

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 11: Viśvarūpa-Darśana-Yoga

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YouTube Link: <https://youtu.be/IOc-TcMtJvA>

## From Awe to Understanding: Arjuna's Journey Through the Universal Form

The eleventh chapter of the Bhagavad Gītā is called **Vishwa Rupa Darshan**, or the *Yoga of Beholding the Cosmic Form of God*.

In this chapter, Bhagavān reveals his true form, which strikes fear in the heart of Arjuna, after a simple request that He reveal himself. The descriptions are vivid and the extent of His form in multiple dimensions is incomprehensible and terrifying. Arjuna asked for forgiveness for being so casual in interacting with him as if he was a mere friend. It was known that Krishna had once massaged Arjuna's feet, oblivious to his true nature.

सखेति मत्वा प्रसभं यदुक्तं  
हे कृष्ण हे यादव हे सखेति ।  
अजानता महिमानं तवेदं  
मया प्रमादात्प्रणयेन वापि ॥ 41॥  
यच्चावहासार्थमसत्कृतोऽसि  
विहारशय्यासनभोजनेषु ।  
एकोऽथवाप्यच्युत तत्समक्षं  
तत्क्षामये त्वामहमप्रमेयम् ॥ 42॥

In these shlokas, he recalls his interaction with great regret. You, who cannot be measured in any manner, have allowed me to take liberties. "You must forgive me," pleads Arjuna.

The last in this 4-part series brings to a close the experience, with Arjuna being assured by Sri Krishna that there is nothing to fear and that he should do his duty.

The session began with the symbolic lighting of the lamp followed by obeisance to Śrī Bhagavān and Gurudev, thus setting the tone for an enchanting experience of deciphering the last 13 shlokas of the

### 11.43

**pitāsi lokasya carācarasya,  
tvamasya pūjyaśca gururgarīyān,  
na tvatsamo'styabhyadhikaḥ(kh) kuto'nyo,  
lokatraye'pyapratimaprabhāva. 11.43**

You are the Father of this moving and unmoving creation, nay, the greatest teacher worthy of adoration. O Lord of incomparable might, in all the three worlds there is none else even equal to You; how, then, can anyone be greater than You?

Arjuna addresses Bhagavān: "You are the Father of the entire universe, of all moving and non-moving beings. You are the most deserving of worship and the supreme spiritual entity. When there is none equal to You in all the three worlds, then who can be greater than You? O possessor of incomparable power, forgive me."

### 11.44

**tasmātpraṇamya praṇidhāya kāyaṃ(m),  
prasādaye tvāmahamīśamīḍyam,  
piteva putrasya sakheva sakhyuḥ(ph)  
priyaḥ(ph) priyāyārhasi deva soḍhum. 11.44**

Therefore, Lord, prostrating my body at Your feet and bowing low I seek to propitiate You, the ruler of all and worthy of all praise. It behoves You to bear with me even as a father bears with his son, a friend with his friend and a husband with his beloved spouse.

Arjuna pleads: "Therefore, O Bhagavān, bowing deeply and prostrating before You, I implore You for Your grace. As a father tolerates his son, a friend forgives his friend, and a lover pardons the beloved, please forgive me for my offenses.

In this verse, Arjuna expresses his devotion to Sri Krishna through three distinct emotional attitudes, known as 'bhavas'. These bhavas reflect the depth and versatility of his relationship with the divine.

1. **Lalan Bhav (Parental Affection):** This bhava mirrors the tender love and care of a father for his son. Arjuna sees Sri Krishna as a guiding parental figure, evoking feelings of reverence mixed with a deep familial bond.
2. **Sakhya Bhav (Friendship):** Here, Arjuna relates to Sri Krishna as a dear friend. This bhava signifies equality and camaraderie, where Arjuna feels free to share his innermost thoughts and emotions, just as one would with a close companion.
3. **Madhurya Bhav (Conjugal Love):** This represents the love between beloveds, characterized by intimacy and passion. Arjuna's use of this bhava indicates an intense, personal love for Sri Krishna, transcending the formalities of worship.

Arjuna, recognizing the magnificence of Sri Krishna's divine form, humbly pleads for forgiveness for any familiarity that may have seemed disrespectful, given his realization of Krishna's supreme stature. He implores Sri Krishna to be gracious, just as a father forgives his son, a friend overlooks a friend's faults, and a lover pardons the beloved.

It should be noted that the prostrating described here is called-

**दंडवत प्रणाम** (Dandavat Prāṇam). This is the kind of obeisance where we lie down like a stick, in complete surrender.

Arjuna says, "Just as the son is always forgiven and tolerated by the father, just as a friend forgives another wayward friend, just as a husband excuses his wife, I beg you to forgive me, Bhagavān,"

Gyaneshwar Maharaj expands this point and says that though Arjuna felt he was unfit to even ask forgiveness, he still gathered the courage to do so.

Gyaneshwar Maharaj says:

**“दुसरा आहे तुझ्या समान, बोलताची लाजे मन, मग कैसे मानवे तुझ्याहून आहे कोणी अधिक?”**

**“Who else can be compared to you? My mind feels embarrassed even to speak it. Then how can I consider anyone greater than you?”**

This verse reflects Arjuna’s acknowledgment of the unparalleled greatness of the divine, expressing humility and the belief that no one surpasses the glory of the Sri Bhagavān.

Gyaneshwar Maharaj further explains the state of mind of Arjuna:

**“एवढी करावयास विनवणी, योग्यता नाही माझे ठिकाणी”**

**“I am not worthy of such reverence; my place is not so high.”**

This verse humbly expresses Arjuna’s acknowledgment of his limitations and unworthiness in the face of the divine’s greatness. It reflects a deep sense of humility and devotion.

Arjuna’s Lalan Bhava is captured beautifully by Sant Sri Dnyaneshwar:

**“परी लेकरू सळगी करुणा बोलतोचा की बापाशी;”**

**“Yet, a child, out of innocent love, speaks plainly with the father;”**

This verse captures the essence of a simple and pure-hearted relationship between a child and a father, where the child communicates openly and without any pretense.

Sant Dnyaneshwar elucidates Arjuna’s Sakhya Bhav with a profound simplicity in the verse:

**“मित्र वागाला उद्धट पणे, तरी कोणी मित्र सोशी निवांत पणे”**

**“Even if a friend behaves insolently, who else but a true friend would endure it with serene composure?”**

This verse delves into the depth of Arjuna’s friendship with Sri Krishna, illustrating that true friendship is resilient, enduring even through moments of arrogance or indiscretion. It’s a testament to the strength of their bond that Arjuna can speak frankly, without fear of judgment, and be met with understanding rather than reprimand. This level of acceptance and forgiveness is indicative of the profound connection and mutual respect that defines their relationship.

**adr̥ṣṭapūrvam(m) hr̥ṣito'smi dr̥ṣṭvā,  
bhayena ca pravyathitam(m) mano me,  
tadeva me darśaya deva rūpam(m),  
prasīda deveśa jagannivāsa. 11.45**

Having seen Your wondrous form, which was never seen before, I feel transported with joy; at the same time my mind is tormented by fear. Pray! reveal to me that divine form, the form of Viṣṇu with four-arms; O Lord of celestials, O Abode of the universe, be gracious.

Arjuna exclaims, "Having seen your universal form that I had never seen before, (and others have not!) I feel extreme happiness! And yet, my mind still trembles with fear. Please have mercy on me and again show me your pleasing form, O God of gods, O abode of the universe."

That is the form that Arjuna can comprehend and feel happy with, and that is what he wants. The previous forms were too stressful to handle.

Arjuna, having beheld the awe-inspiring Vishwaroop, experiences a mix of joy and trepidation. He acknowledges the magnificence of what he has seen but also admits to being perturbed by its overwhelming nature. In a plea filled with reverence, he requests Sir Krishna, addressed as "Devesha" (Lord of Lords) and "Jagannivasa" (Abode of the Universe), to reveal His more serene and graceful Chaturbhuja form. This form, which holds the shankh, chakra, and gada, symbolizes the divine's protective and benevolent aspects, providing solace and reassurance to the devotee.

Dhyaneswar Maharaj described it differently, recalling that the Vishwaroopa had an infinite number of mouths "I wish to speak with you, but which mouth should be addressed? Please take on the form that I can interact with."

**“परी आताही इच्छा जीवा की तुझ्याशी संवाद करावा”**

**“तुझा सहवास उपभोगावा, द्यावे तुला आलिंगन”**

**“Yet even now, the soul desires to converse with you. I wish to savor your companionship and embrace you.”**

These lines beautifully articulate the soul's undying urge to communicate with the divine, a dialogue that transcends the mundane and touches the spiritual. The second line deepens this sentiment, expressing not just a longing for conversation, but also for the cherished presence and affectionate embrace of the divine. It's a desire for both spiritual and emotional closeness, a merging of the devotee's essence with the divine, which is the ultimate goal of the soul's journey. This interpretation underscores the intimate and personal nature of the divine relationship, where the soul seeks not only enlightenment but also the comfort and love of the divine embrace.

**11.46**

**kirīṭinam(ñ) gadinam(ñ) cakrahastam(m),  
icchāmi tvām(n) draṣṭumahaṁ(n) tathaiva,  
tenaiva rūpeṇa caturbhujena,  
sahasrabāho bhava viśvamūrte. 11.46**

I wish to see You adorned in the same way with a diadem on the head, and holding a mace and a discus in two of Your hands. O Lord with a thousand arms, O Universal Being, appear again in the

same four-armed Form.

And now Arjuna says, "O Thousand-armed one, though you are the embodiment of all creation, I wish to see you in your four-armed form, carrying the mace and disc, and wearing the crown ("kirit")."

"I saw your Vishwaroop, but I now wish to see your devaroop, which is easier to relate to. My wish to see your infinite form has been granted and it is enough. I prefer the form that I can connect with."

Saint Dynaneshwar Mauli explains Arjun's feelings:

**"हे विश्वरूपाचे सोहळे, भोगुन निवाले माझे डोळे, आता झाले आहे भुकेले, तुझे कृष्णमूर्तीचे रूप"**

**"Having witnessed the grand spectacle of your universal form, my eyes are satiated. Now, they yearn for the sight of your form as Krishna."**

This verse elaborates on Arjuna's state of mind after experiencing the overwhelming vision of the divine universal form (Vishwaroop). Arjuna has seen the vastness and majesty of the divine in its most expansive aspect. Having absorbed this awe-inspiring sight, his eyes are now 'satiated', implying that he has reached the limit of what he can comprehend and endure in this cosmic display.

The latter part of the verse expresses a longing for a more intimate and personal connection with the divine. Arjuna's 'hunger' now is for the comforting and familiar form of Sri Krishna, which is more relatable and soothing to his heart and mind. This reflects a shift from the impersonal vastness of the universal form to the personal closeness and affection of the deity's human-like representation. It's a desire to return to a form of worship that is more accessible and emotionally fulfilling, highlighting the devotee's need for a personal relationship with the divine

**"त्या कृष्ण रूप वाचून एतरी इच्छती माझे लोचन, हे विश्वरूप ही वाटे हीन कृष्ण रूपाहून त्यांना."**

**"Apart from that form of Krishna, my eyes desire nothing else; even this grand universal form seems inferior to Krishna's form to them."**

Saint Dynaneshwar Mauli elaborates on Arjuna's singular devotion to Krishna's personal form. Despite the grandeur of the universal form (Vishwaroop), which encompasses all of creation and is a magnificent sight to behold, Arjuna's eyes (representing the inner longing of the soul) find it lacking compared to the intimate and beloved form of Krishna. The verse captures the essence of Bhakti, where the personal connection with the divine in a familiar and loving form is considered superior to any other majestic or awe-inspiring manifestations. It reflects the deep emotional bond and the preference for a more personal and relatable aspect of the divine, which comforts and satisfies the heart of the devotee.

Saint Dynaneshwar Mauli continues to elaborate Arjuna's state of mind which is in full devotion:

**"श्रीकृष्णा तुझी मूर्ती, तिच आमची भुक्ती मुक्ती"**

**"O Sri Krishna, your form itself is our sustenance and liberation."**

This verse encapsulates the essence of devotion in the path of Bhakti Yoga. The devotee sees the form of Sri Krishna not just as an object of reverence but as the very source of sustenance (bhukti) and liberation (mukti). The form of Krishna is not merely a representation; it is the means through which the devotee experiences the divine and attains spiritual fulfillment. The verse conveys that in the presence of the divine form, the devotee finds both the nourishment for the soul and the ultimate release from the cycle of birth and rebirth. It is a profound acknowledgment that the divine form of Krishna is complete in itself, offering both worldly enjoyment and spiritual emancipation.

Sant Dnyaneshwar Mauli articulates Arjuna's plea to Sri Krishna with profound simplicity and depth:

“घ्यावी तीच रम्य कृती, आवरी विश्वरूप.”

**“Let us embrace that delightful form, setting aside the universal form.”**

**11.47**

**śrībhagavānuvāca**  
**mayā prasannena tavārjunedaṃ(m),**  
**rūpaṃ(m) paraṃ(n) darśitamātmayogāt,**  
**tejomayaṃ(m) viśvamanantamādyam(m),**  
**yanme tvadanyena na dṛṣṭapūrvam. 11.47**

Śrī Bhagavān said :

Arjuna! pleased with you I have shown you, through My power of Yoga, this supreme, effulgent, primal and infinite Cosmic Form, which has never been seen before by anyone other than you.

Bhagavān responded: "Arjuna, being pleased with you, by the power of Yogamaya, I gave you a vision of my resplendent, unlimited, and primeval cosmic form. No one before you has ever seen it."

"I do not know what pleased me so much about you. That is why I showed you what was unlimited and infinite and has never been shown before to anyone. And now you are asking me to show me my near-human manifestation?"

Saint Gyaneshwar Mauli says something more direct, with Krishna scolding Arjuna, "What a fool you are! You saw something that no one else has seen and yet you want to go back to what everyone else sees too! I have shown you all my secrets!"

“अरे तुला जे लाभले अद्भुत, झाला नाहीस तू संतुष्ट” “काय हेकडा सारखी वटवट करतोस”

**“Oh, what you have received is wondrous, yet you are not satisfied,” “Why do you keep grumbling like a discontented person?”**

“आम्ही ज्या कुणास होतो प्रसन्न त्यास करतो शरीरार्पण,परंतु आमचे अंतर्करण न लभे ते कोणसी.”

**“We may please someone and offer them our body, But who can truly claim to have attained our inner self?”**

“न कळे कैसे आले भरून, तुझ्या प्रेमाने अंतर्करण.”

**“How did it come to be, that my heart is so full, With your love, O Arjuna, it's inexplicable.”**

“गौप्य आपुले दिले उघडून तुझ्याच ठायी जागिया”

**“I have openly revealed My secrete form to you”**

Sri Krishna's deep affection and love for Arjuna is evident, which prompts Him to reveal His divine forms. Krishna's heart is filled with love for Arjuna to such an extent that He is moved to show Arjuna His cosmic form. This is a unique and special revelation, indicating the special place Arjuna holds in Krishna's heart.

**11.48**

**na vedayajñādhyayanairna dānaiḥ(r),  
na ca kriyābhirna tapobhirugraiḥ,  
evamrūpaḥ(ś) śakya ahaṁ(n) nṛloke,  
draṣṭum(n) tvadanyena kurupravīra. 11.48**

Arjuna, in this mortal world I cannot be seen in this Form by anyone other than you, either through the study of the Vedas or by rituals, or, again, through gifts, actions or austere penances.

Bhagavān addresses Arjuna, reprimanding him gently, "Not by the study of the Vedas, nor by the performance of sacrifice, rituals, or charity, nor even by practicing severe austerities, has any mortal being ever seen what you have seen, O greatest of the Kuru warriors."

Did Ravana undergo any less penance? Yet he did not succeed. Arjuna was more fortunate than he could have imagined.

**11.49**

**mā te vyathā mā ca vimūḍhabhāvo,  
drṣṭvā rūpaṁ(ñ) ghoramīdṛñmamedam,  
vyapetabhīḥ(ph) prītamanāḥ(ph) punastvaṁ(n),  
tadeva me rūpamidaṁ(m) prapaśya. 11.49**

Seeing such a dreadful Form of Mine as this, do not be perturbed or perplexed; with a fearless and tranquil mind, behold once again the same four-armed Form of Mine bearing the conch, discus, mace and lotus.

And then Bhagavān says, "Be neither afraid nor confused on seeing this terrible form of Mine. Be free from fear and with a positive and happy heart, behold Me once again in My personal form, with four arms, holding the conch, discus, mace, and lotus."

"This is me, even though my form is terrible. If everything is me, then what is there to be fearful of? Look at me again, and let love emerge from your heart."

Saint Gyaneshwar Mauli says,

**हे जाणण्या जे प्रवृत्त झाले त्या वेदांनी मौनची धरले**

"Even the Vedas became silent as they could not comprehend and describe the true form of Bhagavān, which has been seen only by Arjuna. Indeed, this is my true form and instead, you ask for a relatively weak representation. Since I am everywhere, it is best to love the entire cosmos."

**तुझ्या मनी गजबज झालीच का अर्जूना, ऐश्वर्य हे महातेज तुझ्या हाती आले सहज**

"Why is there bewilderment in your mind, Arjuna? You are witnessing My glorious form effortlessly."

**अंग सोडून छायेसी आलिंगन देतसो गावंढळारे काही ना जाणसी**

"You are embracing the shadow, instead of the body. Are you so ignorant?"

Sri Krishna tries to explain to Arjuna that the Universal form (Vishwaroop) is His real form. Instead of the real form, why are you insisting on the Chaturbhuja form which is like a shadow? Therefore one should love the entire universe regardless of how it appears.



In Sane Guruji's words:

खरा तो एकची धर्म । जगाला प्रेम अर्पवि ॥  
जगी जे हीं अति पतित । जगी जे दिन पददलित ॥  
तया जाऊन उठवावे । जगाला प्रेम अर्पवि ॥

**"True is only one religion, To offer love to the world.  
Whoever in this world is extremely fallen, Whoever is downtrodden in this world,  
We must raise them, And offer love to the world."**

If we wish to love the Paramātmā, then we must learn to love the entire universe.

**11.50**

**sañjaya uvāca  
ityarjunaṁ(m) vāsudevastathoktvā,  
sVākaṁ(m) rūpaṁ(n) darśayāmāsa bhūyaḥ,  
āśvāsayāmāsa ca bhītamenaṁ(m)  
bhūtvā punaḥ(s) saumyavapurmahātmā. 11.50**

Sañjaya said :

Having spoken thus to Arjuna, Bhagavān Vāsudeva again revealed to him His own four-armed Form; and then, assuming a genial form, the high-souled Śrī Kṛṣṇa consoled the frightened Arjuna.

Sanjay said, to Dritarashtra: "Having spoken thus, mildly reprimanding Arjuna, the compassionate son of Vasudeva displayed His personal (four-armed) form again. Then, he further consoled the frightened Arjun by assuming his gentle (two-armed) form."

Krishna Rup and Vishwa Rup are indeed the same. Whether you worship an idol or not, it is the same!

There is a story about this. It happened that the two sons of Thakur went to him and spoke of their dispute. It was whether Bhagavān was with form or without form.

Thakur responded by asking if Bhagavān was all-powerful. Both sons said yes, in their logic. And therefore, Thakurji said that followed that both forms are the same since they have infinite power.

This is what Arjuna experienced.

Saint Gyaneshwar Mauli speaks of a woman who went to a jeweler and asked for an ornament to be made of a gold biscuit she had. When it was made, the dissatisfied lady asked for the original gold biscuit. That is the same analogy that Bhagavān showed - Vishwaroop and Devaroop.

एवढे कष्ट शीष्यार्थ सोशी  
ऐसा गुरु आहे कोणत्या देशी  
ना कळे कृष्णाची प्रीती, संजय म्हणे

Which teacher would have shown so much compassion and done so much for a student? Bhagavān showed his multiple forms to Krishna and allowed him to choose whichever form was acceptable.

**11.51**



**arjuna uvāca**  
**dṛṣṭvedaṃ(m) mānuṣaṃ(m) rūpaṃ(n), tava saumyaṃ(ñ) janārdana,**  
**idānīmasmi saṃvṛttaḥ(s), sacetāḥ(ph) prakṛtiṃ(ñ) gataḥ. 11.51**

Arjuna said :

Kṛṣṇa, seeing this gentle human form of Yours I have regained my composure and am my ownself again.

Arjun said: O Krishna, seeing Your gentle human form (two-armed), I have regained my composure and my mind is restored to normal.

(It should be noted that the meter of the shlokas has changed here)

**11.52**

**śrībhagavānuvāca**  
**sudurdarśamidaṃ(m) rūpaṃ(n), dṛṣṭavānasi yanmama,**  
**devā apyasya rūpasya, nityaṃ(n) darśanakāṅkṣiṇaḥ. 11.52**

Śrī Bhagavān said :

This form of Mine (with four-arms) which you have just seen, is exceedingly difficult to behold. Even the gods are always eager to see this form.

But Bhagavān responded, "This form of Mine that you are seeing is exceedingly difficult to behold. Even the Gods are eager to see it. Neither by the study of the Vedas, nor by penance, charity, or fire sacrifices, can I be seen as you have seen Me."

It is worth noting that such insights are also indirectly being comprehended by students of the Geeta Pariwar through the study of the Gītā)

**11.53**

**nāhaṃ(m) vedairna tapasā, na dānena na cejyayā,**  
**śakya evaṃvidho draṣṭuṃ(n), dṛṣṭavānasi mām(m) yathā. 11.53**

Neither by study of the Vedas, nor by penance, nor again by charity, nor even by rituals can I be seen in this form (with four-arms) as you have seen Me.

"You can study the Vedas, you can perform penance, give great charity or conduct rituals, but you will never see me in this form," says Bhagavān to Arjuna.

**11.54**

**bhaktyā tvananyayā śakya, ahamevaṃvidho'rjuna,**  
**jñātuṃ(n) draṣṭuṃ(ñ) ca tatvena, praveṣṭuṃ(ñ) ca parantapa. 11.54**

Through single-minded devotion, however, I can be seen in this form (with four-arms), nay, known in essence and even entered into, O valiant Arjuna.

And how then might this be possible? Bhagavān says this is only possible through devotion. "O Arjuna, by pure devotion alone (where nothing else is desired by Bhagavān) can I be known as I am, standing before you. Thereby, on receiving my divine vision through pure devotion, O Arjuna, destroyer of

enemies, one can enter into union with Me.

(Note: the next chapter, number 12, is about Bhakti Yoga)

## 11.55

**matkarmakṛṇmatparamo, madbhaktaḥ(s) saṅgavarjitaḥ,  
nirvairaḥ(s) sarvabhūteṣu, yaḥ(s) sa māmetyi pāṇḍava. 11.55**

Arjuna, he who performs all his duties for My sake, depends on Me, is devoted to Me, has no attachment, and is free from malice towards all beings, reaches Me.

Bhagavān concludes, addressing Arjuna "Those who perform all their duties for My sake, who depend upon Me and are devoted to Me, who are free from attachment, and are without malice toward all beings, such devotees certainly attain Me."

Saint Ramdas defines a bhakta as one who is not even distinct from Bhagavān is a true bhakta. We are where our minds are. Therefore if our minds are attached to Bhagavān, we are truly bhaktas. Recall that Bhagavān Ram conducted the cremation of Ravana despite knowing he was considered evil. He did not have any feeling of anger or malice towards any evil person.

Krishna defines a bhakta in the next chapter:

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।  
निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥ 13॥  
सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।  
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ 14॥

Arjuna asks in the next chapter

अर्जुन उवाच ।  
एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।  
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ 1॥

He asks Bhagavān what is the right form to worship. Formless or without form? He does not ask which is true, but merely which is preferred.

Thus ended the vivechan and Chapter 11, where Arjuna saw the entire Vishwa Rup and was able to describe it.

The discourse ended with Hari Sankirtanam.

## Question and Answer session

### Avadh Kishore ji:

Q: There are instances where Bhagavān has shown his Vihsvaroop to others, including to Yashoda and Duryodhana and in the Ramayana.

A: It has not been shown in the specific time of the Mahabharata.

### Hari Kishore ji:

Q: What great act has Arjuna done that he deserved Vishwaroop darshan? What is the difference between the 2-armed and 4-armed forms?

A: It may be a function of past births. Moreover, he would have a great love for Krishna. He faced

many challenges even in his lifetime, but he continued to have a simple outlook.

The two forms depend on the specific situation.

In the case of Sanjaya, it was because of the blessings of the Guru, Veda Vyasa.

**Jaya Pai ji:**

Q: What is the meaning of Kiriti?

A: It is a way to address Krishna, one who wears a crown.

**Vipin ji:**

Q: Meaning of Yajjaya

A: Performing yajnas

**Jaya ji:**

Q: How can we embrace evil people like terrorists? It seems difficult.

A: You are not asked to do so. You may look upon them with love. Your behavior must be realistic.

**Guest:**

Q: What is bhakti? What about Bhajans?

A: Pure love is bhakti. If it is through bhajans that is fine. any other form is also ok.

**Smita ji:**

Q: Meanings of shlokas 43 and 52

A: Described above.

**Hemant ji:**

Q: How is it that the information that Sanjaya was being conveyed to Dritarashtra was not used by the Kauravas?

A: Unfortunately, the minds of the Kauravas were clouded, even though it was obvious that they would lose due to the presence of Bhagavān.

**Hemant ji:**

Q: What is the most powerful shloka in the Bhagavad Gītā?

A: The last chapter (18). 65 and 66 are very powerful

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ 65॥

सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज ।

अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ 66॥

**Rahas ji:**

Q: What is the most powerful form of Bhagavān?

A: All forms are equal

**Vimal ji:**

Q: Meaning of Sabyasachi?

A: Ambidextrous

**Om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu  
brahmavidyāyām(m) yogaśāstre śrīkṛṣṇārjunasaṁvāde  
viśvarūpadarśanayogonāma ekādaśo'dhyāyaḥ**

Thus, in the Upaniṣad sung by the Lord, the Science of Brahma, the scripture of Yoga, the dialogue between Śrī Kṛṣṇa and Arjuna, ends the eleventh chapter entitled "The Yoga of the Vision of the Universal Form."

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**Jai Shri Krishna!**

Compiled by: Geeta Pariwar – Creative Writing Department

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