

Brief summary for Tuesday 8th April (11.45 - 11.46 summary session)

We must thank all our teachers for their contribution to what has been written below. These are things we have learned and heard from other gracious souls whose teachings are expressed along with our own words/understanding.

If you missed part 183, [check out the notes here](#).

You can find [all the previous notes here](#).

In verses 11.45 to 11.46 Arjuna says: I am thrilled to have seen this form, which has never been seen before. I see what has never been seen before, and I am grateful. O Lord, although I have become gladdened and overjoyed to behold this universal form of Yours which I have never seen before, my mind is distraught with fear. Now, O Devesa – God of gods, shelter of the universe, be merciful and show me your familiar form. O Jagannivasa! Refuge of the entire universe. May You be gracious upon me. I want to see you in that form adorned with a crown, armed with club, discus in hand. O thousand-armed one, O you of cosmic form, kindly show me that four-armed form. O Lord of a thousand arms, O universal form, may You graciously appear in that four-armed form.

Having humbly appealed to Lord Krishna for full forgiveness for any past indiscretions he may have incurred and observing that Lord Krishna was not displeased, Arjuna now reveals his heart in this verse and the next explaining that by seeing the visvarupa or divine universal form, that had never been seen before and which possesses unlimited grandeur and power he was overjoyed and thrilled but at the same time his mind was agitated and disturbed by the fearful aspect of it. Feeling trepidation Arjuna requests Lord Krishna to please revert back to the human looking form of his friend that he is accustomed to always seeing. He requests Lord

Krishna to revert back to the form by which he is familiar with to placate his mind and raise his spirits.

Though I am delighted, having seen your body composed of the form of the universe which has not been previously seen, my mind is distressed with fear because of its ferocity and terrible features. Therefore, please show me Your form as the son of Vasudeva, which is the pinnacle of sweetness and which is millions of times more dear to me than my own life. Show favor to me—do not display to me that form of great power any longer. I have now seen you as the Lord of the devatas, controller of all demigods (*devesa*), the resting place of the universe (*jagan nivasah*).

When Arjuna saw the universal form, he was unable to see Krishna's original human form, even though Krishna remained present before him. This is because that original form was covered by yogamaya. This is understood here.

Krsna appeared to Vasudeva and Devaki in a four-armed form. This four-armed form is an expansion of svayam bhagavan Krsna of Vraja. In the language of Srimad-Bhagavatam (10.3.11) it is described as *krishnavatara*, an avatara of Krsna.

This is significant, as it explains that the four-armed form of Krsna is an expansion of his two-armed humanlike form. This four-armed form is an opulent form of Krsna. Arjuna saw it within the *visva-rupa*. Here he desires to see it again, a godly yet beautiful form, and be relieved of the vision of the *visva-rupa* before seeing Krsna's beautiful two-armed form again.

The theological implication of this sequence should be clear. From worship of the *visva-rupa*, it becomes possible to conceive of the four-armed Visnu feature of Godhead in awe and reverence. Passing this stage, one can realize the two-armed Krsna. Arjuna's desire to see Krsna's four-armed form as he had heard of it from others and seen within the *visva-rupa* instructs us further about the opulence of Krsna, the summum bonum of the Absolute.

Sri Krishna is *asamorddhva-tattva*, meaning that nobody is equal to or greater than Him. In this regard Bhagavan Himself says in Srimad

Bhagavatam 5.3.17: I am advitiya-purusa, one without a second. Only I am equal to Myself. There is no one who is equal to Me, what to speak of being greater than Me.

“Since I am the Supreme Person without a second and since no one is equal to Me, another personality like Me is not possible to find.”

It is also said in the Svetasvatara Upanisad (6.8):

“no one is equal to the Lord, what to speak of being greater than Him.”

In Sri Caitanya-caritamṛta (Madhya-līla 20.152) it is said:

“O Sanātana, please hear about Śrī Kṛṣṇa’s eternal svarūpa. Although He is the Absolute Truth devoid of duality, He is eternally present in Vraja as the son of Nanda Mahārāja.”

Śrī Kṛṣṇa’s power is inconceivable. He is the adorable father and the original spiritual master of the entire moving and non-moving world. He alone is the supreme worshipable Reality and the jīvas’ object of service. Considering this, Arjuna paid obeisances again and again and said, “In this world, a father does not take the faults of his son very seriously, a friend the faults of a friend, or a lover the faults of the beloved. You are Śrī Bhagavan, yet You mercifully deal with all devotees in the mellows of friendship, parenthood and amorous love on equal terms, which gives You happiness. Although my earlier behaviour with You was not proper from the perspective of Your supreme position, it was correct in terms of our eternal friendly relationship. Therefore, be pleased with me. “Previously, I had not seen Your universal form. Now my curiosity is satisfied. Although by seeing it I feel happy, my mind is disturbed due to its ferocious features. Therefore, please again show me Your form as Vasudeva-nandana, the son of Vasudeva, which is the zenith of sweetness and which is millions of times more dear to me than my own life.” Although the human-like form of Vasudeva-nandana Kṛṣṇa was present before Arjuna while Arjuna beheld the universal form, it was covered by yogamāyā. Therefore, Arjuna was

unable to see Him, and he requested Him to show him His four-armed form.

Seeing Your form, never seen before, extremely marvellous and awe-inspiring, I am delighted, transported with love. But my mind is also troubled with awe. Hence reveal to me only Your most gracious form. Be gracious, O Lord of all gods! O Abode of the universe! Show me that form, O gracious Lord of all the gods headed by Brahma, and the foundation of the entire universe!

His curiosity now satisfied, Arjuna asks Krsna to conceal His universal form and again reveal Himself as Krsna. First, however, Arjuna will request Krsna to reveal His Narayana form.

In the future, whenever You show me Your *aisvarya* feature, please only show me Your human-like form as the son of Vasudeva, which I was seeing before.

When you show your glory, show that glory filled with the highest *rasa*, which gives joy to the mind and eyes of people like us, which we saw before, in the form of the son of Vasudeva for performing human like pastimes, and not the majestic form which is distasteful to our mind and eye, revealed as the universal form, related to pastimes with the *devatas*, which was never seen before. The opulence of the universal form, which is part of Your divine pastimes, is not very appealing to me. With this intention Arjuna speaks. Please show me that supremely relishable form which gives bliss to the eyes of my mind.

I desire to see that same form with a divine crown of valuable jewels (*tatha eva*) which we saw previously sometimes, and which your parents saw when you were born. O form of the universe, now having thousands of hands, withdraw that form and appear (*bhava*) in that form with four hands. O Visvamurti – one who assumes the form of the universe; O Sahasra-baho – one who has thousands of arms; please withdraw this present universal form, and appear in Your four-armed form.”

The *Vaihaya Samhita* states: Concealing His inconceivable *visvarupa* Lord Krishna revealed His human looking form which is to be meditated on. The

sense is that the original form of the Supreme Lord is superior and should be meditated upon as all other expansions and forms emanate from Him.

The svarupa of Krsna is that of a young boy (nava-kisora), a beautiful dancer dressed as a cowherd boy, with a flute in his hand. This is Krsna's eternal form. Although He is the embodiment of all sweetness (madhurya), still majestic opulence (aisvarya) is also fully present in Him. Aisvarya may be manifest or not, but if the activities appropriate for human- like pastimes are not transgressed, it is certainly called madhurya. For example, the killing of Putana occurred when Krsna was a baby, but this manifestation of aisvarya did not even slightly overstep His baby- like behaviour. Aisvarya is when a mood of opulence overrides the activities of a human being. For example, at the time of His birth, Sri Krsna appeared before Vasudeva and Devaki bedecked with attire and various ornaments, thus exceeding the activities of a human child. This is called aisvarya-mayi-lila.

Here, Arjuna's seeing the universal form is aisvarya-mayi-lila. Afterwards he prayed to see Krsna's four-armed form, which was familiar to him, as this was appropriate for Sri Krsna's human- like activities. While performing His pastimes with the Yadavas and Pandavas in His two-armed form, Sri Krishna would sometimes manifest His four-armed form. The pastimes in Dvaraka contain some display of opulence (aisvarya-mayi) but all pastimes in Vraja are full of sweetness (madhurya-mayi); they are human-like (naravat). When Arjuna tied Asvatthama, the killer of Draupadi's five sons, with ropes and brought him to her feet, Draupadi forgave Asvatthama. Bhima, however, could not forgive him and wanted to kill him. At that time, to protect the vows of both of them and also to test the sharpness of Arjuna's intelligence, Sri Krishna manifested His four-armed form. Srimad-Bhagavatam 1.7.52 states:

“Four-armed Sri Krishna, after hearing the arguments of Bhima, Draupadi and others, turned towards His dear friend Arjuna and smiled.”

Once, while Krsna was joking with Rukmini, she could not understand the meaning of His words and fell to the ground unconscious. At that time, Krsna manifested His four-armed form and lifted her up with two of His

arms. With His other two arms, He fixed her dishevelled hair and cleaned her face.

As it is said in Srimad Bhagavatam (10.60.26):

“Arising swiftly from the couch, the Lord manifested a four-armed form, smoothed the hair of Rukmini, and gently touched her face with His lotus hand.”

Once, during His Vraja pastimes, Krsna suddenly disappeared from the rasa-lila. Manifesting His four-armed form, He stood on the path of the gopis, who were searching for Him. When they saw Him, they paid their obeisances and moved on in search of two-armed Syamasundara. In the meantime, Srimati Radhika, the embodiment of mahabhava, arrived there. Upon seeing Her, Krsna became overwhelmed and despite great endeavour, He was unable to maintain His four-armed form, which disappeared into His two-armed form.

Srila Bhaktivinoda Thakura quotes Arjuna as saying:

“Now I want to see Your four-armed form in which You wear a crown on Your head and carry a club, disc and other weapons in Your hands. You manifested this present universal form, possessed of thousands of arms, from Your four-armed form. O Krsna, I have understood without a doubt that this two-armed Syamasundara form is completely transcendental and the highest Truth. It is eternal and it is this form that attracts all jivas. The four-armed form of Lord Narayana eternally exists as the opulent pastime manifestation (aisvarya-vilasa) of Your two-armed Syamasundara form. At the time of creation, this gigantic universal form manifests from that four-armed Narayana form. By this supreme knowledge, my curiosity has been satisfied.”

Next time we will study verses 11.47 to 11.49 where Krishna will reply to Arjuna’s request.