



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या **Brahma Vidya**

श्रीमद्भगवत् गीता

एकादशोऽध्यायः - विश्वरूपदर्शनयोगः

ekādaśo 'dhyāyaḥ - viśva rūpa darśana yogaḥ

Chapter 11

Volume 7

सञ्जय उवाच

sañjaya uvāca

एतत् श्रुत्वा वचनं केशवस्य कृताञ्जलिवेपमानः किरीटी ।

etat śrutvā vacanaṁ keśavasya kṛtāñjalirve pamānaḥ kirīṭī ।

नमस्कृत्वा भूय एवाह कृष्णं सगद्गदं भीतभीतः प्रणम्य ॥

11 - 35

namaskṛtvā bhūya evāha kṛṣṇaṁ sagadgadaṁ bhītabhītaḥ praṇamya ॥

अर्जुन उवाच

arjuna uvāca

स्थाने हृषीकेश तव प्रकीर्त्या जगत्प्रहृष्यत्यनुरज्यते च ।

sthāne hṛṣīkeśa tava prakīrtyā jagat prahṛṣyatyanu rajyate ca ।

रक्षांसि भीतानि दिशो द्रवन्ति सर्वे नमस्यन्ति च सिद्धसङ्घाः ॥

11 - 36

rakṣāṁsi bhītāni diśo dravanti sarve namasyanti ca siddha saṅghāḥ ॥

कस्माच्च ते न नमेरन्महात्मन् गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।

kasmācca te na nameran mahātman gariyase brahmaṇo'pyādikartre ।

अनन्त देवेश जगन्निवास त्वमक्षरं सदसत्तत्परं यत् ॥

11 - 37

ananta deveśa jagannivāsa tvamakṣaraṁ sada sattatparaṁ yat ॥

त्वमादिदेवः पुरुषः पुराणः त्वमस्य विश्वस्य परं निधानम् ।

tvamādidevaḥ puruṣaḥ purāṇaḥ tvamasya viśvasya paraṁ nidhānam ।

वेत्तासि वेद्यं च परं च धाम त्वया ततं विश्वमनन्त रूप ॥

11 - 38

vettāsi vedyam ca paraṁ ca dhāma tvayā tataṁ viśvam ananta rūpa ॥

वायुर्यमोऽग्रिवरुणः शशाङ्कः प्रजापतिस्त्वं प्रपितामहश्च ।

vāyuryamo'grivaruṇaḥ śaśāṅkaḥ prajāpatistvaṁ prapitāmahaśca ।

नमो नमस्तेऽस्तु सहस्रकृत्वः पुनश्च भूयोऽपि नमो नमस्ते ॥

11 - 39

namo namaste'stu sahasrakṛtvaḥ punaśca bhūyo'pi namo namaste ॥



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या **Brahma Vidya**

Arjuna's विश्वरूपदर्शनम् *viśva rūpa darśanam* continues. Following Sri Krishna's उत्तिष्ठ मन्त्र *uttiṣṭha mantra* and निमित्तमात्रं भव उपदेश, *nimitta mātraṁ bhava upadeśa*, the panorama of विश्वरूप *viśva rūpa* changes. Now, Arjuna sees Sri Krishna as परमेश्वर *paramesvar*, everywhere in the विश्वरूप *viśva rūpa*. He sees all people rejoicing, praising and singing the Glories of Sri Krishna, in a mood of appreciation and gratitude. He sees all Siddhas - Enlightened ज्ञानीs *jñānīs*, also doing नमस्कार *namaskār* to Sri Krishna. He sees all the अधिष्ठान देवताs *adhiṣṭān devatās*, like चायु *vāyu*, यम *yama*, अग्नि *agni*, वरुण *varuṇa* etc., as manifestations of Sri Krishna only. He sees the राक्षसाs *rākṣasās* – those who habitually defy the Moral Order (धर्म *dharma*) – trying to run away from Sri Krishna out of fear. That is what Arjuna sees in his विश्वरूपदर्शनम् *viśva rūpa darśanam* at this moment.

Uplifted by Sri Krishna's Teachings, Arjuna himself now feels closer to Sri Krishna, and he has a spontaneous urge to speak praising the Glory of Sri Krishna, in appreciation and gratitude. Arjuna is trying to say something, but he is finding it difficult to speak, being overcome by mixed emotions, having undergone a sudden, difficult and profound transformation in his own mental disposition towards Sri Krishna.

Even though Arjuna's fears about Bhishma, and Drona, and his doubts about the ultimate outcome of the war have now vanished, Arjuna is now filled with unsteady emotions of Joy, Fear and Sorrow, all at the same time. Being able to see Sri Krishna's विश्वरूप *viśva rūpa* is itself both joy and fear for Arjuna – joy because he has been blessed to see what he saw in his विश्वरूपदर्शनम् *viśva rūpa darśanam*, and fear because of its awesome magnitude and unfamiliar nature.

Recognizing Sri Krishna as परमेश्वर *paramesvar* Itself, is also both joy and fear for Arjuna. That he is blessed to be in the company of परमेश्वर *paramesvar* Itself is a matter of extraordinary joy for him. On the other hand, without realizing the Greatness of Sri Krishna, Arjuna has all along been treating Sri Krishna as only a trusted friend and well wisher, and, occasionally, he had even slighted Sri Krishna in the past, mainly due to excessive familiarity, and also due to assumed clannish superiority. All that past behavior comes to his mind now, and fills him with fear, and self-admonition. He is now eager to seek forgiveness from Sri Krishna, properly. The certainty that many of his loved ones are already bound to die in the impending war, together with his own sense of total helplessness in this matter, makes Arjuna extremely sad.

Being a prince with extraordinary accomplishment of his own, Arjuna had always thought of himself as the decisive factor in the outcome of the impending war. He now



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या Brahma Vidya

realizes, to his shock, that he is, in fact, practically irrelevant to the ultimate outcome of this war, and Sri Krishna is the real Master deciding the outcome of this war. This realization has brought him down with a sense of loss of self-esteem born of अहंकार *ahaṁkāra* – ego. This apparent loss of self-esteem will naturally give place to Extraordinary Gain of SELF Itself, when Arjuna fully realizes that his Master, Sri Krishna, is not someone outside of himself, but He is non-separate from himself, and, indeed, is himself. The purpose of उत्तिष्ठ मन्त्र *uttiṣṭha mantra*, निमित्तमात्रं भव उपदेश *nimitta mātraṁ bhava upadeśa* and the teachings in the remaining Chapters of The भगवत् गीता *bhagavat gītā* are only to help Arjuna gain that realization.

At this moment, however, Arjuna's mind is filled with mixed emotions of sudden Joy, Fear and Sadness. While Arjuna is trying to overcome these emotions, and collect his thoughts coherently, searching for words to express what he wants to say at this time, Sanjaya takes this opportunity to report to King धृतराष्ट्र *dhṛtarāṣṭra*, in his own words, the mood of Arjuna at this moment.

सञ्जय उवाच

sañjaya uvāca

एतत् श्रुत्वा वचनं केशवस्य कृताञ्जलिर्वेपमानः किरीटी ।

etat śrutvā vacanaṁ keśavasya kṛtāñjalirve pamānaḥ kirīṭī ।

नमस्कृत्वा भूय एवाह कृष्णं सगद्गदं भीतभीतः प्रणम्य ॥

11 - 35

namaskṛtvā bhūya evāha kṛṣṇaṁ sagadgadam bhītabhītaḥ praṇamya ॥

सञ्जय उवाच *sañjaya uvāca* Now Sanjaya is talking to King धृतराष्ट्र *dhṛtarāṣṭra* - in his own words, about Arjuna, as he is right now. Sanjaya says:

केशवस्य एतत् वचनं श्रुत्वा किरीटी भूय एव कृष्णं आह

keśavasya etat vacanaṁ śrutvā kirīṭī bhūya eva kṛṣṇaṁ āha

केशवस्य एतत् वचनं श्रुत्वा *keśavasya etat vacanaṁ śrutvā* - Having listened to these words of Sri Krishna

किरीटी *kirīṭī* – the crowned Prince Arjuna

भूय एव कृष्णं आह *bhūya eva kṛṣṇaṁ āha* - again addressed Sri Krishna and spoke in this manner

Here एतत् वचनां *etat vacanāṁ* “these words” refer to what Sri Krishna said to Arjuna in the last three verses, namely “द्रोण *droṇa*, भीष्म *bhīṣma*, जयद्रथ *jayadratha*,



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या **Brahma Vidya**

कर्ण *karna* and also all the other army commanders in the battle field on both sides of the army, have already been killed by Me as काल *kāla* – as TIME, as the very Law of काल *kāla* and कर्मफल *karma phala*. Arjuna, your job is only to wake up to your duty, and fight as you must, being only My instrument for their formal destruction. Your success in the war is assured, beyond doubt, etc.”

Having listened to the above words of Sri Krishna, Arjuna again spoke to Sri Krishna – how?

कृताञ्जलिः *kṛtāñjaliḥ* – with folded hands and joined palms

वेपमानः *vepamānaḥ* – with his whole body trembling

नमस्कृत्वा *namaskṛtvā* – doing नमस्कार *namaskār* in the proper manner

सगद्गदं *sagadgadam* – in a low, faltering and choked voice

भीतभीतः *bhītabhītaḥ* – being overwhelmed with fear

प्रणम्य *praṇamya* – bending down and saluting

भूय एव कृष्णं आह *bhūya eva kṛṣṇam āha* – again spoke to Sri Krishna as follows:

Having listened to the words of Sri Krishna, Arjuna with his crown on his head, overwhelmed with fear, and his body trembling, bending his head down and saluting, with his hands folded and palms joined, doing नमस्कार *namaskār* to Sri Krishna in the proper manner, addressed Sri Krishna again, and spoke these words in a low, faltering and choked voice. So says Sanjaya to King धृतराष्ट्र *dhṛtarāṣṭra*.

Before we hear Arjuna’s words addressed to Sri Krishna, a brief reflection on Sanjaya’s decision to intervene, with his own words, to धृतराष्ट्र *dhṛtarāṣṭra* at this point in time is in order. First, we may note that Sanjaya refers to Arjuna here as किरीटी *kirīṭī* – a Prince with a crown on his head. By so saying, Sanjaya reminds धृतराष्ट्र *dhṛtarāṣṭra* that Arjuna also belongs to his own clan and he is just as much a prince, as his own son Duryodana.

धृतराष्ट्र *dhṛtarāṣṭra* could never accept the Pandavas as belonging to his own family – that has been his problem from the very beginning. We may recall the very opening verse of The भगवत् गीता *bhagavat gītā* where धृतराष्ट्र *dhṛtarāṣṭra* talks about “मामकाः पाण्डवाश्चैव *māmakāḥ pāṇḍavāścaiva*” thus dissociating his own people (मामकाः *māmakāḥ*) from Pandavas. This dissociation has been the root of his greediness, which stood in the way of his preventing this war in the first place.



ब्रह्मविद्या **Brahma Vidya**

After hearing all the भगवत् गीता *bhagavat gītā* Teachings up to this point, Sanjaya thought that धृतराष्ट्र's *dhṛtarāṣṭra's* heart and mind could have changed. But that did not happen. Further, after hearing directly from Sri Krishna Himself, that “ द्रोण *droṇa*, भीष्म *bhīṣma*, जयद्रथ *jayadratha*, कर्ण *karṇa* are already bound to die in this war, it should be clear to धृतराष्ट्र *dhṛtarāṣṭra* that Duryodana's defeat and his death are also certain. That being the case, Sanjaya thought that धृतराष्ट्र *dhṛtarāṣṭra* would think again, and decide to stop the war, even at this late stage, for the good of his own sons. That also did not happen. Why? Commenting on this verse, Sri Adi Sankaracharya gives the answer in one word “ भवितव्यवशात् *bhavitavya vaśāt* – because of the force of what is to happen.” What is to happen will happen, and hence nobody could stop the war.

Now, let us return to Arjuna, and listen to his words of deep devotion, appreciation and gratitude to Sri Krishna, in the next 11 verses.

अर्जुन उवाच *arjuna uvāca*

स्थाने हृषीकेश तव प्रकीर्त्या जगत्प्रहृष्यत्यनुरज्यते च ।

sthāne hr̥ṣīkeśa tava prakīrtyā jagat prahr̥ṣyatyanurajyate ca ।

रक्षांसि भीतानि दिशो द्रवन्ति सर्वे नमस्यन्ति च सिद्धसाङ्गाः ॥

11 - 36

rakṣāṁsi bhītāni diśo dravanti sarve namasyanti ca siddhasaṅghāḥ ॥

Having been uplifted to a higher plane of ईश्वर भक्ति *īśvara bhakti*, Arjuna now feels a spontaneous urge to sing the Glory of Sri Krishna, as परमेश्वर *paramesvar*. Arjuna understands, appreciates and feels comfortable with what he sees now in भगवान्'s विश्वरूप *bhagvān's viśvarūp*. Therefore, he says:

स्थाने हृषीकेश तव प्रकीर्त्या जगत्प्रहृष्यत्यनुरज्यते च

sthāne hr̥ṣīkeśa tava prakīrtyā jagat prahr̥ṣyatyanurajyate ca

हृषीकेश *hr̥ṣīkeśa* – O! Sri Krishna,

स्थाने *sthāne* means युक्तं *yuktaṁ* – It is absolutely proper namely, What I see now in Your विश्वरूप *viśva rūpa*, all that is absolutely proper. What does he see now?

तव प्रकीर्त्या जगत् प्रहृष्यति *tava prakīrtyā jagat prahr̥ṣyati*

तव प्रकीर्त्या *tava prakīrtyā* – By praising and hearing about Your Glories

जगत् प्रहृष्यति *jagat prahr̥ṣyati* – the whole world, the entire creation enjoys happiness naturally and spontaneously, that is indeed absolutely proper. Now I understand why people go on praising You and listening to Your Glories, and, in so



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या **Brahma Vidya**

doing find Joy and happiness, naturally and spontaneously. That is because in praising You or in hearing Your Glories, there can be no exaggeration. However much one may praise You, or however much one may hear about our Glories, You are far more than all of them. Whether they know You or not, people intuitively recognize that You are the Source of all happiness. You are indeed the Source of All Happiness; You are आनन्द *ānand* Yourself. That being so, it is absolutely proper, that people discover Joy and Peace in praising You, and listening to Your glories.

You being सर्वात्मा *sarvātmā* and सर्वभूतसुहृत् *sarva bhūta suhṛt* – You being the innermost Self of every one, You being the well-wisher of all beings, in praising You, one loses one's own smallness and the notion of egoistic My-ness, and gets spontaneously uplifted to a higher plane of human existence. Since all Glories belong to You only, in praising You, no one loses anything, and everyone gains some of those glories as well. That being so, it is absolutely proper, O! Krishna that the whole world of human beings find Joy and Peace in praising You and listening to Your Glories. Not only that,

तव प्रकीर्त्या जगत् अनुरज्यते च *tava prakīrtyā jagat anurajyate ca* – Appreciating Your glories, people rejoice, developing a love and devotion for You. That is also proper, because, even though people can never praise Your glories enough, or understand Your True Nature enough, still You are equally and openly accessible to every one who seeks Your Grace, and The Joy You are. On the other hand,

रक्षांसि भीतानि दिशो द्रवन्ति *rakṣāṁsi bhītāni diśo dravanti*

रक्षांसि *rakṣāṁsi* – the राक्षस *rākṣasas* – those who defy the Moral Order (धर्म *dharma*) habitually

भीतानि *bhītāni* – they are afraid of You, and

दिशो द्रवन्ति *diśo dravanti* – they try to run away from You in all directions

That is also proper, because You are the cause for both fear and fearlessness. For those who defy धर्म *dharma*, You are the cause of fear – You are Fear Itself; and, for those who identify themselves with धर्म *dharma* in their daily lives, and see धर्म *dharma* as Yourself, You are the cause of Fearlessness – You are Fearlessness Itself. That is why, in सहस्रनाम अर्चन *sahasranāma arcana* we seek to identify with परमेश्वर *paramesvar*, with the पूजा मन्त्र *pūjā mantras*, ॐ भयकृते नमः *om bhayakṛte namaḥ*, ॐ भयनाशाय नमः *om bhayanāśāya namaḥ*.

Therefore, it is absolutely proper that the राक्षसा *rākṣasās* are frightened by You, and they try to run away from You in all directions.



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या **Brahma Vidya**

सर्वे नमस्यन्ति च सिद्धसङ्घाः *sarve namasyanti ca siddhasaṅghāḥ*

सर्वे सिद्धसङ्घाः *sarve siddhasaṅghāḥ* – All the Siddhas – all the accomplished ज्ञानीs *jñānīs*

नमस्यन्ति च *namasyanti ca* – they also do नमस्कार *namaskār* to You. That is also proper, because the ज्ञानीs *jñānīs* have ईश्वर ज्ञानं *īśvara jñānaṁ* and appreciation of धर्म *dharma* as परमेश्वर *parameśvar* Itself. For them, appreciating Your glories and living in harmony with धर्म *dharma*, is being ONE with Yourself, being ONE with Eternal Joy and Peace. Therefore, it is absolutely natural and proper that all the Siddhas do नमस्कार *namaskār* to You in appreciation and devotion.

कस्मात् च ते न नमेरन् महात्मन् गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।

kasmāt ca te na nameran mahātman gariyase brahmaṇo'pyādakartre ।

अनन्त देवेश जगन्निवास त्वमक्षरं सदसत्तत्परं यत् ॥

11 - 37

ananta deveśa jagannivāsa tvamakṣaram sada sat taparam yat ॥

महात्मन् *mahātman* – O! Lord. I recall what You said earlier, namely

ज्ञानी तु आत्मैव मे मतं *jñānī tu ātmaiva me mataṁ* – The ज्ञानी *jñānī* is Myself.

But I am not at all surprised to see the ज्ञानीs *jñānīs* too still paying homage to You, doing नमस्कार *namaskār* to You and praising Your Glories. That is also स्थाने *sthāne* – proper, because,

कस्मात् च ते न नमेरन् *kasmāt ca te na nameran*, न नमस्कुर्यः *na namaskuryaḥ*

– why would they not do नमस्कार *namaskār* to You, meaning, they would certainly do नमस्कार *namaskār* to You because you are सर्ववित् *sarvavit* – You are the ONLY ONE who knows all the details of all the past, present, and future

गरीयसे *gariyase* – You are The गरीयस् *gariyas*, The श्रेष्ठ पुरुष *śreṣṭha puruṣa* – The Most Exalted being there is, and

ब्रह्मणः अपि आदिकर्त्रे *brahmaṇaḥ api ādikatre* – You are the cause even for ब्रह्माजी *brahmājī* – The Creator. That being so

कस्मात् च ते न नमेरन् *kasmāt ca te na nameran* – for what reason would the ज्ञानीs *jñānīs* also not do नमस्कार *namaskār* to You. It is only proper (स्थाने *sthāne*) they do नमस्कार *namaskār* to you, sing Your glories, and enjoy The आनन्द *ānand* You are, for the rest of their own lives, with their own body-vehicles, until all their own प्रारब्ध कर्मफलs *prārabdha karma phalas* are totally exhausted. Till then they are only ईश्वर भक्तs *īśvara bhaktas*, enjoying ईश्वर भक्ति *īśvara bhakti*



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या **Brahma Vidya**

अनन्त देवेश जगन्निवास त्वमक्षरं सदसत्तत्परं यत्
ananta deveśa jagannivāsa tvam akṣaram sada sattatparam yat

हे अनन्त *he anant* - O! The Limitless Eternal Being, You are,
हे देवेश *he deveś* - O! The Lord of all देवs *devas* You are,
हे जगन्निवास *he jagannivāsa* - O! the Lord of the entire Universe, You are,
त्वं अक्षरं *tvam akṣaram* - You are indeed what You described earlier as अक्षरं ब्रह्म
परमं *akṣaram brahma paramam* (8 – 3). You are indeed That Ever-existing, Never-
Changing, All-conscious, Ever-conscious, All-inclusive, All-pervasive Supreme Being.
You are:

सत् असत् *sat asat*, तत् परं यत् *tat param yat*

सत् *sat* – You are everything that is in this creation

असत् *asat* – You are also everything that is not in this creation

तत् परं यत् *tat param yat* – You are also That which is other than, and higher than,
all that is, and that is not in this creation.

As the केनोपनिषत् *kenopaniṣat* says:

अन्यत् एव तत् विदितात् *anyat eva tat viditāt*, अथ अविदितात् अधि *atha avidatāt adhi* – You are different from all that is known and, at the same time, different from all that is unknown, which is indeed the Nature of आत्मा *ātmā*. Therefore, You are परमात्मा *paramātmā*. That being so,

कस्मात् च ते न नमेरन् *kasmāt ca te na nameran* – what reason is there for the ज्ञानीs also not to pay homage to You, do नमस्कार *namaskār* to You, and praise Your glories every day of their lives. Therefore, the Devotion of the ज्ञानीs *jñānīs* to You is (स्थाने *sthāne*) absolutely proper. By praising and listening to Your Glories, even the ज्ञानीs *jñānīs* rejoice in Love and Devotion to You.

त्वमादिदेवः पुरुषः पुराणस्त्वमस्य विश्वस्य परं निधानम् ।

tvamādidevaḥ puruṣaḥ purāṇastvamasya viśvasya param nidhānam ।

वेत्तासि वेद्यं च परं च धाम त्वया ततं विश्वमनन्तरूप ॥

11 - 38

vettāsi vedyam ca param ca dhāma tvayā tataṁ viśvam anantarūpa ॥



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या **Brahma Vidya**

Wherever Arjuna looks in भगवान्'s विश्वरूप *bhagavān's viśva rūpa*, up or down, this side or that side, wherever he looks, he sees only Sri Krishna in different Forms and Names. Therefore Arjuna now addresses Sri Krishna as:

अनन्तरूप *anantarūpa* - O! Lord – The ONE who has Limitless Forms and Names

त्वं आदिदेवः *tvaṁ ādidevaḥ* - You are आदिदेवः *ādidevaḥ* - The Primordial Supreme Lord. Being the God of all Gods, You are The Primordial Deity. Being the Lord of this creation, You have been there, even before this creation, therefore, You are the First and the Foremost God.

त्वं पुरुषः *tvaṁ puruṣaḥ*, पुरि शयनात् पुरुषः *puri śayanāt puruṣaḥ* - Abiding in the देह of every being, as आत्मा *ātmā*, You are पुरुषः *puruṣaḥ*, Having created this जगत् *jagat* - Universe, You are in everything in this creation as प्रत्यग आत्मा *pratyag ātmā* - the Innermost SELF, and hence पुरुषः *puruṣaḥ*.

As the Taittiriya Upanishad says:

तत् शृष्ट्वा *tat śṛṣṭvā*, तदेवानुप्राविशत् *tadevānuprāviśat* - Having created this जगत् *jagat*, You entered into it as प्रत्यग आत्मा *pratyag ātmā* and hence पुरुषः *puruṣaḥ*

त्वं पुराणः *tvaṁ purāṇaḥ* - You are eternally Ancient, and, at the same time, You are eternally NEW. However much one knows about You, one has far more to know. Therefore, You are पुराणः *purāṇaḥ* - You are Ever New. Again,

त्वं अस्य विश्वस्य परं निधानम् *tvaṁ asya viśvasya paraṁ nidhānam* - You are परं निधानम् *paraṁ nidhānam* - The Supreme Abode, the ultimate resting place for this entire creation. You are, as the Taittiriya Upanishad says,

यतो वा इमनि भूतानि जायन्ते येन जातानि
yato vā imani bhūtāni jāyante yena jātāni
जीवन्ति यत् प्रयन्ति अभिसं विशन्ति
jīvanti yat prayanti abhisam viśanti

You are That from which this entire creation is born, by which this entire creation is sustained, and into which this entire creation ultimately goes back, in its entirety, giving up all forms and names, which means You are the उपादान कारणं *upādāna kāraṇam* - the Material cause for this entire creation. Being so, You are परं निधानं *paraṁ nidhānam* - The Ultimate Abode, for this entire creation, Again,



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या **Brahma Vidya**

वेत्तासि वेद्यं च *vettāsi vedyam ca* - त्वं वेत्तासि *tvam vettāsi* - You are the Knower of everything the past, present and future. You being The अवस्थात्रय साक्षी *avasthaatraya sākṣī*, The सत् चित् अनन्द स्वरूप आत्मा *sat cit anand svarūp ātmā* - You being the ever-present witness to everything that happens in all the three States of Awareness (namely, the waking, the dream and the deep sleep states of existence) as the Eternal प्रत्यग आत्मा *pratyag ātmā* - the innermost Self of every being, You are the Knower of all that happens, all there is to know, and all that can be known, which means, You are The Source of all-Knowledge. You are Omniscient and hence, You are वेत्तासि *vettāsi*;

त्वं वेद्यं च *tvam vedyam ca* - You are वेदन अहम् *vedana aharm* - वेदन योग्यम् *vedana योग्यम्* - You are also The ONE that is to be known, that needs to be known, by every person.

परं च धाम त्वया ततं विश्वं अनन्तरूप
param ca dhām tvayā tataṁ viśvaṁ anantarūpa

अनन्तरूप *anantarūp* - O! Sri Krishna

त्वया ततं विश्वं *tvayā tataṁ viśvaṁ* - By You, this entire जगत् *jagat* - this entire universe is pervaded. You are everywhere in this Universe, and

परं च धाम *param ca dhām* - त्वं परं धाम च *tvam param dhām ca* - You are also The Home, The natural Ultimate Destination for every जीव *jīva* - for every person in this creation, which means, You are The मोक्ष स्थानं *mokṣa sthānaṁ* - विष्णोः परमं पदं *viṣṇoḥ paramaṁ padaṁ* or every person. You are the Ultimate Home, The Ultimate Place of Enlightenment, Peace and Joy, for every person to reach. Reaching That मोक्ष स्थानं *mokṣa sthānaṁ* - That विष्णोः परमं पदं *viṣṇoḥ paramaṁ padaṁ* is the over riding Goal of Life for every person.

Now, विष्णु *viṣṇu* being all pervasive, and I being only a limited individual जीव *jīva*, where do I go to find my मोक्ष स्थानं *mokṣa sthānaṁ* - my ultimate destination in this vast universe? I do not have to go anywhere, because the Upanishad says: तत् त्वं असि *tat tvam asi* - That You are. That मोक्ष स्थानं *mokṣa sthānaṁ* you are, That विष्णोः परमं पदं *viṣṇoḥ paramaṁ padaṁ* You are!

How can I reach That मोक्ष स्थानं *mokṣa sthānaṁ*, That विष्णोः परमं पदं *viṣṇoḥ paramaṁ padaṁ* in myself? On this matter the कठोपनिषत् *kāthopaniṣat* says:



Hindu Temple of Ottawa-Carleton Inc.
4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या **Brahma Vidya**

विज्ञानसारथिः यस्तु मनः प्रग्रहवान् नरः ।

vijñāna sārathih yastu manaḥ pragrahavān naraḥ ।

सः अध्वनः पारं आप्नोति तत् विष्णोः परमं पदं ॥ (कठ 3 – 9)

saḥ adhvanaḥ pāraṁ āpnoti tat viṣṇoḥ paramaṁ padaṁ ॥

The one who effectively uses one's चिबेक बुद्धि *vivek buddhi* to govern one's daily life, and by so doing, the one who controls one's mind and all organs of perception and action, only that person can reach the Destination which is विष्णोः परमं पद *viṣṇoḥ paramaṁ padaṁ* in oneself. Therefore the diligent cultivation of चिबेक वैराग्य बुद्धि *vivek vairāgya buddhi* is the essential pre-requisite for reaching That विष्णोः परमं पदं *viṣṇoḥ paramaṁ padaṁ* in oneself. And, that “reaching itself is accomplished by the all-inclusive भक्ति योग *bhakti yoga* which Sri Krishna pointed out earlier, namely:

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

manmanā bhava madbhakto madyājī māṁ namaskuru ।

मां एव एष्यसि युक्तवैचं आत्मानं मत्परायणः ॥ 9 – 34

māṁ eva eṣyasi yuktvaivaṁ ātmānaṁ matparāyaṇaḥ ॥

ईश्वर ध्यानं *īśvar dhyānaṁ*, ईश्वर भक्ति *īśvar bhakti*, ईश्वर अर्पित कर्म *īśvar arpit karma* and a sense of Total surrender to the Will of परमेश्वर *parameśvar* at all times, together constitute the भक्ति *bhakti*, the proper Means for reaching That विष्णोः परमं पदं *viṣṇoḥ paramaṁ padaṁ* – The मोक्ष स्थानं *mokṣa sthānaṁ* in oneself.

In the spirit of such all-inclusive भक्ति योग *bhakti yoga* Arjuna says:

वायुर्यमोऽग्रिवरुणः शशाङ्कः प्रजापतिस्त्वं प्रपितामहश्च ।

vāyuryamo'grivaruṇaḥ śaśāṅkaḥ prajāpatistvaṁ prapitāmahaśca ।

नमो नमस्तेऽस्तु सहस्रकृत्वः पुनश्च भूयोऽपि नमो नमस्ते ॥ 11 – 39

namo namaste'stu sahasrakṛtvaḥ punaśca bhūyo'pi namo namaste ॥

पुनश्च भूयोऽपि नमो नमस्ते ॥ पुनश्च भूयोऽपि नमो नमस्ते ॥

punaśca bhūyo'pi namo namaste ॥ punaśca bhūyo'pi namo namaste ॥

We will see this verse, next time.