

## Connection between Chapter Ten and Chapter Eleven

After hearing Krsna say in Chapter Ten that He pervades and supports the entire universe, Arjuna wants to see the Lord's all pervasive form.

### CHAPTER ELEVEN (Visvarupa Darsana Yoga) - THE UNIVERSAL FORM

[Lord Krsna grants Arjuna divine vision and reveals His spectacular unlimited form as the cosmic universe. Thus He conclusively establishes His divinity. Krsna explains that His own all-beautiful humanlike form is the original form of Godhead. One can perceive this form only by pure devotional service.]

#### Summary of the Sections:

##### A. ARJUNA REQUEST AND KRSNA'S DESCRIPTION OF HIS UNIVERSAL FORM (11. 1-9)

Arjuna, although acknowledging that the two-armed form of Krsna is Supreme, requests Krsna to show him that all-pervading, universal form of which Krsna, in Chapter Ten, has previously spoken. Krsna first describes His universal form and then bestows upon Arjuna the vision necessary to see it.

##### B. SANJAYA'S DESCRIPTION OF ARJUNA'S VISION (11. 9-31)

Sanjaya describes how Krsna bestows upon Arjuna the necessary vision upon Arjuna. Astonished Arjuna then beholds Krsna's universal form and he hesitatingly begins to describe what he sees. Arjuna first sees all existence, immeasurable, and with great radiance, in one place within this form (14-19). Second, Arjuna sees Krsna's frightening, all-destructive kala-rupa form of time.

Arjuna then asks this form, "What is Your mission? Who are You?" (20-31)

##### C. I AM TIME, THE GREAT DESTROYER. BECOME MY INSTRUMENT (11. 32- 34)

Krsna answers: "Time I am, destroyer of the world. The great warriors on both sides are already slain by my plan. You can be but an instrument. Arise and fight!"

##### D. ARJUNA'S PRAYERS (11. 35-46)

Arjuna tremblingly prays to the universal form. He also begs Krsna for forgiveness for having previously treated the Lord as his friend. Arjuna then fearfully requests Krsna to again reveal His two-armed form as the Supreme Personality of Godhead.

##### E. ONLY PURE DEVOTEES CAN SEE KRSNA'S TWO-ARMED SUPREME FORM (11. 47-55)

At Arjuna's request, Krsna withdraws His universal form (47- 48). He then first shows Arjuna His four-armed form (49-50) and finally His two armed form (50-51). Krsna's most

wonderful form, His two-armed form, can be directly seen only through pure, undivided devotional service. (52-55)

(cn) REVIEW:

Chapter Ten is a very intimate, confidential, protected chapter, where Krsna describes more intimate knowledge and understanding about Himself.

Chapter Ten ended by Krsna describing that everything we see in existence is just a mere indication of His infinite opulences: "Know that all opulent, beautiful and glorious creations, spring from but a spark of My splendor", Krsna said. Then He said: "But what need is there, Arjuna, for all this detailed knowledge? With a single fragment of Myself I pervade and support this entire universe."

Arjuna after hearing, at the end of Chapter Ten, how Krsna pervades and supports the entire universe, he wants to see that form of Krsna by which the universe is pervaded and supported. And towards this end Arjuna said at the beginning of Chapter Eleven:

[A. ARJUNA'S REQUEST AND KRSNA'S DESCRIPTION OF HIS UNIVERSAL FORM (11. 1-9)

Arjuna, although acknowledging that the two-armed form of Krsna is Supreme, requests Krsna to show him that all-pervading form of which Krsna has previously spoken of, in Chapter 10 (1-4)

TEXT 1

arjuna uvaca  
mad-anugrahaya paramam  
guhyam adhyatma-samjnitam  
yat tvayoktam vacas tena  
moho 'yam vigato mama

arjunah uvaca--Arjuna said; mat-anugrahaya- just to show me favor; paramam--supreme; guhyam--confidential subject; adhyatma--spiritual; samjnitam--in the matter of; yat--what; tvaya--by You; uktam--said; vacah--words; tena--by that; mohah--illusion; ayam--this; vigatah--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.**

TEXT 2

bhavapyayau hi bhutanam  
srutau vistaraso maya  
tvattah kamala-patraksa  
mahatmyam api cavyayam

bhava--appearance; apyayau--disappearance; hi--certainly; bhutanam--of all living entities; srutau--have been heard; vistarasah--in detail; maya--by me; tvattah--from You; kamala-patra-aksa--O lotus-eyed one; mahatmyam--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.**

(cn) In the first six chapters of Bhagavad-gita it was described about every living entity. What is the body? What is the soul? How to remove sorrow due to grieving for what is not worthy of grief?

And in the second six chapters up to this point, Arjuna heard Krsna's amazing glories. That He is the origin and dissolution of the creation of the all universe. He has heard that Krsna is inexhaustible, the ruler and all prakrti is under Him. He has heard all these things.

### TEXT 3

evam etad yathattha tvam  
atmanam paramesvara  
drastum icchami te rupam  
aisvaram purusottama

evam--thus; etad--this; yatha--as it is; attha--have spoken; tvam--You; atmanam--Yourself; parama-isvara--O Supreme Lord; drastum--to see; icchami--I wish; te--Your; rupam--form; aisvaram--divine; purusa-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.**

(cn) Krsna has already explained in Chapter Ten, that there is no way of understanding Krsna's actual position unless one hears from Him.

Arjuna has heard of Krsna's 'asesa', unending glories. He only heard about a little of them. They were described 82 different opulences of Krsna in the previous chapter. But Krsna doesn't have only 82 opulences - His opulences are unlimited (asesa). Arjuna only heard about Krsna's opulences a little bit and now he wants to see that form of unlimited opulences. He has become restless to see because he has already heard.

In this verse Krsna is called by Arjuna as 'Paramesvara' and 'Purusottama'. Purusottama means 'best of personalities' and Paramesvara means 'Supreme Lord'. Arjuna is saying:

"You are both, the best of personalities and the Supreme Lord, so You know why I am asking You to show me this universal form, although I am Your devotee." And why? Why is Arjuna asking this?

Srila Prabhupada answers to this question in his Purport: "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. Krsna 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 Krsna should be prepared to show his universal form to confirm his claim to the people."

To set this criteria that if one is claiming to be God, he has to be ready to show the universal form. Therefore,

#### TEXT 4

manyase yadi tac chakyam  
maya drastum iti prabho  
yogesvara tato me tvam-  
darsayatmanam avyayam

manyase--You think; yadi--if; tat--that; sakyam--is able; maya--by me; drastum--to be seen; iti--thus; prabho--O Lord; yoga-isvara--O Lord of all mystic power; tatah--then; me--unto me; tvam--You; darsaya--show; atmanam--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.**

(cn) Srila Prabhupada explains in his Purport: "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 Krsna'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 yogesvara 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 Krsna. He does not give Krsna orders. Krsna is not obliged to reveal Himself unless one surrenders fully in Krsna consciousness and engages in devotional service. Thus it is not possible for persons who depend on the strength of their mental speculations to see Krsna."

Arjuna knows that Krsna is not obliged to show His universal form, that's why he says: "If You think that I am qualified, then show me".

Now Arjuna will be able to see the opulences which Krsna has previously spoken of.

[2. Kṛṣṇa first describes His universal form of opulences, demigods, and time, which He'll soon show Arjuna. He then bestows upon Arjuna, the divine eyes necessary to see it. (5-8) ]

TEXT 5

sri-bhagavan uvaca  
pasya me partha rupani  
satasa 'tha sahasrasah  
nana-vidhani divyani  
nana-varnakrtini ca

sri-bhagavan uvaca--the Supreme Personality of Godhead said; pasya- just see; me--My; partha--O son of Prtha; rupani--forms; satasah--hundreds; atha--also; sahasrasah--thousands; nana-vidhani--variegated; divyani--divine; nana-variegated; varna-colors; akrtini--forms; ca--also.

TRANSLATION

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

TEXT 6

pasyadityan vasun rudran  
asvinau marutas tatha  
bahuny adrsta-purvani  
pasyascaryani bharata

pasya--see; adityan--the twelve sons of Aditi; vasun--the eight Vasus; rudran--the eleven forms of Rudra; asvinau--the two Asvinis; marutah--the forty-nine Maruts (demigods of the wind); tatha--also; bahuni--many; adrsta--that you have not seen; purvani--before; pasya--see; ascaryani--all the wonders; bharata--O best of the Bharatas.

TRANSLATION

**O best of the Bharatas, see here the different manifestations of Adityas, Vasus, Rudras, Asvini-kumaras and all the other demigods. Behold the many wonderful things which no one has ever seen or heard of before.**

(cn) Kṛṣṇa keeps saying 'pasya', "see this, see that!..."

Kṛṣṇa also says 'no one has ever seen this before'. Kṛṣṇa showed something like this to Duryodhana when He went as a messenger of Yudhisthira to plead with them for peace settlement. Karna and Duryodhana had an horrible plan. They said: "Kṛṣṇa has come on behalf of Yudhisthira and Arjuna, let us teach Him something." They plotted to tie Him up

with ropes and put Him in prison just before He was going to leave. At that time, Krsna showed part of His universal form and He expanded Himself and they were all frightened but Krsna was laughing in a very amazing way.

#### TEXT 7

ihaika-stham jagat krtsnam  
pasyadya sa-caracaram  
mama dehe gudakesa  
yac canyad drastum icchasi

iha--in this; eka-stham--in one place; jagat--the universe; krtsnam--completely; pasya--see; adya--immediately; sa--with; cara--the moving; acaram--and not moving; mama--My; dehe--in this body; gudakesa--O Arjuna; yat--that which; ca--also; anyat--other; drastum--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.**

#### TEXT 8

na tu mam sakyase drastum  
anenai va sva-caksusa  
divyam dadami te caksuh  
pasya me yogam ai svaram

na--never; tu--but; mam--Me; sakyase--are able; drastum--to see; anena--with these; eva--certainly; sva-caksusa--your own eyes; divyam--divine; dadami--I give; te--to you; caksuh--eyes; pasya--see; me--My; yogam ai svaram--inconceivable mystic power.

#### TRANSLATION

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

(cn) 'Divyam caksuh', divine eyes.

The acaryas make so very interesting point about this. Arjuna was seeing Krsna in His two-armed form and understanding Krsna's position as the most all-attractive Supreme Personality of Godhead. So he needed spiritual vision to see Krsna's position. Krsna is going to show Arjuna His universal form. Which is higher: the universal form or Krsna's two-armed most beautiful form? Since Krsna's two-armed form is higher, so why Krsna had to give Arjuna divine eyes to see something that is lower? Arjuna already had, in fact, divine eyes.

The explanation the acaryas give is that this 'divyam caksuh' also means 'heavenly vision'. Heavenly means 'higher' materially, but away lower then spiritual. Because Arjuna had spiritual vision as Krsna's eternal associate, Krsna gave him 'heavenly' vision, material vision, so Arjuna could see the universal form. Krsna gave him the vision of a demigod, otherwise Arjuna wouldn't show any interest. Like mother Yasoda, she had 'prema' eyes. When Krsna showed her His universal form, she didn't show any interest. Similarly, Arjuna wouldn't been interested.

Srila Prabhupada explains in his Purport: "A pure devotee does not like to see Krsna 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 Krsna, Arjuna is told not to change his mind but his vision. The universal form of Krsna 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." And then: "The fact is that the devotee is not concerned with seeing the visva-rupa, the universal form, but Arjuna wanted to see it to substantiate Krsna's statements so that in the future people could understand that Krsna 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 parampara system. Those who are actually interested in understanding the Supreme Personality of Godhead, Krsna, and who follow in the footsteps of Arjuna should understand that Krsna not only theoretically presented Himself as the Supreme 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."

#### [B. SANJAYA'S DESCRIPTION OF THE UNIVERSAL FORM (11. 9-31)

1. Sanjaya describes how Krsna bestows upon Arjuna the necessary vision upon Arjuna. Arjuna then beholds Krsna's Universal Form with its expansions divided into many thousands although situated in one place. He sees its unlimited mouths with eyes decorated with dazzling ornaments, garlands, scents and garments all magnificently effulgent like 1000 suns. (9-13) ]

(cn) Up to this point Arjuna has been receiving only Krsna's words but now with the 'divyam caksuh' he will start to see that universal form.

#### TEXT 9

sanjaya uvaca

evam uktva tato rajan  
maha-yogesvaro harih  
darsayam asa parthaya  
paramam rupam aisvaram

sanjaya uvaca--Sanjaya said; evam--thus; uktva--saying; tatah--thereafter; rajan--O King; maha-yoga-isvarah--the most powerful mystic; harih--the Supreme Personality of Godhead, Krsna; darsayam asa--showed; parthaya--unto Arjuna; paramam--the divine; rupam aisvaram--universal form.

#### TRANSLATION

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

(cn) Now, at this point, Sanjaya is describing what Arjuna saw.

#### TEXT 10-11

aneka-vaktra-nayanam  
anekadbhuta-darsanam  
aneka-divyabharanam  
divyanekodyatayudham

divya-malyambara-dharam  
divya-gandhanulepanam  
sarvascarya-mayam devam  
anantam visvato-mukham

aneka--various; vaktra--mouths; nayanam--eyes; aneka--various; adbhuta--wonderful; darsanam--sights; aneka--many; divya--divine; abharanam--ornaments; divya--divine; aneka--various; udyata--uplifted; ayudham--weapons; divya--divine; maiya--garlands; ambara--dre dharam--wearing; divya--divine; gandha--fragrances; anulepanam--smearred with; sarva--all; ascarya-mayam--wonderful devam--shining; anantam--unlimited; visvatah-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.**

## TEXT 12

divi surya-sahasrasya  
bhaved yugapad utthita  
yadi bhah sadrsi sa syad  
bhasas tasya mahatmanah

divi--in the sky; surya--of suns; sahasrasya--of many thousands; bhavet--there were; yugapat--simultaneously; utthita--present; yadi--if; bhah--light; sadrsi--like that; sa--that; syat--might be; bhasah--effulgence; tasya--of Him; maha-atmanah--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.**

(cn) Because the magnanimity or the greatness of the universal form was so wondrous and brilliant, unlimiting, all expanding, it is impossible to conceive of something like that. Here an example is given to give us some idea of the radiance of this form: 'If hundreds of thousands of suns were to rise at once into the sky'.

## TEXT 13

tatraika-stham jagat krtsnam  
pravibhaktam anekadha  
apasyad deva-devasya  
sari re pandavas tada

tatra--there; eka-stham--in one place; jagat--the universe; krtsnam--complete; pravibhaktam--divided; anekadha--into many; apasyat--could see; deva-devasya--of the Supreme Personality of Godhead; sarire--in the universal form; pandavah--Arjuna; tada--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.**

(cn) Arjuna saw all the different universes with many sizes and many ingredients all in one place and also in their own separate existence.

[2. Kṛṣṇa's universal form of opulences: Arjuna, with hair standing on end, bewildered and astonished, prays, "My dear Kṛṣṇa, I see all demigods, sages, and serpents within Your fiery form. You are the all-pervading, eternal Personality of Godhead. The sun and the moon are eyes and Your glory is unlimited. You are burning the universe by Your radiance. (14-19) ]

#### TEXT 14

tatah sa vismayavisto  
hrsta-roma dhananjayah  
pranamyā sirasa devam  
kṛtanjalir abhasata

tatah--thereafter; sah--he; vismaya-avistah--being overwhelmed with wonder; hrsta-roma--with his bodily hairs standing on end due to his great ecstasy; dhananjayah--Arjuna; pranamyā--offering obeisances; sirasa--with the head; devam--to the Supreme Personality of Godhead; kṛta-anjalih--with folded hands; abhasata--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.**

(cn) Now Arjuna is seeing what previously he had heard about. He was astonished and bewildered but because he is a great ksatriya he didn't run away. But still, he put his head down in great astonishment and bewilderment.

All the primary rasas and all, for except one, of the secondary rasas will be exhibited in this Chapter to Arjuna.

#### TEXT 15

arjuna uvaca  
pasyami devamṣ tava deva dehe  
sarvaṁ tatha bhūta-viśeṣa-saṅghaṁ  
brahmanam iśam kamalaśana-stham  
ṛṣiṁś ca sarvaṁ uragaṁś ca divyaṁ

arjunah uvaca--Arjuna said; pasyami--I see; devaṁ--all the demigods; tava--Your; deva--O Lord; dehe--in the body; sarvaṁ--all; tatha--also; bhūta--living entities; viśeṣa-saṅghaṁ--specifically assembled; brahmanam--Lord Brahma; iśam--Lord Śiva; kamalaśana-stham--sitting on the lotus flower; ṛṣiṁś--great sages; ca--also; sarvaṁ--all; uragaṁś--serpents; ca--also; divyaṁ--divine.

#### TRANSLATION

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

TEXT 16

aneka-bahudara-vaktra-netram  
pasyami tvam sarvato 'nanta-rupam  
nantam na madhyam na punas tavadim  
pasyami visvesvara visva-rupa

aneka--many; bahu--arms; udara--bellies; vaktra--mouths; netram--eyes; pasyami--I see; tvam--You; sarvatah--on all sides; ananta-rupam--unlimited form; na antam--no end; na madhyam--no middle; na punah--nor again; tava--Your; adim--beginning; pasyami--I see; visva-isvara--O Lord of the universe; visva-rupa--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.**

TEXT 17

kiritinam gadinam cakrinam ca  
tejo-rasim sarvato diptimantam  
pasyami tvam durniriksyam samantad  
diptanalarka-dyutim aprameyam

kiritinam--with helmets; gadinam--with maces; cakrinam--with discs; ca--and; tejah-rasim--effulgence; sarvatah--on all sides; dipti-mantam--glowing; pasyami--I see; tvam--You; durniriksyam--difficult to see; samantat--everywhere; dipta-anala--blazing fire; arka--of the sun; dyutim--the sunshine; aprameyam--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.**

(cn) It is immeasurable, but it has some specific elements that we should note what this universal form is: (1) it is immeasurable, (2) it has a great, great radiance, (3) everything is situated in one place (all the universes, the demigods, etc..., everything in one place). These are, at this point, the main qualities of the universal form.

Now in next verse Arjuna is going to try to describe the immeasurable.

#### TEXT 18

tvam aksaram paramam veditavyam  
tvam asya visvasya param nidhanam  
tvam avyayah sasvata-dharma-gopta  
sanatanas tvam puruso mato me

tvam--You; aksaram--the infallible; paramam--supreme; veditavyam--to be understood;  
tvam--You; asya--of this; visvasya--universe; param--supreme; nidhanam--basis;  
tvam--You; avyayah--inexhaustible; sasvata-dharma-gopta--maintainer of the eternal  
religion; sanatanah--eternal; tvam--You; purusah--the Supreme Personality; matah 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.**

#### TEXT 19

anadi-madhyantam ananta-viryam  
ananta-bahum sasi-surya-netram  
pasyami tvam dipta-hutasa-vaktram  
sva-tejasa visvam idam tapantam

anadi--without beginning; madhya--middle; antam--or end; ananta--unlimited;  
viryam--glories; ananta--unlimited; bahum--arms; sasi--the moon; surya--and sun;  
netram--eyes; pasyami--I see; tvam--You; dipta--blazing; hutasa-vaktram--fire coming out  
of Your mouth; sva-tejasa--by Your radiance; visvam--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.**

[3. Krsna's kala rupa form of time: Arjuna prays: "Seeing this fearful form and beholding the confusion of the entire universe including the demigods, I, too, am frightened. All the soldiers on both sides rush towards Your deathlike faces with Their blazing mouths and awful teeth. Your blazing effulgence is devouring the world. What is Your mission? Who are You?" (20-31) ]

#### TEXT 20

dyau a-prthivyoh idam antaram hi  
vyaptam tvayai kena disas ca sarvah  
drstvadbhutam rupam ugram tavedam  
loka-trayam pravyathitam mahatman

dyau--from outer space; a-prthivyoh--to the earth; idam--this; antaram--between; hi--certainly; vyaptam--pervaded; tvaya--by You; ekena--alone; disah--directions; ca--and; sarvah--all; drstva--by seeing; adbhutam--wonderful; rupam--form; ugram--terrible; tava--Your; idam--this; loka--the planetary systems; trayam--three; pravyathitam--perturbed; maha-atman--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.**

(cn) Now Arjuna is going to describe another element - the disturbing element. There was 'everything situated in one place with a great effulgence', now another element is entering in - it is called Krsna's 'kala rupa', or form of time which Krsna has already said "it is the destructive element".

Krsna, out of His mercy, is giving also the vision of His universal form to the demigods. They all have come to see it, they are witnessing Arjuna's great vision.

#### TEXT 21

ami hi tvam sura-sangha visanti

kecid bhitaḥ prañjalayo ḡṇanti  
svastity uktva maharṣi-siddha-saṅghaḥ  
stuvanti tvam stutibhiḥ puskalabhiḥ

ami--all those; hi--certainly; tvam--You; sura-saṅghaḥ--groups of demigods; visanti--are entering; kecit--some of them; bhitaḥ--out of fear; prañjalayah--with folded hands; ḡṇanti--are offering prayers; svasti--all peace; iti--thus; uktva--speaking; maharṣi--great sages; siddha-saṅghaḥ--perfect beings; stuvanti--are singing hymns; tvam--unto You; stutibhiḥ--with prayers; puskalabhiḥ--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.**

#### TEXT 22

rudraditya vasavo ye ca sadhya  
visve 'svinau marutaś caśmapas ca  
gandharva-yakṣasura-siddha-saṅgha  
vikṣante tvam viśmitaś caiva sarve

rudra--manifestations of Lord Śiva; adityaḥ--the Adityas; vasavaḥ--the Vasus; ye--all those; ca--and; sadhyaḥ--the Sadhyas; visve--the Visvedevas; asvinau--the Asvini-kumaras; marutaḥ--the Maruts; ca--and; usmapaḥ--the forefathers; ca--and; gandharva--of the Gandharvas; yakṣa--the Yakṣas; asura--the demons; siddha--and the perfected demigods; saṅghaḥ--the assemblies; vikṣante--are beholding; tvam--You; viśmitaḥ--in wonder; ca--also; eva--certainly; sarve--all.

#### TRANSLATION

**All the various manifestations of Lord Śiva, the Adityas, the Vasus, the Sadhyas, the Visvedevas, the two Asvis, the Maruts, the forefathers, the Gandharvas, the Yakṣas, the Asuras and the perfected demigods are beholding You in wonder.**

#### TEXT 23

rupam mahat te bahu-vaktra-netram  
maha-baho bahu-bahuru-padam  
bahudaram bahu-damstra-karalam  
drṣṭva lokāḥ pravṛyathitaś tathaham

rupam--the form; mahat--very great; te--of You; bahu--many; vaktra--faces; netram--and eyes; maha-baho--O mighty-armed one; bahu--many; bahu--arms; uru--thighs; padam--and legs; bahu-udaram--many bellies; bahu-damstra--many teeth; karalam--horrible; drstva--seeing; lokah--all the planets; pravyathitah--perturbed; tatha--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.**

(cn) Now Arjuna starts to see the fear even of the demigods, he also becomes affraid. His rasa changes from wonder (adbhuta) to fear (bhaya).

#### TEXT 24

nabhah-sprsam diptam aneka-varnam  
vyattananam dipta-visala-netram  
drstva hi tvam pravyathitantar-atma  
dhrtim na vindami samam ca visno

nabhah-sprsam--touching the sky; diptam--glowing; aneka--many; varnam--colors; vyatta--open; ananam--mouths; dipta--glowing; visala--very great; netram--eyes; drstva--seeing; hi--certainly; tvam--You; pravyathita--perturbed; antah--within; atma--soul; dhrtim--steadiness; na--not; vindami--I have; samam--mental tranquillity; ca--also; visno--O Lord Visnu.

#### TRANSLATION

**O all-pervading Visnu, 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.**

(cn) The form was touching the sky. As far as Arjuna looked he could only see the sky. In that sense that form was touching the sky.

#### TEXT 25

damstra-karalani ca te mukhani  
drstvaiva kalana-sannibhani  
diso najane na labhe ca sarma  
prasi da devesa jagan-nivasa

damstra-teeth; karalani--terrible; ca--also; te--Your; mukha-ni--faces; drstva-seeing; eva--thus; kala-anala--the fire of death; sannibhani--as if; disah--the directions; na--not; jane--I know; na--not; labhe--I obtain; ca--and; sarma--grace; prasida--be pleased; deva-isa--O Lord of all lords; jagat-nivasa--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.**

(cn) Arjuna's rasa is turning to bewilderment.

Earlier in this chapter Krsna said: "See all this in just one part of My body." But as soon as Arjuna was actually seeing the universal form, he forgot he couldn't see Krsna's body anymore, he could only see the universal form.

#### TEXT 26-27

ami ca tvam dhrtarastrasya putrah  
sarve sahaivavani pala-sanghah  
bhismo dronah suta-putras tathasau  
sahasmadiyair api yodha-mukhyaih

vaktrani te tvaramana visanti  
damstra-karalani bhayanakani  
kecid vilagna dasanantaresu  
sandrsyante curnitair uttamangaih

ami--these; ca--also; tvam--You; dhrtarastrasya--of Dhrtarastra; putrah--the sons; sarve--all; saha--with; eva--indeed; avani-pala--of warrior kings; sanghah--the groups; bhismah--Bhismadeva; dronah--Dronacarya; suta-putrah--Karna; tatha--also; asau--that; saha--with; asmadiyaih--our; api--also; yodha-mukhyaih--chiefs among the warriors; vaktrani--mouths; te--Your; tvaramanah--rushing; visanti--are entering; damstra-teeth; karalani--terrible; bhayanakani--very fearful; kecid--some of them; vilagnah--becoming attached; dasana-antaresu--between the teeth; sandrsyante--are seen; curnitaih--with smashed; uttama-angaih--heads.

#### TRANSLATION

**All the sons of Dhrtarastra, along with their allied kings, and Bhisma, Drona, Karna--and our chief soldiers also--are rushing into Your fearful mouths. And some I see trapped with heads smashed between Your teeth.**

(cn) Krsna had said to Arjuna that he would be able to see the future too. All the great fighters and soldiers in the opposing side, that Arjuna feared, are going to be killed.

## TEXT 28

yatha nadinam bahavo 'mbu-vegah  
samudram evabhimukha dravanti  
tatha tavami nara-loka-vira  
visanti vaktrany abhivijvalanti

yatha--as; nadinam--of the rivers; bahavah--the many; ambu-vegah--waves of the waters; samudram--the ocean; eva--certainly; abhimukhah--towards; dravanti--glide; tatha--similarly; tava--Your; ami--all these; nara-loka-virah--kings of human society; visanti--are entering; vaktrani--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.**

(cn) Two different analogies are used here: (1) as the waves of the rivers flow into the ocean and (2) 'the warriors enter into Your mouths - like moths enter into the fire'. There is actually a difference between the two. 'The rivers enter into the ocean' in an unconscious way, they just flow right in. That is compared to Bhishma and Drona. They lose all their material qualities and entered Krsna's abode even though they entered in His mouth. But on the other hand 'moths' consciously enter into the fire and they are like Duryodhana who is consciously entering into his destruction.

## TEXT 29

yatha pradiptam jvalanam patanga  
visanti nasaya samrddha-vegah  
tathaiiva nasaya visanti lokas  
tavapi vaktrani samrddha-vegah

yatha--as; pradiptam--blazing; jvalanam--a fire; patangah--moths; visanti--enter; nasaya--for destruction; samrddha--with full; vegah--speed; tatha eva--similarly; nasaya--for destruction; visanti--are entering; lokah--all people; tava--Your; api--also; vaktrani--mouths; samrddha-vegah--with full speed.

## TRANSLATION

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

## TEXT 30

lelihyase grasamanah samantal  
lokan samagran vadanair jvaladbhih  
tejobhir apuryajagat samagram  
bhasas tavograh pratapanti visno

lelihyase--You are licking; grasamanah--devouring; samantat--from all directions; lokan--people; samagran--all; vadanaih--by the mouths; jvaladbhih--blazing; tejobhih--by effulgence; apurya--covering; jagat--the universe; samagram--all; bhasah--rays; tava--Your; ugrah--terrible; pratapanti--are scorching; visno--O all-pervading Lord.

## TRANSLATION

**O Visnu, 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.**

## TEXT 31

akhyahi me ko bhavan ugra-rupo  
namo 'stu te deva-vara prasida  
vijnatum icchami bhavantam adyam  
na hi prajanami tava pravrttim

akhyahi--please explain; me--unto me; kah--who; bhavan--You; ugra-rupah--fierce form; namah astu--obeisances; te--unto You; deva-vara--O great one amongst the demigods; prasida--be gracious; vijnatum--to know; icchami--I wish; bhavantam--You; adyam--the original; na--not; hi--certainly; prajanami--do I know; tava--Your; pravrttim--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.**

(cn) Arjuna is asking two questions: (1) who are You? and (2) what is Your mission?  
And Krsna answers:

[C. "KALO'SMI LOKA-KSAYA-KRT" - BECOME MY INSTRUMENT (11. 32-34)

Krsna answers: 'Time I am, destroyer of the world. The great warriors on both sides are already slain by my plan. You can be but an instrument. Arise and fight!']

## TEXT 32

sri-bhagavan uvaca  
kalo 'smi loka-ksaya-krt pravrdhho  
lokan samahartum iha pravrttah  
rte 'pi tvam na bhavisyanti sarve  
ye 'vasthitah pratyani kesu yodhah

sri-bhagavan uvaca--the Personality of Godhead said; kalah--time; asmi--I am; loka--of the worlds; ksaya-krt--the destroyer; pravrdhah--great; lokan--all people; samahartum--in destroying; iha--in this world; pravrttah--engaged; rte--without, except for; api--even; tvam--you; na--never; bhavisyanti--will be; sarve--all; ye--who; avasthitah--situated; prati-anikesu--on the opposite sides; yodhah--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 Pandavas], all the soldiers here on both sides will be slain.**

(cn) Srila Prabhupada explains in his Purport: "Eventually all the brahmanas, ksatriyas and everyone else are devoured like a meal by the Supreme. This form of the Supreme Lord is the all-devouring giant, and here Krsna presents Himself in that form of all-devouring time. Except for a few Pandavas, 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."

Whether Arjuna would fight or not, all would be killed. But if Arjuna would not fight he would be the looser - he would lose his religious principles.

#### TEXT 33

tasmat tvam uttistha yaso labhasva  
jitva satrun bhunksva rajyam samrddham  
mayaivaite nihatah purvam eva  
nimitta-matram bhava savya-sacin

tasmat--therefore; tvam--you; uttistha--get up; yasa--fame; labhasva--gain; jitva--conquering; satrun--enemies; bhunksva--enjoy; rajyam--kingdom; samrddham--flourishing; maya--by Me; eva--certainly; etc--all these; nihatah--killed; purvam eva--by previous arrangement; nimitta-matram--just the cause; bhava--become; savya-sacin--O Savyasaci.

#### 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 Savyasaci, can be but an instrument in the fight.**

(cn) 'Savyasaci', 'one who can fight with either hand.' Krsna is telling Arjuna to use all his skills now, stand up and fight!

That is what Krsna has been telling Arjuna all the time: "Do your duties, stand up and fight!"

#### TEXT 34

dronam ca bhisnam cajayadratham ca  
karnam tathanyan api yodha-viran  
maya hatams tvam jahi ma vyathistha  
yudhyasva jeta rane sapatnan

dronam ca--also Drona; bhisnam ca--also Bhisma; jayadratham ca--also Jayadratha; karnam--Karna; tatha--also; anyan--others; api--certainly; yodha-viran--great warriors; maya--by Me; hatan--already killed; tvam--you; jahi--destroy; ma--do not; vyathistha--be disturbed; yudhyasva--just fight; jeta asi--you will conquer; rane--in the fight; sapatnan--enemies.

#### TRANSLATION

**Drona, Bhisma, Jayadratha, Karna 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.**

(cn) Krsna here is adding another name: Jayadratha. He is not as heavy warrior as Bhisma, Drona and Karna, but he had a benediction from Lord Siva that he would be able to stop the Pandavas. So Arjuna was also afraid of him.

[D. ARJUNA'S PRAYERS (11. 35-46)

1. Arjuna tremblingly prays, "All become attached to You upon hearing Your name, but the demons flee. They too should offer homage because You are the cause of all causes."  
(35-40) ]

#### TEXT 35

sanjaya uvaca  
etac chrutva vacanam kesavasya  
krtanjali r vepamanah kiriti  
namaskrtva bhuya evaha krsnam

sa-gadgadam bhita-bhitah pranamya

sanjaya uvaca--Sanjaya said; etat--thus; srutva--hearing; vacanam--the speech; kesavasya--of Krsna; krta-anjali--with folded hands; vepamanah--trembling; kiriti--Arjuna; namas-krtva--offeri ng obeisances; bhuyah--again; eva--also; aha--said; krsnam--unto Krsna; sa-gadgadam--with a faltering voice; bhita-bhitah--fearful; pranamya--offering obeisances.

#### TRANSLATION

**Sanjaya said to Dhrtarastra: 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 Krsna in a faltering voice, as follows.**

(cn) Arjuna is quite a great personality because even in the midst of all these situations he could speak.

#### TEXT 36

arjuna uvaca  
sthane hrsikesa tava prakirtya  
jagat prahrasyaty anurajyate ca  
raksamsi bhitani diso dravanti  
sarve namasyanti ca siddha-sanghah

arjunah uvaca--Arjuna said; sthane--rightly; hrsika-isa--O master of all senses; tava--Your; prakirtya--by the glories; jagat--the entire world; prahrasyati--is rejoicing; anurajyate--is becoming attached; ca--and; raksamsi--the demons; bhitani--out of fear; disah--in all directions; dravanti--are fleeing; sarve--all; namasyanti--are offering respects; ca--also; siddha-sanghah--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.**

(cn) Arjuna has got his composure back by this time. He is able to offer prayers and he is recognizing Krsna again.

#### TEXT 37

kasmac ca te na nameran mahatman

gariyase brahmano 'py adi-kartre  
ananta devesa jagan-nivasa  
tvam aksaram sad-asat tat param yat

kasmāt--why; ca--also; te--unto You; na--not; nameran--they should offer proper obeisances; maha-atman--O great one; gariyase--who are better; brahmanah--than Brahma; api--although; adi- kartre--to the supreme creator; ananta--O unlimited; deva-isa--O God of the gods; jagat-nivasa--O refuge of the universe; tvam--You are; aksaram--imperishable; sat-asat--to cause and effect; tat param--transcendental; yat--because.

#### TRANSLATION

**O great one, greater even than Brahma, 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.**

#### TEXT 38

tvam adi-devah purusah puranas  
tvam asya visvasya param nidhanam  
vettasi vedyam ca param ca dhama  
tvaya tatam visvam ananta-rupa

tvam--You; adi-devah--the original Supreme God; purusah--personality; puranah--old; tvam--You; asya--of this; visvasya--universe; param--transcendental; nidhanam--refuge; vetta--the knower; asi--You are; vedyam--the knowable; ca--and; param--transcendental; ca--and; dhama--refuge; tvaya--by You; tatam--pervaded; visvam--the universe; ananta-rupa--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!**

#### TEXT 39

vayur yamo 'gni r varunah sasankah  
prajapati s tvam prapitamahas ca  
namo namas te 'stu sahasra-krtvah  
punas ca bhuyo 'pi namo namas te

vayuh--air; yamah--the controller; agnih--fire; varunah--water; sasa-ankah--the moon; prajapati--Brahma; tvam--You; prapitamahah--the great-grandfather; ca--also; namah--my respects; namah--again my respects; te--unto You; astu--let there be; sahasra-krtvah--a thousand times; punah ca--and again; bhuyah--again; api--also; namah--offering my respects; namah 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 Brahma, 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!**

(cn) Arjuna in so much reverence by seeing this universal form, wants to offer Krsna something. But Krsna is everything, so he can't find anything to offer Him. So he chooses to offer Krsna his respectful obeisances.

#### TEXT 40

namah purastad atha prsthatas te  
namo 'stu te sarvata eva sarva  
ananta-viryamita-vikramas tvam  
sarvam samapnosi tato 'si sarvah

namah--offering obeisances; purastat--from the front; atha--also; prsthatas--from behind; te--unto You; namah astu--I offer my respects; te--unto You; sarvatah--from all sides; eva--indeed; sarva--because You are everything; ananta-virya--unlimited potency; amita-vikramah--and unli force; tvam--You; sarvam--everything; samapnosi--You cover; tatah--therefore; asi--You are; sarvah--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!**

[2. Arjuna then begs to be forgiven for his offenses. "Please excuse my offenses when out of madness or love I have addressed You, O Yadhava, O Krsna!, without knowing Your glories. No one can be equal to or one with You. Tolerate my wrongs as a father tolerates the wrongs of his son. (40-44) ]

#### TEXT 41-42

sakheti matva prasabham yad uktam  
he krsna he yadava he sakheti  
ajanata mahimanam tavedam  
maya pramadat pranayena vapi

yac cavahasartham asat-krto 'si  
vihara-sayyasana-bh ojanesu  
eko 'tha vapy acyuta tat-samaksam  
tat ksamaye tvam aham aprameyam

sakha-friend; iti--thus; matva-thinking; prasabham--presumptuously; yat--whatever; uktam--said; he krsna--O Krsna; he yadava--O Yadava; he sakhe--O my dear friend; iti--thus; ajanata--without knowing; mahimanam--glories; tava--Your; idam--this; maya--by me; pramadat--out of foolishness; pranayena--out of love; va api--either; yat--whatever; ca--also; avahasa-artham--for joking; asat-krta--dishonored; asi--You have been; vihara--in relaxation; sayya--in lying down; asana--in sitting; bhojanesu--or while eating together; ekah--alone; atha va--or; api--also; acyuta--O infallible one; tat-samaksam--among companions; tat--all those; ksamaye--ask forgiveness; tvam--from You; aham--I; aprameyam--immeasurable.

#### TRANSLATION

**Thinking of You as my friend, I have rashly addressed You "O Krsna," "O Yadava," "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.**

(cn) When Arjuna is saying 'O Krsna!', he was thinking: "You are Krsna, You are not even Sri Krsna. O Krsna You are just the son of Vasudeva! And Vasudeva is simply a minister, but I am the son of Pandu, and Pandu was a great warrior!" Arjuna was minimizing by saying: 'O Krsna!'

And 'O Yadava!'. The Yadavas were not allowed to be kings.

'O my friend!'. Since Arjuna was thinking that sometimes 'O out of my mercy I am accepting You as my friend because You are only a Yadava, and I am a great royal prince. Out of my mercy, out of my kindness, I am considering You as my friend.'

Now Arjuna is feeling very embarrassed about all that he did to Krsna.

#### TEXT 43

pitasi lokasya caracarasya  
tvam asya pujyas ca gurur gariyan  
na tvat-samo 'sty abhyadhikah kuto 'nyo  
loka-traye 'py aprati ma-prabhava

pita-the father; asi--You are; lokasya--of all the world; cara-moving; acarasya--and nonmoving; tvam--You are; asya--of this; pujyah--worshipable; ca--also; guruh--master; gariyan--glorious; na--never; tvat--samah--equal to You; asti--there is; abhyadhikah--greater; kutah--how is it possible; anyah--other; loka--traye--in the three planetary systems; api--also; apratima-prabhava--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?**

#### TEXT 44

tasmat pranamya pranidhaya kayam  
prasadaye tvam aham isam idyam  
piteva putrasya sakheva sakhyuh  
priyah priyayarhasi deva sodhum

tasmat--therefore; pranamya--offering obeisances; pranidhaya--laying down; kayam--the body; prasadaye--to beg mercy; tvam--unto You; aham--I; isam--unto the Supreme Lord; idyam--worshipable; pita iva--like a father; putrasya--with a son; sakha iva--like a friend; sakhyuh--with a friend; priyah--a lover; priya-yah--with the dearest; arhasi--You should; deva--my Lord; sodhum--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.**

(cn) Arjuna is falling to the ground at this point. He is in the mood of a son, a wife and a friend. All these different rasas in dealing with Krsna.

[3. Arjuna fearfully requests Krsna to again reveal His two-armed form as the Supreme Personality of Godhead. (45-46) ]

#### TEXT 45

adrsta-purvam hrsito 'smi drstva  
bhayena ca pravayathitam mano me

tad eva me darsaya deva rupam  
prasi da devesa jagan-nivasa

adrsta-purvam--never seen before; hrsitah--gladdened; asmi--I am; drstva--by seeing; bhayena--out of fear; ca--also; pravyathitam--perturbed; manah--mind; me--my; tat--that; eva--certainly; me--unto me; darsaya--show; deva--O Lord; rupam--the form; prasida- just be gracious; deva-isa--O Lord of lords; jagat-nivasa--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.**

(cn) Arjuna is glad and fearful at the same time.

The example given to show how this is possible: when one may see a snake whose fangs are already removed, he may feel fear because of seeing a snake, but glad also because its fangs have been removed. So, both sentiments are possible, simultaneously.

Arjuna's curiosity, by this time, after seeing the universal form, has been satisfied and he wants Krsna to take away of close up His universal form and show again His beautiful form as Krsna.

#### TEXT 46

kiritinam gadinam cakra-hastam  
icchami tvam drastum aham tathaiva  
tenaiva rupena catur-bhujena  
sahasra-baho bhava visva-murte

kiritinam--with helmet; gadinam--with club; cakra-hastam--disc in hand; icchami--I wish; tvam--You; drastum--to see; aham--I; tatha eva--in that position; tena eva--in that; rupena--form; catuh- bhujena--four-handed; sahasra-baho--O thousand-handed one; bhava--just become; visva-murte--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.**

[E. ONLY PURE DEVOTEES CAN SEE KRSNA'S TWO-ARMED SUPREME FORM  
(11. 47-55)

1. Krsna withdraws His universal form. (47-48) He then shows Arjuna His four-armed form (49-50) and finally His two-armed form (50-51) ]

## TEXT 47

sri-bhagavan uvaca  
maya prasannena tavarjunedam  
rupam param darsitam atma-yogat  
tejo-mayam visvam anantam adyam  
yan me tvad anyena na drsta-purvam

sri-bhagavan uvaca--the Supreme Personality of Godhead said; maya--by Me; prasannena--happily; tava--unto you; ariuna--O Arjuna; idam--this; rupam--form; param--transcendental; darsitam--shown; atma-yogat--by My internal potency; tejah-mayam--full of effulgence; visvam--the entire universe; anantam--unlimited; adyam--original; yat--that which; me--My; tvad anyena--besides you; na drsta-purvam--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.**

## TEXT 48

na veda-yajnadhyayanair na danair na ca kriyabhir na tapobhir  
ugraih  
evam-rupah sakyah aham nr-loke  
drastum tvad anyena kuru-pravira

na--never; veda-yajna--by sacrifice; adhyayanaih--or Vedic study; na--never; danaih--by charity; na--never; ca--also; kriyabhih--by pious activities; na--never; tapobhih--by serious penances; ugraih--severe; evam-rupah--in this form; sakyah--can; aham--I; nr-loke--in this material world; drastum--be seen; tvat--than you; anyena--by another; kuru-pravira--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.**

(cn) Srila Prabhupada says in his Purport: "Although Bhagavad-gita 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 Krsna one cannot see the universal form of God. So one first of all has to become a pure devotee of Krsna; then he can claim that he can show the universal form of what he has seen. A devotee of Krsna cannot accept false incarnations or followers of false incarnations."

Arjuna is saying: "My dear Lord, I accept what I saw and I don't want to see the universal form any longer but You are again and again telling me to see it. (Krsna keeps saying: "Behold this universal form. And He is glorifying that universal form). My limbs are pained and disturbed and I'm becoming unconscious. I will never request You to show me this universal form again. Please forgive me. I wish to see that beautiful form from which nectar comes!" (note from the commentators)

#### TEXT 49

ma te vyatha ma ca vimudha-bhavo  
drstva rupam ghoram idrn mamedam  
vyapeta-bhiih prita-manah punas tvam  
tad eva me rupam idam prapasya

ma-let it not be; te-unto you; vyatha-trouble; ma-let it not be; ca-also; vimudha-bhavah--bewilderment; drstva-by seeing; rupam--form; ghoram--horrible; idrk--as it is; mama-My; idam--this; vyapeta-bhiih--free from all fear; prita-manah--pleased in mind; punah--again; tvam--you; tat--that; eva--thus; me--My; rupam--form; idam--this; prapasya--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.**

(cn) Srila Prabhupada says in his Purport: "In the beginning of Bhagavad-gita Arjuna was worried about killing Bhishma and Drona, his worshipful grandfather and master. But Krsna said that he need not be afraid of killing his grandfather. When the sons of Dhrtarastra tried to disrobe Draupadi in the assembly of the Kurus, Bhishma and Drona were silent, and for such negligence of duty they should be killed. Krsna 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 universal form was shown; now Arjuna wanted to see the four-armed form, and Krsna showed him. A devotee is not much

interested in the universal form, for it does not enable o reciprocate loving feelings. Either a devotee wants to offer respectful worshipful feelings, or he wants to see the two-handed Krsna form so that he can reciprocate in loving service with the Supreme Personality of Godhead."

#### TEXT 50

sanjaya uvaca  
ity arjunam vasudevas tathoktva  
svakam rupam darsayam asa bhuyah  
asvasayam asa ca bhitam enam  
bhutva punah saumya-vapur mahatma

sanjaya uvaca--Sanjaya said; iti--thus; arjunam--unto Arjuna; vasudevah--Krsna; tatha--in that way; uktva--speaking; svakam--His own; rupam--form; darsayam asa--showed; bhuyah--again; asvasayam asa--encouraged; ca--also; bhitam--fearful; enam--him; bhutva--becoming; punah--again; saumya-vapur--the beautiful form; maha-atma--the great one.

#### TRANSLATION

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

(cn) Here is said 'svakam rupam darsayam asa bhuyah'. 'Bhuyah' means 'again'. This means that Krsna had probably shown already in the universal form, His four-armed form.

Then Krsna shown up that beautiful form (saumya vapur). 'Saumya' means "pleasing like the moon".

#### TEXT 51

arjuna uvaca  
drstvedam manusam rupam  
tava saumyam janardana  
idanim asmi samvrttah  
sa-cetah prakrtim gatah

arjunah uvaca--Arjuna said; drstva--seeing; idam--this; manusam--human; rupam--form; tava--Your; saumyam--very beautiful; janardana--O chastiser of the enemies; idanim--now; asmi--I am; samvrttah--settled; sa-cetah--in my consciousness; prakrtim--to my own nature; gatah--returned.

## TRANSLATION

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

[2. Kṛṣṇa's two-armed form can be directly seen only through pure, undivided devotional service. (11. 52-55) ]

### TEXT 52

sri-bhagavan uvaca  
su-durdarsam idam rupam  
drstavān asi yan mama  
deva apy asya rupasya  
nityam darsana-kanksinah

sri-bhagavan uvaca--the Supreme Personality of Godhead said; su- durdarsam--very difficult to see; idam--this; rupam--form; drstavān asi--as you have seen; yat--which; mama--of Mine; deva--the demigods; api--also; asya--this; rupasya--form; nityam--eternally; darsana-kanksinah--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.**

### TEXT 53

naḥam vedaiḥ na tapasa  
na danena na cejyaya  
sakyā evam-vidhā drastum  
drstavān asi mam yatha

na--never; aham--I; vedaiḥ--by study of the Vedas; na--never; tapasa--by serious penances; na--never; danena--by charity; na--never; ca--also; ijjyaya--by worship; sakyā--it is possible; evam-vidhā--like this; drastum--to see; drstavān--seeing; asi--you are; mam--Me; yatha--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.

(cn) All those were negative ways that one can try as much as he likes but one cannot see this form of Kṛṣṇa. No matter how one tries through Vedas, austerities, etc., etc., charity, worship, penances - one can still not see this form of the Lord. Why?

Because,

#### TEXT 54

bhaktya tv ananyaya sakya  
aham evam-vidho 'rjuna  
jnatum drastum ca tattvena  
pravestum ca parantapa

bhaktya--by devotional service; tu--but; ananyaya--without being mixed with fruitive activities or speculative knowledge; sakyah--possible; aham--I; evam-vidhah--like this; arjuna--O Arjuna; jnatum--to know; drastum--to see; ca--and; tattvena--in fact; pravestum--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.**

(cn) This is the direct definition of bhakti. Because only by devotional service which is undivided, can Kṛṣṇa actually be understood. 'Ananya bhakti', undeviated devotional service.

#### TEXT 55

mat-karma-kṛn mat-paramo  
mad-bhaktah sanga-varjitah  
nirvairah sarva-bhutesu  
yah sa mam eti pandava

mat-karma-kṛt--engaged in doing My work; mat-paramah--considering Me the Supreme; mat-bhaktah--engaged in My devotional service; sanga-varjitah--freed from the contamination of fruitive activities and mental speculation; nirvairah--without an enemy; sarva-bhutesu--among all living entities; yah--one who; sa--he; mam--unto Me; eti--comes; pandava--O son of Pandu.

## 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.**

(cn) 'Mat-karma-krn mat-paramo', "engaged in doing My work, considering Me the Supreme." Not that one serves Krsna and considers the impersonal as the Supreme. That will not reveal the Truth.

Srila Prabhupada says in his Purport: "In summary, the universal form of Krsna, which is a temporary manifestation, and the form of time which devours everything, and even the form of Visnu, four-handed, have all been exhibited by Krsna. Thus Krsna is the origin of all these manifestations. It is not that Krsna is a manifestation of the original visva-rupa, or Visnu. Krsna is the origin of all forms. There are hundreds and thousands of Visnus, but for a devotee no form of Krsna is important but the original form, two-handed Syamasundara. In the Brahma-samhita it is stated that those who are attached to the Syamasundara form of Krsna 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 Krsna is essential and supreme."

This also shows that Krsna's devotees will be always victorious.

### REVIEW:

In Chapter Seven, Krsna described how He is the Supreme Lord and how one can see Him. How one can see the all universe as just an expansion of His two different energies. Krsna said that.

Then in Chapter Nine, Krsna, more or less said it again, and He explained that everything is coming from Him and everything should be seen in relationship to Him because He is the Supreme Lord.

Then, He described in the end of Chapter Nine, how one should worship Him - with devotion. And He will protect everyone, no matter what their birth is, if they surrender to Him they all will attain Krsna.

Then, in Chapter Ten, Krsna explained all His opulences and described 'aham sarvasya prabhavo...', that everything is emanating from Me'.

Then, He explained in the end of Chapter Ten, 'ekamsena sthito jagat...', 'the all universe is being supported, sustained and pervaded by Me'.

Anyone could repeat all this and just bluff saying that he is God, that everything comes from him, etc, etc,,,. Therefore, after explaining all that confidential knowledge about Himself, Krsna displayed the actual universal form in front of witnesses, including Sanjaya and the demigods. To see the criterion, that anyone who claims to be God has to have the ability to show the universal form to everyone. Therefore Krsna displayed the universal form to show that He was not just talking cheap words, but actually He had the potency to back up those words.

The three aspects of the universal form:

1. Everything was situated in one place.
2. The radiance, the effulgence.
3. 'Kala-rupa', the form of time (the horrible aspect of it)

This Chapter Eleven is less important than Chapter Ten. In this Chapter it shows 'ekamsena sthito jagat', the form by which the Lord pervades the entire universe. Arjuna had no desire to see it for himself but for others he asked Krsna to display it to prove this point that Krsna is not just talking that He is the Supreme, but He is actually proving it.

THUS ENDS THE STUDY OF CHAPTER ELEVEN.