



ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 11: Viśvarūpa-Darśana-Yoga

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YouTube Link: <https://youtu.be/1Q34sE1YjQ0>

Arjuna sought forgiveness on realizing his friend being Paramatma HIMSELF

The eleventh chapter of Srimad Bhagavadgītā is called ' Viśvarūpa Darśana Yoga - The Yoga of vision of the Cosmic Form.'

The session began with the auspicious lighting of lamps followed by prayers.

Jai Sri Krishna!!

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः ।
गुरुः साक्षात् परब्रह्म तस्मै श्रीगुरवे नमः ॥

The Guru is Brahmā, Viṣṇu, and Śiva — verily the Supreme Brahman. I bow to that sacred Guru.

कृष्णाय वासुदेवाय हरये परमात्मने ।
प्रणतः क्लेशनाशाय गोविंदाय नमो नमः ॥

Salutations to Śrī Krishna, the Supreme Being, destroyer of sorrow.

नमामि सद्गुरुं शान्तं सच्चिदानन्द विग्रहम् ।
पूर्णब्रह्मपरानन्दमीशं आळन्दिवल्लभम् ॥

I bow to the serene Guru, embodiment of Sat-Cit-Ānanda.

रत्नाकराधौतपदां हिमालयकिरीटिनीम् ।
ब्रह्मराजर्षिरत्नाढ्यां वन्दे भारतमातरम् ॥

Salutations to Bhārat Mātā, adorned with sages and seers.

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं ।

व्यासेन ग्रथितां पुराणमुनिना मध्ये महाभारतम् ॥
अद्वैतामृतवर्षिणीं भगवतीमष्टादशाध्यायिनीम्।
अम्ब त्वामनुसन्दधामि भगवद्गीते भवद्वेषिणीम् ॥

I meditate upon the Gītā — taught by Nārāyaṇa, compiled by Vyāsa — the divine mother removing bondage.

नमोस्तुते व्यास विशालबुद्धे
फुल्लारविन्दायतपत्रनेत्र।
येन त्वया भारततैलपूर्णः
प्रज्वालितो ज्ञानमयः प्रदीपः ॥

Salutations to Vyāsa who lit the lamp of wisdom.

Salutations at the Lotus feet of Param Pujya Govind Dev Ji Maharaj and warm wishes to all the students of Gītā!

We are discussing chapter 11 - '**Viśvarūpa Darśana Yoga**'. On knowing all the qualities of Bhagavān, Arjuna desired to see HIS cosmic. Bhagavān was very pleased as HE loved Arjuna and therefore obliged. Arjuna therefore saw with divine eyes the multi face, hands, mouth, feet, etc of Paramātmā.

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम्।
सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥11.11॥

Wearing heavenly garlands and apparel, anointed with heavenly scents, abounding in all kinds of wonder, resplendent, infinite, and with faces everywhere.

द्यावापृथिव्योरिदमन्तरं हि
व्याप्तं त्वयैकेन दिशश्च सर्वाः।
दृष्ट्वाऽद्भुतं रूपमुग्रं तवेदं
लोकत्रयं प्रव्यथितं महात्मन् ॥11.20॥

Indeed, this intermediate space between heaven and earth as also all the directions are pervaded by YOU alone. O exalted One, the three worlds are struck with fear by seeing this strange, fearful form of YOURS.

Bhagavān showed HIS form as HE was time HIMSELF. He further said that all great warriors face death and were mere puppets in HIS hands. They were all destined to die, and Arjuna had to merely complete the formalities. Seeing the fearful form of Bhagavān, Arjuna stood shaken and wondered whom he was seeing.

आख्याहि मे को भवानुग्ररूपो
नमोऽस्तु ते देववर प्रसीद।
विज्ञातुमिच्छामि भवन्तमाद्यं
न हि प्रजानामि तव प्रवृत्तिम् ॥11.31॥

Tell me who YOU are, fierce in form. Salutation be to YOU, O Supreme Bhagavān; be gracious. I desire to fully know YOU who are the Prima One. For I do not understand YOUR actions!

Bhagavān replied in one single verse that HE is '**Kal**' - Time.

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो
लोकान्समाहर्तुमिह प्रवृत्तः।
ऋतेऽपि त्वां न भविष्यन्ति सर्वे

येऽवस्थिताः प्रत्यनीकेषु योधाः॥11.32॥

Bhagavan said, 'I am the world-destroying Time. Manifesting MYSELF fully, I have begun to destroy the worlds here. Even without YOU, none of the warriors arrayed in the hostile ranks shall survive.'

Bhagavan said that if Arjuna thought that he would not lift his bow to kill his loved ones, he had to remember the fact that they were all doomed to die. If Arjuna desired to help Bhagavan accomplish HIS task, he (Arjuna) would attain bliss!

If everything was destined, then it does not mean that one has to laze by doing nothing. That which is destined will occur and how we can extend ourselves for HIS cause should be pursued. Bhagavān thus showed the way.

तस्मात्त्वमुत्तिष्ठ यशो लभस्व
जित्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धम्।
मयैवैते निहताः पूर्वमेव
निमित्तमात्रं भव सव्यसाचिन्॥11.33॥

Therefore arise, win glory. Cornering your foes, enjoy a prosperous kingdom. By ME they have been slain already. You be merely an instrument, O Arjuna, you great bowman!

That which was advised to Arjuna is relevant for us as well. Arjuna was asked to be an instrument in the grander scheme of things. Therefore good actions are destined for this world and we can be an instrument for accomplishing such tasks.

One should therefore contribute in whatever little way possible for the cause of Geeta Pariwar and thus serve as an instrument for HIS cause. The bliss thus attained upon service is like that in heaven! Bhagavān told Arjuna that HE had already dealt with the warriors like Bheeshma Pitamah, Dronacharya, Jayadratha, and Karna. Therefore, Arjuna was asked to perform his duty for the sake of success!

युध्यस्व जेतासि रणे सपत्नान्॥11.34॥

Do not be afraid. Fight! You shall conquer the enemies in battle.

By doing the work of Bhagavān by being an instrument in HIS hands will enable us to experience 'Satchitananda' - Existence-Consciousness-Bliss. Shivaji Maharaj was a true patriot and advocate of 'Swarajya' - democracy with sheer confidence. He never once claimed his single ownership to establish democracy.

Shivaji Maharaj said:

हे राज्य व्हावे, ही तर श्रीची इच्छा!

This is Bhagavān's wish to have the kingdom! To work for it he was ready to contribute.

11.35

sañjaya uvāca
etacchrutvā vacanaṃ(ñ) keśavasya,

**kṛtāñjalirvepamānaḥ(kh) kirīṭi,
namaskṛtvā bhūya evāha kṛṣṇam(m),
sagadgadam(m) bhītabhītaḥ(ph) praṇamya. 11.35**

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

On hearing such words from Bhagavān, how did Arjuna feel? It has been described by Sanjaya. Arjuna on seeing all the great warriors being destroyed within Paramātmā, trembled in awe and paid obeisance with folded hands.

- **ētat- that**
- **śrutvā- having heard**
- **vacanam - speech**
- **kṛtāñjaliḥ - with joined palms**
- **vēpamānaḥ - trembling**
- **kirīṭi - Arjuna**
- **namaskṛtvā - prostrating (himself)**
- **bhūyaḥ - again**
- **sagadgadam - in a choked voice**
- **bhītabhītaḥ - overwhelmed with fear**
- **praṇamya - having prostrated.**

Arjuna repeatedly prostrated on seeing the cosmic form of Bhagavān. His voice was choked though he wanted to speak.

11.36

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

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

- **sthānē - rightly so**
- **hṛṣīkeśa O Krishna - The Swami of the senses**
- **prakīrtyā - by praise**
- **jagat - the world,**
- **prahṛṣyati - is delighted**
- **anurajyatē - rejoices**
- **rakṣāṃsi -the demons**
- **bhītāni - in fear,**
- **diśaḥ - in all directions**

- dravanti - fly
- namasyanti - bow (to Thee)
- siddhasaṅghāḥ - the hosts of the perfected ones

Merely thinking of Bhagavān makes the world revel and rejoice. Even the demons fly in fear and the saints offer their salutations when HIS glory is sung! Love for Bhagavān blooms in one's heart!

11.37

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

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

- kasmāt - why
- na - not
- namēran - may prostrate
- mahātman - O great-souled One
- gariyasē - greater
- brahmaṇaḥ - of Brahma
- ādikartrē - the primal cause
- ananta - O Infinite Being
- dēvēśa - O God of the gods
- jagannivāsa - O Abode of the universe
- akṣaram - Imperishable
- sat - the being
- asat - non-being
- param - the Supreme

Why will all not postrate as Bhagavān is the creator of Brahma Ji too! It is said that the creator of this world is Brahma Ji. There is a saying in sanskrit:

जननी जन्मभूमिश्च स्वर्गादपि गरीयसी |

Mother and birth place are more precious than heaven! Paramātmā is infinite with no beginning or end! Arjuna called Bhagavān as the God of the Gods. He sung praises on Bhagavān. The whole universe resides within HIM. '**Kshar**' is **perishable** leading to new beginnings. Bhagavān is indestructible and remains the same despite having created the universe.

Sat means **Truth** ie:

जो स्थल-काल निरपेक्ष हो |

That which is independent of space and time.

The universe on the other hand was created, perishable, constantly subject to change and is therefore called '**Asat**'. Both '**sat**' and '**asat**' are forms of Paramātmā as both are found within HIM. Further, Arjuna stated that anything beyond the two is also Paramātmā HIMSELF!

11.38

**tvamādidēvaḥ(ph) puruṣaḥ(ph) purāṇaḥ(s),
tvamasya viśvasya paraṃ(n) nidhānam,
vēttāsi vedyaṃ(ñ) ca paraṃ(ñ) ca dhāma,
tvayā tataṃ(m) viśvamanantarūpa. 11.38**

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

Arjuna called Bhagavān as the God of the Gods - '**Aadi Deva**' and primal ancient universal consciousness that has been since eternity.

- **tvam - YOU**
- **ādidēvaḥ - the primal God**
- **puruṣaḥ Purusha - Universal consciousness**
- **purāṇaḥ - the ancient**
- **asya - of (this)**
- **viśvasya - of Universe**
- **paraṃ - the Supreme**
- **nidhānam - Refuge**
- **vēttā - Knower**
- **vedyam - to be known**
- **dhāma - abode**
- **tvayā - by YOU**
- **tataṃ - is pervaded**
- **anantarūpa - O being of infinite forms**

The seventh chapter deals with:

1. Puruṣa - Universal consciousness
2. Prakṛti - Nature

Arjuna said that the universe seeks refuge in Paramātmā. HE alone is the knower of all and that which is worth knowing in this world. We all endeavour to know HIM. HE alone is the abode who has pervaded the entire universe by HIS infinite forms. HE is found in every atom and there is nothing beyond HIM.

We constantly try to search for Bhagavān. HE is omnipresent and found in all HIS creations! That is how saints see HIM.

Dnyaneshwar Ji said:

जे जे भेटे भूत, ते ते मानी भगवंत ।

"Whatever being I encounter, I see it as the Divine."

Saints though see the external form of others like us, they also see the atma, a part of the universal consciousness.

11.39

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

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

Arjuna on seeing the cosmic form of the divine, trembled with fear and sang HIS praises. He saw Bhagavān in:

1. **vāyuḥ Vayu - wind**
2. **yamaḥ Yama - God of death**
3. **agniḥ - Fire**
4. **varuṇaḥ Varuna -rain**
5. **śasāṅkaḥ - moon**
6. **prajāpatiḥ Prajapati - Brahma**
7. **prapitāmahaḥ great-grandfather**

There is a story of Shiv Ji:

The marriage of Shiv Ji with Parvati Mata was decided. **Brihaspati - Guru** was present to solemnise the wedding. As per the custom, the names of one's ancestors had to be told like father, grandfather, and great grandfather. Shiv Ji is the Supreme father. He was asked HIS father's name. HE took the name of Vishnu Ji. HE was then asked the names of grandfather and great grandfather. Shiv Ji replied that HE was them all!!

That was why Arjuna referred to Paramātmā as grandfather and great grandfather! Hence he offered his salutations repeatedly.

- **namaḥnamaḥ salutations**
- **sahasrakṛtvaḥ thousand times**
- **punaḥ again**
- **bhūyaḥ again**

11.40

**namaḥ(ph) purastādatha pṛṣṭhataste,
namo'stu te sarvata eva sarva,
anantavīryāmitavikRāmastvaṃ(m),
sarvaṃ(m) samāpnoṣi tato'si sarvaḥ. 11.40**

O Lord of infinite prowess, my salutations to You from the front, the rear and from all sides. O All in all! You, who possess limitless might, and pervade the world, You are omnipresent.

Arjuna lost all sense of direction and hence prostrated before Bhagavān from all directions. He did not know if he was facing the front or back of Bhagavān.

- **namaḥ - salutation**
- **purastāt - (from) front**
- **pṛṣṭhataḥ - (from) behind**
- **sarvataḥ - on every side**
- **ēva - even**
- **sarva - O all**
- **anantavīrya - infinite power**
- **amitavikramaḥ - infinite in prowess**
- **samāpnōṣi - pervadest**

We have attributed directions on earth based on the position of the sun. Once we go to space which is expansive, all directions are one. Hence Arjuna offered his salutations from all sides. Bhagavān has infinite powers which is beyond our comprehension.

How much of energy is required to create an atom? It is the same as the extent of energy generated on account of its diffusion. Einstein had formulated: $E = MC^2$ where Energy was equal to Mass times square of velocity of light ie 3,00,000 km/s. This is the extent of energy required to make an atom.

Imagine the number of atoms a human body comprises of. So how many atoms make up this earth? The earth is just a speck in the universe. Can one imagine the number of atoms in the entire universe comprising of all the stars and planets? That is why Arjuna referred to Bhagavān as the One with infinite power.

Upon creation, has the energy of Paramātmā reduced? The energy remains the same. Further, Bhagavān is infinite in HIS prowess and has pervaded the universe!

As the prayer goes:

तू ही है सर्वत्र व्याप्त हरि ! तुझमें यह सारा संसार ।
इसी भावना से अन्तर भर मिलूं सभी से तुझे निहार ॥

YOU are omnipresent Hari, the entire world is within out.

With this feeling I meet everyone and look at YOU.

We have to learn to see Paramātmā in everything around us. **Does that mean we should offer pranams to the wicked?** No. The outlook and behaviour should be different. We should see Paramātmā in all beings by identifying with the atma. The behaviour towards each being should be different.

Let us take an example of a mother with two children - one strong and healthy and another weak and sick. The healthy one is fed with rich food like nuts and milk; while the sick is given rice gruel and dal water. The mother looks at her two children equally but treats them differently based on the situation. Her love and affection towards both her children are the same.

Similarly, the behaviour towards the wicked and good are different but one should know that Paramātmā is the same in all individuals. Paramātmā is all pervading and hence to acknowledge his presence is of utmost importance while the behaviour towards the wicked will not be the same as that towards a meritorious person.

Arjuna remembered his childhood and his interactions with Sri Krishna.

11.41

**sakheti matvā prasabham(m) yaduktaṃ(m),
he kṛṣṇa he yādava he sakheti,
ajānatā mahimānaṃ(n) tavedaṃ(m),
mayā pramādātpraṇayena vā'pi. 11.41**

Whatever I may have said due to carelessness or love, addressing You as "O Kṛṣṇa, O Yadava, O Friend", thinking of You only as a friend ignorant of Your greatness; and the way in which I may have shown any disrespect to You in jest,--

Arjuna considered Sri Krishna as his good friend and well wisher.

- **sakhā - friend**
- **matvā - regarding**
- **prasabham - presumptuously**
- **yat -whatever**
- **uktam - said**
- **ajānatā - unknowing**
- **mahimānam - greatness**
- **pramādāt - from carelessness**
- **praṇayēna - due to love**

Arjuna felt that at times taking advantage of his friend Sri Krishna he had behaved rashly, inadvertently, or out of love. Arjuna referred to Bhagavān as:

1. Krishna
2. Yadava, and
3. Sakha - friend

Arjuna did not know Sri Krishna was Paramātmā! Sometimes we may meet our childhood friend after many years in the railway station. We may tend to give a hug and to our surprise the bodyguards prevent us from doing so. With time the friend would have become a big and important man in the society which called for bodyguards for his protection. Imagine the state of Arjuna. His childhood friend was no ordinary being!! HE turned out to be the all pervading Paramātmā.

Arjuna said he truly did not know the greatness of his friend Sri Krishna and therefore addressed HIM in various ways. He felt very sorry as he had behaved in such a manner towards Paramātmā.

11.42

**yaccāvahāsārthamasatkṛto'si,
vihāraśayyāsanabhojaneṣu,
eko'thavāpyacyuta tatṣamakṣaṃ(n),
tatkṣāmaye tvāmahamaprameyam. 11.42**

- while playing, reposing, sitting or dining, either alone or in company-I crave forgiveness from You, Who are infinite, O infallible Lord.

Not only that, Arjuna sought forgiveness for whatever disrespect he had shown while in jest, playing, resting, sitting, eating, while alone as well as in the company of others. King Dritharashtra had sent his messenger (Sanjay) to dissuade Arjuna from waging war. The Kauravas were adamant and fools as they did not realize the repercussions of war as per Dritharashtra. HE felt the pāṇḍavas to be wise as

well as accomodative and hence wanted them to withdraw from war.

Drithrashtra asked Sanjay on his return who else were with Arjuna. Sanjay replied that Sri Krishna was with him and Arjuna had put his feet on Sri Krishna and was found relaxing. Arjuna was reminded of this and felt he had shown disrespect to Sri Krishna as he was Paramātmā HIMSELF.

- **yat - whatever**
- **avahāsārtham - for the sake of fun**
- **asatkṛtaḥ - disrespected**
- **vihārasāyāsānabhōjanēṣu - while at play, on bed, while sitting or at meals**
- **ēkaḥ - (when) one**
- **athavā - or**
- **apī - even**
- **samakṣam - in company**
- **kṣāmayē - implore to forgive**
- **apramēyam - immeasurable**

"And whatever disrespect has been shown to You in jest, while playing, resting, while sitting or eating, while alone or in the sight of others, O Acyuta - I implore You for forgiveness, You who are incomprehensible."

Arjuna admitted that he had shown disrespect to Sri Krishna unintentionally as he only thought of HIM as a good friend. Hence, in jest during various occassions, either alone or in the company of many, he had disrespected him. Paramātmā is beyond comprehension and measure. Hence Arjuna sought forgiveness for all the inadvertent actions committed by him.

11.43

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

You are the Father, also the Great Teacher of this animate and inanimate creation and are supremely adorable. O Lord, manifesting incomparable glory, in all the three worlds, there is none equal to You; who could then possibly excel You?

- **pitā - Father**
- **lōkasya - of the world**
- **carācarasya - of the moving and unmoving**
- **pūjyaḥ - to be revered**
- **gariyān - Best of the best**
- **tvatsamaḥ - equal to YOU**
- **abhyadhikaḥ - surpassing**
- **kutaḥ - whence**
- **anyaḥ - other**
- **lōkatrayē - in the three worlds**
- **apratimaprabhāva - O being of unequalled power**

Paramātmā is the father of this world and the best among teachers. HE is the one to be revered. There is none equal to HIM. No one is equal to HIM and hence there is no question of anyone being

better than HIM! HE wields unparalleled power in the three worlds - heaven, hell, and earth.

Hence Arjuna sought forgiveness innumerable times.

11.44

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

Therefore, O adorable Lord, bowing deeply and prostrating before You, I implore You to forgive me. Bear with me, O Lord as a father with a son, as a friend with a friend, or as a lover with his beloved, and forgive my faults.

Dnyaneshwar Ji beautifully described the friendship between Sri Krishna and Arjuna thus:

अहा थोर वाउर जाहलें । अमृतें संमार्जन म्यां केलें ।

वारिकें घेऊनि दिधलें । कामधेनूतें ॥ ५३८ ॥

Arjuna felt that he had used the nectar as water to sprinkle in his courtyard!

परिसाचा खडवाचि जोडला । कीं फोडोनि आम्ही गाडोरा घातला ।

कल्पतरू तोडोनि केला । कूप शेता ॥ ५३९ ॥

When one finds a Philosopher's stone, he becomes so excited. We have found a mountain of Philosopher's stone, which has been broken to make a path.

हें आजिचेंचि पाहें पां रोकडें । कवण झुंज हें केवढें ।

एथ परब्रह्म तूं उघडें । सारथी केलासी ॥ ५४१ ॥

YOU are Parabrahma and I had made YOU as my Charioteer

ऐसा अपराधु हा आहे । जो त्रिभुवनीं न समाये ।

जी नेणतांचि कीं पाये । शिवतिले तुझे ॥ ५५० ॥

I promise YOU that all that I have unknowing done such things. I never knew what I was doing.

ऐसें अर्जुनें म्हणितलें । मग पुढती दंडवत घातलें ।

तेथें सात्त्विकाचें आलें । भरतें तया ॥ ५६७ ॥

By being sorry for his actions done unknowingly, Arjuna prostrated before Bhagavān.

There are different types of prostration:

1. **Charana Sparsh** - Touching the feet of others.
2. To **place the forehead** on the feet of others.
3. **Sashtang Pranam** - Lying prostrate and touching eight specific parts of the body to the ground.
4. **Dhandavath Pranam** - Full prostration on the floor like a stick with total surrender.

Arjuna prostrated in front of Paramātmā like a stick (in terms of posture) in total surrender - 'Sharanagati.'

- **tasmāt** - therefore
- **praṇamya** - saluting
- **praṇidhāya** - having bent
- **kāyam** - body

- prasādayē - crave forgiveness
- īḍyam - adorable worthy of praise
- priyaḥ - beloved
- priyāyāḥ - to the beloved
- arhasi - (Thou) shouldst
- sōḍhum - to bear

Arjuna prostrated singing praises of Paramātmā so that HE becomes happy. He had committed many sins and therefore sought refuge in Bhagavān. When a son reaches out to his father, he forgives his son and takes him into his fold. Arjuna sought forgiveness as would a father (forgives the faults) of a son, as a friend of a friend, and as a lover of a beloved.

Dnyaneshwar Ji said:

जी हेंचि विनवावयालागीं । कैंची योग्यता माझिया आंगीं ।

परी अपत्य जैसें सलगी । बापेंसीं बोले ॥ ५७२ ॥

Arjuna felt he had no ability to seek forgiveness from Paramātmā, just like a child to his father. Even then, the child approaches his father and seeks pardon. Similarly Arjuna felt.

सख्याचें उद्धत । सखा साहे निवांत ।

तैसें तुवां समस्त । साहिजो जी ॥ ५७४ ॥

However a friend behaves with another, they bear with each other. One might even scold, but as friends they hug each other. Similarly, Arjuna requested Paramātmā to bear with him.

Thus in one prayer, three types of feelings were expressed viz.

1. **Lallan Bhav/Bhakti** - Bhagavān as a father and a devotee as a son.
2. **Sakhya Bhav/Bhakti** - Bhagavān as a friend.
3. **Madhurya Bhav/Bhakti** - Devotion where Bhagavān is viewed as a lover or spouse.

The session thus ends on this note.

'Om tat sat Sri Krishnarpanamastu.'

Question & Answer Session:

Adarsh Ji

Question: Why didn't Arjuna see the fate of Abhimanyu in the cosmic form of Bhagavān?

Answer: Paramatma wanted to instill confidence in Arjuna and showed only that needed to be seen by him. It was his divine play. In the last session a story was related about a Japanese king and a saint. The saint instilled confidence in the army and he led it to victory against the invader.

The confidence that we will win and be successful is necessary to perform actions to the best of our ability. We have to know that all that we do in our lives is the work for Bhagavān. We will then get the necessary help and confidence to perform the work well. We will definitely face obstacles but we will also find a way. The only condition is that we should serve Bhagavān and not anything for our personal gain.

उपद्रष्टाऽनुमन्ता च भर्ता भोक्ता महेश्वरः ।

परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥ 13.23 ॥

Thus in the body of man dwells the Supreme Bhagavān; HE who sees and permits, upholds and enjoys, the Highest God and the Highest Self.

Nandini Ji

Question: Meaning of 'Vetta'?

Answer: HE is the knower - Paramātmā. HE is the pervader with infinite powers.

Ramesh Ji

Question: 40th verse - difference between 'drishti' and 'vyavahar'?

Answer: We have to see all as equal while the behaviour towards humans, animals, etc should be different. Just as it was mentioned earlier, that a mother has equal affection towards both her children; though she may feed rich food to the healthier one and insipid food to her sick child.

One should be able to see Paramātmā in both a dog and a cow while the behaviour towards them will be different.

Madhuvanti Ji

Question: Does Kurukshetra still have the negativity of the war today?

Answer: It is a sacred land and still gītā is recited there.

Sohan Ji

Question: Did Sanjay see the cosmic form?

Answer: Yes and he related the incidents of war to Dritharashtra. He knew that the pāṇḍavas would win.

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः।

तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम॥18.78॥

Wherever is the Sri Krishna, the Prince of Wisdom, and wherever is Arjuna, the Great Archer, I am more than convinced that good fortune, victory, happiness and righteousness will follow.

Rama Ji

Question: How to be an instrument of action for Bhagavān?

Answer: Sometimes we have to perform certain actions despite not liking. We should always remember that we are mere instruments in HIS hands and hence perform all tasks willingly.



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Jai Shri Krishna!

Compiled by: Geeta Pariwar - Creative Writing Department

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