

Chapter 11 Sept 1

so powerful and so highly tempered can by his partial expansion of planetary energy he is the whole world is contained:

CHAPTER ELEVEN, TEXT L

ENGLISH SYNONYMS

Arjuna uvāca= Arjuna said, madānugrahaya=just to show me favor, paramam-
supreme, guhyam=confidential, adhyātmam=spiritual, samjñitam=in the
matter of, yat=what, tvayā=by you, uktam=said, vācā=awards, tena=by
that, mōhā=illusion, aham=this, vigatā=is educated, mama=my

DECLARATION

Eleventh Chapter

Arjuna said, ~~The illusion is now gone~~, having heard Your ~~instruction~~ ^{on} confidential spiritual ^{matters} ~~subject~~ which You have so kindly ^{delivered unto} ~~instructed~~ me; ~~my illusion is now gone~~

PURPORT

is this chapter ~~beginning~~ from the verse

and ending with the verse shows that Krishna is the Cause of all causes. He is even the cause of the Mahavishnu⁴ from whom the material universes emanate. Krishna is not ^{an} incarnation, but He is the source of all incarnations. That has been completely explained in the last chapter. Now, so far as Arjuna is concerned, he says that ~~his~~ illusion ^{is} like this. The illusion was ~~almost~~ like this, that Arjuna thought that Krishna ~~was~~ a human being, a friend of his. But ^{after} the explanation of the last chapter, he is now convinced that Krishna is the source of everything. So, ~~as a friend~~ ^{now} he is very enlightened, and is very glad that he has ~~such~~ a great friend ^{as} Krishna. But in spite of ~~his~~ ^{being} convinced, he also thought that, although I might accept Krishna as the source of everything, others may not ^{so}, in order to aid ~~in~~ his transcendental friendship, Krishna's divinity, he is requesting in this chapter to ~~show him~~ ^{show} the Universal Form. But actually, when you see the Universal Form of Krishna, it will frighten. But Krishna is so kind

to him that, after showing him, ^{He reverts} ~~he converts himself~~ again to his Original Form. Arjuna agrees ^{with} what Krishna ^{has said} several times; ~~that~~ I am speaking to you just for your benefit. So Arjuna acknowledges that all this ^{has} happened ~~to him~~ by Krishna's grace ~~and I am now convinced that you are the cause of all causes and you are present in everyone's heart as the super-~~
~~admirer~~

TEXT 2

ENGLISH SYNONYMS

BHAVA=appearance; pyāyāu=disappearance; hi=certainly; bhutanam=of all living entities; srutau=have heard; vistāraso=detail; maya=by me; tvattah=from him; kāmālapattraksā=O the lotus-eyed; mahatmyam=glories; api=also; ~~et~~

TRANSLATION

1. O ~~Lotus-eyed~~ ^{One,} I have ~~therefore/understood/the~~ heard from You in detail about the appearance and disappearance of every living entity, as realized ^{within} the nature of Your inexhaustable Glories.

PURPORT

In gladness, Arjuna ^{is here} addressing Lord Krishna, ~~especially~~ looking ^{especially} on His eyes ^{which are} just like ^{the} petals of a lotus flower. This is significant because Arjuna appears to be ^{so greatly} ~~too much~~ gladdened by the statements ^{of} ~~given by~~ Krishna in the previous verses ^{where} the Lord said:

9. I am the Source of all appearance and disappearance of this material manifestation ^{This} and Arjuna has heard from the Lord in detail. And Arjuna is more enlightened; that, in spite of His ^{being} ~~becoming~~ the Source of all appearance and disappearance, ~~He~~ is aloof from ^{it} ~~him~~. His personality is not lost, ~~that~~ because in the Ninth Chapter the Lord says that He is all-pervading, ^{yet} ~~but~~ personally He is not present ⁱⁿ ~~at~~ That is the ^{inconceivable} ~~incom-~~prehensible opulence of Krishna, which Arjuna ^{says} ~~admits~~ that he has thoroughly understood.

TEXT 3

ENGLISH SYNONYMS

evam- that, etad-this, yatha'ttha-as it is, tvam-you, atmanam-the soul, peramesvara-the Supreme Lord, drastum-to see, icchami-I wish, te-you, rupam-form, aisvaram- Divine, purusottama-O, the best of the personalities

TRANSLATION

3: O ^{Greatest} ~~the best~~ of all ^{beings} ~~personalities~~, O ~~the~~ Supreme Form, ^{though} I ~~am not~~ ^{yet} ~~seeing~~ ^{here} before me Your actual position, ~~but~~ I wish to see how You have entered into this cosmic manifestation; I wish to see ~~You~~ ^{that Form of}

PURPORT

The Lord said, ~~that~~ I have entered into this material universe by My Personal presentation, and therefore the cosmic manifestation has been possible, and ~~it~~ is going on. Now Arjuna ~~so far as he is concerned~~, he ^{is} inspired by this ^{present} state of Krishna, but in order to convince others in the future, who think Krishna is an ordinary person, he desires to see him ~~as he is~~ in his Universal Form; how He ~~is~~ ^{acts} from within the universe, although He is apart from it. Arjuna's address ~~to the Lord~~ ^{here} ~~permission~~ ^{is} significant. As the Lord is ^{the} Supreme Personality of Godhead, and ~~He~~ is present within Arjuna himself, ~~so~~ ^{he} ~~knew~~ ^{knew} the desire of Arjuna, and Lord Krishna could understand that Arjuna had no special desire to see Him in His Universal Form, because he ~~is~~ ^{was} completely satisfied ^{by} ~~seeing Him in his~~ ^{the} Personal Form of Krishna.

But he could understand also that to convince others that Arjuna wants to see the universal form, he did not have any such desire for confirmation. He could understand that Arjuna wanted to see the Universal Form ~~only~~ ^{only} for future guidance, because in the future there would be so many imposters who ^{would} pose themselves as ~~the~~ incarnations of God. So people should be careful ^{and} before accepting such nonsense one should try to see

the Universal Form of such^a misrepresentation of God:

TEXT 4

ENGLISH SYNONYMS

manyase-if you think, yadi-if, tac chakya-able to see, maya-by me, drastum-to see, iti-thus, prabho- O Lord, yogesvara-the Lord of all mystic power, tato-then, me-unto me, tvam-you, darsaya-so, atmaṁam-your self, avyayam-eternal

TRANSLATION

! If You think that I am able to see Your Universal Form, O my Lord, ~~the~~ ^{O Master} Lord of all Mystic Power, then ~~you may~~ kindly show me that Universal Self ^{yourself}

PURPORT

It is said that nobody can see or hear or understand or perceive the Supreme Lord, Krishna, by ~~the~~ material ^{re}searches. But if one is engaged in loving transcendental service to the Lord, beginning from the start, then one can see the Lord by revelation. ~~So~~ 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, ~~he~~ does not depend on his speculative strength, but he admits his inability ^{as a living entity} and acknowledging his ~~inability~~ position. So he could understand that for a living entity it is not possible to understand the unlimited infinite. If the infinite reveals itself, then it is possible to understand ~~about~~ the nature of the infinite, by the ^{mercy of the} infinite. The word ^{Master of all Mystic power,} yogesvara, is also very significant, because the Lord is the inconceivable ^{conceivable} power. If ~~he~~ liked, he could reveal Himself, although ~~he~~ is unlimited ^{by} his grace. Therefore, Arjuna pleads to the ^{inconceivable} grace, ~~and~~ not that he ^{gave} Krishna orders, ^{please show me,} and Krishna is obliged to show him. Krishna is not obliged to reveal Himself to

/ anyone, unless one surrenders fully in Krishna Consciousness, and engages in devotional service. So ^{this revelation} ~~it~~ is not possible for persons who depend on the strength of their mental speculations.

TEXT 5

ENGLISH SYNONYMS

sribhāgavan uvaca-The Supreme Pers. of God. said; pāśya-just see, me-mine, parthā-O surāprutā, rūpāni-forms, sataso-unless, ātha-also, sahasrasa-thousands, nānavīdhanī-variated, divyāni-devine, nana-variated, arna-colored, kṛtini-forms, ca-also

TRANSLATION

^{Supreme Personality of Godhead}
The Sup-~~reme~~ ^{Personality of Godhead} said, My dear Arjuna, ⁰ ~~the~~ son of Pṛitha, ~~just~~ see now My opulences, ~~the~~ hundreds of thousands of varied divine forms, ~~and how they are with different colors, just like the sea.~~

PURPORT →

^{multi-colored like}
→ The purpose being requested by Arjuna ~~he~~ wanted to see Krishna in His Universal Form, which, although ~~is~~ transcendental, ~~for~~ still is ~~such~~ form ~~is~~ just suitable for the cosmic manifestation, and ^{is} subject to the temporary time of this material Nature. As the material Nature is manifested and not manifested, ^{so} ^{is} ~~similarly~~ this Form of Krishna, ^{which} ~~that~~ is not eternally situated in the spiritual sky, as other Forms are ~~situated in the spiritual sky~~. So for a devotee, that Form is not required; but because Arjuna wanted to see Krishna out of his ^{inconceivable} ~~incalculable~~ potency, he said just ~~try~~ try to see. It is not possible to be seen by any ordinary man. Now I give you the power to see.

TEXT 6

ENGLISH SYNONYMS

pāśya-see, ~~akṣaṇān~~ dītyan-son of Oditī, vāsukī-rudran-different forms of Rudra, asvināu-of the name, mārutas, demigod of the year, tatha-also, bahūny-many, adṛsta-that you have not ~~heard~~ heard or seen, purvāni-before,

pasya-there see, ascaryani-all the wonderful, bharata-O the best of the ~~paratas~~ paratas.

TRANSLATION

O ~~the~~ ^{Bharatas, see here} best of the ~~paratas~~, ^{just like sea is sensible} the different manifestations of ^{Advaita Rudras} ~~ascaryani~~ and all the demigods, ^{Behold the} many things which ^{none has} ~~never~~ ^{here} seen or heard ^{before}.

PURPORT

→ Even ^{for} Arjuna, who is a personal friend of Krishna, and was ^{thus} the most ~~learned~~ learned of men, ^{still} ~~it was~~ not possible to know all about Krishna. So here it is stated that ^{no} ~~neither~~ humans have heard ^{of} or known ~~all~~ all these forms, ^{and yet} you can see such wonderful forms.

TEXT 7

ENGLISH SYNONYMS

ihai-in this, ikastham-in one, jagat-the universe, krtsnam-completely, pasya-see, adya-immediately, sa-with, cara-moving, acaram-not moving, mama-my, dehe-in this body, gudakesa-O Arjuna, yac-that, ca-also, anyad-other, drastum-to see, iccasi-you like

TRANSLATION

1: Whatever you want to see, you can see in this ~~entire~~ ^{all} Body at once. This Universal Form can show you ^{All that} ~~whatever~~ you ^{desire} ~~want~~ whatever you want ^{as well - 1} in the future, everything is ^{completely} ~~there~~ there/completely.

PURPORT

→ ~~None~~ ^{one} can see the entire universe sitting at one place, ^{not} even the most perfect scientist ~~can~~ ^{can't} say what is going on in other parts of the universe. But a devotee like Arjuna can see everything that exists in any ^{sector} ~~part~~ of the universe. ~~As~~ Krishna says, I give you this Body to see anything you want, ^{be it} ~~to see~~ past, present, ^{or} future. You can even understand the future. The cosmic manifestation being ~~a~~ temporary manifestation, the past, present, and future is infested innate, but by the mercy of

By the mercy of

→ Krishna Arjuna is able to see everything.

TEXT 8

ENGLISH SYNONYMS

na-never, tu-but, mā-mē, sakyase-able, drastum-to see, anenai-by this, eva-certainly, svacaksusa-your own eyes, divyam-devine, dadami-I give, te-you, caksuh-eyes, pāsyā-see, me-my, yogam/ aisvaram-inconserable mystic power

TRANSLATION

^{but} You cannot see ^{with} Me ^{do} your present eyes. Therefore I give you divine eyes, ^{beheld} and see me so that you can ^{about} My mystic opulence.

PURPORT →

The Pure devotee does not like to see Krishna in any other Form except ~~the~~ ⁱⁿ His Form with two hands, ^{and} therefore a devotee has to see ~~the~~ ^{the} Universal Form by the grace of the Lord, ^{not} not with the mind, but with the eyes. Therefore, to see the Universal Form of Krishna, Arjuna is warned not to change his mind, but to change his vision. The Universal Form of Krishna is not very important, ^{succeeding} that will be clear in the verses; but still, because Arjuna wanted to see Him, the Lord ^{offered} ~~wanted to give him~~ ^{the} particular vision to see that ~~Universal~~ Form. Devotees who are correctly in transcendental relationship with Krishna ~~are~~ ^{Max} are attracted by loving teachers, not by the Godless display of opulence. The playmates of Krishna, the friends of Krishna, the parents of Krishna ^{these} ~~they~~ never desire Krishna to show his opulences. They are so ^{immersed} ~~in~~ in pure love that they do not even know that Krishna is the Supreme Personality of Godhead. In their loving exchange they forget that Krishna is the Supreme Lord. In the Srimad Bhagwatam it is stated that the boys who are playing with Krishna ~~are~~ ^{are} all highly pious souls, so that after many, many births they are now able to play with ^{Him} Krishna. Such boys did not know that Krishna is the ^{Supreme Personality} ~~Sup. Pers.~~ of Godhead. They took Him as a personal Friend, and were

playing, and the subidioshami recited one verse like this
 that he said that here is the Supreme Person who is considered as the
 impersonal Brahman by great sages and is considered by the devotees as
 the Sup. Pers. of Godhead and by ordinary man who is considered as a
 product of this material nature. Now these boys who had many, many
 past activities in their past life, ~~they~~ are now playing with the Supreme
 Personality of Godhead. ~~The~~ The fact is that the devotee is not concerned
 to see the ^{Viswa Rupa, or Universal Form;} ~~viswa-rupa~~, but Arjuna wanted to see the ^{Viswa Rupa} ~~viswa-rupa~~, not for
 himself, but to establish Krishna's ^{position,} ~~statement~~, so that in future history
 people can understand that Krishna not only theoretically presented
 Himself as the Supreme, but actually presented Himself ~~to Arjuna~~. And it
 is confirmed by Arjuna, ~~because Arjuna~~ ^{who} is the beginning of parampara, or the
 chain of disciplic succession. So those who are actually interested to understand the ^{Supreme Personel.} ~~Sup. Pers.~~
 of Godhead, Krishna, ~~those who follow~~ ^{wish to} in the footsteps of Krishna, should under-
 stand that Krishna not only theoretically presented Himself as the
 Supreme, but practically ^{showed} ~~saw~~ Himself as the Supreme. ~~sach~~

The Lord says that
 I am just giving you the necessary Krishna power because he knew that
 Arjuna did not like to see ^{my Form,} ~~as we~~ have already explained. The idea is
 that as I saw you, my universal form, although you have no such mind,
 still, by my grace, he will be able to follow, to see such different
 variated material form.

TEXT 9

ENGLISH SYNONYMS

sanjaya uvaca-Sanjaya said, evam-thus, uktva-saying, tato-theraka, rajan-
 oh the king, mahayogesvaro-the most powerful mystic, harih-The Supreme
 Pers. of God, Krishna, darsayam asa- showed, parthaya-unto Arjuna, para-
 mam-devine, rupam-universal form, aisvaram-opulances

TRANSLATION

Samjaya said: O ~~the~~ King, ^{thus saying,} the Supreme, ^{the} Lord of all mystic power, ^{Personality} of God ~~has shown him His Universal Form to Arjuna.~~ ^{displayed}

TEXT 10, 11

ENGLISH SYNONYMS

aneka-~~many~~ ^{aneka-various}, ~~vaktra~~-mouths, ~~nayanam~~-eyes, ~~aneka~~-various, ~~kadbhut~~-wonderful, ~~adarsanam~~-to see, ~~aneka~~-many, ~~divya~~-divine, ~~abharanam~~-ornaments, ~~divya~~-divine, ~~aneko~~-various, ~~odyata~~-dazzling, ~~ayudham~~-weapons, ~~divya~~-divine, ~~malayam~~-garland, ~~ambaradharam~~-dresses, ~~divya~~-divine, ~~gandha~~-presents, ~~nulepanam~~-spear, ~~sarva~~-all, ~~ascary~~-wonderful, ~~devam~~-divine, ~~anantam~~-unlimited, ~~visvatomukham~~-all-pervading

11: Arjuna saw in that Universal Form unlimited mouths, unlimited eyes ~~and~~ ^{wondrous; the Form was} all ~~wonderful~~ ^{dazzling and arrayed in many} decorated with divine ornaments, ~~and adorned with~~ ^{garbs} ~~garbs~~ ^{gloriously}. He was garlanded ~~richly~~ ^{richly} and there ~~was presents of~~ ^{were} many scents smeared over ~~his body~~ ^{his body} ~~and everything was wonderful~~ ^{All magnificence} and he was all-expanding, unlimited. This was ~~seen~~ ^{seen} by Arjuna.

PURPORT

→ In these two verses ^{the phrase} ~~repeatedly~~ many, many has been said. This means that there was no limit ^{to the} ~~how many~~ ^{and} hands, ~~or how many~~ ^{and} mouths, ~~or how many~~ ^{and} eyes that Arjuna was seeing. ~~on those~~ ^{and} hands, mouths, ~~and~~ ^{and} eyes ~~were~~ ^{were} distributed all over the universe, and by the grace of the Lord Arjuna could see them sitting in one place. That is the inconceivable potency.

TEXT 12

ENGLISH SYNONYMS

divi-in the sky, surya-sun, asahasrasya-of many thousands, bhaved-there is, yugapad-simultaneously, uttita-present, yadi-if, bhah-grace sadrsi-like that, sa-that, syad-maybe, bhasas-resemblance, tasya-there is, mahatmanah-of the great Lord.

ANU-NU UNOJIN JE-UNOJIN 30 NOLIVUNOJIN

TRANSLATION

12: If there ^{could be} ~~is possibility~~ of hundreds and thousands of suns ^{at once} arising ~~ultimately~~ ^{ultimately} at the sky then it was possible to estimate ~~what~~ ^{the} effulgence of the ~~Supreme Person~~ ^{Supreme Person} in Universal Form.

PURPORT

→ Everything being wonderful, inexplicable, ~~that~~ ^{an example of} Sanjaya is just giving ~~comparison~~ ^{comparison} how it could be possible because both Sanjaya and his Anasta was ~~not~~ ^{on} the spot by ~~still~~ ^{still} Sanjaya by the grace of Bhihasoda he was just seen whatever happened, and he was just comparing the situation as far as ~~could be understood~~ ^{could be understood} so, such wonderful manifestation of the universal form was made by Arjuna.

TEXT 13

ENGLISH SYNONYMS

TATRA THERE; IKASTHA WHERE place; jagat-universe; krtsnam-completely, pravibhaktam-divided in many; anekadha-many; apasyad-could see; ~~devadevasya~~ of the Sup. pers. of God; sarita-in the universal form; pandava=ARjuna; tada-at that time.

TRANSLATION

3: At that time Arjuna could see in the Universal Form of the Lord the unlimited expansions of the universe ~~seated~~ ^{seated} in one place, although the ~~universe~~ ^{universe} divided in many many thousands ~~universe~~ ^{universe}.

PURPORT

→ The word ~~tatra~~ ^{there} is very significant. It means that both Arjuna and Krishna were sitting on the chariot. Although Arjuna was visualizing the Universal Form of the Lord, both of them were seated on the chariot. ~~Arjuna~~ ^{Arjuna} could see Krishna as he assumed that universal form. Others who were present on the battlefield ~~that~~ ^{because of} could not see. This is the ~~unseen~~ ^{unseen} eyes of Arjuna. ~~Arjuna~~ ^{Arjuna} saw in the body of Krishna many thousands of un-

iverses, and although divided as it is said before he could see ^W learn from Vedic Scriptures ^{that} there are many universes, ^{all with} many planets. Some of them are made of ^{earth} ~~stone~~, some of them are made of gold, some of them are made of jewels, some of them are very great, some of them not so great.

So all these varieties Arjuna could see sitting on his chariot, Nobody ^{one} could understand what was going on between Arjuna and Krishna.

TEXT 14

ENGLISH SYNONYMS: tatah-therata, bh-ho, vismayavisto-being wonderfully pure, hrstaroma-and great, ecstacy, dhanam-jayah-Arjuna, prahamya-offering obeisances, sirasa-by the end, devam-to the Sup. Pers. of God, krtanjalir-hold in hand abhasata-began to say

tatah-therata, bh-ho, vismayavisto-being wonderfully pure, hrstaroma-and great, ecstacy, dhanam-jayah-Arjuna, prahamya-offering obeisances, sirasa-by the end, devam-to the Sup. Pers. of God, krtanjalir-hold in hand abhasata-began to say

TRANSLATION

4! At that time, bewildered and astonished, ^{standing} ~~Arjuna~~ ^{Arjuna} ~~with the hands on the body~~ ^{on end} ~~standing~~ began to pray with ^{folded} ~~holding~~ hands, ~~offering~~ ^{offering} obeisances ~~to~~ ^{to the Supreme Personality of Godhead} his head to the Sup. Pers. of God.

PURPORT

In this verse, that the divine vision which was offered by Krishna to Arjuna was explained that it changes the milieu of Krishna. Krishna and Arjuna and their relationship reciprocally. Krishna and Arjuna are later in the ^{relationship} ~~name~~ of friendship, but here it is found that Arjuna is offering obeisances with great respect and with folded hands, he is praying to Krishna. This means he is praising the Universal Form Arjuna has ^{attitude} ~~to one of wonder~~. By great devotion, Krishna is ^{described} ~~assessed~~ as the ^{described} ~~best~~ of all ^{described} ~~in the~~ ^{described} ~~Scriptures~~ ^{described} ~~there are~~ ^{described} ~~twelve kinds of~~ ^{described} ~~taste, o.~~ ^{described} ~~humors~~ ^{described} ~~and all of them are present in Krishna.~~ ^{described} ~~He~~ ^{described} ~~is the ocean~~ ^{described} ~~of all the~~ ^{described} ~~and humors~~ ^{described} ~~exchanged between two living~~ ^{described} ~~entities, or between the gods, or between the Supreme Lord and His devotees.~~ ^{described}

~~This emotion it is said that~~ ^{Here} Arjuna was inspired ^{with} by the humor of wonder, and in that humor of wonder, although he ^{was} by nature very sober, ~~and~~ calm, and quiet, he ^{upright} became ecstatic and the hairs stood on his body, and he began to offer his obeisances unto the Supreme Lord with folded hands. He was not, of course, afraid: When one is afraid of the Supreme Lord, ^{it} is called fearfulness, but here he is not afraid, he is affected with the wonders of the Supreme Lord, so here as many expert devotees are able to analyze the different manifestations of Krishna. The immediate context is wonder and therefore his natural tendency of loving friendship ^{with} plus with wonder, humor, he becomes overwhelmed and the hairs on his body stood on end.

TEXT 15

ENGLISH SYNONYMS

arjuna uvāca-Arjuna said, pasyami-I see, devams-all the demigods, tava-your, deva-O the lord, dēhē-in the body, sarvams-hosts; tathā-also, bhuta-living entities, viśeśa-saṁgha-specifically amalgamated, brahmanam-Lord Brahma, īśa-Lord Shiva, kamala-saṁsthā-sitting on the lotus flower, rṣiḥ-great sages, ca-also, sarva-all, urāgaḥ-ca- this next event divine. TRANSLATION

Arjuna said: My dear Lord, Krishna, ^{now} I see in your Body all the demigods and different kinds of living entities assembled together. I see Brahma sitting on the Lotus flower, as well as Lord Shiva and many sages and ~~only~~ divine snakes.

PURPORT →

→ The Brahma and the snakes, the significant here because Arjuna is saying everything in the universe, so he is seeing all. So the kapurishivishnu who is situated in the lower region of the universe in his water and is lying on his snake, this means he is offering to the snake-bed. It is called bashuti. Also there are other snakes known as bashuti. Beginning

from the kapurishivishnu up to the topmost part of the universe on the lotus-flower planet, the Bramha, the first creature of the universe is associating. That means from the beginning to the end, everything you could see from that one place sitting on his chariot by the grace of the supreme Lord, Krishna.

TEXT 16: *aneka-many, bahur-arms, udara-bellies, vakra-mouths, netram-eyes, pasyami-I see, tvam-unto you, sarvato-from all sides, anantarupam-unlimited form, na nam-there is no end, na madhyam-there is no middle, na punas-neither again, tava-yours, adim-beginning, pasyami-eyes see, visvesvaram-O Lord of the universe, visvarupa-in the form of universe*

TRANSLATION

6:0 ~~the~~ Lord of the Universe, *in the form of the universe* I see in your ^{universal} body many, many forms, bellies, mouths, eyes, ~~and so it is unlimitedly~~ ^{without limit} expanded, there is no end, there is no beginning and there is no middle ^{to all this}

~~the form of the universe~~
PURPORT: The address is so that everything to the person so Krishna is the Supreme Personality of Godhead, and unlimited and so through him everything could be seen.

January 7, 1967

CHAPTER XI, TEXT 17

ENGLISH SYNONYMS

kiritinam-helmets, gadinam-glass, cakrinam-with, tejorasim-effulgence, sarvato-all sides, diptimantam-glowing, pasyami-I see, tvam-you, drunifiksyan-difficult to see, samantadspreading, diptanala-blazing fire, arka-sun, dyutim-sunshine, aprameyam-immiserable

TRANSLATION

17. Your Form is very hard to see on account of its glowing effulgence, ^{like the fire} ~~light fire~~ sunshines which is ~~immiserable~~ ^{inexhaustable} and ~~behold the many~~ ^{I behold the many} elements, ^{all as} glass, ~~with the effulgence~~ ^{with the effulgence}

TEXT 18

ENGLISH SYNONYMS

tvam-you, aksaram-inexhaustable, paramam-Supreme, veditavyam-to be understood, tvam-you, asya-of this, visvasya-universe, param-Supreme, nidhanam-possess, tvam-you are, avyayah² sasvatadharmagopta-maintainer of, religions, sanatanas-the old puruso-Supreme Personality, mato me-is my opinion

TRANSLATION

18. You are the Supreme ~~Primal Objective~~ ^{Primal Objective}; You are the best of all the universes; You are inexhaustable, ~~and~~ ^{and} the ~~older~~ ^{oldest} maintainer of religion, ~~and~~ ^{and} Eternal Personality of Godhead.

TEXT 19

ENGLISH SYNONYMS

anadi-without any beginning, madhya-without any middle, antam-without any end, ananta-unlimited, viryam-glorious, ananta-unlimited, bahum-arms, sasi-moon, surya-sun, netram-eyes, pasyami-I see, tvam-you, diptah-great, hutasavaktram-fire coming out of you mouth, svatejasa-by your, visvam-this universe, idam tapantam-eating

TEXT 21

ENGLISH SYNONYMS

ami-althose, hi-certainly, tvam-unto you, surasamgha-groups of demigods, visanti-entering, kacid-some of them, bhita-out of fear, pranjalya-folded handed, frnanti-offering prayers unto, svansti-all peace, ty uktva-speaking like that, maharsi-great sages, siddhasamgha-perfect sages, stuvanti-singing, tvam-you, stutibhih-with prayers, puskalabhih-Vedic hymns

TRANSLATION

1/ All those demigods ~~are~~ surrender unto You, entering into You. ~~Some of~~ ~~them~~ ~~are~~ very much afraid, ~~and~~ ~~they~~ with folded hands they are praying the Vedic hymns.

PURPORT

1/ All the demigods in the different planets in outer space ~~they~~ were ~~are~~ afraid of the ^{divine} manifestation of the Universal Form, and the terrible effect of glowing effulgence, and this prayer was for protection.

TEXT 22

ENGLISH SYNONYMS

rudra-manifestation of Lord Shiva, aditya-demigods, vasavo-the name, ye-all, ca-sadhya-of the name, visve-the name, asvinau-of the name, marutas-of the name, usmapas ca-the forefathers, gandharva-of the name, yaksa-of the name, surasiddha-the perfected demigods, samgha-to become the thing, tvam-you, vismitas-in wonder, ca-also, eva-certainly, sarve-all

TRANSLATION

1/ THE different manifestation of Lord Shiva, ^{the} Adityas, ^{the} Vasus, ^{the} Sadyas, ^{the} Visva ^{deva} ~~eva~~ the two Asvins, ^{the} Maruts, ^{the} forefathers and the Gandharvas, ^{the} Yaksas, Asuras and all perfected demigods ^{the} all ~~are~~ are seeing You in wonder.

TEXT 23

ENGLISH SYNONYMS

warriors of the other party like Bhishma ~~of the other party~~ be smashed, but some of the great warriors ^{on} the side of Arjuna ~~they~~ will also ^{fall} be smashed.

TEXT 28

ENGLISH SYNONYMS

yatha-as, nadinam-of the rivers, bahavo-many ambuvegah-waves of the waters, samudram-ocean, eva-certainly, abhimukha-towards, dravanti-gliding, tatha-similarly, tava-your, ami-all those, nārālokavira-the kings of the human society, viśanti-entering, vaktṛāny-into the mouths, abhivi-perish, jvalanti-blazing.

TRANSLATION

As the rivers flow down to the ocean similarly all these great warriors enter into the mouths in all respects as if blazing.

TEXT 29

ENGLISH SYNONYMS

yathā-as, prādiptāṁ-blazing, jvalanam-fire, patanga-moss, visanti-enters, nasaya-destruction, samrddha-fool, vegah-spirit, tathai'va-similarly, nasaya-O destruction, visanti-entering, lokas-all people, tava-unto you, api-also, vaktṛanti-mouths, samrddhavegah-full speed

TRANSLATION

I see all people entering with full speed into the mouths as if the blazing fire with full speed.

TEXT 30

ENGLISH SYNONYMS

lehiyas-licking, grasamanah-devouring, samantā-from all directions, lokan-people, samagran-completely, vadaṇa-by the mouth, jvaladbhih-blazing, tejobhir-by effulgence, apurya-covering, jagat-the universe, samagram-all, bhasas-illuminating, ughra-terrible, pratapanti-scorching, visno-O the all-pervading Lord

of knowledge, strength, activity, transcendental, this is stated in Bhagavadgita!

anyone who knows the transcendental body, activities and perfection after quitting his body he goes back to him and doesn't come back again to this miserable world. Therefore one should know that Krishna's activities are different from others. The best thing is to follow the principles of Krishna, that makes us perfect. It is also stated in the sidrāprutāpaniṣad that there is nobody who is master of Krishna; everyone is his servant. The jaytojaytomā says God is only Krishna and everyone is servant. Everyone is giving out his order. There is nobody who can deny his order. Everyone is acting according to his direction. Everyone is under the superintendence of Krishna. As stated in the Brahmashankita, he is the cause of all causes.

Text 44

ENGLISH SYNONYMS

tasmāt-therefore, pranamya-after offering obeisances, pranidhaya-laying down, kāyam-body, prasādāya-for begging the mercy, tvam-unto you, aham-I, isam-unto the Supreme Lord, idyam=who is worshipful, pite'va-like father, putrasya-of the son, sakṣe'va-of the friend, sakhyuh-of the friend, priyah-dear, priyāya-of the dear mouth, arhasi-you should, deva-my Lord, sodhum-tolerate

TRANSLATION

44: You are ~~personally~~ ^{belong} the Supreme Lord, ~~and~~ ^{to} worshipable ~~by~~ every living entity. I therefore fall down to offer you my respects ~~and~~ ^{obedience}. ~~And I~~ ^{And I} ask you ~~for~~ ^{As} mercy. ~~As~~ ^{impudence} a father tolerates the ~~impudence~~ of his son, or a friend tolerates the impudence of ~~friend~~ ^{familiarity}, a friend or wife tolerates the ~~impudence~~ ^{her mate partner} of the ~~opposite party~~ ^{so should}, similarly you ~~should~~ ^{may} tolerate ~~my~~ ^{those} ~~impudence~~ ^{worings} that I ~~might~~ ^{may} have done to you.

PURPORT →

Krishna's devotees are related ^{to} Krishna ^{variously:} in ~~various~~ relationship, ~~some~~ ^{one may} treat Krishna as his Son, ^{another} somebody treats Krishna as his husband, ^{someone} somebody treats ^{Him} Krishna as a friend, ^{one} somebody ^{as a} treats Krishna as Master. There are different relationships with Krishna, and Arjuna is related ^{to Him} ~~with Krishna~~ in friendship. ~~As~~ ^{As} the father tolerates, or the husband tolerates, or the master tolerates, so ^{does} Krishna tolerate ~~the~~ ^{the} ~~mistakes~~ ^{mistakes} of the devotees without any hesitation.

TEXT 45

ENGLISH SYNONYMS

adrstapurvam-never seen before, hrsito-engladdened, āsmi-I am, drstva-by seeing, bhāyena-out of fear, ca-also, prāvyāthitam-perturb, manō-mine, me-mine, tad-therefore, eva-certainly, me-unto me, darsāya-saw, deva rupam-the form, prasīda-just be gracious, devesa-oh Lord of Lords, jahan-nivāsa-the rest of the universe

TRANSLATION

15: After seeing this Universal Form which I had never seen ^{before,} I am ~~so much~~ ^{is disturbed with} ~~gladdened~~ but at the same time I am ~~perplexed~~ ^{in my mind} ~~in my mind~~ ^{of fear.} Therefore, ~~please~~ ^{show} your ~~form~~ ^{Personality of Godhead,} in order to grace me, O Lord of ~~the~~ ^{Sanctuary} ~~Lords,~~ ^{of the universe}

PURPORT →

→ Krishna never ^{showed} ~~saw~~ Arjuna his ^{Viṣṇurūpa} ~~divine~~ after this incident. Arjuna is always in confidence with Krishna, because he is ^a very dear friend, and, as a dear friend, ^{he was} ~~he~~ ^{Krishna's} ~~is~~ ^{opulence} ~~gladdened~~ by ^{similarly,} Arjuna ^{was} ~~is~~ very much ~~gladdened~~ to see that his Friend, Krishna, is the Supreme Personality of Godhead, and ~~he~~ ^{he} can show such wonderful ~~appearance~~ ^{appearance} of the Universal Form. But at the same time, after seeing that Universal Form, Arjuna ^{was} ~~is~~ afraid that ~~he~~ ^{he} might ~~commit~~ ^{commit} ~~so many offences~~ ^{against} Krishna, out of

his unalloyed friendship with him, so his mind was also disturbed out of fear, although he had no reason for it to be so. Arjuna, therefore, is asking Krishna to show his ^{Narayana} ~~naman~~ ^{Four-handed} form, because ~~he cannot see any form~~ so this Universal Form ~~is~~ is material and temporary, as the material world is temporary. So his form of the universal manifestation is also material, but He has His transcendental form in the ^{Vaikuntha (spiritual)} ~~wakunda~~ planets, with four hands as ^{Narayana} ~~Narāyaṇa~~. There are innumerable ~~different~~ planets in the spiritual sky, and each of them is ^{known} by his planetary manifestation of different Names, ~~as~~ Krishna is present ~~there~~, so Arjuna desired to see one of the forms ~~in the wakunda~~ ^{in the Vaikuntha planet} ~~local~~. Of course, in each ~~wakunda~~ ^{Narayana} ~~local~~ the form of ~~Narāyaṇa~~ is four-handed, but ~~in~~ the four hands ^{hold} ~~there are~~ different displays of ^{symbols, such as} ~~aspects~~, just ~~as~~ the ^{couch shell,} ~~couch~~, the ^{the wheel} ~~wheel~~, the club, and the lotus flower, ~~as~~ according to the different position of these four things ^{that} in four hands, all those ^{Narayanas} ~~Narāyaṇas~~ are different. But ^{at the same time,} all of them are one and the same with Krishna. So Arjuna desired to see his four-handed feature.

TEXT? \$46

ENGLISH SYNONYMS

ENGLISH SYNONIMS

kiritinam-with helmets, gadinam-with clubs, cakrahastam-will, icchami-hand
I wish, tvam-you, drastum-to see, aham-I, tathai'va- in that position,
tenai'va-by that, rupenā=form, caturbhujena-four handed, sahasrabaho-Oh
thousand handed, bhava-just become, viśvamurte-the universal form

TRANSACTION

t6: Only the Universal Form, Lord, I wish to see You in Your Four-handed Form with helmet ^{ed} on the head, with club, ^{wheel} ^{conch}, ^{in hands} ^{so I} and lotus flower. ¹ ¹

PURPOŮT

→ The Lord is eternally situated in hundreds and thousands ^{of} myriads ~~of~~ forms, and the principle ^{among} of them are ~~just like the forms of Rama, Krishna,~~ ^{Rama, Krishna,}

PURPORT →

→ The divine vision in this connection should be thoroughly understood. Who can have divine vision? Divine means godly. Godly vision means ^{that}, unless one has not attained ^{to} the status of divinity or demigod, he cannot have ^{it} divine vision, and ~~which demigods that~~ is stated in the Vedic scriptures ^{that} those who are devotees to Lord Vishnu ~~are~~ are gods. And those who are atheist, or do not ^{believe in Vishnu worship} ~~believe in Vishnu~~, or only ^{the impersonal} part of Krishna, ~~as the Supreme Personality of Godhead, that is foolish~~ and they cannot have any divine vision: ^{on the} ~~on~~ one hand crying Krishna, and at the same time having divine vision, is nonsense. No ^{one} ~~one~~ can have divine vision without becoming divine! In other words, those who have got divine vision, they also can see like Arjuna. The Bhagavadgita is giving the description of the Universal Form, although this description was unknown to everyone before Arjuna. Now one can have some idea of the ^{Vishvarupa} ~~Vishvarupa~~ after this incidence. Those who are actually divine ~~and~~ can see the Universal Form of the lord. But the test is that nobody is divine unless he is a pure devotee of Krishna. The devotees, however, who are actually in divine nature and have divine vision, ~~they~~ are not very much interested to see the Universal Form ~~of the Lord~~. As described in the previous verse, Arjuna desired to see the ~~whole~~ Four-handed Form of Lord Krishna as Vishnu, and he was ~~practically~~ afraid ^{of} seeing the Universal Form.

This verse there are some specific words, just like vedayajnadhyayanair studying in such matter of Vedic literature and the subject matter of sacrificial regulations. So vedaya means all kinds of Vedic literature namely the four Vedas samnujuri and the eighteen puranas and upanisads, and vinandasutra, all these one can study at home or anywhere else--that is called viditarum. Similarly there are sutras, kavasutra and memana-

So in the previous chapter by using the word sudarāsam, very difficult to see, Arjuna. All these words indicate that this personal form of Krishna the two-handed form and the four-handed, these forms are also completely different from the temporary universal form shown to Arjuna. The four-handed form is Narāim, and two handed form of Krishna, they are eternal and transcendental, whereas the universal form exhibited to Arjuna is temporary. The very word suggest that nobody saw that universal form, they suggest also that amongst the devotees there was no necessity of showing. That form was exhibited by Krishna by the request of Arjuna because in future those who represent themselves as incarnation of God, the followers should be intelligent enough to ask such incarnation through such miraculous things, otherwise they will be misled. The word na hamidi repeatedly is meant that one should not be very much proud for academic education in Vedic literature, they must take to the devotional service, then they can attempt to write commentaries of Bhagavadgita and gradual change of Krishna from the universal form to the four-handed forms of Narāim and then coming to his own natural form of two-handed, this also means either four-handed forms or any form that we can mention in Vedic literature, all those forms are emanations of the original form of two-handed Krishna. As confirmed in Bhagavadgita, the two-handed Krishna, he is the origin of all emanations. Krishna is distinct even from those forms. But to speak of the impersonal conception, so far the four-handed forms of Krishna are concerned, it is stated clearly that even the most identical four-handed forms of Krishna which is known as Mohavishnu and who is lying on the cosmic ocean and from whose breathing so many innumerable universes are coming and entering into him. That four-handed form is also expansion of the Supreme Lord. It is stated like this: Govinda, by whose planetary expansion, in whom all this innumerable universes

innumerable universes are entering and coming again simply by the meeting process is also the plenary expansion of Krishna. Therefore I worship unto Govindā, Krishna, cause of all causes. Therefore one should conclusively worship the person in the form of Krishna as the Supreme Personality of Godhead who has etern blissful and knowledge in him. He is the source of all forms of Vishnu, he is the source of all forms of incarnation; and he is the original Supreme Personality as confirmed in the Bhagavadgita. In some of the Vedic literature, the falling standards appear like this:

they offer me respectful obeisances and unto Krishna who has the transcendental form of bliss, eternity and knowledge and I offer my respect to him because understanding him means to understand Vedas, therefore he is the Supreme Spiritual Master of all Vedic literature. Then it is said like this:

Krishna is the Supreme Personality of Godhead.

That one Krishna is the Supreme Personality and worshipful. It also says:

The other Krishna is one but is manifested in unlimited forms and expansions of incarnation. Also, The Supreme Personality of Godhead is Krishna who has got his body

sutra for studying the method of sacrifice. Dana means charity which is offered to suitable party. The suitable party for accepting charity are those who are engaged in the transcendental loving service of the Lord, The Brahmins and the vashnavas. Similarly, pious activities means there are hognihotra and prescribed duties of different kinds of castes. Therefore pious activities, similarly voluntarily accepting some pains on the body, they are called papashā. So one can go on with all these things, to accept penances on the body, to give charity, he can study the Vedas, but unless he is a devotee like Arjuna, it is not possible to see that universal form. Those are impersonalists, they are also imagining that they are seeing the Universal Form of the Lord. But from Bhagavad-gita you understand that impersonalists, they're not devotees. They are unable to see the universal form of the lord. There are many persons who create incarnations. They falsely claim the ~~an~~ ordinary human being as incarnation so this is all foolishness. We should follow the principles of Bhagavadgita, otherwise there is no possibility of perfect spiritual knowledge although Bhagavadgita is considered the ~~preliminary~~ preliminary study of the science of God, still it is so perfect that one can distinguish what is what. So the so-called followers of incarnation, they may say that we have also seen transcendent incarnation of God, the universal form. That is not acceptable because it is clearly stated here that unless one becomes a devotee of Krishna, nobody can see the universal form of God. So one has to first of all place his credentials that he's a pure devotee of Krishna, then he can claim that he can show the universal form of what he has seen. So a devotee of Krishna cannot accept such false incarnation of followers of false incarnation.

TEXT 49

ENGLISH SYNONYMS

ma-let it not be-, te- unto you, vyatha-trouble, ma-let it not be, ca-also, vimudhabhavO-bewilderedness, drstva-by seeing, rupam-form, ghoram-horrible, idrn-like this, idam-as it is, vyapethabhih-just become free from all fearfulness, pritamanah-be pleased in mind, punas-again, tvam-you, tad-that, eva-me, rupam-form, idam- prapasya-just see

TRANSLATION

9: ~~Lord Krishna said that~~ ^{your mind has} ~~you have~~ been perturbed ~~in your mind by~~ ^{at} seeing this horrible Feature of Mine. Now let it be finished. ~~you are~~ ^{My} devotee, ~~so you are peacefully so you are now~~ ^{be} free from all disturbance, and in peaceful mind you ^{see} ~~My whole~~ ^{Form} ~~as you have~~ ^{as you} ~~desired~~ ^{have desired}

PURPORT →

→ In the beginning of the Bhagavadgita the problem ^{for} ~~to~~ Arjuna was how to kill Bhishma and Drona, the worshiped ^{able} grandfather and master of Arjuna. So Krishna said, ~~that~~ ^{"You} need not be afraid of killing your grandfather. I know they should be killed, because during the ^{great conference,} ~~bhasturano~~ when a devotee ^{was} ~~attempted~~ ^{slighted} ~~there~~ ⁱⁿ an assembly of the ^{Kurus,} they remained silent, although they are ~~very~~ ^{and venerable} old men. So, for such negligence of duty they should be killed. So ~~to~~ ^{to} Krishna showed the ^{Vishvarupa} ~~view~~ of Himself to Arjuna, ~~that~~ ^{to} show him that these people are already killed for their unlawful actions ~~so~~ ^{that} scene was shown to Krishna because devotees are always peaceful, and they cannot do ~~any~~ such horrible actions. The purpose of ^{Vishvarupa} ~~view~~ was shown, ^{and} now Arjuna wanted to see the ^{four-handed} ~~tabuhore~~. ^{which} ~~he~~ showed him. A devotee has not much interest ⁱⁿ this, ^{Vishvokara} ~~because~~ because they cannot reciprocate their loving feelings. They want either ~~where they can~~ ^{to} offer their ~~respectful~~ ^{respects} worshipping, ~~or they~~ want to see the two-handed Krishna ^{that} ~~Form~~, so they can reciprocate in loving service with the Supreme Personality of Godhead. Krishna encouraged Arjuna to give up his fearfulness and be instructed.

TEXT 50

ENGLISH SYNONYMS

samjaya uvaca-samjaya said, ity-thus, arjunam-unto Arjuna, vasudevas-Krishna, tatho-that way, uktva-saying, svakam-his own, rupam-form, dar-sayam-asa-so bhuyah-again, asvasayam asa-also convinced him; ca-also, bhattam enam-this is fearful, bhutva punah-becoming again, saumyavapur-peaceful for, mahatma-the great

TRANSLATION

U: Samjaya said to Dhritrasta, the ^{Supreme Personality of Godhead} Krishna, ^{while} speaking to Arjuna, ^{displayed} His real ^{Form} of Four-handed ^{and at last He} showed Him his ^{thus encouraging the} two-handed Form, ^{just to encourage him, the} fearful Arjuna.

PURPORT →

When Krishna appeared ^{in this world} as the son of ^{Vasudeva} ~~Bhushadeva~~ and ^{Devaki} ~~Devaki~~, He first ^{showed} His ^{Four-} ^{Narayana Form} ~~whole~~ handed ~~form~~ and then, requested by the parents, He transformed Himself ^{to be} just like ^{an} ordinary child. Similarly, Krishna knew that Arjuna ^{was} not interested to see a Four-handed Form of Krishna, but as he wanted to see this ~~four-handed~~ Form, He also showed him ^{it to} his ~~four~~ ~~handed~~ Form again, and showed Himself in His ^{then} two-handed Form. The ^{Sanskrit} word ^{in this sense,} saumyavapur ^{means a} is very significant. Saumyavapur ^{means a} is very beautiful form; it is known as the most beautiful form, so that when He was present, everyone was ~~being~~ attracted ^{by} Krishna's form and because Krishna is ^{the} director of the universe, He ~~just~~ washed ^{out} the fearfulness of Arjuna, His devotee, and showed Him again His beautiful Form of Krishna. ~~It has~~ ^{been} It has ^{stated} that, only ^{not} a person who ^{is} smeared with the ointment of love, ^{on his} ~~on his~~ eyes, ^{such} person can see ~~the~~ the beautiful Form of Sri Krishna.

TEXT 51

ENGLISH SYNONYMS

arjuna uvaca-Arjuna said, drstve-seeing, udam-this, manusem-human being,

rupam-form, tava-yours, saumyam-very beautiful, janardana-O the chastiser of the enemies, idanim-just now, asmi-I am samvrittah-settled, sacetah-in my consciousness, prakrtim-in nature, gatah-I am

TRANSLATION

51: When Arjuna ^{thus} saw Krishna in His Original Form, he said, ~~that~~ ^{by} Seeing this human Form, ~~as human being~~ ^{so} very beautiful, ~~now~~ ^{now} I am settled in ~~my~~ mind, ~~and~~ ^{and} ~~am quite~~ ^{restored to} my original nature.

PURPORT

> Here the ^{collect} word manusam rupam ^{Indicate} clearly ^{regarding} indicating that the Supreme Personality of Godhead is originally two-handed, and those who deride Krishna as an ordinary person, ^{here} it is ^{clearly indicated} clearly ^{that} that they are fools. ~~that~~ ^{that} Krishna, in the human form of body, ^{were} like ordinary human beings, then ^{would not be} it possible for Him to show the Universal Form, and again to show the Four-handed ^{Narayana} Narayana Form. So, it is very nicely stated in the Bhagavadgita, ^{that} that anyone who thinks Krishna is ^{an} ordinary person, ~~and misguides reader that~~ ^{that} that Krishna is originally the impersonal Brahman, and now ~~he~~ ^{he} has taken the Form of ^a man, ^{or that he is a man and that} the impersonal Brahman within Him is speaking ^{these are all} nonsense. ~~was~~ ^{is all} Krishna has shown practically, that although ^{remains} in material form, He has ~~shown~~ ^{shown} His Universal Form, ^{and} He has shown His Four-handed Vishnu form. How can He be ^{an} ordinary ~~the~~ human being? A pure devotee is not ^{disturbed by the many} ~~concerned~~ ^{on the} misguiding commentaries ^{on the} Bhagavadgita. ^{He} ~~any~~ ^{any} knows what is what, ^{and} ~~they~~ ^{they} are not bewildered. So, the original verses of the Bhagavadgita are as clear as the sun; they do not require any ^{light} lamp, ^{from} ~~the~~ foolish commentators. ^{one} ~~they~~ ^{one} can understand the sun as it is; ^{one doesn't} ~~that~~ ^{light} requires any lamp ^{commentary} by ~~the~~ foolish persons.

TEXT 52

ENGLISH SYNONYMS

sribhagavan uvaca-the Supreme Personality of Godhead said, sududarsam-

very difficult to be seen, idam-this, rupam-form, drstavā-as I have seen, asi-yān-mama-your form to me; deva-the demigods, apy asya-also this, rupasya-the form, nityam-eternally; darsanākankṣinah-want to see always

TRANSLATION

2: The Supreme Personality of Godhead said: My dear Arjuna, the Form which you are seeing now is very difficult to be seen. Even demigods like Brahma and others are ever seeking the opportunity to see this Form, which is so dear.

PURPORT

→ In the Forty-eighth Verse of this chapter, ^{when} Lord Krishna concluded the manifestation of his Universal Form, ^{He} informed Arjuna that this Form is not ^{visible} ~~possible to be seen~~ by ^{that of} so many activities, ^{expenditures, charities, sacrifices, etc.} Now here it is also said that, ~~śraddhāṁ śraddhāṁ~~ means that it is still ^{impossible} ~~impossible~~ though one may be able to see the Universal Form of Krishna by adding a little tinge of devotional service to the various ^{pious} activities, ~~penance and Vedic study and philosophical speculation and so many things.~~ It may be possible, but without a tinge of bhakti, nobody can see, that ~~As already explained.~~ Still, beyond that Universal Form, the Form of Krishna ^{with} ~~two hundred hands~~ ^{is} ~~is~~ ^{yet more} difficult to see, even ~~for~~ ^{for} demigods like Brahma and Lord Shiva. ~~They desire to see because~~ ^{we} have evidence in the Srimad Bhagwatam that, when Krishna was ~~supposed to be~~ in the womb of His mother, Devakī, all the demigods from heaven ~~came~~ came to see the marvel of Krishna, and ~~there is a very famous kandasutra~~ ^{they} offer nice prayers to the Lord, although He was not at that time seen by them. They waited to see Krishna. Therefore, the foolish person may ~~look~~ ^{mock} at Him, that ^{He is an} ordinary person, ^{and} one may not offer ~~the~~ respect to Him but ^{rather} to the impersonal something which is ^{within Him} ~~in Krishna~~, these are nonsens-

ical ^{postures} but Krishna ~~is~~ is desired by demigods like Brahma, Shiva, and They long to see ~~in~~ in that Form. In the Bhagavad-gita it is ^{elsewhere} also confirmed that He is not visible ^{to the} but ~~of~~ foolish persons who deride ~~at~~ ^{Him} Krishna. The reason for ~~deriding~~ ^{mocking} at Krishna's Form may be stated as follows: Krishna's body is confirmed by Brahmashantira and confirmed by himself in Bhagavad-gita is completely spiritual, ~~the~~ full of bliss, and eternal. His body is never like our material body. But ^{for} those who are making ^a ~~cultural~~ ^{cultural phenomenon} ~~phenomenon~~ of Krishna, by studying ~~the~~ Bhagavad-gita or similar Vedic Scriptures, ~~from Krishna~~ ^{He} is a problem. This problem ^{has} ~~is~~ ^{repeated methods of solution: approach,} ~~three ways~~ ^{the} by material process, by ^{the} material process, and by ^{the} speculative process. ^{According to the} ~~the~~ material process, Krishna is considered a great historical personality, ~~and~~ a very learned philosopher, but He isn't ^{an} ordinary man, and even though He was so powerful, He had to accept ^a material body ~~before~~ ^{and} ~~materially~~ ^{from} the Absolute Truth is impersonal, therefore His ~~absolute~~ ^{personal} manifestation means that, ~~from~~ impersonal feature, He has assumed ^a personal feature, attached ^{to the} ~~with~~ personal nature. This is called ^{the} ~~material~~ ^{istic} calculation of the Supreme Lord. The next calculation is speculative. Those who are in search of knowledge, ~~they~~ also speculate on Krishna, and consider Him less important than the Universal Form ~~of the Supreme~~ ^{and} They think also that the Universal Form of Krishna which was manifested to Arjuna is more important than His Personal Form. According to them, the Personal Form of the Supreme is something like imagination, ~~just to consent to one mind~~ ⁱⁿ ~~the~~ ^{the} ultimate issue, the Absolute Truth is not ^a person. And ~~the~~ next ~~is~~ ^{the} ~~transcendental~~ ^{transcendental} process. The transcendental process is described in the Bhagavad-gita, Chapter ^{Two} ~~12~~ to hear about Krishna from authorities. That is ^{the} ~~the~~ actual Vedic process, and those who are actually in the Vedic line ~~hear~~ ^{hear} about Krishna from authority, and by repeated hearing about Him, Krishna becomes dear, ~~because~~ ^{because} as we have several times discussed, Krishna is covered by the yogamaya potency. He is not to

be seen ^{by} or revealed to anyone and everyone. Only ^{those} to whom ^{He} reveals ^{Himself} can see ^{Him}. This is confirmed in Vedic literature, ^{anybody} anyone who is ^a surrendered soul, the Absolute Truth can actually be understood ^{by} ~~him~~. This transcendentalist, by ~~the~~ continuous Krishna Consciousness, ~~see~~ being engaged in devotional service to Krishna, ^{has} ~~the~~ ^{his} spiritual ^{eyes} ~~become~~ open ^{and} Krishna is seen ^{by} ~~them~~ ^{through} ~~by~~ revelation. Such a revelation is not ^{available} ~~possible~~ even ^{to} the demigods; ~~therefore~~ even for ^{them} ~~the~~ ^{those} ~~demigods~~ it is difficult to understand Krishna. And amongst the demigods, ^{those} who are a little advanced, ~~are~~ ~~are~~ always in hope of seeing Krishna in His Two-hand Form, ~~as He displays~~. The conclusion is that, although to see the Universal Form of Krishna is very, very difficult, and not possible for anyone and everyone, it is still more difficult to understand His Personal Form as ~~Samashunda~~.

TEXT 53

ENGLISH SYNONYMS

na-never, aham-I, vedair-by studies of Vedas, na-never, tapasa-by serious penances, na-never, danena-by charity, na-never, ce-also, idjyaya-by worship, sakya-it is possible, evamvidho-thus like, drastum-to see drstavan-as you are seeing, asi-you are, yatha-like, mam-mine

TRANSLATION

3. The Form which you are seeing ^{with} ~~by~~ your transcendental eyes ~~as a human form~~ cannot be understood simply by studying ^{the} ~~A~~ Veda, ^{or} ~~by~~ undergoing serious penances, ^{or} ~~by~~ charity, ^{or} ~~by~~ worship. ^{Now} ~~None~~ ^{one} can see Me as I am.

PURPORT →

→ Krishna ~~is~~ as he appeared before His parents, ^{Devaki and Vasudeva} ~~Devaki and~~, first in Four-handed Form, and then ~~as transformed himself into~~ ^{as} Krishna ^{presents} ~~himself~~.
2. mystery ^{is} very difficult to ~~be~~ pierced. ^{Persons who are athletes} ~~Persons who are athletes~~ and without ^{any} ~~any~~ devotional service, ^{For} ~~the~~ scholars who have simply studied

Vedic literature by grammatical ~~knowledge~~ or ~~some~~ academic ~~the~~ qualification, Krishna is not ~~for~~ ^{one} to be understood. Neither is ~~He~~ to be understood by ~~such~~ ^{one} ~~persons~~ who officially goes to the temple and offers worship. They get their respective ^{rewards} ~~visit~~, by they cannot understand Krishna as ~~He~~ is. Krishna can be understood only through the path of devotional service, as ~~it~~ will be explained by Krishna ~~Himself~~ in the next verse:

TEXT 54

ENGLISH SYNONYMS

bhaktiā-by devotionally service, tv-but, ananyaya-without being mixed with pretty activities and speculative knowledge, sakya-possible, aham-I evamvidho this life, Arjuna-O arjuna, jnatum-to know, drastum-to see, tattvena-in fact, praveṣtum-and to enter into, ca-also, paramatpā-O the mighty-armed

TRANSLATION

4! My dear Arjuna, simply by undivided devotional service, I can be understood as I am, standing before you, and I can be seen directly. ~~that~~ ^{thus} only ^{you} can enter into the mysteries of ~~my~~ understanding.

PURPORT →

→ Krishna can be understood only by the process of undivided devotional service. He explicitly explains ^{this here} in ~~this verse~~ ^{that} so unauthorized commentators, who try to understand Bhagavad-gītā by their nonsensical speculation, ^{will see that they are} ~~way to a~~ ^{useless} ~~wasting~~ of time. Nobody can understand Krishna ^{how} He came from parents in ^a Four-handed Form, and at once changed ~~Himself~~ into ^{the} ~~Krishna~~ ^{Form} ~~from the very beginning~~. These things are very difficult to be understood by the students of Veda or by experience of philosophical speculation. So it is clearly stated here that nobody can see him, neither. Nobody can enter into the matter. Those who, however, very experienced student of Vedic literature they can find out in the Vedic literature in so many ways. Just like in the ^{Saṅkhyā} ~~goparupāṇiśad~~ it is stated

there that if one has undergone serious penances then he can observe fasting on the jennastiti day, the day on which Krishna appeared, and he can observe twice fasting on the ^{Ekadasi} jikartisi, the eleventh day of the moon. These are so many rules and regulations, so if one at all want to understand Krishna, they must follow the regulative principles as described in the authoritative literature. They can undergo penance in that principle, and so far as charity is concerned, it is plain that charity should be given over to the devotee of Krishna who are engaged in his devotional service to provide the Krishna philosophy or the Krishna consciousness in the world. It is the purpose and benediction to humanity to understand Krishna. Lord Jay^{Chaitanya} was appreciated by ^{Rupa Goswami} Jugoshami as the most ^{num} magnificent man of charity because it is love of Krishna which is very difficult to achieve so if anybody gives some amount of their money for the matter of propagating Krishna Consciousness, that sort of charity to the persons involved of distributing Krishna Consciousness is the greatest charity in the world. And if you worship as it is prescribed in the temple, in the temples in India there is always some diety usually Vishnu or Krishna, that is a chance for the people in general for worshipful respect to the Supreme Personality of Godhead. To the beginners of devotional service to the Lord, this temple-worship is very much essential, and it is confirmed in the Vedic literature jya

one who has got unflinching devotion unto the Supreme Lord and one who is directed by the spiritual master in similar unflinching faith in him, such person can see Supreme Personality of Godhead by revelation. Therefore one who has not got such personal training under the guidance of bonafide spiritual master, it is impossible to even begin understanding Krishna. It is not possible for those who use mental speculation to understand Krishna. The word tu is specifically used here that no other process can be used, can be recommended, can be successful, to understand Krishna.

11.54

~~1/1/1/1~~ Krsnasdu bhaban awayam : In the Vedic literature we find

it is stated that The Supreme Absolute Truth is ^a person, and His name is Krishna, and He ^{Sometimes} incarnates; he descends on this earth.

Similarly in the Srimad Bhagwatam ~~also we find after the description~~ ^{there is a} of all kinds of incarnation^s of the Supreme Personality of Godhead, ~~but~~ ^{that}

when the name of Krishna appears, it is said that ~~the~~ Krishna is not ^{an} incarnation ^{of God but} He is the original Supreme Personality of Godhead Himself. Kṛṣṇa ī bhagavan svayam. These evidences are in Vedic literature and

Similarly in the Bhagavad-gita also the Lord says ~~this~~ ⁵ paritaram nanyat. The Lord says that "There is nothing more superior ^{to Me} ~~than this~~ ^{as the} form of Personality of Godhead Krishna." He

says also ^{element} in the Bhagavadgita ^{aditi} aham ūtama devānām ~~He said~~
 "I am the origin of all the demigods" and after understanding Bha

gita from the Supreme Personality of Godhead Krishna, Arjuna also confirms this in the following words: param brahma param dhamam paramatmanam.

param bhagavan
Arjuna admits that Krishna, "I now fully understand that you are the Supreme Personality of Godhead, the Absolute Truth, and ^{≡ that You} are the resort of everything." Therefore the universal form which Krishna

the resort of everything." Therefore the universal form which Krishna showed to Arjuna is not the ^{original form of God.} ~~origin~~, ^{of everything the} ~~origin~~ is ^{the} ~~the~~ Krishna form, and ^{in the} ~~this~~ universal form, ^{with it} ~~is~~ particular with thousands and thousands of

heads ~~and thousands and thousands of hands~~, ~~It~~ is just to draw
draw ^{the} attention ^{of} to those who have no love for God. It is not the
original form of God. ^{If the universal} ~~this~~ form is not attractive for pure de-
votess who are in love ^{with the lord} in different ^{transcendental relationships} ~~kinds of millions~~. For ex-

~~changing different kinds of milieus with the Supreme Godhead~~ ^{exchanges from} ~~the~~
~~secretal live in His~~
original form of Krishna ~~is there~~ ^{therefore} Arjuna, who was so
^{intimately related}
~~much in relationship with Krishna in friendship~~ ^{this form of the}

was not pleasing, but rather it of the universal manifestation ~~did not please him~~. He was ^{rather} ~~afraid of~~ Arjuna, who was ^{the} constantly in companionship with Krishna, must have had ^{eyes} ~~his eyes~~ transcendental; he was not ^{an} ~~like~~ ordinary man. Therefore he was not captivated by ^{the} ~~that~~ universal form. Therefore ^{seem} ~~this~~ form may be ^{really} wonderful for persons who are ^{involved} ~~involved~~ elevating ^{themselves} by creative activities; but the ^{two-handed} ~~two hundred~~ form of Krishna is ^{the most} ~~preferred~~ and considered to be ^{very} ~~dear~~ for the persons who are engaged in devotional service.

TEXT 55

ENGLISH SYNONYMS

mat-karmakṛt-^{My work} ~~my work~~ engaged in doing, mat-paramo-^{concerning Me} concerning Me, the Supreme, mā-bhaktah-engaged in ^{My} devotional service, saṅgavarjitah-freed from the contamination of previous activities and mental speculations, nirairah-without any ^{hatred} ~~enemy~~, sarvabhūtesu-to every living entity, yah-one who ~~is~~ ^{sa} ~~he~~, mām-^{unto Me} unto Me, eti-comes, pāṇḍava-O the son of Pāṇḍu

TRANSLATION

55: ^{My dear Arjuna} ~~My dear Arjuna~~, anyone who is engaged in ^{My} pure devotional service, freed from ^{all the} ~~all~~ contamination of previous activities and ^{from} ~~mental~~ speculation, ^{and who} ~~is~~ is friendly to every living entity, ^{such a person} ~~such a person~~ certainly comes ^{unto Me} ~~unto Me~~.

PURPORT

→ Anyone who wants to approach the ^{Supreme} ~~Sup~~ of all the ^{personalities} ~~Personalities~~ of Godhead, Krishnaloka in the spiritual sky, and be intimately connected with the Supreme Personality, ^{must take} ~~this~~ ^{is} ~~stated~~ formula, as ^{is} ~~stated~~ by the Supreme ^{Personality of Godhead} ~~Personality~~ Himself. Therefore, this verse is considered ^{to be} ~~as~~ the essence of the Bhagavad-gita. Bhagavad-gita is a book ^{directed to} ~~to~~ the conditioned souls who are engaged in the material world with the purpose, ^{of} ~~for~~ lording it over, ^{Nature, and who} ~~they~~ do not

know the real ^{of} ~~work~~ spiritual life, and Bhagavadgita is meant ^{to} ~~for them~~ ^{show} how one can understand his spiritual existence, and ~~how~~ ^{his} ~~one is~~ ^{relationship} eternally ~~related~~ with the Supreme Spiritual Personality; ~~and~~ ^{to teach one} and how ~~one can~~ ^{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: ~~of~~ devotional service. So far as work in relation to Krishna is concerned, one ^{should} ~~can~~ transfer his energy only ^{to} ~~for~~ Krishna activities. In the Bhakti-dasamamalai, it is stated that tanasaktyasya bisaya jatharmubalingata nirropantha krsn sambandat yuktapairagy amucyate. This is the definition of work in relationship with Krishna. No work ^{should be done} ~~is permitted~~ by any man, ^{except} ~~but no other work~~ in relationship to Krishna. This is called Krishna-karma ~~as it is defined~~. ^{may be} ~~Mostly~~ People ^{may be} ~~are~~ engaged in ^{many various} ~~different~~ activities, but one should not be attached to the result of the activity. ~~It should~~ ^{it should} only be done for Him. ~~There~~ For example, one ^{may be} ~~is~~ engaged in business. Just to transform that business activity ^{into} Krishna Consciousness, one has to do business for Krishna. If Krishna is the ~~Proprietor~~ ^{Proprietor} of the business, then Krishna should enjoy the profit of the business. That should begin. Now the problem of support. If a business man is in possession of thousands and thousands of dollars, and if he has to offer it to Krishna, he can do it. This is ~~the~~ work for Krishna. ~~He can~~ Instead of constructing a big building for his sense gratification, he can construct a nice temple for Krishna, and he can install the deity of Krishna, and arrange for the ^{of} ~~deity's~~ service, as ~~is~~ mentioned in the authorized books of devotional service. These are all Krishna-karma. One should not be attached to the result of his work, but the result should be offered to Krishna,

and he should accept as prasadam ^{food, the} ~~as~~ remnants ^{of nice} ~~after~~ offerings to Krishna. If one constructs a very big building to Krishna, and the deity of Krishna is there, he is not prohibited to leave there. But it is understood that the proprietor of the building is Krishna; this is called Krishna Consciousness. If, however, one is not able to construct a temple for Krishna, ~~building for Krishna~~, one can engage himself in cleansing the temple of Krishna; that is also Krishna-karma. One can engage himself to have a garden, and anyone who has land in India, ^{at least,} any poor man ~~must~~ has also got a certain length of land, ^{which} he can utilize ~~the land~~ for Krishna, ^{by} growing flowers ^{which} and he can offer ~~the flowers~~ to Krishna. He can sow the plants of Tulsi, ^{leaves are} because Tulsi ~~lives in~~ very important, serving Krishna, and Krishna has recommended in this Bhagavad-gita.

~~patram puapan phalam toyam~~ Krishna desires that one offer Him either ^{leaf} ~~leaf~~, or ^{flower} ~~flower~~, or ^{little water} ~~little water~~, and He is satisfied. ~~Therefore~~ this leaf ^{refers to Tulasi} especially ^{the plant} ~~important for Tulsi~~, so one can sow Tulsi-leaves and pour water on ~~it~~. ^{thus} even the poorest man can be engaged in the service of Krishna, ^{with} all this paraphernalia. These are some of the examples ^{if} how one can engage in the matter of working for Krishna. ^{The word} ~~Next is~~ ^{refers to} ~~ma parama~~ one who considers ~~that~~ the

Supreme ~~Abode~~ of Krishna, and association of Krishna ^{is} the highest perfection of life. ^{Such a} ~~Such~~ person does not ^{wish} ~~like~~ to be elevated ~~in~~ to the higher planets, ^{such as} ~~like~~ the moon, ~~planet~~ or sun, ~~planet~~ or heavenly planets, or even ~~the~~ the highest planet of this universe, ^{the} ~~the~~ Brahmaloka. He has no attraction for that. He ^{is} ~~has~~ only attraction ^{to} to be transferred ~~in~~ to the spiritual sky, and even in the spiritual sky he is not satisfied ^{with merging} ~~to march~~ into the glowing ^{brahmajyoti} ~~ref-~~ fulgence ~~Pranajyoti~~ but ~~he~~ wants to enter into the highest spiritual planet, ^{Krsnaloka, Goloka Vrndavana} ~~namely Krishnaloka and~~ He has full knowledge

stop start
here ✓

11.55

begin
again
below

of that planet, ^{and} therefore he is not interested in any other planet. ^{As indicated by the word madbhakta,} ~~Then madbhakta,~~ he is fully engaged in the ^{devotional} devotional service like the nine process of engagement: hearing, chanting, remembering, worshipping, serving his lotus feet, ^{of the Lord,} offering prayers, carrying out the orders of the Lord, making friendship with Him, ^{and surrendering everything to Him.} there are different processes of devotional service: ^{In all nine} One can engage himself in either ^{these nine kind of} these nine kind of devotional process, or eight, or seven, or at least ⁱⁿ one, ^{and} that will ^{surely} also make ^{one perfect} him ^{significant} suffice. ^{The next term is sangavarjitah,} The next term is sangavarjitah, ^{this is very essential.} One should disassociate himself from persons who are against Krishna. ^{Not only} Persons who are against Krishna apart from the atheistic persons, ^{but also} those who are attracted to ^{fruitful} fruit of activities and those who are attracted to mental speculation business, ^{they are also} they are also against Krishna. ^{Therefore} The pure form of devotional service is described in the ^{Bhakti-rasamrita-sindhu} Bhoktamascambinoshu as follows: ^{anyabhilashita} anyabhilashita ^{jnana karma vivarjitam} jnana karma vivarjitam ^{Krishna anusilanam bhaktir} sunyam ^{anukulya} anukulya ^{uttama} uttama. In this verse ^{Vedakhami} Vedakhami clearly states that if anyone wants to execute unalloyed devotional service, he must be freed from all kinds of material ^{contamination.} results. He must be freed from ^{the} association of persons ^{who are} addicted to ^{fruitful} fruit of activities and ^{addicted to} mental speculation. ^{when freed from such unwanted association and from the contamination of material desires} In such a way ^{favorably} one who cultivates the knowledge of Krishna ^{favorably} that is called pure devotional service ^{without} any contamination of material desires. Thinking of Krishna or acting for Krishna must be favorable. It is also said that ^{sanaalpa trapikulym tiparaaam} sanaalpa trapikulym tiparaaam. One should act and think of Krishna ^{and act for Krishna} favorably, ^{Not thinking Krishna unfavorably.} Not thinking Krishna unfavorably. ^{Krishna was an enemy of Gona,} Krishna was considered to be the enemy of Gona, ^{and Gona wanted to kill Krishna} and Gona wanted to kill Krishna from the very beginning of ^{his} birth, ^{and} he planned in so many ways to kill ^{Him,} Krishna and because he ^{was always} could not be ^{on} successful, to

Below

Below

Below

~~Will Krishna~~ he was always thinking of Krishna. ~~So here is Krishna-~~
^{Thus while} ~~While you are~~ working, while you are eating ^{and} while you are sleeping,
 in every respect, he was always ~~to~~ Krishna consciousness, but that
 Krishna consciousness was not favorable, and therefore in spite of
 his thinking of Krishna ^{twenty-four hours a day,} ~~always~~ 24 hours he was considered ^{a demon,} ~~Krishna~~
 and Krishna at last killed him. Of course anyone who is killed by
 Krishna he attains salvation immediately, but that is not the aim of
 the pure devotee. The pure devotee does not want even salvation.
 He does not want to be transferred even to the highest planet ^{of}
^{Gokula Vrindavan.} ~~Golconda,~~ ^{His} only objective is to serve Krishna anywhere he
 may be.

A devotee of Krishna is friendly to everyone. Therefore ^{it is} ~~the~~ said
^{here that} ~~he~~ he has ~~nothing~~ ^{no} enemy. ^{How is this?} A devotee situated in
 Krishna Consciousness knows that only devotional service to Krishna
 can relieve ~~a~~ ^{the} person from all problems of life. He knows that. He
 has personal experience of ~~that~~ ^{its} and therefore he wants to introduce
~~this~~ system, Krishna Consciousness, into ~~the~~ human society. There
 are many examples in ~~the history~~ ^{of} that the devotees of the Lord risking
 their lives ~~even~~ for the spreading of God Consciousness. The fav-
 orite example is Lord Jesus Christ. He was crucified by the non-
 devotees, but He sacrificed His life only for spreading God-con-
 sciousness. Of course, it ^{would be} ~~was~~ superficial to understand that He was
 killed. Similarly, in India also there are many examples, like
~~These Haridas~~ ^{such risk? Because} ~~the son of Bulardhamarash~~ and many circumstances, devotees who
~~risk their lives~~ Why they wanted to spread Krishna Consciousness,
 and it is difficult ~~always~~ ^{to} their enemy not only to the Supreme
~~Personality of Godhead, difficult to the devotees and those who~~
~~are engaged in spreading the Cult of Krishna Consciousness in~~
 the world, Krishna Conscious person knows that if a man is in

to cultivate knowledge; because, ^{through} knowledge, one ^{will} be able to understand his real position ^{and gradually develop knowledge} ^{will develop to the} ~~will be able to~~ ^{point of} ~~by meditation~~ ^{by which} one ~~will be able to~~ understand the Sup^{er} Person^{al} of God^{head} ^{by gradual process}. The ~~execution~~ ^{the} cultivation of knowledge, there are processes which make one understand that ~~he~~ ^{he} himself is the supreme; and that sort of meditation is preferred, if one is unable to be engaged in ~~the~~ devotional service. If one is not able to meditate in such a way, then ~~for him~~ prescribed duties ~~as they are enjoined in the Vedic literature for different classes of men~~ ^{as they are explained in a later chapter} ~~prescribed duties for the Brahmas, prescribed duties for the Chutriyas, prescribed duties for the Vayshas, prescribed duties for the Suras, which we shall find in the later chapter of Bhagavadgita, as that is recommended~~ ^{are} ~~But in this chapter, of described duties, one should give up the result~~ ^{is told to} ~~to give up the result means to~~ ^{even} employ the result of karma ^{work} for some good cause. So ^{the} summary is that, ^{to} for reach~~ing~~ the Sup^{er} Person^{al} of Godhead, the Highest Goal, which ~~ordinary people are not able to~~ there are two processes. One process is by gradual development, and the other process is direct. So devotional service in Krishnā Consciousness is the direct method, and the other method is first to ~~renounce the result of ones activities~~ ^{renounce the result of ones activities}, then come to the stage of ^{knowledge} ~~meditation~~, then come to the stage of understanding the Sup^{er} soul, then come to the stage of ^{knowing} ~~the Sup^{er} Person^{al} of Godhead~~ ^{one}. One may take it step by step, ~~indirect~~ ^{indirect} or directly. But ^{the} direct process is not possible for everyone, ^{and} ~~so~~ ^{the} indirect ^{method} ~~process~~ ^{is also good} ~~for them~~ ^{useful}. It is, however, to be understood that this process is not recommended for Arjuna, because he ~~was~~ ^{was} already in the stage of loving devotional service ~~to~~ the Supreme Lord. It is for others, who are not in this state, ~~for them~~

that

is offered

the gradual process of ~~repunctation~~, knowledge, meditation and realization of the supersoul Brahman this process should be followed. But

Now, as for the

~~Bhagavad-gita~~ Bhagavad-gita, it is direct method. Everyone is advised to ~~take to the direct method~~ and surrender unto the Supreme

Personality of God Krishna

TEXT 13

ENGLISH SYNONYMS

advesta-non-envious; sarvabhutanam-for all living entities; maitrah-friendly; karuna-kindly; eva-certainly; ca-also; nirmamo-without sense of proprietorship; nirahamkara-without any false ego; sama-equally; dukkha-distress; sukhah-happiness; ksami-for gaining

TRANSLATION

^{one} A person who is not envious, but ^{a kindly} is friendly to all ^{creatures,} living entities and ^{who} does not think ^{of himself a proprietor who is} of his own proprietorship, free from false ^{ego,} and equal both in happiness and distress,

TEXT 14

ENGLISH SYNONYMS

samtustah-satisfied; statam-satisfied; yogi-engaged in devotion; yatama-endeavoring; drdhaniscayah-with determination; mayy-unto me; arpita-engaged; mano-mine; buddhi-intelligent; yo-one who; madbhaktah-my devotee; sa me priyah- he is my dear.

TRANSLATION

~~Such person~~ always satisfied, and engaged in ~~devotional~~ service with determination, and ^{who is} compact in ~~his~~ mind and intelligence ^{with me} ~~he~~ such devotee of ~~me~~ is very dear to ^{me}.

PURPORT

Now again ~~coming to the point of pure devotional service~~ the Lord is ~~trying to~~ describe the transcendental qualification of a pure devotee. In the two verses, 13th and 14th, a pure devotee is described as

Note: Combine 13 + 14 as one

in the instruction received from the spiritual master, ~~and~~ ^{because} his senses are controlled, ^{therefore} he is determined, and he does not deviate ~~from~~ ^{by} false arguments, ~~because~~ ^{rather} because nobody can ~~deviate~~ ^{disturb} him from the ~~fixed determination of~~ ^{fixed determination of} devotional service. He is fully conscious of Krishna; that ~~I am~~ ^{he is} the eternal Supreme Lord, ~~so nobody can disturb him and all~~ ^{all these} qualifications make him ~~qualified~~ ^{able} to entirely ~~devote~~ ^{fix} his mind and intelligence ^{on} ~~unto~~ ^{the} Supreme Lord. Such a standard ~~devotional service~~ ^{devotional service} is very rare, ^{readily} undoubtedly; but a devotee becomes situated in that stage by regulated principles of devotional service, and the Lord ~~recommends~~ ^{says} that he is very dear to him. The Lord is always pleased with all his activities in full Krishna Consciousness.

TEXT 15

ENGLISH SYNONYMS

yasmān—from whom, nō-never, advijate-ajitated, loko-persons, lokan-Bramyavas, nō-never, advijate-disturbed, ca-also, yah-anyone, harsa-happiness, amarsa-distress, bhayo-fearfulness, dvegair-anxiety, mukto-freed, yah-freed, sā-anyone, cā-also, me-mine, priyah-very dear

TRANSLATION

15: ~~Person from~~ ^{He for} whom ~~nobody~~ ^{no one} is put into difficulty, and ~~one~~ ^{one} who is not disturbed by ~~any kind of~~ ^{any kind of} anxiety, ~~such person~~ ^{equipped} is very dear to me.

PURPORT

A few ~~qualifications~~ ^{qualifications} being described as abovementioned in the previous verse, nobody is put into difficulty, nobody is put into anxiety, fearfulness, or dissatisfaction by such devotee. Devotee being kindly to everyone, he does not act in such a way that one may be put into such anxiety. At the same time, if others want to put

a devotee into such anxiety as abovementioned, he is not disturbed. Although he does not try to get out of all kinds of anxiety that is still by the grace of the Lord so practiced that he is not disturbed. by any kind of outward disturbance. Actually a devotee always being engrossed in the matter of Krishna Consciousness and engaged in devotional service, all such material circumstances cannot woo him. Generally a materialistic person becomes very happy when there is something for his sense gratification and his body when he sees/ Others have got something for sense gratification and he hasn't got he is sorry and when he is expecting something wrong from other enemy that is called fear and when he cannot successfully execute something he becomes dejected. If a devotee is always transcendental from all this disturbances from material situation, therefore he is very dear to Krishna.

TEXT 16

ENGLISH SYNONYM

anapeksah-neutral, sucir-clings, daksa-expert, udasino-careless, gata-vyathah-freed from all distress, sarvarambha-all endeavoring, pariyagi-renouncer, yo-anyone, madbhaktahOmy devotees, sa-if, me-mine, priyah-very dear.

TRANSLATION

16: A devotee who is not dependent on ^{the} ordinary course of activities ^{who} is pure expert, ^{without cares,} ~~careless~~, free from all pains and ~~does~~ ^{striving} not endeavor for ~~achieving~~ ^{some} result. ~~each a devotee~~ is very dear to Krishna.

PURPORT

→ A devotee may be offered so many things for sense enjoyment, especially wealth. Money is offered to a devotee ^{which} ~~that~~ is not ^{sought after} ~~endeavored~~ by him; ~~but~~ automatically, by the grace of the Supreme Lord, ^{it} ~~comes to him~~, ^{yet} he is not agitated by such ^{money} ~~interest~~. Naturally, a devotee takes ^{his} ~~that~~

at least twice ~~is~~ a day, rises early in the morning, and ^{engages in} ~~takes the~~ devotional service. Therefore, he naturally clings both inwardly and outwardly ^{to God}. A devotee is always expert because he fully knows the ^{meaning} ~~sense~~ of all activities of life, and he is ^{guided by} ~~convinced by~~ the authoritative Scriptures. ~~Therefore he is known as expert.~~ A devotee never takes the ^{side of} ~~part for~~ a particular party, ^{and so} ~~therefore~~ he is ^{without care} ~~careless~~. He is never in pain ~~because~~ because he is free from all designation. He knows his body is ^{but} ~~a~~ designation, so, if there is some ^{in the} ~~body~~ pain ^{in the} ~~body~~, ~~he is~~ ^{untouched by} ~~free from~~ all such desecration ~~of the body~~. The pure devotee does not endeavor for anything which is against the principle of devotional service. Take, for example, constructing a big building that requires great energy, ~~but a devotee does not take to such business if it is more beneficial for advancing his devotional service.~~ A devotee ^{may} ~~he~~ construct a temple for the Lord, and for which he may ^{feel} ~~take~~ all kinds of anxiety, but he does not take such ^{care} ~~business~~ ^{to} ~~construct~~ ~~his~~ a ~~his~~ house for his personal relations.

TEXT 17

ENGLISH SYNONYMS

yo-one who, na-never, hrsyati-takes pleasure, na-never, dvesti-griefs, na-never, socati-laments, na-never, kankati-desires, subha-auspicious, bhasubha-in auspicious, parityagi-renouncer, bhaktiman-devotee, yah-one who is, sa-he is, me-mine, priyah-dear

TRANSLATION

17: ^{one} ~~who~~ who does not ^{grasp either} ~~take~~ pleasure ^{or} ~~neither~~ grief, ^{who neither} ~~nor~~ laments nor desires, and ^{both} ~~is~~ ~~renounces~~ of auspicious and inauspicious things, ^{he} ~~such~~ is very dear to me.

PURPORT →

→ The Pure devotee is neither happy nor distressed in the matter of material

PURPORT →

→ The position of pure devotee is described in these two verses, 17, 18,

19. A devotee is ~~always~~ free from all bad association. Sometimes one is praised, ^{and} sometimes ~~one is~~ defamed; that is the nature of human society. But a devotee is always transcendental to such artificial reputation and defamation, ^{as he is to} distress or happiness. He is very patient, and he does not ~~say anything~~ ^{on} except the topics of Krishna. ^{Therefore} he is called silent. Silent does not mean that one should not speak at all; silent means one should not speak nonsense. One should speak only ^{of} the essential, and the most essential speech for the devotee is to speak for the Supreme Lord. ^{Therefore} he is silent. He is happy in all conditions. Sometimes he may get very luxurious foodstuffs; sometimes he may not get such ^a thing, but he is satisfied even ^{by the most} ordinary foodstuff, ^{or the most} ordinary residence. ^{He} does not care for any residential facility. He may sometimes live underneath a tree, and he may sometimes live in a very palatial building; neither of them has any ^{special} attraction ~~for him~~. He is called fixed because he is fixed in his determination and knowledge. We may find some repetition of the same words in this description of the qualifications of a devotee. ^{But} that ~~does~~ ^{is} not ^{actually} repetition; ^{It is meant} they are just to ~~illustrate~~ ^{fix} this fact that a devotee must acquire all these qualifications. Without good qualification, one cannot be a pure devotee. ~~Varasphaktasya~~ ^{And, again,} there is no good qualification ⁱⁿ a person who is not a devotee. Therefore, one who wants to be recognized as ^a devotee must develop this ^{good} qualification. Of course, he does not extraneously endeavor ^{to} acquire ~~each one of these qualifications~~ ^{but his} engagement in Krishna Consciousness and devotional service automatically helps him ^{to} develop these symptoms.

ENGLISH SYNONYMS

TRANSLATION

19. You are the ^{without beginning} origin, ^{or} middle, ~~and~~ end, ^{you} ~~unlimited~~ ^{numberless} having ~~unlimited~~ ^{are you} arms, and ~~the~~ sun and moon ~~all~~ ^{are you} ~~eat~~ ^{eat} by Your own radiance ~~all~~ ^{entire} this universe.

PURPORT

There is no limit ^{among Your great, unlimited eyes} to the six kinds of opulence of the Supreme Personality of Godhead. Here, and many times, the same thing appears to be repeated, but according to the Scriptures this repetition of the same thing is not faulty. ^{to} It is said that at the time of bewilderment or wonder of great ecstasy, something is repeated more than once. That is not faulty concept.

TEXT 20

dyava-in the outer space, prthivy-or of the earth, antarmam-in between, hi-certainly, vyaptam-pervaded, tvayai-by you, akena-by one, disas call directions, sarvah-all, drstva-by seeing, adbhutam-wonderful, rupam-form, ugram-grace, tave-you, udam-terrible, loka-planetary system, rayam-tree, pravyathitam-purport, mahatman-O the great.

TRANSLATION

20. Although You are one ^{you are spread throughout in all space} ~~still~~ the sky and the planets and ~~between~~ ^{out as} the outer space you are spread all over. O ~~the~~ ^{all the} great I ~~see~~ ^{see} this terrible form ~~and the planetary system are~~ ^{complexed} ~~by this~~.

PURPORT

Dyavaparthivya-~~isham~~, this is significant, and lokatrayam, this word is also significant. It appears that not only Arjuna saw the Universal Form of the Supreme Lord, but ^{that} ~~there~~ ^{the various} were others ~~also~~ ^{in other} planetary systems, ~~they~~ ^{also} saw. This means that the seeing of the Universal Form by Arjuna was not like dreaming, but whoever was in doubt with that divine vision by the lord, all of them saw that Universal Form exhibited in the battlefield.

rupam-form, mahat-very great, te-of you, bahu-many, vaktran-faces, netram-eyes, mahabaho-mighty arms, bahu-many, bahu-arms, uru-eyes, padam-legs, buhudaram-belliesbahudamstra-many teeth, karalam-horrible, drstva-one thing, lokah-all the planets, pravyathitas-purport, tatha-similarly, aham-I

TRANSLATION

23:0 ^{One} ~~the~~ mighty armed ^{their} all the planets with demigods ~~they~~ are perturbed by seeing ^{your} your many faces, eyes, arms, bellies and legs, and ^{your} terrible teeth ^{And} as they are perturbed, so am I.

TEXT 24

ENGLISH SYNONYMS

nabhahspram-touching the sky, diptam-glowing, aneka-many, varnam-color, vyatta=open ananam-mouth, alpta-glowing, visala-very great, netram-eyes, drstva-by seeing, hi-certainly, tvam-you, pravyathita-perturbed, antara-within, atma-soul, bhritim-nescience, na-no, vindami-and have, samam-mental tranquility, ca-also, vishno-O lord ~~Vishnu~~ Vishnu

TRANSLATION

24:0 All-pervading Vishnu, I am ~~not~~ unable to keep the equilibrium of my mind ~~and~~ ^{because of} seeing your ~~radiant~~ ^{filling the skies, your} radiant color, expanded mouth and eyes ~~being~~ ^{I am} perturbed and afraid ~~of~~

TEXT 25

ENGLISH SYNONYMS

damstra-teeth, karalani-like that, ca-also, te-your, mukhani-faces, drstvai-seeing, eva-thus, kalahala-the fire of death, samnighbhani-blazing, diso-direction, na jñāṇe-do not know, na labhe-neither get, ca sarma-grace, prasida-be pleased, devasa-O lord of all lords, jagannivasa-refuge of the worlds

TRANSLATION

25:0 ^{Lords, Refuge} Lord of the ~~worlds~~ ^{Refuge} of the worlds, please be gracious ^{toward} upon me. I cannot keep myself balanced ^{thus} seeing your ^{blazing} death-like faces, ^{blazing} teeth, ^{and awful} and I am ~~bewildered~~ ^{bewildered} in all directions.

ARMY-ME 000000 000000 000000 000000

ami-all those ~~ca~~-also; tyam-you, dhrastara-of the dhrastarastra sutra,
asya-all, ~~putrah~~putrah-son; sarve-with; sahai eva-with, avani-warrior king,
samghaih-groups, bhismo-of the name, dronah-of the name, sutaputras-
Karna, tatha=also, saha-with, asmadityair-over, api over, yodhamukhyaih-
chief among the warriors

TRANSLATION
26: All the sons of Dhritarashtra, along with their allied kings, Bhishma and Drona and Karna, all of them along with four soldiers too -
TEXT 27: 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 91

vaktrani-mouth, te-your, tvaramana-fearful, visanti-entering, damstra-teeth, karalani-like that, bhayanakani-very fearful, kedid-some of them, vilagha-being attached, dasanantaresu-with the teeth, sandrsyante-beeing seen curnitair-smashed, uttamangaih-by the head

TRANSLATION: The following is a translation of the above
 27: Every one of them rushing into the mouths, and ~~being~~ ^{his head} smashed with their
~~heads~~ ^{heads} the fearful teeth. Some of ~~them~~ ^{them} are being attacked between the
 teeth, as I can see.

→ In the previous verses the Lord said, ~~that~~ "I shall show you other things also, which you may be interested to see." Now Arjuna is seeing that the ~~opposite~~ ^{enemy} party like ~~Duryodhana~~ Bhishma, Drona, Karna and all the sons of Dhritarashtra ~~are~~ ^{are} being smashed with their soldiers; ~~as~~ ^{and} Arjuna saw that his soldiers ~~are~~ ^{are} also being smashed. This indicates that, after the death of all the persons assembled at Kurushetra, Arjuna will be ~~the~~ victorious. It is also mentioned ~~that~~ ^{that} ~~with~~ Bhishma, who is supposed to be unconquerable by Arjuna, ~~he~~ will also be smashed. So also Karna. Not only ^{will} the great

about

Therefore he asked ~~the Lord~~ ^{the actual mission of this devastating} force. The Lord ~~therefore~~ ^{exhibited} his diverse ~~forms~~ ^{forms}. It says in the Vedic literature that the Supreme Truth ~~also~~ ^{destroys} everything, even the Brahman: ~~It is said like this~~

~~Some times all the Brahmins and the~~ ^{devouring} ~~substance of the Supreme~~ ^{giant}. This form of the Supreme Lord is the all-

devouring giant ~~Here Krishna presents Himself in that form of Time~~

and He expresses ~~His desire~~ ^{that, except for the Pandavas, everyone who was} present ~~on that battlefield would be devoured by Him~~ ^{Now Arjuna was not}

in favor of the fight, so maybe he thought better not to ~~fight~~ ^{engage} and there would be no frustration: ~~Now in reply to that~~ ^{the Lord said, even if you}

do not fight, the plan is already made that everyone of them will be destroyed: ~~the time is already finished~~ ^{If you stop fighting they will}

die in another ~~way~~ ^{Death cannot be checked, even if you do not fight.}

The change of decision to fight, because they are already dead. ~~Purport~~ ^{That}

is, when time ~~is the time~~ ^{for} destruction, any manifestation ~~to be van-~~ ^{may} quished by the desire of the Supreme Lord. That is the law of Nature.

TEXT 33

ENGLISH SYNONYMS

tasmāt-~~therefore~~, uttistha-get up, yaso-gain, labhasva-get, jitva-con-
quering, sātṛun-enemies, bhūṅkṣvā-enjoy, rājyam-kingdom, samrddham-flour-
ishing, mayai-by me, eva-certainly, ete-all this, hihatah-alread dead,
purvama-by previous elements, bhimitramatram-just become the cause,
bhava-become, savyasacin-O Savyasacin

TRANSLATION

33: Therefore, ~~you~~ ^{to} get up and ~~be~~ ^{prepared} to fight ~~my enemies~~ ^{and} after conquering your enemies you will be able to enjoy the flourishing kingdom. ~~All of~~ ^{They} ~~them~~ ^{are} already put to death by ~~my~~ ^{and you} ~~divine~~ ^{arrangement}, ~~therefore~~ ⁰

✓ Savyasacin, ~~you~~ can ~~not~~ ^{but} be ~~an~~ instrument of this fight.

PURPORT →

→ Savyasacin means one who can ^{place his} ~~fix the~~ arrows very nicely in the field. Arjuna is addressed as an expert warrior, who ^{can} ~~could~~ fix ~~up~~ the arrows for killing enemies. Just become an instrument, ~~amitramatram~~, ~~this word is very significant~~. The whole world ~~is~~ ^{is} moving under some plan of the Supreme Personality of Godhead. Foolish persons who have not sufficient knowledge ~~think~~ ^{think} that nature is moving without any plan, ~~and accidental~~ ^{manifestation}, just like there are many so-called scientists ~~who suggest~~ ^{who suggest} perhaps it was like this, maybe, like this. But there is no ~~question of~~ ^{question of} perhaps and maybe, there is explicit plan ^{of execution for} ~~for executing~~ this material world. What is this plan? The plan is ~~this manifestation~~ ^{here} cosmic manifestation, is a chance for the conditioned soul to go back to Godhead, back to home. So long ~~they have~~ ^{as he has} the dominant feature of mentality ~~of~~ ^{of} ~~being~~ ^{he is} over the material nature, ~~they are~~ ^{he is} conditioned. Therefore, anyone ^{understand} who can ~~tell himself~~ ^{understand} the plan of the Supreme Lord, or be in Krishna Consciousness, ~~is the~~ ^{is the} most intelligent. Creation and destruction of the cosmic manifestation is under the superior guidance of God. So the war ^{at} ~~of~~ Kurushetra ^{that} ~~is~~ the plan of God. Arjuna ~~has~~ ^{has} requested ~~that~~ ^{that} he refused to fight, but ^{he is} told that he should just desire ~~after~~ ^{after} the Supreme Lord and thus become happy. If anyone is in full Krishna Consciousness, his life is devoted in the transcendental service, ~~and~~ ^{and} he is perfect.

TEXT 34

dronam ~~ca~~ ^{also} drōṇa, bhisma ~~ca~~ ^{also} bhisma, jayadratham ~~ca~~ ^{also} jayadratha, karnam ~~also~~ karnā, tatha ~~also~~, anyan ~~others~~, api ~~certainly~~, yodhaviran ~~great~~ warriors, maya ~~by me~~, hatams ~~already~~ dead, tvam ~~you~~, jahi ~~become~~ victorious, ma ~~never~~, vyathista ~~be~~ disturbed, yūdhya ~~just~~ fight, jeta ~~just~~ conquer of, rane ~~in the~~ fight, sapā ~~your~~ enemies

TRANSLATION

34. The ^{Blessed} Lord said: ~~They~~ ^{are} already destroyed ~~(all the great warriors like~~
~~Drona, Bhishma, Jaydratha, Karnap, therefore you simply take a little~~
~~trouble to fight and~~ ^{you will} ~~vanquish your enemies.~~

PURPORT

→ Every planet made by the Supreme Personality of Godhead, but He is so kind and merciful ^{toward} His devotees ^{that} He wants to give the credit to ~~his~~ ^{those} devotees who ~~act~~ ^{act} according to the desire of the Supreme Personality of Godhead. Life should, therefore, move in such a way that everyone ~~should~~ ^{can} act in Krishna Consciousness, so that one can understand the Supreme Personality of Godhead through the medium of a spiritual master. The plan of the Supreme Personality of Godhead is understood ^{only} by the mercy of the Supreme Personality ^{towards His devotees}. Therefore, the plan of the devotee is as good as the plan of the Supreme Personality of Godhead. One should follow ~~the~~ ^{such} plan and be victorious in the struggle for existence.

TEXT 35

samjaya uvaca-Samjaya said, etac-thus, chrutva-hearing, avacanam-who was, kesavasya-of Krishna, krtanjalir-held hand, vepamana-h-flowing, kiriti-Arjuna, namaskrtva-by the authority of the sense, bhuya-again, eva-also, aha-Krishna-said unto Krishna, sagadgad-am-faltering, bhita-bhita-fearfulness, pranamya-offering obeisances.

TRANSLATION

35. Samjaya said to Dhritasht, O ^{King} ~~Arjuna~~ ^{Arjuna} after hearing all these words from the ^{Supreme Personality of Godhead} ~~Arjuna~~ ^{Arjuna} trembled, and folded hands, offering obeisances, began ~~to~~ ^{to} ~~in~~ ⁱⁿ faltering ^{language} as follows:

PURPORT

DESCRIPTION OF PERSON-OF KRISHNA XI-AHIV

→ kiriti is the name of Arjuna as we have already explained that the situation created by the universal form of the Sup. Pers. of God; the external relationship of Arjuna became bewildered wonder, therefore he began to offer

natural fear of the ^{Devastating} Form of the Supreme Personality of Godhead, they fled away. So this kind of treatment to the devotees and the athletes by the Supreme Person ^{is} eulogized by Arjuna. ^{IN forty verses} a devotee glorifies the Lord, because ^{he} ^{that} knows whatever is done by the Supreme Person ^{is} good for all.

TEXT 37. ^{English} ^{SYNONYMS}
kasmac-what for, ca-also, te-unto you, na-not, nameran-proper obeisances, mahatma-on the great, gariyase-you are better than, brahmano-Brahma, apy-although, adikarte-the Supreme Creator, ananta-unlimited, devesa-god of the gods, jagannivasa-for the resort of the universe, rvan-unto you, ak-saram-perishable, sad asat-cause and effect, tatparam-transcendental, yat-because

TRANSLATION

O ^{original} Great, you are ^{greater} than Brahma; you are the original Master. ^{Why should I not} ^{Refuse} they offer their respectful obeisances up to you, O ^{Limitless} ^{unlimited} of the universe, you are the invincible source, ^{of the universe} cause of all causes, ^{and} transcendental to this material manifestation.

PURPORT

→ ^{Indicates} this offering of obeisances up to Krishna by Arjuna, ^{indicating} that he is worshipable by everyone, ^{is} all-pervading, and ^{is} the soul of every soul. He is addressing Krishna as Mahatma, that is, the most magnanimous and unlimited ^{and} ^{exists} Nothing is lost which is not covered by the influence and energy of the Supreme Lord, and ^{such} ^{exists} He is the Controller of all demigods, above all ^{such} gods and demigods, and he is the Center of the whole universe. ^{Arjuna realized} also ^{thought} that ^{even} all the perfect living entities and ^{powerful} demigods must offer their respectful obeisances ^{unto Krishna} because ^{none} is better than ^{Him}. He especially

mentions that you are better than ^{Brahma} ~~Brahma~~ because Brahma is created by ^{Krishna} ~~you~~. Brahma is born out of the lotus stem, grown from the ^{navel} ~~navel~~ abdomen of ^{Garbhodakshaya} ~~Garbhodakshaya~~ Vishnu, who is ^{Krishna's} ~~planary~~ expansion. Therefore Brahma and Lord Shiva, who is born of Brahma and all other demigods, must offer their respect ^{as well} ~~to Brahma~~. It is said in the ^{Srimad Bhagavatam} ~~Bhagavatam~~ that the Lord is respected even by Lord Shiva and Brahma and similar ~~demigods~~ demigods. The ^{Sanskrit} ~~Sanskrit~~ world aksaram is very significant, because this material Creation is subject to destruction, but the Lord is above this ^{He is} ~~transcendental~~ ^{to the} material Creation. He is the Cause of all causes, and being ~~the cause of all~~ such causes, He is superior to all the conditioned soul within this material Nature, as well as the material cosmic manifestation. He is, therefore, the all-great Supreme.

TEXT 38

ENGLISH SYNONYMS

tvam-you, adidevah-original Supreme God, purusah-personality, purahas-old, tvam-your, asya-this, visvasya-universe, param-transcendental, nidhanam-resort, vetta-know, osi-you, vedyam ca-are able param ca-transcendental, dhama-resort, tvaya-by you, tatam-pervaded, visvam-universe, anantarupa-unlimited form

TRANSLATION

8: You are the ^{the} ~~Original~~ Personality, Godhead. You are ^{only} ~~only~~ the ^{Sanctuary} ~~Sanctuary~~ of this manifested cosmic world. ^{you} ~~you~~ know everything, and you are ^{all} ~~all~~ that is knowable. You are above the material modes. ^{Limitless} ~~Limitless~~ Form, this whole cosmic manifestation is ^{come from} ~~from~~ you.

PURPORT

→ Everything is resting on the Sup ^{Personality} ~~Person~~ of Godhead, therefore He is the ultimate ^{resting place} ~~resting place~~ Everything, even The ^{pure} ~~effulgence~~ effulgence, ^{or} ~~or~~ Brahma, rests on the Supreme Personality of Godhead, Krishna. He is the ^{Knower} ~~Knower~~ of everything that is happening in this world, and if knowledge has any end, He is the ^{tender} ~~tender~~ of all ^{knowledge} ~~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; therefore He is transcendental, ~~and He is the~~ chief in the transcendental world.

TEXT 39

ENGLISH SYNONYMS

vayur-air; yamō-controller, agni-fire, varuhā-water, sasankah-moon, prajāpti-Brahma, tvam-you, prapitamahas-grandfather, ca-namo-offer me respect, namas te-again I offer my respect, stu-unto you, sahasrakrtvah-a thousand times, punas ca-again, bhuyo-again, api-also, namo-offer my respect, namas te-offer my respect.

TRANSLATION

39: You are the Supreme Controller, You are fire ^{and} you are water, You are the moon, You are the ^{grandfather} first living creature, ^{and so do} therefore I offer my respectful obeisances a thousand times, ^{unto you} ~~and~~ again and ^{yet} again!

~~THE~~ PURPORT

→ The Lord is addressed here as the air because the air is the most important representation of all the demigods. He is the all-pervading demigod. ^{is} He ^{is} addressed the grandfather because he is the father of Brahma, the first living creature of the universe.

TEXT 40

ENGLISH SYNONYMS

namah-offering obeisances, purastad-the front, atha-also, prsthata-in the back, te-you, namastu-offer my respects, te-unto you, sarvata-from all sides, eva-sarva-because you are everything, anata-virya-because you are everything, amitavikramas-unlimited force, sarvam-everything, samapnosi-cover, tato'si-therefore you are, sarvah-everything.

TRANSLATION

40: I offer my respects from the front, from behind, and from all sides. O the

unbounded power

limitless might.

unlimited potency, You are the Master of unlimited ~~process~~ and You are all-pervading, ~~therefore~~ ^{and thus} you are everything!

PURPORT →

→ Out of his loving ecstasy ^{over} ~~from~~ Krishna, his Friend, Arjuna is offering his respects from all sides. He is accepting that ~~fire~~ ^{and forge} is the fire of all potency ^{and} ~~all~~ prowess, ~~and~~ far better than all the great warriors assembled on the battlefield. In the Vishnua tantra it is said like this:

Anyone who may come before him, even the demigods, you are the creator of all of them. On the Supreme Personality of Godhead.

TEXT

ENGLISH SYNONYMS

sakhe'-friend, 'iti'-thus, matva'-thinking, prasabham'-temporary, yad'-whatever, uktam'-said, he Krishna-O Krishna, he yadava-O Yadava, he sakhe'ti-O my dear friend, ajahata'-without knowing, mahimanam'-glories, tave'ham'-your, maya by me, pramadat'-out of foolishness, pranayena'-out of love, va'pi'-either

TRANSLATION

q1: I have ^{addressed} ~~addressed~~ you, O Krishna, O Yadava, O my Friend without knowing your ^{glories} ~~glories~~ ^{please forgive} ~~excuse me~~ whatever I have ^{done} ~~done~~ in madness or in love ~~either~~.

PURPORT →

→ Krishna is manifested before Arjuna in the Universal Form, but Arjuna could not forget his friendly relationship with the Supreme Lord. Therefore, he is asking pardon and requesting him to excuse him. He is admitting that, formerly, he did not know ~~that~~ ^{he can} assume such a universal Form, although ^{it was} ~~you~~ explained ^{as my intimate friend} ~~and~~ did not know how many times I have dishonored you by addressing you, O my friend, O Krishna, O Yadava, without knowing your opulence. But Krishna is so kind and merciful that, in spite of such opulence, ~~still~~ ^{he} played with Arjuna as ~~if he were a~~

Friend ^o That is the transcendental loving reciprocation between the devotee and the Lord. The relationship with the living entity and Krishna is fixed eternally, ^{It} cannot be forgotten, as we can see from the behavior of Arjuna ^{for} although ~~he has seen~~ such opulence in the Universal Form, he could not forget his friendly relationship with Krishna.

TEXT 42: ¹ ~~tasmat~~ ² ~~viha~~ ³ ~~asau~~ ⁴ ~~ap~~ ⁵ ~~asau~~ ⁶ ~~asau~~ ⁷ ~~asau~~ ⁸ ~~asau~~ ⁹ ~~asau~~ ¹⁰ ~~asau~~ ¹¹ ~~asau~~ ¹² ~~asau~~ ¹³ ~~asau~~ ¹⁴ ~~asau~~ ¹⁵ ~~asau~~ ¹⁶ ~~asau~~ ¹⁷ ~~asau~~ ¹⁸ ~~asau~~ ¹⁹ ~~asau~~ ²⁰ ~~asau~~ ²¹ ~~asau~~ ²² ~~asau~~ ²³ ~~asau~~ ²⁴ ~~asau~~ ²⁵ ~~asau~~ ²⁶ ~~asau~~ ²⁷ ~~asau~~ ²⁸ ~~asau~~ ²⁹ ~~asau~~ ³⁰ ~~asau~~ ³¹ ~~asau~~ ³² ~~asau~~ ³³ ~~asau~~ ³⁴ ~~asau~~ ³⁵ ~~asau~~ ³⁶ ~~asau~~ ³⁷ ~~asau~~ ³⁸ ~~asau~~ ³⁹ ~~asau~~ ⁴⁰ ~~asau~~ ⁴¹ ~~asau~~ ⁴² ~~asau~~ ⁴³ ~~asau~~ ⁴⁴ ~~asau~~ ⁴⁵ ~~asau~~ ⁴⁶ ~~asau~~ ⁴⁷ ~~asau~~ ⁴⁸ ~~asau~~ ⁴⁹ ~~asau~~ ⁵⁰ ~~asau~~ ⁵¹ ~~asau~~ ⁵² ~~asau~~ ⁵³ ~~asau~~ ⁵⁴ ~~asau~~ ⁵⁵ ~~asau~~ ⁵⁶ ~~asau~~ ⁵⁷ ~~asau~~ ⁵⁸ ~~asau~~ ⁵⁹ ~~asau~~ ⁶⁰ ~~asau~~ ⁶¹ ~~asau~~ ⁶² ~~asau~~ ⁶³ ~~asau~~ ⁶⁴ ~~asau~~ ⁶⁵ ~~asau~~ ⁶⁶ ~~asau~~ ⁶⁷ ~~asau~~ ⁶⁸ ~~asau~~ ⁶⁹ ~~asau~~ ⁷⁰ ~~asau~~ ⁷¹ ~~asau~~ ⁷² ~~asau~~ ⁷³ ~~asau~~ ⁷⁴ ~~asau~~ ⁷⁵ ~~asau~~ ⁷⁶ ~~asau~~ ⁷⁷ ~~asau~~ ⁷⁸ ~~asau~~ ⁷⁹ ~~asau~~ ⁸⁰ ~~asau~~ ⁸¹ ~~asau~~ ⁸² ~~asau~~ ⁸³ ~~asau~~ ⁸⁴ 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CHAPTER XI, TEXT 43

TRANSLATION

43: You are the Father of this complete cosmic manifestation, ^{worshipable} who are the ^{one} Chief, the Spiritual Master. Nobody is equal to you, ^{worshipful} ~~who are the~~ ^{one} ~~with you~~ one with you. Within the three worlds, you are immeasurable. PURPORT ^{nor can any be}

→ The Lord, Supreme Person of God, Krishna, is worshipable as a father is worshipable ^{able} to his son. He is the Spiritual Master because He originally taught the Vedic instruction to Brahma, and presently He is also instructing the Bhagavad-gita to Arjuna. Therefore He is original Spiritual Master, and any spiritual master at the present moment must be a descendant in the disciple succession from Krishna. Without being representative of Krishna, nobody can be a teacher or spiritual master in transcendental subject matter. The Lord is being courteous in all respects, therefore He is immeasurably potent. Nobody can be greater ⁱⁿ potency than the Supreme Person of God, Krishna, because nobody is equal ^{to} or higher than Krishna within any manifestation, either spiritual or material. Everyone is below Him. Nobody can excel Him. In the ^{one} ~~earliest~~ ^{of the} ~~earliest~~ this description is very nicely given, ⁱⁿ ~~and one of the mantras is like this:~~

The Supreme Personality of Godhead, Krishna, has ^a ~~a~~ ^{sentient} ~~sense~~ body like the ordinary man's. There is no difference between His senses, body, mind and ~~himself~~ ^{himself}. Foolish ^{people} ~~people~~ who do not know Him perfectly differentiated ^{thinking} ~~that~~ Krishna is different from His soul, mind, heart, ~~everything else~~ ^{and so on}. But Krishna is Absolute, and therefore His activities and potencies are Supreme. It is also stated ^{though not} that, without having His senses like us, he can ^{do} ~~work~~ all sensual activities. His senses are ^{neither} ~~not~~ imperfect, ^{nor} ~~neither~~ limited. Nobody, therefore, can be greater than Him, ^{and} ~~nobody~~ ^{one} ~~therefore~~ can be equal ^{to} ~~with~~ Him. Everyone is ^{beneath} ~~below~~ Him. The Supreme Personality

Narayana, and so on

~~Narayana, Brahma, Vishnu, and so on~~, but Arjuna knew ~~that~~ that Krishna is the ^{Original} ~~One~~ Person of Godhead ^{but, just} as He assumed his temporary ^{visvarupa} ~~visvarupa~~ the Universal Form, ^{now Arjuna's} ~~his~~ inquisitiveness, he also wanted to see the Form of ^{increased} ~~Narayana~~, the spiritual birth. This statement of the verse in the Eleventh Chapter ^{confirms} ~~establishes~~ without any doubt ~~that~~ the statement of the Srimad Bhagwatam ^{that} Krishna is the ^{Original} ~~One~~ Personality of Godhead, and all other Features originated ^{from Him} ~~from Krishna~~. It is clearly stated that He is not different from his plenary expansions, ~~but~~ He is God in any of His innumerable Forms. And all those Forms are ~~not~~ ^{just} fresh, like a young man, that is the Feature of the ^{Supreme} ~~Sup~~ Personality of Godhead. One who knows Krishna ~~as it is stated:~~ thus,

at once becomes free from all contamination of the material world.

TEXT 47

ENGLISH SYNONYMS

sribhagavan uvaca= The Sup. Pers. of God: said, maya-by me, prasannena-in happy mode, tava-unto you, Arjuna-O Arjuna, adam-this, rupam-form, param-transcendental, darsitam-sun, atmayogat-by my internal potency, tejomayam-rual of effulgence, visvam-the whole universe, anantam-unlimited, adyam-original, yam me-that which is mine, tvadanyena-besides you, na drstapurvam-nobody has seen

TRANSLATION

47: The ^{Supreme} ~~Sup~~ Personality of God ^{lead} ~~said~~, My dear Arjuna, ^{happily do} ~~in happy mode~~ I ~~show~~ you this Universal Form within ^{the} ~~the~~ material world, by ^{my} ~~My~~ internal potency. ^{Now one} ~~Now one~~ before this has seen this Form, unlimited and ^{glaringly effulgent} ~~full of glancing effulgence~~

PURPORT →

→ Arjuna wanted to see the Universal Form of the Supreme Lord, so out of ^{His} ~~the~~ Lord's mercy ^{to} ~~upon~~ His devotee, ~~Arjuna~~ Lord Krishna showed ^{His} ~~the~~ Universal Form, full of effulgence and opulence, ^{very} ~~and~~ glaring like the sun, ^{constantly} ~~and~~ changing, just ^{like} ~~like~~ a dramatic ^{play} ~~action~~, ^{so} this was done just to sate the desire of His

Narayana, and so on

~~Narayana, Arjuna, ushopudina, & innumerable forms~~, but Arjuna knew ~~is~~ that Krishna is the ^{Original} ~~One~~ Person of Godhead, ^{but, just} as ^{Viswamitra} he assumed his temporary ~~vishimeti~~ the Universal Form, ^{to show Arjuna's} ~~his~~ inquisitiveness, he also wanted to see the Form of ^{increased} Narayana, the spiritual birth. This statement of the verse in the Eleventh Chapter ^{confirms} ~~establishes~~ without any doubt ~~that~~ the statement of the Srimad Bhagwatam ^{that} Krishna is the ^{Original} ~~One~~ Personality of Godhead, and all other Features originate ^{from Him} ~~from Krishna~~. It is clearly stated that He is not different from his plenary expansions, ^{but} He is God in any of His innumerable Forms. And all those Forms are ~~not~~ ^{just} fresh, like a young man, ^{that} is the Feature of the ^{Supreme} ~~Sup~~ Personality of Godhead. One who knows Krishna ~~as it is stated:~~ thus,

~~is~~ at once becomes free from all contamination of the material world.

TEXT 47

ENGLISH SYNONYMS

sribhāgāvan uvācā- The Sup. Pers. of God: said, māya-by me, prasannena-in happy mood, tava-unto you, Arjuna-O Arjuna, ādam-this, rupam-form, param-~~transcendental~~, darsitam-sun, atmayogat-by my internal potency, tejomayam-ful of effulgence, visvam-the whole universe, anantam-unlimited, adyam-original, yam me-that which is mine, tvādayena-besides you, na drstapurvam-nobody has seen

TRANSLATION

47: The ^{Supreme} Personality of God ^{read} said, My dear Arjuna, ^{happily do} ~~in happy mood~~ I ~~am~~ show you this Universal Form within ~~the~~ ^{the} material world, ^{by} My internal potency. ^{Now} ~~before~~ ^{one} this has seen this Form, unlimited and ~~full of glorious effulgence~~ ^{glaringly effulgent}

PURPORT →

→ Arjuna wanted to see the Universal Form of the Supreme Lord, so out of ^{His} ~~the~~ Lord's mercy ^{for} upon His devotee, ~~Arjuna~~ Lord Krishna showed ^{His} Universal Form, full of effulgence and opulence, ~~and~~ ^{constantly} glaring like the sun, and ^{very} ~~just like a dramatic actor~~ ^{all} this was done just to sate the desire of His

friend Arjuna. This thing could be manifested by Krishna by ^{his} internal potency, which is ^{inconceivable} ~~inconceivable~~ ^{to} human speculation. Nobody ^{one} ~~has seen~~ ^{saw} such ^{all} universal Form of the Lord before ARjuna, but ^{when} ~~because~~ the Form was shown to Arjuna, ~~that~~ other devotees in the heavenly planets, and in other ~~planets~~ ^{the} outer space, ~~they~~ ^{enough} were also fortunate to ^{behold} ~~see~~ such universal form of the Lord. They ^{had} ~~did not see~~ before, but, ^{for the sake} ~~because~~ of Arjuna, they were also able to see it. In other words, all the ~~disciple~~ devotees of the Lord, ~~they~~ could see the Universal Form of the Lord which was shown to Arjuna by mercy of Krishna. Someone ^{has} commented that this Form was shown ^{to Duryodhana} ~~also~~, when ~~Arjuna~~ ^{Duryodhana} Krishna went to ~~Judhishthira~~ ^{him} for negotiating peace. Unfortunately, ~~Judhishthira~~ ^{Duryodhana} did not accept the peace offer, but at ^{that} time Krishna manifested some of ^{his} Universal Forms. But that ~~form~~ ^{was} different from the one which ^{was} ~~is~~ shown ^{here} to Arjuna. It is clearly mentioned ^{that} ~~because~~ nobody ^{one} ~~has seen~~ ^{It} before. ~~There~~ ^{there} cannot be any contradiction so the ~~mantra~~ commentators, remarked in this verse that this form was also shown to Judhishthira.

TEXT 48

ENGLISH SYNONYMS

na-never, veda-Vedic study, jajna-sacrifice, adhyayanair-studying, na-
danair-by studying, na-never, ca-also, kriyabhir-by previous
activities, na tapobhir-by serious penances, ugraih-severe, evam-dust,
rupam-form, sakya-can be seen, aham-I, nrloke-in this material world,
drastum-to see dvada-you, anyena-others, kurupravira-O the best warrior
among the Kurus

TRANSLATION

O the best among the Kuru warriors, nobody ^{one} ~~has seen~~ ^{has seen} before you, this
Universal Form of Mine ^{neither} ~~simply~~ by studying Veda, ^{nor by} performing sacrifices, nor by
charities or similar ^{activities} ~~pronouncements~~ of things recommended in the Vedic lit-
erature. Nobody ~~has seen~~ the Universal Form, only you have seen, this O

suffering, it is due to his forgetfulness of his eternal relationship with Krishna. Therefore, the highest benefit one can render to ~~the~~ human society is to relieve one's neighbor from all kinds of material problems. In such a way, a pure devotee is engaged in the service of the Lord, and therefore, ^{the} Lord is so merciful even to the ordinary person. Now, we can imagine those engaged in ~~the~~ His service, ~~of the Lord~~ risking everything how much merciful (is) Krishna to ~~for him~~. Therefore, it is sure and certain ^{that} such persons must reach the Supreme Planet after leaving this body.

The summary of this ^{eleventh} Chapter ~~eleven~~ is: ~~that~~ The Universal Form of Krishna, which is ^a temporary manifestation, and the Form of Time which devours everything, and even the Form of ^{Vishnu} ~~Vishnu~~ Four-handed, all these forms have been exhibited in this chapter by Krishna; And Krishna is the Origin of all these manifestations, not that Krishna is manifestation of the original ^{Viswarupa or Vishnu} ~~vishnu~~ of ~~vishnu~~, but Krishna is the Origin of all other Forms. There are hundreds and thousands of Vishnu ³⁰ ~~just like even Mahavishnu, mahavishnu has already been explained, is also incarnation of Krishna.~~ But for a devotee, no other form of Krishna is ^{important} ~~essential~~ except the Original Form, Two-handed, ~~Syamashunda~~. Syamashunda. In the ^{Sambhita} ~~Brahma~~ ^{Samhita}, it is stated ^{that} persons who are attached to the ^{Syamashunda} ~~samashunda~~ Form of Krishna by love and devotion, ~~they~~ can see ^{the} him, always within heart, and cannot see anything else except the Form of ^{Syamashunda} ~~Syamashunda~~, the Personality of Godhead, Krishna. One should understand, therefore, that the purport of this ^{eleventh} Chapter is ^{that} the ~~Supreme~~ Form of Krishna is essential ^{and} Supreme.

CHAPTER TWELVE, TEXT 1 ^{Shree} end the Bhaktivedanta English Synonyms ^{Paraphrase} to the Eleventh Chapter of Srimead Bhagavad Gita, in the matter of the Universal Form.