

Arjuna says that the entire material world experiences bliss by chanting the names and glories of the Supreme Divine. The devotees bow down to HIM with devotion (irrespective of the terror-striking spectacle of the cosmic form) and the saintly persons offer their prayers to the cosmic form.

On the other hand, the demons are gripped by fear and tend to tremble by the effulgence of fierce infinite cosmic form. Thus, Arjuna glorifies the infinite cosmic form.

11.37

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

O Great Soul, why should they not bow to You, the greatest of all, the progenitor, even of the Brahmā? O Infinite one, O Lord of the gods, Abode of the universe, You are eternal. You are the being (real), the non-being (unreal), and that, which is beyond, both being and non-being viz., the Imperishable Brahma.

Arjuna continues to glorify the infinite cosmic form as:

- **mahātman** - the supreme soul
- **gariyase brahmaṇaḥ** - The one who is greater than the creator Brahma Dev
- **ādi-kartre** - The primordial being and the origin of all creations
- **ananta** - The infinite one
- **deva-īśha** - The supreme master of the devatās
- **jagat-nivāsa** - The one who is the source of refuge for the entire universe
- **akṣharam** - the imperishable one
- **sat-asat** - the manifest and unmanifest
- **param** - The transcendental one

Thus, Arjuna glorifies the Supreme Divine from whom the entire creation emanates, who sustains the same, and is the cause for annihilation where all creations merge into HIM.

11.38

**tvamādidēvaḥ(ph) puruṣaḥ(ph) purāṇaḥ(s),
tvamasya viśvasya paraṁ(n) nidhānam,
vettāsi vedyam(ñ) ca paraṁ(ñ) ca dhāma,
tvayā tataṁ(m) viśvamanantarūpa. 11.38**

You are the Primeval God, the primordial spirit. You are the ultimate shelter of the universe, you are the knower, the knowable and the Supreme Abode. This universe is fully pervaded by you, Being of infinite forms.

Arjuna continues to glorify the infinite cosmic form as:

- **ādi-devaḥ** - The primordial devata (from whom all Devatas emanated)
- **purāṇaḥ** - The ancient one (who has no origin)
- **param nidhānam** - The resting place for the entire universe (The sustainer of the entire universe)
- **vettāsi vedyam** - The knower and the object of knowledge
- **paraṁ dhāma** - transcendental refuge
- **tataṁ viśvam** - The one who pervades the entire universe
- **ananta-rūpa** - The one with infinite forms

As the below shloka from Chapter 15 states:

**vedaiśca sarvairahameva vedyo,
vedāntakṛdvedavideva cāham (15.15)**

I alone am to be known by all the Vedas, am the author of the Vedant, and the knower of the meaning of the Vedas.

HE alone is the knower, and the final objective of all knowledge is to know HIM.

11.39

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

You are the God of wind, God of death (yama). God of fire and water, the moon-god, Prajapati, and the great grandfather of beings. Salutations to You, salutations a thousand time and again salutations to You.

Arjuna glorifies the cosmic form as:

- **Vāyu** (devata of wind)
- **Yamraj** (personification of death)
- **Agni** (devata of fire)
- **Varuṇa** (devata of water)
- **Chandra** (the moon)

Bhagavān is the source of all creations. It is from HIM that the creator Brahmā Ji originated, and hence HE is also the grandsire of all creations. Arjuna offers HIS salutations yet again a thousand times.

11.40

**namaḥ(ph) purastādatha pr̥ṣṭhataste,
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, the rear and from all sides. O All in all! You, who possess limitless might, and pervade the world, You are omnipresent.

Arjuna acknowledges that the infinite cosmic form is **ananta-vīrya** (possessing infinite strength) and **ananta-vikramaḥ** (immeasurably powerful). He bows down to the infinite cosmic form again and again by offering his obeisance a multiple times from all directions.

The session ends with the prayer and Hanuman Chalisa.

Questions and Answers

Bikram Ji

Q: Is it possible to attain Bhagavad Prapti by reading the Gītā?

A: Slowly but steadily, one is on the path to attain Bhagavad Prapti (attaining the Supreme Divine).

Gopalakrishna Ji

Q: If Bhagavān has already killed Bhīṣma Pitāmaha, Drona, Karna and Jayadratha, what is the point in Arjuna fighting the war?

A: The infinite cosmic form transcends the time (i.e., the past, present and future are all in one plane). Whereas for Arjuna, the distinction of past, present and future prevails. Hence Bhagavān instructs him to rise and to fight the war.

Sundari Ji

Q: Even after sadhana (chanting, pooja, meditation, reading the Gita etc.) the suffering prevails. Why doesn't the Divine intervene?

A: We are only counting the good deeds and we refrain from counting our bad deeds (accumulated from lifetime to lifetime). If there is suffering, it needs to be seen as the Divine intervention that depletes the negative karmic points. For those who engage in misdeeds, although they experience pleasure at the beginning, they will meet a painful end.

Savitri Ji

Q: Arjuna is able to see Bhagavān in all directions. Did he engage in parikrama?

A: Bhagavān is all-pervading and hence Arjuna could see Bhagavān in all directions.

Sirisha Ji

Q: Did Bhagavān display the death of Abhinanyu as well to Arjuna?

A: Bhagavān displayed only the annihilation of unvirtuous persons and the Kaurava army being wiped out.



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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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