

M.A SEMESTER-IV

PAPER : BHAGAVAD GITA TEXT

TOPIC: VIBHUTI AND VISHVARUPA YOGA IN BHAGAVAD GITA

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The **Vibhuti Yoga** comes under Chapter Ten of Bhagavad Gita which states about the Divine Glory of manifestation dwells on the divine attributes of God. Lord Krishna declares that His origin is not known to the Gods or the sages. Great traits or qualities like discernment, wisdom, freedom from delusion, patience, truth, self-control, calmness, pleasure, and fearlessness have all emanated from the Supreme Lord. The legendary seven Rishis or sages and the four Manus are all born out of the Cosmic Mind. At this juncture, Arjuna implores Lord Krishna to tell him again in detail about His glories. Moreover, the Lord there upon says that He is Vishnu among the Adityas, Indra among the Gods, Mind among the senses, Lord Shiva among the Rudras, Lord Rama among those who wield weapons and cause (seed) of the creation of all living beings. Finally, He says that there is no end for His limitless glories and has spoken just a few of them in a purely indicative manner.

Chapter Eleven in Bhagavad Gita is called as **Visvarupa Yoga** meaning the chapter on the Cosmic form of the Supreme Lord. Arjuna acknowledges that the origin and destruction of beings have been heard by him in detail from the Lord. Moreover, now he wants Lord Krishna to bless him with the Lord's Cosmic form. There upon Lord Krishna shows His Cosmic form to Arjuna. The Lord tells Arjuna that it is not possible to behold His Cosmic form with the physical eyes of Arjuna and therefore blesses him with divine eyes so as to facilitate him to see the Divine Form. Then the description of the Cosmic form follows. With numerous mouths and eyes, with numerous wonderful sights, with numerous divine ornaments, weapons uplifted and with all the forms of gods in the body of the Lord of all Lords, it was not just an ordinary scene. Moreover, as moths rush hurriedly a blazing fire for their destruction, so also the kings and warriors were seen rushing into the Lord's mouths for their destruction. Arjuna is terrified, and he is no more able to withstand the sight of the Lord's Cosmic Form. Moreover, at Arjuna's request, the Lord Krishna comes back to His normal human form and blesses Arjuna .

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Conclusion:

Hence, all wondrous phenomena showing power, beauty, grandeur or sublimity, either in the material world or in the

spiritual, are but partial manifestations of Krishna's divine energies and opulence. As the supreme cause of all causes and the support and essence of everything, Krishna is the supreme object of worship for all beings. Lord Krishna grants Arjuna divine vision and reveals His spectacular unlimited form as the cosmic universe. Thus, He conclusively establishes His divinity. Krishna explains that His own all-beautiful humanlike form is the original form of Godhead. One can perceive this form only by pure devotional service.