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ब्रह्मविद्या **Brahma Vidya**

श्रीमद्भगवत् गीता

एकादशोऽध्यायः - विश्वरूपदर्शनयोगः

ekādaśo 'dhyāyaḥ - viśva rūpa darśana yogaḥ

Chapter 11

Volume 1

अर्जुन उवाच

arjuna uvāca

मदनुग्रहाय परमं गुह्यमध्यात्म संज्ञितम् ।

madanugrahāya paramam guhyam adhyātma sañjñitam ।

यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥

11 - 1

yattva yoktam vacastena moho'yaṁ vigato mama ॥

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।

bhavāpyayau hi bhūtānām śrutau vistaraśo mayā ।

त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥

11 - 2

tvattaḥ kamala patrākṣa mātmyamapi cāvvyayam ॥

एवमेतद्यथात्वं त्वं आत्मानं परमेश्वर ।

evametadyathātvaṁ tvam ātmānam paramēśvar ।

द्रष्टुमिच्छामि ते रूपं ऐश्वरं पुरुषोत्तम ॥

11 - 3

draṣṭumicchāmi te rūpaṁ aiśvaram puruṣottama ॥

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।

manyase yadi tacchakyaṁ mayā draṣṭumiti prabho ।

योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥

11 - 4

yogeśvara tato me tvam darśayātmānamavyayam ॥

श्री भगवानुवाच

śrī bhagavān uvāca

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।

paśya me pārtha rūpāṇi śataśo'tha sahasraśaḥ ।

नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥

11 - 5

nānā vidhāni divyāni nānā varṇā kṛtīni ca ॥



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पश्यादित्यान् वसून् रुद्रान् अश्विनौ मरुतस्तथा ।

paśyādityān vasūn rudrān aśvinau marutastathā ।

बहूनि अदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥

11 - 6

bahūni adṛṣṭa pūrvāṇi paśyāścaryāṇi bhārata ॥

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् ।

ihaikasthaṁ jagat kṛtsnaṁ paśyādya sacarācaram ।

मम देहे गुडाकेश यच्चान्यत् द्रष्टुमिच्छसि ॥

11 - 7

mama dehe guḍākeśa yaccānyat draṣṭumicchasi ॥

न तु मां शक्यसे द्रष्टुं अनेनैव स्वचक्षुषा ।

na tu mām śakyase draṣṭuṁ anenaiva svacakṣuṣā ।

दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥

11 - 8

dīvyam dadāmi te cakṣuḥ paśya me yogam aiśvaram ॥

As we may recall, expounding ध्यानयोग *dhyāna yoga* in Chapter 6, Sri Krishna said:

यो मां पश्यति सर्वत्र सर्वम् च मयि पश्यति ।

yo mām paśyati sarvatra sarvam ca mayi paśyati ।

तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥

6-30

tasyāhaṁ na praṇaśyāmi sa ca me na praṇaśyati ॥

“The one who recognizes ME – The परमेश्वर *paramesvar* in everything that exists in this creation, and at the same time, recognizes everything in this creation in ME – The परमेश्वर *paramesvar*, for that person, I will never be away from his vision, and he also will never lose the vision of Myself – The परमेश्वर *paramesvar*.”

Sri Krishna expands the same theme, as विभूति योग *vibhūti yoga* in Chapter 10, and विश्वरूपदर्शन योग *viśva rūpa darśana yoga* in this Chapter 11. परमेश्वर *paramesvar* is ONE. That ONE परमेश्वर *paramesvar* is in all that exists in this creation. That is a Glory of परमेश्वर *paramesvar*, which was the focus of attention in the last chapter on विभूति योग *vibhūti yoga*.

All that exists in this creation is in ONE परमेश्वर *paramesvar* – That is also a Glory of परमेश्वर *paramesvar*, which is the focus of attention in this Chapter on



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विश्वरूपदर्शन योग *viśva rūpa darśana yoga*. These two Chapters, 10 and 11, serve two different purposes in Sri Krishna's continuing Discourse on भक्ति योग *bhakti yoga*.

The purpose of विभूति योग *vibhūti yoga* is to show the Means for reaching परमेश्वर *paramesvar*, for recognizing परमेश्वर *paramesvar* in everything that exists in this creation, including oneself, through Meditation on the Glories of परमेश्वर *paramesvar*, and contemplation on परमेश्वर *paramesvar* itself.

The purpose of विश्वरूपदर्शन योग *viśva rūpa darśana yoga* is to show that we are mere instruments, born to carry out the Will of परमेश्वर *paramesvar*, and nothing more, and, our entire job in life is only to do what is left for us to do, and do it as well as we can, with well-rooted attitude of prayer, devotion and total surrender to परमेश्वर *paramesvar*.

This latter purpose, when realized, naturally subdues one's ego, and serves to bring about a profound change in one's attitude towards life, and also everything one does in life, thereby uplifting oneself to a higher plane of ईश्वर भक्ति *īśvar bhakti*, and hence a higher plane of human existence. Such a profound change does take place in Arjuna in this chapter on विश्वरूपदर्शन योग *viśva rūpa darśana yoga*.

In the first Chapter of The भगवत् गीता *bhagavat gītā*, we see Arjuna going through very difficult emotions, arising from his vision of the war that is yet to begin. In this 11th Chapter of The भगवत् गीता *bhagavat gītā*, we see Arjuna, again going through similar and even more difficult emotions, arising from his frightening vision of Sri Krishna, as कालाग्नि *kālāgni* – the Fire of the Flow of Time, into which all the great warriors in the battle field are inescapably drawn to Death. It is that frightening vision, seen in the all-inclusive विश्वरूप *viśva rūpa* of Sri Krishna, that brings about the profound change in the attitude of Arjuna with respect to life in general, and his own part in the immediate war situation in particular. We will see the manifestations of this change in the mind-set of Arjuna as we read this Chapter.

As Arjuna goes through his own difficult emotions, as participants in this ज्ञान-यज्ञ *jñāna-yajña* we will also go through parallel emotions, each in one's own way. Ultimately however, this experience will be good for us, in our own times as it has been to Arjuna in his own times.

This is how this chapter on विश्वरूपदर्शन योग *viśva rūpa darśana yoga* unfolds itself. Arjuna recalls Sri Krishna's last statement in the last Chapter:



विष्टभ्याहम् इदं कृत्स्नम् एकांशेन स्थितो जगत् ॥

10-42

viṣṭabhyāham idaṁ kṛtsnam ekaṁśena sthito jagat ॥

Pervading and supporting this entire creation with only a minute fraction of My Infinite Powers, I remain as the Unmanifest, Unchanging, Ever Existent SELF of all selves – as the सत् चित् आनन्द स्वरूप पूर्ण आत्मा *sat cit ānand svarūp pūrṇa ātmā*.

Again, Arjuna also recalls Sri Krishna's earlier statement in Chapter 9, where He says:

मत्स्थानि सर्व भूतानि *matsthāni sarva bhūtāni* (9-4) – All beings in this creation, have their existence in ME.

Recalling the above two statements gives rise to an impulsive thought bubble, in the form of a desire, in the mind of Arjuna. Arjuna seems to think in this way:

I see Krishna in front of me. He says He is all, and all are in Him. I certainly believe what He says. Still, if I could see the Form of Krishna with the entire creation in Him, it would be an extraordinary and delightful sight indeed. Therefore, let me ask Krishna to show me His विश्वरूपं *viśva rūpam* – meaning His ईश्वर रूपं *īśvara rūpam* – His all-inclusive Form.

Impelled by this desire, Arjuna requests Sri Krishna to show His ईश्वर रूपं *īśvara rūpam*. Complying with his request, Sri Krishna asks Arjuna to get ready to see His all-inclusive Form and then assumes that Form, so that Arjuna alone can see that Form. Arjuna, “seeing Sri Krishna in His All-inclusive Form” is विश्वरूप दर्शनं *viśva rūpa darśanam*, which is the subject matter of this chapter. What Arjuna sees is indeed awe-inspiring, but at the same time, it is frightening, striking fear in his mind.

It is that fear that uplifts him to a higher plane of ईश्वर भक्ति *īśvara bhakti*. Thus the purpose of the विश्वरूपदर्शन योग *viśva rūpa darśana yoga* is accomplished. We will see the details as we go along.

In order to be able to appreciate the content of this Chapter, we must be clear in our own minds about:

- ✓ the nature of विश्वरूपं *viśva rūpam*
- ✓ the source of Arjuna's fear, and
- ✓ the relevance of विश्वरूपदर्शनं *viśva rūpa darśanam* to भक्ति योग *bhakti yoga*



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The Nature of विश्वरूपः *viśva rūpah* Arjuna requests Sri Krishna to show him His ईश्वर रूपं *īśvara rūpaṁ*. ईश्वर रूपं *īśvar rūpaṁ* is made up of ब्रह्मस्वरूपं *brahma svarūpaṁ* and मायास्वरूपं *māyā svarūpaṁ*, both in ONE. ब्रह्मस्वरूपं *brahma svarūpaṁ* is Unmanifest and not available for objectification. ब्रह्मन् can be recognized only through Knowledge. On the other hand, मायास्वरूपं *māyā svarūpaṁ* is manifest, and it includes the entire creation. The ईश्वर रूपं *īśvar rūpaṁ* that can be seen as an object is only मायारूपं *māyā rūpaṁ*. Therefore, the विश्वरूपं *viśva rūpaṁ* – the all-inclusive form of Sri Krishna, seen by Arjuna, is only मायारूपं *māyā rūpaṁ*. Further, the panorama of this मायारूपं *māyā rūpaṁ* continuously changes with the flow of time.

Even if one is shown everything in this creation, what is it that one can see, in detail, is conditioned by one's own immediate mental and physical environment. At this time, Arjuna's mind is committed to ईश्वरज्ञानं *īśvar jñānaṁ*, and he finds himself in the physical environment of the battlefield. Therefore, what we must understand is, that the Nature of विश्वरूपं *viśva rūpaṁ* is माया *māyā*, and what Arjuna sees in detail, in विश्वरूपं *viśva rūpaṁ* is conditioned by his mental and physical environment at this time, in other words, what one is blessed to see, at that time, and nothing more.

The Source of Arjuna's Fear: Arjuna is seeing Sri Krishna – is seeing परमेश्वर *paramesvar*, as विश्वरूपं *viśva rūpaṁ* for his personal entertainment, in the privacy of his own vision. When that is the case, what is the source of fear for Arjuna? This needs to be understood. What happens here is this: Arjuna, the subject, is seeing परमेश्वर's विश्वरूपं *paramesvar's viśva rūpaṁ*, as object. Thus there is a clear subject-object division in the mind of Arjuna, which means, Arjuna does not see himself in परमेश्वर's विश्वरूपं *paramesvar's viśva rūpaṁ*. What he sees in विश्वरूपं *viśva rūpaṁ* is everything in this creation minus himself. Consequently, Arjuna is in fact entertaining a notion of Division between himself and परमेश्वर *paramesvar*. That notion of Division is the source of Arjuna's fear.

As the Taittiriya Upanishad says:

एतस्मिन् (ब्रह्मणि) उदरं अन्तरं कुरुते, अथ तस्य भयं भवति *etasmin (brahmaṇi) udaraṁ antaraṁ kurute, atha tasya bhayaṁ bhavati* – When one entertains a notion of Division from ब्रह्मन् *brahmaṇ*, even to a minute extent (उदरं अपि *udaraṁ api*= अल्पं अपि *alpaṁ api*), then ब्रह्मन् *brahmaṇ* becomes the source, the cause,



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and the means for fear. So long as one does not recognize पूर्ण ब्रह्मन् *pūrṇa brahmaṇ* in everything there is, one will continue to experience fear in oneself. Such lack of recognition of ब्रह्मन् *brahmaṇ* – such lack of ब्रह्मज्ञानं *brahm jñānam* is the source for Arjuna's fear.

The Relevance of विश्वरूपदर्शनं *viśva rūpa darśanam* to भक्ति योग *bhakti yoga*: One can reach परमेश्वर *paramesvar* – one can recognize परमेश्वर *paramesvar* in oneself and also in all that exist in this creation, and thus get total fulfillment in life, only through पूर्ण ईश्वर शरणागति *pūrṇa īśvar śaraṇāgati* – Total surrender to परमेश्वर *paramesvar* – through अनन्य ईश्वर भक्ति *ananya īśvar bhakti* – Devotion to परमेश्वर *paramesvar* already in oneself, inseparable from oneself. Arjuna is uplifted to such ईश्वर भक्ति *īśvar bhakti* through the spontaneous development of the attitude of पूर्ण ईश्वर शरणागति *pūrṇa īśvara śaraṇāgati* gained through his विश्वरूपदर्शनं. *viśva rūpa darśanam*. That is the relevance of विश्वरूपदर्शन योग *viśva rūpa darśana yoga* to भक्ति योग *bhakti yoga*. With this understanding, we are now ready to read the Gita verses in this Chapter.

Opening this Chapter, Arjuna tells Sri Krishna

अर्जुन उवाच

arjuna uvāca

मदनुग्रहाय परमं गुह्यम् अध्यात्मसंज्ञितम् ।

madanugrahāya paramam guhyam adhyātma saṁjñitam ।

यत्त्वयोक्तं वचस्तेन मोहोयं विगतो मम ॥

11 - 1

yattva yoktam vacastena mohoyam vigato mama ॥

मदनुग्रहाय *madanugrahāya* – Purely out of compassion for me, purely for the purpose of blessing me with knowledge

परमं गुह्यम् अध्यात्मसंज्ञितम् यत् त्वया उक्तं वचः, तेन *paramam guhyam adhyātma saṁjñitam yat tvayā uktam vacaḥ, tena-* by the words spoken by you, to bring

me clarity of understanding आत्मज्ञानं *ātma jñānam* – Self-knowledge, which is indeed a Great and incomparable Secret

मम अयं मोहः विगतः *mama ayam mohaḥ vigataḥ* - my confusion about that knowledge – my confusion about what is आत्मा *ātma* and what is not आत्मा *ātma*, has vanished. By your Grace, by your Teachings on आत्म ज्ञानं *ātma jñānam* – Self-



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Knowledge, I have now gained आत्म *ātma* -अनात्म विवेक बुद्धि *anātma vivek buddhi*. Further,

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।

bhavāpyayau hi bhūtānām śrutau vistaraśo mayā ।

त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥

11 - 2

tvattaḥ kamala patrākṣa māhātmyamapi cāvvyayam ॥

Addressing Krishna as कमलपत्राक्ष *kamala patrākṣa*, one with lotus-like beautiful and pleasing eyes. Arjuna says:

कमलपत्राक्ष *kamala patrākṣa* - O! Krishna

हि *hi* - indeed

भूतानां भवाप्ययौ *bhūtānām bhavāpyayau* - भूतानां भवः अप्ययः च *bhūtānām bhavaḥ apyayaḥ ca* - the knowledge about the birth and dissolution of beings in this creation

मया विस्तरशः त्वत्तः श्रुतौ *mayā vistaraśaḥ tvattaḥ śrutau* - has been heard by me from you, in detail

अव्ययं माहात्म्यं अपि, त्वत्तः श्रुतं च *avyayam māhātmyam api, tvattaḥ śrutam ca* - I have also heard from you, your perennial glories, your inexhaustible Greatness. By your Grace, I could hear all these from You, Yourself – from परमेश्वर *Itself*, directly.

एवमेतद्यथात्थ त्वं आत्मानं परमेश्वर ।

evametadyathāṭtha tvam ātmānam paramēśvar ।

द्रष्टुमिच्छामि ते रूपं ऐश्वरं पुरुषोत्तम ॥

11 - 3

draṣṭumicchāmi te rūpaṁ aiśvaraṁ puruṣottama ॥

Again addressing Krishna as परमेश्वर *paramesvar* and पुरुषोत्तम *puruṣottam*, Arjuna continues,

परमेश्वर *paramesvar* - O! Supreme Lord

यथा आत्थ त्वं आत्मानं *yathā āṭtha tvam ātmānam* - whatever you have said about Yourself



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एवं एतत् *evam̐ etat* – for me, all that is exactly so, in all details just as You said. I have no doubt in my mind that You are exactly the way You have described Yourself to be. I have श्रद्धा *śraddhā* in what You say. I appreciate You as You are, just as You have described Yourself, You are. But, still,

पुरुषोत्तम *puruṣottam* – O! Lord

द्रष्टुमिच्छामि ते ऐश्वरं रूपं *draṣṭumicchāmi te aiśvaram̐ rūpaṁ* – I wish to see Your ईश्वर रूपं *īśvar rūpaṁ* – your all-inclusive cosmic Form, your विश्वरूपं *viśva rūpaṁ*, not because of any doubt on my part about what You say about Yourself, but just because of my curiosity and nothing else.

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।

manyase yadi tacchakyaṁ mayā draṣṭumiti prabho ।

योगेश्वर ततो मे त्वं दर्शय आत्मानं अव्ययम् ॥ 11 – 4

yogeśvara tato me tvaṁ darśaya ātmānaṁ avyayam ॥

प्रभो *prabho* – O! Lord

योगेश्वर *yogeśvara* – O! Lord of Yogis – The Wielder of माया *māyā*

तत् मया द्रष्टं शक्यं इति, मन्यसे यदि *tat mayā draṣṭaṁ śakyaṁ iti, manyase yadi* – If you consider that it is possible for me, that I am fit to see Your all-inclusive cosmic Form.

ततः *tataḥ* – then

मे *me* – मदर्थं *madarthaṁ* – त्वं अव्ययं आत्मानं दर्शय – *tvaṁ avyayaṁ ātmānaṁ darśaya* – for my sake, please show me Your अव्यय आत्मा *avyaya ātmā* – अनन्त आत्मा *ananta ātmā* the Form of Your perennial Eternal SELF – Your all-inclusive विश्वरूपं *viśva rūpaṁ*.

Thus, using proper words, Arjuna makes his desire known to Sri Krishna, to see Sri Krishna's ईश्वर रूपं *īśvara rūpaṁ* – विश्वरूपं *viśva rūpaṁ*.

At this time, Arjuna does not know what he is really in for, by his request. But, it is clear that Sri Krishna created this desire in him, just to uplift him through visual Teaching to a higher plane of ईश्वर भक्ति *īśvara bhakti*, in continuation of His Discourses on भक्ति योग *bhakti yoga*. Now, भगवान् *bhagavān* responds to Arjuna's request.



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श्री भगवान् उवाच

śrī bhagavān uvāca

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।

paśya me pārtha rūpāṇi śataśo'tha sahasraśaḥ ।

नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥

11 - 5

nānā vidhāni divyāni nānā varṇā kṛtīni ca ॥

पार्थ *pārtha* - O! Arjuna,

पश्य *paśya* - See

भगवान् *bhagavān* is telling here what He is going to show Arjuna in His विश्वरूप *viśva rūpa* - all-inclusive Form. Therefore, पश्य *paśya* here means दर्शनार्थम् अर्हो भव *darśanārtham arho bhava* - दृष्टुं योग्यो भव *dṛṣṭuṁ योग्यो भव* - may you become qualified to see, and be ready to see. See, what?

मे रूपाणि *me rūpāṇi* - My forms. What kind of forms?

शतशः *śataśaḥ*, अथ सहस्रशः रूपाणि *atha sahasraśaḥ rūpāṇi* - hundreds and thousands of forms; countless and immeasurable forms, in terms of number and attributes

नानाविधानि रूपाणि *nānāvidhāni rūpāṇi* - forms of very many different kinds, including

दिव्यानि रूपाणि *divyāni rūpāṇi* - Divine Forms, not perceptible in this world of human beings

नानावर्ण आकृतीनि च *nānā varṇa ākṛtīni ca* - forms of many different kinds in different shapes, sizes, colors and attributes. Thus, you will see countless forms in Me. Further,

पश्य आदित्यान् वसून् रुद्रान् अश्विनौ मरुतस्तथा ।

paśya ādityān vasūn rudrān aśvinau marutastathā ।

बहूनि अदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥

11 - 6

bahūni adṛṣṭapūrvāṇi paśyāścaryāṇi bhārata ॥

भारत *bhārata* - O! Arjuna

पश्य *paśya* - Be ready to see

आदित्यान् वसून् रुद्रान् *ādityān vasūn rudrān*, तथा मरुतः *tathā marutaḥ* - the 12 आदित्य देवताs *āditya devatās*, 8 वसु देवताs *vasu devatās*, 11 रुद्र देवताs *rudra devatās*, 2 अश्विनि देवताs *aśvini devatās*, 49 वायु देवताs *vayu devatās*,



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ब्रह्मविद्या Brahma Vidya

तथा *tathā* – likewise

पश्य *paśya* – be ready to see.

बहूनि अदृष्टपूर्वाणि, आश्चर्याणि च (भूतानि) *bahūni adṛṣṭa pūrvāṇi, āścaryāṇi ca (bhūtāni)* – many other wonderful beings, never seen before by you. Furthermore,

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् ।

ihaikasthaṁ jagat kṛtsnaṁ paśyādya sacarācaram ।

मम देहे गुडाकेश यच्चान्यत् द्रष्टुमिच्छसि ॥

11 – 7

mama dehe guḍākeśa yaccānyat draṣṭumicchasi ॥

गुडाकेश *guḍākeśa* – O! Arjuna

पश्य *paśya* – Be ready to see

अद्य *adya* – now, in front of you

एकस्थं मम देहे *ekasthaṁ mama dehe* – standing in My ONE body.

कृत्स्नं जगत् *kṛtsnaṁ jagat* – this entire universe

सचराचरम् *sacarācaram* – along with all the movable and immovable beings in it

यः च अन्यत् द्रष्टुं इच्छसि *yaḥ ca anyat draṣṭuṁ icchasi*, अद्य पश्य *adya paśya* – and also any other thing that you want to see, you can also see them now in ME, just in front of you

Standing in the battlefield, Arjuna has a continuing concern on the eventual outcome of the War that is imminent. Sri Krishna knows that. If Arjuna wants to know what is going to happen in this war, that also, Arjuna will be able to see in the विश्वरूप *viśva rūpa* of Sri Krishna. Therefore, भगवान् *bhagavān* says:

यः च अन्यत् द्रष्टुं इच्छसि *yaḥ ca anyat draṣṭuṁ icchasi* – अद्य पश्य *adya paśya*

– whatever else you would like to see – the past, present, or the future – you can see them also, now, in ME. But, भगवान् *bhagavān* adds:

न तु मां शक्यसे द्रष्टुं अनेनैव स्वचक्षुषा ।

na tu mām śakyase draṣṭuṁ anenaiva svacakṣuṣā ।

दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥

11 – 8

divyaṁ dadāmi te cakṣuḥ paśya me yogam aiśvaram ॥



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ब्रह्मविद्या **Brahma Vidya**

अनेन स्वचक्षुषा एव *anena svacakṣuṣā eva*, मां द्रष्टुं न शक्यसे *mām draṣṭum na śakyase* - By your own ordinary human eyes only, you cannot see My cosmic Form. You will not be able to see My विश्वरूपं *viśva rūpam* - all-inclusive Form, by your ordinary human eyes. Therefore,

ते ददामि दिव्यं चक्षुः *te dadāmi divyaṁ cakṣuḥ* - I give you - I bless you by My माया *māyā* Power - Divine Eyes, meaning Super-human eyes capable of seeing everything in My विश्वरूपं *viśva rūpam* - whatever you want to see in it. Being now endowed with दिव्यं चक्षुः *divya cakṣuḥ* Divine eyes.

पश्य मे योगं ऐक्ष्वरम् *paśya me yogaṁ aikṣvaram* (9-5) - Be ready to see and enjoy My ईश्वर योग *īśvara yoga* - the extraordinary connection between Myself and this entire creation - My माया *māyā*. So saying, भगवान् *bhagavān* assumes His विश्वरूपं *viśva rūpam* - His all-inclusive cosmic Form, for the private vision of Arjuna only.

What happens next, we will see next time.