



ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 11: Viśvarūpa-Darśana-Yoga

1/4 (Ślōka 1-15), Saturday, 13 July 2024

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YouTube Link: <https://youtu.be/U1yrNMDh2KM>

Viśvarūpa-Darśana - Arjuna Graced to see The Mystical & Magnificent Splendor of Paramātmā.

The **11th** chapter of the Bhagavad-Gītā is known as the **Viśhwarūpa Darśhana Yoga - Yoga of the Vision of the Universal Form.**

The first of the four-part interpretation session of the 9th chapter of Śrīmadbhagavadgītā started with prayers to Bhagavān Śrī Krishna followed by the lighting of the auspicious lamp so that we are guided towards the path of Dharma, with the blessings of the Paramātmā, our Guru and the light of knowledge.

**Gurur Brahmā Gurur Vishnu, Gurur Devo Maheshwarah
Guru Saakshaata Parabrahma, Tasmai Śrī Guruve Namah**

Guru Brahmā, the Creator, Guru Vishnu, the Preserver, Guru Devo Maheshwarah, he Destroyer), are the Guru Sakshat ParaBrahmā, the Supreme Being or Almighty. Guru is the embodiment of Para Brahma and to HIM I bow.

This was followed by prayers to the Gītā Mata:

**pārthāya pratibodhitām bhagavatā nārāyaṇena svayaṁ
vyāsenā grathitām purāṇa-muninā madhye mahābhārate
advaitāmṛta-varṣiṇīm bhagavatim aṣṭādaśādhyāyinīm
amba tvām anusandadhāmi bhagavad-gīte bhava-dveṣiṇīm**

O Bhagavad-Gītā, you have been told to Arjuna, the son of Prtha by Bhagavān Narayana Himself and afterwards you were included within the Mahabharata by the ancient sage Vyasa. Your eighteen divine chapters are like a shower of the immortal nectar of wisdom of the Absolute. O mother, destroyer of man's rebirth into the darkness of this mortal world, upon you I meditate.

The 11th chapter is one of the most enchanting chapters in the Gītā. This chapter is a differentiating aspect of the Bhagavad Gītā from all the other scriptures. Due to this chapter, Bhagavad Gītā is not just limited to a spiritual scripture but transcends to become a divine scripture where our theoretical

knowledge of the Param Pita Paramātmā is reinforced with a practical knowledge of HIM.

In the 10th Chapter, **Vibhūti Yoga**, Śrī Bhagavān has explained about his 82 *Vibhūtis*, the power points through which one can experience the bliss and glory of the Paramātmā. At the end of the chapter, Bhagavān has said, “**viṣṭabhyāham idam kṛitsnam ekāśhena sthito jagat**’ where HE emphasized that the described **Vibhūtis** (HIS glories) were only a fraction of his Divinity.

This has in fact fueled Arjuna’s curiosity to know more about the Paramātmā, see his blissful form, specially, when Bhagavān says, **atha vā bahunaitena kim jñātena tavārjuna**, *What need is there for all this detailed knowledge, O Arjuna?*

Now Arjuna puts forth Bhagavān his small desire to view Ishwar in HIS true cosmic form, to see the **Viśhwarūpa**. While it may be seen as a small wish, it has never happened in the past. What Arjuna is about to view and perceive is unique and first ever event. That is the beauty of 11th chapter, **Viśhwarūpa Darśhana Yoga**.

11.1

arjuna uvāca
madanugrahāya paRāmaṃ(ñ), guhyamadhyātmasañjñitam,
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.

Arjuna acknowledged that Śrī Bhagavān has explained the topmost secret or the Supreme Knowledge of ātmā (**guhyamadhyātmasañjñitam**) to him as a blessing and out of compassion for him (**madanugrahāya**).

If one goes to a Jewelers shop and asks to see a very expensive diamond, it is unlikely that the Jeweler will show the diamond to the customer immediately. He will show him some small pieces and will try to gauge the capacity or **patrata** of the customer to buy the expensive diamond. Once that is established, the Jeweler will bring out the best of the best diamonds he would have in the high-security safe of the store.

Likewise, seeing the capability and greatness of Arjuna, Bhagavān Śrī Krishna had decided to reveal the topmost secret knowledge of the Vedas to him in Bhagavad Gītā. In this chapter, HE goes beyond what is mentioned in the Vedas and Upanishads and has decided to reveal, not in words but in actual revelation, HIS true self the **Viśhwarūpa** to Arjuna.

Bhagavān’s words so far had worked as the light of enlightenment that dispelled the darkness created in Arjuna’s mind through **moha**, delusion and ignorance. So far, Arjun’s mind was **clouded with ignorance that he was under the impression that he was the Doer of all actions. He was unaware, that Śrī Bhagavān is the actual doer, and that HE has already decided the end-result of everything that happens in the Universe. Further, he was deluded under the illusion that death was the final outcome. HIS words that ātmā is imperishable and cannot be killed, wiped away the web of delusion from his mind.**

In fact, in the 18th Chapter, we will hear Arjuna say ‘**naṣṭo mohaḥ smṛitir labdhā**’, wherein he acknowledges to Bhagavān that his illusion has been truly dispelled now.

11.2

bhavāpyayau hi bhūtānām(m), śrutau vistaraśo mayā, tvattaḥ(kh) kamalapatrākṣa, mähātmyamapi cāvyaḥ. 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.

In this Shloka, Arjuna continues to praise Śrī Krishna. He describes HIM as **Kamalapatrākṣa**, the one whose eyes are like the pious Lotus - Petals, an adjective not used anywhere else in the Bhagavad Gītā. With this phrase, Arjuna has praised Śrī Krishna's Divya-Drishti, HIS divine vision through which HE purifies the visions of others too. He also emphasized that Bhagavān's greatness was **Avyayam**, everlasting, eternal and un-diminishable.

In the 20th Shloka of Chapter - 10, Bhagavān had stated that HE is the cause of all Creation

**aham ātmā guḍākeśha sarva-bhūtāśhaya-sthitah
aham ādiśh cha madhyaṁ cha bhūtānām anta eva cha**

or in the 39th Shloka, HE said, HE is the seed of all things, movable and immovable'

**yach chāpi sarva-bhūtānām bijaṁ tad aham arjuna
na tad asti vinā yat syān mayā bhūtaṁ charācharam**

Taking reference to that Arjuna, describes Bhagavān as the beginning, the middle and the end of all existence in the universe.

Arjuna also acknowledges that Bhagavān has helped him come out of the delusion that he was the Destroyer of all in the war. He now understands that it is not HIM but the Parameswara, who like being the ultimate Creator is also the ultimate Destroyer.

This shloka also throws light on Arjuna's intelligence. He secretly desired to see the **Viśhwarūpa** of Bhagavān. He thus approached Śrī Krishna gently, by describing HIM with adjectives like **Avyaya** and **Kamalapatrākṣa**.

11.3

evametadyathāttha tvam, ātmānām(m) parameśvara, draṣṭumicchāmi te rūpam, aiśvaram(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.

Arjuna acknowledged that all that the Paramātmā has said so far was the ultimate truth. He also pleaded that having heard so far, now he wished to see that Cosmic form, HIS Divinity with his own eyes.

However, while one may have a desire to for example, to become a doctor or singer, it must be ascertained maybe through an entrance examination whether the desirous person has the eligibility or **patrata** to become as he wishes to.

Likewise, Arjuna cautiously qualifies his desire by adding that he was not sure if he was eligible for such a divine view or not in the next Shloka. This surprised Śrī Krishna, who was baffled that Arjuna wished to see more.

The emotions between Śrī Krishna and Arjuna are beautifully described by Dyaneshwar Maharaj ji. He beautifully describes how Arjuna managed to almost control Bhagavān Śrī Krishna through his devotion, his purity, his piousness. He metaphorizes the relationship between Śrī Krishna and Arjuna as the deep love of a man for a beautiful woman wherein the man listens to and tries to fulfil all the desires of the woman.

Similarly, Bhagavān is so pleased with Arjunas devotion and his purity, that he is willing to go above and beyond to fulfil his wishes.

11.4

manyase yadi tacchakyaṃ(m), mayā draṣṭumiti prabho, yogeśvara tato me tvaṃ(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.

While studying the Bhagavad Gītā, our aim is to *Gītā Padhe, Padhaye Jeevan mein laye* that is Learn, Teach and Imbibe the teaching of Gītā in our lives. For the third part that is to imbibe the teachings in our lives, we may have to sometime read in between the lines. We have to take note of the character of Arjuna and learn from him to have Bhagavān come to us, just like HE did to Arjuna.

In this Shloka, Arjuna very humbly and respectfully requests Paramātmā to reveal HIS imperishable form, only if HE determined Arjuna to have the eligibility to do so.

Interesting to note here is how Arjuna did not address Śrī Krishna as his friend, but recognized HIM as **Yogeśvara, the Master of Yoga**, who was capacitated to provide everything in the world; nothing is beyond HIM. Through this Arjuna subtly implies that even if he lacked the capacity, Bhagavān had the power to bestow the capability on him.

There is the story of Dnyaneshwar Maharaj ji and a male buffalo. Dnyaneshwar Maharaj ji as a child was challenged to prove his belief that all ātmās are the same and are connected. He was asked to the buffalo (incidentally named gnyanu) recite the Vedas that he was well versed in. Surrendering to Śrī Krishna, Dnyaneshwar Maharaj ji put his hand over the buffalo's head and started chanting the Vedas. Soon the buffalo too started reciting the shlokas, much to everyone's surprise. Such is the power of Yogeśvara.

There is a beautiful Shloka from Śrīmad Bhagavad that describes the power of the Yogeśvara:

***mūkaṃ karoti vācālaṃ paṅguṃ laṅghayate girim
yat-kṛpā tam ahaṃ vande paramānanda-mādhavam***

It says, by the grace Yogeśvara, even the mute can speak, and lame can climb mountains!

Arjuna was very aware of the power of Yogeśvara, and hence requested HIM to give him the capacity to view HIS true form.

Arjuna through this unwavering devotion had cast such a magical influence on Śrī Krishna, that HE immediately conceded to his requests to grace him with the **Viśhwarūpa Darśhana**.

11.5

śrībhagavānurvāca
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.

Obliging Arjuna's fervent request, Śrī Krishna revealed HIS **Viśhwarūpa - ultimate Cosmic form**, composed of countless divine forms of different sizes, colours shapes and moods with infinite glories; encompassing all that exists in the universe.

11.6

paśyādityānvasūnrudrān, aśvinau marutastathā,
bahūnyadrṣṭapūrvāṇi, 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.

Bhagavān told Arjuna to look at HIM and behold

- the **12 sons of Aditi**,
- the **8 Vasus**,
- the **11 Rudras** and
- the **2 (twin) Aswini Kumars**.

These put together are 33 **koti**. People often misunderstand the 33 **koti** Devatas described in our scriptures as 33 crores (numeric) Devatas. But in our scriptures, **koti** means the apex (prime) demigods that can be seen in the Cosmic form of the Paramātmā.

Beyond the **33 koti** are the **49 Marutas** and many more marvels never revealed before.

It is almost impossible to view the sun in our sky with the naked eye. Here was Bhagavān showing Arjuna the power and illumination of thousands of splendid sun, all at once.

Arjuna was a very seasoned and well-travelled personality with high intellect. He had travelled to Swarga Loka as well as Patal Loka while in gross body. To him Bhagavān would now show HIS limitless and mesmerizing eternal Cosmic form, never ever seen before by anyone. What Śrī Krishna was revealing was way beyond anything that Arjuna could even perceive.

11.7

ihaikasthaṃ(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,

Here Paramātmā addressed Arjuna as **Gudakesha** and continues saying that the entire Cosmos was present in HIS self, and Arjuna should be able to see in HIS being, whatever can be imagined, including movable and immovable creations in the universe.

Bhagavān in this Shloka addresses Arjuna as **Gudakesha**. **Gudakesha** is one who has complete mastery and hence control over his sleep. By addressing him as **Gudakesha**, HE tries to remind Arjuna of his immense concentration power and how he should be active and listen attentively to what Bhagavān was saying.

This could be because, though Śrī Krishna was repeatedly asking Arjuna to see the **Viśhwarūpa**, Arjuna was not able to see anything. HE was repeatedly saying **Pasya** (to see) to Arjuna. Arjuna with a blank and baffled expression kept asking what to see and where to see.

Both were perplexed till Śrī Krishna realised that Arjuna was humanly debilitated to see HIS Cosmic form. He did not possess the power required to see Ishwar's Celestial form.

There is a story of an elderly person who goes to the market and sees an Optics shop with a sign board which read '*here you get spectacles to read*'. The shopkeeper was also shouting and advertising the reading eyeglasses. The person on hearing the shopkeeper, got very excited and went inside to buy the spectacles that would enable him to read. The shopkeeper, after assessing the power, gave him a pair of glasses but the person could not read with those glasses. The shopkeeper then tried with a different pair, but that as well as other pairs could not make the man read. In the end, the shopkeeper exasperated asked the elderly gentleman if he was illiterate and even knew how to read. To this the person responded that he could not. Hence no spectacles in the world would have been able to make him read!

Arjuna's situation is similar to the elderly gentleman in the Optics shop. While all that he desires was right in front of his eyes, he was incapacitated to see it due to the limitation of his own human vision.

11.8

**na tu māṃ(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.

Śrī Krishna acknowledged that Arjuna was not able to see this **Viśhwarūpa**, with the limitation of his human vision.

We have our natural vision and then there is an enhanced vision. Like there are many microscopic organisms, which we are unable to see with our naked eyes but can see under the microscope. Similarly, we may not be able to see many stars in the sky without the aid of the telescope. The microscope and the telescope give us an enhanced vision.

Bhagavān decided to endow Arjuna with the enhanced vision through **Divya Dhristi** or the divine vision so that he would be able to view the **Yogam aishwaryam** - the majestic opulence, the mystical and magnificent splendor of Paramātmā.

It is to be recollected that this is the second time the **Divya Drishti** appears in the Gītā. Earlier, before the start of the war, Maharishi Vedavyas ji had offered it to the blind king Dhritarashtra so that he could see the war between his sons and the Pāṇḍavas. But Dhritarashtra declined the offer since he did not wish to see the evils of the war in his old age. He therefore requested for it to be given to his aid, Sanjaya, who could then narrate to him the happenings on the battlefield. This enabled Sanjaya also to see the Cosmic

form of the Paramātmā even before Arjuna could see it.

Let us now see how Sanjaya is depicting this splendor in front of him.

11.9

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

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

Sanjaya beautifully described what he could see through his *Divya Dhristi*. He addressed Śrī Krishna as '**Mahayogesvaro Hariḥ**' because he could see Śrī Vishnu HIS ultimate Divine form, the Yogeshvar, the Hari. He says that the divine form he was witnessing was Param, the Ultimate. No other form can be more prosperous and divine than what he was beholding.

He informed king Dhritarashtra that the Master of Yoga, Śrī Vishnu bestowed the *Divya Dhristi* to Arjuna, and revealed HIS divine glorious form in its entirety.

11.10

**anekaVāktranayanam, anekādbhutadarśanam,
anekadivyaḅharaṇaṃ(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 -

Sanjaya elaborated that the Cosmic form he was beholding was divine with innumerable faces and eyes with different and distinct expressions, wearing divine ornaments, and wielding different weapons that were never seen before. It was a wonderful sight to behold!

*The phrase **anekādbhutadarśanam** was used as an example to emphasize the importance of taking care about **Dīrgha** (long) & **Hrasva** (short) pronunciation during recitation of the shlokas. **Adbhuta dharshanam** means divine and wonderful sight. Making the **Hrasva 'Bhu'** into **Dīrgha 'Bhū'** will give a wrong meaning of **Bhūta darshanam**.*

11.11

**divyamalyāambaradharaṃ(n), divyagandhānulepanam,
sarvāścaryamayaṃ(n) devam, anantaṃ(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.

Sanjaya continues to describe the magnificent view he was beholding in front of his eyes never ever witnessed before. Countless divine garlands anointed with beautiful divine fragrance adorn HIS body. HE

has revealed HIMSELF as the limitless entity holding everything. The Divine form of the Paramātmā is not limited by any space, it was infinite, and full of wonderment.

11.12

**divi sūryasahasrasya, bhavedyugapadutthitā,
yadi bhāḥ(s) sadṛśī sā syād, bhāsastasya mahātmanaḥ. 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.

Such was the splendour of the form that it's radiant blaze (**bhava**) so brilliant, equal to thousands of Suns shining together (**yugapadutthita**), and its magnificence beyond the capacity of one's imagination.

This shloka was specially made famous by Dr. J Robert Oppenheimer, the father of the Atomic Bomb. He was an ardent seeker of Sanskrit language and the Shlokas. On 16th July 1945, when the first nuclear test of the Atom Bomb was conducted, Dr. Oppenheimer witnessing the blast from an aircraft quoted this Shloka to describe the fission generated blazing light and heat. Dr. Oppenheimer equated the reaction with the brilliant radiance of a thousand blazing suns in the sky described in this shloka.

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.

This Sloka described how magnificently all different celestial bodies were visible inside HIS form. The entire universe is placed inside Paramātmā's Being. It is not only the Celestial bodies, but Sanjaya further continued that different creatures with distinctly different features, were present in one place, that is, within the divine 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.

Arjuna was struck with amazement on seeing this majestic and breathtaking spectacle. Mesmerised & overwhelmed, he bowed down with folded hands to the Divine Cosmic Persona of Paramātmā standing in front of him.

Just by hearing these slokas, our mind is filled with immense admiration and awe. We can imagine Arjuna's euphoria on witnessing this divine **Viśhwarūpa**. He was witnessing live the divine glory which Sanjaya too was viewing from afar through his Divya Drishti.

The difference however, between Arjuna's and Sanjaya's vision is like one witnessing a cricket match live on the ground sitting in the gallery and another viewing a telecasted version. The one sitting in the gallery will have a 360-degree panoramic view of the field whereas the one seeing the televised version would see only that on which the camera is focused.

What Arjuna sees is '**Vasudevah sarvam iti**,' the existence of Paramātmā, HIS Divinity everywhere. Sanjaya however gets to see it like an event happening on the battlefield, akin to a televised cricket match.

Hence there is a difference in the bhava of the two descriptions. However, both descriptions are glorifying, and immensely blissful.

Wherever Arjuna's emotion changes drastically in the Gītā, the chanda or meter of the shloka also changes from Anushtup to Trishtup chanda. This was observed in the 2nd chapter too, when Arjuna was drowning in sorrow and says

***gurūnahatvā hi mahānubhāvān,
śhreyo bhoktuṁ bhaikṣhyamapiha loke
hatvārtha-kāmāṁstu gurūnihaiva
bhuñjīya bhogān rudhira-pradigdhan***

Similarly, emotionally charged with what he was witnessing in front of his eyes, Arjuna starts singing in the *trishtup chanda*.

11.15

**arjuna uvāca
paśyāmi devāṁstava deva dehe,
sarvāṁstathā bhūtaviśeṣasaṅghān,
brahmāṇamīsaṁ(ñ) kamalāsanastham,
ṛṣiṁśca sarvānuragāṁśca divyān. 11.15**

Arjuna said: O Lord, I see within Your body all the gods and multitude of different beings; observe Brahmā seated on His lotus-seat, Siva and all the sages and celestial serpents.

Arjuna started to describe the beautiful glory of the vision in front of him, in a melodious rhythm. He is awestruck with the splendid view, never seen before in front of him.

The beautiful details of Arjunas account of what he sees will be covered in the next session.

The session concluded by offering the entire discourse at the lotus feet of Bhagavān Śrī Krishna and Param Pujya Swami Govind Dev Giri Ji Maharaj.

This was followed by a Questions and Answers session and chanting of the Hanuman Chalisa.

Questions and Answers:

Neetu Giri Ji

Q: My son is in the 12th standard but is very distracted with mobile and friends, not utilizing his time properly in studies. This is making me very anxious too. How can I cope with such a situation in a calm manner?

A: I can relate to your situation completely. One problem is that we usually pass on our stress and anxiety to our children. In your case, it is good to see that you understand the issue at hand. Now let us consider that if you have an issue and turn to two friends for advice where one is calm and composed and the other is nagging and anxious. To whom would you turn too? Likewise, your son himself is probably fighting with his anxieties of the 12th grade. He would therefore welcome calm and constructive guidance from you rather than constant nagging on what he is doing wrong. Try to become his friend and have a conversation at par instead of always lecturing him. That will increase your acceptance to him, and you will be able to reach his thought process and influence him positively. Stay optimistic about him and try to find the best possible way to reach him.

MB Kaushik Ji

Q: Is there a difference between the **Viratrūpa** and **Viśhwarūpa**?

A: Yes, there is a difference between the two. **Viratrūpa** is a smaller form than the **Viśhwarūpa**. Though huge **Viratrūpa** is finite whereas **Viśhwarūpa** is infinite. It is a small part of the **Viśhwarūpa**.

Q: If Paramātmā is **Ajanma** who is never born or never die, then why was Śrī Krishna born and has to die too?

A: Śrī Krishna ji is a personified form of the Paramātmā here. Ishwar has manifested in front of us in the form of a mortal human being, Śrī Krishna. When we say that Śrī Krishna had died, it is his mortal form that ceased to exist. HE continues to exist in a form not visible to the limited capabilities of our eyes.

Anita Agrawal Ji

Q: What is the form Śrī Krishna had shown Mata Yashoda Ji in his mouth when he was eating mud?

A: In that case Bhagavān had not transformed himself. He had just shown the entire universe inside his mouth. Mata Yashoda Ji could see Nandagaon, herself and little Krishna Ji in his mouth. After showing her the vision, Krishna Ji realized that she would start worshipping him as Bhagavān and stop treating her as her son if she had recollection of this experience. So, he erased the memory of the experience from her mind. As such, this darshan is not known to have a name.



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Jai Shri Krishna!

Compiled by: Geeta Pariwar - Creative Writing Department

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