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4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या **Brahma Vidya**

श्रीमद्भगवत् गीता

एकादशोऽध्यायः - विश्वरूपदर्शनयोगः

*ekādaśo 'dhyāyaḥ - viśva rūpa darśana yogaḥ*

Chapter 11

Volume 5

अमी च त्वां धृतराष्ट्रस्य पुत्राः सर्वे सहैवावनिपालसङ्घैः ।

*amī ca tvāṁ dhṛtarāṣṭrasya putrāḥ sarve sahaivāvanipālasaṅghaiḥ ।*

भीष्मो द्रोणः सूतपुत्रस्तथासौ सहास्मदीयैरपि योधमुख्यैः ॥

11 - 26

*bhīṣmo droṇaḥ sūtaputrastathāsau sahāsmadiyairapi yodhamukhyaiḥ ॥*

वक्त्राणि ते त्वरमाणा विशन्ति दंष्ट्राकरालानि भयानकानि ।

*vaktrāṇi te tvaramāṇā vaśanti daṁṣṭrākaraalāni bhayānakāni ।*

केचिद्विलग्नाः दशनान्तरेषु स्मृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥

11 - 27

*kecidvilagnāḥ daśanāntareṣu smṛśyante cūrṇitairuttamāṅgaiḥ ॥*

यथा नदीनां बहवोऽम्बुवेगाः समुद्रमेवाभिमुखाद्रवन्ति ।

*yathā nadinām bahavo 'mbuvegāḥ samudramevābhimukhādravanti ।*

तथा तवामी नरलोकवीरा विशन्ति वक्त्राण्यभिविज्वलन्ति ॥

11 - 28

*tathā tavāmī naralokavīrā viśanti vaktraṇyabhivijvalanti ॥*

यथा प्रदीप्तं ज्वलनं पतङ्गाविशन्ति नाशाय समृद्धवेगाः ।

*yathā pradīptaṁ jvalanaṁ pataṅgāviśanti nāśāya samṛddhavegāḥ ।*

तथैव नाशाय विशन्ति लोकास्तवापि वक्त्राणि समृद्धवेगाः ॥

11 - 29

*tathaiva nāśāya viśanti lokāstavāpi vaktrāṇi samṛddhavegāḥ ॥*

लेलिह्यसे ग्रसमानः समन्ताल्लोकान्समग्रान्वदनैर्ज्वलद्भिः ।

*lelihyase grasamānaḥ samantāllōkānsamagrānvadanairjvaladbhiḥ ।*

तेजोभिरापूर्य जगत्समग्रं भासस्तवोग्राः प्रतपन्ति विष्णो ॥

11 - 30

*tejobhirāpūrya jagatsamagraṁ bhāstavogrāḥ pratapanti viṣṇo ॥*

आख्याहि मे को भवानुग्ररूपो नमोऽस्तु ते देववर प्रसीद ।

*ākhyāhi me ko bhavānugrarūpo namo'stu te devavara prasīda ।*

विज्ञातुमिच्छामि भवन्तमाद्यं न हि प्रजानामि तव प्रवृत्तिम् ॥

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*vijñātumicchāmi bhavantamādyam na hi prajānāmi tava pravṛttim ॥*

श्री भगवान् उवाच

*śrī bhagavān uvāca*

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो लोकान् समाहर्तुं मिह प्रवृत्तः ।

*kālo'smi lokakṣayakṛtipravṛddho lokān samāhartu miha pravṛttaḥ ।*

ऋतेऽपि त्वां न भविष्यन्ति सर्वे येऽवस्थिताः प्रत्यनीकेषु योधाः ॥ 11 - 32

*ṛte'pi tvām na bhaviṣyanti sarve ye'avasthitāḥ pratyanīkeṣu yodhāḥ ॥*

तस्मात्त्वमुत्तिष्ठ यशो लभस्व जित्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धम् ।

*tasmāttvamuttiṣṭha yaśo labhasva jitvā śatrūn bhunṅkṣva rājyaṁ*

*samṛddham ।*

मयैवैते निहताः पूर्वमेव निमित्तमात्रं भव सव्यसाचिन ॥

11 - 33

*mayaivaita nihatāḥ pūrvameva nimitta mātraṁ bhava savyasācin ॥*

द्रोणं च भीष्मं च जयद्रथं च कर्णं तथान्यानपि योधवीरान् ।

*droṇaṁ ca bhīṣmaṁ ca jayadrathaṁ ca - karṇa tathā nyānapi*

*yodhavīrān ।*

मया हतांस्त्वं जहि मा व्यथिष्ठा युध्यस्व जेतासि रणे सपत्नान् ॥

11 - 34

*mayā hatāṁstvaṁ jahi mā vyathiṣṭhā - yudhyasva jetāsi raṇe sapatnān ॥*

Let us briefly recall what we saw last time. Added to his underlying fear of facing भीष्म *bhīṣma* and द्रोण *droṇaṁ* in the battlefield, and consequently his own doubts whether he can ultimately win the war he is already in, Arjuna is now facing, most unexpectedly, the कालाग्नि उग्र रूपं *kālāgni ugra rūpaṁ* – the terrible frightening form of Sri Krishna in his विश्वरूप दर्शनम् *viśva rūpa daśanam*. Terribly frightened and confused by what he sees in Sri Krishna right now, Arjuna does the only thing he can do at this time, namely, to pray for the Grace of Sri Krishna – The परमेश्वर *parameśvar*.

प्रसीद देवेश जगन्निवास - हे विष्णो, हे देवेश, हे जगन्निवास ।

*prasīda deveśa jagannivāsa - he viṣṇo, he deveśa, he jagannivāsa ।*

प्रसीद *prasīda* - प्रसन्नो भव *prasanno bhava* - प्रसादं कुरु *prasādaṁ kuru* -

अनुग्रहं कुरु *anugrahaṁ kuru* - Thus Arjuna pleads with Sri Krishna, seeking Sri

Krishna's Grace for PEACE, knowing Sri Krishna, as परमेश्वर *parameśvar*, is PEACE Itself. That is where we are right now.



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Arjuna's विश्वरूप दर्शनम् *viśva rūpa daśanam* continues. The result of Arjuna's prayer is immediate. The panorama in Sri Krishna's विश्वरूपं *viśva rūpaṁ* suddenly changes. Arjuna continues to talk. Sri Krishna continues to listen. Arjuna says:

अमी च त्वां धृतराष्ट्रस्य पुत्राः सर्वे सहैवावनिपालसङ्घैः ।

*amī ca tvāṁ dhṛtarāṣṭrasya putrāḥ sarve sahaivāvanipālasaṅghaiḥ ।*

भीष्मो द्रोणः सूतपुत्रस्तथासौ सहास्मदीयैरपि योधमुख्यैः ॥

11 - 26

*bhīṣmo droṇaḥ sūtaputrastathāsau sahāsmadiyairapi yodhamukhyaiḥ ॥*

वक्त्राणि ते त्वरमाणा विशन्ति दंष्ट्राकरालानि भयानकानि ।

*vaktrāṇi te tvaramāṇā viśanti daṁṣṭrākarālāni bhayānakāni ।*

केचिद्विलग्ना दशनान्तरेषु संदृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥

11 - 27

*kecidvilagnā daśanāntareṣu saṁdṛśyante cūrṇitairuttamaṅgaiḥ ॥*

अमी च त्वां विशन्ति *amī ca tvāṁ viśanti* - च *ca* - And just now, I am seeing

अमी त्वां विशन्ति *amī ca tvāṁ viśanti* - these people are entering into Your

विश्वरूपं *viśva rūpaṁ*. Who are these people?

धृतराष्ट्रस्य पुत्राः सर्वे *dhṛtarāṣṭrasya putrāḥ sarve* - the sons of Dhrtarashtra, all of them

सह एव अविनिपाल सङ्घैः *sah eva avanipāla saṅghaiḥ* (अविनि *avani* = earth) -

along with all the different rulers of the many kingdoms on earth, along with all the various kings whom they have recruited for their support in this war, including

भीष्मः *bhīṣmaḥ*, द्रोणः *droṇaḥ*, सूतपुत्रः *sūtaputraḥ* - Bhishma, Drona and सूतपुत्रः *sūtaputraḥ* namely, Karna

तथा *tathā* - likewise

असौ सह अस्मदीयैः अपि योधमुख्यैः *asau saha asmadiyaiḥ api yodha mukhyaiḥ*

- along with these, our own important army commanders also, such as Dhrshtadyumna, Virata, Satyaki etc.,

ते *te* - all of them

तव वक्त्राणि त्वरमाणा विशन्ति *tava vaktrāṇi tvaramāṇā viśanti* - all of them

are entering into the blazing fire of Your mouths. They are not just entering, they are

त्वरमाणा विशन्ति *tvaramāṇā viśanti* - they are rushing with great speed into your

mouths of destruction, they are drawn inescapably with great speed into Your कालाग्नि

स्वरूप दीप्तहुताशवक्त्राणि *kālāgni svarūpa diptahutāśavak trāṇi* - into the

blazing fire of Your mouths of destruction which are



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दंष्ट्राकरालानि भयानकानि *dm̐ṣṭrākarālāni bhayānakāni* - which are frightening to look at, with their rows and rows of canine teeth sticking out all over. Among those who have already entered into Your mouths

केचिद्विलग्नाः दशनान्तरेषु संदृश्यन्ते *kecidvilagnāḥ daśanāntareṣu saṁdṛśyante* - Some are clearly seen caught and sticking (चिलग्नाः), in the gaps between the canine teeth in Your mouths

चूर्णितैरुत्तमाङ्गैः संदृश्यन्ते *cūrṇitairuttamāṅgaiḥ saṁdṛśyante* (उत्तमाङ्गैः *uttamāṅgaiḥ* - शिरस् *śiras* - head) - they are clearly seen with their head being powdered and masticated between Your teeth. I see all of them being brutally destroyed by You in the blazing fire of Your frightening mouths of destruction.

This is how I see all these यधामुख्याs *yadhāmukhyās* and अघनिपालसंघाs *avanipālasaṅghās* - all these great warriors, army commanders, and the host of rulers of various kingdoms on earth including भीष्म *bhīṣma*, द्रोण *droṇa*, कर्ण *karṇa*, दृष्टधुम्न *dr̥ṣṭdhumna*, सात्यकि *sātyaki*, etc. - all of them are being sucked, inescapably into the blazing fire of Your mouths of destruction.

यथा नदीनां बहवोऽम्बुवेगाः समुद्रमेवाभिमुखाद्रवन्ति ।

*yathā nadinām bahavo'ambuvegāḥ samudramevābhimukhādravanti ।*

तथा तवामी नरलोकवीरा विशन्ति चक्राण्यभिविज्वलन्ति ॥

11-28

*tathā tavāmī naralokavīrā viśanti vaktrāṅyabhivijvalanti ॥*

यथा प्रदीप्तं ज्वलनं पतङ्गा विशन्ति नाशाय समृद्धवेगाः ।

*yathā pradīptam̐ jvalanam̐ pataṅgā viśanti nāśāya samṛddhavegāḥ ।*

तथैव नाशाय विशन्ति लोकास्तवापि चक्राणि समृद्धवेगाः ॥

11-29

*tathaiva nāśāya viśanti lokāstavāpi vaktrāṅi samṛddhavegāḥ ॥*

यथा बहवः नदीनां अम्बुवेगाः *yathā bahavaḥ nadinām ambuvegāḥ* - Just as the waters of many fast moving rivers

समुद्रमेवाभिमुखाद्रवन्ति *samudra mevābhi mukhā dravanti*- flow towards and inevitably enter into the mouths of the ocean

तथा *tathā* - in the same manner

अमी नरलोकवीराः *amī naralokavīrāḥ* - these great heroes of the world of human beings - these great warriors

विशन्ति चक्राण्यभिविज्वलन्ति *viśanti vaktrāṅya bhivijvalanti* - enter into Your mouths of destruction, which are.



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अभिविज्वलन्ति *abhivijvalanti* - fiercely flaming, like spitting fire

Just as the waters of fast moving rivers inevitably enter into the ocean with great speed, only to get lost, so also these great heroes of this world of human beings are rushing into, are being inescapably sucked into – Your fire filled mouths of destruction, only to die and disappear. Again,

यथा प्रदीप्तं ज्वलनं पतङ्गा विशन्ति नाशाय समृद्धवेगाः *yathā pradīptam̐ jvalanam̐ pataṅgā vaśanti nāśāya samṛddha vegāḥ* (उद्भूत वेगाः *udabhūta vegāḥ*) - just as moths enter at full speed into a blazing fire, only to get destroyed

तथा एव *tathā eva* - so also

नाशाय विशन्ति लोकास्तथापि वक्त्राणि समृद्धवेगाः *nāśāya viśanti lokāstavāpi vaktrāṇi samṛddha vegāḥ* - these great warriors also enter into the blazing fire of Your mouths, with great speed for their own destruction.

For Arjuna, such scenes of destruction are terrible and disgusting enough; but, what is worse is, भगवान् *bhagavān* seems to be enjoying all such destructions. Therefore, Arjuna says:

लेलिह्यसे ग्रसमानः समन्ताल्लोकान्समग्रान्चदनैर्ज्वलद्भिः ।

*lelihyase grasamānaḥ samantāllokān samagrānvadanairjvaladbhiḥ ।*

तेजोभिरापूर्य जगत्समग्रं भासस्तवोग्राः प्रतपन्ति विष्णो ॥

11 - 30

*tejobhirāpūrya jagat samagram̐ bhāsastavogrāḥ pratapanti viṣṇo ॥*

विष्णो *viṣṇo* - O! महाविष्णु *mahāviṣṇu* - Sri Krishna. You are the sustainer of this entire creation; You being so, I am so deeply horrified to see You as what You are doing.

लेलिह्यसे *lelihyase* - You seem to relish Your terrible acts of destruction. (लेलिह्यसे *lelihyase* literally means, putting your tongue out and licking while eating some thing delicious, therefore, here लेलिह्यसे *lelihyase* means Your terrible acts of destruction seem to be so delicious for You)

ग्रसमानः समन्तात् *grasamānaḥ samantāt* - You are devouring people from all sides

लोकान् समग्रान् *lokān samagrān* (= समस्तान् *samantān*) - You are devouring all living beings in all the worlds

चदनैः ज्वलद्भिः *vadanaiḥ jvaladbhiḥ* - by the blazing fire of Your open mouths with canine teeth

तेजोभिरापूर्य जगत्समग्रं *tejobhirā pūrya jagat samagram̐*



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जगत् समग्रं आपूर्य *jagat samagraṁ āpūrya* - pervading this entire creation by Your तेजस् *tejas* - by Your inherent extraordinary powers.

Pervading this entire creation by Your inherent तेजस् *tejas*, and devouring all the living beings in all the worlds by the blazing fire in Your open mouths with rows and rows of canine teeth, You seem to be enjoying Your terrible, brutal and disgusting acts of destruction.

भासस्तवोग्राः प्रतपन्ति *bhāsastavogrāḥ pratapanta*

तव भासः *tava bhāsaḥ* - Your blazing fires of destruction

उग्राः *ugrāḥ* - they are very cruel

प्रतपन्ति *pratapanti* - they really hurt all the living beings. No one seems to escape Your cruel acts of destruction. You seem to have उग्र स्वभावः *ugra svabhāvaḥ* - cruel nature. It is indeed

strange, sad, painful and terrifying for me to see You, as the Lord of Destruction

विष्णो *viṣṇo* - O! महाविष्णु *mahāviṣṇu* That You are, I do not understand Your actions at all. Therefore,

आख्याहि मे को भवानुग्ररूपो नमोऽस्तु ते देववर प्रसीद ।

*ākhyāhi me ko bhavānugrarūpo namo'stu te devavara prasīda |*

विज्ञातुमिच्छामि भवन्तमाद्यं न हि प्रजानामि तव प्रवृत्तिम् ॥

11 - 31

*vijñātumicchāmi bhavanta mādyam na hi prajānāmi tava pravṛttim ||*

आख्याहि मे *ākhyāhi me* - मे कथय *me kathaya* - Please tell me

को भवानुग्ररूपः *ko bhavānugrarūpaḥ* - who are You, whose form is so frightening, cruel and destructive? Are You the विश्वरूपं *viśva rūpaṁ* I asked for? Are You the same Krishna I knew before, or, are You some one else?

भगवान् कः *bhagavān kaḥ* - who are you, really?

आख्याहि मे *ākhyāhi me* - Please tell me, why are You so cruel and destructive? I have never seen You before like what You are now!

देववर *devavara* - O! God of all Gods, I know You are परमेश्वर *paramesvar*. You are Sri Krishna

देववर *devavara*, नमोऽस्तु ते *namostu te* - O! महाविष्णु *mahāviṣṇu* - Sri Krishna, नमस्कार *namaskār* to you

देववर प्रसीद *devavara prasīda* - O! Sri Krishna, प्रसीद *prasīda*, प्रसन्नो भव *pr asanno bhava*, प्रसादं कुरु *prasādam kuru*, अनुग्रहं कुरुः *anugrahm kuruḥ* - I seek Your Grace. I seek Your blessings. Please restore my peace of mind. My mind is





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agitated, confused and terrified, and I seem to have asked for it when I requested You to show me Your विश्वरूपं *viśva rūpaṁ*. I never thought that I would see You, as I see You now.

प्रसीद *prasīda* – Be merciful to me. Please bless me with Peace of Mind and clarity of vision

विज्ञातुमिच्छामि भवन्तमाद्यं *viññātumicchāmi bhavantamādyam*

आद्यं भवन्तम् *aadyam bhavantam* – You being the ONE who knows all about Yourself; therefore

विज्ञातुमिच्छामि को भवान् *viññātumicchāmi ko bhavān* – I want to know who exactly You are, what exactly You are doing, and why?

न हि प्रजानामि तव प्रवृत्तिम् *na hi prajānāmi tava pravṛttim* – I can never comprehend the extent, the scope and the purpose of Your actions, I do not at all understand what You are doing right now. I see in You only destruction and nothing else, right now, and it is so different from what I know of You all along. Therefore,

आख्याहि मे को भवानुग्ररूपो *ākhyāhi me ko bhavānugrarūpo* – please tell me who You are really, whose form is so fierce, and whose actions are so destructive.

देववर प्रसीद *devavara prasīda* – I do नमस्कार *namaskāra* to You O! Lord, Please bless me with knowledge about Yourself.

After thus pouring out his feelings on his विश्वरूप दर्शनम् *viśva rūpa darśanam* in the last 17 verses, Arjuna stops here briefly, eagerly wishing to hear from Sri Krishna who has been listening to his words, all this time.

We must take time to read again all these 17 verses (verses 15 to 31) at a stretch – In one continuous period, with no interruptions of distances in time between verses or groups of verses. Only then can we really understand and appreciate the depth and nature of Arjuna's feelings, the agitated, confused and painful state of Arjuna's mind at this time. And, again, only then can we understand and appreciate the extraordinary power and significance of Sri Krishna's response to Arjuna's question, in the next 3 verses, which we will see only briefly to-day, but we will see them again, in detail, next time, after we have had an opportunity to read, understand and appreciate the mental disposition of Arjuna, as revealed in the last 17 verses.

In his, विश्वरूप दर्शनम् *viśva rūpa darśanam* Arjuna sees Sri Krishna as परमेश्वर *paramesvar* itself in human form, and at the same time, he also sees Sri Krishna as frightening in form and destructive in nature, causing only confusion in his mind regarding his vision and understanding of the Nature of Sri Krishna, as He truly is. Therefore, in a prayerful mood, Arjuna begs Sri Krishna:



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## ब्रह्मविद्या **Brahma Vidya**

आख्याहि मे, को भवान्, विज्ञातुं इच्छामि *ākhyāhi me, ko bhavān, vijñātum icchāmi* – O! Lord, please tell me, Who are You, I want to know, who exactly You are, doing what You are doing right now, to which, Sri Krishna replies

श्री भगवान् उवाच

*śrī bhagavān uvāca*

कालोऽस्मि लोकक्षयकृत्यप्रवृद्धो लोकान् समाहर्तुं मिह प्रवृत्तः ।

*kālo'smi lokakṣaya kṛtyapravṛddho lokān samāhartu miha pravṛttaḥ ।*

ऋतेऽपि त्वां न भविष्यन्ति सर्वे येऽवस्थिताः प्रत्यनीकेषु योधाः ॥

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*ṛte'pi tvāṁ na bhaviṣyanti sarve ye'avasthitāḥ pratyānīkeṣu yodhāḥ ॥*

भगवान् *bhagavān* says: I am कालः *kālah* - I am TIME – That Eternal TIME which devours everything in this creation, including the creation itself, again and again. With respect to everything in this creation and the creation itself, I am the creator, the Sustainer and the Destroyer, all in ONE. However, at this time and place, as कालः *kālah* - as TIME, my activity is only to destroy all the warriors assembled here, on both sides of the battlefield, ready to fight with each other. That is why in My माया स्वरूप विश्वरूपं *māyā svarūp viśva rūpaṁ* – My cosmic Form at this time and place – I appear to you as the Destroyer, so that you can see the process of destruction that is going to happen in the next few days in this battle field.

Please understand this clearly: ऋतेऽपि त्वां *ṛte'pi tvāṁ* – Even without your participation, all the warriors in this battlefield, including Bhishma and Drona, are destined to be destroyed by Myself as कालः *kālah* – TIME, by Myself as the Very Law of कर्म *karma*. None of the warriors standing in this battlefield now will be alive when this war is over. Nothing can stop their impending destruction, because that is their कर्मफल *karmaphala*. Their deaths have nothing to do with you, or your powers, or your wishes, or your will. That being so,

तस्मात्त्वमुत्तिष्ठ यशो लभस्व जित्वा शत्रून् भुङ्क्स्व राज्यं समृद्धम् ।

*tasmāttvamuttiṣṭha yaśo labhasva jitvā śatrūn bhunṅksva rājyaṁ*

*samṛddham ।*

मयैवैते निहताः पूर्वमेव निमित्तमात्रं भव सव्यसाचिन् ॥

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*mayaivaite nihatāḥ pūrvameva nimittamātraṁ bhava savyasācin ॥*





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## ब्रह्मविद्या **Brahma Vidya**

Therefore, उत्तिष्ठ *uttiṣṭha* you wake up to your duty and fight. Do your duty. It is your duty to protect धर्म *dharma* in society. Do what needs to be done, and do what is left for you to do at this time and place, and that is all you have to do, and nothing more.

By so doing, may you gain fame. It will be known far and wide that you were not intimidated by the presence of the great warriors such as Bhishma and Drona on the opposite side. Gaining victory over those who are standing here as your enemies, may you also gain and enjoy a prosperous and unrivalled kingdom. Such fame and such victory can be gained only by those who are पुण्य पुरुषs *puṇya puruṣas* – meritorious people. By your पूर्व कर्म *pūrva karma* – past actions, you are indeed a पुण्य पुरुष *puṇya puruṣa*. That is why you are blessed with all the faculties you are endowed with and you are also blessed with this opportunity to use all of them fully for the welfare of the whole world. Please listen:

मयैवैते निहताः पूर्वम् एव *mayai vaite nihatāḥ pūrvam eva* – all the warriors standing here in this battle field have already been destroyed by Me, by Me as कालः *kālah* – as TIME, by Me as the very Law of कर्म *karma*, and the Giver of कर्मफल *karma phala*. Their times are over, and they are all ready to fall. Therefore, Arjuna, निमित्तमात्रं भव *nimittamātraṁ bhava* – for their formal death, you be only My instrument, and nothing more.

निमित्तमात्रं भव *nimittamātraṁ bhava* – Please realize that you are only an instrument to carry out My Will – The Will of परमेश्वर *parameśvar*, and nothing more. All that is happening here is प्रारब्ध कर्म फल *praarabdha karma phala* – the fruit of their own actions, for each one of them. In this matter, your will, your wish, and your powers are not at all involved. Your will is only with respect to what you need to do, as your own duty at this time and place, and nothing more. Your duty now is simple and clear, उत्तिष्ठ *uttiṣṭha* – Get up and fight. That is your duty, as a participant in this creation.

निमित्तमात्रं भव *nimittamātraṁ bhava* – Be only an instrument to serve the Will of परमेश्वर *parameśvar*. That is the गीतोपदेश *gītopadeśa* – The teaching here. The entire purpose of this Chapter is only to communicate this all-important Teaching to Arjuna, in the most effective manner. This Teaching is not only for Arjuna under his circumstances, it is also for all of us, for all times, under all circumstances. As if to reinforce this Teaching to Arjuna, particularly at this time, भगवान् *bhagavān* adds:



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## ब्रह्मविद्या **Brahma Vidya**

द्रोणं च भीष्मं च जयद्रथं च कर्णं तथा न्यानपि योधवीरान् ।

*dronam ca bhisman ca jayadratham ca karṇa tathā nyānapi yodhavirān*

मया हतांस्त्वं जहि मा व्यथिष्ठा युध्यस्व जेतासि रणे सपत्नान् ॥

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*mayā hatānstvam jahi mā vyathiṣṭhā yudhyasva jetāsi raṇe sapatnān ॥*

Drona, Bhisma, Jayadrata and Karna, as well as all the other heroic warriors standing here, have already been killed by Me as कालः *kālah* – by Me as TIME, by Me as the कर्म फल दाता *kama phala dātā* – the Giver of the fruits of actions. त्वं जहि *tvaṁ jahi* – You kill them, just being only My instrument and nothing more. Please understand that your wish, or your will, or your power is not involved in their destruction. Therefore, do not entertain any kind of fear or guilt feelings. Fight with full force, just as a matter of duty, just by being only an instrument to serve My Will – the Will of परमेश्वर *paramesvar*.

जेतासि *jetāsi* – You have already won this war; you will win this war formally as well. Be assured that you are the conqueror of all those who stand before you as your enemies in this battlefield.

So saying, Sri Krishna calms down Arjuna's mind to his total amazement.

Sri Krishna's message here is powerful, extraordinary and effective. It is important for us to understand, appreciate and absorb Sri Krishna's उतिष्ठ निमित्त मात्रं भाव *uttiṣṭha nimitta mātraṁ bhaava* Mantra, as much as we can in our daily lives. We will read Sri Krishna's last 3 verses again next time, before we proceed further.