



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 9

सञ्जय उवाच *sañjaya uvāca*

इत्यर्जुनं वासुदेवस्तथोक्त्वा खकं रूपं दर्शयामास भूयः ।

*ityarjunaṁ vāsudevastathoktvā svakaṁ rūpaṁ darśayāmāsa bhūyaḥ ।*

आश्वासयामास च भीतमेनं भूत्वा पुनः सौम्यवपुर्महात्मा ॥ 11 - 50

*āśvāsayāmāsa ca bhītamenaṁ bhūtvā punaḥ saumya va purmahātmā ॥*

अर्जुन उवाच *arjuna uvāca*

दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।

*dr̥ṣṭvedam mānuṣaṁ rūpaṁ tava saumyaṁ janārdana ।*

इदानीमस्मि संवृत्ताः सचेताः प्रकृतिं गताः ॥ 11 - 51

*idānīmasmi samvṛttāḥ sacetāḥ prakṛtiṁ gataḥ ॥*

श्री भगवानुवाच *śrī bhagavān uvāca*

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।

*sudurdarśamidaṁ rūpaṁ dr̥ṣṭavānasi yanmama ।*

देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥ 11 - 52

*devā apyasya rūpasya nityaṁ darśanakāṅkṣiṇaḥ ॥*

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।

*nāhaṁ vedairna tapasā na dānena na cejyayā ।*

शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ 11 - 53

*śakya evaṁ vidho draṣṭuṁ dr̥ṣṭavānasi mām yathā ॥*

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।

*bhaktiā tvananyayā śakya ahamevaṁ vidho'rjuna ।*

ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥ 11 - 54

*jñātuṁ draṣṭuṁ ca tattvena praveṣṭuṁ ca paraṁtapa ॥*

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।



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*matkarmakṛmatparamo madbhaktaḥ saṅgavarjitaḥ |*

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥

11 - 55

*nirvairah sarva bhūteṣu yaḥ sa māmēti pāṇḍava ||*

इति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे

*iti śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyāṁ yogasāstre*

श्रिकृष्णार्जुन संवादे विश्वरूपदर्शनयोगो नाम एकादशोऽध्ययः ॥

*śrīkṛṣṇārjuna saṁvāde viśvarūpadarśanayogo nāma ekādaśo'dhyayaḥ ||*

As we may recall, doing नमस्कार *namaskār* to Sri Krishna again and again, Arjuna prays for Sri Krishna's Blessings and says:

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा भयेन च प्रव्यथितं मनो मे ।

*adṛṣṭapūrvam hṛṣito'smi dṛṣṭva bhayena ca pravyathitam mano me |*

तदेव मे दर्शय देव रूपं प्रसीद देवेश जगन्निवास ॥

11 - 45

*tadeva me darśaya deva rūpaṁ prasīda deveśa jagannivāsa ||*

Even though I am happy that I could see Your विश्वरूपं *viśva rūpaṁ* that I had never seen before, still my mind is afflicted with fear because of the sheer magnitude and extraordinary nature of Your विश्वरूपं *viśva rūpaṁ*. Therefore, देव *deva* – O! Lord,

तदेव रूपं *tadeva rūpaṁ* (तत् मत्सखं रूपं एव *tat matsakham rūpaṁ eva*) मे

दर्शय प्रसीद देवेश जगन्निवास *me darśaya prasīda deveśa jagannivāsa* – Please

Bless me by returning to the same familiar human form of Krishna that I have always known as my friend. But, before doing so,

किरीटिनं गदिनं चक्रहस्तमिच्छामि त्वां द्रष्टुमहं तथैव ।

*kirīṭinaṁ gadinam cakrahastam icchami tvāṁ draṣṭumahaṁ tathaiva |*

तेनैव रूपेण चतुर्भुजेन सहस्रबाहो भव विश्वमूर्ते ॥

11 - 46

*tenaiva rūpeṇa catur bhujena sahasra bāho bhava viśva mūrte ||*

I wish to see You once again in the Form of महाविष्णु *mahāviṣṇu* with four hands, crown on Your head, and mace and disc in Your hands, तथा एव *tathā eva* – in the same Form I saw You at the beginning of my विश्वरूपदर्शनं *viśva rūpa darśanam*. Responding to Arjuna's prayer, Sri Krishan tells Arjuna:

मा ते व्यथा मा विमूढभावो दृष्ट्वा रूपं घोरमीदृङ्गमेदम् ।



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*mā te vyathā mā vimūḍha bhāvo dṛṣṭva rūpaṁ ghora mīdṛṇmamedam |*  
व्यपेतभीः प्रीतमनाः पुनस्त्वं तदेव मे रूपमिदं प्रपश्य ॥ 11 - 49

*vyapetabhiḥ prītamanā punastvaṁ tadeva me rūpaṁ idaṁ prapaśya ||*

May you be free from fear of any kind, and May your Mind become प्रीतमनाः *prītamanāḥ* - gain a sense of total satisfaction. Being so

तदेव रूपं *tadeva rūpaṁ* - चतुर्भुजं शंख *caturbhujam śankha* - चक्र *cakra* - गदाधरं तव इष्ट रूपं *gadādharam tava iṣṭa rūpaṁ* - प्रपश्य *prapaśya* - see Me again, for your full enjoyment, in the same महाविष्णु रूपं *mahāi viṣṇu rūpaṁ* desired by you now.

Referring to the above words of Sri Krishna, Sanjaya reports to King धृतराष्ट्र *dhṛtarāṣṭra*.

सञ्जय उवाच

*sañjaya uvāca*

इत्यर्जुनं वासुदेवस्तथोक्त्वा स्वकं रूपं दर्शयामास भूयः ।

*ityarjunaṁ vāsudevastathoktvā svakaṁ rūpaṁ darśayāmāsa bhūyaḥ |*

आश्वासयामास च भीतमेनं भूत्वा पुनः सौम्यवपुर्महत्मा ॥

11 - 50

*āśvāsayāmāsa ca bhītamenaṁ bhūtvā punaḥ saumya va purmahatmā ||*

इति अर्जुनं तथा उक्त्वा *iti arjunaṁ tathā uktvā* - After saying the above words to Arjuna

वासुदेवः स्वकं रूपं, भूयः अर्जुनं दर्शयामास *vāsudevaḥ svakaṁ rūpaṁ, bhūyaḥ arjunaṁ darśayāmāsa* - Sri Krishna showed His own रूपं *rūpaṁ* - His own Form to Arjuna again. Sri Krishna's स्वकं रूपं *svakaṁ rūpaṁ* - His own Form is महाविष्णु रूपं *mahāviṣṇu rūpaṁ* which is

किरीटिनंगदिनं चक्रिणं च तेजोराशिं सर्वतो दीप्तिमन्तम् ।

*kirīṭinaṁ gadinam cakriṇam ca tejorāśim sarvato dīptimantam |*

पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद्दीप्तानलार्कद्युतिमप्रमेयम् ॥

11 - 17

*paśyāmi tvāṁ durnirīkṣyaṁ samantāddīptā nalārkadyutima prameyam ||*



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The same महाविष्णु रूपं *mahāi viṣṇu rūpaṁ* that Arjuna saw at the beginning of his विश्वरूपदर्शनं *viśva rūpa*. After showing That महाविष्णु रूपं *mahāi viṣṇu rūpaṁ* to Arjuna,

महात्मा *mahātmā* - Sri Krishna

पुनः सौम्यवपुः भूत्वा *punaḥ saumyavapuḥ bhūtvā* - प्रसन्न शान्त मनुष्यवपुः *prasanna śānta manuṣyavapuḥ*

भूत्वा *bhūtvā* - Manifesting Himself again in His cheerful, Peaceful and Beautiful human form

भीतं एनं अर्जुनं आश्वासयामास च *bhītaṁ enaṁ arjunaṁ āśvāsayāmāsa ca* - Sri Krishna comforted the terrified looking Arjuna, again with pleasing words of appreciation and encouragement. Arjuna's विश्वरूप दर्शनं *viśva rūpa darśanaṁ* formally ends at this point. It started with verse 15 and ends with verse 50.

इत्यर्जुनं वासुदेवस्तथोक्त्वा स्वकं रूपं दर्शयामास भूयः ।

*ityarjunaṁ vāsudevastathoktvā svakaṁ rūpaṁ darśayāmāsa bhūyaḥ ।*

आश्वासयामास च भीतमेनं भूत्वा पुनः सौम्यवपुर्महात्मा ॥ 11 - 50

*āśvāsayāmāsa ca bhītamenaṁ bhūtvā punaḥ saumayavapur mahātmā ॥*

We are now back to the usual format of भगवत् गीता *bhagavat gītā*, the dialogue between Arjuna and Sri Krishna. Arjuna says

अर्जुन उवाचः

*arjuna uvācaḥ*

दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।

*dr̥ṣṭvedaṁ mānuṣaṁ rūpaṁ tava saumyaṁ janārdana ।*

इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः । 11 - 51

*idānīmasmi saṁvṛttaḥ sacetāḥ prakṛtiṁ gataḥ ।*

जनार्दन *janārdan* - O! Sri Krishna,

इदं तव सौम्यं मानुषं रूपं दृष्ट्वा *idaṁ tava saumyaṁ mānuṣaṁ rūpaṁ dr̥ṣṭvā* - Seeing You in your familiar pleasing, smiling and peaceful human form

इदानीम् *idānīm* - now

संवृत्तः अस्मि *saṁvṛttaḥ asmi* - which means संजातः अस्मि *saṁjātaḥ asmi* - I feel as if I am born new

सचेताः *sacetāḥ* - प्रसन्नचित्तः अस्मि - *prasannacittaḥ asmi* - My mind has become pleased and cheerful. The disturbances in my mind have vanished



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प्रकृतिम् गतः *prakṛtim gataḥ* - स्वभावं गतः अस्मि *svabhāvaṁ gataḥ asmi* - I have come back to my natural disposition, as Your शिष्य *śiṣya* - as Your disciple, eager to listen and follow Your Teachings. Thus Arjuna has now become ready for the rest of The गीतोपदेश *gītopadeś* - The Teachings of Sri Krishna. Sri Krishna now resumes His Teachings to a spiritually uplifted and more enlightened Arjuna.

श्री भगवान् उवाच

*śrī bhagavān uvāca*

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।

*su durdaśam idaṁ rūpaṁ dṛṣṭavānasi yanmama ।*

देव अप्यस्य रूपस्य नित्यं दर्शनकङ्क्षिणः ॥

11 - 52

*deva apyasya rūpasya nityaṁ darśana kaṅkṣiṇaḥ ॥*

भगवान् *bhagavān* says: Arjuna

सुदुर्दर्शम् इदं रूपं *su durdarśam idaṁ rūpaṁ* - this vision of विश्वरूपं *viśvarūpaṁ* that you just had is not only

दुर्दर्शम् *durdarśam* - difficult to see, but

सुदुर्दर्शम् *sudurdarśam* - very difficult to see, because it is not easily available for ordinary human beings. More than anything else, one needs भगवान्'s *bhagavān's* Grace to have even a glimpse, even a partial or momentary view of *viśva rūpaṁ*

दृष्टवान् असि यत् मम रूपं *dṛṣṭavān asi yat mama rūpaṁ* - The form of My विश्वरूपं *viśva rūpaṁ*, even to the extent you have been blessed to see

देवाः अपि अस्य रूपस्य नित्यं दर्शनकङ्क्षिणः *devaah api asya rūpasya nityaṁ darśanakaṅkṣiṇaḥ* - the Devas also would like to see every day. They are always

praying for a glimpse of the cosmic form of परमेश्वर *paramesvar*. Devas also are जीविस *jīvas*, even though they are higher in the scale of spiritual evolution, relative to

human beings in general. भगवान् *bhagavān* is telling Arjuna that because of his ईश्वर

भक्ति *īśvar bhakti*, ईश्वर प्रसादं *īśvar prasādaṁ* and the fact of his विश्वरूपदर्शनं *viśva rūpaṁ darśanaṁ*, he is even superior to many Devas in spiritual

development, which simply means that Arjuna is making good progress towards his goal of श्रेयस् *śreyas*.



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The above words of भगवान् *bhagavān* make Arjuna feel better, and restore his enthusiasm and श्रद्धा *śraddhā* for भगवान्'s *bhagavān*'s further गीतोपदेश *gītopadeś* Teachings.

भगवान् *bhagavān* continues

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।

*nāhaṁ vedair̥na tapasā na danena na cejyayā ।*

शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥

11 - 53

*śakya evaṁvidho draṣṭuṁ dṛṣṭavānasi mām yathā ॥*

न वेदैः *na vedaiḥ* - not by gaining proficiency in chanting Veda Mantras

न तपसा *na tapasā* - not by doing sever austerities of various kinds

न दानेन *na danena* - not by giving gifts to various worthy causes

न च इज्यया *na ca ijyayā* - not even by performing Vedic rituals of various kinds

अहं एवं विधः द्रष्टुं शक्यः *ahaṁ evaṁ vidhaḥ draṣṭuṁ śakyaḥ* - it is possible for one to see Me in this form – in the form of विश्वरूप *viśva rūpa*

दृष्टवान् असि मां यथा *dṛṣṭavān asi mām yathā* - in the way you have been able to see Me

Sri Krishna has already told this earlier (11 – 48), and He repeats the message again to say something more.

In the Form Arjuna has been able to see Sri Krishna in the विश्वरूप *viśva rūpa*, no one else has seen, in spite of great efforts. If that is so, how is it possible for any one to see Sri Krishna in His विश्वरूप *viśva rūpa*? भगवान् *bhagavān* gives the answer in the next two verses which give the essential content of the all-inclusive भक्ति योग *bhakti yoga*.

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।

*bhaktyā tvananyayā śakya ahavevaṁvidho'rjuna ।*

ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥

11 - 54

*jñātuṁ draṣṭuṁ ca tattvena praveṣṭuṁ ca paramtapa ॥*

परंतप *paramtapa* - O! Arjuna,



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तु *tu*- indeed, meaning, there is really no magic about My विश्वरूपं *viśva rūpaṁ*. Anyone, who is qualified, can see My विश्वरूपं *viśva rūpaṁ*. Indeed, there is very much more in My विश्वरूपं *viśva rūpaṁ* than what you have been able to see, and that is this.

अनन्यया भक्त्या *ananyayā bhaktyā* Through अनन्य भक्ति *ananya bhakti*, which means, through एक भक्ति *eka bhakti*, परम प्रेम स्वरूप ईश्वर भक्ति *param prem svarūp īśvara bhakti*, ब्रह्मज्ञान स्वरूप परमेश्वर भक्ति *brahmajñāna svarūp parameśvar bhakti*. through such अनन्य भक्ति *ananya bhakti*, through a भक्ति *bhakti* in which there is no separation between the भक्त *bhakta* – the Devotee, and परमेश्वर – The Alter of Devotion, through a भक्ति *bhakti* in which there is no distance between The भक्त *bhakti* and परमेश्वर *paramesvar*, through such अनन्य भक्ति *ananya bhakti*

अहं एवं विधः *aham evaṁ vidhaḥ* – that I am in this स्वरूप *svarūp* form, as I described before in Chapters 9 and 10, namely, that My Form is:

मयाततं इदं सर्वम् जगत् अव्यक्तमूर्तिना *mayātataṁ idaṁ sarvaṁ jagat avyaktmūrtinā* (9 - 3)

मत्स्थानि सर्वभूतानि *matyasthāni sarva bhūtāni* (9 – 4)

न च मत्स्थानि भूतानि *na ca matsthāni bhūtāni* (9 – 5)

विष्टभ्याहमिदं कृत्स्नं एकांशेन स्थितो जगत् *viṣṭabhyāhamidaṁ kṛtsnaṁ ekaṁśena sthito jagat* (10 – 42) - By Me, The परमेश्वर *paramesvar*, in My Unmanifest Form, this entire Universe is pervaded. All beings in this creation have their existence in Me and at the same time, they are in fact Myself only, pervading and supporting this entire universe only by a minute fraction of My inherent power – माया *māyā*, I remain as the Unmanifest, unchanging, ever existent सत् चित् आनन्द स्वरूप आत्मा *sat cit ānand svarūp ātmā* – That is indeed the Nature of My विश्वरूपं *viśva rūpaṁ*. That I am in such विश्वरूपं *viśva rūpaṁ* Form,

द्रष्टुं शक्यं *draṣṭūṁ śakyam* – one can see by अनन्य ईश्वर भक्ति *ananya īśvar bhakti*, anyone can see that I am in such विश्वरूपं *viśva rūpaṁ* Form; not only that, by such अनन्य ईश्वर भक्ति *ananya īśvar bhakti*

तत्त्वेन ज्ञातुं शक्यं च *tatvena jñātūṁ śakyam ca* – one can also know The Truth about Myself. One can gain knowledge of Myself – The परमेश्वर *paramesvar*, as



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परमेश्वर *paramesvar* is. One can understand and appreciate the True Nature of परमेश्वर *paramesvar*. By such knowledge,

प्रवेष्टुं शक्यं च *praveṣṭum śakyam ca* – it is possible for one to enter into Me, which means one can oneself become That very विश्वरूप *viśva rūpa*. One can discover oneself as That विश्वरूप *viśva rūpa* Itself. Thus अनन्य ईश्वर भक्ति *ananya īśvar bhakti* is The Means for eliminating the distance between oneself, and परमेश्वर in oneself. By such elimination, ईश्वर प्रवेशनं *īśvar praveśanam* is accomplished and thereby one reaches one's परम् धाम *param dhām* – ultimate destination, one's मोक्ष स्थानं *mokṣa sthānam*, विष्णोः परमं पदं *viṣṇoḥ paramam padam* in oneself. Arjuna has not reached That State of Existence yet. Therefore, the Message here is that अनन्य ईश्वर भक्ति *ananya īśvar bhakti*, is The Means for gaining श्रेयस् *śreyas*, मोक्ष *mokṣa*.

Now, how does one gain That अनन्य ईश्वर भक्ति *ananya īśvar bhakti*? भगवान् *bhagavān* says:

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।

*matkarma kṛṇmat paramo madbhaktaḥ saṅga varjitaḥ ।*

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ 11 - 55

*nirvairah sarva bhūteṣu yaḥ sa māmēti pāṇḍava ॥*

This is one of the very important verses in the entire भगवत् गीता *bhagavat gītā*. In this verse, भगवान् *bhagavān* integrates the essential content of कर्म योग *karma yoga* described in Chapter 3, and that of भक्ति योग *bhakti yoga* described in Chapter 9, into ONE practical Means for gaining जीव ब्रह्म ऐक्यं *jīva brahma aikyam*, which means, gaining मोक्ष *mokṣa*. Therefore the above verse can be considered as the All-inclusive कर्म योग *karma yoga* or the All-inclusive भक्ति योग *bhakti yoga*, both being identical.

This is how भगवान् *bhagavān* describes the integrated form of कर्म योग *karma yoga* and भक्ति योग *bhakti yoga*

भगवान् *bhagavān* says: पाण्डव *pāṇḍava* – O! Arjuna,





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यः *yaḥ* The one who is मत् कर्म कृत्ः *mat karma kṛtaḥ*, मत्परमः *matparamaḥ*, मत्भक्तः सङ्गवर्जितः *matbhaktaḥ saṅgavarjitaḥ* and निर्वैरः सर्वभूतेषु *nivairāḥ savabhūteṣu* simultaneously at all times under all circumstances,

सः *saḥ* – that person

मां एति *mām eti* comes to Me, reaches Me, meaning, that person naturally matures to gain श्रेयस् *śreyas*, मोक्ष *mokṣa* – that person ultimately becomes ONE with परमेश्वर *paramesvar*.

In short, to cultivate and maintain अनन्य ईश्वर भक्ति *ananya īśvara bhakti* throughout one's life, BE a मत् कर्म कृत्ः *mat karma kṛtaḥ*, मत्परमः *matparamaḥ*, मद्भक्तः सङ्गवर्जितः *madbhaktaḥ saṅgavarjitaḥ* and निर्वैरः सर्वभूतेषु *nirvairāḥ sarvabhūteṣuḥ* simultaneously at all times, under all circumstances. Thus this integrated form of कर्म योग *karma yoga* and भक्ति योग *bhakti yoga* has 5 distinct components, which are not mutually exclusive, but which are mutually complementary.

Let us now try to understand what these 5 components are in terms of one's daily life.

1. मत् कर्म कृत् भव *mat karma kṛt bhava* – Be a मत् कर्म कृत् *mat karma kṛt*. Any कर्म *karma* done as a service to परमेश्वर *paramesvar* is मत्कर्मकृत् *mat karmakṛt*. Therefore, be a मत्कर्मकृत् *matkarmakṛt* means be one for whom every कर्म *karma* is only ईश्वर कर्म *īśvar karma*, विसर्ग कर्म *visarga karma* ईश्वर अर्पित कर्म *īśvar arpita karma* – कर्म *karma* totally dedicated to परमेश्वर *paramesvar*. Be one who performs all actions in the pursuit of परमेश्वर *paramesvar* only. Be one who never comes under the hold of one's रागद्वेष *rāga dveṣa* forces - forces of one's likes and dislikes in the performance of any कर्म *karma*; कर्म *karma* consistent with the निमित्तमात्रं भव उपदेश *nimitta mātraṁ bhava upadeśa*, be one who does every कर्म *karma* in the service of परमेश्वर *paramesvar* only – which means be one who does every कर्म *karma* only in the terms of one's own स्वधर्म *svadharmā*, as कर्म *karma* that needs to be done as a matter of one's duty to oneself, as कर्म *karma* that has been naturally, and specifically left for one to do as the Will of परमेश्वर *paramesvar*. This kind of attitude in performing any कर्म *karma* presupposes knowledge about परमेश्वर



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*paramesvar*, knowledge about one's स्वधर्म *svadharma*, and total commitment to the service of परमेश्वर *paramesvar*.

2. मत्परमः भव *matparamah bhava* means ईश्वरः एव परमा गतिः भव *īśvaraḥ eva paramā gati bhava*- Be one for whom परमेश्वर *paramesvar* is The ultimate Destination in life, nothing less. Be one for whom the whole purpose of performing any action as ईश्वर कर्म *īśvar karma* is to become ONE with परमेश्वर *paramesvar* Itself. Be one who never loses sight of परमेश्वर *paramesvar* as the ultimate goal to be reached. This kind of vision in performing any कर्म *karma* also presupposes a knowledge of परमेश्वर *paramesvar* and a total commitment to the pursuit of परमेश्वर *paramesvar*.
3. मद्भक्तः भव *madbhaktaḥ bhava* - means सर्वप्रकारैः ईश्वर भक्तः भव *sarva prakāraiḥ īśvar bhaktaḥ bhava* - With heart and soul, be an enthusiastic Devotee of परमेश्वर *paramesvar* at all times under all circumstances, which means, as भगवान् *bhagavān* said earlier (10 – 9, 10)

मच्चिन्ताः मद्गत प्राणाः बोधयन्तः परस्परं ।

*maccittāḥ madgata prāṇāḥ bodhayantaḥ parasparam ।*

कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ 10 – 9

*kathayantaśca mām nityaṁ tuṣyanti ca ramanti ca ॥*

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।

*teṣāṁ satatayuktānāṁ bhajatāṁ prītipūrvakam ।*

ददामि बुद्धियोगं तं येन मां उपयान्ति ते ॥ 10 – 10

*dadāmi buddhi yogaṁ taṁ yena mām upayānti te ॥*

- ✓ with thoughts always about परमेश्वर *paramesvar*
- ✓ with all organs of perception and action always trying to reach परमेश्वर *paramesvar*
- ✓ spending one's times in the company of like-minded people, teaching, listening, and learning more about परमेश्वर *paramesvar*
- ✓ talking about परमेश्वर *paramesvar* and the Glories of परमेश्वर *paramesvar* every day



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- ✓ enjoying oneself and fulfilling oneself in the company of परमेश्वर *paramesvar* already within oneself
- ✓ worshipping परमेश्वर *paramesvar* by every appropriate means, traditional to one's own स्वधर्म *svadharma*
- ✓ being thus totally committed to the pursuit of परमेश्वर *paramesvar*, मदभक्तः भव *madbhaktaḥ bhava*

BE an ईश्वर भक्तः *īśvar bhaktaḥ* with Love and Devotion for परमेश्वर *paramesvar*, for the Glories of परमेश्वर *paramesvar* and for the knowledge of परमेश्वर *paramesvar*. Through such ईश्वर भक्ति *īśvar bhakti*, by the Grace of परमेश्वर *paramesvar*, one gains बुद्धि योग *buddhi yoga* by which one reaches परमेश्वर *paramesvar* itself.

4. सङ्गवर्जितः भव *saṅgavarjitaḥ bhava* - BE free from obsessive attachments to, and emotional dependence on worldly objects and worldly relationships. Why? आत्मा *ātmā* - The परमेश्वर *paramesvar* - is असंगः *asaṅgaḥ* - totally free and unattached. As भगवान् *bhagvān* said earlier,

न मां कर्माणि लिम्पन्ति *na mām karmāṇi limpanti* (4 -14)

उदासीनवत् आसीनं असक्तं तेषु कर्मसु

*udāsīnavat āsīnaṁ asaktaṁ teṣu karmasu* (9 - 9)

कर्म *karmas* do not touch परमेश्वर *paramesvar*. परमेश्वर *paramesvar* exists in all actions and relationships only as a साक्षी *sākṣī* - Witness, totally unconnected, uninvolved and unattached. The ultimate goal of an ईश्वर भक्त *īśvar bhakta* being परमेश्वर *paramesvar* itself, reaching that goal is possible, only when all attachments or bondages to कर्म *karma* - created objects and relationships totally disappear. Therefore, संगवर्जितः *saṅgavarjitaḥ* - be free from all kinds of worldly attachments and bondages. Finally,

5. सर्वभूतेषु निर्वैरः *sarvabhūteṣu nirvairah*, शत्रुभाव रहितः भव *śatrubhāva rahitaḥ bhava* - Be free from any sense of enmity towards all beings - any being. With one's vision on परमेश्वर *paramesvar* only, and recognizing that परमेश्वर *paramesvar* is in everything, everywhere, at all times, and always remembering वासुदेवः सर्वम् इति *vāsudevaḥ sarvam iti*, परमेश्वर *paramesvar* is ALL, for an ईश्वर भक्त *īśvar bhakta*, there is really no enemy. If one behaves as an enemy, it



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is only because of that person's पूर्व कर्म *pūrva karma* – past actions, and such enmity has no real existence. Therefore, cultivate dispassion towards all beings, and सर्वभूतेषु निर्वैरः भव *sarva bhūteṣu nirvairāḥ bhava* – be without any kind of enmity towards any being, towards all beings.

Such is the nature of the 5 components of the integrated form of कर्म योग *karma yoga* and भक्ति योग *bhakti yoga*. Therefore, Sri Krishna says that अनन्य ईश्वर भक्ति *ananya īśvar bhakti*, at all times, is the key for reaching परमेश्वर *paramesvar* in oneself – for reaching मोक्ष स्थानं विष्णोः परमं पदं *mokṣa sthānaṁ viṣṇoḥ paramaṁ padaṁ* in oneself, and the Means for cultivating and maintaining अनन्य ईश्वर भक्ति *ananya īśvar bhakti* in daily life is to Be a मत् कर्म कृत् *mat karma kṛt*, मत्परमः *matparamaḥ*, मद्भक्तः सङ्गवर्जितः *madbhaktaḥ saṅgavarjitaḥ* and सर्वभूतेषु निर्वैरः *sarvabhūteṣu nirvairāḥ* at all times. So saying, Sri Krishna concludes this 11<sup>th</sup> Chapter of भगवत् गीता *bhagavat gītā* entitled विश्वरूपदर्शनयोग *viśva rūpa darśana yoga*.

This Chapter is an extraordinary one in the entire भगवत् गीता *bhagavat gītā*, in terms of its essential content with respect to उत्तिष्ठ मन्त्र *uttiṣṭha mantra*, निमित्तमात्रं भव उपदेश *nimitta mātraṁ bhava upadeśa* and what exactly one should be and one should do in order to cultivate, and continue to maintain अनन्य ईश्वर भक्ति *ananya īśvar bhakti* through out one's life.

With a deep sense of appreciation and gratitude for the Uplifting Message of this Chapter, let us recognize, see and enjoy the Vision of Sri Krishna in His विश्वरूप *viśvarūpa* as परमेश्वर योग *parameśvar yoga* (9 – 5 and 11 – 8) and let us do नमस्कार *namaskār* to Sri Krishna, with Devotion and contemplation, reciting a few of the Prayer Verses of Arjuna, before we go to the next Chapter. Therefore, पश्य मे योगेश्वरं *paśya me yogamaiśvarīm* – let us now enjoy परमेश्वर योग दर्शनं *parameśvar yoga darśanaṁ*.

पश्यामि देवांस्तव देव देहे सर्वां स्तथा भूतविशेषसङ्घन् ।

*paśyāmi devāṁstava deva dehe sarvāṁ stathā bhūtaviśeṣasaṅghan ।*

ब्रह्मणमीशं कमलासनस्थमृषींश्च सर्वानुरगांश्च दिव्यान् ॥

11 - 15

*brahmaṇamiśaṁ kamalāsanastham ṛṣīṁśca sarvānuragāṁśca divyān ॥*



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अनेक बाहूदरवक्त्रनेत्रं पश्यामि त्वां सर्वतोऽनन्तरूपम् ।

*aneka bāhūdara vaktra netraṁ paśyāmi tvāṁ sarvato'nantarūpam ।*

नान्तं न मध्यं न पुनस्तवादिं पश्यामि विश्वेश्वर विश्वरूप ॥

11 - 16

*nāntaṁ na madhyaṁ na punastavādiṁ paśyāmi viśveśvara viśvarūpa ॥*

किरीटिनंगदिनं चक्रिणं च तेजोरशिं सर्वतो दीप्तिमन्तम् ।

*kirīṭinaṁ gadināṁ cakriṇaṁ ca tejoraśiṁ sarvato diptimanantam ।*

पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद्दीप्तानलार्कद्युतिमप्रमेयम् ॥

11 - 17

*paśyāmi tvāṁ durnirīkṣyaṁ samantāddiptānalārkadyutima prameyam ॥*

त्वमक्षरं परमं वेदितव्यं त्वमस्य विश्वस्य परं निधानम् ।

*tvamakṣaraṁ paramaṁ veditavyaṁ tvamasya viśvasya paraṁ nidhānam ।*

त्वमव्ययः शाश्वतधर्मगोप्ता सनातनस्त्वं पुरुषो मतो मे ॥

11 - 18

*tvamavyayaḥ śāśvatadharmagoptā sanātanastvaṁ puruṣo mato me ॥*

स्थाने हृषीकेश तव प्रकीर्त्या जगत्प्रहृष्यत्यनुरज्यते च ।

*sthāne hr̥ṣīkeśa tava prakīrtyā jagat prahṛṣyatyanurajyate ca ।*

रक्षांसि भीतानि दिशो द्रवन्ति सर्वे नमस्यन्ति च सिद्धसङ्घाः ॥

11 - 36

*rakṣāṁsi bhītāni diśo dravanti sarve namasyanti ca siddha saṅghaḥ ॥*

कस्माच्च ते न नमेरन्महात्मन् गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।

*kasmācca te na nameranmahatman gariyase brahmaṇo'pyādikartre ।*

अनन्त देवेश जगन्निवास त्वमक्षरं सदसत्तत्परं यत् ॥

11 - 37

*ananta deveśa jagannivāsa tvamakṣaraṁ sadasattatparaṁ yat ॥*

त्वमादिदेवः पुरुषः पुरणस्त्वमस्य विश्वस्य परं निधानम् ।

*tvamādidevaḥ puruṣaḥ puraṇastvamasya viśvasya paraṁ nidhānam ।*

वेत्तासि वेद्यं च परं च धाम त्वया ततं विश्वमनन्तरूप ॥

11 - 38

*vettāsi vedyāṁ ca paraṁ ca dhāma tvayā tataṁ viśvamanantarūpa ॥*

वायुर्यमोऽग्रिवरुणः शशङ्कः प्रजापतिस्त्वं प्रपितामहश्च ।

*vāyuryamo'grivaruṇaḥ śaśaṅkaḥ prajāpatistvaṁ prapitāmahaśca ।*

नमो नमस्तेऽस्तु सहस्रकृत्वः पुनश्च भूयोऽपि नमो नमस्ते ॥

11 - 39

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



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पुनश्च भूयोऽपि नमो नमस्ते *punaśca bhūyo'pi namo namaste*  
पुनश्च भूयोऽपि नमो नमस्ते *punaśca bhūyo'pi namo namaste*  
हरिः ॐ *harih om*

We will go to Chapter 12, भक्ति योग *bhakti yoga* next time.