

- CHAPTER 11 - The Universal Form

Chapter 11—Text 1

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

SYNONYMS

arjunaḥ uvāca—Arjuna said; *mat-anugrahāya*—just to show me favor; *paramam*—supreme; *guhyam*—confidential subject; *adhyātma*—spiritual; *samjñitam*—in the matter of; *yat*—what; *tvayā*—by You; *uktam*—said; *vacaḥ*—words; *tena*—by that; *mohaḥ*—illusion; *ayam*—this; *vigataḥ*—is removed; *mama*—my.

TRANSLATION

Arjuna said: By my hearing the instructions You have kindly given me about these most confidential spiritual subjects, my illusion has now been dispelled.

PURPORT

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. 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.

Chapter 11—Text 2

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

SYNONYMS

bhava—appearance; *apyayau*—disappearance; *hi*—certainly; *bhūtānām*—of all living entities; *śrutau*—have been heard; *vistaraśaḥ*—in detail; *mayā*—by me; *tvattaḥ*—from You; *kamala-patra-akṣa*—O lotus-eyed one; *māhātmyam*—glories; *api*—also; *ca*—and; *avyayam*—inexhaustible.

TRANSLATION

O lotus-eyed one, I have heard from You in detail about the appearance and disappearance of every living entity and have realized Your inexhaustible glories.

PURPORT

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 the previous chapter, *aham 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.

Chapter 11—Text 3

*evam etad yathāttha tvam
ātmānam paramēśvara
draṣṭum icchāmi te rūpam
aiśvaram puruṣottama*

SYNONYMS

evam—thus; *etat*—this; *yathā*—as it is; *āttha*—have spoken; *tvam*—You; *ātmānam*—Yourself; *parama-īśvara*—O Supreme Lord; *draṣṭum*—to see; *icchāmi*—I wish; *te*—Your; *rūpam*—form; *aiśvaram*—divine; *puruṣa-uttama*—O best of personalities.

TRANSLATION

O greatest of all personalities, O supreme form, though I see You here before me in Your actual position, as You have described Yourself, I wish to see how You have entered into this cosmic manifestation. I want to see that form of Yours.

PURPORT

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. 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.

Chapter 11—Text 4

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

SYNONYMS

manyase—You think; *yadi*—if; *tat*—that; *śakyaṁ*—is able; *mayā*—by me; *draṣṭum*—to be seen; *iti*—thus; *prabho*—O Lord; *yoga-īśvara*—O Lord of all mystic power; *tataḥ*—then; *me*—unto me; *tvam*—You; *darśaya*—show; *ātmānam*—Your Self; *avyayam*—eternal.

TRANSLATION

If You think that I am able to behold Your cosmic form, O my Lord, O master of all mystic power, then kindly show me that unlimited universal Self.

PURPORT

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. 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. 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.

Chapter 11—Text 5

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

SYNONYMS

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; *paśya*—just see; *me*—My; *pārtha*—O son of Pṛthā; *rūpāṇi*—forms; *śataśaḥ*—hundreds; *atha*—also; *sahasraśaḥ*—thousands; *nānā-vidhāni*—variegated; *divyāni*—divine; *nānā*—variegated; *varṇa*—colors; *ākṛtīni*—forms; *ca*—also.

TRANSLATION

The Supreme Personality of Godhead said: My dear Arjuna, O son of Pṛthā, see now My opulences, hundreds of thousands of varied divine and multicolored forms.

PURPORT

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.

Chapter 11—Text 6

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

SYNONYMS

paśya—see; *ādityān*—the twelve sons of Aditi; *vasūn*—the eight Vasus; *rudrān*—the eleven forms of Rudra; *aśvinau*—the two Aśvinīs; *marutaḥ*—the forty-nine Maruts (demigods of the wind); *tathā*—also; *bahūni*—many; *adṛṣṭa*—that you have not seen; *pūrvāṇi*—before; *paśya*—see; *āścaryāṇi*—all the wonders; *bhārata*—O best of the Bhāratas.

TRANSLATION

O best of the Bhāratas, see here the different manifestations of Ādityas, Vasus, Rudras, Aśvinī-kumāras and all the other demigods. Behold the many wonderful things which no one has ever seen or heard of before.

PURPORT

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.

Chapter 11—Text 7

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

SYNONYMS

iha—in this; *eka-stham*—in one place; *jagat*—the universe; *kṛtsnam*—completely; *paśya*—see; *adya*—immediately; *sa*—with; *cara*—the moving; *acaram*—and not moving; *mama*—My; *dehe*—in this body; *guḍākeśa*—O Arjuna; *yat*—that which; *ca*—also; *anyat*—other; *draṣṭum*—to see; *icchasi*—you wish.

TRANSLATION

O Arjuna, whatever you wish to see, behold at once in this body of Mine! This universal form can show you whatever you now desire to see and whatever you may want to see in the future. Everything—moving and nonmoving—is here completely, in one place.

PURPORT

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.

Chapter 11—Text 8

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

SYNONYMS

na—never; *tu*—but; *mām*—Me; *śakyase*—are able; *draṣṭum*—to see; *anena*—with these; *eva*—certainly; *sva-cakṣuṣā*—your own eyes; *divyaṁ*—divine; *dadāmi*—I give; *te*—to you; *cakṣuḥ*—eyes; *paśya*—see; *me*—My; *yogam aiśvaram*—inconceivable mystic power.

TRANSLATION

But you cannot see Me with your present eyes. Therefore I give you divine eyes. Behold My mystic opulence!

PURPORT

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. 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. Therefore Śukadeva Gosvāmī recites this verse:

*itthaṁ satāṁ brahma-sukhānubhūtyā
dāsyam gatānām para-daivatena
māyāśritānām nara-dārakeṇa
sākam 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)

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.

Chapter 11—Text 9

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

SYNONYMS

sañjayaḥ uvāca—Sañjaya said; *evam*—thus; *uktvā*—saying; *tataḥ*—thereafter; *rājan*—O King; *mahā-yoga-īśvaraḥ*—the most powerful mystic; *hariḥ*—the Supreme Personality of Godhead, Kṛṣṇa; *darśayām āsa*—showed; *pārthāya*—unto Arjuna; *paramam*—the divine; *rūpam aiśvaram*—universal form.

TRANSLATION

Sañjaya said: O King, having spoken thus, the Supreme Lord of all mystic power, the Personality of Godhead, displayed His universal form to Arjuna.

Chapter 11—Texts 10–11

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

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

SYNONYMS

aneka—various; *vaktra*—mouths; *nayanam*—eyes; *aneka*—various; *adbhuta*—wonderful; *darśanam*—sights; *aneka*—many; *divya*—divine; *ābharaṇam*—ornaments; *divya*—divine; *aneka*—various; *udyata*—uplifted; *āyudham*—weapons; *divya*—divine; *mālya*—garlands; *ambara*—dresses; *dharam*—wearing; *divya*—divine; *gandha*—fragrances; *anulepanam*—smeared with; *sarva*—all; *āścarya-mayaṁ*—wonderful; *devam*—shining; *anantaṁ*—unlimited; *viśvataḥ-mukham*—all-pervading.

TRANSLATION

Arjuna saw in that universal form unlimited mouths, unlimited eyes, unlimited wonderful visions. The form was decorated with many celestial ornaments and bore many divine upraised weapons. He wore celestial garlands and garments, and many divine scents were smeared over His body. All was wondrous, brilliant, unlimited, all-expanding.

PURPORT

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.

Chapter 11—Text 12

*divi sūrya-sahasrasya
bhaved yugapat utthitā
yadi bhāḥ sadṛśī sā syād
bhāsaḥ tasya mahātmanaḥ*

SYNONYMS

divi—in the sky; *sūrya*—of suns; *sahasrasya*—of many thousands; *bhaved*—there were; *yugapat*—simultaneously; *utthitā*—present; *yadi*—if; *bhāḥ*—light; *sadṛśī*—like that; *sā*—that; *syāt*—might be; *bhāsaḥ*—effulgence; *tasya*—of Him; *mahā-ātmanaḥ*—the great Lord.

TRANSLATION

If hundreds of thousands of suns were to rise at once into the sky, their radiance might resemble the effulgence of the Supreme Person in that universal form.

PURPORT

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).

Chapter 11—Text 13

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

SYNONYMS

tatra—there; *eka-stham*—in one place; *jagat*—the universe; *kṛtsnam*—complete; *pravibhaktam*—divided; *anekadhā*—into many; *apaśyat*—could see; *deva-devasya*—of the Supreme Personality of Godhead; *śarīre*—in the universal form; *pāṇḍavaḥ*—Arjuna; *tadā*—at that time.

TRANSLATION

At that time Arjuna could see in the universal form of the Lord the unlimited expansions of the universe situated in one place although divided into many, many thousands.

PURPORT

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.

Chapter 11—Text 14

*tataḥ sa vismayāviṣṭo
hṛṣṭa-romā dhanañjayaḥ
praṇamya śirasā devam
kṛtāñjalir abhāṣata*

SYNONYMS

tataḥ—thereafter; *saḥ*—he; *vismaya-āviṣṭaḥ*—being overwhelmed with wonder; *hṛṣṭa-romā*—with his bodily hairs standing on end due to his great ecstasy; *dhanañjayaḥ*—Arjuna; *praṇamya*—offering obeisances; *śirasā*—with the head; *devam*—to the Supreme Personality of Godhead; *kṛta-añjaliḥ*—with folded hands; *abhāṣata*—began to speak.

TRANSLATION

Then, bewildered and astonished, his hair standing on end, Arjuna bowed his head to offer obeisances and with folded hands began to pray to the Supreme Lord.

PURPORT

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. 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.

Chapter 11—Text 15

arjuna uvāca
paśyāmi devāṁs tava deva dehe
sarvāṁs tathā bhūta-viśeṣa-saṅghān
brahmāṇam īśaṁ kamalāsana-stham
ṛṣīṁś ca sarvān uragāṁś ca divyān

SYNONYMS

arjunaḥ uvāca—Arjuna said; *paśyāmi*—I see; *devān*—all the demigods; *tava*—Your; *deva*—O Lord; *dehe*—in the body; *sarvān*—all; *tathā*—also; *bhūta*—living entities; *viśeṣa-saṅghān*—specifically assembled; *brahmāṇam*—Lord Brahmā; *īśaṁ*—Lord Śiva; *kamala-āsana-stham*—sitting on the lotus flower; *ṛṣīn*—great sages; *ca*—also; *sarvān*—all; *uragān*—serpents; *ca*—also; *divyān*—divine.

TRANSLATION

Arjuna said: My dear Lord Kṛṣṇa, I see assembled in Your body all the demigods and various other living entities. I see Brahmā sitting on the lotus flower, as well as Lord Śiva and all the sages and divine serpents.

PURPORT

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.

Chapter 11—Text 16

*aneka-bāhūdara-vaktra-netraṁ
paśyāmi tvāṁ sarvato 'nanta-rūpaṁ
nāntaṁ na madhyaṁ na punas tavādim
paśyāmi viśveśvara viśva-rūpa*

SYNONYMS

aneka—many; *bāhu*—arms; *udara*—bellies; *vaktra*—mouths; *netraṁ*—eyes; *paśyāmi*—I see; *tvāṁ*—You; *sarvataḥ*—on all sides; *ananta-rūpaṁ*—unlimited form; *na antaṁ*—no end; *na madhyam*—no middle; *na punaḥ*—nor again; *tava*—Your; *ādim*—beginning; *paśyāmi*—I see; *viśva-īśvara*—O Lord of the universe; *viśva-rūpa*—in the form of the universe.

TRANSLATION

O Lord of the universe, O universal form, I see in Your body many, many arms, bellies, mouths and eyes, expanded everywhere, without limit. I see in You no end, no middle and no beginning.

PURPORT

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

Chapter 11—Text 17

*kirīṭinaṁ gadināṁ cakriṇāṁ ca
tejo-rāśiṁ sarvato dīptimantam
paśyāmi tvāṁ durnirīkṣyaṁ samantād
dīptānalārka-dyutim aprameyam*

SYNONYMS

kirīṭinaṁ—with helmets; *gadināṁ*—with maces; *cakriṇāṁ*—with discs; *ca*—and; *tejaḥ-rāśiṁ*—effulgence; *sarvataḥ*—on all sides; *dīpti-mantam*—glowing; *paśyāmi*—I see; *tvāṁ*—You; *durnirīkṣyaṁ*—difficult to see; *samantāt*—everywhere; *dīpta-anala*—blazing fire; *arka*—of the sun; *dyutim*—the sunshine; *aprimeyam*—immeasurable.

TRANSLATION

Your form is difficult to see because of its glaring effulgence, spreading on all sides, like blazing fire or the immeasurable radiance of the sun. Yet I see this glowing form everywhere, adorned with various crowns, clubs and discs.

Chapter 11—Text 18

*tvam akṣaram paramam veditavyam
tvam asya viśvasya param nidhānam
tvam avyayaḥ śāśvata-dharma-goṭā
sanātanaḥ tvam puruṣo mato me*

SYNONYMS

tvam—You; *akṣaram*—the infallible; *paramam*—supreme; *veditavyam*—to be understood; *tvam*—You; *asya*—of this; *viśvasya*—universe; *param*—supreme; *nidhānam*—basis; *tvam*—You; *avyayaḥ*—inexhaustible; *śāśvata-dharma-goṭā*—maintainer of the eternal religion; *sanātanaḥ*—eternal; *tvam*—You; *puruṣaḥ*—the Supreme Personality; *mataḥ me*—this is my opinion.

TRANSLATION

You are the supreme primal objective. You are the ultimate resting place of all this universe. You are inexhaustible, and You are the oldest. You are the maintainer of the eternal religion, the Personality of Godhead. This is my opinion.

Chapter 11—Text 19

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

SYNONYMS

anādi—without beginning; *madhya*—middle; *antam*—or end; *ananta*—unlimited; *vīryam*—glories; *ananta*—unlimited; *bāhum*—arms; *śaśi*—the moon; *sūrya*—and sun; *netram*—eyes; *paśyāmi*—I see; *tvāṁ*—You; *dīpta*—blazing; *hutāśa-vaktram*—fire coming out of Your mouth; *sva-tejasā*—by Your radiance; *viśvam*—universe; *idam*—this; *tapantam*—heating.

TRANSLATION

You are without origin, middle or end. Your glory is unlimited. You have numberless arms, and the sun and moon are Your eyes. I see You with blazing fire coming forth from Your mouth, burning this entire universe by Your own radiance.

PURPORT

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.

Chapter 11—Text 20

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

SYNONYMS

dyau—from outer space; *ā-prthivyoḥ*—to the earth; *idam*—this; *antaram*—between; *hi*—certainly; *vyāptam*—pervaded; *tvayā*—by You; *ekena*—alone; *diśaḥ*—directions; *ca*—and; *sarvāḥ*—all; *dṛṣṭvā*—by seeing; *adbhutam*—wonderful; *rūpam*—form; *ugram*—terrible; *tava*—Your; *idam*—this; *loka*—the planetary systems; *trayam*—three; *pravyathitam*—perturbed; *mahā-ātman*—O great one.

TRANSLATION

Although You are one, You spread throughout the sky and the planets and all space between. O great one, seeing this wondrous and terrible form, all the planetary systems are perturbed.

PURPORT

Dyāv ā-prthivyoḥ (“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.

Chapter 11—Text 21

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

SYNONYMS

amī—all those; *hi*—certainly; *tvām*—You; *sura-saṅghāḥ*—groups of demigods; *viśanti*—are entering; *kecid*—some of them; *bhītāḥ*—out of fear; *prāñjalayaḥ*—with folded hands; *gṛṇanti*—are offering prayers; *svasti*—all peace; *iti*—thus; *uktvā*—speaking; *mahā-ṛṣi*—great sages; *siddha-saṅghāḥ*—perfect beings; *stuvanti*—are singing hymns; *tvām*—unto You; *stutibhiḥ*—with prayers; *puṣkalābhiḥ*—Vedic hymns.

TRANSLATION

All the hosts of demigods are surrendering before You and entering into You. Some of them, very much afraid, are offering prayers with folded hands. Hosts of great sages and perfected beings, crying “All peace!” are praying to You by singing the Vedic hymns.

PURPORT

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

Chapter 11—Text 22

*rudrādityā vasavo ye ca sādhyā
viśve 'śvinau marutaś coṣmapāś ca
gandharva-yakṣāsura-siddha-saṅghā
vikṣante tvāṁ vismitāś caiva sarve*

SYNONYMS

rudra—manifestations of Lord Śiva; *ādityāḥ*—the Ādityas; *vasavaḥ*—the Vasus; *ye*—all those; *ca*—and; *sādhyāḥ*—the Sādhyas; *viśve*—the Viśvedevas; *aśvinau*—the Aśvinī-kumāras; *marutaḥ*—the Maruts; *ca*—and; *uṣma-pāḥ*—the forefathers; *ca*—and; *gandharva*—of the Gandharvas; *yakṣa*—the Yakṣas; *asura*—the demons; *siddha*—and the perfected demigods; *saṅghāḥ*—the assemblies; *vikṣante*—are beholding; *tvāṁ*—You; *vismitāḥ*—in wonder; *ca*—also; *eva*—certainly; *sarve*—all.

TRANSLATION

All the various manifestations of Lord Śiva, the Ādityas, the Vasus, the Sādhyas, the Viśvedevas, the two Aśvīs, the Maruts, the forefathers, the Gandharvas, the Yakṣas, the Asuras and the perfected demigods are beholding You in wonder.

Chapter 11—Text 23

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

SYNONYMS

rūpaṁ—the form; *mahat*—very great; *te*—of You; *bahu*—many; *vaktra*—faces; *netraṁ*—and eyes; *mahā-bāho*—O mighty-armed one; *bahu*—many; *bāhu*—arms; *ūru*—thighs; *pādam*—and legs; *bahu-udaram*—many bellies; *bahu-daṁṣṭrā*—many teeth; *karālam*—horrible; *dṛṣṭvā*—seeing; *lokāḥ*—all the planets; *pravyathitāḥ*—perturbed; *tathā*—similarly; *aham*—I.

TRANSLATION

O mighty-armed one, all the planets with their demigods are disturbed at seeing Your great form, with its many faces, eyes, arms, thighs, legs, and bellies and Your many terrible teeth; and as they are disturbed, so am I.

Chapter 11—Text 24

*nabhaḥ-sprśam dīptam aneka-varṇam
vyāttānanam dīpta-viśāla-netram
dṛṣtvā hi tvām pravyathitāntar-ātmā
dhṛtim na vindāmi śamam ca viṣṇo*

SYNONYMS

nabhaḥ-sprśam—touching the sky; *dīptam*—glowing; *aneka*—many; *varṇam*—colors; *vyātta*—open; *ānanam*—mouths; *dīpta*—glowing; *viśāla*—very great; *netram*—eyes; *dṛṣtvā*—seeing; *hi*—certainly; *tvām*—You; *pravyathita*—perturbed; *antaḥ*—within; *ātmā*—soul; *dhṛtim*—steadiness; *na*—not; *vindāmi*—I have; *śamam*—mental tranquillity; *ca*—also; *viṣṇo*—O Lord Viṣṇu.

TRANSLATION

O all-pervading Viṣṇu, seeing You with Your many radiant colors touching the sky, Your gaping mouths, and Your great glowing eyes, my mind is perturbed by fear. I can no longer maintain my steadiness or equilibrium of mind.

Chapter 11—Text 25

*daṁṣṭrā-karālāni ca te mukhāni
dṛṣṭvaiva kālānala-sannibhāni
diśo na jāne na labhe ca śarma
prasīda deveśa jagat-nivāsa*

SYNONYMS

daṁṣṭrā—teeth; *karālāni*—terrible; *ca*—also; *te*—Your; *mukhāni*—faces; *dṛṣṭvā*—seeing; *eva*—thus; *kāla-anala*—the fire of death; *sannibhāni*—as if; *diśaḥ*—the directions; *na*—not; *jāne*—I know; *na*—not; *labhe*—I obtain; *ca*—and; *śarma*—grace; *prasīda*—be pleased; *deva-īśa*—O Lord of all lords; *jagat-nivāsa*—O refuge of the worlds.

TRANSLATION

O Lord of lords, O refuge of the worlds, please be gracious to me. I cannot keep my balance seeing thus Your blazing deathlike faces and awful teeth. In all directions I am bewildered.

Chapter 11—Texts 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*

SYNONYMS

amī—these; *ca*—also; *tvām*—You; *dhṛtarāṣṭrasya*—of Dhṛtarāṣṭra; *putrāḥ*—the sons; *sarve*—all; *saha*—with; *eva*—indeed; *avani-pāla*—of warrior kings; *saṅghaiḥ*—the groups; *bhīṣmaḥ*—Bhīṣmadeva; *droṇaḥ*—Droṇācārya; *sūta-putraḥ*—Karna; *tathā*—also; *asau*—that; *saha*—with; *asmadīyaiḥ*—our; *api*—also; *yodha-mukhyaiḥ*—chiefs among the warriors; *vaktrāṇi*—mouths; *te*—Your; *tvaramāṇāḥ*—rushing; *viśanti*—are entering; *daṁṣṭrā*—teeth; *karālāni*—terrible; *bhayānakāni*—very fearful; *kecit*—some of them; *vilagnāḥ*—becoming attached; *daśana-antareṣu*—between the teeth; *sandṛśyante*—are seen; *cūrṇitaiḥ*—with smashed; *uttama-aṅgaiḥ*—heads.

TRANSLATION

All the sons of Dhṛtarāṣṭra, along with their allied kings, and Bhīṣma, Droṇa, Karna—and our chief soldiers also—are rushing into Your fearful mouths. And some I see trapped with heads smashed between Your teeth.

PURPORT

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, Karna 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 Karna. 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.

Chapter 11—Text 28

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

SYNONYMS

yathā—as; *nadīnām*—of the rivers; *bahavaḥ*—the many; *ambu-vegāḥ*—waves of the waters; *samudram*—the ocean; *eva*—certainly; *abhimukhāḥ*—towards; *dravanti*—glide; *tathā*—similarly; *tava*—Your; *amī*—all these; *nara-loka-vīrāḥ*—kings of human society; *viśanti*—are entering; *vaktrāṇi*—the mouths; *abhivijvalanti*—and are blazing.

TRANSLATION

As the many waves of the rivers flow into the ocean, so do all these great warriors enter blazing into Your mouths.

Chapter 11—Text 29

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

SYNONYMS

yathā—as; *pradīptam*—blazing; *jvalanam*—a fire; *pataṅgāḥ*—moths; *viśanti*—enter; *nāśāya*—for destruction; *samṛddha*—with full; *vegāḥ*—speed; *tathā eva*—similarly; *nāśāya*—for destruction; *viśanti*—are entering; *lokāḥ*—all people; *tava*—Your; *api*—also; *vaktrāṇi*—mouths; *samṛddha-vegāḥ*—with full speed.

TRANSLATION

I see all people rushing full speed into Your mouths, as moths dash to destruction in a blazing fire.

Chapter 11—Text 30

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

SYNONYMS

lelihyase—You are licking; *grasamānaḥ*—devouring; *samantāt*—from all directions; *lokān*—people; *samagrān*—all; *vadanaiḥ*—by the mouths; *jvaladbhiḥ*—blazing; *tejobhiḥ*—by effulgence; *āpūrya*—covering; *jagat*—the universe; *samagram*—all; *bhāsaḥ*—rays; *tava*—Your; *ugrāḥ*—terrible; *pratapanti*—are scorching; *viṣṇo*—O all-pervading Lord.

TRANSLATION

O Viṣṇu, I see You devouring all people from all sides with Your flaming mouths. Covering all the universe with Your effulgence, You are manifest with terrible, scorching rays.

Chapter 11—Text 31

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

SYNONYMS

ākhyāhi—please explain; *me*—unto me; *kaḥ*—who; *bhavān*—You; *ugra-rūpaḥ*—fierce form; *namaḥ astu*—obeisances; *te*—unto You; *deva-vara*—O great one amongst the demigods; *prasīda*—be gracious; *vijñātum*—to know; *icchāmi*—I wish; *bhavantam*—You; *ādyam*—the original; *na*—not; *hi*—certainly; *prajānāmi*—do I know; *tava*—Your; *pravṛttim*—mission.

TRANSLATION

O Lord of lords, so fierce of form, please tell me who You are. I offer my obeisances unto You; please be gracious to me. You are the primal Lord. I want to know about You, for I do not know what Your mission is.

Chapter 11—Text 32

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

SYNONYMS

śrī-bhagavān uvāca—the Personality of Godhead said; *kālaḥ*—time; *asmi*—I am; *loka*—of the worlds; *kṣaya-kṛt*—the destroyer; *pravṛddhaḥ*—great; *lokān*—all people; *samāhartum*—in destroying; *iha*—in this world; *pravṛttaḥ*—engaged; *ṛte*—without, except for; *api*—even; *tvām*—you; *na*—never; *bhaviṣyanti*—will be; *sarve*—all; *ye*—who; *avasthitāḥ*—situated; *prati-anīkeṣu*—on the opposite sides; *yodhāḥ*—the soldiers.

TRANSLATION

The Supreme Personality of Godhead said: Time I am, the great destroyer of the worlds, and I have come here to destroy all people. With the exception of you [the Pāṇḍavas], all the soldiers here on both sides will be slain.

PURPORT

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. 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.

Chapter 11—Text 33

*tasmāt tvam uttiṣṭha yaśo labhasva
jivā śatrūn bhuñkṣva rājyaṁ samṛddham
mayaivaite nihatāḥ pūrvam eva
nimitta-mātram bhava savya-sācin*

SYNONYMS

tasmāt—therefore; *tvam*—you; *uttiṣṭha*—get up; *yaśaḥ*—fame; *labhasva*—gain; *jivā*—conquering; *śatrūn*—enemies; *bhuñkṣva*—enjoy; *rājyaṁ*—kingdom; *saṁṛddham*—flourishing; *mayā*—by Me; *eva*—certainly; *ete*—all these; *nihatāḥ*—killed; *pūrvam eva*—by previous arrangement; *nimitta-mātram*—just the cause; *bhava*—become; *savya-sācin*—O Savyasācī.

TRANSLATION

Therefore get up. Prepare to fight and win glory. Conquer your enemies and enjoy a flourishing kingdom. They are already put to death by My arrangement, and you, O Savyasācī, can be but an instrument in the fight.

PURPORT

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. 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. 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.

Chapter 11—Text 34

*droṇam ca bhīṣmam ca jayadratham ca
karṇam tathānyān api yodha-vīrān
mayā hatāns tvam jahi mā vyathiṣṭhā
yudhyasva jetāsi raṇe śapatnān*

SYNONYMS

droṇam ca—also Droṇa; *bhīṣmam ca*—also Bhīṣma; *jayadratham ca*—also Jayadratha; *karṇam*—Karṇa; *tathā*—also; *anyān*—others; *api*—certainly; *yodha-vīrān*—great warriors; *mayā*—by Me; *hatān*—already killed; *tvam*—you; *jahi*—destroy; *mā*—do not; *vyathiṣṭhā*—be disturbed; *yudhyasva*—just fight; *jetā asi*—you will conquer; *raṇe*—in the fight; *śapatnān*—enemies.

TRANSLATION

Droṇa, Bhīṣma, Jayadratha, Karṇa and the other great warriors have already been destroyed by Me. Therefore, kill them and do not be disturbed. Simply fight, and you will vanquish your enemies in battle.

PURPORT

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.

Chapter 11—Text 35

*sañjaya uvāca
etat chrutvā vacanam keśavasya
kṛtāñjalir vepamānaḥ kirītī
namaskṛtvā bhūya evāha kṛṣṇam
sa-gadgadam bhīta-bhītaḥ praṇamya*

SYNONYMS

sañjayaḥ uvāca—Sañjaya said; *etat*—thus; *śrutvā*—hearing; *vacanam*—the speech; *keśavasya*—of Kṛṣṇa; *kṛta-añjaliḥ*—with folded hands; *vepamānaḥ*—trembling; *kirītī*—Arjuna; *namaskṛtvā*—offering obeisances; *bhūyaḥ*—again; *eva*—also; *āha*—said; *kṛṣṇam*—unto Kṛṣṇa; *sa-gadgadam*—with a faltering voice; *bhīta-bhītaḥ*—fearful; *praṇamya*—offering obeisances.

TRANSLATION

Sañjaya said to Dhṛtarāṣṭra: O King, after hearing these words from the Supreme Personality of Godhead, the trembling Arjuna offered obeisances with folded hands again and again. He fearfully spoke to Lord Kṛṣṇa in a faltering voice, as follows.

PURPORT

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.

Chapter 11—Text 36

arjuna uvāca
sthāne hṛṣīkeśa tava prakīrtyā
jagat prahṛṣyaty anurajyate ca
rakṣāṁsi bhītāni diśo dravanti
sarve namasyanti ca siddha-saṅghāḥ

SYNONYMS

arjunaḥ uvāca—Arjuna said; *sthāne*—rightly; *hṛṣīka-īśa*—O master of all senses; *tava*—Your; *prakīrtyā*—by the glories; *jagat*—the entire world; *prahṛṣyati*—is rejoicing; *anurajyate*—is becoming attached; *ca*—and; *rakṣāṁsi*—the demons; *bhītāni*—out of fear; *diśaḥ*—in all directions; *dravanti*—are fleeing; *sarve*—all; *namasyanti*—are offering respects; *ca*—also; *siddha-saṅghāḥ*—the perfect human beings.

TRANSLATION

Arjuna said: O master of the senses, the world becomes joyful upon hearing Your name, and thus everyone becomes attached to You. Although the perfected beings offer You their respectful homage, the demons are afraid, and they flee here and there. All this is rightly done.

PURPORT

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. 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.

Chapter 11—Text 37

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

SYNONYMS

kasmāt—why; *ca*—also; *te*—unto You; *na*—not; *nameran*—they should offer proper obeisances; *mahā-ātman*—O great one; *garīyase*—who are better; *brahmaṇaḥ*—than Brahmā; *api*—although; *ādi-kartre*—to the supreme creator; *ananta*—O unlimited; *deva-īśa*—O God of the gods; *jagat-nivāsa*—O refuge of the universe; *tvam*—You are; *akṣaram*—imperishable; *sat-asat*—to cause and effect; *tat param*—transcendental; *yat*—because.

TRANSLATION

O great one, greater even than Brahmā, You are the original creator. Why then should they not offer their respectful obeisances unto You? O limitless one, God of gods, refuge of the universe! You are the invincible source, the cause of all causes, transcendental to this material manifestation.

PURPORT

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. 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 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. 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.

Chapter 11—Text 38

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

SYNONYMS

tvam—You; *ādi-devaḥ*—the original Supreme God; *puruṣaḥ*—personality; *purāṇaḥ*—old; *tvam*—You; *asya*—of this; *viśvasya*—universe; *param*—transcendental; *nidhānam*—refuge; *vettā*—the knower; *asi*—You are; *vedyam*—the knowable; *ca*—and; *param*—transcendental; *ca*—and; *dhāma*—refuge; *tvayā*—by You; *tataṁ*—pervaded; *viśvam*—the universe; *ananta-rūpa*—O unlimited form.

TRANSLATION

You are the original Personality of Godhead, the oldest, the ultimate sanctuary of this manifested cosmic world. You are the knower of everything, and You are all that is knowable. You are the supreme refuge, above the material modes. O limitless form! This whole cosmic manifestation is pervaded by You!

PURPORT

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.

Chapter 11—Text 39

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

SYNONYMS

vāyuh—air; *yamaḥ*—the controller; *agniḥ*—fire; *varuṇaḥ*—water; *śaśa-aṅkaḥ*—the moon; *prajāpatiḥ*—Brahmā; *tvam*—You; *prapitāmahaḥ*—the great-grandfather; *ca*—also; *namaḥ*—my respects; *namaḥ*—again my respects; *te*—unto You; *astu*—let there be; *sahasra-kṛtvaḥ*—a thousand times; *punaḥ ca*—and again; *bhūyaḥ*—again; *api*—also; *namaḥ*—offering my respects; *namaḥ te*—offering my respects unto You.

TRANSLATION

You are air, and You are the supreme controller! You are fire, You are water, and You are the moon! You are Brahmā, the first living creature, and You are the great-grandfather. I therefore offer my respectful obeisances unto You a thousand times, and again and yet again!

PURPORT

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.

Chapter 11—Text 40

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

SYNONYMS

namaḥ—offering obeisances; *purastāt*—from the front; *atha*—also; *pṛṣṭhataḥ*—from behind; *te*—unto You; *namaḥ astu*—I offer my respects; *te*—unto You; *sarvataḥ*—from all sides; *eva*—indeed; *sarva*—because You are everything; *ananta-vīrya*—unlimited potency; *amita-vikramaḥ*—and unlimited force; *tvam*—You; *sarvaṁ*—everything; *samāpnoṣi*—You cover; *tataḥ*—therefore; *asi*—You are; *sarvaḥ*—everything.

TRANSLATION

Obeisances to You from the front, from behind and from all sides! O unbounded power, You are the master of limitless might! You are all-pervading, and thus You are everything!

PURPORT

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, be he a demigod, is created by You, O Supreme Personality of Godhead.”

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

SYNONYMS

sakhā—friend; *iti*—thus; *matvā*—thinking; *prasabham*—presumptuously; *yat*—whatever; *uktam*—said; *he kṛṣṇa*—O Kṛṣṇa; *he yādava*—O Yādava; *he sakhe*—O my dear friend; *iti*—thus; *ajānatā*—without knowing; *mahimānam*—glories; *tava*—Your; *idam*—this; *mayā*—by me; *pramādāt*—out of foolishness; *praṇayena*—out of love; *vā api*—either; *yat*—whatever; *ca*—also; *avahāsa-artham*—for joking; *asat-kṛtaḥ*—dishonored; *asi*—You have been; *vihāra*—in relaxation; *śayyā*—in lying down; *āsana*—in sitting; *bhojaneṣu*—or while eating together; *ekaḥ*—alone; *atha vā*—or; *api*—also; *acyuta*—O infallible one; *tat-samakṣam*—among companions; *tat*—all those; *kṣāmaye*—ask forgiveness; *tvām*—from You; *aham*—I; *aprimeyam*—immeasurable.

TRANSLATION

Thinking of You as my friend, I have rashly addressed You “O Kṛṣṇa,” “O Yādava,” “O my friend,” not knowing Your glories. Please forgive whatever I may have done in madness or in love. I have dishonored You many times, jesting as we relaxed, lay on the same bed, or sat or ate together, sometimes alone and sometimes in front of many friends. O infallible one, please excuse me for all those offenses.

PURPORT

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. 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.

Chapter 11—Text 43

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

SYNONYMS

pitā—the father; *asi*—You are; *lokasya*—of all the world; *cara*—moving; *acarasya*—and nonmoving; *tvam*—You are; *asya*—of this; *pūjyaḥ*—worshipable; *ca*—also; *guruḥ*—master; *garīyān*—glorious; *na*—never; *tvat-samaḥ*—equal to You; *asti*—there is; *abhyadhikaḥ*—greater; *kutaḥ*—how is it possible; *anyaḥ*—other; *loka-traye*—in the three planetary systems; *api*—also; *apratima-prabhāva*—O immeasurable power.

TRANSLATION

You are the father of this complete cosmic manifestation, of the moving and the nonmoving. You are its worshipable chief, the supreme spiritual master. No one is equal to You, nor can anyone be one with You. How then could there be anyone greater than You within the three worlds, O Lord of immeasurable power?

PURPORT

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.

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. 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.

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. 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.

Chapter 11—Text 44

*tasmāt praṇamya praṇidhāya kāyam
prasādaye tvām aham īśam īdyam
piteva putrasya sakheva sakhyuḥ
priyaḥ priyāyārhasi deva soḍhum*

SYNONYMS

tasmāt—therefore; *praṇamya*—offering obeisances; *praṇidhāya*—laying down; *kāyam*—the body; *prasādaye*—to beg mercy; *tvām*—unto You; *aham*—I; *īśam*—unto the Supreme Lord; *īdyam*—worshipable; *pitā iva*—like a father; *putrasya*—with a son; *sakhā iva*—like a friend; *sakhyuḥ*—with a friend; *priyaḥ*—a lover; *priyāyāḥ*—with the dearest; *arhasi*—You should; *deva*—my Lord; *soḍhum*—tolerate.

TRANSLATION

You are the Supreme Lord, to be worshiped by every living being. Thus I fall down to offer You my respectful obeisances and ask Your mercy. As a father tolerates the impudence of his son, or a friend tolerates the impertinence of a friend, or a wife tolerates the familiarity of her partner, please tolerate the wrongs I may have done You.

PURPORT

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.

Chapter 11—Text 45

*adṛṣṭa-pūrvam hṛṣito 'smi dṛṣtvā
bhayena ca pravyathitam mano me
tad eva me darśaya deva rūpam
prasīda deveśa jagat-nivāsa*

SYNONYMS

adṛṣṭa-pūrvam—never seen before; *hṛṣitaḥ*—gladdened; *asmi*—I am; *dṛṣtvā*—by seeing; *bhayena*—out of fear; *ca*—also; *pravyathitam*—perturbed; *manaḥ*—mind; *me*—my; *tat*—that; *eva*—certainly; *me*—unto me; *darśaya*—show; *deva*—O Lord; *rūpam*—the form; *prasīda*—just be gracious; *deva-īśa*—O Lord of lords; *jagat-nivāsa*—O refuge of the universe.

TRANSLATION

After seeing this universal form, which I have never seen before, I am gladdened, but at the same time my mind is disturbed with fear. Therefore please bestow Your grace upon me and reveal again Your form as the Personality of Godhead, O Lord of lords, O abode of the universe.

PURPORT

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. This universal form is material and temporary, as the material world is temporary. But in the Vaikuṇṭha 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 Vaikuṇṭha planets. Of course in each Vaikuṇṭha planet the form of Nārāyaṇa is four-handed, but the four hands hold different arrangements of symbols—the conchshell, mace, lotus and disc. 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.

Chapter 11—Text 46

*kirīṭinam gadinam cakra-hastam
icchāmi tvām draṣṭum aham tathaiiva
tenaiva rūpeṇa catur-bhujena
sahasra-bāho bhava viśva-mūrte*

SYNONYMS

kirīṭinam—with helmet; *gadinam*—with club; *cakra-hastam*—disc in hand; *icchāmi*—I wish; *tvām*—You; *draṣṭum*—to see; *aham*—I; *tathā eva*—in that position; *tena eva*—in that; *rūpeṇa*—form; *catur-bhujena*—four-handed; *sahasra-bāho*—O thousand-handed one; *bhava*—just become; *viśva-mūrte*—O universal form.

TRANSLATION

O universal form, O thousand-armed Lord, I wish to see You in Your four-armed form, with helmeted head and with club, wheel, conch and lotus flower in Your hands. I long to see You in that form.

PURPORT

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, Nṛsiṁha, 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. 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.

Chapter 11—Text 47

śrī-bhagavān uvāca
mayā prasannena tavārjunedaṁ
rūpaṁ paraṁ darśitam ātma-yogāt
tejo-mayaṁ viśvam anantam ādyam
yan me tvad anyena na dṛṣṭa-pūrvam

SYNONYMS

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; *mayā*—by Me; *prasannena*—happily; *tava*—unto you; *arjuna*—O Arjuna; *idaṁ*—this; *rūpaṁ*—form; *paraṁ*—transcendental; *darśitam*—shown; *ātma-yogāt*—by My internal potency; *tejaḥ-mayaṁ*—full of effulgence; *viśvam*—the entire universe; *anantam*—unlimited; *ādyam*—original; *yat*—that which; *me*—My; *tvad anyena*—besides you; *na dṛṣṭa-pūrvam*—no one has previously seen.

TRANSLATION

The Supreme Personality of Godhead said: My dear Arjuna, happily have I shown you, by My internal potency, this supreme universal form within the material world. No one before you has ever seen this primal form, unlimited and full of glaring effulgence.

PURPORT

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. 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.

Chapter 11—Text 48

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

SYNONYMS

na—never; *veda-yajña*—by sacrifice; *adhyayanaiḥ*—or Vedic study; *na*—never; *dānaiḥ*—by charity; *na*—never; *ca*—also; *kriyābhiḥ*—by pious activities; *na*—never; *tapobhiḥ*—by serious penances; *ugraiḥ*—severe; *evam-rūpaḥ*—in this form; *śakyaḥ*—can; *ahaṁ*—I; *nṛ-loke*—in this material world; *draṣṭum*—be seen; *tvat*—than you; *anyena*—by another; *kuru-pravīra*—O best among the Kuru warriors.

TRANSLATION

O best of the Kuru warriors, no one before you has ever seen this universal form of Mine, for neither by studying the Vedas, nor by performing sacrifices, nor by charity, nor by pious activities, nor by severe penances can I be seen in this form in the material world.

PURPORT

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. 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. 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.

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* (*R̥g*, *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. *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. 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. 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.

Chapter 11—Text 49

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

SYNONYMS

mā—let it not be; *te*—unto you; *vyathā*—trouble; *mā*—let it not be; *ca*—also; *vimūḍha-bhāvaḥ*—bewilderment; *dṛṣṭvā*—by seeing; *rūpaṁ*—form; *ghoram*—horrible; *īdṛk*—as it is; *mama*—My; *idam*—this; *vyapeta-bhīḥ*—free from all fear; *prīta-manāḥ*—pleased in mind; *punaḥ*—again; *tvam*—you; *tat*—that; *eva*—thus; *me*—My; *rūpaṁ*—form; *idam*—this; *prapaśya*—just see.

TRANSLATION

You have been perturbed and bewildered by seeing this horrible feature of Mine. Now let it be finished. My devotee, be free again from all disturbances. With a peaceful mind you can now see the form you desire.

PURPORT

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. 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.

Chapter 11—Text 50

*sañjaya uvāca
ity arjunaṁ vāsudevas tathoktvā
svakaṁ rūpaṁ darśayām āsa bhūyaḥ
āśvāsayām āsa ca bhītam enaṁ
bhūtvā puṇaḥ saumya-vapuḥ mahātmā*

SYNONYMS

sañjayaḥ uvāca—Sañjaya said; *iti*—thus; *arjunaṁ*—unto Arjuna; *vāsudevaḥ*—Kṛṣṇa; *tathā*—in that way; *uktvā*—speaking; *svakaṁ*—His own; *rūpaṁ*—form; *darśayām āsa*—showed; *bhūyaḥ*—again; *āśvāsayām āsa*—encouraged; *ca*—also; *bhītam*—fearful; *enaṁ*—him; *bhūtvā*—becoming; *puṇaḥ*—again; *saumya-vapuḥ*—the beautiful form; *mahā-ātmā*—the great one.

TRANSLATION

Sañjaya said to Dhṛtarāṣṭra: The Supreme Personality of Godhead, Kṛṣṇa, having spoken thus to Arjuna, displayed His real four-armed form and at last showed His two-armed form, thus encouraging the fearful Arjuna.

PURPORT

When Kṛṣṇa appeared as the son of Vasudeva 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. *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.

Chapter 11—Text 51

arjuna uvāca
dṛṣṭvedaṁ mānuṣaṁ rūpaṁ
tava saumyaṁ janārdana
idānīm asmi saṁvṛttaḥ
sa-cetāḥ prakṛtiṁ gataḥ

SYNONYMS

arjunaḥ uvāca—Arjuna said; *dṛṣṭvā*—seeing; *idaṁ*—this; *mānuṣaṁ*—human; *rūpaṁ*—form; *tava*—Your; *saumyaṁ*—very beautiful; *janārdana*—O chastiser of the enemies; *idānīm*—now; *asmi*—I am; *saṁvṛttaḥ*—settled; *sa-cetāḥ*—in my consciousness; *prakṛtiṁ*—to my own nature; *gataḥ*—returned.

TRANSLATION

When Arjuna thus saw Kṛṣṇa in His original form, he said: O Janārdana, seeing this humanlike form, so very beautiful, I am now composed in mind, and I am restored to my original nature.

PURPORT

Here the words *mānuṣaṁ rūpaṁ* 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. 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.

Chapter 11—Text 52

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

SYNONYMS

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; *su-durdarśam*—very difficult to see; *idaṁ*—this; *rūpam*—form; *dṛṣṭavān asi*—as you have seen; *yaṁ*—which; *mama*—of Mine; *devāḥ*—the demigods; *api*—also; *asya*—this; *rūpasya*—form; *nityam*—eternally; *darśana-kāṅkṣiṇaḥ*—aspiring to see.

TRANSLATION

The Supreme Personality of Godhead said: My dear Arjuna, this form of Mine you are now seeing is very difficult to behold. Even the demigods are ever seeking the opportunity to see this form, which is so dear.

PURPORT

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. 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.

In *Bhagavad-gītā* (9.11) it is also confirmed, *avajānanti mām mūḍhā mānuṣīm tanum āśritaḥ*: 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. 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. 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. 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.

Chapter 11—Text 53

*nāham vedair na tapasā
na dānena na cejyayā
śakya evaṁ-vidho draṣṭum
dṛṣṭavān asi mām yathā*

SYNONYMS

na—never; *aham*—I; *vedaiḥ*—by study of the *Vedas*; *na*—never; *tapasā*—by serious penances; *na*—never; *dānena*—by charity; *na*—never; *ca*—also; *ijyayā*—by worship; *śakyaḥ*—it is possible; *evaṁ-vidhaḥ*—like this; *draṣṭum*—to see; *dṛṣṭavān*—seeing; *asi*—you are; *mām*—Me; *yathā*—as.

TRANSLATION

The form you are seeing with your transcendental eyes cannot be understood simply by studying the *Vedas*, nor by undergoing serious penances, nor by charity, nor by worship. It is not by these means that one can see Me as I am.

PURPORT

Kṛṣṇa first appeared before His parents Devakī and Vasudeva 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.

Chapter 11—Text 54

*bhaktyā tv ananyayā śakya
aham evaṁ-vidho 'rjuna
jñātum draṣṭum ca tattvena
praveṣṭum ca parantapa*

SYNONYMS

bhaktyā—by devotional service; *tu*—but; *ananyayā*—without being mixed with fruitive activities or speculative knowledge; *śakyaḥ*—possible; *aham*—I; *evaṁ-vidhaḥ*—like this; *arjuna*—O Arjuna; *jñātum*—to know; *draṣṭum*—to see; *ca*—and; *tattvena*—in fact; *praveṣṭum*—to enter into; *ca*—also; *parantapa*—O mighty-armed one.

TRANSLATION

My dear Arjuna, only by undivided devotional service can I be understood as I am, standing before you, and can thus be seen directly. Only in this way can you enter into the mysteries of My understanding.

PURPORT

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. 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. 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. 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. 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 mahātmanāḥ

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanāḥ

“Unto those great souls who have implicit faith in both the Lord and the spiritual master, all the imports of Vedic knowledge are automatically revealed.” (*Śvetāśvatara Upaniṣad* 6.23)

ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ

“No one can understand Kṛṣṇa as He is by the blunt material senses. But He reveals Himself to the devotees, being pleased with them for their transcendental loving service unto Him.” (*Bhakti-rasāmṛta-sindhu* 1.2.234)

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato mām tattvato jñātvā
viśate tad-anantaram

“One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God.” (*Bg.* 18.55)

These are Vedic instructions. One must have full faith in the words of the spiritual master and similar faith in the Supreme Personality of Godhead. Then the real knowledge of ātmā and Paramātmā and the distinction between matter and spirit will be automatically revealed. This ātma-tattva, or spiritual knowledge, will be revealed within the core of a devotee’s heart because of his having taken shelter of the lotus feet of a mahājana such as Prahlāda Mahārāja.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. 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 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 very word *sudurdarśam*, meaning “difficult to see,” suggests that no one had seen that universal form. It also suggests 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.

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. 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),

*yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilā-jā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣam tam ahaṁ bhajāmi*

“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.” 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.” Then it is said, *kṛṣṇo vai paramaṁ daivatam*: “Kṛṣṇa is the Supreme Personality of Godhead.” (*Gopāla-tāpanī Upaniṣad* 1.3) *Eko vaśī sarva-gaḥ kṛṣṇa idyaḥ*: “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)

The *Brahma-saṁhitā* (5.1) says,

*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.”

Elsewhere it is said, *yatrāvatīrṇaṁ kṛṣṇākhyāṁ paraṁ 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 parataraṁ nānyat*: “There is nothing superior to My form as the Personality of Godhead Kṛṣṇa.” 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: *paraṁ brahma paraṁ dhāma pavitraṁ-paramaṁ 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.

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.

Chapter 11—Text 55

*mat-karma-kṛt mat-paramo
mad-bhaktaḥ saṅga-varjitaḥ
nirvairaḥ sarva-bhūteṣu
yaḥ sa mām eti pāṇḍava*

SYNONYMS

mat-karma-kṛt—engaged in doing My work; *mat-paramaḥ*—considering Me the Supreme; *mat-bhaktaḥ*—engaged in My devotional service; *saṅga-varjitaḥ*—freed from the contamination of fruitive activities and mental speculation; *nirvairaḥ*—without an enemy; *sarva-bhūteṣu*—among all living entities; *yaḥ*—one who; *saḥ*—he; *mām*—unto Me; *eti*—comes; *pāṇḍava*—O son of Pāṇḍu.

TRANSLATION

My dear Arjuna, he who engages in My pure devotional service, free from the contaminations of fruitive activities and mental speculation, he who works for Me, who makes Me the supreme goal of his life, and who is friendly to every living being—he certainly comes to Me.

PURPORT

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. 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* (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. 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. 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. One can sow *tulasī* plants, because *tulasī* leaves are very important and Kṛṣṇa has recommended this in *Bhagavad-gītā*. *Patraṁ puṣpaṁ phalaṁ 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. 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, *Brahmaloka*. 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 *brahmajyoti* 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. 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-varjitaḥ* 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. 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. *Ānukūlyasya saṅkalpaḥ prātikūlyasya varjanam (Hari-bhakti-vilāsa 11.676)*. One should think of Kṛṣṇa and act for Kṛṣṇa favorably, not unfavorably. Kāṁsa was an enemy of Kṛṣṇa's. From the very beginning of Kṛṣṇa's birth, Kāṁsa 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. 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. 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. 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. 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.

Thus end the Bhaktivedanta Purports to the Eleventh Chapter of the Śrīmad Bhagavad-gītā in the matter of the Universal Form.