

Bhagavad Gita

Chapter 11

The Universal Form

Viśvarūpa Darśana Yoga

Section – I

Arjuna's Request and
Krsna's Description of His
Universal Form (1-8)

Section-I Arjuna's Request and Krsna's Description of His Universal Form (1-8)

|| 11.1 ||

arjuna uvāca
mad-anugrahāya paramam
guhyam adhyātma-samjñitam
yat tvayoktam vacas tena
moho 'yam vigato mama

Arjuna said: By Your mercy (**mad-anugrahāya**), my illusion (**mama mohah**) concerning Your powers (**ayam**) is gone (**vigatah**), through hearing the words you spoke (**yat tvayā uktam vacas tena**) concerning the highest secret of your vibhūtis (**paramam guhyam**) along with knowledge of the soul (**adhyātma-samjñitam**).

Arjuna said: My illusion (**mama mohah**) concerning Your powers (**ayam**) is gone (**vigatah**), by hearing the words You spoke out of mercy (**mad-anugrahāya yat tvayā uktam vacas tena**) concerning the highest secret of Your vibhūtis (**paramam guhyam**) residing in paramātmā (**adhyātma-samjñitam**).

SVCT

- In the eleventh chapter, Arjuna, seeing the universal form, praises it in reverence.
- When Kṛṣṇa shows Himself again, Arjuna becomes pleased.
- At the end of the last chapter, hearing about one amśa of his dear friend, the adipuruṣa who is the shelter of all the vibhūtiḥ, with the words viṣṭabhyāham idaṁ kṛtsnam ekāmśena sthito jagat, Arjuna became submerged in the highest bliss and desired to see that form. He praises what the Lord has just spoken in three verses.
- “The words spoken by You revealing vibhūtiḥ present in Yourself (adhyātma) have removed my ignorance concerning Your powers (mohaḥ).”

Baladeva

- In the eleventh chapter, on seeing the universal form, Arjuna, frightened, begins to praise that form.
- By showing His original form, the Lord then gives bliss to Arjuna.
- From the description of the Lord's vibhūtis beginning with aham ātmā guḍākeśa sarva-bhūtāśaya-sthitaḥ and concluding with viṣṭabhyāham idaṁ kṛtsnam (BG 20-42), understanding that the shelter of all the vibhūtis (mahā viṣṇu), the puruṣa who creates the mahattattva, was an avatāra of Kṛṣṇa, and seeing that the source of all the avatāras including Maha Viṣṇu was standing in front of him, Arjuna, submerged in an ocean of friendly bliss, and desiring to see that puruṣa about whom Kṛṣṇa had just spoken, then began to speak.

Baladeva

- My bewilderment was expressed in the words “O master of yoga māyā, by what method of thinking can I know you at all times?”
- How should I think of you with devotion in various objects, O Lord?” (BG 10.17)
- That bewilderment is now gone by the words You spoke to show mercy to me—words which manifested (samjñitam) the description of the vibhūtis in You, paramātmā (adhyātma).
- These vibhūtis are very secret, not understood by anyone except Yourself.

Srila Prabhupada

- This chapter reveals Kṛṣṇa as the cause of all causes.
- He is even the cause of the Mahā-viṣṇu, from whom the material universes emanate. Kṛṣṇa is not an incarnation; He is the source of all incarnations.
- That has been completely explained in the last chapter.
- Now, as far as Arjuna is concerned, he says that his illusion is over. This means that Arjuna no longer thinks of Kṛṣṇa as a mere human being, as a friend of his, but as the source of everything.
- Arjuna is very enlightened and is glad that he has such a great friend as Kṛṣṇa, but now he is thinking that although he may accept Kṛṣṇa as the source of everything, others may not.

Srila Prabhupada

- So in order to establish Kṛṣṇa's divinity for all, he is requesting Kṛṣṇa in this chapter to show His universal form.
- Actually when one sees the universal form of Kṛṣṇa one becomes frightened, like Arjuna, but Kṛṣṇa is so kind that after showing it He converts Himself again into His original form.
- Arjuna agrees to what Kṛṣṇa has several times said: Kṛṣṇa is speaking to him just for his benefit.
- So Arjuna acknowledges that all this is happening to him by Kṛṣṇa's grace.
- He is now convinced that Kṛṣṇa is the cause of all causes and is present in everyone's heart as the Supersoul.

Section-I Arjuna's Request and Krsna's Description of His Universal Form (1-8)

|| 11.2 ||

**bhavāpyayau hi bhūtānām
śrutau vistaraśo mayā
tvattaḥ kamala-patrākṣa
māhātmyam api cāvyayam**

O lotus-eyed one (**kamala-patrākṣa**), in detail (**vistaraśah**) I have heard about (**śrutau**) the creation and dissolution of all beings (**bhava apyayau hi bhūtānām**) arising through You (**tvattaḥ**), as well as Your great powers (**māhātmyam api**), and how You remain unaffected as well (**ca avyayam**).

Baladeva

- O louts-eyed Lord! Those two eyes are long and reddish at the tips like lotus petals, and their beauty is intensified by Your intense prema for Your devotees!
- I have heard from You directly (tvattaḥ) many times (vistaraśaḥ) about the creation and dissolution of all beings caused by You (tvattaḥ).
- I have heard about Your eternal powers (avyayam mähātymam) in such words as ahaṁ kṛtsnasya jagataḥ prabhavaḥ pralayas tathā: I am the creation and destruction of the whole universe. (BG 7.6)

Baladeva

- And I have heard from You also that, though You are the creator of everything, You do not undergo change (avyayam); though You are the controller of all, You do not associate with and become affected by the controlled entities.
- This You have stated in such verses as mayā tatam idam sarvam: I pervade the whole universe; all beings are in Me, but I am not in them. (BG 9.4)

Srila Prabhupada

- Arjuna addresses Lord Kṛṣṇa as "lotus-eyed" (Kṛṣṇa's eyes appear just like the petals of a lotus flower) out of his joy, for Kṛṣṇa has assured him, in a previous chapter, ahaṁ kṛtsnasya jagataḥ prabhavaḥ pralayas tathā: "I am the source of the appearance and disappearance of this entire material manifestation."
- Arjuna has heard of this from the Lord in detail. Arjuna further knows that in spite of His being the source of all appearances and disappearances, He is aloof from them.
- As the Lord has said in the Ninth Chapter, He is all-pervading, yet He is not personally present everywhere.
- That is the inconceivable opulence of Kṛṣṇa which Arjuna admits that he has thoroughly understood.

Section-I Arjuna's Request and Krsna's Description of His Universal Form (1-8)

|| 11.3 ||

evam etad yathāttha tvam
ātmānaṁ parameśvara
draṣṭum icchāmi te rūpam
aiśvaram puruṣottama

O Supreme Lord (**parameśvara**), what You have spoken about Yourself (**yath tvam ātmānaṁ āttha**) is all true (**evam etad**). O Supreme Person (**puruṣottama**), I desire to see (**draṣṭum icchāmi**) that powerful form of Yours (**te aiśvaram rūpam**).

Baladeva

- What You have spoken (āttha) about Yourself (ātmānam) is true, in such verses as viṣṭabhyāham idaṁ. I do not have any doubt at all about it.
- However, I desire to see, out of curiosity, that form expressing Your power, showing You as the controller of all.
- O Supreme Lord! O Supreme Person! Since You are supreme, You certainly must know that I desire to see this, and You should fulfill this desire.
- I naturally relish Your sweetness, and am experiencing Your sweetness.
- But because You now desire to assume a sharp taste, I have now manifested a desire to experience Your majesty and power.

Srila Prabhupada

- The Lord said that because He entered into the material universe by His personal representation, the cosmic manifestation has been made possible and is going on.
- Now as far as Arjuna is concerned, he is inspired by the statements of Kṛṣṇa, but in order to convince others in the future who may think that Kṛṣṇa is an ordinary person, Arjuna desires to see Him actually in His universal form, to see how He is acting from within the universe, although He is apart from it.
- Arjuna's addressing the Lord as puruṣottama is also significant. Since the Lord is the Supreme Personality of Godhead, He is present within Arjuna himself; therefore He knows the desire of Arjuna, and He can understand that Arjuna has no special desire to see Him in His universal form, for Arjuna is completely satisfied to see Him in His personal form of Kṛṣṇa.

Srila Prabhupada

- But the Lord can understand also that Arjuna wants to see the universal form to convince others.
- Arjuna did not have any personal desire for confirmation.
- Kṛṣṇa also understands that Arjuna wants to see the universal form to set a criterion, for in the future there would be so many imposters who would pose themselves as incarnations of God.
- The people, therefore, should be careful; one who claims to be Kṛṣṇa should be prepared to show his universal form to confirm his claim to the people.

Section-I Arjuna's Request and Krsna's Description of His Universal Form (1-8)

|| 11.4 ||

manyase yadi tac chakyam
mayā draṣṭum iti prabho
yogeśvara tato me tvam
darśayātmānam avyayam

If You think (**yadi manyase**) that I am qualified to see that form (**mayā tad draṣṭum śakyam iti**), O master (**prabho**), O Lord of qualification (**yogeśvara**), then show to me (**tato me tvam darśaya**) that indestructible form (**avyayam ātmānam**).

Baladeva

- In this verse, Arjuna receives permission from the Lord to see that form of power.
- If You think, if You know, if You desire, that I am qualified to see that form, O master of all (prabho), show that indestructible form to me.
- O lord of qualification (yogeshvara), if I am not qualified (ayogya) to see You, Your śakti will make me qualified.

Srila Prabhupada

- It is said that one can neither see, hear, understand nor perceive the Supreme Lord, Kṛṣṇa, by the material senses.
- But if one is engaged in loving transcendental service to the Lord from the beginning, then one can see the Lord by revelation.
- Every living entity is only a spiritual spark; therefore it is not possible to see or to understand the Supreme Lord.
- Arjuna, as a devotee, does not depend on his speculative strength; rather, he admits his limitations as a living entity and acknowledges Kṛṣṇa's inestimable position.

Srila Prabhupada

- Arjuna could understand that for a living entity it is not possible to understand the unlimited infinite.
- If the infinite reveals Himself, then it is possible to understand the nature of the infinite by the grace of the infinite.
- The word yogeśvara is also very significant here because the Lord has inconceivable power.
- If He likes, He can reveal Himself by His grace, although He is unlimited.

Srila Prabhupada

- Therefore Arjuna pleads for the inconceivable grace of Kṛṣṇa. He does not give Kṛṣṇa orders.
- Kṛṣṇa is not obliged to reveal Himself unless one surrenders fully in Kṛṣṇa consciousness and engages in devotional service.
- Thus it is not possible for persons who depend on the strength of their mental speculations to see Kṛṣṇa.

Section-I Arjuna's Request and Krsna's Description of His Universal Form (1-8)

|| 11.5 ||

śrī-bhagavān uvāca
paśya me pārtha rūpāṇi
śataśo 'tha sahasraśaḥ
nānā-vidhāni divyāni
nānā-varṇākṛtīni ca

The Lord said: O son of Pṛthā (**pārtha**), see My hundreds and thousands of wonderful forms (**paśya me śataśo atha sahasraśaḥ divyāni rūpāṇi**), of various types (**nānā-vidhāni**), of various colors, and various shapes (**nānā-varṇa ākṛtīni ca**).

SVCT

- “First I will show him that form described in the puruṣa-sūkta as sahasra-śīrṣā puruṣaḥ sahasrākṣaḥ sahasrapāt: that form with a thousand heads, a thousand eyes and a thousand feet.
- It is My own expansion, the first puruṣa avatāra (Mahaviṣṇu), the antaryāmī of prakṛti.
- Later, by having the necessary qualification, I will show him My form of time.”
- Considering in this way in His mind, the Lord faced Arjuna, telling him to pay attention. Thus He speaks this verse.
- “See these hundreds and thousands of forms (rūpāṇi). In My one form, My svarūpa, see hundreds of My svarūpas, which are My vibhūtiḥ.”

Baladeva

- Being thus requested, the Lord speaks in four verses to let Arjuna see His own form as all the devatās, as the creator with a thousand heads, the antaryāmī of prakṛti, and then, having made him qualified by that vision, to reveal to him His form as time.
- By repeating the word paśya in several verses the Lord conveys the astonishing nature of these forms that He will show.
- See these hundreds and thousands of forms of vibhūtis in one form of Mine appearing with a thousand heads.
- This should mean “Be fit to see these forms.” Imperative case can be used to suggest qualification.

Srila Prabhupada

- Arjuna wanted to see Kṛṣṇa in His universal form, which, although a transcendental form, is just manifested for the cosmic manifestation and is therefore subject to the temporary time of this material nature.
- As the material nature is manifested and not manifested, similarly this universal form of Kṛṣṇa is manifested and nonmanifested.
- It is not eternally situated in the spiritual sky like Kṛṣṇa's other forms.
- As far as a devotee is concerned, he is not eager to see the universal form, but because Arjuna wanted to see Kṛṣṇa in this way, Kṛṣṇa reveals this form.
- This universal form is not possible to be seen by any ordinary man. Kṛṣṇa must give one the power to see it.

Section-I Arjuna's Request and Krsna's Description of His Universal Form (1-8)

|| 11.6 ||

**paśyādityān vasūn rudrān
aśvinau marutas tathā
bahūny adṛṣṭa-pūrvāṇi
paśyāścaryāṇi bhārata**

See the Ādityas, the Vasus, the Rudras (**paśya ādityān vasūn rudrān**), the two Aśvins and the Maruts (**aśvinau marutas tathā**). O descendant of Bharata (**bhārata**), see many astonishing forms (**paśya āścaryāṇi bahūny**) not seen before (**adṛṣṭa-pūrvāṇi**).

- The Lord speaks about these forms situated in one place in two verses. See many forms which have not been seen by others or by you before, which are most astonishing.

Srila Prabhupada

- Even though Arjuna was a personal friend of Kṛṣṇa and the most advanced of learned men, it was still not possible for him to know everything about Kṛṣṇa.
- Here it is stated that humans have neither heard nor known of all these forms and manifestations.
- Now Kṛṣṇa reveals these wonderful forms.

Section-I Arjuna's Request and Krsna's Description of His Universal Form (1-8)

|| 11.7 ||

ihaiika-stham jagat kṛtsnam
paśyādya sa-carācaram
mama dehe guḍākeśa
yac cānyad draṣṭum icchasi

Now (**adya**), in this place (**iha**), see in one part of My body (**paśya
eka-stham**) this whole universe (**jagat kṛtsnam**) with its moving
and non-moving entities (**sa-cara-acaram**), O conqueror of sleep
(**guḍākeśa**), and see whatever else you desire to see (**yat ca anyad
draṣṭum icchasi**).

Baladeva

- See now everything in this whole universe with its moving and non-moving entities situated within one place in My body, because it is impossible for you to see all these forms even by wandering through the universe for thousands of years.
- Therefore, at one time, in one place, see these by My mercy.
- See also whatever else you desire to see.
- See My form as the shelter of the universe, as the cause of the pradhāna and mahat tattva, and see your victory and others' defeat, as well as other things.

Srila Prabhupada

- No one can see the entire universe while sitting in one place.
- Even the most advanced scientist cannot see what is going on in other parts of the universe.
- But a devotee like Arjuna can see everything that exists in any part of the universe.
- Kṛṣṇa gives him the power to see anything he wants to see, past, present and future.
- Thus by the mercy of Kṛṣṇa, Arjuna is able to see everything.

Section-I Arjuna's Request and Krsna's Description of His Universal Form (1-8)

|| 11.8 ||

na tu mām śakyase draṣṭum
anenaiva sva-cakṣuṣā
divyaṁ dadāmi te cakṣuḥ
paśya me yogam aiśvaram

But you will not be able to see (**na tu mām śakyase draṣṭum**) with your material eye alone (**anena eva sva-cakṣuṣā**). I give you the eye of the devas (**divyaṁ cakṣuḥ te dadāmi**). Behold My majestic form (**paśya me yogam aiśvaram**).

SVCT

- Arjuna should not think that this is some form caused by magical trick or material illusion.
- For the purpose of giving him faith that the form which contains this whole universe is sat-cid-ānanda, He speaks this verse.
- By your material eyes (anena) you cannot see Me. You cannot see My purely spiritual form.
- Therefore, I give you divine (divyam) eyes. See with those divine eyes.
- By letting him see with those eyes, the Lord's intention was to give a little astonishment to Arjuna, who was thinking himself to be a material person.

SVCT

- Actually, because he is a principal associate of the Lord, and therefore previously had appeared as Nara along with the Nārāyaṇa avatāra, Arjuna does not have material eyes like ordinary material persons.
- What is the logic in giving spiritual eyes to Arjuna in order to see a mere expansion of the Lord, when that same Arjuna with his very eyes directly realizes the sweetness of his Lord?
- But, on the other hand, it can be said that the superior eye which sees only the great sweetness of Kṛṣṇa's human pastimes, as in the case of the ananya-bhakta, does not at all accept the glories of the Lord's pastimes performed with the devatās (deva līlā).

SVCT

- One who has tasted the juice of the white lotus cannot relish sugar candy with his tongue.
- Thus the Lord, wanting to show the majestic nature of His pastimes with the devatās (deva-līlā), in order to cause astonishment in Arjuna who had requested just that, gave to Arjuna non-human eyes suitable for seeing deva-līlā (divyam), majestic in quality.
- The intention of giving such eyes will be explained at the end of the chapter.

Baladeva

- Intent on fulfilling what Arjuna prayed for, qualification to see that form, in the words manyase yadi tac chakyam, the Lord gave Arjuna celestial eyes to see the heavenly form composed of all the devatās, in order to astonish him.
- You cannot see Me with a thousand heads, a form shining like a thousand suns at once, by your eyes which are accustomed only to My sweetness.
- Therefore, I give you celestial, heavenly eyes.
- As I would put oil on My body in entering a swiftly moving stream, so I anoint your eyes suitably.

Baladeva

- See My majestic form (yogam) with those eyes.
- Yoga means that which makes the mind concentrate (yujyate).
- In the next verse the phrase paramam rūpam aiśvaram occurs. Thus rūpa is the meaning of yoga.
- [Note: Another meaning of yoga is “magic.” Here by context, yoga means a real form, not something illusory.]
- It should be understood however, that though Kṛṣṇa gave celestial eyes to Arjuna, He did not give him a celestial mind.
- If He gave that type of mind to Arjuna, Arjuna would take pleasure in that celestial form.
- Some say that the universal form with a thousand heads is superior to the form of Kṛṣṇa as the chariot driver of Arjuna, and thus Kṛṣṇa had to give Arjuna different eyes to see that universal form. This idea is refuted later.

Srila Prabhupada

- A pure devotee does not like to see Kṛṣṇa in any form except His form with two hands; a devotee must see His universal form by His grace, not with the mind but with spiritual eyes.
- To see the universal form of Kṛṣṇa, Arjuna is told not to change his mind but his vision.
- The universal form of Kṛṣṇa is not very important; that will be clear in subsequent verses.
- Yet because Arjuna wanted to see it, the Lord gives him the particular vision required to see that universal form.
- Devotees who are correctly situated in a transcendental relationship with Kṛṣṇa are attracted by loving features, not by a godless display of opulences.

Srila Prabhupada

- The playmates of Kṛṣṇa, the friends of Kṛṣṇa and the parents of Kṛṣṇa never want Kṛṣṇa to show His opulences.
- They are so immersed in pure love that they do not even know that Kṛṣṇa is the Supreme Personality of Godhead.
- In their loving exchange they forget that Kṛṣṇa is the Supreme Lord.
- In the Śrīmad-Bhāgavatam it is stated that the boys who play with Kṛṣṇa are all highly pious souls and after many, many births they are able to play with Kṛṣṇa.
- Such boys do not know that Kṛṣṇa is the Supreme Personality of Godhead. They take Him as a personal friend.

Srila Prabhupada

- Therefore Śukadeva Gosvāmī recites this verse:
**itthaṁ satāṁ brahma-sukhānubhūtyā
dāsyam gatānām para-daivatena
māyāśritānām nara-dārakeṇa
sākaṁ vijahruḥ kṛta-puṇya-puñjāḥ**

"Here is the Supreme Person, who is considered the impersonal Brahman by great sages, the Supreme Personality of Godhead by devotees, and a product of material nature by ordinary men. Now these boys, who have performed many, many pious activities in their past lives, are playing with that Supreme Personality of Godhead." (**Śrīmad-Bhāgavatam 10.12.11**)

Srila Prabhupada

- The fact is that the devotee is not concerned with seeing the viśva-rūpa, the universal form, but Arjuna wanted to see it to substantiate Kṛṣṇa's statements so that in the future people could understand that Kṛṣṇa not only theoretically or philosophically presented Himself as the Supreme but actually presented Himself as such to Arjuna.
- Arjuna must confirm this because Arjuna is the beginning of the paramparā system.
- Those who are actually interested in understanding the Supreme Personality of Godhead, Kṛṣṇa, and who follow in the footsteps of Arjuna should understand that Kṛṣṇa not only theoretically presented Himself as the Supreme, but actually revealed Himself as the Supreme.
- The Lord gave Arjuna the necessary power to see His universal form because He knew that Arjuna did not particularly want to see it, as we have already explained.

Section – II

Sanjaya's Description of Arjuna's Vision (9-31)

Section-II Sanjaya's Description of Arjuna's Vision (9-31)

|| 11.9 ||

sañjaya uvāca
evam uktvā tato rājan
mahā-yogeśvaro hariḥ
darśayām āsa pārthāya
paramam rūpam aiśvaram

Sañjaya said: O King (**rājan**), having spoken thus (**evam uktvā**), Kṛṣṇa, the master of great yoga (**mahā-yogeśvaro hariḥ**), showed to Arjuna (**tato pārthāya darśayām āsa**) His supreme, majestic form (**paramam rūpam aiśvaram**).

Baladeva

- Having spoken, the Lord showed the universal form to Arjuna.
- Seeing that form, Arjuna described it to the Lord.
- Sañjaya relates what Arjuna said in six verses (9-14).
- Then (tataḥ), after giving Arjuna the celestial eyes, O Dhṛtarāṣṭra (rajan), the Lord, the great master of yoga, showed that supreme form of power to Arjuna.

Section-II Sanjaya's Description of Arjuna's Vision (9-31)

॥ 11.10-11 ॥

aneka-vaktra-nayanam
anekādbhuta-darśanam
aneka-divyābharaṇam
divyānekodyatāyudham

divya-mālyāmbara-dharam
divya-gandhānulepanam
sarvāścarya-mayaṁ devam
anantaṁ viśvato-mukham

It had many mouths and eyes (**aneka-vaktra-nayanam**), many astonishing aspects (**aneka adbhuta-darśanam**), many wonderful ornaments (**aneka-divyābharaṇam**), uplifting many wonderful weapons (**divya-aneka-udyatāyudham**).

That form wore astonishing garlands and dress (**divya-mālyāmbara-dharam**), astonishing perfumes and ointments (**divya-gandha-anulepanam**). It was shining, greatly amazing (**sarvāścarya-mayaṁ devam**), infinite, with faces in every direction (**anantaṁ viśvato-mukham**).

Baladeva

- That form had thousands (aneka) of mouths and eyes, since later there is a description of the form with thousands of arms: sahasra-bāho bhava viśva-mūrte (BG 11.46)
- The use of the word aneka here indicates that the arms and eyes were so numerous that they could not be counted (instead of just several, which is the other meaning of aneka.)
- This is understood from the śruti statement viśvataś cakṣur uta viśvatomukhaḥ: His eyes are everywhere, His faces are everywhere. (Śvetāśvatara Upaniṣad 3.3)
- In that form he saw many astonishing things (anekādbhuta darśanam).

Srila Prabhupada

- In these two verses the repeated use of the word many indicates that there was no limit to the number of hands, mouths, legs and other manifestations Arjuna was seeing.
- These manifestations were distributed throughout the universe, but by the grace of the Lord, Arjuna could see them while sitting in one place.
- That was due to the inconceivable potency of Kṛṣṇa.

Section-II Sanjaya's Description of Arjuna's Vision (9-31)

|| 11.12 ||

divi sūrya-sahasrasya
bhaved yugapad utthitā
yadi bhāḥ sadṛśī sā syād
bhāsas tasya mahātmanah

If the splendor (**yadi bhāḥ**) of a thousand suns (**sūrya-sahasrasya**) rose simultaneously (**yugapad utthitā**) in the sky (**divi**), that effulgence would be similar (**sā sadṛśī syād**) to one of the splendors in the effulgence of this great form (**bhāsas tasya mahātmanah**).

Baladeva

- This verse described the incomparable effulgence of that form.
- If the effulgence of a thousand suns rose in the sky at once, it would be similar to one of the splendors of this universal form (mahātmanah) of the Lord.
- Here a metaphor called utprekṣa or poetic fancy is used, comparing the effulgence of a thousand suns to the astonishing nature of the object of comparison, the universal form.
- But since the comparison is deficient, what is suggested is that nothing could compare to this form's effulgence.
- The verse is a continuation of the thought expressed previously in verse 9: He showed that form.

Srila Prabhupada

- What Arjuna saw was indescribable, yet Sañjaya is trying to give a mental picture of that great revelation to Dhṛtarāṣṭra.
- Neither Sañjaya nor Dhṛtarāṣṭra was present, but Sañjaya, by the grace of Vyāsa, could see whatever happened.
- Thus he now compares the situation, as far as it can be understood, to an imaginable phenomenon (i.e., thousands of suns).

Section-II Sanjaya's Description of Arjuna's Vision (9-31)

|| 11.13 ||

tatraika-stham jagat kṛtsnam
pravibhaktam anekadhā
apaśyad deva-devasya
śarīre pāṇḍavas tadā

On the battlefield (**tatra**), in the body of the Lord (**deva-devasya śarīre**), Arjuna then saw (**pāṇḍavah tadā apaśyad**) parts of the whole universe (**jagat kṛtsnam**) in one place (**eka-stham**) in various ways (**anekadhā pravibhaktam**).

SVCT

- In that place (tatra), on the battle field, in the body of the Lord (deva-devasya), it was impossible to take into account the whole universe.
- Therefore Arjuna saw a part situated in one part of the body at different moments (pravibhaktam, eka-stham)—a part situated in the Lord's pore or a part situated in His belly, and in various ways (anekadhā).
- That is, he saw that form made of earth, made of gold, made of jewels, or measuring fifty koṭi yojanas, or a hundred koṭi yojanas or a hundred thousand koṭi yojanas.

Baladeva

- Then what happened?
- There, on the battlefield (tatra), in the body of Kṛṣṇa (devadevasya) with a thousand heads, in that sacred form, Arjuna then saw the whole universe, all its various parts (pravibhaktam) in one place (ekastham), as was explained already in verse 7.
- The universe was variously composed of earth, gold, and jewels (anekadhā).
- Or it can mean that the universe appeared in small, medium and large forms.

Srila Prabhupada

- The word tatra ("there") is very significant.
- It indicates that both Arjuna and Kṛṣṇa were sitting on the chariot when Arjuna saw the universal form.
- Others on the battlefield could not see this form, because Kṛṣṇa gave the vision only to Arjuna.
- Arjuna could see in the body of Kṛṣṇa many thousands of planets.
- As we learn from Vedic scriptures, there are many universes and many planets.
- Some of them are made of earth, some are made of gold, some are made of jewels, some are very great, some are not so great, etc.
- Sitting on his chariot, Arjuna could see all these. But no one could understand what was going on between Arjuna and Kṛṣṇa.

Section-II Sanjaya's Description of Arjuna's Vision (9-31)

|| 11.14 ||

tataḥ sa vismayāviṣṭo
hr̥ṣṭa-romā dhanañjayaḥ
praṇamya śirasā devaṁ
kṛtāñjalir abhāṣata

Then (**tataḥ**), overcome with wonder (**vismayāviṣṭo**), hair standing on end (**hr̥ṣṭa-romā**), Arjuna (**sah dhanañjayaḥ**), bowing his head before the Lord (**praṇamya śirasā devaṁ**) and folding his hands in prayer, spoke (**kṛtāñjalir abhāṣata**).

Baladeva

- Arjuna, who knew Kṛṣṇa, then experienced the rasa of adbhuta (astonishment) on seeing at that time the form with a thousand heads which he understood actually existed within Kṛṣṇa.
- Looking at Kṛṣṇa who had furnished this form, he spoke.
- Arjuna was the conqueror of all wealth (dhanamjayah), and thus very steady, but with hairs standing on end, overcome with astonishment, after offering his respects to Kṛṣṇa by touching his head to the earth, he spoke with folded hands.
- It is hinted that he did not cover up his eyes out of fear, but displayed openly great astonishment.

Baladeva

- The Lord is the ālambana (the viṣaya) or object invoking rasa.
- [Note: This is part of vibhāva. In rasa there are five components: sattvika bhāva, anubhāva, sañcari bhāva, vibhāva, and sthāyi bhāva. Vibhāva (preliminary factors) has two components: alambana (persons involved-viṣaya, object of love and āśraya, the experiencer) and uddīpana (stimulants).]
- When Arjuna looked at Him again and again, the gazing became the uddīpana, or instigation for rasa.
- Offering respects and folding hands are anubhāvas. Standing of hairs on end is the sātṭvika bhāva.
- Mind overwhelmed by these elements, joy and steadiness are sañcari bhāvas.
- By these four components, the fifth component, the sthāyī bhāva called viṣmaya became nourished, and the five together became adbhuta rasa.

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- Once the divine vision is revealed, the relationship between Kṛṣṇa and Arjuna changes immediately.
- Before, Kṛṣṇa and Arjuna had a relationship based on friendship, but here, after the revelation, Arjuna is offering obeisances with great respect, and with folded hands he is praying to Kṛṣṇa. He is praising the universal form.
- Thus Arjuna's relationship becomes one of wonder rather than friendship. Great devotees see Kṛṣṇa as the reservoir of all relationships.
- In the scriptures there are twelve basic kinds of relationships mentioned, and all of them are present in Kṛṣṇa.

Srila Prabhupada

- It is said that He is the ocean of all the relationships exchanged between two living entities, between the gods, or between the Supreme Lord and His devotees.
- Here Arjuna was inspired by the relationship of wonder, and in that wonder, although he was by nature very sober, calm and quiet, he became ecstatic, his hair stood up, and he began to offer his obeisances unto the Supreme Lord with folded hands.
- He was not, of course, afraid. He was affected by the wonders of the Supreme Lord.
- The immediate context is wonder; his natural loving friendship was overwhelmed by wonder, and thus he reacted in this way.

Section-II Sanjaya's Description of Arjuna's Vision (9-31)

|| 11.15 ||

arjuna uvāca

paśyāmi devāms tava deva dehe
sarvāms tathā bhūta-viśeṣa-saṅghān
brahmāṇam īśam kamalāsana-stham
ṛṣīmś ca sarvān uragāmś ca divyān

Arjuna said: In Your body (**tava deva dehe**) I see all the devatās (**paśyāmi devāms**), as well as the mass of all the beings (**sarvāms tathā bhūta-viśeṣa-saṅghān**). I see Lord Brahma (**brahmāṇam**), Viṣṇu, who is situated within Brahmā sitting on his lotus (**īśam kamalāsana-stham**), all the ṛṣis (**ṛṣīmś ca sarvān**), and shining snakes (**uragāmś ca divyān**).

Baladeva

- What did he say? This is described in seven verses.
- I see a collection of creatures born from wombs (bhūta viśeṣa), as well as Brahmā with four heads, and Viṣṇu situated as antaryāmin within the lotus-seated Brahmā (kamalāsana stham), who is Garbhodakaśayi Viṣṇu (iśam).
- I see snakes such as Vāsuki (uragān).

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- Arjuna sees everything in the universe; therefore he sees Brahmā, who is the first creature in the universe, and the celestial serpent upon which the Garbhodakaśāyī Viṣṇu lies in the lower regions of the universe.
- This snake bed is called Vāsuki. There are also other snakes known as Vāsuki.
- Arjuna can see from the Garbhodakaśāyī Viṣṇu up to the topmost part of the universe on the lotus-flower planet where Brahmā, the first creature of the universe, resides.
- That means that from the beginning to the end, everything could be seen by Arjuna, who was sitting in one place on his chariot. This was possible by the grace of the Supreme Lord, Kṛṣṇa.

Section-II Sanjaya's Description of Arjuna's Vision (9-31)

|| 11.16 ||

**aneka-bāhūdara-vaktra-netraṃ
paśyāmi tvāṃ sarvato 'nanta-rūpam
nāntaṃ na madhyaṃ na punas tavādim
paśyāmi viśveśvara viśva-rūpa**

I see You everywhere (**paśyāmi tvāṃ sarvato**) with infinite form (**ananta-rūpam**), with many arms, stomachs, mouths and eyes (**aneka-bāhu-udara-vaktra-netraṃ**). O lord of the universe, origin of all this (**viśveśvara**)! O form of the universe (**viśva-rūpa**)! I do not see (**na paśyāmi**) a beginning, middle or end of this form of Yours (**tava ādim antaṃ madhyaṃ**).

Baladeva

- Arjuna then describes the forms of devas and others that he saw in the body of the universal form.
- O form of the universe! This means the first puruṣa (mahā viṣṇu).

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- Kṛṣṇa is the Supreme Personality of Godhead and is unlimited; thus through Him everything could be seen.

Section-II Sanjaya's Description of Arjuna's Vision (9-31)

|| 11.17 ||

kirīṭinaṃ gadināṃ cakriṇāṃ ca
tejo-rāśiṃ sarvato dīptimantam
paśyāmi tvāṃ durnirīkṣyaṃ samantād
dīptānalārka-dyutim aprameyam

I see You (**paśyāmi tvāṃ**) with crown, club, cakra (**kirīṭinaṃ gadināṃ cakriṇāṃ ca**), a mass of light shining everywhere (**tejo-rāśiṃ sarvato dīptimantam**), difficult to behold (**durnirīkṣyaṃ**), with immeasurable radiance (**aprimeyam dyutim**) on all sides (**samantād**) like the blazing of fire and sun (**dīpta-anala-arka**).

Baladeva

- Now he describes that form in another way.
- Thought difficult to behold, I can see You, because by Your mercy I have attained celestial eyes.
- The form is difficult to behold because on all sides it is as brilliant as blazing fire.
- Thus it is impossible to measure it (aprameyam).

Section-II Sanjaya's Description of Arjuna's Vision (9-31)

|| 11.18 ||

tvam akṣaram paramam veditavyam
tvam asya viśvasya param nidhānam
tvam avyayaḥ śāśvata-dharma-goptā
sanātanas tvam puruṣo mato me

You are known as the supreme brahman (**tvam akṣaram paramam veditavyam**). You are the shelter of everything (**tvam asya viśvasya param nidhānam**). You are indestructible, the protector of eternal dharma (**tvam avyayaḥ śāśvata-dharma-goptā**). I know that You are the ancient person (**sanātanas tvam puruṣo mato me**).

Baladeva

- Seeing this inconceivable great power, I am convinced about You. That is the purport of this verse.
- You are to be known (veditavyam). This is described by statements of the Vedas such as atha parā yayā tad akṣaram adhigamyate, yat tad adṛśyam: the higher knowledge is that by which the indestructible Brahman is apprehended, which cannot be seen. (Muṇḍaka Upanisad 1.1.5)
- Described in the Vedas, You are known as the truth with all opulences (paramam akṣaram).

Baladeva

- You are the shelter (nidhānam).
- You are the indestructible (avyayaḥ).
- You are the protector of dharma spoken in the Vedas (śāśvata dharma goptā).
- You alone are the ancient person (sanātanaḥ puruṣaḥ), mentioned in the mantra sa kāraṇaṁ kāraṇādhipādhipo na cāsyā kaścij janitā na cādhipaḥ: He is the cause, master of the senses; He has no lord or creator. (Śvetāśvatara Upaniṣad 6.9)

Section-II Sanjaya's Description of Arjuna's Vision (9-31)

|| 11.19 ||

**anādi-madhyāntam ananta-vīryam
ananta-bāhum śaśi-sūrya-netram
paśyāmi tvām dīpta-hutāśa-vaktram
sva-tejasā viśvam idaṁ tapantam**

I see You are without beginning, middle or end (**paśyāmi tvām anādi-madhyāntam**), possessed of infinite strength (**ananta-vīryam**), a thousand arms (**ananta-bāhum**), with the sun and moon for Your eyes (**śaśi-sūrya-netram**), with a mouth of blazing fire (**dīpta-hutāśa-vaktram**), burning this universe with Your heat (**sva-tejasā viśvam idaṁ tapantam**).

Baladeva

- I see You without beginning, middle or end.
- You have infinite vīrya or potency. This infers all the six opulences: vīrya, yaśas, śrī, jñāna, vairāgya and aiśvarya. [Note: Another list of the six is: jñāna, śakti, vairāgya, aiśvarya, vīrya and tejaḥ.]
- You have thousands of arms (ananta bāahum), and eyes like the sun and moon.
- Your eyes are pleasing (like the moon) to the devas who are obedient to You, and harsh (like the sun) to the demons who disobey You.

Baladeva

- Your mouths are like a blazing fire, similar to the fire of destruction.
- Repetition of items in Arjuna's words is not a fault, as he was overcome with astonishment.
- It is said *prasāde vismaye harṣe dvi-trir-uktaṁ na duṣyati*: uttering statements two or three times out of joy, dismay or kindness is not a fault.

Srila Prabhupada

- There is no limit to the extent of the six opulences of the Supreme Personality of Godhead.
- Here and in many other places there is repetition, but according to the scriptures, repetition of the glories of Kṛṣṇa is not a literary weakness.
- It is said that at a time of bewilderment or wonder or of great ecstasy, statements are repeated over and over.
- That is not a flaw.

Section-II Sanjaya's Description of Arjuna's Vision (9-31)

|| 11.20 ||

dyāv ā-pr̥thivyor idam antaram hi
vyāptam tvayaikena diśaś ca sarvāḥ
dṛṣṭvādbhutam rūpam ugram tavedam
loka-trayam pravyathitam mahātman

The space between heaven and earth (**dyāv ā-pr̥thivyor idam antaram hi**) and all directions (**diśaś ca sarvāḥ**) are filled with You alone (**vyāptam tvayā ekena**). Seeing this astonishing and ferocious form of Yours (**dṛṣṭvādbhutam rūpam ugram tavedam**), the three worlds have become terrified (**loka-trayam pravyathitam**), O great soul (**mahātman**).

Baladeva

- In ten verses the Lord shows His form as time, after Arjuna had attained fitness in disposition for seeing that form.
- The space between heaven and earth and all directions are pervaded by You alone, one form.
- Seeing this ferocious, astounding and unlimited form of Yours, the three worlds are agitated and fearful (pravyathitam). O shelter of all (mahātman-great soul, covering the three worlds)!
- It is understood that now, for seeing the war, the devas, asuras, gandharvas, kinnaras and others who were friendly or neutral had gathered.

Baladeva

- Not only Arjuna was given celestial eyes. They also were given celestial eyes by the Lord to see this form.
- If only Arjuna could see that form, it would have been like a sleeping person seeing chariots or other objects in a dream, while others could not see them.
- The Lord did this so that many others could bear witness His powers.

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- Dyāv ā-pr̥thivyoḥ ("the space between heaven and earth") and loka-trayam ("the three worlds") are significant words in this verse because it appears that not only did Arjuna see this universal form of the Lord, but others in other planetary systems saw it also.
- Arjuna's seeing of the universal form was not a dream.
- All whom the Lord endowed with divine vision saw that universal form on the battlefield.

Section-II Sanjaya's Description of Arjuna's Vision (9-31)

|| 11.21 ||

amī hi tvām sura-saṅghā viśanti
kecid bhītāḥ prāñjalayo gṛṇanti
svastīty uktvā maharṣi-siddha-saṅghāḥ
stuvanti tvām stutibhiḥ puṣkalābhiḥ

This host of devatās take shelter of You (**amī hi tvām sura-saṅghā viśanti**). Some in fear praise You with folded hands (**kecid bhītāḥ prāñjalayo gṛṇanti**). Shouting “svasti! (**svasti ity uktvā**)” the host of great sages and siddhas (**maharṣi-siddha-saṅghāḥ**) praise You (**stuvanti tvām**) with excellent verses (**stutibhiḥ puṣkalābhiḥ**).

Baladeva

- This host of devatās resort to You, take shelter of You (tvā viśanti).
- Among the devatās, some, being afraid, are standing at a distance with folded hands, praying “Please protect us, master!”
- The host of great sages and siddhas, seeing the great danger, (in order to pacify You), praise You, saying, “Let there be auspiciousness for the universe!”

Srila Prabhupada

- The demigods in all the planetary systems feared the terrific manifestation of the universal form and its glaring effulgence and so prayed for protection.

Section-II Sanjaya's Description of Arjuna's Vision (9-31)

|| 11.22 ||

rudrādityā vasavo ye ca sādhyā
viśve 'śvinau marutaś coṣmapāś ca
gandharva-yakṣāsura-siddha-saṅghā
vīkṣante tvām vismitāś caiva sarve

The Rudras, Ādityas, Vasus, Sadhyas (**rudrādityā vasavo ye ca sādhyā**), Viśvas, the Aśvins, Maruts, Pitṛs (**viśve aśvinau marutaś ca uṣmapāh ca**), Gandharvas, Yakṣas, Asuras, and Siddhas (**gandharva-yakṣa-asura-siddha-saṅghā**) all look at You in astonishment (**sarve tvām vismitāh vīkṣante**).

Section-II Sanjaya's Description of Arjuna's Vision (9-31)

|| 11.23 ||

rūpaṁ mahat te bahu-vaktra-netraṁ
mahā-bāho bahu-bāhūru-pādam
bahūdaraṁ bahu-damṣṭrā-karālaṁ
dṛṣṭvā lokāḥ pravyathitās tathāham

O mighty-armed one (**mahā-bāho**), seeing this great form (**dṛṣṭvā rūpaṁ mahat te**) with many mouths and eyes (**bahu-vaktra-netraṁ**), many arms, thighs and feet (**bahu-bāhūru-pādam**), many stomachs, fearful with many teeth (**bahūdaraṁ bahu-damṣṭrā-karālaṁ**), the world is filled with terror (**lokāḥ pravyathitās tathāham**).

Baladeva

- This verse concludes the description of the three worlds being agitated on seeing the form.
- This form was ferocious (karālam) with many teeth.
- The rest of the verse is clear.
- The last phrase tathāham (I also) is connected to the next verse as the subject.

Section-II Sanjaya's Description of Arjuna's Vision (9-31)

|| 11.24 ||

nabhaḥ-sprśam dīptam aneka-varṇam
vyāttānanam dīpta-viśāla-netram
dr̥ṣṭvā hi tvām pravyathitāntar-ātmā
dhṛtiṁ na vindāmi śamaṁ ca viṣṇo

O Viṣṇu (**viṣṇo**), seeing You touch the heavens (**dr̥ṣṭvā hi tvām nabhaḥ-sprśam**), shining in many colors (**dīptam aneka-varṇam**), with gaping mouth (**vyātta ānanam**), and wide, blazing eyes (**dīpta-viśāla-netram**), I have become distressed in mind (**pravyathita antar-ātmā**), and do not find any satisfaction or relief (**dhṛtiṁ na vindāmi śamaṁ ca**).

Baladeva

- Arjuna expresses his pitiful state in two verses so that the Lord will withdraw this form.
- Seeing You, I have become mentally agitated with fear, and do not attain satisfaction (dhr̥tim) or peace (śamam), O Viṣṇu!
- What is this form?
- It touches the sky, spreads into the antarikṣa (nabhaḥ spr̥śam), and has gaping mouth (vyāttānanam).
- The meaning of the rest of the words is clear.
- Here Arjuna expresses his rasa of fear, caused by seeing the Lord's form as time.

Section-II Sanjaya's Description of Arjuna's Vision (9-31)

|| 11.25 ||

damṣṭrā-karālāni ca te mukhāni
dṛṣṭvaiva kālānala-sannibhāni
diśo na jāne na labhe ca śarma
prasīda deveśa jagan-nivāsa

Seeing Your mouths with sharp teeth (**dṛṣṭvā damṣṭrā-karālāni ca te mukhāni**), like the fire of cosmic destruction (**kālānala-sannibhāni**), I cannot recognize the directions (**diśo na jāne**) and I feel no comfort (**na labhe ca śarma**). O master of the devas (**deveśa**), abode of the universe (**jagan-nivāsa**), be merciful to me (**prasīda**).

Section-II Sanjaya's Description of Arjuna's Vision (9-31)

|| 11.26-27 ||

amī ca tvām dhṛtarāṣṭrasya putrāḥ
sarve sahaivāvani-pāla-saṅghaiḥ
bhīṣmo droṇaḥ sūta-putras tathāsau
sahāsmadīyair api yodha-mukhyaiḥ

vaktrāṇi te tvaramāṇā viśanti
daṁṣṭrā-karālāni bhayānakāni
kecid vilagnā daśanāntareṣu
sandṛśyante cūrṇitair uttamāṅgaiḥ

All the sons of Dhṛtarāṣṭra (**amī ca dhṛtarāṣṭrasya putrāḥ**) along with the host of rulers of the earth (**sarve saha eva avani-pāla-saṅghaiḥ**), Bhiṣma, Droṇa and Karṇa (**bhīṣmah droṇaḥ asau sūta-putrah**), together with our prominent warriors (**tathā asmadīyair api yodha-mukhyaiḥ saha**), enter swiftly (**tvaramāṇā viśanti**) into Your fearful mouth with sharp teeth (**te daṁṣṭrā-karālāni bhayānakāni vaktrāṇi**). Some, with their heads ground up (**kecid cūrṇitair uttamāṅgaiḥ**), are sticking between Your teeth (**vilagnā daśana antareṣu sandṛśyante**).

Baladeva

- The Lord previously said “See whatever else you desire to see.”
- The Lord meant, “See in My body the future victory and defeat in this war.” Now he shows this in five verses.
- All these sons of Dhṛtarāṣṭra, Duryodhana and others, along with the gathering of kings (avani pāla) such as Śalya and Jayadratha, and that son of a charioteer, Karṇa (asau sūta putraḥ) are swiftly entering Your mouths.
- And even those who are famous as undefeatable, like Bhīṣma, are entering Your mouths.

Baladeva

- Asau used with sūta putraḥ indicates “Karna has held continuous hatred of me (Arjuna).”
- Not only those, but they enter Your mouths even with our chief warriors such as Dhr̥ṣṭadyumna.
- The ornament saḥokti is used. [Note: In the case of being saḥokti, the sentence would suggest that the chief warriors are causing the enemy to enter the mouths.]
- Among them, some are seen to be stuck between the teeth of that universal form, with their heads (uttamaḥ aṅgaiḥ) crushed. This is what I see.

Srila Prabhupada

- In a previous verse the Lord promised to show Arjuna things he would be very interested in seeing.
- Now Arjuna sees that the leaders of the opposite party (Bhīṣma, Droṇa, Karṇa and all the sons of Dhṛtarāṣṭra) and their soldiers and Arjuna's own soldiers are all being annihilated.
- This is an indication that after the death of nearly all the persons assembled at Kurukṣetra, Arjuna will emerge victorious.
- It is also mentioned here that Bhīṣma, who is supposed to be unconquerable, will also be smashed. So also Karṇa.
- Not only will the great warriors of the other party like Bhīṣma be smashed, but some of the great warriors of Arjuna's side also.

Section-II Sanjaya's Description of Arjuna's Vision (9-31)

|| 11.28 ||

yathā nadīnām bahavo 'mbu-vegāḥ
samudram evābhimukhā dravanti
tathā tavāmī nara-loka-vīrā
viśanti vaktrāṅy abhivijvalanti

As many swift currents of rivers (**yathā nadīnām bahavo ambu-vegāḥ**) flow towards the sea (**samudram evābhimukhā dravanti**), so these heroes of the world (**tathā amī nara-loka-vīrā**) enter Your flaming mouths (**tava abhivijvalanti vaktrāṅy viśanti**).

- Two examples are given to describe their entering the mouths in two verses.
- In the first example they enter unintentionally, without understanding it. In the second example, they enter knowingly.

Section-II Sanjaya's Description of Arjuna's Vision (9-31)

|| 11.29 ||

yathā pradīptam jvalanam pataṅgā
viśanti nāśāya samṛddha-vegāḥ
tathaiva nāśāya viśanti lokās
tavāpi vaktrāṇi samṛddha-vegāḥ

As moths (**yathā pataṅgā**) with increasing speed (**samṛddha-vegāḥ**) enter a blazing fire (**pradīptam jvalanam viśanti**) to meet their destruction (**nāśāya**), so men (**tathaiva lokāḥ**) enter Your mouths (**tavāpi vaktrāṇi viśanti**) with increasing speed (**samṛddha-vegāḥ**) to meet their destruction (**nāśāya**).

Section-II Sanjaya's Description of Arjuna's Vision (9-31)

|| 11.30 ||

lelihyase grasamānaḥ samantāt
lokān samagrān vadanair jvaladbhiḥ
tejobhir āpūrya jagat samagram
bhāsas tavogrāḥ pratapanti viṣṇo

Swallowing (**grasamānaḥ**) all these men (**lokān samagrān**) all around (**samantāt**) with Your fiery mouths (**jvaladbhiḥ vadanair**), You are licking Your lips repeatedly (**lelihyase**). O Viṣṇu (**viṣṇo**), Your fierce rays (**tava ugrāḥ bhāsaḥ**), filling the whole universe with their heat (**tejobhir āpūrya jagat samagram**), are burning it up (**pratapanti**).

Baladeva

- Having described how the warriors enter the mouths of the universal form, Arjuna describes the effulgence coming from the form and how it spreads out.
- You swallow with Your fiery mouths all of them who entered swiftly, and lick your lips stained with their blood repeatedly in fury (samantāt).
- Your intense rays fill up and completely burn the universe with their intolerable heat.
- O Viṣṇu, You are spread through the universe! It is impossible to flee from You.

Section-II Sanjaya's Description of Arjuna's Vision (9-31)

|| 11.31 ||

ākhyāhi me ko bhavān ugra-rūpo
namo 'stu te deva-vara prasīda
vijñātum icchāmi bhavantam ādyam
na hi prajānāmi tava pravṛttim

Tell me (**ākhyāhi me**) who You are, with this terrifying form (**kah bhavān ugra-rūpo**). I offer respects to You (**namo 'stu te**). O best of the devas (**deva-vara**), be merciful to me (**prasīda**). I desire to know You (**bhavantam vijñātum icchāmi**), the first being (**ādyam**). I do not understand Your purpose (**na hi prajānāmi tava pravṛttim**).

Baladeva

- After describing the Lord in His universal form equipped with His time energy, Arjuna, knowing the truth of this form, asks about this form, in order to strengthen His knowledge of the matter.
- Arjuna had requested the Lord to see that form of power endowed with a thousand heads (verse 3).
- The Lord showed that form, and then He shows that same form as the most ferocious destroyer.
- Tell me who You are in that ferocious form. O best deity (devavara)! I offer respects to You.
- Be merciful, and give up that terrible form. I desire to know You, the first being, particularly (vijñātum).
- I do not understand Your action—why have you done this? Tell me the purpose.

Section – III

Time I am – Become My
Instrument (32-34)

Section-III Time I am – Become My Instrument (32-34)

|| 11.32 ||

śrī-bhagavān uvāca

kālo 'smi loka-kṣaya-kṛt pravṛddho
lokān samāhartum iha pravṛttaḥ
ṛte 'pi tvām na bhaviṣyanti sarve
ye 'vasthitāḥ pratyanīkeṣu yodhāḥ

The Lord said: I am time (**kālah asmi**), the destroyer of the worlds (**loka-kṣaya-kṛt**). Increasing in power (**pravṛddhah**), I am here engaged in destroying these men (**lokān samāhartum iha pravṛttaḥ**). Even without You (**ṛte 'pi tvām**), all these warriors arrayed in confronting armies (**ye avasthitāḥ pratyanīkeṣu yodhāḥ**) will cease to be.

The Lord said: I am time (**kālah asmi**), the destroyer of the worlds (**loka-kṣaya-kṛt**). Spread everywhere (**pravṛddhah**), I am here engaged in destroying these men (**lokān samāhartum iha pravṛttaḥ**). Other than you (**ṛte 'pi tvām**), all these warriors arrayed in confronting armies (**ye avasthitāḥ pratyanīkeṣu yodhāḥ**) will not exist in the future (**na bhaviṣyanti sarve**).

Baladeva

- Being implored, the Lord answers. I am time, the destroyer of the worlds. I am spread everywhere (pravṛddhaḥ).

**yasya brahma ca kṣatram ca ubhe bhavata odanaḥ
mṛtyur yasyopasecanaṁ ka itthā veda yatra saḥ**

Who knows the Lord, for whom the brāhmaṇas and kṣatriyas are His food and death is the sauce? **Kaṭha Upaniṣad 2.25**

- I am glorified in this verse as time.
- Understand that action—at the proper time (iha), I will be engaged in swallowing, in destroying Duryodhana and others.
- And know the result of that action—except for you, Yudiṣṭhira and a few others, all will not live.

Baladeva

- Another meaning is derived by taking this verse as a response to the Arjuna supposedly asking, “If I give up the fight, how will they be destroyed?”
- Even without you fighting, they will be killed.
- In the form of time, I will take away their lifespan.
- Who are all those who will be killed?
- All those troops situated on both sides beginning with Bhīṣma will be killed.
- But you, if you give up the battle, will have deviated from your dharma.

Srila Prabhupada

- Although Arjuna knew that Kṛṣṇa was his friend and the Supreme Personality of Godhead, he was puzzled by the various forms exhibited by Kṛṣṇa.
- Therefore he asked further about the actual mission of this devastating force.
- It is written in the Vedas that the Supreme Truth destroys everything, even the brāhmaṇas.
- As stated in the Kaṭha Upaniṣad (1.2.25),

**yasya brahma ca kṣatram ca
ubhe bhavata odanaḥ
mṛtyur yasyopasecanam
ka itthā veda yatra saḥ**

Eventually all the brāhmaṇas, kṣatriyas and everyone else are devoured like a meal by the Supreme. This form of the Supreme Lord is the all-devouring giant, and here Kṛṣṇa presents Himself in that form of all-devouring time.

Srila Prabhupada

- Except for a few Pāṇḍavas, everyone who was present on that battlefield would be devoured by Him.
- Arjuna was not in favor of the fight, and he thought it was better not to fight; then there would be no frustration.
- In reply, the Lord is saying that even if he did not fight, every one of them would be destroyed, for that was His plan.
- If Arjuna stopped fighting, they would die in another way.
- Death could not be checked, even if he did not fight.
- In fact, they were already dead.
- Time is destruction, and all manifestations are to be vanquished by the desire of the Supreme Lord.
- That is the law of nature.

Section-III Time I am – Become My Instrument (32-34)

|| 11.33 ||

tasmāt tvam uttiṣṭha yaśo labhasva
jitvā śatrūn bhuñkṣva rājyaṃ samṛddham
mayaiivate nihatāḥ pūrvam eva
nimitta-mātraṃ bhava savya-sācin

Therefore rise and gain fame (**tasmāt tvam uttiṣṭha yaśo labhasva**). Conquering the enemies (**jitvā śatrūn**), enjoy a prosperous kingdom (**bhuñkṣva rājyaṃ samṛddham**). These have all been killed by Me (**mayā eva ete nihatāḥ**) already (**pūrvam eva**). Just be an instrument (**nimitta-mātraṃ bhava**), O Arjuna (**savya-sācin**)!

Baladeva

- Because of this, rise, and fight according to your dharma. Gain fame. Attain rare glory.
- Warriors such as Bhīṣma who cannot be conquered by the devas, have been defeated by Arjuna with ease! Such will be your fame.
- They have already been killed by Me, at the time of their offending Draupadī.
- They are proceeding like puppets to give you fame. Therefore, just become the instrument.
- O Arjuna, skilful with the left hand! You are skilful at shooting arrows with your left hand. Therefore at time of battle, you can shoot showers of arrows with both hands!

Srila Prabhupada

- Savya-sācin refers to one who can shoot arrows very expertly in the field; thus Arjuna is addressed as an expert warrior capable of delivering arrows to kill his enemies.
- "Just become an instrument": nimitta-mātram.
- This word is also very significant.
- The whole world is moving according to the plan of the Supreme Personality of Godhead.
- Foolish persons who do not have sufficient knowledge think that nature is moving without a plan and all manifestations are but accidental formations.

Srila Prabhupada

- There are many so-called scientists who suggest that perhaps it was like this, or maybe like that, but there is no question of "perhaps" and "maybe."
- There is a specific plan being carried out in this material world.
- What is this plan?
- This cosmic manifestation is a chance for the conditioned souls to go back to Godhead, back to home.
- As long as they have the domineering mentality which makes them try to lord it over material nature, they are conditioned.
- But anyone who can understand the plan of the Supreme Lord and cultivate Kṛṣṇa consciousness is most intelligent.

Srila Prabhupada

- The creation and destruction of the cosmic manifestation are under the superior guidance of God.
- Thus the Battle of Kurukṣetra was fought according to the plan of God.
- Arjuna was refusing to fight, but he was told that he should fight in accordance with the desire of the Supreme Lord.
- Then he would be happy.
- If one is in full Kṛṣṇa consciousness and his life is devoted to the Lord's transcendental service, he is perfect.

Section-III Time I am – Become My Instrument (32-34)

|| 11.34 ||

droṇam ca bhīṣmam ca jayadratham ca
karṇam tathānyān api yodha-vīrān
mayā hatāms tvam jahi mā vyathiṣṭhā
yudhyasva jetāsi raṇe sapatnān

Slay (**tvam jahi**) Droṇa, Bhīṣma, Jayadratha (**droṇam ca bhīṣmam ca jayadratham ca**), Karṇa and other brave warriors (**karṇam tathā anyān api yodha-vīrān**), who have already been killed by Me (**mayā hatān**). Do not grieve (**mā vyathiṣṭhā**). Fight (**yudhyasva**) and you will be victorious (**jetāsi**) over the enemies (**sapatnān**) in the war (**raṇe**).

Baladeva

- In reference to Arjuna's doubt about victory raised in the second chapter when he said *yad vā jayema yadi vā no jayeyuḥ* (I do not know if we will conquer them or they will conquer us), Kṛṣṇa speaks.
- Kill Droṇa and others whose lifespan has already been finished by Me.
- Do not fear, thinking “How can I alone kill these persons armed with celestial weapons?”
- What effort is involved in killing those who have already been killed?
- Giving up fear, fight! You will conquer the enemies (*sapatnān*) in the battle.

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- Every plan is made by the Supreme Personality of Godhead, but He is so kind and merciful to His devotees that He wants to give the credit to His devotees who carry out His plan according to His desire.
- Life should therefore move in such a way that everyone acts in Kṛṣṇa consciousness and understands the Supreme Personality of Godhead through the medium of a spiritual master.
- The plans of the Supreme Personality of Godhead are understood by His mercy, and the plans of the devotees are as good as His plans.
- One should follow such plans and be victorious in the struggle for existence.

Section – IV

Arjuna's Prayers (35-46)

Section-IV Arjuna's Prayers (35-46)

|| 11.35 ||

sañjaya uvāca

etac chrutvā vacanam keśavasya
kṛtāñjalir vepamānaḥ kirītī
namaskṛtvā bhūya evāha kṛṣṇam
sa-gadgadam bhīta-bhītaḥ praṇamya

Sañjaya said: Hearing the words of Keśava (**etac keśavasya vacanam śrutvā**), Arjuna, with folded hands (**kṛtāñjalir kirītī**), trembling (**vepamānaḥ**), offered his respects (**namaskṛtvā**); and again overcome by great fear (**bhūya eva bhīta-bhītaḥ**), offering respects (**praṇamya**), spoke to Kṛṣṇa in faltering voice (**kṛṣṇam āha sa-gadgadam**).

Baladeva

- Sañjaya then relates what happened next.
- Hearing the words of Keśava in three verses, Arjuna (kirīṭī), trembling out of respect on seeing that astonishing and ferocious form, offered his respects to Kṛṣṇa, and again offered respects, being overcome with great fear (bhīta bhītaḥ).
- With trembling voice (sa gadgadam), he then spoke.

Srila Prabhupada

- As we have already explained, because of the situation created by the universal form of the Supreme Personality of Godhead, Arjuna became bewildered in wonder; thus he began to offer his respectful obeisances to Kṛṣṇa again and again, and with faltering voice he began to pray, not as a friend, but as a devotee in wonder.

Section-IV Arjuna's Prayers (35-46)

|| 11.36 ||

arjuna uvāca

sthāne hr̥ṣīkeśa tava prakīrtyā
jagat prahr̥ṣyaty anurajyate ca
rakṣāmsi bhītāni diśo dravanti
sarve namasyanti ca siddha-saṅghāḥ

Arjuna said: O controller of the senses (**hr̥ṣīkeśa**)! Rightly (**sthāne**), the world rejoices (**jagat prahr̥ṣyaty**) and becomes attracted to You (**anurajyate ca**) by this celebrated form (**tava prakīrtyā**). Rightly also, the frightened rakṣasas flee in all directions (**rakṣāmsi bhītāni diśo dravanti**), and rightly also, the host of perfect devotees bows down to You (**sarve ca siddha-saṅghāḥ namasyanti**).

SVCT

- Suddenly realizing that the pleasing form and ferocious form of the Lord were objects of attraction and repulsion, he explains this fact and praises the Lord.
- Sthāne, an indeclinable, here means “suitable.”
- O Hṛṣīkeśa, You inspire the senses of Your devotees to turn towards You, and You inspire the senses of the non-devotees to turn away from You!
- The universe becomes joyful (prahr̥ṣyati) by the saṅkīrtana glorifying You (prakīrtya), and becomes attracted to You (anurajyate).

SVCT

- This is reasonable (sthane) since the universe is favorable to You.
- The Rākṣasas , asuras, Dānavas, Piśācas and others (rakṣāṁsi) however, becoming fearful, flee to the directions (diśaḥ dravanti).
- This is also reasonable since they are unfavorably inclined to You.
- And the whole group of those who are perfected by devotion to You (siddha-saṅghāḥ) offer their respects to You.
- This also is reasonable, since they are Your devotees. This verse is famous in mantra-śāstra for its ability to give protection from Rākṣasas .

Srila Prabhupada

- Arjuna, after hearing from Kṛṣṇa about the outcome of the Battle of Kurukṣetra, became enlightened, and as a great devotee and friend of the Supreme Personality of Godhead he said that everything done by Kṛṣṇa is quite fit.
- Arjuna confirmed that Kṛṣṇa is the maintainer and the object of worship for the devotees and the destroyer of the undesirables.
- His actions are equally good for all.
- Arjuna understood herein that when the Battle of Kurukṣetra was being concluded, in outer space there were present many demigods, siddhas, and the intelligentsia of the higher planets, and they were observing the fight because Kṛṣṇa was present there.

Srila Prabhupada

- When Arjuna saw the universal form of the Lord, the demigods took pleasure in it, but others, who were demons and atheists, could not stand it when the Lord was praised.
- Out of their natural fear of the devastating form of the Supreme Personality of Godhead, they fled.
- Kṛṣṇa's treatment of the devotees and the atheists is praised by Arjuna.
- In all cases a devotee glorifies the Lord because he knows that whatever He does is good for all.

Section-IV Arjuna's Prayers (35-46)

|| 11.37 ||

kasmāc ca te na nameran mahātman
garīyase brahmaṇo 'py ādi-kartre
ananta deveśa jagan-nivāsa
tvam akṣaram sad-asat tat param yat

O great soul (**mahātman**), why should they not offer respects to You (**kasmāc ca te na nameran**), the first creator (**ādi-kartre**), greater than Brahmā (**brahmaṇo apy garīyase**)? O infinite one (**ananta**), lord of the devas, abode of the universe (**deveśa jagan-nivāsa**), You are the Brahman (**tvam akṣaram**), above cause and effect (**sad-asat tat param yat**).

O great soul (**mahātman**), why should they not offer respects to You (**kasmāc ca te na nameran**), the first creator (**ādi-kartre**), greater than Brahmā (**brahmaṇo apy garīyase**)? O infinite one (**ananta**), lord of the devas, abode of the universe (**deveśa jagan-nivāsa**), You are the jīva in bondage (**tvam akṣaram**), prakṛti in its gross and subtle forms (**sad-asat**), and the jīva in liberation (**tat param yat**).

Baladeva

- Arjuna described how the Lord is the object of respect for all living entities.
- Now, in four verses he expounds the Lord's pervasion of everything by being the soul of everything.
- O Lord with generous mind (mahātman)! O Lord who pervades everything (ananta)! O controller of all devas (deveśa)! O shelter of everything (jagannivāsa)!
- For what reason (kasmāt) should the gathering of devotees not offer their respects?
- Certainly they should offer respects.

Baladeva

- Akṣaram is the jīva in contact with prakṛti.
- Prakṛti has two forms gross and subtle, effect and cause (sat asat).
- What is superior to jīva which is mixed with prakṛti and prakṛti in its gross and subtle forms is the liberated jīva (tat param).
- You are all of these: jīva in māyā, prakṛti and the liberated jīva.

Srila Prabhupada

- By this offering of obeisances, Arjuna indicates that Kṛṣṇa is worshipable by everyone.
- He is all-pervading, and He is the Soul of every soul.
- Arjuna is addressing Kṛṣṇa as mahātmā, which means that He is most magnanimous and unlimited.
- Ananta indicates that there is nothing which is not covered by the influence and energy of the Supreme Lord, and deveśa means that He is the controller of all demigods and is above them all.
- He is the shelter of the whole universe.

Srila Prabhupada

- Arjuna also thought that it was fitting that all the perfect living entities and powerful demigods offer their respectful obeisances unto Him, because no one is greater than Him.
- Arjuna especially mentions that Kṛṣṇa is greater than Brahmā because Brahmā is created by Him.
- Brahmā is born out of the lotus stem grown from the navel in the abdomen of Garbhodakaśāyī Viṣṇu, who is Kṛṣṇa's plenary expansion; therefore Brahmā and Lord Śiva, who is born of Brahmā, and all other demigods must offer their respectful obeisances.

Srila Prabhupada

- It is stated in Śrīmad-Bhāgavatam that the Lord is respected by Lord Śiva and Brahmā and similar other demigods.
- The word akṣaram is very significant because this material creation is subject to destruction but the Lord is above this material creation.
- He is the cause of all causes, and being so, He is superior to all the conditioned souls within this material nature as well as the material cosmic manifestation itself.
- He is therefore the all-great Supreme.

Section-IV Arjuna's Prayers (35-46)

|| 11.38 ||

tvam ādi-devaḥ puruṣaḥ purāṇas
tvam asya viśvasya param nidhānam
vettāsi vedyam ca param ca dhāma
tvayā tataṁ viśvam ananta-rūpa

You are the original deva (**tvam ādi-devaḥ**), the oldest person (**puruṣaḥ purāṇaḥ**), the shelter of the universe (**tvam asya viśvasya param nidhānam**). You are the knower and the object of knowledge (**vettāsi vedyam ca**), the supreme abode (**param ca dhāma**). O infinite form (**ananta-rūpa**)! You pervade this whole universe (**tvayā tataṁ viśvam**).

Baladeva

- You are the supreme shelter (nidhānam) of the universe. Nidhānam means that in which things are placed.
- You alone are the knower in this universe and You alone are to be known by all within the universe. How is this?
- Because You spread throughout this universe by Your power of pervasion (tvayā tatam viśvam), [Note: Thus you know everything in the universe.] and You alone are also the spiritual world to be attained (param dhāma), since the spiritual world exists by the influence of Your superior energy.

Srila Prabhupada

- Everything is resting on the Supreme Personality of Godhead; therefore He is the ultimate rest.
- Nidhānam means that everything, even the Brahman effulgence, rests on the Supreme Personality of Godhead, Kṛṣṇa.
- He is the knower of everything that is happening in this world, and if knowledge has any end, He is the end of all knowledge; therefore He is the known and the knowable.
- He is the object of knowledge because He is all-pervading.
- Because He is the cause in the spiritual world, He is transcendental. He is also the chief personality in the transcendental world.

Section-IV Arjuna's Prayers (35-46)

|| 11.39 ||

vāyur yamo 'gnir varuṇaḥ śaśāṅkaḥ
prajāpatis tvam prapitāmahaś ca
namo namas te 'stu sahasra-kṛtvah
punaś ca bhūyo 'pi namo namas te

You are Vāyu, Yama, Agni, Varuṇa, the moon (**vāyur yamo agnir varuṇaḥ śaśāṅkaḥ**), Prajāpati, and the great grandfather (**prajāpatis tvam prapitāmahaś ca**). I offer respects to You a thousand times (**namo namas te astu sahasra-kṛtvah**), and again I offer respects to You (**punaś ca bhūyo api namo namas te**).

Baladeva

- All words describe only You.
- You are all devatās, represented by the list from Vāyu to the moon god. You are Brahmā (prajāpati).
- Brahmā is the grandfather and You are his father, so you are the great grandfather.
- All these forms are You, since You are spread out in Vāyu and others by being their cause, since you are the possessor of spiritual and material energies.
- You are like gold spread in bangles and other objects made of gold.
- Since You are worthy of respect by all, I offer respects to You. A thousand times I offer respects to You, and again I offer respects to You.

Srila Prabhupada

- The Lord is addressed here as air because the air is the most important representation of all the demigods, being all-pervasive.
- Arjuna also addresses Kṛṣṇa as the great-grandfather because He is the father of Brahmā, the first living creature in the universe.

Section-IV Arjuna's Prayers (35-46)

|| 11.40 ||

**namaḥ purastād atha pṛṣṭhatas te
namo 'stu te sarvata eva sarva
ananta-vīryāmita-vikramas tvam
sarvaṁ samāpnoṣi tato 'si sarvaḥ**

I offer respects in the back, in the front (**namaḥ purastād atha pṛṣṭhatas te**), on all sides (**namo 'stu te sarvata eva**), O person who is everything (**sarva**)! You have infinite power (**tvam ananta-vīrya**) and immeasurable skill (**amita-vikramah**). You pervade everywhere (**sarvaṁ samāpnoṣi**), and therefore You are everything (**tato 'si sarvaḥ**).

Baladeva

- Out of great devotion, not knowing how much could ever be sufficient, Arjuna offers repeated obeisances.
- O everything (sarva)! I offer respects to You who are situated in the back, in the front, everywhere (sarvataḥ).
- You have unlimited physical strength (vīrya) and immeasurable mental strength (amita vikrama) so that You are expert in applying scriptures.
- This indicates that others have only single powers: some like Bhīma have extreme physical strength, and others like Duryodhana have extreme intelligence for learning.
- Arjuna then tells the cause of Kṛṣṇa being all forms. You reach everything (sarvam samāpnosi).

Baladeva

- Therefore You are everything.
- Viṣṇu Purāṇa confirms this:

yo'yaṁ tavāgato deva samīpaṁ devatā-gaṇaḥ
sa tvam eva jagat-sraṣṭā yataḥ sarva-gato bhavān

O Lord, the devatās who approach You are indeed You, the creator of the universe, because You are everywhere. **Viṣṇu Purāṇa 1.9.70**

Srila Prabhupada

- Out of loving ecstasy for Kṛṣṇa, his friend, Arjuna is offering his respects from all sides.
- He is accepting that He is the master of all potencies and all prowess and far superior to all the great warriors assembled on the battlefield.
- It is said in the Viṣṇu Purāṇa (1.9.69):

yo 'yaṁ tavāgato deva
samīpaṁ devatā-gaṇaḥ
sa tvam eva jagat-sraṣṭā
yataḥ sarva-gato bhavān

"Whoever comes before You, even if he be a demigod, is created by You, O Supreme Personality of Godhead."

Section-IV Arjuna's Prayers (35-46)

॥ 11.41-42 ॥

sakheti matvā prasabham yad uktam
he kṛṣṇa he yādava he sakheti
ajānatā mahimānam tavedam
mayā pramādāt praṇayena vāpi

yac cāvahāsārtham asat-kṛto 'si
vihāra-śayyāsana-bhojaneṣu
eko 'tha vāpy acyuta tat-samakṣam
tat kṣāmaye tvām aham aprameyam

I beg pardon from you (**tat kṣāmaye**), not knowing Your greatness (**ajānatā tava idam mahimānam**), and through want of consideration or through affection (**mayā pramādāt praṇayena vāpi**), looking upon You (**matvā**), the immeasurable (**aprimeyam**), as a friend (**sakheti**), for whatever I have said rudely (**prasabham yad uktam**), such as addressing You “O Kṛṣṇa, O Yādava, O friend” (**he kṛṣṇa he yādava he sakheti**), and for whatever disrespect I have shown to You in fun (**yac avahāsārtham asat-kṛto 'si**), while playing, lying, sitting together or dining (**vihāra-śayyā-āsana-bhojaneṣu**), whether alone or in the company of others (**eko 'tha vāpy acyuta tat-samakṣam**).

SVCT

- “O, I have committed the greatest offense to You, who are filled with such great, great powers.” In this way, Arjuna manifests great regret.
- “O Kṛṣṇa (he kṛṣṇa), You are well known as the son of Vasudeva who is not famous, who was a human, a mediocre fighter situated on the same chariot as another fighter (ardha ratha).
- I, Arjuna, am well known as the son of a king, Pāṇḍu, a great warrior fighting on his own chariot (atiratha).
- [Note: This is the implication of Arjuna calling out “Kṛṣṇa.” Each of the three names of address implies that Kṛṣṇa is in a low position, not suitable in addressing the Supreme Lord.]

SVCT

- O Yādava (he yādava), You do not have the king's position in the Yadu dynasty.
- But I have kingship over the Puru dynasty.
- O friend (he sakha), my friendship with You is not because of the greatness of Your forefathers nor because of the reputation of Your family, but it is simply based on familiarity.
- I beg pardon for such rough words (prasabham) I have spoken, for intending the above meanings.”
- The sense of verse 41 is continued in verse 42 with the verb kṣamaye.

SVCT

- Either through negligence or out of affection, not knowing You as the universal form (mahimānam), I have treated You badly during leisure and other times, in order to joke.
- I have scolded You with sarcastic words saying that You are truthful, innocent, and very gullible.
- I beg forgiveness for the thousands of offenses produced when You were alone, not in the presence of friends, or when You were surrounded by friends who were joking (tat samakṣam).
- O master, I beg You to forgive me (kṣamaye).

Baladeva

- Seeing his friend Kṛṣṇa with a thousand heads, having praising Him and offering respects to Him, Arjuna now shows suitable reverential courtesy in two verses, out of friendship mixed with knowledge of Him as the Lord.
- Thinking that You, Kṛṣṇa, the Supreme Lord, were only my friend, not realizing (ajānatā) Your greatness as the universal form with a thousand heads, I would suddenly speak to You carelessly, not respectfully (pramādāt) or out of affection as a friend (praṇayena).
- Now I beg forgiveness for that.
- “What would you say?”
- I would say, “O Kṛṣṇa, O Yādava, O friend!”

Baladeva

- Addressing the Lord with these names shows lack of respect. Addressing Kṛṣṇa without the prefix Śrī is disrespectful.
- He should address Him as “Śrī Kṛṣṇa.”
- Addressing Him as Yādava is disrespectful because he does not announce Kṛṣṇa’s kingly position in that family. (He should address Him with such terms as “best of the Yadus.”)
- Addressing Him as “friend” is disrespectful, because he treats the Lord as his equal.
- Moreover, while playing, resting, sitting or eating, for joking, I have treated you disrespectfully.

Baladeva

- You are truthful and straightforward, but by suggestive words I have insulted You, either while alone or in the presence of other joking friends (tat samakṣam).
- Please forgive all that I said, or treatment I gave You, which produced offense, O Lord.
- In this way I entreat You, O Acyuta, who remains a friend unfailingly, even undergoing offense by me!
- That is possible because You have inconceivable power (aprameyam).

Srila Prabhupada

- Although Kṛṣṇa is manifested before Arjuna in His universal form, Arjuna remembers his friendly relationship with Kṛṣṇa and is therefore asking pardon and requesting Kṛṣṇa to excuse him for the many informal gestures which arise out of friendship.
- He is admitting that formerly he did not know that Kṛṣṇa could assume such a universal form, although Kṛṣṇa explained it as his intimate friend.
- Arjuna did not know how many times he may have dishonored Kṛṣṇa by addressing Him "O my friend," "O Kṛṣṇa," "O Yādava," etc., without acknowledging His opulence.

Srila Prabhupada

- But Kṛṣṇa is so kind and merciful that in spite of such opulence He played with Arjuna as a friend.
- Such is the transcendental loving reciprocation between the devotee and the Lord.
- The relationship between the living entity and Kṛṣṇa is fixed eternally; it cannot be forgotten, as we can see from the behavior of Arjuna.
- Although Arjuna has seen the opulence in the universal form, he cannot forget his friendly relationship with Kṛṣṇa.

Section-IV Arjuna's Prayers (35-46)

|| 11.43 ||

pitāsi lokasya carācarasya
tvam asya pūjyaś ca gurur gariyān
na tvat-samo 'sty abhyadhikaḥ kuto 'nyo
loka-traye 'py apratima-prabhāva

You are the father of the world (**pitāsi lokasya**), of all moving and non-moving beings (**carācarasya**). You are most deserving of worship (**tvam asya pūjyah**). You are the teacher of scripture (**gurur**). Therefore you are more venerable than all others (**gariyān**). No one is equal to You (**na tvat-samo asty**), or greater than You (**abhyadhikaḥ kuto anyah**) in the three worlds (**loka-traye apy**), O person with unsurpassed glory (**apratima-prabhāva**).

Baladeva

- Arjuna here explains Kṛṣṇa's inconceivable powers, mentioned at the end of the last verse.
- You are the father of the world, and the worshipping teacher of scripture for the world, and therefore more venerable (garīyān) in all ways (than others).
- There is no one equal to You in all the three worlds, in the whole universe, O person of incomparable power (apratima-prabhāva).
- If there is no one equal to the Supreme Lord, no second Lord, then how could there be anyone superior to You?
- The śruti says: na tat-samaś cābhyadhikaś ca dṛśyate: no one equal to or greater than the Lord is seen. (Śvetāśvatara Upaniṣad 6.7)

Srila Prabhupada

- The Supreme Personality of Godhead, Kṛṣṇa, is worshipable as a father is worshipable for his son.
- He is the spiritual master because He originally gave the Vedic instructions to Brahmā and presently He is also instructing Bhagavad-gītā to Arjuna; therefore He is the original spiritual master, and any bona fide spiritual master at the present moment must be a descendant in the line of disciplic succession stemming from Kṛṣṇa.
- Without being a representative of Kṛṣṇa, one cannot become a teacher or spiritual master of transcendental subject matter.

Srila Prabhupada

- The Lord is being paid obeisances in all respects.
- He is of immeasurable greatness. No one can be greater than the Supreme Personality of Godhead, Kṛṣṇa, because no one is equal to or higher than Kṛṣṇa within any manifestation, spiritual or material. Everyone is below Him. No one can excel Him.
- This is stated in the Śvetāśvatara Upaniṣad (6.8):

**na tasya kāryaṁ karaṇaṁ ca vidyate
na tat-samaś cābhyadhikaś ca dṛśyate**

- The Supreme Lord, Kṛṣṇa, has senses and a body like the ordinary man, but for Him there is no difference between His senses, His body, His mind and Himself.

Srila Prabhupada

- Foolish persons who do not perfectly know Him say that Kṛṣṇa is different from His soul, mind, heart and everything else.
- Kṛṣṇa is absolute; therefore His activities and potencies are supreme.
- It is also stated that although He does not have senses like ours, He can perform all sensory activities; therefore His senses are neither imperfect nor limited.
- No one can be greater than Him, no one can be equal to Him, and everyone is lower than Him.
- The knowledge, strength and activities of the Supreme Personality are all transcendental.

Srila Prabhupada

- As stated in Bhagavad-gītā (4.9):
**janma karma ca me divyam
evam yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna**
- Whoever knows Kṛṣṇa's transcendental body, activities and perfection, after quitting his body, returns to Him and doesn't come back again to this miserable world.
- Therefore one should know that Kṛṣṇa's activities are different from others.
- The best policy is to follow the principles of Kṛṣṇa; that will make one perfect.

Srila Prabhupada

- It is also stated that there is no one who is master of Kṛṣṇa; everyone is His servant.
- The Caitanya-caritāmṛta (Ādi 5.142) confirms, ekale īśvara kṛṣṇa, āra saba bhr̥tya: only Kṛṣṇa is God, and everyone else is His servant.
- Everyone is complying with His order.
- There is no one who can deny His order.
- Everyone is acting according to His direction, being under His superintendence.
- As stated in the Brahma-saṁhitā, He is the cause of all causes.

Section-IV Arjuna's Prayers (35-46)

|| 11.44 ||

tasmāt praṇamya praṇidhāya kāyaṁ
prasādaye tvām aham īśam īḍyam
piteva putrasya sakheva sakhyuḥ
priyaḥ priyāyārhasi deva soḍhum

Therefore, bowing down (**tasmāt praṇamya**), prostrating my body (**praṇidhāya kāyaṁ**), I beg pardon from You (**prasādaye tvām aham**), Lord most worthy of worship (**īśam īḍyam**). O Lord (**deva**), You should tolerate my offenses (**soḍhum arhasi**) just as a father tolerates his son (**piteva putrasya**), or a friend tolerates his friend (**sakheva sakhyuḥ**), or a husband tolerates the faults of his wife (**priyaḥ priyāyā**).

Baladeva

- Therefore, (because no one is greater than You), bowing down to You, touching eight parts of my body on the earth, [Note: Eight limbs are the two hands, two feet, chest, head, voice and mind.] (I beg you, worshippable Lord.)
- You should tolerate my offenses, O Lord (deva).
- Arjuna describes who can tolerate whose offense.
- The father tolerates the son's offenses. The friend tolerates his friend's offenses.
- There seems to be offense because, now, seeing Kṛṣṇa's great powers, Arjuna considers himself as a servant.
- Therefore his friend Kṛṣṇa should forgive him.

Srila Prabhupada

- Kṛṣṇa's devotees relate to Kṛṣṇa in various relationships; one might treat Kṛṣṇa as a son, or one might treat Kṛṣṇa as a husband, as a friend, or as a master.
- Kṛṣṇa and Arjuna are related in friendship.
- As the father tolerates, or the husband or a master tolerates, so Kṛṣṇa tolerates.

Section-IV Arjuna's Prayers (35-46)

|| 11.45 ||

adr̥ṣṭa-pūrvam hr̥ṣito 'smi dr̥ṣṭvā
bhayena ca pravyathitam mano me
tad eva me darśaya deva rūpam
prasīda deveśa jagan-nivāsa

I am delighted (**hr̥ṣito asmi**), having seen what was unseen before (**adr̥ṣṭa-pūrvam dr̥ṣṭvā**), but at the same time my mind is greatly troubled with fear (**bhayena ca pravyathitam mano me**). O Lord (**deva**), show me Your pleasing form (**tad eva me darśaya rūpam**). Be kind to me (**prasīda**), O lord of the devas (**deveśa**), the resting place of the universe (**jagan-nivāsa**).

SVCT

- Though I am delighted, having seen Your body composed of the form of the universe which has not been previously seen, my mind is distressed with fear because of its ferocity.
- Therefore, show me that form (tad eva rūpa), the form of the son of Vasudeva, the form of sweetness, which is millions of times dearer to my life.
- Show favor to me—do not display to me that form of great power any longer.
- I have now seen You as the Lord of the devatās (deveśa), the resting place of the universe (jagan-nivāsaḥ).

SVCT

- It should be understood that Arjuna did not see the body of Kṛṣṇa in human form which was the origin of all the forms seen by Arjuna when Kṛṣṇa displayed the universal form, because his vision was covered by yoga māyā.

Baladeva

- “What are you saying? What do you want?”
- “Having seen this form of power which I have understood factually to exist in You, I am overjoyed.
- I am happy that my friend has such an extraordinary form.
- But my mind is agitated with fear arising from seeing its ferocious nature.
- Therefore I make a request. I have now witnessed that You are the Supreme Lord—the container of everything (jagan nivāsa) and the controller of all the devas (deveśa).
- Next, placing that form within Yourself, show me Your form as Kṛṣṇa (deva rūpam), the form which I hold dear.”

Srila Prabhupada

- Arjuna is always in confidence with Kṛṣṇa because he is a very dear friend, and as a dear friend is gladdened by his friend's opulence, Arjuna is very joyful to see that his friend Kṛṣṇa is the Supreme Personality of Godhead and can show such a wonderful universal form.
- But at the same time, after seeing that universal form, he is afraid that he has committed so many offenses to Kṛṣṇa out of his unalloyed friendship.
- Thus his mind is disturbed out of fear, although he had no reason to fear.
- Arjuna therefore is asking Kṛṣṇa to show His Nārāyaṇa form, because He can assume any form.

Srila Prabhupada

- This universal form is material and temporary, as the material world is temporary.
- But in the Vaikuṅṭha planets He has His transcendental form with four hands as Nārāyaṇa.
- There are innumerable planets in the spiritual sky, and in each of them Kṛṣṇa is present by His plenary manifestations of different names.
- Thus Arjuna desired to see one of the forms manifest in the Vaikuṅṭha planets.
- Of course in each Vaikuṅṭha planet the form of Nārāyaṇa is four-handed, but the four hands hold different arrangements of symbols—the conchshell, mace, lotus and disc.

Srila Prabhupada

- According to the different hands these four things are held in, the Nārāyaṇas are variously named.
- All of these forms are one with Kṛṣṇa; therefore Arjuna requests to see His four-handed feature.

Section-IV Arjuna's Prayers (35-46)

|| 11.46 ||

kirīṭinaṃ gadinam cakra-hastam
icchāmi tvāṃ draṣṭum ahaṃ tathaiva
tenaiva rūpeṇa catur-bhujena
sahasra-bāho bhava viśva-mūrte

I wish to see You (**tvāṃ draṣṭum icchāmi ahaṃ**) wearing a crown, holding a club and cakra (**kirīṭinaṃ gadinam cakra-hastam**). O thousand armed one (**sahasra-bāho**), form of the universe (**viśva-mūrte**), appear with that four-armed form (**tenaiva catur-bhujena rūpeṇa bhava**).

SVCT

- Moreover, when you show Your form with power, show that powerful form filled with the highest rasa, which gives joy to the mind and eyes of people like us, which we saw before, in the form of the son of Vasudeva for performing human like pastimes— and not the majestic form which is distasteful to our mind and eye, revealed as the universal form, related to pastimes with the devatās, which was never seen before.
- With this intention Arjuna speaks.
- I desire to see that same form with a crown of valuable jewels (tathā eva) which we saw previously sometimes, and which Your parents saw when You were born.
- O form of the universe, now having thousands of hands, withdraw that form and appear (bhava) in that form with four hands.

Srila Prabhupada

- In the Brahma-saṁhitā (5.39) it is stated, rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan: the Lord is eternally situated in hundreds and thousands of forms, and the main forms are those like Rāma, Nṛsimha, Nārāyaṇa, etc.
- There are innumerable forms.
- But Arjuna knew that Kṛṣṇa is the original Personality of Godhead assuming His temporary universal form.
- He is now asking to see the form of Nārāyaṇa, a spiritual form.

Srila Prabhupada

- This verse establishes without any doubt the statement of the Śrīmad-Bhāgavatam that Kṛṣṇa is the original Personality of Godhead and all other features originate from Him.
- He is not different from His plenary expansions, and He is God in any of His innumerable forms.
- In all of these forms He is fresh like a young man. That is the constant feature of the Supreme Personality of Godhead.
- One who knows Kṛṣṇa becomes free at once from all contamination of the material world.

Section – V

Only Pure Devotees can see
Krsna's Two-Handed Form
(47-55)

Section-V Only Pure Devotees can see Krsna's Two-Handed Form (47-55)

|| 11.47 ||

śrī-bhagavān uvāca

mayā prasannena tavārjunedaṁ
rūpaṁ paraṁ darśitam ātma-yogāt
tejo-mayaṁ viśvam anantam ādyaṁ
yan me tvad anyena na dr̥ṣṭa-pūrvam

The Lord said: Being pleased with You (**mayā tava prasannena**), I have shown (**darśitam**) this supreme, brilliant, infinite, original form of the universe (**idaṁ paraṁ tejo-mayaṁ anantam ādyaṁ viśvam rūpaṁ**), which has not ever been seen by any except you (**yan tvad anyena na dr̥ṣṭa-pūrvam**), by My own yoga-māyā (**ātma-yogāt**).

SVCT

- “O Arjuna, you have said that you desired to see My majestic form (verse 3) and by your request, I have shown the form of the universe which is one of My parts.
- Why has your mind become disturbed on seeing it?
- Is it not astonishing that you plead with Me, wanting now to see My human form?”
- Thus the Lord speaks this verse.
- Being pleased with you, I have shown this form to you (tava) alone, and not to anyone else, since it has not been seen previously by anyone.
- In spite of that, do you not want to see that form?

Baladeva

- Requested in this way, the Lord spoke.
- O Arjuna! You requested to see this form.
- Being pleased with you, by My own inconceivable powers (ātma yogāt) I have shown this brilliant form of supreme power, which is situated within Me, your object of love, who am like an actor, or the vaidūrya stone, capable of showing many forms and colors.
- This form of Mine has not previously been seen by anyone except you.

Baladeva

- Now however, but not being the main objects of mercy, the devas and others, also have seen this form.
- I have shown this form which can be seen by devotion to you because you are My devotee.
- And I have shown it to the devas and others who also are devotional, in order that there be many witnesses to what I have shown you.
- The universal form that Duryodhana and others saw at Hastināpura was not of this type. [Note: When Kṛṣṇa attempted to persuade Duryodhana from war, Duryodhana tried to capture Kṛṣṇa. Kṛṣṇa at that time showed his universal form.]
- This has not been seen till now by anyone except you.

Srila Prabhupada

- Arjuna wanted to see the universal form of the Supreme Lord, so Lord Kṛṣṇa, out of His mercy upon His devotee Arjuna, showed His universal form, full of effulgence and opulence.
- This form was glaring like the sun, and its many faces were rapidly changing. Kṛṣṇa showed this form just to satisfy the desire of His friend Arjuna.
- This form was manifested by Kṛṣṇa through His internal potency, which is inconceivable by human speculation.
- No one had seen this universal form of the Lord before Arjuna, but because the form was shown to Arjuna, other devotees in the heavenly planets and in other planets in outer space could also see it.

Srila Prabhupada

- They had not seen it before, but because of Arjuna they were also able to see it.
- In other words, all the disciplic devotees of the Lord could see the universal form which was shown to Arjuna by the mercy of Kṛṣṇa.
- Someone has commented that this form was shown to Duryodhana also when Kṛṣṇa went to Duryodhana to negotiate for peace.
- Unfortunately, Duryodhana did not accept the peace offer, but at that time Kṛṣṇa manifested some of His universal forms.
- But those forms are different from this one shown to Arjuna. It is clearly said that no one had ever seen this form before.

Section-V Only Pure Devotees can see Krsna's Two-Handed Form (47-55)

|| 11.48 ||

na veda-yajñādhyayanair na dānair
na ca kriyābhir na tapobhir ugraiḥ
evam-rūpaḥ śakya ahaṁ nṛ-loke
draṣṭuṁ tvad anyena kuru-pravīra

Not by study of the Vedas, by sacrifice, by recital of the scriptures (**na veda-yajña-adhyayanair**), by charities (**na dānair**), by rituals, or by severe austerities (**na ca kriyābhir na tapobhir ugraiḥ**) can this form been seen in this world (**evam ahaṁ rūpaḥ draṣṭuṁ śakya nṛ-loke**). It cannot be seen by anyone except you, O hero of the Kurus (**draṣṭuṁ tvad anyena kuru-pravīra**).

Baladeva

- The Lord shows in this verse how the universal form is the goal of life.
- Not by reciting the Vedas (veda-adhyayanaiḥ), not by considering the meaning of sacrifice by studying the kalpa sutras and mimāṃsā scriptures (yajña-adhyayanaiḥ), not by offering articles to qualified persons (danaiḥ), not by actions of agnihotra sacrifice and other rituals (kriyābhiḥ), not by creating difficulties for the body (tapobhiḥ), drying it up with intense vratas, has any person listed above seen this form.
- Other than you, endowed with bhakti, no one has seen it.
- Without bhakti, none of these methods allow any person to see My form.

Baladeva

**dharmah satyādayopeto vidyā vā tapasānvitā
mad-bhaktyāpetam ātmānam na samyak prapunāti hi**

Neither religious activities endowed with honesty and mercy nor knowledge obtained with great penance can completely purify one's consciousness if they are bereft of loving service to Me. [SB 11.14.22](#)

- I am visible to you because you have devotion, and to the devatās because they have devotion.
- Repetition of the negative na in this verse is to emphasize the impossibility for others to see by other methods.
- It is not possible for humans of this planet (nṛ loke) other than you to see it.
- This means however that it is possible for the many devas who are bhaktas to see that form, since they are not on this planet.

Srila Prabhupada

- The divine vision in this connection should be clearly understood.
- Who can have divine vision?
- Divine means godly. Unless one attains the status of divinity as a demigod, he cannot have divine vision.
- And what is a demigod? It is stated in the Vedic scriptures that those who are devotees of Lord Viṣṇu are demigods (viṣṇu-bhaktāḥ smṛtā devāḥ).
- Those who are atheistic, i.e., who do not believe in Viṣṇu, or who recognize only the impersonal part of Kṛṣṇa as the Supreme, cannot have the divine vision.

Srila Prabhupada

- It is not possible to decry Kṛṣṇa and at the same time have the divine vision.
- One cannot have the divine vision without becoming divine.
- In other words, those who have divine vision can also see like Arjuna.
- The Bhagavad-gītā gives the description of the universal form.
- Although this description was unknown to everyone before Arjuna, now one can have some idea of the viśva-rūpa after this incident.

Srila Prabhupada

- Those who are actually divine can see the universal form of the Lord.
- But one cannot be divine without being a pure devotee of Kṛṣṇa.
- The devotees, however, who are actually in the divine nature and who have divine vision, are not very much interested in seeing the universal form of the Lord.
- As described in the previous verse, Arjuna desired to see the four-handed form of Lord Kṛṣṇa as Viṣṇu, and he was actually afraid of the universal form.

Srila Prabhupada

- In this verse there are some significant words, just like veda-yajñādhyayanaiḥ, which refers to studying Vedic literature and the subject matter of sacrificial regulations.
- Veda refers to all kinds of Vedic literature, such as the four Vedas (Ṛg, Yajur, Sāma and Atharva) and the eighteen Purāṇas, the Upaniṣads and the Vedānta-sūtra.
- One can study these at home or anywhere else.
- Similarly, there are sūtras-Kalpa-sūtras and Mīmāṃsā-sūtras—for studying the method of sacrifice.

Srila Prabhupada

- Dānaiḥ refers to charity which is offered to a suitable party, such as those who are engaged in the transcendental loving service of the Lord—the brāhmaṇas and the Vaiṣṇavas.
- Similarly, "pious activities" refers to the agni-hotra and the prescribed duties of the different castes.
- And the voluntary acceptance of some bodily pains is called tapasya.
- So one can perform all these—can accept bodily penances, give charity, study the Vedas, etc.—but unless he is a devotee like Arjuna, it is not possible to see that universal form.

Srila Prabhupada

- Those who are impersonalists are also imagining that they are seeing the universal form of the Lord, but from Bhagavad-gītā we understand that the impersonalists are not devotees.
- Therefore they are unable to see the universal form of the Lord.
- There are many persons who create incarnations.
- They falsely claim an ordinary human to be an incarnation, but this is all foolishness.
- We should follow the principles of Bhagavad-gītā, otherwise there is no possibility of attaining perfect spiritual knowledge.

Srila Prabhupada

- Although Bhagavad-gītā is considered the preliminary study of the science of God, still it is so perfect that it enables one to distinguish what is what.
- The followers of a pseudo incarnation may say that they have also seen the transcendental incarnation of God, the universal form, but that is unacceptable because it is clearly stated here that unless one becomes a devotee of Kṛṣṇa one cannot see the universal form of God.
- So one first of all has to become a pure devotee of Kṛṣṇa; then he can claim that he can show the universal form of what he has seen.
- A devotee of Kṛṣṇa cannot accept false incarnations or followers of false incarnations.

Section-V Only Pure Devotees can see Krsna's Two-Handed Form (47-55)

|| 11.49 ||

mā te vyathā mā ca vimūḍha-bhāvo
dṛṣṭvā rūpaṁ ghoram īdṛṅ mamedam
vyapeta-bhīḥ prīta-manāḥ punas tvam
tad eva me rūpaṁ idam prapaśya

Do not be disturbed (**mā te vyathā**), do not be bewildered (**mā ca vimūḍha-bhāvo**), on having seen (**dṛṣṭvā**) that terrifying form of Mine (**īdṛk mama idam ghoram rūpaṁ**). Devoid of fear (**vyapeta-bhīḥ**), pleased in mind (**prīta-manāḥ**), see again this form of Mine that you have requested to see (**punas tvam tad eva me rūpaṁ idam prapaśya**).

SVCT

- “O Supreme Lord, why do You not understand me?
- You are forcibly giving me something which I do not want.
- Seeing this form of Yours, my limbs are distressed, my mind is pained. Constantly, I am fainting.
- Let me offer my respects again and again to that majestic form from far away. I will never again pray to see that form.
- Forgive me, forgive me. Show to me that human form with moon-like face, covered in showers of nectar through the sweetest smiles. Please show that to me.”
- The Lord then speaks this verse in a comforting mood to Arjuna who is distressed in the above manner.

Baladeva

- I have shown you the destruction of all these people within My form, to make you understand that all of these, even Bhīṣma and others, who stood silent on seeing the defiling of Draupadī, will be killed by Me out of anger at that act.
- It is not your burden to kill them.
- So you should not be disturbed (mā te vyathā).
- Now see this four-handed form which you requested to see.

Srila Prabhupada

- In the beginning of Bhagavad-gītā Arjuna was worried about killing Bhīṣma and Droṇa, his worshipful grandfather and master.
- But Kṛṣṇa said that he need not be afraid of killing his grandfather.
- When the sons of Dhṛtarāṣṭra tried to disrobe Draupadī in the assembly of the Kurus, Bhīṣma and Droṇa were silent, and for such negligence of duty they should be killed.
- Kṛṣṇa showed His universal form to Arjuna just to show him that these people were already killed for their unlawful action.

Srila Prabhupada

- That scene was shown to Arjuna because devotees are always peaceful and they cannot perform such horrible actions.
- The purpose of the revelation of the universal form was shown; now Arjuna wanted to see the four-armed form, and Kṛṣṇa showed him.
- A devotee is not much interested in the universal form, for it does not enable one to reciprocate loving feelings.
- Either a devotee wants to offer his respectful worshipful feelings, or he wants to see the two-handed Kṛṣṇa form so that he can reciprocate in loving service with the Supreme Personality of Godhead.

Section-V Only Pure Devotees can see Krsna's Two-Handed Form (47-55)

|| 11.50 ||

sañjaya uvāca

ity arjunam vāsudevas tathoktvā
svakam rūpaṁ darśayām āsa bhūyaḥ
āśvāsayām āsa ca bhītam enam
bhūtvā punaḥ saumya-vapur mahātmā

Having spoken to Arjuna thus (**ity arjunam tathā uktvā**), Vāsudeva showed him His personal four-handed form again (**vāsudevah svakam rūpaṁ darśayām āsa bhūyaḥ**). Then again, appearing in His pleasant two-handed form (**punaḥ saumya-vapor bhūtvā**), the great soul (**mahātmā**) gave comfort to the fearful Arjuna (**āśvāsayām āsa ca bhītam enam**).

Having spoken to Arjuna thus (**ity arjunam tathā uktvā**), Vāsudeva showed him His personal four-handed form again (**vāsudevah svakam rūpaṁ darśayām āsa bhūyaḥ**). Appearing in His pleasant form (**saumya-vapor bhūtvā**), the generous Lord (**mahātmā**) again gave cheer to the fearful Arjuna (**punaḥ āśvāsayām āsa ca bhītam enam**).

SVCT

- Just as the Lord has showed the very ferocious form, which arose from just one of his parts, He again showed His own, very sweet personal form (svakam rūpam) with four hands, crown, club, cakra and other ornaments, which was requested by Arjuna, and which was a mixture of sweetness and grandeur.
- Then again that great soul became the two handed, pleasant form (saumya-vapuh), wearing bracelets, earrings turban and yellow cloth, and comforted the fearful Arjuna.

Baladeva

- Sañjaya then relates what happened next.
- Vāsudeva having spoken to Arjuna, then by His will, showed His own (svakam) form—the four-handed form as the son of Devakī, with qualities such as having the complexion of a blue lotus, just as by His will He had showed Arjuna His thousand-headed form.
- And being of magnanimous mind (mahātma), Kṛṣṇa, by becoming that beautiful form (saumya vapuḥ), again cheered the frightened Arjuna (bhītam enam).

Srila Prabhupada

- When Kṛṣṇa appeared as the son of Vāsudeva and Devakī, He first of all appeared as four-armed Nārāyaṇa, but when He was requested by His parents, He transformed Himself into an ordinary child in appearance.
- Similarly, Kṛṣṇa knew that Arjuna was not interested in seeing a four-handed form, but since Arjuna asked to see this four-handed form, Kṛṣṇa also showed him this form again and then showed Himself in His two-handed form.
- The word saumya-vapuḥ is very significant.

Srila Prabhupada

- Saumya-vapuḥ is a very beautiful form; it is known as the most beautiful form.
- When He was present, everyone was attracted simply by Kṛṣṇa's form, and because Kṛṣṇa is the director of the universe, He just banished the fear of Arjuna, His devotee, and showed him again His beautiful form of Kṛṣṇa.
- In the Brahma-saṁhitā (5.38) it is stated, premāñjana-cchurita-bhakti-vilocanena: only a person whose eyes are smeared with the ointment of love can see the beautiful form of Śrī Kṛṣṇa.

Section-V Only Pure Devotees can see Krsna's Two-Handed Form (47-55)

|| 11.51 ||

arjuna uvāca

dr̥ṣṭvedaṁ mānuṣaṁ rūpaṁ
tava saumyaṁ janārdana
idānīm asmi saṁvṛttaḥ
sa-cetāḥ prakṛtiṁ gataḥ

Arjuna said: O Janārdana (**janārdana**), seeing this pleasant human form of Yours (**dr̥ṣṭvā tava idaṁ saumyaṁ mānuṣaṁ rūpaṁ**), I have regained my consciousness (**idānīm sa-cetāḥ prakṛtiṁ gataḥ**) and have gained composure (**saṁvṛttaḥ asmi**).

Baladeva

- Becoming peaceful and pleased, Arjuna spoke.
- O Janārdana, seeing Your attractive (saumyam) four-armed form, I have now become happy in mind (sa cetah): I have attained (samvṛtṭah) a healthy state without fear (prakṛtim).
- What type of form is this? It is a human form.
- But Kṛṣṇa is also a form of knowledge and bliss, as will be shown by later quotations from the śrutis and smṛtis (in verse 54 commentary).
- Among the Yadu family and among the Pāṇḍavas, He sometimes appears with two arms and sometimes with four arms.
- In these two forms He is called human because of the human-like form and human-like activities.
- His designation as “human” has been previously discussed.

Srila Prabhupada

- Here the words mānuṣam rūpam clearly indicate the Supreme Personality of Godhead to be originally two-handed.
- Those who deride Kṛṣṇa as if He were an ordinary person are shown here to be ignorant of His divine nature.
- If Kṛṣṇa is like an ordinary human being, then how is it possible for Him to show the universal form and again to show the four-handed Nārāyaṇa form?
- So it is very clearly stated in Bhagavad-gītā that one who thinks that Kṛṣṇa is an ordinary person and who misguides the reader by claiming that it is the impersonal Brahman within Kṛṣṇa speaking is doing the greatest injustice.

Srila Prabhupada

- Kṛṣṇa has actually shown His universal form and His four-handed Viṣṇu form.
- So how can He be an ordinary human being?
- A pure devotee is not confused by misguiding commentaries on Bhagavad-gītā because he knows what is what.
- The original verses of Bhagavad-gītā are as clear as the sun; they do not require lamplight from foolish commentators.

Section-V Only Pure Devotees can see Krsna's Two-Handed Form (47-55)

|| 11.52 ||

śrī-bhagavān uvāca
su-durdarśam idaṁ rūpaṁ
dṛṣṭavān asi yan mama
devā apy asya rūpasya
nityaṁ darśana-kāṅkṣiṇaḥ

The Lord said: This form of Mine (**idaṁ mama rūpaṁ**) which you have seen (**yad dṛṣṭavān asi**) is very difficult to see (**su-durdarśam**). Even the devas (**devā apy**) are always eager to see (**nityaṁ darśana-kāṅkṣiṇaḥ**) this form (**asya rūpasya**).

SVCT

- Here the Lord glorifies in three verses His viśvarūpa which He showed.
- The devatās desire to see the viśvarūpa, but cannot see it.
- But you do not desire that form at all.
- How can your two eyes, which continually taste the great sweetness of My human form, which is the original form, enjoy that universal form?
- Therefore, I gave you divya eyes to see it: divyaṁ dadāmi te cakṣuḥ.

SVCT

- But though I gave divya (heavenly) eyes, I did not give you a divya mind.
- Thus, by those divya eyes alone you cannot enjoy completely that form, because your mind relishes only the great sweetness of My human form.
- If I had given you a divya mind, then you would have relished that svarūpa of the puruṣa as the universal form just as devatās do.

Baladeva

- “My friend Arjuna, having faith in My form with a thousand heads which I showed and praised as being unavailable to anyone but him, should not slacken his love for Me as Kṛṣṇa with a human form.”
- With that thought in mind, the Lord teaches that this human form is the highest goal.
- This form with a thousand heads is certainly difficult to see.
- But My form as Kṛṣṇa is even more difficult to see.
- This is understood from Kṛṣṇa’s previous words nāhaṁ prakāśaḥ sarvasya: I am not visible to all people. (BG 7.25)

Baladeva

- “How do I prove to you that this form that You have been seeing for such a long time is so rare?”
- It is a form which even the devatās long to see.”
- This is also well known from scripture, such the Tenth Canto of Bhagavatam, where the devatās praise the Lord in the womb of Devakī.

Srila Prabhupada

- In the forty-eighth verse of this chapter Lord Kṛṣṇa concluded revealing His universal form and informed Arjuna that this form is not possible to be seen by so many pious activities, sacrifices, etc.
- Now here the word su-durdarśam is used, indicating that Kṛṣṇa's two-handed form is still more confidential.
- One may be able to see the universal form of Kṛṣṇa by adding a little tinge of devotional service to various activities like penances, Vedic study and philosophical speculation.
- It may be possible, but without a tinge of bhakti one cannot see; that has already been explained. Still, beyond that universal form, the form of Kṛṣṇa with two hands is still more difficult to see, even for demigods like Brahmā and Lord Śiva.

Srila Prabhupada

- They desire to see Him, and we have evidence in the Śrīmad-Bhāgavatam that when He was supposed to be in the womb of His mother, Devakī, all the demigods from heaven came to see the marvel of Kṛṣṇa, and they offered nice prayers to the Lord, although He was not at that time visible to them.
- They waited to see Him. A foolish person may deride Him, thinking Him an ordinary person, and may offer respect not to Him but to the impersonal "something" within Him, but these are all nonsensical postures.
- Kṛṣṇa in His two-armed form is actually desired to be seen by demigods like Brahmā and Śiva.

Srila Prabhupada

- In Bhagavad-gītā (9.11) it is also confirmed, avajānanti mām mūḍhā mānuṣīm tanum āśritam: He is not visible to the foolish persons who deride Him.
- Kṛṣṇa's body, as confirmed by Brahma-saṁhitā and confirmed by Kṛṣṇa Himself in Bhagavad-gītā, is completely spiritual and full of bliss and eternality. His body is never like a material body.
- But for some who make a study of Kṛṣṇa by reading Bhagavad-gītā or similar Vedic scriptures, Kṛṣṇa is a problem.
- For one using a material process, Kṛṣṇa is considered to be a great historical personality and very learned philosopher, but He is an ordinary man, and even though He was so powerful He had to accept a material body.

Srila Prabhupada

- Ultimately they think that the Absolute Truth is impersonal; therefore they think that from His impersonal feature He assumed a personal feature attached to material nature.
- This is a materialistic calculation of the Supreme Lord.
- Another calculation is speculative. Those who are in search of knowledge also speculate on Kṛṣṇa and consider Him to be less important than the universal form of the Supreme.
- Thus some think that the universal form of Kṛṣṇa which was manifested to Arjuna is more important than His personal form.
- According to them, the personal form of the Supreme is something imaginary.

Srila Prabhupada

- They believe that in the ultimate issue, the Absolute Truth is not a person.
- But the transcendental process is described in Bhagavad-gītā, Chapter Four: to hear about Kṛṣṇa from authorities.
- That is the actual Vedic process, and those who are actually in the Vedic line hear about Kṛṣṇa from authority, and by repeated hearing about Him, Kṛṣṇa becomes dear.
- As we have several times discussed, Kṛṣṇa is covered by His yoga-māyā potency.
- He is not to be seen or revealed to anyone and everyone. Only by one to whom He reveals Himself can He be seen.

Srila Prabhupada

- This is confirmed in Vedic literature; for one who is a surrendered soul, the Absolute Truth can actually be understood.
- The transcendentalist, by continuous Kṛṣṇa consciousness and by devotional service to Kṛṣṇa, can have his spiritual eyes opened and can see Kṛṣṇa by revelation.
- Such a revelation is not possible even for the demigods; therefore it is difficult even for the demigods to understand Kṛṣṇa, and the advanced demigods are always in hope of seeing Kṛṣṇa in His two-handed form.
- The conclusion is that although to see the universal form of Kṛṣṇa is very, very difficult and not possible for anyone and everyone, it is still more difficult to understand His personal form as Śyāmasundara.

Section-V Only Pure Devotees can see Krsna's Two-Handed Form (47-55)

|| 11.53 ||

nāham vedair na tapasā
na dānena na cejyayā
śakya evaṁ-vidho draṣṭuṁ
drṣṭavān asi mām yathā

Not through the Vedas, not through austerities (**na vedair na tapasā**), not through charities, nor through performance of sacrifice (**na dānena na ca ijjayā**), is it possible to see Me (**aham evaṁ-vidho draṣṭuṁ śakya**) as you have seen Me (**drṣṭavān asi mām yathā**).

SVCT

- Moreover, please understand that others—who desire as the goal of their lives that svarūpa which is not desired by you—cannot see that form or know that form even by such practices as study of the Vedas.

Srila Prabhupada

- Kṛṣṇa first appeared before His parents Devakī and Vāsudeva in a four-handed form, and then He transformed Himself into the two-handed form.
- This mystery is very difficult to understand for those who are atheists or who are devoid of devotional service.
- For scholars who have simply studied Vedic literature by way of grammatical knowledge or mere academic qualifications, Kṛṣṇa is not possible to understand.
- Nor is He to be understood by persons who officially go to the temple to offer worship.
- They make their visit, but they cannot understand Kṛṣṇa as He is. Kṛṣṇa can be understood only through the path of devotional service, as explained by Kṛṣṇa Himself in the next verse.

Section-V Only Pure Devotees can see Krsna's Two-Handed Form (47-55)

|| 11.54 ||

**bhaktyā tv ananyayā śakya
aham evaṁ-vidho 'rjuna
jñātuṁ draṣṭuṁ ca tattvena
praveṣṭuṁ ca parantapa**

Only by ananyā bhakti (**ananyayā bhaktyā tu**) it is possible to know Me, see Me, or even merge with Me (**aham evaṁ-vidho tattvena jñātuṁ draṣṭuṁ praveṣṭuṁ ca śakyah**), O Arjuna (**arjuna**).

Only by ananya bhakti (**ananyayā bhaktyā tu**) is it possible to know Me, see Me, or become connected to Me (**aham evaṁ-vidho tattvena jñātuṁ draṣṭuṁ praveṣṭuṁ ca śakyah**), O Arjuna (**arjuna**).

SVCT

- Then, by what practice can this viśvarūpa be attained?
- By bhakti I can be known and seen.
- Even if one desires nirvāṇa-mokṣa, then one can merge (praveṣṭum) with the Brahman (tattvena) only by ananyā bhakti and not by other processes.
- The guṇī bhūtā bhakti of the jñānīs remains as a small amount of ananyā bhakti after the renunciation of jñāna at the time of death. By that, they attain sāyujya-mukti.
- I will substantiate that point later with the verse tato mām tattvato jñātvā viśate tad anantaram: Knowing Me as Brahman, they then enter Me. (BG 18.55)

Baladeva

- Here the Lord clarifies the fact that only the unalloyed devotee attains the cherished vision of the Lord.
- It is possible to know in truth Me, the four-armed son of Devakī, by the Vedas, by charity, by austerity and by worship, [Note: These items have been referred to in the previous verse.] if you have exclusive devotion to Me.
- Only by this bhakti is it possible to see Me, and to become truly connected with Me (praveṣṭum).
- If one says “I enter the town” it is understood that one becomes connected with the town (rather than becoming the town or disappearing completely in the town).

Baladeva

- In the sense taken in this verse, study of the Vedas means studying the Gopala Tāpanī Upaniṣad, part of the Vedas, which describes Kṛṣṇa directly.
- Austerity refers to fasting on My appearance day and ekādaśī as well as other days.
- Charity means giving ones own things as gifts to My devotees.
- Worship (ijyā) means worship of My deity forms.
- The śruti also confirms this: *yasya deve parā bhaktiḥ*: only by devotion to guru similar to devotion to the Lord are the imports of the scriptures revealed. (Śvetāśvatara Upaniṣad 6.23)

Baladeva

- The word tu (but) at the beginning of this verse indicates a different subject matter.
- This indicates that this form which is difficult to see, mentioned in verse 52 to 54, is not the thousand-headed form, because the previous description in verse 50 and 51, specifically concerning the Lord's human-like four-armed form, is continuous with this topic, and separate from the topic of the thousand-headed form.
- Otherwise there would be the fault of redundant statement in verse 53 of what was stated in verse 48 concerning the thousand-headed form, if we were to say that verse 53 was also concerning the thousand-headed form.

Baladeva

- To say that the thousand-headed form is superior to the four-handed form because of the bestowal of celestial eyes needed to see it is speaking without thinking.
- The thousand-headed form [Note: This thousand headed form is equated by Baladeva with Mahā-*viṣṇu*.] is dependent upon the four-handed form. This is the truth, as stated in the *Brahmā Saṁhitā*:

**yaḥ kāraṇārṇava-jale bhajati sma yoga-
nidrām ananta-jagad-aṇḍa-saroma-kūpaḥ
ādhāra-śaktim avalambya parām sva-mūrtim
govindam ādi-puruṣam tam aham bhajāmi**

I worship the primeval Lord Govinda, who lies down in the Causal Ocean in His plenary portion as Mahā-*Viṣṇu*, with all the universes generating from the pores of hair on His transcendental body, and who accepts the mystic slumber of eternity. **Brahmā Saṁhitā 5.47**

Baladeva

- It should be understood that the human form of Kṛṣṇa, full of eternity, knowledge and bliss, known as the conclusion of the Vedas, is the source of all other forms of God.

sac-cid-ānanda-rūpāya kṛṣṇāyākliṣṭa-kāriṇe
namo vedānta-vedyāya gurave buddhi-sākṣiṇe

I offer my respects to the form of eternity knowledge and bliss, to Kṛṣṇa, who never tires, who is to be known by the Vedānta, who is the guru, and witness of intelligence. **Gopāla Tāpanī Upaniṣad 1.1**

kṛṣṇo vai paramam daivatam

- Kṛṣṇa is indeed the supreme form of God. **Gopāla Tāpanī Upaniṣad 1.3**

Baladeva

eko vaśī sarvagaḥ kṛṣṇa īḍyaḥ

One Kṛṣṇa is situated alone, but pervades everywhere. He is worthy of worship. **Gopāla Tāpanī Upaniṣad 1.19**

eko'pi san bahudhā yo'vabhāti

- He is one, who appears as many forms. **Gopāla Tāpanī Upaniṣad 1.19**

īśvaraḥ paramaḥ kṛṣṇaḥ saccidānanda-vigrahaḥ
anādir ādir govindaḥ sarva-kāraṇa-kāraṇam

Govinda, Kṛṣṇa, is the cause of all causes. He is the primal cause, and He is the very form of eternity, knowledge and bliss. **Brahmā Samhita 5.1**

Baladeva

yador vaṁśam naraḥ śrutvā sarva pāpaiḥ pramucyate
yatrāvatīrṇam kṛṣṇākhyam param brahma narākṛti

A man, hearing about the dynasty of Yadu in which the para brahma in human form called Kṛṣṇa has appeared attains liberation. **Viṣṇū Purāṇa 4.11.2**

ete cāmśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam

All these incarnations are parts or parts of parts of the Lord. Kṛṣṇa however is the original bhagavān. **SB 1.3.28**

- Kṛṣṇa Himself says this in the Gītā as well:

mattaḥ parataram nānyat

There is no one superior to Me. **BG 7.7**

Baladeva

aham ādir hi devānām

I am the source of all the devas. **BG 10.2**

- Arjuna also says this:

param brahma param dhāma

You are the supreme brahman, the supreme abode. **BG 10.12**

- When Kṛṣṇa changed into the thousand-headed form, Arjuna's vision also became suitably transformed.
- Arjuna's vision which could see the human form of Kṛṣṇa, the ocean of beauty and charm, was not suitable to see the thousand-headed form.

Baladeva

- Thus it should be understood that Arjuna's eyes were endowed with powers to see Kṛṣṇa in that thousand-headed form.
- By fallacious reasoning one should not accept the rationalistic explanation that the form of Kṛṣṇa is inferior to the universal form, nor should one think that Arjuna had material eyes like other men, and therefore needed spiritual eyes to see the universal form.
- There are many references in the Mahābhārata and other scriptures stating that Arjuna was the avatāra of the Lord called Nara.

Baladeva

- The saṅṣṭha devotee can see that thousand-headed form by knowledge arising from prescribed duties (karma yoga), but cannot see the human form of Kṛṣṇa.
- This is seen only by exclusive bhakti.
- That is why the verse states that this form is sudarsarśam.

Srila Prabhupada

- Kṛṣṇa can be understood only by the process of undivided devotional service.
- He explicitly explains this in this verse so that unauthorized commentators, who try to understand Bhagavad-gītā by the speculative process, will know that they are simply wasting their time.
- No one can understand Kṛṣṇa or how He came from parents in a four-handed form and at once changed Himself into a two-handed form.
- These things are very difficult to understand by study of the Vedas or by philosophical speculation.

Srila Prabhupada

- Therefore it is clearly stated here that no one can see Him or enter into understanding of these matters.
- Those who, however, are very experienced students of Vedic literature can learn about Him from the Vedic literature in so many ways.
- There are so many rules and regulations, and if one at all wants to understand Kṛṣṇa, he must follow the regulative principles described in the authoritative literature.
- One can perform penance in accordance with those principles.

Srila Prabhupada

- For example, to undergo serious penances one may observe fasting on Janmāṣṭamī, the day on which Kṛṣṇa appeared, and on the two days of Ekādaśī (the eleventh day after the new moon and the eleventh day after the full moon).
- As far as charity is concerned, it is plain that charity should be given to the devotees of Kṛṣṇa who are engaged in His devotional service to spread the Kṛṣṇa philosophy, or Kṛṣṇa consciousness, throughout the world. Kṛṣṇa consciousness is a benediction to humanity.
- Lord Caitanya was appreciated by Rūpa Gosvāmī as the most munificent man of charity because love of Kṛṣṇa, which is very difficult to achieve, was distributed freely by Him.

Srila Prabhupada

- So if one gives some amount of his money to persons involved in distributing Kṛṣṇa consciousness, that charity, given to spread Kṛṣṇa consciousness, is the greatest charity in the world.
- And if one worships as prescribed in the temple (in the temples in India there is always some statue, usually of Viṣṇu or Kṛṣṇa), that is a chance to progress by offering worship and respect to the Supreme Personality of Godhead.

Srila Prabhupada

- For the beginners in devotional service to the Lord, temple worship is essential, and this is confirmed in the Vedic literature (Śvetāśvatara Upaniṣad 6.23):

**yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanah
[ŚU 6.23]**

One who has unflinching devotion for the Supreme Lord and is directed by the spiritual master, in whom he has similar unflinching faith, can see the Supreme Personality of Godhead by revelation.

Srila Prabhupada

- One cannot understand Kṛṣṇa by mental speculation.
- For one who does not take personal training under the guidance of a bona fide spiritual master, it is impossible to even begin to understand Kṛṣṇa.
- The word tu is specifically used here to indicate that no other process can be used, can be recommended, or can be successful in understanding Kṛṣṇa.
- The personal forms of Kṛṣṇa, the two-handed form and the four-handed, are described as su-durdarśam, very difficult to see.

Srila Prabhupada

- They are completely different from the temporary universal form shown to Arjuna.
- The four-handed form of Nārāyaṇa and the two-handed form of Kṛṣṇa are eternal and transcendental, whereas the universal form exhibited to Arjuna is temporary.
- The words tvad anyena na dr̥ṣṭa-pūrvam (Text 47) state that before Arjuna no one had seen that universal form.
- Also, they suggest that amongst the devotees there was no necessity of showing it.
- That form was exhibited by Kṛṣṇa at the request of Arjuna so that in the future, when one represents himself as an incarnation of God, people can ask to see his universal form.

Srila Prabhupada

- The word na, used repeatedly in the previous verse, indicates that one should not be very much proud of such credentials as an academic education in Vedic literature.
- One must take to the devotional service of Kṛṣṇa. Only then can one attempt to write commentaries on Bhagavad-gītā.
- Kṛṣṇa changes from the universal form to the four-handed form of Nārāyaṇa and then to His own natural form of two hands.
- This indicates that the four-handed forms and other forms mentioned in Vedic literature are all emanations of the original two-handed Kṛṣṇa.

Srila Prabhupada

- He is the origin of all emanations. Kṛṣṇa is distinct even from these forms, what to speak of the impersonal conception.
- As far as the four-handed forms of Kṛṣṇa are concerned, it is stated clearly that even the most identical four-handed form of Kṛṣṇa (which is known as Mahā-viṣṇu, who is lying on the cosmic ocean and from whose breathing so many innumerable universes are passing out and entering) is also an expansion of the Supreme Lord.
- As stated in the Brahma-saṁhitā (5.48),
- "The Mahā-viṣṇu, into whom all the innumerable universes enter and from whom they come forth again simply by His breathing process, is a plenary expansion of Kṛṣṇa. Therefore I worship Govinda, Kṛṣṇa, the cause of all causes." (**yasyaika-niśvasita**)

Srila Prabhupada

- Therefore one should conclusively worship the personal form of Kṛṣṇa as the Supreme Personality of Godhead who has eternal bliss and knowledge.
- He is the source of all forms of Viṣṇu, He is the source of all forms of incarnation, and He is the original Supreme Personality, as confirmed in Bhagavad-gītā.
- In the Vedic literature (Gopāla-tāpanī Upaniṣad 1.1) the following statement appears:

**sac-cid-ānanda-rūpāya kṛṣṇāyākliṣṭa-kāriṇe
namo vedānta-vedyāya gurave buddhi-sākṣiṇe**

"I offer my respectful obeisances unto Kṛṣṇa, who has a transcendental form of bliss, eternity and knowledge. I offer my respect to Him, because understanding Him means understanding the Vedas and He is therefore the supreme spiritual master."

Srila Prabhupada

- Then it is said, kṛṣṇo vai paramam daivatam: "Kṛṣṇa is the Supreme Personality of Godhead." (**Gopāla-tāpanī Upaniṣad 1.3**)
- Eko vaśī sarva-gaḥ kṛṣṇa īḍyaḥ: "That one Kṛṣṇa is the Supreme Personality of Godhead, and He is worshipable."
- Eko 'pi san bahudhā yo 'vabhāti: "Kṛṣṇa is one, but He is manifested in unlimited forms and expanded incarnations." (**Gopāla-tāpanī Upaniṣad 1.21**)

**īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam**

"The Supreme Personality of Godhead is Kṛṣṇa, who has a body of eternity, knowledge and bliss. He has no beginning, for He is the beginning of everything. He is the cause of all causes." (**Brahma-saṁhitā**)

Srila Prabhupada

- Elsewhere it is said, *yatrāvatīrṇam kṛṣṇākhyam param brahma narākṛti*: "The Supreme Absolute Truth is a person, His name is Kṛṣṇa, and He sometimes descends on this earth."
- Similarly, in the Śrīmad-Bhāgavatam we find a description of all kinds of incarnations of the Supreme Personality of Godhead, and in this list the name of Kṛṣṇa also appears.
- But then it is said that this Kṛṣṇa is not an incarnation of God but is the original Supreme Personality of Godhead Himself (*ete cāmśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam*).
- Similarly, in Bhagavad-gītā the Lord says, *mattaḥ parataram nānyat*: "There is nothing superior to My form as the Personality of Godhead Kṛṣṇa."

Srila Prabhupada

- He also says elsewhere in Bhagavad-gītā, aham ādir hi devānām: "I am the origin of all the demigods."
- And after understanding Bhagavad-gītā from Kṛṣṇa, Arjuna also confirms this in the following words: param brahma param dhāma pavitram-paramam bhavān, "I now fully understand that You are the Supreme Personality of Godhead, the Absolute Truth, and that You are the refuge of everything."
- Therefore the universal form which Kṛṣṇa showed to Arjuna is not the original form of God. The original is the Kṛṣṇa form.
- The universal form, with its thousands and thousands of heads and hands, is manifest just to draw the attention of those who have no love for God. It is not God's original form.

Srila Prabhupada

- The universal form is not attractive for pure devotees, who are in love with the Lord in different transcendental relationships. The Supreme Godhead exchanges transcendental love in His original form of Kṛṣṇa.
- Therefore to Arjuna, who was so intimately related with Kṛṣṇa in friendship, this form of the universal manifestation was not pleasing; rather, it was fearful.
- Arjuna, who was a constant companion of Kṛṣṇa's, must have had transcendental eyes; he was not an ordinary man. Therefore he was not captivated by the universal form.
- This form may seem wonderful to persons who are involved in elevating themselves by fruitive activities, but to persons who are engaged in devotional service the two-handed form of Kṛṣṇa is the most dear.

Section-V Only Pure Devotees can see Krsna's Two-Handed Form (47-55)

|| 11.55 ||

mat-karma-kṛn mat-paramo
mad-bhaktah saṅga-varjitah
nirvairah sarva-bhūteṣu
yah sa mām eti pāṇḍava

He who does work for Me (**yah mat-karma-kṛd**), who holds Me as supreme (**mat-paramo**), who is devoted to Me (**mad-bhaktah**), without materialistic association (**saṅga-varjitah**), devoid of hatred of any living being (**nirvairah sarva-bhūteṣu**), attains Me, O Arjuna (**sah mām eti pāṇḍava**).

SVCT

- In order to summarize the subject of bhakti, in this verse the Lord speaks about the general characteristics of various types of devotees who were described starting in the seventh chapter.
- Saṅga-varjitaḥ means devoid of material attachment.
- Arjuna understood that his victory on the battle field was dependent on the great power of Kṛṣṇa alone.
- This is the meaning of this chapter.
- Here ends the commentaries on the eleventh chapter of the Gītā for the pleasure of the devotees' minds, by the mercy of the ācāryas.

Baladeva

- Having taught that exclusive bhakti is the means of attaining Himself, Kṛṣṇa now concludes.
- He who acts for Me (mat karma kṛt), doing such service as building and cleaning My temple, or cleaning the gardens containing My flowers and tulasī, who does not know as his goal (such as svarga) anything except Me (mat paramaḥ), who is engaged as My devotee by performing hearing and the rest of the nine processes of bhakti (mad bhaktaḥ), who does not tolerate associating with those opposed to Me (saṅga varjitaḥ), but who is devoid of enmity to even those opposed to Me (nirvairaḥ sarva bhūteṣu), since he considers that the suffering they cause is brought about by himself alone through his previous karmas –that person attains Me, Kṛṣṇa, in My human form. No one else does.

Baladeva

- The eleventh chapter shows that Kṛṣṇa is the complete form of God, because He is the source of all avatāras, and He is thus the cause of the victory for His devotees, the sons of Pāṇdu, on the battlefield in Bhārata.

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- Anyone who wants to approach the supreme of all the Personalities of Godhead, on the Kṛṣṇaloka planet in the spiritual sky, and be intimately connected with the Supreme Personality, Kṛṣṇa, must take this formula, as stated by the Supreme Himself.
- Therefore, this verse is considered to be the essence of Bhagavad-gītā.
- The Bhagavad-gītā is a book directed to the conditioned souls, who are engaged in the material world with the purpose of lording it over nature and who do not know of the real, spiritual life.
- The Bhagavad-gītā is meant to show how one can understand his spiritual existence and his eternal relationship with the supreme spiritual personality and to teach one how to go back home, back to Godhead.

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- Now here is the verse which clearly explains the process by which one can attain success in his spiritual activity: devotional service.
- As far as work is concerned, one should transfer his energy entirely to Kṛṣṇa conscious activities. As stated in the Bhakti-rasāmṛta-sindhu (1.2.255),

**anāsaktasya viṣayān
yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe
yuktaṁ vairāgyam ucyate**

- No work should be done by any man except in relationship to Kṛṣṇa. This is called kṛṣṇa-karma.
- One may be engaged in various activities, but one should not be attached to the result of his work; the result should be done only for Him.

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- For example, one may be engaged in business, but to transform that activity into Kṛṣṇa consciousness, one has to do business for Kṛṣṇa.
- If Kṛṣṇa is the proprietor of the business, then Kṛṣṇa should enjoy the profit of the business.
- If a businessman is in possession of thousands and thousands of dollars, and if he has to offer all this to Kṛṣṇa, he can do it.
- This is work for Kṛṣṇa.
- Instead of constructing a big building for his sense gratification, he can construct a nice temple for Kṛṣṇa, and he can install the Deity of Kṛṣṇa and arrange for the Deity's service, as is outlined in the authorized books of devotional service.

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- This is all kṛṣṇa-karma. One should not be attached to the result of his work, but the result should be offered to Kṛṣṇa, and one should accept as prasādam the remnants of offerings to Kṛṣṇa.
- If one constructs a very big building for Kṛṣṇa and installs the Deity of Kṛṣṇa, one is not prohibited from living there, but it is understood that the proprietor of the building is Kṛṣṇa. That is called Kṛṣṇa consciousness.
- If, however, one is not able to construct a temple for Kṛṣṇa, one can engage himself in cleansing the temple of Kṛṣṇa; that is also kṛṣṇa-karma.
- One can cultivate a garden. Anyone who has land—in India, at least, any poor man has a certain amount of land—can utilize that for Kṛṣṇa by growing flowers to offer Him.

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- One can sow tulasī plants, because tulasī leaves are very important and Kṛṣṇa has recommended this in Bhagavad-gītā.
- Patram puṣpam phalam toyam. Kṛṣṇa desires that one offer Him either a leaf, or a flower, or fruit, or a little water—and by such an offering He is satisfied.
- This leaf especially refers to the tulasī. So one can sow tulasī and pour water on the plant. Thus, even the poorest man can engage in the service of Kṛṣṇa.
- These are some of the examples of how one can engage in working for Kṛṣṇa.
- The word mat-paramaḥ refers to one who considers the association of Kṛṣṇa in His supreme abode to be the highest perfection of life.

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- Such a person does not wish to be elevated to the higher planets such as the moon or sun or heavenly planets, or even the highest planet of this universe, Brahmaloaka.
- He has no attraction for that. He is only attracted to being transferred to the spiritual sky.
- And even in the spiritual sky he is not satisfied with merging into the glowing brahma-jyoti effulgence, for he wants to enter the highest spiritual planet, namely Kṛṣṇaloka, Goloka Vṛndāvana.
- He has full knowledge of that planet, and therefore he is not interested in any other.

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- As indicated by the word mad-bhaktah, he fully engages in devotional service, specifically in the nine processes of devotional engagement: hearing, chanting, remembering, worshiping, serving the lotus feet of the Lord, offering prayers, carrying out the orders of the Lord, making friends with Him, and surrendering everything to Him.
- One can engage in all nine devotional processes, or eight, or seven, or at least in one, and that will surely make one perfect.
- The term saṅga-varjitah is very significant. One should disassociate himself from persons who are against Kṛṣṇa.
- Not only are the atheistic persons against Kṛṣṇa, but so also are those who are attracted to fruitive activities and mental speculation.

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- Therefore the pure form of devotional service is described in Bhakti-rasāmṛta-sindhu (1.1.11) as follows:

**anyābhilāṣitā-śūnyam
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanam bhaktir uttamā**

- In this verse Śrīla Rūpa Gosvāmī clearly states that if anyone wants to execute unalloyed devotional service, he must be freed from all kinds of material contamination. He must be freed from the association of persons who are addicted to fruitive activities and mental speculation. When, freed from such unwanted association and from the contamination of material desires, one favorably cultivates knowledge of Kṛṣṇa, that is called pure devotional service.

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- Ānukūlyasya saṅkalpaḥ prātikūlyasya varjanam (Hari-bhakti-vilāsa 11.676). One should think of Kṛṣṇa and act for Kṛṣṇa favorably, not unfavorably.
- Kāmsa was an enemy of Kṛṣṇa's. From the very beginning of Kṛṣṇa's birth, Kāmsa planned in so many ways to kill Him, and because he was always unsuccessful, he was always thinking of Kṛṣṇa.
- Thus while working, while eating and while sleeping, he was always Kṛṣṇa conscious in every respect, but that Kṛṣṇa consciousness was not favorable, and therefore in spite of his always thinking of Kṛṣṇa twenty-four hours a day, he was considered a demon, and Kṛṣṇa at last killed him.
- Of course anyone who is killed by Kṛṣṇa attains salvation immediately, but that is not the aim of the pure devotee.

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- The pure devotee does not even want salvation. He does not want to be transferred even to the highest planet, Goloka Vṛndāvana. His only objective is to serve Kṛṣṇa wherever he may be.
- A devotee of Kṛṣṇa is friendly to everyone. Therefore it is said here that he has no enemy (nirvairah). How is this?
- A devotee situated in Kṛṣṇa consciousness knows that only devotional service to Kṛṣṇa can relieve a person from all the problems of life.
- He has personal experience of this, and therefore he wants to introduce this system, Kṛṣṇa consciousness, into human society.
- There are many examples in history of devotees of the Lord who risked their lives for the spreading of God consciousness.

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- The favorite example is Lord Jesus Christ. He was crucified by the nondevotees, but he sacrificed his life for spreading God consciousness.
- Of course, it would be superficial to understand that he was killed.
- Similarly, in India also there are many examples, such as Ṭhākura Haridāsa and Prahlāda Mahārāja. Why such risk?
- Because they wanted to spread Kṛṣṇa consciousness, and it is difficult.
- A Kṛṣṇa conscious person knows that if a man is suffering it is due to his forgetfulness of his eternal relationship with Kṛṣṇa.
- Therefore, the highest benefit one can render to human society is relieving one's neighbor from all material problems.

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- In such a way, a pure devotee is engaged in the service of the Lord.
- Now, we can imagine how merciful Kṛṣṇa is to those engaged in His service, risking everything for Him.
- Therefore it is certain that such persons must reach the supreme planet after leaving the body.
- In summary, the universal form of Kṛṣṇa, which is a temporary manifestation, and the form of time which devours everything, and even the form of Viṣṇu, four-handed, have all been exhibited by Kṛṣṇa. Thus Kṛṣṇa is the origin of all these manifestations.
- It is not that Kṛṣṇa is a manifestation of the original viśva-rūpa, or Viṣṇu. Kṛṣṇa is the origin of all forms.

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- There are hundreds and thousands of Viṣṇus, but for a devotee no form of Kṛṣṇa is important but the original form, two-handed Śyāmasundara.
- In the Brahma-saṁhitā it is stated that those who are attached to the Śyāmasundara form of Kṛṣṇa in love and devotion can see Him always within the heart and cannot see anything else.
- One should understand, therefore, that the purport of this Eleventh Chapter is that the form of Kṛṣṇa is essential and supreme.