

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 11: Viśvarūpa-Darśana-Yoga

1/4 (Ślōka 1-11), Saturday, 18 January 2025

Interpreter: GĪTĀ VIDUṢĪ SAU VANDANA WARNEKAR JI

YouTube Link: <https://youtu.be/8jNiX7d0zlc>

A Journey into the Divine: Understanding the Omnipresence and Cosmic Unity of Creation

The eleventh chapter of Śrīmadbhagavadgītā is **Viśhwarūp Darśhan Yoga - Yoga through Beholding the Cosmic Form of Bhagavān**

The session started with reverence to the Guru, who is Brahmā, Vishnu, and Maheshwara, and bowing before Saraswati, the embodiment of wisdom, we invoke the grace of Dnyaneshwar Maharaj as we delve into the chapter known as Vishwarup Darshan. Reciting the prayer:

गुरुर् ब्रह्मा गुरुर् विष्णुः गुरुर् देवो महेश्वरः ।
गुरुर् साक्षात् परब्रह्म तस्मै श्री गुरवे नमः ॥

The Bhagavad Gītā is unparalleled, flowing directly from the divine lips of Śrī Krishna in the battlefield, to guide a bewildered Arjuna on the path of duty. The Viśhwarūp Darśhan chapter holds unique significance, as it reveals the universal form of Bhagavān. Though it follows the Thirteenth Chapter, its placement here emphasizes its thematic relevance. In the Thirteenth Chapter, Śrī Krishna elaborates on the omnipresence of the formless Supreme in creation. However, even before this, He grants Arjuna the vision of His cosmic form.

To achieve the pinnacle of devotion, one must comprehend the mysteries of creation, the Creator, and their interrelationship. Understanding the connection between the individual soul (**jīva**), the world (**jagat**), and the Supreme (**Jagadishwara**) is essential for spiritual fulfillment. This unquenchable thirst for completeness exists in every heart, regardless of the path chosen. Arjuna, even with Śrī Krishna as his charioteer and guide, remains confused. The Gītā, addressing Arjuna's doubts, becomes a timeless guide for humanity.

In the Ninth Chapter, Śrī Krishna discloses profound secrets, yet Arjuna struggles to grasp their essence fully. To aid his understanding, Bhagavān elaborates in the Tenth Chapter, enumerating divine manifestations in various forms of excellence and splendor. For instance, as the sacred

confluence of rivers at the Triveni Sangam is experienced during the Kumbh Mela, the Lord reveals where His presence can be felt profoundly. Yet Śrī Krishna assures Arjuna:

अथवा बहुनातेन किम् ज्ञातेन तवार्जुन ॥
विष्टभ्योहां इदं कृत्स्नमेकांशेन ॥

This signifies that the entirety of creation rests in but a fragment of the Bhagavān. This revelation sparks a yearning in Arjuna to witness this universal form, to plunge deeper into the mysteries of existence, and to dissolve in the divine.

The Viśhwarūp Darśhan chapter is unparalleled in the spiritual literature of the world. No scripture across philosophies or religions encapsulates such a comprehensive vision of the cosmos as being integrated within the divine. It emphasizes the understanding of divinity not just in auspicious manifestations but even amidst inauspiciousness—to see divinity in the entirety of creation.

The Tenth Chapter teaches us to recognize the divine in all greatness and excellence, while the Eleventh Chapter expands this vision to encompass even the unpleasant and the chaotic. Just as the auspiciousness of the Kumbh Mela can coexist with its imperfections, so too does the divine pervade both the sublime and the mundane.

Thus, the chapter begins by addressing Arjuna's yearning for deeper insight. It teaches seekers to recognize the divine presence in every aspect of creation—an understanding essential to realizing the ultimate unity with the Supreme.

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, with deep humility and gratitude, acknowledges the profound compassion of Bhagavān. He marvels at the extraordinary revelation that the vast cosmos, encompassing countless galaxies and universes, exists as a mere fragment of the Divine's being. Comparing this to an iceberg, where only the tip is visible above water while its immense depth remains hidden, Arjuna reflects on how Bhagavān has blessed him with unparalleled grace by unveiling these mysteries.

This revelation, expressed through divine discourse, has dispelled the delusion clouding Arjuna's mind. He no longer identifies himself merely as a warrior, a Pāṇḍavas, or one entangled in familial ties. The notion that the Kauravas are enemies or that Śrī Krishna is merely his charioteer and friend has dissolved. Instead, Arjuna now perceives a broader, more profound truth—the infinite presence of the Divine permeating all existence.

Arjuna praises Bhagavān for transforming his limited perception into a divine vision, replacing his material outlook with a spiritual perspective. This shift, from reliance on the physical senses (**chamachakshu**) to inner wisdom (**gyanachakshu**), allows him to see beyond transient realities to the eternal essence within all.

In the shloka, Arjuna gratefully acknowledges:

**Madanugrahāya parāmaṃ guhyamadyātmasaṃjñitam,
Yattvayoktaṃ vacastena, moho'yaṃ vigato mama.**

("Out of your compassion, you have imparted the supreme, secret knowledge of the Self. By your words, my delusion is dispelled.")

Arjuna realizes that the spiritual wisdom imparted by Śrī Krishna is not merely philosophical but deeply transformative. He reflects on the essence of adhyātma—not just the study of scriptures or spiritual texts, but the journey inward (adhi-atma), the practice of looking within to uncover one's true self.

Arjuna admits that Śrī Krishna's teachings have revealed the vastness of the universe and shown him the interconnectedness of all creation. Bhagavān descriptions of divine manifestations and universal principles have replaced Arjuna's narrow sense of identity with a broader awareness.

He acknowledges how this realization has freed him from his earlier delusions—his attachment to the body, his familial ties, and his limited understanding of relationships. The shift in Arjuna's perception has also revealed the ultimate truth: **Bhagavān is the central force governing all existence.**

The chapter emphasizes that true spiritual progress occurs only when one moves beyond attachment (**raga**) and aversion (**dvesha**). Seeing the Divine not only in auspicious or favorable aspects but also in what appears inauspicious is crucial. This comprehensive vision eliminates partiality, allowing one to embrace the entire spectrum of existence.

The discussion touches on the significance of the Viśhvarūp Darśhan a unique revelation in all spiritual texts. It exemplifies the union of the entire cosmos within the Divine, offering a rare perspective of universal oneness.

This revelation is compared to the Triveni Sangam at Prayagraj, where the Ganga and Yamuna flow visibly, while the Saraswati remains hidden beneath the surface. Similarly, the Divine wisdom imparted in this chapter flows with multiple rasas—**shanta rasa** (serenity) and **adbhuta rasa** (wonder)—while the essence of spiritual insight remains subtle and requires effort to uncover.

Sant Dnyaneshwar Maharaj ji says:

**आतां यावरी एकादशीं । कथा आहे दोहीं रसीं ।
येथ पार्था विश्वरूपेसीं । होईल भेटी ॥ १ ॥**

Now, in the eleventh chapter, there is a story where Pārtha will encounter the Cosmic form (Śrī Krishna) permeated by two of the sentiments; two rasas (peaceful & wondrous).

As Sant Dnyaneshwar Maharaj describes in his commentary, the sacred confluence mirrors the hidden wisdom of this chapter. Just as the Saraswati flows invisibly at Prayagraj, the profound truths of the Gītā remain hidden unless actively sought and understood.

**मीनले गंगेयमुनेचे ओघ । तैसें रसां जाहलें प्रयाग ।
म्हणौनि सुस्नात होत जग । आघवें एथ ॥ ६ ॥**

The two sentiments flow together, like the confluence of two streams of the Ganges and the Jamuna, do that the whole world may bathe there and be purified.

Dnyaneshwar Maharaj further elaborates that the teachings of this chapter provide clarity and dissolve fear, offering a new perspective on existence. He poetically compares the transformative

power of the Gītā to the cleansing and purifying experience of bathing at the Prayagraj.

मार्जीं गीता सरस्वती गुप्त । आणि दोनी रस ते ओघ मूर्त ।
यालार्गीं त्रिवेणी हे उचित । फावली बापा ॥ ७ ॥

The Gītā is the hidden stream of Saraswati and the two sentiments are as the two visible rivers. So, O' father, this great triple confluence is formed.

मी जर्गीं एक अर्जुनु । ऐसा देहीं वाहे अभिमानु ।
आणि कौरवांतें इयां स्वजनु । आपुलें म्हणें ॥ ५१ ॥

Filled with pride in my personality I thought that I was Arjuna in this world and said that the Kauravas were my relatives.

***dr̥ṣṭvemaṃ svajānaṃ kṛṣṇa yuyutsum samupasthitam',
sīdanti mama gātrāṇi mukhaṃ ca pariśuṣyati ||***

chapter 1 Arjuna said that seeing his relatives arrayed in front of him his condition became such that his skin started burning, Gāṇḍīva started falling from his hand. In this chapter, Arjuna started saying that "Oh! how wrong was I to say that if I killed them I will be committing the greatest sin. O' Divine YOU have done a favour on me by waking me up from the delusion and attachment.

याहीवरी यांतें मी मारीन । म्हणें तेणें पापें कें रिगेन ।
ऐसें देखत होतों दुःस्वप्न । तों चेवविला प्रभु ॥ ५२ ॥

He illustrates how Arjuna's earlier identification with his body, relationships, and ego led to delusion and attachment. Now, with this newfound understanding, Arjuna realizes that all beings, even the Kauravas and Pāṇḍavas, are part of the Divine's cosmic plan. This recognition transforms his view of the battlefield from a personal conflict to a divine play directed by the Bhagavān.

Dnyaneshwar Maharaj conveys Arjuna's thoughts beautifully, explaining how Arjuna acknowledges his previous ignorance. Arjuna now sees himself not as a mere individual but as part of the universal whole. This expanded vision, granted by Śrī Krishna's grace, has opened the doors to spiritual liberation.

This chapter, therefore, holds profound significance as it unites the visible and the invisible, the manifest and the unmanifest, and encourages seekers to see the Divine essence within and beyond. It inspires humanity to transcend dualities, embrace unity, and develop a universal vision.

11.2

**bhavāpyayau hi bhūtānām(m), śrutau vistaraśo mayā,
tvattaḥ(kh) kamalapatrākṣa, mähātmyamapi cāvyaṃ. 11.2**

From You, O lotus-eyed, I have heard in detail, an account of the origin and dissolution of creation and also of your immortal glory.

In the eleventh chapter of the Bhagavad Gita, a profound transition unfolds as Arjuna reflects on the revelations bestowed upon him by the divine. With an undercurrent of tranquility and awe, as described by Dnyaneshwar Maharaj, the confluence of **shanta rasa** and **adbhuta rasa** becomes apparent. These two streams, flowing like the visible Ganga and Yamuna, are complemented by the hidden Saraswati of divine knowledge, which flows beneath, symbolizing the depth and subtlety of this wisdom.

As Arjuna contemplates the divine grandeur, he addresses Bhagavān with the epithet **kamalapatraksha** (one whose eyes are like lotus petals), a description introduced for the first time in this chapter. **The lotus, though rooted in mud, remains untainted and symbolizes purity.** Bhagavān's lotus-like eyes, Arjuna realizes, possess the ability to cleanse his flawed vision and grant him clarity and wisdom. Through these eyes, the divine offers a perspective that transcends limited understanding and expands into universal awareness.

Arjuna acknowledges the knowledge imparted to him. He reflects on having heard from the Bhagavān, in meticulous detail, about the creation (*bhava*) and dissolution (*apyaya*) of all beings and elements, the *pancha mahabhutas* (five great elements) that constitute existence. The immense profundity of this knowledge has left him in awe, enhancing his respect for the eternal nature of the divine's mahatmya (greatness).

The term **avyaya mahatmya** refers to the undiminishing and imperishable glory of the divine. Unlike worldly achievements or titles—be it that of a king, minister, or engineer—which are bound to become "former" or "past," Bhagavān's glory is timeless and eternal. Arjuna marvels at this enduring magnificence, recognizing that it is unparalleled and beyond the reach of decay or change.

Despite having gained a deeper understanding, Arjuna finds that his thirst for knowledge has only intensified. He perceives the divine wisdom as limitless, and each revelation draws him closer to a profound yearning for more. The awareness that the Bhagavān's teachings can transform his narrow, ego-driven perspective into a universal one fills him with gratitude and reverence.

In this transformative moment, the importance of absorbing and internalizing divine teachings is highlighted. The act of listening, as demonstrated by Arjuna amidst the tumult of the battlefield, underscores the art of focused attention and the readiness to embrace higher truths. This receptive state allows Arjuna to transcend his initial confusion and glimpse the expansive vision of divinity, one that encompasses all of creation with unparalleled brilliance.

11.3

evametadyathāttha tvam, ātmānaṃ(m) parameśvara, draṣṭumicchāmi te rūpam, aiśvaraṃ(m) puruṣottama. 11.3

O Lord Supreme, You are precisely what You have declared Yourself to be. But, I long to see your cosmic divine form, O greatest of persons.

In the eleventh chapter, a profound dialogue unfolds, as Arjuna addresses the Divine with two significant epithets: **Parameshwara** and **Purushottama**. Each term reflects a nuanced aspect of the Bhagavān's grandeur. Parameshwara signifies the supreme controller—the ultimate authority governing all existence, while Purushottama denotes the highest consciousness, transcending all beings and embodying the essence of life itself.

Arjuna acknowledges the wisdom revealed by Bhagavān, expressing his growing realization of the divine's infinite nature. He recognizes that Bhagavān, whom he once regarded as a friend, is far beyond mortal comprehension. The divine's playful **leelas** that Arjuna had heard of during Śrī Krishna's time in Gokul now seem to gain a deeper meaning. What was once seen as extraordinary now becomes evidence of the Bhagavān's universal authority and eternal presence. With unwavering faith, Arjuna affirms that everything revealed by Bhagavān is true. He understands that the entire cosmos resides within the Supreme Being—every galaxy, every particle, every element—and that this creation is but a fragment of the divine's infinite form.

Sant Dnyaneshwar Maharaj ji says:

तुझे विश्वरूपण आघवे । माझिये दिठीसि गोचर होआवे ।

ऐसी थोर आस जीवे । बांधोनि आहे ॥ ८८ ॥

O Supreme Divine, my mind is eager to see that unfathomable Cosmic Form of which I have heard with my ears.

Arjuna, filled with reverence and curiosity, implores Bhagavān for a glimpse of this cosmic form. He yearns to witness the **Vishwarupa**, the divine manifestation encompassing all existence—the galaxies, the cosmos, and the very essence of creation. His heart, now awakened by the Bhagavān's grace, longs for more. The divine knowledge has planted in him an insatiable thirst, a milestone in spiritual growth, where one begins to see beyond conditioned understanding.

Arjuna's plea is not merely intellectual curiosity; it is a deep, heartfelt desire to transcend his limited perception. He humbly acknowledges that the divine has already bestowed immense grace by awakening his understanding and cleansing his flawed vision. However, he now wishes to see the ultimate form, the universal manifestation described as containing all creation within it.

He contemplates the magnitude of the **Vishwarupa**—a form where not only the elements (**pancha mahabhutas**) like earth, water, fire, air, and space reside, but also where even realms beyond these exist. Arjuna wonders if such a vision can be comprehended by human eyes. He reflects on the vastness of space, where even great astronauts like Sunita Williams find themselves in awe of its infinite expanse. Beyond even this, where there is no air, no elements, the essence of the divine still pervades. Such is the limitless presence of **Parabrahman**.

Arjuna, realizing the enormity of his request, softens his tone. He questions his own worthiness and capacity to behold such a divine vision. Is he, a mere mortal, truly capable of perceiving the universal form? He acknowledges the battlefield setting, where the sound of war drums fills the air, and wonders if his plea is appropriate in such a moment. Yet, the yearning in his heart compels him to ask, trusting that the Bhagavān, with infinite compassion, might fulfill this desire.

Bhagavān, perhaps with a knowing smile, might see Arjuna's growing eagerness and even his audacity in asking for such a vision amidst the chaos of war. After all, the purpose of the Bhagavān's descent is encapsulated in the timeless words:

“Yadā yadā hi dharmasya glānir bhavati bhārata, abhyutthānam adharmasya tadātmānaṁ sṛijāmy aham.

Paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām, dharma-saṁsthāpanārthāya sambhavāmi yuge yuge.”

The Bhagavān's mission is to restore righteousness, protect the virtuous, and vanquish evil. For this, Arjuna's role as a warrior is essential. Yet here stands Arjuna, laying down his bow and requesting a glimpse of the divine universal form. Bhagavān might silently question the timing of this request, but the sincerity in Arjuna's heart is unmistakable.

Arjuna humbly leaves his request in the Lord's hands, seeking assurance. He wonders if he truly possesses the strength and readiness to witness such a form. With this plea, he reveals his vulnerability and the depth of his devotion, trusting that Bhagavān will decide what is best for him. This moment captures the essence of a seeker's journey—where faith meets humility, and the desire for truth transcends all else.

manyase yadi tacchakyaṃ(m), mayā draṣṭumiti prabho, yogeśvara tato me tvam(n), darśayātmānamavyayam. 11.4

Lord if you , think that this cosmic form could possibly be seen by me, then, O Lord of Yoga, reveal to me that imperishable form.

When Arjuna says, “**manyase yadi tacchakyaṃ mayā draṣṭumiti prabho, yogeśvara tato me tvam darśayātmānamavyayam**”, he addresses Bhagavān with humility and reverence. He expresses his desire to witness the eternal and infinite form of the Divine, but does so with the utmost respect, acknowledging his own limitations.

Dnyaneshwar Maharaj ji says:

तुझे औदार्य जाणों स्वतंत्र । देतां न म्हणसी पात्रापात्र ।

Thy generosity is not conditioned [by him who asks], Thou dost not distinguish between the worthy and the unworthy.

Arjuna seems to sense a moment of hesitation on Bhagavān's face, as if wondering whether this was an appropriate request. Reflecting on the nature of their relationship, Arjuna hesitates to demand such a profound revelation outright. He acknowledges that such a vision requires a unique capacity—one that he is unsure he possesses. Hence, he asks, “*If you think I am capable of seeing your form, O Yogeshwara, then please reveal it to me.*”

This is a deeply humble appeal. Arjuna understands that to witness the **Vishwarupa**, he must be prepared not just physically, but mentally and spiritually. He defers to the Bhagavān's judgment, trusting that the Lord knows whether he is worthy and ready for such an extraordinary revelation.

Building upon this, Dnyaneshwar Maharaj offers a deeper insight into Arjuna's plea in the **Jnaneshwari**. While Arjuna outwardly requests Bhagavān to consider his capacity, Dnyaneshwar Maharaj reveals that Arjuna's heart carries an unspoken faith in the Bhagavān's infinite generosity. Arjuna knows that the Divine, in His boundless grace, has the power to grant the capacity to see even the most unworthy. He reflects on examples of the Bhagavān's compassion: granting liberation to Shishupala, embracing even Kansa after his death, and elevating Putana, a demoness, to the status of a mother. Bhagavān, who bestows grace without regard to merit, can surely enhance Arjuna's own readiness.

म्हणौनि मियां जें विनविलें कांहीं । तें देव न दाखविती हें कीर नाही ।

परी देखावयालागीं देई । पात्रता मज ॥ ११० ॥

Dnyaneshwar Maharaj portrays Arjuna as silently imploring Bhagavān to transform his limitations. If he lacks the capability to see the Vishwarupa, he trusts Bhagavān to grant it. He surrenders completely, relying on Bhagavān's power to elevate his vision and change his perception. Arjuna knows that Bhagavān can grant him the divine sight—beyond the physical—to perceive the infinite cosmic form.

Bhagavān, touched by Arjuna's humility, devotion, and faith, is filled with joy. He sees in Arjuna the sincerity and readiness of a true seeker. The Divine, pleased with this heartfelt surrender, resolves to fulfill his devotee's wish. Shedding His human form, the Lord manifests His infinite **Vishwarupa**. In this divine form, the entire universe becomes visible within His body—every realm, every element, and every dimension seamlessly integrated into His being.

Bhagavān's form is a manifestation of infinity, encompassing the cosmos in its entirety. As He reveals

this extraordinary vision, He prepares to guide Arjuna through the experience of witnessing it—a moment that marks the culmination of divine grace and human surrender.

11.5

śrībhagavān uvāca paśya me pārtha rūpāṇi, śataśo'tha sahasraśaḥ, nānāvidhāni divyāni, nānāvarṇākṛtīni ca. 11.5

Behold My forms, O Pārtha (Arjuna), hundreds and thousands, multifarious and divine, of various colours, sizes and shapes.

In response to Arjuna's request, Bhagavān begins to speak, filled with enthusiasm. He urges Arjuna to behold His infinite forms. He addresses Arjuna as Pārtha and invites him to witness countless manifestations of His divine glory—forms that are extraordinary in variety, appearance, and color.

Bhagavān emphasizes the sheer magnitude of what He is about to reveal. He speaks of forms numbering in the hundreds and thousands (**śataśo'tha sahasraśaḥ**), each unique in shape, hue, and essence. These forms are not ordinary; they are **divyāni**—divine and transcendent—beyond the realm of human imagination. With a sense of excitement, He encourages Arjuna to see them, repeating the word **paśya** (behold) to underline the importance of this vision.

The term **paśya** carries layers of meaning. It is not merely an instruction to look with physical eyes but an invitation to understand and realize the divine truth. In earlier chapters, Bhagavān has used **paśya** to convey deeper insight, urging seekers to perceive the essence of reality. Here, He opens the door for Arjuna to both see and comprehend His cosmic form in all its glory.

Bhagavān describes these forms as **nānāvidhāni**—varied and manifold. Their **nānāvarṇa** (colors) and **ākṛti** (shapes) are distinct, each representing a different aspect of His infinite nature. These forms are not confined to the physical; they encompass the celestial, the cosmic, and the transcendental. The vision is a revelation of the boundless diversity and unity of the Divine.

Bhagavān's enthusiasm mirrors Arjuna's sincere longing to witness this revelation. He expresses joy in granting Arjuna this rare privilege and begins to unfold the extraordinary panorama of His cosmic form. The vision, which includes innumerable forms of dazzling brilliance and diversity, is a testament to Bhagavān's infinite creative power and His ability to manifest in myriad ways.

This moment marks the beginning of an unparalleled spiritual experience. By granting Arjuna the ability to perceive these divine forms, Bhagavān bridges the gap between human perception and the infinite reality of the Divine. It is an invitation not just to see but to deeply understand the grandeur and omnipresence of the Supreme.

11.6

paśyādityānvasūnrudrān, aśvinau marutastathā, bahūnyadr̥ṣṭapūrvāṇi, paśyāścaryāṇi bhārata. 11.6

Behold in Me, Arjuna, the twelve sons of Aditi, the eight Vasus, the eleven Rudrās (gods of destruction), the two Aśvinīkumāras (the twin-born physicians of gods) and the forty-nine Maruts (wind-gods) and many more marvels, never revealed before.

Bhagavān, addressing Arjuna, continued to guide him with divine enthusiasm.

He addressed Arjuna as **Bhārata**, evoking the lineage of knowledge and wisdom he represents. The term **Bhārata**—where **bhā** signifies light or knowledge and **rata** denotes immersion—signifies one immersed in the pursuit of wisdom. Now that Arjuna, too, was beginning to embrace this deeper understanding, Bhagavān used this reverential address to signify his readiness for the cosmic revelation.

Bhagavān then outlined what Arjuna was about to witness, much like a guide preparing a seeker to appreciate the grandeur of a divine spectacle. He began with the **Ādityas**—the twelve solar deities, each representing the months of the year and cosmic energy. These **Ādityas** include **Dhātā, Mitra, Aryamā, Vivasvān, Savitā, Viṣṇu**, and others, each embodying a unique aspect of the sun's brilliance and power.

Next, the **Vasus** were introduced—eight elemental deities symbolizing energies that sustain creation. These include **Dhruva** (the pole star), **Prāṇa** (life force), **Agni** (fire), **Āpa** (water), among others. The eighth Vasu, **Dyu**, had a special mention, as he was later reborn as **Devavrata**, famously known as **Bhīṣma**, the grand elder of the Kuru dynasty. The story of the Vasus highlights their divine essence and the eventual liberation they achieved through divine intervention.

Bhagavān continued with the Rudras—the eleven forms of Shiva, associated with cosmic dissolution and transformation. The Aśvins, the celestial twin physicians of the gods, were also brought into focus, followed by the Maruts, the 49 storm deities governing the movement of winds. These celestial forces are instrumental in the balance and functioning of the universe, each playing its role in the grand cosmic symphony.

Bhagavān emphasized that these divine entities represent the forces sustaining creation—wind, water, light, and even dissolution. By showcasing them first, He directed Arjuna's attention toward the higher, celestial order that governs existence.

Bhagavān words, **paśya bahūny adṛṣṭapūrvāṇi paśyāścaryāṇi bhārata** (behold many wonders you have never seen before), added to the anticipation. He invited Arjuna to witness awe-inspiring visions, unprecedented in their splendor and wonder. Everything—the celestial, the terrestrial, the animate, and the inanimate—was contained within His cosmic form.

Bhagavān's instructions served not only to display His universal form but also to guide Arjuna's perception, ensuring he first focused on divinity and transcendence before comprehending the entire creation. The vision offered was not merely a spectacle but a structured revelation of divine order, harmony, and omnipresence, beginning with the celestial forces that govern existence.

11.7

ihāikasthaṃ(ñ) jagatkṛtsnaṃ(m), paśyādya sacarācaram, mama dehe guḍākeśa, yaccānyaddraṣṭumicchasi. 11.7

O conqueror of sleep Arjuna, now behold within this body of Mine, the entire universe consisting of both animate and inanimate beings and whatever else you wish to see,

Bhagavān continued, addressing Arjuna with the affectionate and meaningful epithet, Guḍākeśa, which signifies one who has mastery over sleep and ignorance. He said, "**ihāikasthaṃ jagatkṛtsnaṃ, paśyādya sacarācaram, mama dehe guḍākeśa, yaccānyaddraṣṭumicchasi**", inviting Arjuna to behold the entirety of the moving and non-moving universe gathered in one place within His divine body.

The name **Guḍākeśa** was a gentle reminder of Arjuna's awakened state, encouraging him to observe without distraction, as someone who possesses control over his senses and mind. Bhagavān explained that everything—carācaram (that which moves and that which does not), the animate and the inanimate, the dynamic and the still—was contained within Him. He declared that even beyond what Arjuna might wish to see, everything was now revealed in His form.

Despite this grand proclamation, Arjuna found himself unable to comprehend what Bhagavān was showing him. His mortal eyes, bound by the limitations of physical perception, could not grasp the divine form. Bhagavān's cosmic manifestation—containing the entirety of creation—required a vision beyond the ordinary. This was akin to a situation where someone who cannot read is given reading glasses; while the lenses may enhance clarity, they cannot teach comprehension to an untrained mind.

Bhagavān's repeated exhortation, **paśya** (see), held a dual meaning. It was both an invitation to observe and an encouragement to understand. In the ninth chapter, Bhagavān used **paśya** to signify understanding His divine glories, but here it was a direct command to witness His universal form. The difference lay in the nature of the experience: earlier it was intellectual, but now it was meant to be visual and experiential.

Arjuna's inability to see stemmed from his narrow perspective, shaped by the ego and the mundane attachments of "I" and "mine." To witness the universal form, he needed to transcend these confines and adopt the divine perspective of "all is one." Bhagavān hinted at this unity, explaining that the diversity Arjuna saw in the world—the moving and unmoving, the varied forms, the multitude of beings—was all integrated into a single divine reality.

हर वेश में तू, हर देश में तू, तेरे नाम अनेक, तू एक ही है।

This vision, unparalleled in its scope, highlighted the principle of unity amidst diversity. The cultural wisdom of India, as enshrined in texts like the Bhagavad Gītā, conveys this universal harmony—a vision where Bhagavān resides in every form and place, transcending all distinctions.

Bhagavān is the essence of all names, forms, and identities, as expressed beautifully in poetry "**sarvātmakā śivasumdarā**" by Marathi poet Kusumagraj who is praying to the Divine:

The central idea of the poem is :In this prayer song, the poet is praying to the Divine and requesting him to take us from darkness to light. He is also telling the Supreme Divine to give us the strength to face all our problems and difficulties

सुमनांत तू गगनात तू

तान्यांमध्ये फुलतोस तू

सद्धर्म जे जगतामधे

सर्वांत त्या वसतोस तू

चोहीकडे रूपे तुझी जाणीव ही माझ्या मना

Essence: You are present in the flowers and in the sky. You are blooming in the stars. And in this world, you dwell in everything that is a pious and holy religion. My mind can feel your presence in all the different forms and objects present all around.

Bhagavān's intent was clear—He wished for Arjuna to broaden his understanding, to move from a limited, self-centric view to a universal one. Yet, realizing that Arjuna could not yet comprehend this cosmic reality with his physical senses, Bhagavān decided to grant him the necessary **divya cakṣu** (divine vision). This divine eye would allow Arjuna to see not through his mortal perception but with a

higher, spiritual insight, enabling him to truly witness the grandeur of the universal form.

In this pivotal moment, Bhagavān's compassion was evident. He did not merely instruct Arjuna to observe but took the steps necessary to empower him, ensuring that the vision of unity and divinity could be fully realized.

11.8

**na tu māṃ(m) śakyase draṣṭum, anenaiva svacakṣuṣā,
divyaṃ(n) dadāmi te cakṣuḥ(ph), paśya me yogamaśvaram. 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.

Here, Śrī Krishna reveals to Arjuna that he cannot see the divine form of God through his physical eyes. The ordinary, physical eyes, which have their limits, cannot perceive the higher spiritual truths or the divine realm. Just as our ears cannot hear ultrasonic sound waves, our eyes are limited to seeing only within certain wavelengths. The human senses, including sight, have a finite capacity.

Śrī Krishna explains that Arjuna's human, material vision will not allow him to perceive the true nature of God's form. It is only through divine perception, a vision granted by Śrī Krishna Himself, that Arjuna will be able to witness His supreme form, which transcends the physical world and encompasses all of creation. To aid Arjuna in this, Śrī Krishna offers him divya cakṣuḥ, a divine eye, with which he will be able to witness Śrī Krishna's yogam aśvaram—the immense and all-encompassing power of Bhagavān .

This divine vision opens a new perspective—one that allows Arjuna to see beyond the material world into the realm of infinite knowledge. This verse, emphasizes the shift from material to spiritual vision. The physical eye, or carm cakṣuḥ, can only perceive the world within its limited capacity, but the scientific or intellectual eye (prājña cakṣuḥ) and divine vision (divya cakṣuḥ) allow for a deeper understanding. Just as scientists use microscopes to observe things that are invisible to the naked eye, or explore the quantum world, the divine vision enables one to comprehend the spiritual dimension and the universe in its true form.

Śrī Krishna's promise to Arjuna of divya cakṣuḥ symbolizes the transformation of perception. This divine sight is not simply a physical ability but a spiritual awakening. In the spiritual realm, there are different levels of perception. Sometimes, this divine vision is experienced in different forms. Some children, through methods like mid-brain activation, can learn even with their eyes covered, displaying a form of divine perception. This is an example of how perception can be expanded beyond the ordinary.

Consider the example of Saint Shri Gulab Rao Maharaj, who was blind but possessed a divine vision through his awakened **prājña cakṣuḥ**. Despite his inability to see with his physical eyes, he was able to perceive the world through divine wisdom. His deep understanding of the scriptures and the mysteries of the universe were so profound that even modern scientists and philosophers could not grasp them. This illustrates that divine sight goes beyond ordinary perception. It is a higher form of awareness, one that does not rely on physical senses but on spiritual enlightenment.

Sant Dnyaneshwar Maharaj ji says:

हा कोपे कीं निवांतु साहे । हा रुसे तरी बुझावीत जाये ।

नवल पिसें लागलें आहे । पार्थाचें देवा ॥ १७२ ॥

When he is angry the Lord quietly bears with it; when he is displeased, He coaxes him. He is strangely infatuated by Arjuna.

Śrī Krishna offers Arjuna this divine vision not because Arjuna lacks potential, but because Śrī Krishna wishes to help him transcend his limited perspective. The transformation in Arjuna's vision is a metaphor for spiritual awakening, where one's perception evolves from ignorance (avidya) to knowledge (vidya), from darkness to light. Śrī Krishna's words not only change Arjuna's perspective but also uplift his understanding, enabling him to see the vast, infinite power of the divine.

This divine vision, granted by Śrī Krishna, removes the darkness of ignorance from Arjuna's heart, allowing him to witness the vishwarupa—the universal form of Bhagavān. The shift in Arjuna's consciousness is profound, as he moves from a limited human view to a vast, cosmic understanding. The physical world, with its constraints, becomes a part of a much larger, divine whole.

The divine revelation that Śrī Krishna provides Arjuna is a turning point in the narrative of the Gītā. It is through this divine sight that Arjuna is able to witness the true nature of Bhagavān's power and to comprehend the interconnection of all beings in the universe. Just as Śrī Krishna shows his divine form to Yashoda for a fleeting moment, He grants Arjuna the opportunity to witness His universal form in its entirety, to fully understand the cosmic dance of creation, preservation, and destruction.

Dnyaneshwar Maharaj ji says:

ऐसी श्रीमुखौनि अक्षरें । निघती ना जंव एकसरें ।

तंव अविद्येचे आंधारें । जावोचि लागे ॥ १७७ ॥

No sooner were these words uttered by Krishna than the darkness of ignorance passed away.

Śrī Krishna's grace towards Arjuna is unmatched. Arjuna's devotion and sincerity have made him worthy of this divine vision, and as Śrī Krishna grants it, the avidya—the darkness of ignorance—is dispelled. Divine knowledge illuminates Arjuna's heart, and with the divine eye, he perceives the true form of the universe and the supreme reality of Bhagavān's existence.

In the same way that knowledge is revealed gradually and progressively to those who are ready, the divine vision too is a gift given to the one who has purified their heart. Arjuna, through his humility and readiness, becomes the recipient of this grace, showing that the divine helps those who earnestly seek it.

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).

In this verse, it is revealed that Śrī Krishna, the supreme mahāyogeśvara and the one who governs the yoga of the universe, shows His **Parāmaṃ rūpam aiśvaram**—the highest, divine, and supreme form of Bhagavān—to Arjuna. The term mahāyogeśvara refers to the one who embodies the ultimate unity of all existence, where everything and everyone is interconnected. Śrī Krishna, the Hari (the

remover of sins), is the supreme yogi, the controller of the cosmic forces, and the one who is beyond the limitations of time and space. He holds the power to encompass the universe within Himself, and He shows Arjuna His divine form to reveal the profound reality of the cosmos.

This vision is not just a mere glimpse, but an unveiling of the vastness and magnificence of the universe itself. The divine form Śrī Krishna reveals to Arjuna is beyond comprehension, and the spectacle of seeing it is described as extraordinary. The viewer (dṛṣṭa), the one who shows the vision (dṛśyaka), and the vision itself (dṛśya) are all equally great in this moment. It is a divine experience that unites the seer, the seen, and the sight, all of which are beyond ordinary understanding. The scene is awe-inspiring, as Arjuna witnesses the infinite power and vastness of Śrī Krishna's form, where all of creation is manifested in its entirety.

Dnyaneshwar Maharaj ji says:

हे अवतार जे सकळ । ते जिये समुद्रीचे कां कल्लोळ ।
विश्व हें मृगजळ । जया रश्मीस्तव दिसे ॥ १८० ॥

All these incarnations [of Krishna] are as waves on the ocean; the whole universe is like a mirage arising out of His radiance.

The description of this cosmic vision is beautifully compared to the waves and bubbles on the surface of a vast ocean. Just as waves form in an ocean and bubbles appear on the surface, in the same way, this supreme **Parāmaṃ rūpam aiśvaram** presents countless worlds and universes, all connected within the ocean of Śrī Krishna's being. This divine vision reveals the universe as being contained within the vast form of the Supreme God. The entire cosmos, like bubbles on the ocean's surface, rises and falls within the divine essence of Śrī Krishna.

The imagery extends further, likening the sun's rays, which scatter and spread across the sky, to the infinite worlds emanating from Śrī Krishna's cosmic form. This description emphasizes the boundless nature of Śrī Krishna's presence—His rūpa encompasses all creation, and through this vision, Arjuna is able to see the interconnectedness of everything. The divine light of Śrī Krishna's form reveals the entire universe, much like the sun's rays shine across the world, illuminating all that exists.

Śrī Krishna, as the Mahāyogeśvara, is the ultimate source of the cosmos. His form is beyond the physical realm, and through His divine vision, Arjuna is granted a glimpse into the unbounded vastness of existence. This vishwarupa darshan is not just an extraordinary visual experience, but also a profound spiritual realization, one that transcends the limitations of human understanding and perception. The entire universe, with all its realms, beings, and phenomena, exists within Śrī Krishna's divine essence, and through this vision, Arjuna comes to understand the immense power of Bhagavān.

The moment of revelation is truly monumental, as the ordinary world falls away, and the viewer is immersed in the infinite. Śrī Krishna governs this immense system with absolute control, revealing the interconnected and ever-expanding nature of the cosmos to Arjuna, who can now comprehend the divine magnitude of Bhagavān's power and presence.

11.10

**anekaVāktranayanam, anekādbhutadarśanam,
anekadivyaḥbharāṇam(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 -

11.11

divyamalyāmbaradharaṃ(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.

In this verse, the divine form of Śrī Krishna is described in its grandeur and magnitude. The vision reveals Śrī Krishna with *anekavāktranayanam*—many faces and eyes, signifying that all beings and their faces, and all creatures' eyes, are absorbed into His divine form. This multiplicity of features indicates His encompassing of the entire creation, and the sight that Arjuna witnesses is one of infinite vastness and unimaginable power.

The **anekādbhutadarśanam** refers to the astonishing sights that Arjuna beholds. The form of Śrī Krishna is adorned with *anekadivyaḥbharanam*, countless divine ornaments, each more radiant than the last, symbolizing His supreme splendor. His hands, covered in *divyānekodyatāyudham*—many divine weapons—show His ultimate authority over all forces of the universe. These divine accoutrements, including garlands and fragrances, represent the perfection and beauty of Bhagavān's form.

Śrī Krishna's form also emanates an indescribable **divyagandhalepan**, a divine fragrance that fills the air around Him, further heightening the divine atmosphere of this vision. The **anekādbhutadarśanam** emphasizes the impossibility of fully understanding or describing this awe-inspiring form, which contains within it all aspects of the cosmos, across time and space. It is a form where the infinite worlds are present in every detail—the faces, the eyes, the hands, and the weapons all suggest Bhagavān's dominion over the boundless universe.

Arjuna, overwhelmed by the vision, sees **sarvācara-maya-devam**—the Supreme Divine Being pervading all creatures and the entire cosmos. This cosmic form is both infinite and eternal, transcending all boundaries of perception. As Arjuna beholds this sight, his awareness expands to encompass the magnitude of Śrī Krishna's divinity, and the experience is a revelation of the interconnectedness of all existence.

The vision of **anantam viśvato-mukham**—the infinite face of the universe—is a reminder of the divine presence that is everywhere. The vision is not just of a single form but of the entire universe reflected within Śrī Krishna, displaying His divine qualities. The *anekavāktranayanam* speaks of how Śrī Krishna embodies all faces and eyes, signifying His omniscient and omnipresent nature. This is not merely a physical sight; it is a spiritual and cosmic realization.

Arjuna, deeply moved by the magnitude of this sight, is left in awe. His heart is filled with reverence, and he acknowledges the profound divinity he is witnessing. This experience of seeing Śrī Krishna's cosmic form is not just an outer vision, but an inner awakening, transforming Arjuna's understanding of the world and his place within it.

As Arjuna stands in awe, his hands join in surrender, and he begins to describe the vision he is witnessing. This chapter is not just a vivid depiction of a divine form, but a profound teaching on accepting the ultimate reality, on seeing the divine in all things, and on living in harmony with the

universe. It guides us towards understanding that everything is a reflection of the Supreme Being, and it teaches us to see beyond superficial differences, embracing the divine essence in all beings.

This chapter brings forth a message that transcends the boundaries of the ordinary world, urging us to live in alignment with the divine, to see the world as an expression of the Supreme, and to cultivate a sense of reverence for the divine presence in all of creation. It is a powerful reminder of the infinite beauty and complexity of the universe, embodied in the divine form of Śrī Krishna.

Question and Answer

Ramachandra Ji

Question: Could you explain the meaning of **mālyā**? Is it referring to a garland or something else? Also, can you explain the term **ambara**?

Answer: **Mālyā** in Sanskrit generally refers to garlands, as seen in its use in many ancient texts. However, when used in the verse, *anekadivyaḥbharāṇam*, the term **mālyā** can also mean divine garlands adorning Bhagavān's form. It might refer to multiple garlands, as *mālyā* is plural here.

As for **ambara**, it means garments or attire. It's not necessarily about the specific type of garment, but it denotes the divine clothing that adorns the supreme form. However, the deeper grammatical and philosophical interpretation might require further study in Sanskrit, especially in the context of different scriptures.

Madhuri Ji

Question: Why was Arjuna so dear to Śrī Krishna?

Answer: Arjuna's unique qualities made him very dear to Śrī Krishna. If we try to count his virtues, it would take considerable time, for he was truly divine. His devotion to his mother was remarkable; for instance, after winning Draupadi in a competition by defeating the mighty fish, he humbly obeyed his mother's words and shared her prize among his brothers. This devotion to his mother and selflessness speaks volumes about Arjuna's character.

The name Arjuna itself symbolizes simplicity and purity. Arjuna embodied two seemingly opposing qualities: **rujuta** (humility) and **virata** (valor). He was both humble and courageous at the same time, a rare combination. Śrī Krishna admired such qualities in him.

In contrast, we often find fault with our own parents, getting angry or upset, sometimes focusing on their shortcomings, which is a reflection of our ego and imperfections. The very qualities that made Arjuna dear to Śrī Krishna are qualities that we, as seekers on the spiritual path, should strive to cultivate.

Arjuna's ability to balance humility and valor, to embody both gentleness and strength, made him an exceptional soul in Śrī Krishna's eyes. We, too, must seek to recognize our own strengths and weaknesses with humility and strive to overcome the challenges we face on our spiritual journey.

Question: How should we understand ourselves in the context of life and spirituality?

Answer: Understanding oneself requires recognizing our limitations and capabilities. Our bodies are instruments through which we experience the world. Each person has a unique set of qualities, and understanding that we are all manifestations of the same divine consciousness helps us see the unity in diversity. Just like two bulbs—one 200 watts and another 50 watts—use the same electricity but produce different levels of light, we, too, are the same in essence but differ in our capacities.

When we look at ourselves, we should not fall into the trap of comparison. If we feel that someone else is achieving more than we are, we should not let it create a sense of inadequacy. Instead, we

should recognize that everyone has their own path and unique strengths. Our task is to do what we can within our own abilities and circumstances, understanding that the divine is guiding us. The ego that comes with our actions is natural, but we must always remember that it is the divine energy within us that enables us to perform any task.

The key is to remain humble and acknowledge that whatever we do is possible only because of the divine energy flowing through us. The sense of “I did this” should be tempered with gratitude and surrender. For instance, when we achieve something, we should remind ourselves that it is through the grace of our gurus and the divine that we can accomplish it.

Question: Why do we sometimes feel weak in our spiritual practice, despite our efforts?

Answer: As humans, we are inherently weak in certain ways. Despite having great potential, our physical strength is limited compared to wild animals, and yet, humans possess something that sets us apart: intellect. It is the power of the mind and wisdom that makes us unique, not physical strength. However, this intellect must be refined, cleansed, and conditioned to align with the higher self.

This process of purification and spiritual growth requires constant effort. While we may feel weak at times, we must understand that it is normal to experience struggles in our journey. Spiritual growth is not about perfection; it's about progress. Even when we fail to follow the teachings of our gurus or struggle to embody their ideals, we must be compassionate with ourselves. Our efforts will gradually yield fruit, but it requires patience and persistence.

We are all in the process of overcoming our limitations. The most important thing is to continue purifying our intellect, freeing it from worldly conditioning, and aligning it with the divine. This is the essence of spiritual practice: constant refinement of the mind and self.

Question: How can we manage our ego and our actions in the world?

Answer: The ego is natural and must be managed, not eliminated. It is through the ego that we perform actions and experience life. However, we should not let the ego grow too large or become attached to the results of our actions. When we act, we should do so with the understanding that everything we do is enabled by the divine within us.

In spiritual practice, it is essential to realize that all our abilities, whether physical, intellectual, or emotional, are gifts from the divine. This understanding helps to dissolve the ego and fosters humility. The more we grow spiritually, the more we recognize that our actions are a reflection of divine will, and thus, we do not take full ownership of them.

The key is to perform our duties and responsibilities with sincerity, without attachment to the outcome, and always remembering the source of our strength and capabilities—the divine consciousness within. Through this practice, we gradually learn to transcend the ego and align ourselves more fully with the divine purpose.

Yogesh Ji

Question: After my son's wedding, can I go for a Ganga Snan or Mahakumbha Snana? Some people say that one should not go for Ganga Snana for a year after the son's wedding.

Answer: The feeling of divine connection you have expressed is truly heartwarming, and it reflects the purity of your heart. Regarding your question, there are indeed various opinions, and often we come across different suggestions, especially when it comes to traditional customs. Some people might say that after a son's wedding, one should not go for Ganga Snana or Mahakumbha Snana for a year. However, I believe that such negative opinions should not bind us too strongly.

Our scriptures do have guidelines, but in the end, "**mana caṅgā to kaṭhautī meṃ gaṅgā**" – if your heart is pure, then any act of devotion, including taking a bath in the holy Ganga, is blessed. The idea behind this saying is that the purity of mind and heart holds the greatest value, and it's the true devotion that matters.

When we don't have a clear understanding of scripture, we must be cautious, but also, we shouldn't let every small thing hold us back or become a chain that restricts us from actions that come from a place of purity. There's also a verse in the Bhagavad Gītā (17.7), where Arjuna asks, "What is the nature of those who follow different kinds of rituals, and how are they executed by those with faith?"

This reflects the idea that rituals, even if we are not fully versed in the scriptures, can still be meaningful if done with faith and devotion. Therefore, if your intentions are pure and you are going for the right reasons – seeking purity and divine connection – then there's no harm. You can certainly go for Ganga Snana or Mahakumbha Snana if you wish.

And yes, absolutely, Mahakumbha is a sacred occasion, and there's no reason why you shouldn't go if you feel the call to do so. If it is feasible for you, I encourage you to go with devotion and reverence for Ganga Ma.

Rao Ji

Question: How can we understand the divine form that Arjuna saw if we don't have divine vision?

Answer: While we may not have the **divya chakshu** (divine eye) like Arjuna, we can expand our understanding through the **jnana chakshu** (knowledge eye). Just as we accept things like atoms, which we cannot see but know exist through science, we can also understand the vastness and interconnectedness of the universe through spiritual awareness. This chapter teaches us to broaden our perception and see the divine presence in everything.

Sangita Ji

Question: Arjuna, despite being wise and knowledgeable, had to be shown the Vishwarupa. How can ordinary people like us understand these teachings and purify our minds?**Answer:** While Arjuna needed a divine experience to realize the truth, for ordinary people, the purification of the mind begins with intention. The key is to associate with those who have pure hearts and wisdom. Our minds reflect our surroundings, so by being in a positive environment, our minds gradually become purer. Śrī Krishna in the Bhagavad Gītā says that by connecting with his teachings, our hearts can be purified. Just like a muddy pond clears with time, our minds clear through consistent practice and patience. We should also accept the impurities without resentment, acknowledging them as part of the process of growth. Furthermore, by recognizing that all qualities, both in ourselves and others, are divine attributes of Parabrahman, we overcome envy and arrogance. Saints' lives, full of endurance and forgiveness despite hardships, show us the way. By adopting this wisdom, we purify our minds and embrace the divine within us. Ultimately, by following the teachings of the Gītā, purifying our intentions, and learning from the saints, we can gradually free our minds of impurities.

Trilokya Ji

Question: In the Bhagavad Gītā, after witnessing the Vishwarupa in Chapter 11, why did Arjuna still have doubts and seek to understand the Saguna form of Bhagavān? Despite seeing the divine universal form, he couldn't comprehend how to love all, especially those who have committed grave sins. Is it possible to love such people, as even saints seem to struggle with this?

Answer: Arjuna's request to see the Saguna form again stems from his difficulty in connecting with the fearsome, all-encompassing Vishwarupa. Even though he understood the truth of the universe, he still found it challenging to love everything, especially those who have committed atrocities. Arjuna, representing the common person, could not fathom how to love the vast and impersonal universal form of Bhagavān.

Śrī Krishna, acknowledging Arjuna's confusion, assures him that he need not fear or feel overwhelmed by the Vishwarupa—instead, he can connect with and love the Saguna form, which is more personal and relatable. This is why Arjuna asks for the Saguna form, the Supreme Divine with attributes and qualities, whom he can love and adore.

Later, in the Chapter 12, Śrī Krishna explains the qualities of a true devotee who worships the Saguna form. In Chapter 13, the qualities of a true yogi who connects with the formless (Nirguna) aspect of the Divine are described. Bhagavān leads us through these teachings to understand that different paths—whether Saguna or Nirguna worship—are all valid, and ultimately, it is the love and devotion that matter.

The session concluded with prayers and chant of Hanuman Chalisa.



We are sure you enjoyed reading the Vivechan write-up. Please invest three minutes of your time to provide us your feedback. Use the link below:

<https://vivechan.learngeeta.com/feedback/>

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

Har Ghar Gītā, Har Kar Gītā !

Let's come together with the motto of Geeta Pariwar, and gift our Geeta Classes to all our Family, friends & acquaintances

<https://gift.learngeeta.com/>

Geeta Pariwar has taken a new initiative. Now you can watch YouTube videos and read PDFs of all the interpretation sessions conducted earlier. Please use the below link.

<https://vivechan.learngeeta.com/>

Learn Geeta, Spread Geeta, Live Geeta

|| OM ŚRĪKṚṢṆĀRPAṆAMASTU ||