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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 6

आख्याहि मे को भवानुग्ररूपो नमोऽस्तु ते देववर प्रसीद ।

विज्ञातुमिच्छामि भवन्तमाद्यं न हि प्रजानामि तव प्रवृत्तिम् ॥

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*ākhyāhi me ko bhavānugrarūpaḥ namo'stu te devavara prasīda |
vijñātumicchāmi bhavantamādyam na hi prajānāmi tava pravṛttim ||*

श्री भगवान् उवाच

कालोऽस्मि लोकक्षयकृत्यप्रवृद्धो लोकान् समाहर्तुं मिह प्रवृत्तः ।

ऋतेऽपि त्वां न भविष्यन्ति सर्वे येऽवस्थिताः प्रत्यनीकेषु योधाः ॥

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śrī bhagavān uvāca

*kālo'smi lokakṣayakṛtipravṛddho lokān samāhartu miha pravṛttaḥ |
ṛte'pi tvām na bhaviṣyanti sarve ye'vasthitāḥ pratyānīkeṣu yodhāḥ ||*

तस्मात्त्वमुत्तिष्ठ यशो लभस्व जित्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धम् ।

मयैवैते निहताः पूर्वमेव निमित्तमात्रं भव सव्यसाचिन् ॥

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*tasmāttvamuttiṣṭha yaśo labhasva jitvā śatrūn bhunṅkṣva rājyaṁ
samṛddham |*

mayaivaite nihatāḥ pūrvameva nimittamātraṁ bhava savyasācin ||

द्रोणं च भीष्मं च जयद्रथं च कर्णं तथा न्यानपि योधवीरान् ।

मया हतांस्त्वं जहि मा व्यथिष्ठा युध्यस्व जेतासि रणे सपत्नान् ॥

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*droṇaṁ ca bhīṣmaṁ ca jayadrathaṁ ca karṇa tathā nyānapi yodhavīrān |
mayā hatāṁstvaṁ jahi mā vyathiṣṭhā yudhyasva jetāsi raṇe sapatnān ||*

Sri Krishna is now responding to Arjuna's request, namely.

आख्याहि मे को भवानुग्ररूपो नमोऽस्तु ते देववर प्रसीद ।

विज्ञातुमिच्छामि भवन्तमाद्यां न हि प्रजानामि तव प्रवृत्तिम् ॥

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*ākhyāhi me ko bhavānugrarūpo namo'stu te devavara prasīda |
vijñātumicchāmi bhavantamādyam na hi prajānāmi tava pravṛttim ||*



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O! Lord

आख्याहि मे ākhyāhi me - Please tell me.

को भवानुग्रहः ko bhavānugra rūpaḥ - Who are You, whose form is so terrifying?
Are You the same Krishna that I have known all along? I have never seen You before in
this उग्ररूपं ugrarūpaṁ - भयंकर रूपं bhayaṁkara rūpaṁ – terrifying form.

भवन्तम् आद्यं - You being the ONE who has been existing, before any one else, and
hence, You being the only ONE, who knows all about Yourself

विज्ञातुं इच्छामि vijñātuṁ icchāmi, को भवान् ko bhavān, आख्याहि मे ākhyāhi
me - I want to know exactly who You are, as I see You now in Your विश्वरूपं viśva
rūpaṁ. Please tell me.

Responding to Arjuna's request, भगवान् bhagavān says:

श्री भगवान् उवाच

कालोऽस्मि लोकक्षयकृत्यप्रवृद्धो लोकान् समाहर्तुं मिह प्रवृत्तः ।

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

śrī bhagavān uvāca

kālo'smi loka kṣayakṛtya pravṛddho lokān samāhartu miha pravṛttaḥ ।
ṛte'pi tvāṁ na bhaviṣyanti sarve ye'vasthitāḥ pratyānīkeṣu yodhāḥ ॥

कालोऽस्मि kālo'smi - अहं कालः अस्मि ahaṁ kālaḥ asmi - I am काल kāla - The
TIME; I am नित्यकालः nityakālaḥ - The Eternal TIME

लोकक्षयकृत् कालः lokakṣayakṛt kālaḥ - I am That काल kāla that devours the whole
world, all the जीवs and all the people. I am That TIME, that devours TIME itself

प्रवृद्धः कालः - I am That TIME in its expanded form, in its विश्वरूपं viśva rūpaṁ- all-
inclusive form, so that you can see the past, present and future, in the wheel of time. I
am in the form of काल here, because,

लोकान् समाहर्तुम् इह प्रवृत्तः lokān samāhartum iha pravṛttaḥ - at this time and
place, I am here to bring about the destruction of all the people assembled here on both
sides of this battle-field. I appear before you in the Form of Destruction, because, I am
the cause for their destruction. You must know that I am indeed the cause for their
creation, their sustenance, and their destruction as well. But, at this time and place,
I am here for their destruction only. As I said before, My very presence here is for

परित्राणाय साधूनां विनाशाय च दुष्कृतां



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धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ 4-8
paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām
dharma saṁsthāpanārthāya sambhavāmi yuge yuge ॥

All the people who are ordained by ME to undergo that विनाश *vināśa*– destruction, for the protection of धर्म *dharma* in society, they are all assembled here, and I am here to bring about the destruction of all of them, as काल *kāla* – TIME, as the very Law of कर्म *karma* and कर्मफल *karma phala*.

From the very process of Destruction seen by you in this विश्वरूपं *viśvarūpaṁ*, you can understand that everything in this creation is changing all the time, and nothing in this creation is permanent. This entire creation is माया रूपं *māyā rūpaṁ*. All manifestations of माया *māyā* are अनित्यं *anityaṁ*, they are असत् *asat* – they have only a transient existence. The only thing that is नित्यं, that is सत्यं *satyaṁ*– that which is permanent, never subject to change is अव्यक्त स्वरूप अक्षर ब्रह्मन् *avyakta svarūp akṣara brahman* – Unmanifest ब्रह्मन् *brahman*. Again, as I said earlier,

नासतो विद्यते भावो नाभावो विद्यते सतः *nāsato vidyate bhāvo nābhāvo vidyate sataḥ* - 2-16 That which has only a transient existence has really no existence at all; and that which has existence, has no non-existence. Therefore, all the people who are now destined to be destroyed, have only माया रूपं *māyā rūpaṁ*– they have no real existence at all. They are all here only because of their कर्मफल *karma phalas*, and those कर्मफल *karma phalas* are now nearing exhaustion, by virtue of काल *kāla* – TIME. Consequently, they are all now ready to fall.

The manifestation of माया *māyā* here is काल *kāla* – the Wheel of TIME. The Wheel of TIME keeps moving all the time, and everybody is caught in it. That is what you saw in the विश्वरूपं *viśvarūpaṁ*. All these people are already in the process of being devoured by Me, as काल. Their deaths have nothing to do with you, or your powers, or your wishes, or your will. Arjuna, as you may recall, you said earlier (in Chapter 1):

“एतान् न हन्तुं इच्छामि घ्नतोऽपि मधुसूदन *etān na hantum icchāmi ghnato'pi madhusūdana*1-35 - I do not wish to kill them, even though I am killed”. Arjuna, please understand this clearly – you need not wish to kill any body, because,



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ऋतेऽपि त्वां न भविष्यन्ति सवे *ṛte'pi tvām na bhaviṣyanti save* - त्वां चिना अपि,
न भविष्यन्ति सवे *tvām vinā api, na bhaviṣyanti save* - even without you, the job
is done already. All these people will not exist when this war is over. Even without your
participation in this war, all these people, namely,

येऽवस्थिताः प्रत्यनीकेषु योधाः *ye'vasthitāḥ pratyānīkeṣu yodhāḥ* - those who are
standing here as commanders of the different groups of armies on both sides of the
battlefield, including भीष्म *bhīṣma*, द्रोण *droṇa*, कर्ण *karna*, दृष्टद्युम्नु
dr̥ṣṭadyumnu, सात्यकि *sātyaki*, etc., all of them

न भविष्यन्ति *na bhaviṣyanti* - they will not exist when this war is over. All of them
are already in the process of being destroyed by Me, as काल *kāla* - as The Wheel of
TIME. For their destruction, you are not the cause. Whatever be your wish, their times
are over, they are destined to die, and they will die in this war. That is their कर्मफल
karma phala, and I am The कर्मफलदाता *karma phala dātā* - The Giver of the
Fruit of Actions. Your part in this war is very simple, do what you need to do, in terms of
your own duty and there is nothing more for you to do.

तस्मात्त्वमुत्तिष्ठ यशो लभस्व जित्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धम् ।

मयैवैते निहताः पूर्वमेव निमित्तमात्रं भव सव्यसाचिन् ॥

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*tasmāttvam uttiṣṭha yaśo labhasva jitvā śatrūn bhun̄kṣva rājyaṃ
sam̄ṛddham ।*

mayaivaitē nihatāḥ pūrvameva nimitta mātraṃ bhava savyasācin ॥

तस्मात् त्वं उत्तिष्ठ *tasmāt tvam uttiṣṭha* - Therefore, Arjuna - उत्तिष्ठ *uttiṣṭha* -
Wake up to your duty. Do what you have to do, as your duty. As a क्षत्रिय *kṣatriya*, it is
your duty to protect धर्म *dharma* in society. Therefore, do what needs to be done, what
has been left for you to do, at this time and place. By so doing,

यशो लभस्व *yaśo labhasva* - May you gain fame. You will get all the fame, that you
conquered even those great warriors such as भीष्म *bhīṣma* and द्रोण *droṇa*, who
cannot be conquered even by the Devas. People will talk about your valor in such
glorious terms.

जित्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धम् *jitvā śatrūn bhun̄kṣva rājya sam̄ṛddham* -
gaining victory over those who stand here as your enemies, may you also gain and
enjoy a prosperous and unrivalled kingdom. Such fame and such victory can come only
to those who are पुण्य पुरुष *puṇya puruṣa* - meritorious people. By your पूर्व कर्म



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pūrva karma – past actions, you are indeed a पुण्य पुरुष *puṇya puruṣa*. That is why you are blessed with all the faculties and powers you are endowed with, and you are also blessed with this opportunity to use all of them fully and effectively for the benefit of the whole world. At the same time, please listen, and understand this properly मया एव *mayā eva*, एते निहताः पूर्वम् एव *ete nihatāḥ pūrvam eva* – all these warriors, standing here in this battlefield, have already been

निहताः निश्चयेन हताः *nihatāḥ niścayena hatāḥ* – killed by Me, beyond doubt

मया एव *mayā eva* – killed by Me ONLY, as काल *kāla*– TIME, by Me as the very Law of कर्म *karma* and the Giver of कर्मफल *karma phala*. Their times are now over, and they are all ready to fall. Therefore,

सव्यसाचिन् *savyasācin* – O! Arjuna, the one who can wield weapons effectively even by the left hand, just as well as by the right hand, O! Arjuna

निमित्तमात्रं भव *nimatta mātraṁ bhava* – for the formal destruction of these warriors here, you be purely My Instrument, and nothing more. O! Arjuna, please realize

निमित्तमात्रं भव *nimatta mātraṁ bhava* – you are only an instrument to carry out My Will – The Will of परमेश्वर *paramesvar* – and nothing more. All the destruction that is going to happen here in this battlefield, is प्रारब्धकर्मफल *prārabdha karma phala* – the fruit of their own actions, for each one of them. In this matter, neither your wish, nor your will, nor your power is involved. Your will is only with respect to what you need to do, as your own duty, by virtue of your own प्रारब्धकर्मफल *prārabdha karma phala*, and nothing more. Always remember:

कर्मण्येवाधिकारस्ते *karmaṇyevādhikāste*, मा फलेषु कदाचन *mā phaleṣu kadācana* (2-47) - At this time and place, your duty is simple and clear, and that is:

उत्तिष्ठ *uttiṣṭha* - Wake up to your duty; and, as I told you before

मां अनुस्मर वयुध्य च *mām anusmara vayudhya ca* (8-7) – Hold on to Me, as परमेश्वर *paramesvar*, and fight, simply as a matter of duty to yourself

उत्तिष्ठ निमित्तमात्रं भव *uttiṣṭha nimattamātraṁ bhava* – Wake up to your Duty, and Be only an Instrument to carry out the Will of परमेश्वर *paramesvar*

That is the गीतोपदेश *gītopadeśa* The Teaching here. The entire purpose of this Chapter on विश्वरूपदर्शन योग *viśvarūpadarśana yoga* is only to impart this all-important Teaching to Arjuna, effectively. This Teaching is not only for Arjuna under his own circumstances, it is also for all of us for all times, under all circumstances.



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उत्तिष्ठ *uttiṣṭha* and निमित्तमात्रं भव *nimattamātraṁ bhava* – These are Upanishad words. These are command-words of परमेश्वर *parameśvar*. When properly understood and appreciated, these words are मन्त्र *mantras* – Words of Power. उत्तिष्ठ *uttiṣṭha* simply means – Stand up, Get up, or Wake up. As a, मन्त्र *mantra* it is a powerful wake-up call to uplift oneself from transient reality to Absolute Reality. This उत्तिष्ठ मन्त्र *uttiṣṭha mantra* is a powerful operational tool to uplift every ईश्वर भक्त *īśvara bhakt* at any level of human existence, to a higher level of spiritual existence.

Even before गीतोपदेश *gītōpadeśa* started, भगवान् *bhagvān* used this उत्तिष्ठ मन्त्र *uttiṣṭha mantra* – Wake-up call, to uplift Arjuna from the sense of despondency and mental depression that he was suffering from at that time. We may recall भगवान्'s *bhagavān's* words then

क्लैब्यं मा स्म गमः पार्थ, न एतत् त्वयि उपपद्यते ।

क्षुद्रं हृदय दौर्बल्यं त्यक्त्वा उत्तिष्ठ परंतप ॥

2 - 3

klaibyaṁ mā sma gamaḥ pārtha, na etat tvayi upapadyate ।

kṣudrṁ hṛdaya daurbalyaṁ tyaktvā uttiṣṭha paramtapa ॥

पार्थ *pārtha*, परंतप *paramtapa* – O! Arjuna, you are not an ordinary person, you are परंतप *paramtapa* – you are Arjuna, The Great

क्लैब्यं मा स्म गमः *klaibyaṁ mā sma gamaḥ* – Do not fall into the trap of cowardliness. You are a क्षत्रिय *kṣatriya*, both by गुण *guṇa* and कर्म *karma*, and it is your duty to uphold धर्म *dharma* in Society. Do not yield to क्लैब्यं *klaibyaṁ* – unmanliness. It is totally unnatural to you

न एतत् त्वयि उपपद्यते *na etat tvaya upapadyate* – it does not befit you at all. It does not befit a man of your stature to be overcome by sorrow, distress and sadness at this time and place

क्षुद्रं हृदय दौर्बल्यं त्यक्त्वा *kṣudrṁ hṛdaya daurbalyaṁ tyaktvā* – getting rid of this fear and weak-heartedness

उत्तिष्ठ *uttiṣṭha* – stand-up, wake-up, grow-up and live up to your real nature, said Sri Krishna.

It is again this उत्तिष्ठ मन्त्र *uttiṣṭha mantra* that Sage Viswamitra used to lovingly wake up Sri Rama to The Divine Mission of His own अवतार *avatār*. As the Valmiki Ramayana says:



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After a long walk from Ayodya, the Sage Viswamitra, along with Rama and Lakshmana, reached the southern bank of the river सरायू *saraayū*, where they spent the night (सुसुखं ऊषुः *susukham ūṣuh*) happily and comfortably, lying on the ground on a bed of grass.

It is now day-break time, next morning. For Viswamitra, and indeed, for the whole world, it is an extraordinarily auspicious time, because, Sri Rama's Mission in Life, as अवतार पुरुष *avatāra puruṣa* in the world of human beings is about to begin, and, it is left for the पुण्य पुरुष *puṇya puruṣa* Viswamitra to initiate this Divine Mission. For Vishwamitra, this is particularly an extraordinary and auspicious time. The परब्रह्मन् *parabrahman*, The परमेश्वर *paramesvar*, appearing in the Form of Rama, is now by the very side of Viswamitra, sleeping soundly like a child. What an Extraordinarily Beautiful and Blissful Sight it is for Viswamitra to see and enjoy that sight itself. It is total fulfillment in life for Viswamitra. Viswamitra sees and sees, looks at Rama again and again, all the time enjoying the very presence of परब्रह्मन् परमेश्वर *parabrahman paramesvar* in human form, by his very side. The morning is approaching, it is now day-break time, and the time has now come for Viswamitra, to do his part in the Divine Mission of Sri Rama.

With overflowing Love for SRI RAMA, as परमेश्वर *paramesvar*, with परम प्रेम स्वरूप ईश्वर भक्ति *parama prem svarūp īśvar bhakti*, (Valmiki says)

अभ्यभाषत काकुत्स्थं, शयानं पर्णसंस्तरे ।

abhya bhāṣata kākutstham, śayānam paṇṇa saṁstare ।

Viswamitra spoke these words looking at Sri Rama lying on the bed of grass.

कौसल्या सुप्रजा राम पूर्वा सन्ध्या प्रवर्तते ।

kausalyā suprajā rāma pūrvā sandhyā pravartate ।

उत्तिष्ठ नरशार्दूल कर्तव्यं दैवमाह्निकम् (वा. रामा. बाल. 23 – 2)

uttiṣṭha naraśārdūla kartavyam daivamāhnikam (vā. rāmā. bāla. 23 – 2)

कौसल्या सुप्रजा राम *kausalyā suprajā rāma* – O! blessed Son of कौसल्या *kausalyā*, नरशार्दूल *naraśārdūla* – O! पुरुषोत्तम *puruṣottama*– SRI RAMA – उत्तिष्ठ *uttiṣṭha* – please wake up, it is now time for you to commence the Divine Mission of Your अवतार *avatār* to bring Peace and Happiness to the whole world.



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Please understand – this is not mere story telling. This is Ramayana as स्मृति *smṛti* – something to be remembered every day. What is to be remembered here is: उत्तिष्ठ मन्त्र *uttiṣṭha mantra* is one's spontaneous expression of परम प्रेम स्वरूप ईश्वर भक्ति *param prem svarūp īśvar bhakti*, whose very nature is परमानन्द स्वरूपं *parmānanda svarūpaṁ* – Absolute Love is Absolute Happiness, which is ब्रह्म स्वरूपं *brahma svarūpaṁ*. When properly understood, the words of Viswamitra apply to every person, every day of one's life, because, whether one knows it or not, every person is born only to do one's part in the overriding Divine Mission of bringing Peace and Happiness to all living beings, including oneself. That is also the content of भगवान्'s *bhagvān's*, निमित्तमात्रं भव उपदेश *nimitta mātraṁ bhava upadeś* to Arjuna.

Therefore, in pursuance of the overriding Divine Mission of bringing Peace and Happiness to all, let every one of us wake up every morning, uplifted by the Words:

कौसल्या सुप्रजा राम पूर्वा सन्ध्या प्रवर्तते
kausalyā suprajā rāma pūrvā sandhyā pravartate
उत्तिष्ठ नरशार्दूल कर्तव्यं दैवमाह्निकम्
uttiṣṭha naraśārdūla kartavyaṁ daivamāhnikam

Again, it is this उत्तिष्ठ मन्त्र *uttiṣṭha mantra*, कठोपनिषत् *kāthopaniṣat* uses to remind everyone of one's own overriding duty to oneself, namely, to uplift oneself and fulfill oneself.

उत्तिष्ठत जाग्रत प्राप्य वरान् निबोधत ।
uttiṣṭhata jāgrata prāpya varān nibodhata ।
क्षुरोस्य धारा निशिता दुरत्यया दुर्गम् पथः तत् कवयो वदन्ति
kṣurosyā dhārā niśitā duratyayā durgam pathaḥ tat kavayo vadanti 3 – 14

Arise, awake, seek help from great Teachers, and get educated in ब्रह्मविद्या *brahma vidyā* beyond doubt. The path leading to मोक्ष *mokṣa* – Freedom, Total Fulfillment in life is like the sharp edge of a razor, and hence it is very difficult to tread. There are too many obstacles. Beware - तत् कवयो वदन्ति *tat kavayo vadanti*, so say The Enlightened Ones, which is the Upanishadic way of communicating an established truth.

Here, in this Chapter of The भगवत् गीता *bhagavat gītā*, Sri Krishna uses the उत्तिष्ठ मन्त्र *uttiṣṭha mantra* before He imparts the all-important Teaching, namely:



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निमित्तमात्रं भव *nimitta mātraṁ bhava*

Here, the उत्तिष्ठ मन्त्र *uttiṣṭha mantra* is not merely a call for Arjuna to recognize his duty to fight in the war he is already in, but it is also a call for Arjuna to recognize his own even greater duty to himself, namely: निमित्तमात्रं भव *nimitta mātraṁ bhava*

Recognize yourself ONLY as an Instrument of परमेश्वर *paramesvar*, to carry out The Will of परमेश्वर *paramesvar*. Such recognition is even a greater duty of Arjuna to himself, because, the mental disposition arising from such recognition is the necessary prerequisite for gaining पूर्ण ईश्वर भक्ति *pūrṇa īśvar bhakti*, पूर्ण ईश्वर ज्ञान *pūrṇa īśvar jñānaṁ* and पूर्ण ईश्वर शरणागति *pūrṇa īśvar śaraṇāgati*, the confluence of all of which leads to मोक्ष *mokṣa*, श्रेयस् *śreyas*, शान्ति *śānti* – Freedom, Happiness, Peace that Arjuna seeks.

As if to reinforce the उत्तिष्ठ निमित्तमात्रं भव *uttiṣṭha nimitta mātraṁ bhava* Mantra again, भगवान् *bhagavān* says:

द्रोणं च भीष्मं च जयद्रथं च कर्णं तथा न्यानपि योधवीरान् ।

droṇaṁ ca bhīṣmaṁ ca jayadrathaṁ ca karṇaṁ tathā nyānapi yodhavīrān ।

मया हतांस्त्वं जहि मा व्यथिष्ठा युध्यस्व जेतासि रणे सपत्नान् ॥

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mayā hatānstvaṁ jahi mā vyathiṣṭhā yudhyasva jetāsi raṇe sapatnān ॥

Sri Krishna's message in this verse is meant not only to completely eliminate all fears and doubts in the mind of Arjuna about the ultimate outcome of this war, the message is also meant to reach particularly the ears of the King धृतराष्ट्र *dhṛtarāṣṭra* who is also listening, through Sanjaya, all that Arjuna and Sri Krishna are talking at this time.

Duryodana depends entirely on these four people, namely: द्रोण *droṇa*, भीष्म *bhīṣma*, जयद्रथ *jayadratha* and कर्ण *karṇa* for his success in this war. If these 4 people are gone, Duryodana is as well gone, Duryodana knows that and धृतराष्ट्र *dhṛtarāṣṭra* also knows that. भगवान् *bhagvān* wants both Arjuna and King धृतराष्ट्र *dhṛtarāṣṭra* to hear clearly, explicitly and directly through His own words about the fate of these 4 people, and the ultimate outcome of this war. Therefore, भगवान् *bhagvān* tells Arjuna loudly, clearly and explicitly these words:

द्रोणं च भीष्मं च जयद्रथं च कर्णं तथा न्यानपि योधवीरान् ।

droṇaṁ ca bhīṣmaṁ ca jayadrathaṁ ca karṇaṁ tathā nyānapi yodhavīrān ।



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मया हतांस्त्वं जहि मा व्यथिष्ठा युध्यस्व जेतासि रणे सपत्नान् ॥

mayā hatānstvaṁ jahi mā vyathiṣṭhā yudhyasva jetāsi raṇe sapatnān ॥

द्रोण *droṇa*, भीष्म *bhīṣma*, जयद्रथ *jayadratha* and कर्ण *karṇa*, and all the other heroic warriors standing in this battlefield, all of them have already been killed by Me – as काल, as TIME, by Me as the very Law of कर्म *karma*, by Me as the कर्मफलदाता *karma phala dātā* – as the Giver of the fruit of their actions.

त्वं जहि *tvaṁ jahi* – all that is left for you to do is to kill them formally, by your own weapons, just being ONLY an instrument to carry out My Will and nothing more. Your wish or your will is not involved in their destruction and you are not the cause for their deaths. They are already dead, and they are ready to fall, just by the touch of your arrows

मा व्यथिष्ठाः *mā vyathiṣṭhāḥ* – तेभ्यः भयं मा कार्षीः *tebhyāḥ bhayaṁ mā kārṣiḥ* – Do not entertain any kind of fear or guilt feelings about their deaths

युध्यस्व *yudhyasva* – Fight with full force, just as a matter of duty, just as an instrument to serve My Will – The Will of परमेश्वर *paramesvar*

जेतासि *jetāsi* – You are already a Winner. The very fact that you have withstood the विश्वरूपदर्शन *viśva rūpa darśan* you have had so far, means that you have already won the war within yourself. You have also won the war that is outside of yourself too.

जेतासि रणे सपत्नान् *jetāsi raṇe sapatnān* – Be assured, you are the conqueror of all those who stand before you as your enemies in this battlefield. Let there not be any kind of concern about the ultimate outcome of this war. You do your part – do what has been left for you to do at this time and place; the victory is already yours.

So saying, Sri Krishna concludes His response to Arjuna's question, and gives Arjuna some time to recover from the shock of His own words.

Hearing Sri Krishna's words, Arjuna is stunned, dumbfounded, and filled with deep and mixed emotions. He is now trying to collect himself, before he starts to speak again.

All that he saw in विश्वरूपदर्शनं, *viśva rūpa darśanam*, all that he said about what he saw, and all that he has just heard from Sri Krishna, all these have brought about profound changes in the mind and बुद्धि *buddhi* of Arjuna, and made him momentarily speechless, with unsteady emotions. Arjuna has just experienced a great turning point in his mental disposition. The changes in Arjuna's mind and बुद्धि *buddhi* which have brought about this turning point are briefly the following.



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- ✓ Arjuna has now come to realize that Sri Krishna is no longer the Krishna he knew before, but He is परमेश्वर *paramēśvar* Itself in human form
- ✓ Arjuna's fears about भीष्म *bhīṣma* and द्रोण *droṇa* have vanished
- ✓ Arjuna's doubts about who will win this war have also vanished
- ✓ At the same time, Arjuna's ego – अहंकार *ahamkār*, is severely hurt and totally flattened.

Arjuna is deeply saddened by the impending departure of his respected and loved ones from this world, and by his own total helplessness and irrelevance in this matter.

At the same time, भगवान्'s उत्तिष्ठ मन्त्र *bhagavān's uttiṣṭha mantra* is uplifting Arjuna to a higher plane of ईश्वर भक्ति *īśvar bhakti*, and भगवान्'s निमित्तमात्रं भव *bhagavān's nimitta mātram bhava* Teaching has turned Arjuna's mind, बुद्धि *buddhi* and his entire अन्तःकरण *antaḥ karaṇa* towards पूर्ण ईश्वर भक्ति *pūrṇa īśvar bhakti*, पूर्ण ईश्वर ज्ञानं *pūrṇa īśvar jñānam* and पूर्ण ईश्वर शरणागति *pūrṇa īśvara śaraṇāgati*. With these changes, Arjuna is becoming a new person, and भगवान्'s गीतोपदेश *bhagavān's gītopadeśa* also assumes a new direction, all of which we will see as we go along.

We will continue with this Chapter next time.