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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 8

वायुर्यमोऽग्रिवरुणः शशाङ्कः प्रजापतिस्त्वं प्रपितामहश्च ।

*vāyuryamo 'grirvaruṇaḥ śaśāṅkaḥ prajāpatistvaṁ prapitāmahaśca |*

नमो नमस्तेऽस्तु सहस्रकृत्वः पुनश्च भूयोऽपि नमो नमस्ते ॥

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*namo namaste 'stu sahasrakṛtvaḥ punaśca bhūyo 'pi namo namaste ||*

नमः पुरस्तादथ पृष्ठतस्ते नमोऽस्तु ते सर्वत एव सर्व ।

*namaḥ purastādatha pṛṣṭhataste namo 'stute sarvata eva sarva |*

अनन्तवीर्यामित विक्रमस्त्वं सर्वं समाप्नोषि ततोऽसि सर्वः ॥

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*anantavīryāmita vikramastvaṁ sarvaṁ samāpnoṣi tato 'si sarvaḥ ||*

सखेति मत्वा प्रसभं यदुक्तं हे कृष्ण हे यादव हे सखेति ।

*sakheti matvā prasabhaṁ yaduktaṁ he kṛṣṇa he yādava he sakheti |*

अजानता महिमानं तवेदं मया प्रमादात् प्रणयेन वापि ॥

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*ajānatā mahimānaṁ tavedaṁ mayā pramādāt praṇayena vāpi ||*

यच्चावहासार्थमसत्कृतोऽसि विहारशय्यासनभोजनेषु ।

*yaccā vahā sārthama satkṛto 'si vihāra śayyā sanabhojaneṣu |*

एकोऽथवाप्यच्युत तत्समक्षं तत्क्षामये त्वामहमप्रमेयम् ॥

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*eko 'thavāpyacyuta tatsamakṣaṁ tatkṣāmaye tvāma hama prameyam ||*

पितासि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुर्गरीयान् ।

*pitāsi lokasya carā carasya tvamasya pūjyaśva gurur gariyān |*

न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो लोकत्रयेऽप्यप्रतिमप्रभाव ॥

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*na tvatsamo 'styabhyadhikaḥ kuto 'nyo lokatraye 'pyapratima prabhāva ||*

तस्मात्प्रणम्य प्रणिधाय कायं प्रसादये त्वामहमीशमीड्यम् ।

*tasmāt praṇamya praṇidhāya kāyaṁ prasādaye tvāmahamīśa mīḍyam |*

पितेव पुत्रस्य सखेव सख्युः प्रियः प्रियायार्हीसि देव सोढुम् ॥

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*piteva putrasya sakheva sakhyuḥ priyaḥ priyāyārhasi deva soḍhum ॥*

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा भयेन च प्रव्यथितं मनो मे ।

*adṛṣṭa pūrvam hṛṣito'smi dṛṣṭvā bhayena ca pravyathitam mano me ।*

तदेव मे दर्शय देव रूपं प्रसीद देवेश जगन्निवास ॥

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*tadeva me darśaya deva rūpaṁ prasīda deveśa jagannivāsa ॥*

किरीटिनं गदिनं चक्रहस्तमिच्छामि त्वां द्रष्टुमहं तथैव ।

*kirīṭinaṁ gadinam cakra hastam icchāmi tvāṁ draṣṭumahaṁ tathaiva ।*

तेनैव रूपेण चतुर्भुजेन सहस्रबाहो भव विश्वमूर्ते ॥

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*tenaiva rūpeṇa caturbhujena sahasrabāho bhava viśvamūrte ॥*

श्री भगवान् उवाच

*śrī bhagavān uvāca*

मया प्रसन्नेन तवार्जुनेदं रूपं परं दर्शितमात्मयोगात् ।

*mayā prasannena tavārjunedaṁ rūpaṁ param darśitam ātma yogāt ।*

तेजोमयं विश्वमनन्तमाद्यं यन्मे त्वदन्येन न दृष्टपूर्वम् ॥

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*tejomayaṁ viśvam ananta mādyam yanme tvadanyena na dṛṣṭapūrvam ॥*

न वेदयज्ञाध्ययनैर्न दानैर्न च क्रियाभिर्नतपोभिरुग्रैः ।

*na veda yajñādhyayanairna dānairna ca kriyābhirna tapobhirugraiḥ ।*

एवं रूपः शक्य अहं नृलोके द्रष्टुं त्वदन्येन कुरुप्रवीर ॥

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*evaṁ rūpaḥ śakya ahaṁ nṛloke draṣṭuṁ tvadanyena kurupravīra ॥*

मा ते व्यथा मा च विमूढभावो दृष्ट्वा रूपं घोरमीदृङ्गमेदम् ।

*mā te vyathā mā ca vimūḍha bhāvo dṛṣṭvā rūpaṁ ghora mīdṛṅgamedam ।*

व्यपेतभीः प्रीतमनाः पुनस्त्वं तदेव मे रूपमिदं प्रपश्य ॥

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*vyapetabhiḥ prītamanāḥ punastvaṁ tadeva me rūpamidaṁ prapaśya ॥*

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, and Arjuna now sees Sri Krishna as परमेश्वर *parameśvar*, everywhere in the विश्वरूप *viśva rūpa*.

Arjuna's fears about Bhisma and Drona, and his doubts about the ultimate outcome of this war have now vanished. At this moment, overcome by simultaneous emotions of



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Joy, Fear and Sadness, Arjuna is doing नमस्कार *namaskār* to Sri Krishna, in the proper manner, and is in the process of expressing his feelings of deep devotion, appreciation and gratitude, in the form of a Prayer, part of which we saw last time.

Continuing his words of Prayer, in the spirit of the all-inclusive भक्ति योग *bhakti yoga* (9 – 34), Arjuna says:

वायुर्यमोऽग्निर्वरुणः शशाङ्कः प्रजापतिस्त्वं प्रपितामहश्च ।

*vāyuryamo'gnirvaruṇaḥ śaśāṅkaḥ prajāpatistvaṁ prapitāmahaśca ।*

नमो नमस्तेऽस्तु सहस्रकृत्वः पुनश्च भूयोऽपि नमो नमस्ते ॥

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

O! Lord, त्वं वायुः *tvam vāyuḥ*, यमः *yamaḥ*, अग्निः *agniḥ*, वरुणः *varuṇaḥ*, शशाङ्कः *śaśāṅkaḥ*, प्रजापतिः *prajāpatiḥ* - You are वायु देवता *vāyu devatā*, यम देवता *yama devatā*, अग्नि देवता *agni devatā*, वरुण देवता *varuṇa devatā*, चन्द्र देवता *candra devatā*, प्राजापति देवता *prajāpati devatā* – thus I see all the अधिष्ठान देवताs *adhiṣṭhān devatās* – the Presiding Deities in Your विश्वरूपः *viśvarūpaḥ*. I recognize that they are not separate from You. They are indeed manifestations of Your own अनन्त रूप *ananta rūpa* – Infinite Forms and Names.

त्वं प्रपितामहः च *tvam prapitāmahaḥ ca* - You are also The Great Grandfather of all, meaning, You are पर ब्रह्मन् *para brahman* Itself

ब्रह्माजि *brahmāji* – The creator, is called पितामहः *pitāmahaḥ* - The Grand Father, since he is the father of all our forefathers; and ब्रह्माजि *brahmāji* himself is the creation of पर ब्रह्मन् *para brahman*; therefore

पर ब्रह्मन् *para brahman* is called प्रपितामहः *prapitāmahaḥ* - The Great Grand Father. By saying त्वं प्रपितामहः *tvam prapitāmahaḥ* - You are The Great Grand Father, Arjuna is recognizing Sri Krishna as पर ब्रह्मन् *para brahman* Itself. So recognizing Sri Krishna, Arjuna says:

नमो नमस्तेऽस्तु सहस्रकृत्वः *namo namaste'stu sahasra kṛtvaḥ* - नमो नमः ते अस्तु *namo namaḥ te astu* – Repeated नमस्कार *namaskār* to You. I do नमस्कार *namaskār* to You again and again, how many times?

सहस्रकृत्वः *sahasra kṛtvaḥ* - thousands of times, endless times. Having said that, Arjuna does नमस्कार *namaskār* to Sri Krishna again, and says



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पुनश्च भूयोऽपि नमो नमस्ते *punaśca bhūyo'pi namo namaste* – Again, I do नमस्कार *namaskār* to You, again and again.

(Silence)

(पुनः *punaḥ* means, “again”, and भूयः *bhūyaḥ* also means “again”). No matter how many times I do नमस्कार *namaskār* to You, that is not enough to express my feelings, therefore, I can only say again,

पुनश्च भूयोऽपि नमो नमस्ते *punaśca bhūyo'pi namo namaste* – Such expression of Arjuna shows his extraordinary श्रद्धा *śraddhā* in what he is doing, his extraordinary understanding and appreciation of विश्वरूपदर्शनम् *viśva rūpa darśanam* and his total commitment to पुनः *punaḥ* the निमित्तमात्रं भव उपदेश *namitta mātraṁ bhava upadeśa* of Sri Krishna.

Arjuna's repeated expression of नमस्कार to Sri Krishna is only an expression of the State of his own mind and बुद्धि, *buddhi*, turned towards पूर्ण ईश्वर शरणागति *pūrṇa īśvara śaraṇāgati* – Total surrender to The Will of परमेश्वर *paramesvar*.

When we recite this verse in our own daily prayers, we also recite the last line पुनश्च भूयोऽपि नमो नमस्ते *punaśca bhūyo'pi namo namaste* a few times, in the same spirit of पूर्ण ईश्वर शरणागति *pūrṇa īśvara śaraṇāgati* – Total surrender to the Will of परमेश्वर *paramesvar*.

Continuing his words of Prayer, Arjuna says:

नमः पुरस्तादथ पृष्ठतस्ते नमोऽस्तु ते सर्वत एव सर्व ।  
*namaḥ purastādatha pṛṣṭhataste namo'stu te sarvata eva sarva ।*  
अनन्तवीर्यामित विक्रमस्त्वं सर्वं समाप्नोषि ततोऽसि सर्वः ॥ 11 - 40  
*anantavīryāmita vikramastvaṁ sarvaṁ samāpnoṣi tato'si sarvaḥ ॥*

सर्व *sarva*- O! Lord, You being अनन्त स्वरूप *ananta svarūpa*, savaYou are indeed everything and You are in everything; You are All in ONE. In Your विश्वरूप *viśva rūpa*, wherever I see, I see You only; in front of me, you are there, at my back side, You are there; in any direction I see, You are there; therefore,



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नमः पुरस्तात् *namaḥ purastāt* - ते नमः पुरस्तात् *te namaḥ purastāt* - I do  
नमस्कार् *namaskār* to you in front

अथ *atha*, नमः पृष्ठतस्ते *namaḥ pṛṣṭhataste* - पृष्ठतः ते नमः *pṛṣṭhataḥ te namaḥ*  
- then, turning to my back side, I do नमस्कार् *namaskār* to you

नमोऽस्तु ते सर्वत एव *namo'stu te sarvata eva* - Indeed, I do नमस्कार् *namaskār*  
to You in all directions, because You are everywhere

अनन्तवीर्य अमित विक्रमः त्वं *ananta vīrya amita vikramaḥ tvam* - I recognize  
that You are अनन्त वीर्य *ananta vīrya*, अनन्त शक्ति *ananta śakti*, अनन्त सामर्थ्यम्  
*ananta sāmartyam* - You are of Infinite strength and capacity, and also

अमित विक्रमः *amita vikramaḥ* - अमित पराक्रमः *amita parākramaḥ* - You are of  
boundless power and prowess

त्वं सर्वम् समाप्नोषि *tvam sarvam samāpnoṣi* - सम्यक् आप्नोषि *samyak āpnoṣi*  
- Being ONE, You pervade all existence entirely. No object in this creation exists  
without You.

ततोऽसि सर्वः *tato'si sarvaḥ* - ततः *tataḥ*, त्वं सर्वः असि *tvam sarvaḥ asi* -  
Therefore You are everything. You are both the efficient cause as well as the material  
cause for everything that exists. Now I understand what you said earlier - वासुदेवः सर्वम्  
इति *vāsudevaḥ sarvam iti* (7-19) - Vasudeva is All. I now recognize that You are  
indeed ALL. I am sorry that I did not know Your Greatness, Your Glory all this time.

सखेति मत्वा प्रसभं यदुक्तं हे कृष्ण हे यादव हे सखेति ।

*sakheti matvā prasabham yaduktam he kṛṣṇa he yādava he sakheti |*

अजानता महिमानं तवेदं मया प्रमादात् प्रणयेन वापि ॥ 11 - 41

*ajānatā mahimānam tavedam mayā pramādāt praṇayena vāpi ||*

यच्चावहासार्थमसत्कृतोऽसि विहारशय्यासनभोजनेषु ।

*yaccā vahā sārtha masatkṛto'si vihāra śayyā sana bhojaneṣu |*

एकोऽथवाप्यच्युत तत्समक्षं तत्क्षामये त्वामहमप्रमेयम् ॥ 11 - 42

*eko'thavāpyacyuta tatsamakṣam tatkṣāmaye tvāmaha ma prameyam ||*

तत् क्षाममे त्वां अहं *tat kṣāmame tvām aham*

तत् *tat* - For all that

त्वां अहं क्षामये *tvām aham kṣāmaye* - क्षमां प्रार्थये *kṣamām prārthaye* - I pray  
for Your forgiveness. In my associations with you all these years I have treated You with



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disrespect, impatience, or assumed superiority on many occasions, for all that I pray for your forgiveness.

अजानता महिमानं तवेदं *ajānatā mahimānaṁ tavedaṁ*

तव इदं विश्वरूपं तं महिमानं अजानता *tava idaṁ viśvarūpaṁ taṁ mahimānaṁ ajānatā* - Not knowing Your Greatness, your Glory as I have seen and learned from

Your विश्वरूप *viśva rūpa*, not knowing You as परमेश्वर *paramesvar* Itself

मया प्रमादात् *mayā pramādāt* - either due to my indifference or carelessness

मया प्रणयेन चाऽपि *mayā praṇayena vā'pi*- or due to occasional friendly arguments with You (प्रणय *praṇaya* means विश्रम्भ *viśrambha*)

सखेति मत्वा प्रसभं यदुक्तं *sakheti matvā prasabhaṁ yaduktaṁ* - considering you simply as a friend, whatever I said to you presumptuously (with arrogance, overconfidence etc.)

हे कृष्ण हे यादव हे सखेति *he kṛṣṇa he yādava he sakheti* - addressing You lightly as हे कृष्ण *he kṛṣṇa*, हे यादव *he yādava*, हे सखेति *he sakheti* etc., for all such improper behavior of mine

त्वां अहं क्षामये *tvāṁ ahaṁ kṣāmaye* - I pray for Your forgiveness. In Your विश्वरूप *viśva rūpa*, I see The Siddhas – The ज्ञानीस *jñānīs*, The Enlightened Rishis, paying homage to You, and doing नमस्कार *namaskār* to You. That being so, I am ashamed, and annoyed with myself, that I took you for granted and treated You with disrespect, purely due to ignorance of Your greatness.

यत् च *yat ca* - Further,

विहार शय्या आसन भोजनेषु *vihār śayyā āsana bhojaneṣu* - on many occasions while playing, resting sitting around, eating etc.,

एकः *ekaḥ* - either when you were alone with me, or, when you were not around, behind Your back

अथवा *athavā* - or/and

तत् समक्षं अपि *tat samakṣaṁ api* - likewise, sometimes, directly in front of others also

अवहासार्थम् *avahāsārtham* - just for the sake of joking

असत् कृतः असि *asat kṛtaḥ asi* - You had been the object of my ridicule. I had insulted You jokingly many times

अच्युत *acyuta*- O! Sri Krishna

अप्रमेयं *aprameyaṁ* - You are, You are inscrutable – beyond comprehension by any Means of Knowledge, You being so Great



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त्वां अहं क्षामये *tvām ahaṁ kṣāmaye* - क्षमां प्रार्थये *kṣamām prāthaye* - I pray for Your forgiveness

पितासि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुर्गरीयान् ।

*pitāsi lokasya carācarasya tvamasya pūjyaśca gurur gariyān |*

न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो लोकत्रयेऽप्यप्रतिमप्रभाव ॥

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*na tvatsamo'styabhyadhikaḥ kuto'nyo lokatraye'pyapratima prabhāva ||*

अप्रतिमप्रभाव *apratima prabhāva*- O! Lord, You being The ONE who's Glory is matchless, beyond any comparison, You being the Abode of all Glories

पितासि लोकस्य चराचरस्य *pitāsi lokasya carā carasya* - You are The Father for all this entire world of movables and immovable, sentient and insentient beings. You are The Father for all the beings in this creation, including the creation itself

त्वं अस्य लोकस्य पूज्यः च *tvām asya lokasya pūjyaḥ ca*- You are पूज्यः *pūjyaḥ*

- The most Worship-worthy Being for this whole world. Even though many Devatas are worshipped in many different forms of worship, all worship goes only to परमेश्वर

*paramesvar*. Therefore You are पूज्यः *pūjyaḥ*, पूजा योग्यः - You are The ONE who deserves to be worshipped by all beings in this creation

गुरुः गरीयान् *guruḥ gariyān* - You are श्रेष्ठ गुरु *śreṣṭha guru* - The Highest among Teachers. You are the source of all knowledge

न त्वत्समः अस्ति *na tvatsamaḥ asti* - there is no one equal to You

लोकत्रयेऽपि अभ्यधिकः कुतोऽन्यः *lokatraye'pi abhyadhikaḥ kuto'nyaḥ* - even in all the three worlds, from where can there be another ONE greater than You, meaning there cannot be. There is only ONE परमेश्वर *paramesvar*;

existence of more than one परमेश्वर *paramesvar* is impossible - it can never be. ब्रह्मा, *brahmā* विष्णु *viṣṇu* and शिव *śiva* are not three different परमेश्वर *paramesvars*;

they are three distinct aspects of the same ONE परमेश्वर *paramesvar*. Being so,

लोकत्रयेऽपि अप्रतिमप्रभाव *lokatraye'pi apratima prabhāva*- O! Lord, Your Glory is Supreme, beyond any comparison, even in all the three worlds. Therefore,

तस्मात्प्रणम्य प्रणिधाय कायं प्रसादये त्वामहमीशमीड्यम् ।

*tasmātpraṇamya praṇidhāya kāyaṁ prasādaye tvāmahamīśamīḍyam |*

पितेव पुत्रस्य सखेव सख्युः प्रियः प्रियायार्हसि देव सोढुम् ॥

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*pateva putrasya sakheva sakhyuḥ priyaḥ priyāyārhasi deva soḍhum ||*

तस्मात् *tasmāt*- Therefore



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## ब्रह्मविद्या Brahma Vidya

प्रणम्य *praṇamya* - I do नमस्कार *namaskār* to You again

प्रणिधाय कायं *praṇidhāya kāyam* - bending my body, prostrating before You, in a spirit of Total surrender to You

त्वां ईशं ईड्यं अहं प्रसादये *tvām īśam īḍyam ahaṁ prasaadaye* - प्रसादं प्रार्थये - *prasādam prārthaye* - You being परमेश्वर *paramesvar*, The Most Worshipful, I seek Your Grace and pray for Your Blessings.

पिता पुत्रस्य सखा सख्युः प्रियः प्रियायाः (अपराधं क्षमते) इव *pitā putrasya sakhā sakhyuḥ priyaḥ priyāyāḥ (aparādhaṁ kṣamate) iva*- Just as a father forgives all the mistakes of the son, just as a friend forgives all the mistakes of a friend, just as a beloved forgives all the mistakes of a beloved

देव सोढुम् अर्हसि *deva soḍhum arhasi* - O! Lord, please forgive me for all my mistakes. As परमेश्वर *paramesvar* You are always Father to me, the जीव *jīva*. As प्रत्यग आत्मा *pratyaga ātmā* - as my innermost Self, You are always within me as my friend. As आनन्द स्वरूप *ānanda svarūpa*, You are always Dear to me as a Beloved; therefore,

देव मां सोढुम् अर्हसि *deva māṁ soḍhum arhasi* - क्षन्तुं अर्हसि *kṣantum arhasi* - O! Lord, please forgive me for all my improper actions.

अदृष्टपूर्वम् हृषितोऽस्मि दृष्ट्वा भयेन च प्रव्यथितं मनो मे ।

*adr̥ṣṭa pūrvam hr̥ṣito'smi dr̥ṣṭvā bhayena ca pravyathitaṁ mano me ।*

तदेव मे दर्शय देव रूपं प्रसीद देवेश जगन्निवास ॥

11 - 45

*tadeva me darśaya deva rūpaṁ prasīda deveśa jagannivāsa ॥*

अदृष्टपूर्वम् *adr̥ṣṭapūrvam* (विश्वरूपं *viśva rūpaṁ*) दृष्ट्वा हृषितोऽस्मि *dr̥ṣṭvā hr̥ṣito'smi* - I am happy that I could see Your विश्वरूपं *viśva rūpaṁ* that has never been seen before. But, at the same time

भयेन च प्रव्यथितं मनो मे *bhayena ca pravyathitaṁ mano me* - my mind is afflicted with fear, because of the sheer magnitude and extraordinary contents of Your विश्वरूप *viśva rūpa*. Therefore,

देव *deva* - O! Lord

तदेव मे दर्शय *tadeva me darśaya* - please show me That same familiar Form, please return to the old familiar human form of Krishna, I know You as my friend

देवेश जगन्निवास *deveśa jagannivāsa* - O! Sri Krishna, Lord of all the Devas, Lord of the entire Universe





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## ब्रह्मविद्या **Brahma Vidya**

प्रसीद *prasīda* - प्रसन्नो भव *prasanno bhava* - प्रसादं कुरु अनुग्रहं कुरु *prasādam kuru anugrahaṁ kuru* - please, be pleased with me. I seek Your Grace. Please Bless me by returning to Your familiar human form of Krishna I know You as my friend.

Having said that, Arjuna adds in the next verse. "Before You return to the old familiar human form of Krishna, I wish to see You once again in the Form of महाविष्णु *mahā viṣṇu* I worship every day in the same Form I saw You in the beginning of this विश्वरूप *viśva rūpa*.

किरीटिनं गदिनं चक्रहस्तमिच्छामि त्वां द्रष्टुमहं तथैव ।  
*kirīṭinaṁ gadināṁ cakrahastam icchāmi tvāṁ draṣṭumahaṁ tathaiva ।*  
तेनैव रूपेण चतुर्भुजेन सहस्रबाहो भव विश्वमूर्ते ॥ 11 - 46  
*tenaiva rūpeṇa catur bhujena sahasra bāho bhava viśva mūrte ॥*

त्वां अहं द्रष्टुं इच्छामि *tvāṁ ahaṁ draṣṭam icchāmi*, तथा एव *tathā eva* - पूर्ववत् *pūrvavat* - I wish to see You also, just as I saw You at the beginning of my विश्वरूपदर्शनं *viśva rūpa darśanaṁ*, namely  
तेनैव रूपेण चतुर्भुजेन किरीटिनं गदिनं चक्रहस्तं *tenaiva rūpeṇa caturbhujena kirīṭinaṁ gadināṁ cakrahastam* - in the same Form of महाविष्णु *mahāviṣṇu*, with four hands, crown on Your head, and a mace and disc in Your hands, whom I worship everyday  
सहस्रबाहो विश्वमूर्ते तेनैव रूपेण भव *saahasrabāho viśvamūrte tenaiva rūpeṇa bhava* - O! Lord in the विश्वरूप *viśva rūpa* with countless hands etc., please assume That Form of महाविष्णु *mahā viṣṇu*, whom I worship everyday, before You return to the familiar human form.

Thus Arjuna concludes his own Discourse on his विश्वरूपदर्शनं *viśva rūpa darśanaṁ*, and requests Sri Krishna to return to the familiar human form, after blessing him again with the traditional vision of महाविष्णु *mahā viṣṇu* he worships everyday. Sri Krishna now responds to Arjuna's request with the following words of reassurance and appreciation.

भगवान् *bhagavān* says:

मया प्रसन्नेन तवार्जुनेदां रूपं परं दर्शितमात्मयोगात् ।  
*mayā prasannena tavārjunedaṁ rūpaṁ param darśitam ātma yogāt ।*  
तेजोमयं विश्वमनन्तमाद्यं यन्मे त्वदन्येन न दृष्टपूर्वम् ॥ 11 - 47



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## ब्रह्मविद्या **Brahma Vidya**

*tejomayaṁ viśvam ananta mādyāṁ yanme tvadanyena na dṛṣṭapūrvam* ॥

मया प्रसन्नेन *mayā prasannena* - प्रसन्नं *prasannaṁ* is भगवान्'s प्रसादं *bhagavān's prasādaṁ* - अनुग्रहं *anugrahaṁ* Blessings. It is because of My Disposition of Blessings for you.

इदं परं रूपं तव दर्शितं आत्मयोगात् *idaṁ paraṁ rūpaṁ tava darśitaṁ ātma yogāt* - This परं रूपं श्रेष्ठ रूपं *paraṁ rūpaṁ śreṣṭha rūpaṁ*, विश्वरूपं *viśva rūpaṁ* - This cosmic Form is being shown to you by My आत्मयोग *ātma yoga* - आत्ममाया *ātma māyā* - by My Power of माया *māyā*. This extraordinary विश्वरूपं *viśva rūpaṁ* is being shown to you by Me, as My Blessings for you, as MY प्रसाद *prasād* for you - because you are a great ईश्वर भक्त *īśvar bhakta*, you are My भक्त *bhakta* - you are My Devotee. This विश्वरूपं *viśva rūpaṁ* you are seeing is indeed परं श्रेष्ठं *paraṁ śreṣṭhaṁ* - Supreme and Incomparable because, It is

तेजोमयं विश्वमनन्तमाद्यं *tejomayaṁ viśvam ananta mādyāṁ*

तेजोमयं *tejomayaṁ* - It is Self-effulgent all over. विश्वं *viśvam* meaning समस्तं *samastam*, It includes all forms in their entirety

अनन्तं *anantam* - It is limitless and boundless, and

आद्यं *ādyam* It is आदौ भवं *ādau bhavam* - It is the original स्थूल प्रपञ्च *sthūla prapañcha* into which all beings are subsequently born, sustained and ultimately resolved

यत् मम रूपं *yat mama rūpaṁ* - This Form of Mine

त्वत् अन्येन न दृष्ट पूर्वम् *tvat anyena na dṛṣṭa pūrvam* - It has never been seen before by any one, other than yourself. It is being shown to you only because

मया प्रसन्नेन *mayā prasannena* - because of My Blessings for you, which you have earned by your deep rooted ईश्वर भक्ति *īśvara bhakti*. Therefore, be assured that you have My Blessings in full measure. Continuing, भगवान् *bhagavān* says:

न वेदयज्ञाध्ययनैर्न दानैर्न च क्रियाभिर्न तपोभिरुग्रैः ।

*na vedayajñādhyayanairna dānairna ca kriyā bhirna tapobhi rugraiḥ ।*

एवं रूपः शक्य अहं नृलोके द्रष्टुं त्वदन्येन कुरुप्रवीर ॥

11 - 48

*evam rūpaḥ śakya ahaṁ nṛloke draṣṭum tvadanyena kurupravīra ॥*

मा ते व्यथा मा च विमूढभावो दृष्ट्वा रूपं घोरमीदृङ्गमेदम् ।

*mā te vyathā mā ca vimūḍha bhāvo dṛṣṭvā rūpaṁ ghora mīdṛṅga medam ।*



## ब्रह्मविद्या Brahma Vidya

व्यपेतभीः प्रीतमनाः पुनस्त्वं तदेव मे रूपमिदं प्रपश्य ॥

11 - 49

*vyapetabhiḥ prītamanaaḥ punastvaṁ tadeva me rūpamidaṁ prapaśya ॥*

न वेद अध्ययनैः *na veda adhyayanaiḥ* - not by gaining proficiency in chanting Vedic Mantras

न यज्ञ अध्ययनैः *na yajña adhyayanaiḥ* - not by gaining proficiency in conducting Vedic Rituals

न दानैः *na dānaiḥ* - not by giving gifts to deserving charities

न च क्रियाभिः *na ca krayābhiḥ* - not even by doing many other पुण्य कर्मs *puṇya karmas*

न तपोभिः उग्रैः *na tapobhi ugraiḥ* - not by performing sever acts of penance, or observing severe forms of discipline

कुरु प्रवीर *kuru pravīra* - O! Arjuna, the bravest in the Kuru family

नृलोके *nṛloke* - in this world of human beings

अहं *ahaṁ*, एवं रूपः द्रष्टुं शक्यं त्वत् अन्येन *evam rūpaḥ draṣṭuṁ śakyam tvat anyena* - I am available for anyone, other than yourself, to see Me in this विश्वरूप *viśva rūpa* Form. Except yourself, no one else in this world of human beings can see Me in My विश्वरूप *viśva rūpa*, even by doing all the above meritorious actions, which means more than all these meritorious actions, one needs ईश्वर भक्ति *īśvar bhakti* and ईश्वर प्रसादं *īśvar prasādm*, to qualify to see My विश्वरूप *viśva rūpa* and That ईश्वर भक्ति *īśvar bhakti* and ईश्वर प्रसादं *īśvar prasādm* you have, and that is why you could see My विश्वरूप *viśva rūpa*, just by asking for it. Now, having seen what you asked for,

मा ते व्यथा *mā te vyathā*, ते भयं मा भूत् *te bhayaṁ mā bhūt* - Let there be no fear for you, and

मा च विमूढभावः *mā ca vimūḍhabhāvaḥ* - Let there be no confusion in your mind

मम इदं ईदृक् घोरं रूपं दृष्ट्वा *mama idaṁ idṛk ghoraṁ rūpaṁ drṣṭvā* - by seeing this kind of frightening Form of Myself

This experience of विश्वरूपदर्शनं *viśva rūpa darśanaṁ*, which has come to you as ईश्वर प्रसादं *īśvar prasādm*, as ईश्वर अनुग्रहं *īśvar anugrahṁ*, as My Blessings to you, will strengthen your विवेक-वैराग्य बुद्धि *vivek-vairāgya buddhi* needed for gaining श्रेयस् *śreyas* - मोक्ष *mokṣa* - शान्ति *śānti* - perennial PEACE and JOY you seek. Therefore, being

व्यपेतभीः *vyapetabhiḥ* - free from fear of any kind



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## ब्रह्मविद्या **Brahma Vidya**

प्रीतमनाः *prītamanāh* - with a sense of total satisfaction

पुनः त्वं इदं तत् एव मे रूपं *punaḥ tvaṁ idaṁ tat eva me rūpaṁ* which means  
चतुर्भुजं शंख चक्र गदाधरं तव इष्ट रूपं प्रपश्य *caturbhujam śaṁkha cakra  
gadādharam tava iṣṭa rūpaṁ prapaśya* - See Me again, for your full enjoyment  
तदेव रूपं *tadeva rūpaṁ* - in the same महाविष्णु रूपं *mahāviṣṇu rūpaṁ* desired  
by you. Following the above statement, Sri Krishna's विश्वरूपं *viśva rūpaṁ* - cosmic  
form transforms itself to the Form of महाविष्णु *mahāviṣṇu* desired by Arjuna. That  
Form also, quickly disappears from the vision of Arjuna, with Sri Krishna manifesting  
Himself again in His usual pleasing human form familiar to Arjuna as his friend. Thus  
ends Arjuna's विश्वरूपदर्शनं *viśva rūpa daśanam*. We will continue next time.