

Name: \_\_\_\_\_

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# Bhagavad-gita chapter-11

## 1. Why Arjuna says that his illusion is over? BG 11.1

This means that Arjuna no longer thinks of Kṛṣṇa as a mere human being, as a friend of his, but as the source of everything. Arjuna is very enlightened and is glad that he has such a great friend as Kṛṣṇa,

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## 2. Why Arjuna requesting Kṛṣṇa in this chapter to show His universal form? Bg 11.1

but now he is thinking that although he may accept Kṛṣṇa as the source of everything, others may not. So in order to establish Kṛṣṇa's divinity for all, he is requesting Kṛṣṇa in this chapter to show His universal form. Actually when one sees the universal form of Kṛṣṇa one becomes frightened, like Arjuna, but Kṛṣṇa is so kind that after showing it He converts Himself again into His original form

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## 3. Why Arjuna addresses Lord Kṛṣṇa as "lotus-eyed? Bg 11.2

Because Kṛṣṇa's eyes appear just like the petals of a lotus flower

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## 4. Arjuna is inspired by which the statements of Kṛṣṇa? BG 11.3

The Lord said that because He entered into the material universe by His personal representation, the cosmic manifestation has been made possible and is going on. Now as far as Arjuna is concerned, he is inspired by the statements of Kṛṣṇa,

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## 5. How one can see the Lord by revelation? BG 11.4

It is said that one can neither see, hear, understand nor perceive the Supreme Lord, Kṛṣṇa, by the material senses. But if one is engaged in loving transcendental service to the Lord from the beginning, then one can see the Lord by revelation.

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## 6. Why The word yogeśvara is also very significant? BG 11.4

because the Lord has inconceivable power. If He likes, He can reveal Himself by His grace, although He is unlimited

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## 7. Why for living entity it is not possible to see or to understand the Supreme Lord? BG 11.4

Every living entity is only a spiritual spark; therefore it is not possible to see or to understand the Supreme Lord.

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## 8. Why Kṛṣṇa must give one the power to see his Universal form? BG 11.5

Kṛṣṇa reveals this form. This universal form is not possible to be seen by any ordinary man. Kṛṣṇa must give one the power to see it

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**9. How Kṛṣṇa reveals these wonderful forms? BG 11.6**

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

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**10. what are the many wonderful things which no one has ever seen or heard of before? BG 11.6**

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

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**11. What Arjuna can see everything that exists in any part of the universe? BG 11.7**

No one can see the entire universe while sitting in one place. Even the most advanced scientist cannot see what is going on in other parts of the universe. But a devotee like Arjuna can see everything that exists in any part of the universe.

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**12. How Arjuna is able to see everything? Bg 11.7**

Kṛṣṇa gives him the power to see anything he wants to see, past, present and future. Thus by the mercy of Kṛṣṇa, Arjuna is able to see everything.

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**13. Why Lord gives Arjuna the particular vision required to see that universal form? BG 11.8**

To see the universal form of Kṛṣṇa, Arjuna is told not to change his mind but his vision. The universal form of Kṛṣṇa is not very important; that will be clear in subsequent verses. Yet because Arjuna wanted to see it, the Lord gives him the particular vision required to see that universal form.

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**14. In what form a pure devotee would like to see Krishna as? BG 11.8**

A pure devotee does not like to see Kṛṣṇa in any form except His form with two hands; a devotee must see His universal form by His grace, not with the mind but with spiritual eyes.

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**15. What kind of devotees are attracted by loving features of Krishna and not by a godless display of opulences? BG 11.8**

Devotees who are correctly situated in a transcendental relationship with Kṛṣṇa are attracted by loving features, not by a godless display of opulences. The playmates of Kṛṣṇa, the friends of Kṛṣṇa and the parents of Kṛṣṇa never want Kṛṣṇa to show His opulences.

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**16. Who not even know that Kṛṣṇa is the Supreme Personality of Godhead? BG 11.8**

The playmates of Kṛṣṇa, the friends of Kṛṣṇa and the parents of Kṛṣṇa never want Kṛṣṇa to show His opulences. They are so immersed in pure love that they do not even know that Kṛṣṇa is the Supreme Personality of Godhead. In their loving exchange they forget that Kṛṣṇa is the Supreme Lord

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**17. What is stated in Śrīmad-Bhāgavatam about Krishna`s friends? BG 11.8**

Śrīmad-Bhāgavatam it is stated that the boys who play with Kṛṣṇa are all highly pious souls, and after many, many births they are able to play with Kṛṣṇa. Such boys do not know that Kṛṣṇa is the Supreme Personality of Godhead. They take Him as a personal friend.

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**18. Why Arjuna wanted to see it to substantiate Kṛṣṇa`s statements? BG 11.8**

so that in the future people could understand that Kṛṣṇa not only theoretically or philosophically presented Himself as the Supreme but actually presented Himself as such to Arjuna. Arjuna must confirm this because Arjuna is the beginning of the paramparā system.

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**19. What did Sanjaya said to King Dhritarastra? Bg 11.9**

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

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**20. the repeated use of the word many indicates what? BG 11,10-11**

the word many indicates that there was no limit to the number of hands, mouths, legs and other manifestations Arjuna was seeing

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**21. How Arjuna could see them while sitting in one place? BG 11.10-11**

These manifestations were distributed throughout the universe, but by the grace of the Lord, Arjuna could see them while sitting in one place. That was due to the inconceivable potency of Kṛṣṇa.

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**22. What Arjuna saw in Lord universal form? BG 11.12**

What Arjuna saw was indescribable hundreds of thousands of suns were to rise at once into the sky, their radiance might resemble the effulgence of the Supreme Person in that universal form

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**23. Why The word tatra (“there”) is very significant? Bg 11.13**

The word tatra (“there”) is very significant. It indicates that both Arjuna and Kṛṣṇa were sitting on the chariot when Arjuna saw the universal form.

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**24. Why Others on the battlefield could not universal form? BG 11.13**

because Kṛṣṇa gave the vision only to Arjuna. Arjuna could see in the body of Kṛṣṇa many thousands of planets. As we learn from Vedic scriptures

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**25. How are many universes and many planets made up of? BG 11,13**

Some of them are made of earth, some are made of gold, some are made of jewels, some are very great, some are not so great, etc. Sitting on his chariot, Arjuna could see all these. But no one could understand what was going on between Arjuna and Kṛṣṇa

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**26. Once the divine vision is revealed what was the relationship between Lord Krishna and Arjuna? Bg 11.14**

the relationship between Kṛṣṇa and Arjuna changes immediately. Before, Kṛṣṇa and Arjuna had a relationship based on friendship, but here, after the revelation, Arjuna is offering obeisances with great respect, and with folded hands he is praying to Kṛṣṇa. He is praising the universal form. Thus Arjuna's relationship becomes one of wonder rather than friendship.

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**27. What Great devotees see Kṛṣṇa as? BG 11.14**

Great devotees see Kṛṣṇa as the reservoir of all relationships.

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**28. How many relationship mentioned In the scriptures ? Bg 11.14**

In the scriptures there are twelve basic kinds of relationships mentioned, and all of them are present in Kṛṣṇa.

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**29. Who is ocean of all the relationships? BG 11.14**

Lord Krishna is the ocean of all the relationships exchanged between two living entities, between the gods, or between the Supreme Lord and His devotees.

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**30. How Arjuna was inspired by the relationship of wonder? BG 11.14**

Here Arjuna was inspired by the relationship of wonder, and in that wonder, although he was by nature very sober, calm and quiet, he became ecstatic, his hair stood up, and he began to offer his obeisances unto the Supreme Lord with folded hands. He was not, of course, afraid. He was affected by the wonders of the Supreme Lord.

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**31. How Arjuna's friendship with Lord Krishna was overwhelmed by ? BG 11.14**

The immediate context is wonder; his natural loving friendship was overwhelmed by wonder, and thus he reacted in this way.

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**32. What Arjuna sees in the Universe? Bg 11.15**

Arjuna sees everything in the universe; therefore he sees Brahmā, who is the first creature in the universe, and the celestial serpent upon which the Garbhodaka-śāyī Viṣṇu lies in the lower regions of the universe.

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**33. What is known as Vāsuki? BG 11.15**

the celestial serpent upon which the Garbhodaka-śāyī Viṣṇu lies in the lower regions of the universe. This snake bed is called Vāsuki. There are also other snakes known as Vāsuki.

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**34. What it means that from the beginning to the end, everything could be seen by Arjuna? Bg 11.15**

Arjuna can see from the Garbhodaka-śāyī Viṣṇu up to the topmost part of the universe on the lotus-flower planet where Brahmā, the first creature of the universe, resides. That means that from the beginning to the end, everything could be seen by Arjuna, who was sitting in one place on his chariot. This was possible by the grace of the Supreme Lord, Kṛṣṇa.

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**35. What Arjuna says to Lord Krishna? BG 11.16**

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

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**36. Why Arjuna says to Lord that Your form is difficult to see? BG 11.17**

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

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**37. What is Arjuna`s openion? BG 11.18**

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

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**38. Why Arjuna says to Lord burning this entire universe by Your own radiance? BG 11.19**

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

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**39. What is the meaning of Dyāv ā-prthivyoḥ? BG 11.20**

the space between heaven and earth

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**40. loka-trayam meaning? BG 11.20**

the three worlds

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**41. What The demigods in all the planetary systems are doing after watching universal form? Bg 11.21**

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

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**42. Who are all beholding in wonder? Bg 11.22**

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

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**43. Who are all disturbed by looking at universal form? Bg 11.23**

Arjuna says to Lord that all the planets with their demigods are disturbed at seeing Your great form, with its many faces, eyes, arms, thighs, legs and bellies and Your many terrible teeth; and as they are disturbed, so am I.

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**44. Why Arjuna says that he cannot maintain steadiness or equilibrium of mind? BG 11.24**

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

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**45. Why Arjuna says In all directions I am bewildered? BG 11.25**

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

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**46. When Lord promised to show Arjuna things he would be very interested in seeing. what Arjuna saw? BG 11.26-27**

Now Arjuna sees that the leaders of the opposite party (Bhīṣma, Droṇa, Karṇa and all the sons of Dhṛtarāṣṭra) and their soldiers and Arjuna's own soldiers are all being annihilated.

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**47. What is the indication of opposite party are all being annihilated? Bg 11.26-27**

This is an indication that after the death of nearly all the persons assembled at Kurukṣetra, Arjuna will emerge victorious.

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**48. Who is supposed to be unconquerable? BG 11.26-27**

Bhīṣma

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**49. Why Bhīṣma, who is supposed to be unconquerable, will also be smashed. So also Karṇa? BG 11.26-27**

Because they are in opposite party of Lord Krishna

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**50. How the great warriors enter blazing into Lord Krishna`s mouth? BG 11.28**

As the many waves of the rivers flow into the ocean, so do all these great warriors enter blazing into lord Krishna`s mouth.

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**51. In what way all people rushing full speed into Lord Krishna`s mouth? BG 11.29**

all people rushing full speed into Lords mouth as moths dash to destruction in a blazing fire.

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**52. How Lord Krishna was devouring all people? ?BG 11.30**

Lord Krishna was devouring all people from all sides with his flaming mouths

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**53. How Lord was Covering all the universe? BG 11.30**

Covering all the universe with Lord effulgence

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**54. How Lord Krishna was terrible? BG 11.30**

Lord Krishna was manifest with terrible, scorching rays

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**55. Why Arjuna tells Lord Krishna please tell me who You are? BG 11.31**

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

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**56. Why Arjuna was puzzled by the various forms exhibited by Kṛṣṇa? BG 11.32**

Therefore he asked further about the actual mission of this devastating force. It is written in the Vedas that the Supreme Truth destroys everything, even the brāhmaṇas. As stated in the Kaṭha Upaniṣad (1.2.25)

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**57. How everyone who was present on that battlefield would be devoured by Lord Krishna? BG 11.32**

Eventually all the brāhmaṇas, kṣatriyas and everyone else are devoured like a meal by the Supreme. This form of the Supreme Lord is the all-devouring giant, and here Kṛṣṇa presents Himself in that form of all-devouring time. Except for a few Pāṇḍavas, everyone who was present on that battlefield would be devoured by Him.

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**58. Why Arjuna says that there would be no frustration? BG 11.32**

Arjuna was not in favor of the fight, and he thought it was better not to fight; then there would be no frustration.

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**59. In reply what Lord says to Arjuna? Bg 11.32**

In reply, the Lord is saying that even if he did not fight, every one of them would be destroyed, for that was His plan. If Arjuna stopped fighting, they would die in another way. Death could not be checked, even if he did not fight.

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**60. What is the law of nature? BG 11.32**

In fact, they were already dead. Time is destruction, and all manifestations are to be vanquished by the desire of the Supreme Lord. That is the law of nature.

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**61. What Savya-sācin refers to? Bg 11.33**

Savya-sācin refers to one who can shoot arrows very expertly in the field; thus Arjuna is addressed as an expert warrior capable of delivering arrows to kill his enemies.

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**62. What is the meaning of nimitta-mātram? Bg 11.33**

Just become an instrument”: nimitta-mātram. This word is also very significant. The whole world is moving according to the plan of the Supreme Personality of Godhead. Foolish persons who do not have sufficient knowledge think that nature is moving without a plan and all manifestations are but accidental formations. There are many so-called scientists who suggest that perhaps it was like this, or maybe like that, but there is no question of “perhaps” and “maybe.” There is a specific plan being carried out in this material world.

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**63. What is a chance for the conditioned souls? BG 11.33**

This cosmic manifestation is a chance for the conditioned souls to go back to Godhead, back to home. As long as they have the domineering mentality which makes them try to lord it over material nature, they are conditioned.

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**64. Who is most intelligent? BG 11.33**

anyone who can understand the plan of the Supreme Lord and cultivate Kṛṣṇa consciousness is most intelligent. The creation and destruction of the cosmic manifestation are under the superior guidance of God.

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**65. Who planned the Battle of Kurukṣetra? BG 11.33**

Thus the Battle of Kurukṣetra was fought according to the plan of God. Arjuna was refusing to fight, but he was told that he should fight in accordance with the desire of the Supreme Lord. Then he would be happy.

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**66. Who is perfect? BG 11.33**

If one is in full Kṛṣṇa consciousness and his life is devoted to the Lord's transcendental service, he is perfect.

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**67. How is so kind and merciful to His devotees? BG 11.34**

Every plan is made by the Supreme Personality of Godhead, but He is so kind and merciful to His devotees that He wants to give the credit to His devotees who carry out His plan according to His desire.

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**68. How Life should therefore move? BG 11.34**

Life should therefore move in such a way that everyone acts in Kṛṣṇa consciousness and understands the Supreme Personality of Godhead through the medium of a spiritual master.

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**69. How Lord Krishna's plan understood by devotees? Bg 11.34**

The plans of the Supreme Personality of Godhead are understood by His mercy, and the plans of the devotees are as good as His plans.

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**70. How one be victorious in the struggle for existence? BG 11.34**

The plans of the Supreme Personality of Godhead are understood by His mercy, and the plans of the devotees are as good as His plans. One should follow such plans and be victorious in the struggle for existence.

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**71. How Arjuna began to pray Lord Krishna after seeing his universal form? BG 11.35**

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

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**72. How Arjuna confirmed that Kṛṣṇa is the maintainer and the object of worship for the devotees and the destroyer of the undesirables? BG 11.36**

Arjuna, after hearing from Kṛṣṇa about the outcome of the Battle of Kurukṣetra, became enlightened, and as a great devotee and friend of the Supreme Personality of Godhead he said that everything done by Kṛṣṇa is quite fit. Arjuna confirmed that Kṛṣṇa is the maintainer and the object of worship for the devotees and the destroyer of the undesirables.

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**73. Why many demigods, siddhas, and the intelligentsia of the higher planets were observing fight in Kurukshetra? BG 11.36**

Arjuna understood herein that when the Battle of Kurukṣetra was being concluded, in outer space there were present many demigods, siddhas, and the intelligentsia of the higher planets, and they were observing the fight because Kṛṣṇa was present there.

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**74. Why demons and atheists, could not stand it when the Lord was praised? BG 11.36**

others, who were demons and atheists, could not stand it when the Lord was praised. Out of their natural fear of the devastating form of the Supreme Personality of Godhead, they fled. Kṛṣṇa's treatment of the devotees and the atheists is praised by Arjuna.

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**75. Why Arjuna is addressing Kṛṣṇa as mahātmā? BG 11.37**

which means that He is most magnanimous and unlimited. Ananta indicates that there is nothing which is not covered by the influence and energy of the Supreme Lord, and deveśa means that He is the controller of all demigods and is above them all. He is the shelter of the whole universe.

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**76. Why Arjuna especially mentions that Kṛṣṇa is greater than Brahmā ? BG 11.37**

because Brahmā is created by Him. Brahmā is born out of the lotus stem grown from the navel abdomen of Garbhodaka-śāyī Viṣṇu, who is Kṛṣṇa's plenary expansion; therefore Brahmā and Lord Śiva, who is born of Brahmā, and all other demigods must offer their respectful obeisances. It is stated in Śrīmad-Bhāgavatam that the Lord is respected by Lord Śiva and Brahmā and similar other demigods.

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**77. Why The word akṣaram is very significant? BG 11.37**

because this material creation is subject to destruction but the Lord is above this material creation. He is the cause of all causes, and being so, He is superior to all the conditioned souls within this material nature as well as the material cosmic manifestation itself. He is therefore the all-great Supreme.

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**78. What is Nidhānam means? BG 11.38**

Everything is resting on the Supreme Personality of Godhead; therefore He is the ultimate rest. Nidhānam means that everything, even the Brahman effulgence, rests on the Supreme Personality of Godhead, Kṛṣṇa. He is the knower of everything that is happening in this world, and if knowledge has any end, He is the end of all knowledge

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**79. Why Lord is addressed here as air ? BG 11.39**

The Lord is addressed here as air because the air is the most important representation of all the demigods, being all-pervasive.

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**80. Why Arjuna addresses Kṛṣṇa as the great-grandfather? BG 11.39**

Arjuna also addresses Kṛṣṇa as the great-grandfather because He is the father of Brahmā, the first living creature in the universe.

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**81. What Arjuna says Out of loving ecstasy for Kṛṣṇa? Bg 11.40**

Out of loving ecstasy for Kṛṣṇa, his friend, Arjuna is offering his respects from all sides. He is accepting that He is the master of all potencies and all prowess and far superior to all the great warriors assembled on the battlefield.

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**82. Why Arjuna is asking pardon and requesting Kṛṣṇa to excuse him? BG 11.41-42**

Although Kṛṣṇa is manifested before Arjuna in His universal form, Arjuna remembers his friendly relationship with Kṛṣṇa and is therefore asking pardon and requesting Kṛṣṇa to excuse him for the many informal gestures which arise out of friendship.

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**83. How Arjuna did not know how many times he may have dishonored Kṛṣṇa by addressing Him? BG 11.41-42**

Arjuna did not know how many times he may have dishonored Kṛṣṇa by addressing Him “O my friend,” “O Kṛṣṇa,” “O Yādava,” etc., without acknowledging His opulence.

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**84. How the transcendental loving reciprocation between the devotee and the Lord? BG 11.41-42**

Kṛṣṇa is so kind and merciful that in spite of such opulence He played with Arjuna as a friend. Such is the transcendental loving reciprocation between the devotee and the Lord.

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**85. How The relationship between the living entity and Kṛṣṇa is fixed eternally? BG 11.41-42**

it cannot be forgotten, as we can see from the behavior of Arjuna. Although Arjuna has seen the opulence in the universal form, he cannot forget his friendly relationship with Kṛṣṇa

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**86. Why Krishna is the original spiritual master? BG 11.43**

The Supreme Personality of Godhead, Kṛṣṇa, is worshipable as a father is worshipable for his son. He is the spiritual master because He originally gave the Vedic instructions to Brahmā and presently He is also instructing Bhagavad-gītā to Arjuna; therefore He is the original spiritual master,

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**87. Why Kṛṣṇa's activities are different from others? BG 11.43**

Whoever knows Kṛṣṇa's transcendental body, activities and perfection, after quitting his body, returns to Him and doesn't come back again to this miserable world. Therefore one should know that Kṛṣṇa's activities are different from others.

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**88. How Kṛṣṇa's devotees relate to Kṛṣṇa in various relationships? BG 11.44**

one might treat Kṛṣṇa as a son, or one might treat Kṛṣṇa as a husband, as a friend, or as a master. Kṛṣṇa and Arjuna are related in friendship. As the father tolerates, or the husband or a master tolerates, so Kṛṣṇa tolerates.

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**89. Why Arjuna therefore is asking Kṛṣṇa to show His Nārāyaṇa form? BG 11.45**

because He can assume any form. This universal form is material and temporary, as the material world is temporary. But in the Vaikuṅṭha planets He has His transcendental form with four hands as Nārāyaṇa.

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**90. What are the four hands hold different arrangements of symbols? BG 11.45**

the four hands hold different arrangements of symbols - the conchshell, mace, lotus and disc. According to the different hands these four things are held in, the Nārāyaṇas are variously named. All of these forms are one with Kṛṣṇa

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**91. the Lord is eternally situated in hundreds and thousands of forms, and what are the main forms? BG 11.46**

the main forms are those like Rāma, Nṛsimha, Nārāyaṇa, etc. There are innumerable forms. But Arjuna knew that Kṛṣṇa is the original Personality of Godhead assuming His temporary universal form. He is now asking to see the form of Nārāyaṇa, a spiritual form.

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**92. How Lord showed His universal form, full of effulgence and opulence? BG 11.47**

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

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**93. Someone has commented that this form was shown to Duryodhana also when Kṛṣṇa went to Duryodhana to negotiate for peace? BG 11.47**

Unfortunately, Duryodhana did not accept the peace offer, but at that time Kṛṣṇa manifested some of His universal forms. But those forms are different from this one shown to Arjuna. It is clearly said that no one had ever seen this form before.

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**94. Who can have divine vision? BG 11.48**

Divine means godly. Unless one attains the status of divinity as a demigod, he cannot have divine vision.

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**95. what is a demigod? BG 11.48**

It is stated in the Vedic scriptures that those who are devotees of Lord Viṣṇu are demigods (viṣṇu-bhaktaḥ smṛto daivaḥ). Those who are atheistic, i.e., who do not believe in Viṣṇu, or who recognize only the impersonal part of Kṛṣṇa as the Supreme, cannot have the divine vision. It is not possible to decry Kṛṣṇa and at the same time have the divine vision. One cannot have the divine vision without becoming divine

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**96. What are the sūtras? BG 11.48**

Kalpa-sūtras and Mīmāṃsā-sūtras - for studying the method of sacrifice.

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**97. What is Dānaiḥ refers to? Bg 11.48**

Dānaiḥ refers to charity which is offered to a suitable party, such as those who are engaged in the transcendental loving service of the Lord - the brāhmaṇas and the Vaiṣṇavas. Similarly, “pious activities” refers to the agni-hotra and the prescribed duties of the different castes.

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**98.** one can accept bodily penances, give charity, study the Vedas, etc. but can he see universal for like Arjuna?  
BG 11.48

One can accept bodily penances, give charity, study the Vedas, etc. - but unless he is a devotee like Arjuna, it is not possible to see that universal form. Those who are impersonalists are also imagining that they are seeing the universal form of the Lord, but from Bhagavad-gītā we understand that the impersonalists are not devotees. Therefore they are unable to see the universal form of the Lord.

**99.** Bhagavad-gītā is considered the preliminary study of the science of God, BG 11.48

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

**100.** Why The word saumya-vapuḥ is very significant? BG 11.50

Saumya-vapuḥ is a very beautiful form; it is known as the most beautiful form. When He was present, everyone was attracted simply by Kṛṣṇa's form, and because Kṛṣṇa is the director of the universe, He just banished the fear of Arjuna, His devotee, and showed him again His beautiful form of Kṛṣṇa.

**101.** Why it is indicating that Kṛṣṇa's two-handed form is still more confidential? Bg 11.52

One may be able to see the universal form of Kṛṣṇa by adding a little tinge of devotional service to various activities like penances, Vedic study and philosophical speculation. It may be possible, but without a tinge of bhakti one cannot see; that has already been explained. Still, beyond that universal form, the form of Kṛṣṇa with two hands is still more difficult to see, even for demigods like Brahmā and Lord Śiva.

**102.** What is su-durdaśam described as? BG 11.54

The personal forms of Kṛṣṇa, the two-handed form and the four-handed, are described as su-durdaśam, very difficult to see. They are completely different from the temporary universal form shown to Arjuna. The four-handed form of Nārāyaṇa and the two-handed form of Kṛṣṇa are eternal and transcendental, whereas the universal form exhibited to Arjuna is temporary.

**103.** For Whom two-handed form of Kṛṣṇa is the most dear? Bg 11.54

Universal form may seem wonderful to persons who are involved in elevating themselves by fruitive activities, but to persons who are engaged in devotional service the two-handed form of Kṛṣṇa is the most dear.

**104.** Why The term saṅga-varjitaḥ is very significant? BG 11.55

One should disassociate himself from persons who are against Kṛṣṇa. Not only are the atheistic persons against Kṛṣṇa, but so also are those who are attracted to fruitive activities and mental speculation. Therefore the pure form of devotional service is described in Bhakti-rasāmṛta-sindhu