

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 11: Viśvarūpa-Darśana-Yoga

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## The Terrifying Vision of Time: Arjuna's Fear Before the Devouring Form of Bhagavān Śrī Krishna and the Revelation of Divine Will Behind the Destruction of Warriors

The name of **Chapter 11** of the Bhagavad Gītā is **Viśvarūpa Darśana Yoga - The Yoga of the Vision of the Universal Form.**

The session commenced with deep prajwalan, the customary lighting of the lamp, prayers to the Supreme, and salutations to all the Gurus.

**Vasudeva Sutam Devam, Kansa Chāṇūra Mardanam,  
Devakī Parama Ānandam, Kṛṣṇam Vande Jagadgurum.**

**Yogeśam Saccidānandam, Vāsudeva Rājapriyam,  
Dharma Saṁsthāpakam Vīram, Kṛṣṇo Vande Jagadgurum.**

**Śrī Guru Caraṇa Kamalabhyo Namaḥ.**

By the boundless grace of Bhagavān, an auspicious fortune has awakened within all — a sacred opportunity to make this human birth truly meaningful. Through divine compassion, the rarest privilege has been granted: to engage deeply with the *Bhagavad Gītā* — to study it, to memorize its ślōkas, to understand its profound principles, and to attempt to bring those divine teachings into daily life.

Who can say what has brought about this blessed turning point? Perhaps it is the fruit of righteous deeds (*puṇya karma*) performed in this very life or in countless past births. Perhaps the benevolent glance of some saintly soul (*mahāpuruṣa*) once fell upon us, and through that unseen grace, this divine awakening has occurred. Indeed, it seems that through the blessings of our ancestors and the sanctity of previous births, we have been chosen for this divine pursuit — the study of the *Bhagavad Gītā*.

For all of humankind, no scripture (*śāstra*) is as direct, as practical, or as transformative as the *Bhagavad Gītā*. Time and again, saints and sages have proclaimed that there is no other text so easily accessible and yet so supremely elevating. Truly, immense is the fortune of those who, by the grace of their revered teachers and through the medium of the *Gītā Parivār*, can listen to and contemplate this divine scripture from the comfort of their own homes.

At present, the contemplation of the eleventh chapter (**Viśvarūpa Darśana Yoga**) is underway — a chapter of extraordinary significance. It stands apart from all others. While every chapter of the *Gītā* is profound, this one is unique, for here Bhagavān does not merely **speak** of His glories — He **reveals** them. This chapter is not just a teaching; it is a divine *darśana*.

Earlier, it was mentioned that Arjuna, in his innocence, anticipated a blissful, radiant vision. But what unfolded before him was far beyond his imagination. The grandeur he beheld was overwhelming — not merely vast but fearsome, dazzling, and awe-inspiring.

As the vision expanded, Arjuna witnessed a scene both magnificent and terrifying. Up to the twenty-eighth verse, he described what he saw — the countless forms of Bhagavān filling the skies, devouring all directions. And from the twenty-ninth verse begins a new expression of his vision, one filled with astonishment and fear.

Arjuna says in the next Sloka

**11.29**

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

As moths out of their folly rush headlong into the burning fire for destruction, even so, do these people, hurriedly speed into Your mouths for their annihilation.

*“Just as moths, driven by delusion, rush swiftly into a blazing fire only to be consumed by it, in the same way, all these warriors are hurling themselves, with great speed, into Your flaming mouths — rushing towards their own destruction.”*

Arjuna is bewildered. He wonders, *“Why do they run toward destruction? Do they not see the danger?”*

A moth flies toward fire because it is enchanted by the glow. It sees only the radiance, not the burning heat. Drawn by the charm of light, unaware of the danger, it dives into the flame and is reduced to ashes. **It seeks the brilliance but forgets the fire’s nature — it desires light but meets annihilation.**

Arjuna reflects upon this. Just as a moth, unaware of the peril, flies into the flame, these mighty warriors — those he once regarded as the greatest heroes, invincible on the battlefield — now rush irresistibly into the fiery mouths of Bhagavān. Bewildered, Arjuna exclaims inwardly, *“These valorous men, whom I thought indestructible, are running toward their own ruin! Can they not see what awaits them?”*

The scene is both symbolic and cosmic. The **Viśvarūpa** of Bhagavān is not merely a sight of divine

magnificence; it is a revelation of truth — that all beings, however powerful or proud, are drawn by the current of *kāla*, Time itself, into the eternal rhythm of creation and dissolution.

Like moths captivated by the glow, beings run toward the very force that will consume them, unaware that the splendor they seek is inseparable from the power that ends all.

This moment marks a turning point in Arjuna's vision — where awe transforms into realization, and realization into trembling devotion. The grandeur of Bhagavān's cosmic form reveals the inescapable truth of existence: everything arises from Him, moves by His will, and ultimately dissolves into Him alone.

### 11.30

**lelihyase grasamānaḥ(s) śamantāi,  
lokānśamagrānvadanairjvaladbhiḥ,  
tejobhirāpūrya jagatśamagraṃ(m),  
bhāsastavogrāḥ(ph) pratapanti viṣṇo. 11.30**

Devouring all the worlds through Your flaming mouths, and licking them on all sides. Your fiery rays, fill the whole world with radiance, and heat it. O Viṣṇu.

Arjuna beholds an overwhelming sight. He sees the blazing mouths of Bhagavān consuming beings from all directions. Flames erupt from those divine mouths, filling and scorching the entire universe. Arjuna trembles, exclaiming — “**lelihyase grasamānaḥ samantāi lokān samagrān...**” — “*O Viṣṇu! You seem to be licking and swallowing all beings from every side; your fierce radiance appears to be burning the whole world.*”

It appears as though the entire creation is being drawn into those fiery mouths of Bhagavān, devoured and reduced to ashes by that uncontainable brilliance. Yet, this terrifying vision is not destruction for its own sake — it is the manifestation of karmic consequence. Every being, propelled by the momentum of its own actions, rushes into the destiny it has created.

Arjuna had expected to witness something divine and serene — perhaps a beautiful, glorious *darśana* of Bhagavān's four-armed **Nārāyaṇa-rūpa**. But what unfolds before him is far beyond imagination — a sight so dreadful that it overwhelms his mind. It is as if, expecting a serene portrayal, he suddenly finds himself in a cosmic “horror movie.” He is unable to comprehend whether these beings are running towards Bhagavān or being pulled irresistibly by Him. The scene is terrifying — the same Bhagavān whose smile once radiated grace now appears as the all-consuming Fire of Time (**kāla-rūpa**).

Confused and shaken, Arjuna folds his hands and prays with deep humility

### 11.31

**ākhyāhi me ko bhavānugrarūpo  
namo'stu te devavara prasīda,  
vijñātumicchāmi bhavantamādyaṃ(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.

"O Bhagavān, please tell me — who are You in this terrifying form? I bow to You, O supreme among the devas, be gracious unto me. I wish to know You, the Primeval Being, for I do not understand Your purpose or intention."

Arjuna addresses Bhagavān as **deva-vara** — "the foremost among all celestial beings" — because in this **viśvarūpa**, he perceives even the devas bowing in reverence. Realizing that no ordinary deity could inspire such universal obeisance, Arjuna acknowledges Bhagavān as the supreme cosmic force.

His heart, trembling with awe, cries for understanding. He admits his inability to grasp the divine intent behind this manifestation — **na hi prajānāmi tava pravṛttim** — "I do not comprehend Your purpose."

He seeks not merely information, but revelation. Who is this One whose radiance outshines creation, whose power draws all existence back into Himself, whose brilliance burns yet illumines?

Bhagavān, seeing Arjuna's surrender — his confusion giving way to humility — smiles gently. For what Arjuna now beholds is not a terrifying vision meant to frighten him, but the eternal truth of the universe — that in the play of creation and dissolution, Bhagavān alone remains the witness, the doer, and the source of all.

## 11.32

**śrībhagavānuvāca**  
**kālo'smi lokakṣayakṛtpravṛddho,**  
**lokān samāhartumiha pravṛttaḥ,**  
**ṛte'pi tvām(n) na bhaviṣyanti sarve,**  
**ye'vasthitāḥ(ph) pratyanīkeṣu 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 declares Himself as **kāla** — the mighty, time-like force of dissolution. In this terrifying manifestation, He reveals that He has arisen to bring about the end of worlds; the multitudes surge toward Him and are consumed by that fierce radiance. Yet this apparent annihilation is not arbitrary cruelty: the warriors and kings seen rushing into His mouths are moving according to the ripening of their own **karma**. Their deaths are the fruit of actions already set in motion. Even if Arjuna refrains from striking a blow, those whose allotted course has reached its close will not remain — their fate will unfold regardless.

**जाकी रही भावना जैसी, प्रभु मूरत देखी तिन तैसी**

Arjuna's astonishment comes from a deeper cause. When Bhagavān granted him **divya cakṣu** (divine sight), He opened for Arjuna the whole field of time — past, present, and future. Because Arjuna's mind was fixed on the battle's result — on who would live and who would die — the vision presented to him corresponded to that inner concern. One sees what one is disposed to see: a seeker of outcomes is shown outcomes. In this way, Bhagavān, like a perfect teacher, allowed Arjuna to witness precisely the reality that occupied his heart.

Arjuna is a devotee. Devotees possess a single-pointed mind.

Surdas Ji says:

उधो, मन न भए दस बीस ।

एक हुतो सो गयौ स्याम संग, को अवरार्धै ईस ॥

The mind does not scatter into ten or twenty thoughts; once it unites with Shyam [Krishna], nothing else can disturb it.

A person may say, “I have but one mind,” yet ordinary people possess many minds. Human minds are complex and often divided. While a pure devotee’s consciousness may be single-pointed, ordinary minds carry many conflicting images and desires at once. The renowned German thinker Sigmund Freud observed that an ordinary person can entertain twenty-four imaginings simultaneously. According to our scriptures, however, we are capable of holding countless imaginations at once. The subtler we explore the mind, the greater its power becomes. Sometimes, we even entertain contradictory thoughts at the same time.

Arjuna himself holds two opposing currents, hesitation about fighting and the urge to act, and the vision mirrors that division. One part of him fears the war, while another wonders whether they will win, whether they will live or die. Yet, his subconscious mind is naturally disposed toward the battle. That is why, upon witnessing the fierce cosmic form of Śrī Bhagavān, Arjuna asks, “Who are you in this terrifying form?”

**11.33**

**tasmāttvamuttiṣṭha yaśo labhasva,  
jītvā 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).

Seeing this, Bhagavān instructs: Rise, claim your fame, conquer your enemies, and enjoy the prosperous kingdom. He reassures Arjuna that those he fears are already struck down by divine ordinance — **mayaivaite nihatāḥ pūrvameva** — their fall was determined beforehand. Arjuna is therefore to be **nimittamātraṃ**: a mere instrument, a faithful cause whose action fulfills a larger design.

The epithet **savyasācin** is invoked affectionately — the ambidextrous archer capable of using either hand with equal skill — an apt name for Arjuna, the peerless warrior. Bhagavān’s counsel frees him from anxious deliberation: the cosmic order has its course; Arjuna’s duty is to perform the part allotted to him with courage and dispassion, accepting that much lies already ordained by the play of time and karma.

Thus, the terrifying **viśvarūpa** does two things at once: it strips illusion by revealing the inexorable law of cause and effect, and it brings Arjuna back to his svadharma. What appeared as dreadful becomes the clarity that enables action — action performed with the calm of one who knows himself to be an instrument in a truth greater than his personal fears.

**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.

In the sacred verse, Bhagavān declares that Drona, Bhīṣma, Jayadratha, Karṇa, and many other valiant warriors have already been slain by His design. Arjuna is merely invited to engage in battle and gain glory, free from fear or hesitation.

It seems deliberate that Bhagavān selects these four names—Drona, Bhīṣma, Jayadratha, and Karṇa—leaving out others such as Kṛpācārya, Duryodhana, or Duḥśāsana, though all were mighty warriors. The selection carries profound meaning. While Arjuna revered Drona and Bhīṣma, and thus required mention to dissolve his attachment, Jayadratha and Karṇa were named specifically due to the unique destinies that defined their fates.

Karṇa was a *śūravīra* — heroic yet *śāpita*, accursed.

Jayadratha was *varadānī* — one blessed with divine boons but *aśūravīra*, lacking true valour.

### **The Tale of Karṇa: The Cursed Hero**

Karṇa, noble yet proud, once approached Dronācārya for instruction in archery. Drona, who only trained princes, refused him, calling him *sūtaputra*. Hurt by rejection yet consumed by ambition, Karṇa resolved to seek knowledge elsewhere and arrived at the hermitage of Paraśurāma. Knowing the sage accepted only Brahmins, Karṇa deceitfully declared himself a Brahmin's son.

Moved by his skill, Paraśurāma accepted Karṇa as his disciple and taught him celestial *astravidyā*. Karṇa's progress was swift; his prowess soon rivaled any warrior alive. One afternoon, as Paraśurāma rested with his head upon Karṇa's lap, fate intervened. A scorpion crawled onto Karṇa's thigh, stung him deeply, and drew blood. Yet Karṇa remained motionless, bearing the excruciating pain so his Guru's rest would not be disturbed.

When Paraśurāma awoke, he saw the blood-soaked ground and realized such endurance could not belong to a Brahmin. Furious at the deceit, he cursed Karṇa: the knowledge of divine weapons he had mastered would desert him in the moment he needed it most. Thus ended the apprenticeship, and from that day, Karṇa bore the mark of being both mighty and doomed—*śūravīra*, yet *śāpita*.

### **The Tale of Jayadratha: The Boon-Blessed Coward**

Jayadratha, king of Sindhu and brother-in-law to Duryodhana, was of reckless arrogance. During Draupadī's *svayaṃvara*, he too sought her hand but failed. Later, when the Pāṇḍavas dwelt in exile, his desire turned dark. Learning that Draupadī was alone in the forest while her husbands were away, he attempted to abduct her. Respecting kinship, Draupadī received him courteously, yet when he expressed his vile intent to wed her, she rebuked him with fiery disdain, declaring, "A dog must not gaze upon ghee."

Infuriated by rejection, Jayadratha seized her by force, dragging her toward his chariot. The sages of the hermitage, witnessing this act, rushed to intervene but were restrained by Jayadratha's soldiers. Swiftly, the sages warned the Pāṇḍavas, who, enraged, pursued him.

Bhīma overtook Jayadratha, crushed him effortlessly, and was ready to behead him when Arjuna restrained him, recalling Yudhiṣṭhira's command not to kill their brother-in-law. Instead, Bhīma humiliated Jayadratha—shaved half his head and left him to live in disgrace.

Ashamed, Jayadratha went to his father, Vṛddhakṣetra, a sage of great penance, and recounted his humiliation. The father lamented his son's arrogance but, pressed by his pleas, granted an ominous boon: whoever caused Jayadratha's head to fall to the ground would have his own head shattered into a hundred pieces.

Not content, Jayadratha undertook penance to please Śiva. After long austerities, Bhagavān Śiva appeared, and Jayadratha requested the power to slay the Pāṇḍavas. Śiva refused such unrighteous desire but granted instead that for one day, he would be invincible to all five brothers combined.

In the war of Kurukṣetra, this boon bore terrible fruit. On the day of Abhimanyu's death, Jayadratha blocked the Pāṇḍavas at the gateway of the *cakravyūha*, fulfilling his boon. Arjuna, being drawn away, was absent; the young Abhimanyu entered alone and fell, slain by many together, with Karṇa among them.

When Arjuna returned to see his son's lifeless body, grief turned to raging fire. He vowed, before sunset on the next day, to slay Jayadratha—or immolate himself in failure.

The Kauravas rejoiced, seeing opportunity in his oath. They guarded Jayadratha fiercely, confident that the sun would protect him. But Bhagavān's *māyā* knows no boundary. As the day waned, a veil of illusion shadowed the battlefield—seeming sunset deceived all. The Kauravas celebrated, mocking Arjuna's impending death.

As Arjuna prepared to enter his funeral pyre, Bhagavān reminded him that a warrior even in death must bear arms. Fully armed, Arjuna stood, and in that instant, the false dusk vanished. The sun still shone. Bhagavān signaled him—Jayadratha was before him.

Arjuna drew his *candrākāra-bāṇa*, aimed it toward the Samantaka mountain where Jayadratha's father meditated, and released it. The arrow sliced off Jayadratha's head, carrying it through the air to fall precisely into his father's lap. Startled, the old sage rose; the head slipped from his hands, touching the ground—and the curse fulfilled itself. His head burst into a hundred fragments. Thus perished both father and son, bound by destiny's perfect justice.

Hence, Bhagavān named them both—Karṇa and Jayadratha—in that verse. Both fell through their defining flaws: Karṇa, heroic but *śāpita*; Jayadratha, blessed but cowardly.

### **The Third Parallel: The Story of Bālī**

There comes a third parallel in another age. In the *Rāmāyaṇa*, Bālī, king of Kiṣkindhā, was both *śūravīra* and *varadānī*. The boon he held made him nearly invincible: any opponent standing before him lost half his strength to him. With such power, Bālī had once subdued even Rāvaṇa, tucking the mighty king under his arm like a captive.

When Sugrīva sought Bhagavān's help against his brother Bālī, he doubted that Bālī could be slain.

सुनु सुग्रीव मारिहउँ बालिहि एकहि बान।

ब्रह्म रुद्र सरनागत गएँ न उबरिहिँ प्रान ॥६॥

To assure him, Bhagavān aimed a single arrow through seven mighty *śālavṛkṣa* trees—whose wood was known to resist even termites—and pierced them all in one shot. Sugrīva, stunned, believed at

last.

Still, Bhagavān insisted that even divine will demands human effort: **nimitta-mātram bhavasavyasācin**. As He told Arjuna, so He told Sugrīva—the result is assured, yet action must still be yours. Bhagavān required Sugrīva to confront Bālī first, to serve as *nimitta*—the visible instrument of destiny.

When Sugrīva and Bālī first fought, Bhagavān hesitated to strike, for both brothers appeared identical. Sugrīva fled, wounded, and complained in despair. Bhagavān then garlanded Sugrīva, marking him for recognition. In their second battle, Bhagavān’s arrow, swift and sure, struck Bālī down.

Bālī, the *sūravīra-varadānī*, perished not because power failed him, but because pride blinded him.

### The Larger Teaching

Thus, the message resounds eternal—whether through Karṇa, Jayadratha, or Bālī—the interplay of valor, curse, and grace shapes destiny. Bhagavān calls upon every Arjuna to act without hesitation: **nimitta-mātram bhava savyasācin** — be merely the instrument.

Results are preordained, yet without effort, even divine will does not manifest. Bhagavān helps only those who strive for themselves. As the saying goes, **God helps those who help themselves**. One must fight with full might, with both hands if needed, yet remain free from ego. Only in action perfected through surrender does one attain true victory.

### 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: 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.

Hearing these profound and awe-striking words of **Bhagavān Keśava**, Arjuna—the **Kirīṭī**, the one adorned with the divine crown—stood trembling. With folded hands raised in deep reverence (*kṛtāñjaliḥ*) and his entire being quivering with devotion and fear, he bowed low before Bhagavān. His heart was overcome by an indescribable mixture of wonder, surrender, and humility.

Overwhelmed by what he had just witnessed—the infinite, radiant, and devouring **Viśvarūpa**—Arjuna’s voice faltered. His words emerged **sagadgadaṃ**, choked with emotion, as he bowed once again, unable to contain the surge of feelings that rose within him. The splendor and power of Bhagavān’s revelation had shaken every fibre of his being. The mighty warrior who had once stood confidently on the battlefield now stood trembling, his **ātmā** humbled before the cosmic form of the Divine.

His reverence was not born of fear alone—it was a deep recognition of the vastness of Bhagavān’s will, of the divine play (*līlā*) that governs all creation. Arjuna realized how minute the individual stands before the infinite. His **namaskāra** was both surrender and adoration, an acknowledgment that all

victory, all destiny, all motion of life and death rests in Bhagavān alone.

Having bowed in this manner, Arjuna once again addressed Bhagavān Śrī Kṛṣṇa with folded hands and trembling voice—his soul yearning for peace after witnessing the infinite majesty of the Supreme.

The moment stands as a reminder that when divine truth unfolds before the seeker, the heart first trembles, then bows, and finally finds rest in surrender.

And thus, this portion of the dialogue concludes with the image of Arjuna—**Kirīṭī**, the warrior crowned with devotion—bowing before **Bhagavān Yogeshvara Śrī Kṛṣṇa**, in awe, fear, and love blended as one.

**Yogeshvara Śrī Kṛṣṇa Candra Bhagavān kī Jai!**

## Questions and Answers

### Shreeram Ji

**Q:** I have three questions. You mentioned that when Bhagavān began to reveal the Viśvarūpa, His immense cosmic form appeared in one place. Then, in verse 31, Arjuna speaks again — does that mean Bhagavān stopped showing His form at that point? How could such a vast, ever-expanding form suddenly stop?

**A:** Bhagavān did not stop showing His Viśvarūpa at that point. Nowhere in verse 31 or 32 does it say that He ceased the vision. The divine form was still very much visible — the “video was still on,” one might say. Bhagavān continued to reveal His infinite form even as He spoke the subsequent verses.

**Q:** In verse 32, the word *bhaviṣyati* appears in the singular form. Then how does it refer to the Pāṇḍavas in the plural sense? If *tam* means “without you,” then it seems to address Arjuna alone. How are others included in this?

**A:** The meaning here is not limited to Arjuna alone. When Bhagavān says, *tvām vinā api na bhaviṣyanti*, He implies, “Without you, none of them will remain.” That is, even if you do not act, those destined to perish will still perish. The phrase “without you” refers to Arjuna as the doer, but the outcome encompasses all warriors, including the Pāṇḍavas. The verse thus conveys that destiny will unfold regardless of individual action — those who must perish will perish.

**Q:** You referred to Karṇa as a *śūravīra* (valiant warrior). But how can he be called *śūravīra* when he supported Duryodhana during Draupadī’s humiliation? He could have stopped it, but didn’t. Doesn’t that make him wicked rather than valiant? For instance, today we might call a strong goon *bāhubalī* (muscular), but we wouldn’t call him noble.

**A:** *Śūravīra* does not mean “a good or righteous person.” It simply means one who possesses *śaurya* — bravery, strength, and mastery in warfare. A *śūravīra* can be good or evil. Rāvaṇa too was a *śūravīra*. Karṇa, though morally flawed in certain actions, was undoubtedly brave and powerful in battle. Thus, he qualifies as a *śūravīra* by valor, not by virtue.

**Q:** You often say that one need not read the entire Gītā to benefit from it — even a single verse, if applied daily, can uplift one’s life. Is that true? Can one’s *uddhāra* (spiritual upliftment) happen through just one verse?

**A:** Absolutely. Even one verse, one line, or even a single word from the Gītā, if read and lived with deep *śraddhā* (faith), can transform one’s life. It is not about quantity; it is about devotion and sincerity. As was beautifully said — *One verse is enough. One line is enough. One word is enough.* The power lies in *śraddhā*, not in the number of verses read.

## Kashinath Ji

**Q:** Bhagavān says that the Kaurava army has already been slain by Him. How can that be? When were they killed by Bhagavān? Then He says that they are destined to die even if Arjuna doesn't fight — isn't that contradictory?

**A:** Bhagavān here speaks metaphorically. When He says, "They are slain by Me," He refers to His manifestation as *Kāla-rūpa* — Time itself. He explains that He has expanded as *Kāla*, the devourer of all beings. Thus, the Kauravas have already perished in the sense that their fate is sealed by Time. Saying "they are already slain" means they are bound by their *karma* and destined to perish. It is like our expression "He was swallowed by time". Time doesn't literally devour; it signifies the inevitable end governed by *karma*. Bhagavān conveys the same — that the destruction of the Kauravas is the natural unfolding of *karma* through the power of *Kāla*.

## Rajendra Ji

**Q:** These social evils — like caste divisions or acts such as Jayadratha's abduction of Draupadī — seem to have existed since *Dvāpara-yuga*. Will they ever end?

**A:** Such tendencies are not confined to one *yuga*. They have existed in *Satya*, *Tretā*, *Dvāpara*, and will continue in *Kali-yuga* as well. Because *sattva*, *rajas*, and *tamas* — the three *guṇas* — are eternally present in creation, no time ever comes when only one remains. As long as these *guṇas* exist, such human imperfections will also exist.

**Q:** If someone performs *tapasya* (austerity) with an evil intention, why does Bhagavān still grant them the fruit of their penance? Shouldn't their bad intention cancel it?

**A:** The laws of *prakṛti* (nature) operate impartially. Bhagavān has not attached moral conditions to the working of *tapasya*. Just as food nourishes anyone who eats — good or bad — *tapasya* too yields results according to the law of nature. The *devas* do not alter their *pratāpa* (radiance or power) based on someone's intentions.

For example, if you pluck a mango gently or throw a stone to bring it down, the mango remains sweet either way. The method or the intention does not change the law of nature. Similarly, *tapasya* produces results by its own inherent law, independent of moral intention. Hence, nature remains neutral — offering results to all who act, regardless of motive.

The session concluded with a heartfelt prayer followed by the chanting of the Hanumān Chālīsā.



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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.

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**Jai Shri Krishna!**

Compiled by: Geeta Pariwar - Creative Writing Department

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