



ब्रह्मविद्या Brahma Vidya

श्रीमद्भगवत् गीता मोक्षसंन्यासयोगः Chapter 18 Volume 14

सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः । मत् प्रसादात् अवाप्नोति शाश्वतं पदम् अव्ययम् ॥	18 - 56
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As we saw last time, कर्मयोग gives संसिद्धि, अन्तःकरण शुद्धि - cleanliness and purity of one's mind and बुद्धि. With such अन्तःकरण शुद्धि, one strives for gaining पराम् सिद्धिम् - The Highest सिद्धि, namely नैष्कर्म्यसिद्धि - The state of Absolute Actionlessness, by committing oneself to the pursuit of आत्मज्ञानं - Self-knowledge through ज्ञाननिष्ठा - reverential contemplation on आत्मा - intellectual and emotional understanding, appreciation and integration of oneself with true nature of ONESELF, The आत्मा, The ब्रह्मन्, The परमेश्वर, already in oneself.



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The purpose of ज्ञाननिष्ठा is to gain certainty of knowledge of oneself being ब्रह्मन्
Itself, being परमेश्वर Itself, as the Upanishads point out. The sequence of the various
steps through which the process of ज्ञाननिष्ठा matures progressively to reach its
ultimate destination has already been pointed out. Progressively maturing through each
one of the various steps involved in ज्ञाननिष्ठा, one reaches the state of being a
ब्रह्मभूयः, which means, the person gets the capacity for gaining the certainty of
knowledge of oneself being ब्रह्मन् Itself. Gaining that capacity, the person becomes a
ब्रह्मभूतः, which means, by one's own बुद्धि, the person catches the sight of ब्रह्मन्, The
परमेश्वर, already in oneself, and likewise, in every person around, and in every being in
this creation. Thus, one comes to recognize by oneself, clearly and beyond doubt,

ईशावास्यमिदं सर्वम्

ब्रह्म एव इदं विश्वम्, इदं वरिष्ठम् (मु 2 - 2 - 11)

Everything and everyone in this creation, including oneself, is, in and out, pervaded by
परमेश्वर at all times. Every name and form in this entire creation, including the creation
itself is only ब्रह्मन्, The परमेश्वर. That ब्रह्मन् alone is the most Supreme, the most
sacred and the most worshipful being there is.

Gaining such sight of ब्रह्मन् already in oneself by one's own बुद्धि, the person is now
blessed with ज्ञानलक्षण ईश्वर भक्ति - an ईश्वर भक्ति rooted in the certainty of
knowledge of ब्रह्मन् being already in oneself. With such ईश्वर भक्ति, as one's बुद्धि
approaches closer and closer to The Absolute Reality of ब्रह्मन् already in oneself, all the
traces of वासनस, the leftover impressions of one's past actions and experiences,
progressively disappear, because, they have, in fact, no independent reality.



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The total disappearance of all traces of such वासनs from one's बुद्धि is ONLY by The Grace of परमेश्वर. With the total disappearance of all traces of वासनs from one's बुद्धि, one reaches the final step of ज्ञाननिष्ठा, wherein there is no distance between one's बुद्धि and परमेश्वर already in oneself. Consequently, one's बुद्धि now recognizes परमेश्वर, clearly, totally and directly as परमात्मा, as The Absolute Reality of the Self I in oneself, and indeed in every self. One's बुद्धि now recognizes परमेश्वर as The Absolute Reality of all forms and names in this creation, and at the same time, transcending all forms and names, जगत् and माया, क्षर and अक्षर.

Thus, one's बुद्धि now recognizes That परमेश्वर as पूर्णपुरुष, as पुरुषोत्तम, as सर्वभूतात्मा, as The Self I in every being, including oneself. Such recognition of परमेश्वर as The Universal Self I is indeed पूर्णईश्वरज्ञानं - पूर्णआत्मज्ञानं - पूर्णब्रह्मज्ञानं. Gaining such पूर्णब्रह्मज्ञानं, one becomes a ब्रह्मवित् - The Knower of ब्रह्मन्. As the Upanishad says:

ब्रह्मवित् आप्नोति परं, ब्रह्मवित् ब्रह्मेव भवति

- 🌸 The Knower of ब्रह्मन् gains ब्रह्मन्
- 🌸 The Knower of ब्रह्मन् becomes ब्रह्मन्
- 🌸 The Knower of ब्रह्मन् is ब्रह्मन् Itself

That is जीवब्रह्म ऐक्यं - ONENESS with ब्रह्मन्. That is नेष्कर्म्य सिद्धि - The State of Absolute Actionlessness. That is मोक्ष. That is श्रेयस्, which is what Arjuna seeks. That is the very summit of ज्ञाननिष्ठा.



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From all this knowledge, it is clear that कर्म by itself does not, and cannot lead one to मोक्ष. It is only कर्मयोग that ultimately leads one to मोक्ष through ज्ञान लक्षण ईश्वर भक्ति and ईश्वर प्रसाद - The Grace of परमेश्वर gained through ज्ञाननिष्ठा.

Again, pointing out the Glory of That ज्ञानलक्षण ईश्वर भक्ति and The Grace of परमेश्वर, Sri Krishna tells Arjuna:

सर्वकर्माण्यपि सदा कुर्वाणो मद्द्व्यपाश्रयः ।

मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥

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The one who remains performing all of one's कर्मs, without exception, at all times, under all circumstances, always reverentially seeking refuge in Me, The परमेश्वर, seeking ONENESS in ME, The परमेश्वर, already in oneself, that person gains नेष्कर्म्य सिद्धि, gains मोक्ष, by MY Grace, by The Grace of परमेश्वर already in oneself. That is the simple meaning of the above verse. Now let us see this verse in some detail.

सर्वकर्माणि अपि कुर्वाणः - Here कर्म means कर्तव्यं कर्म, कर्म that is to be done as one's duty, and अपि means "even", "also", without exception. Even परमेश्वर-conscious people usually committed to धर्म occasionally slip into actions which are improper. Such actions are also included in what भगवान् indicates here as

सर्वकर्माणि - therefore

सर्वकर्माणि अपि कुर्वाणः - means, the one who remains performing all of one's duties, without exception, and

सदा कुर्वाणः - doing those duties at all times, under all circumstances, which means, one never avoids, or runs away from one's duties, whatever they are



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सदा मद् व्यपाश्रयः - always मद् व्यपाश्रयः. मद् व्यपाश्रयः is an extraordinary Upanishad expression. मद् आश्रयः means "seeking refuge in Me, The परमेश्वर. मद् व्यपाश्रयः means "seeking refuge in Me, The परमेश्वर, reverentially with ज्ञानलक्षण ईश्वर भक्ति.

A person with ज्ञानलक्षण ईश्वर भक्ति never loses sight of परमेश्वर already in oneself. Consequently, with reference to the performance of any कर्म, that person has a reverential attitude, the attitude of मय्यर्पित सर्वात्मभाव, which means, the person has आत्म भाव - the person feels the presence of आत्मा, the presence of परमेश्वर everywhere in one's शरीर - in one's physical body vehicle. For example,

- ✿ my eyes see, There is परमेश्वर
- ✿ my ears hear, There is परमेश्वर
- ✿ my mind thinks, There is परमेश्वर, etc.

Thus one clearly understands and appreciates the fact that all actions of this body in thought, word and deed arise from परमेश्वर only, are sustained by परमेश्वर only, and they ultimately merge into परमेश्वर only. That being so, the person's attitude is:

कायेनवाचा मनसेन्द्रियैर्वा बुद्ध्याऽऽत्मना वा प्रकृतेः स्वभावात्
करोमि यद्यत्सकलं परस्मै नारायणायेति समर्पयामि - औं तत् सत् ॥

"Whatever actions I do, by my body, mind and intellect, and all my organs of perception and action, by virtue of my प्रकृतेः स्वभावात् - माया गुणs, recognizing and



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appreciating the presence of परमेश्वर in all of them, I reverentially offer all of them, without exception, to Sri Narayana, The All-pervading परमेश्वर".

Such attitude in the performance of all of one's actions, all of one's duties, is ज्ञानलक्षण ईश्वर भक्ति, and That is मद् व्यपाश्रयः - reverentially seeking refuge in परमेश्वर, already in oneself. Therefore,

सर्वकर्माणि अपि सदा कुर्वाणः मद् व्यपाश्रयः means, the one who remains performing all of one's कर्मs - all of one's duties, without exception, at all times, under all circumstances, always reverentially seeking refuge in Me, seeking ONENESS in ME, The परमेश्वर already in oneself, That person

मत् प्रसादात् - by My Grace, by The Grace of परमेश्वर

We must understand here that मत् प्रसादात् - ईश्वर प्रसाद is the result of मद् व्यपाश्रयः - ज्ञानलक्षण ईश्वर भक्ति. Thus by मत् प्रसाद, by the Grace of परमेश्वर already in oneself

अवाप्नोति शाश्वतं पदं अव्ययम् - That person gains, That person reaches The Eternal, Unchanging, Immortal State of Existence, namely वैष्णवं परमं पदं - The Supreme Abode of महाविष्णु - The All-pervading, All-inclusive परमेश्वर, already recognizable in the ब्रह्मपुरि region of the बुद्धि of every person.

Reaching That वैष्णवं परमं पदं already in oneself is indeed gaining जीव ब्रह्मऐक्यं - ONENESS with ब्रह्मन् - Identity with सत्यं-ज्ञानं-अनन्तं ब्रह्म. That is gaining मोक्ष. That is indeed The श्रेयस् which Arjuna seeks.



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That being so, in the next verse Sri Krishna advises Arjuna मच्चित्तः सततं भव - Be one whose अन्तःकरण, mind and बुद्धि is always in ME - The परमेश्वर, The Ultimate Refuge, The Ultimate Destination for every ईश्वर भक्त. How to do that? भगवान् says:

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।

बुद्धियोगं उपाश्रित्य मच्चित्तः सततं भव ॥ 18 - 57

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात् तरिष्यसि । 18 - 58

चेतसा - With your विवेक वेराग्य बुद्धि - with your dispassionate बुद्धि capable of discriminating between what is आत्मा and what is NOT आत्मा, what is सत्यं and what is मिथ्या, what is Eternal and what is transient

सर्वकर्माणि मयि संन्यस्य - dedicating, offering all actions, without exception, to ME, The परमेश्वर, as acts of worship, as Sri Krishna said earlier (9 - 27)

यत् करोषि तत् कुरुष्व मदर्पणम् - whatever कर्म you do, you do that कर्म as ईश्वर आराधन कर्म, as an act of worship of परमेश्वर with प्रसाद बुद्धि - with mental disposition of welcoming the result of your action, whatever that is, as the very Grace of परमेश्वर, as blessings from परमेश्वर

मत् परः - always recognizing and appreciating that "I", the परमेश्वर, is The only Refuge, The Ultimate Destination for every human being

मत् व्यापाश्रयःसन् - always seeking total union with परमेश्वर already in oneself

बुद्धियोगं उपाश्रित्य - बुद्धियोग is ज्ञानलक्षण भक्तियोग, and उपाश्रित्य refers to the attitude of पूर्ण ईश्वर शरणागति - Total surrender to परमेश्वर already in oneself, that total surrender to Pure Consciousness already in oneself. Therefore,



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बुद्धियोगं उपाश्रित्य - totally surrendering to परमेश्वर already in oneself through ज्ञानलक्षण भक्तियोग, through such ज्ञाननिष्ठा (when one is in such बुद्धियोग, one seeks only ज्ञानप्रसादं - जीवब्रह्मऐक्यं - recall मु 3 - 2 - 1)

मच्चित्तः सततं भव - Being in such ज्ञाननिष्ठा - ज्ञानलक्षण भक्तियोग, be one whose entire अन्तःकरण - mind and बुद्धि is always in ME, The परमेश्वर. Be परमेश्वर-conscious, be God-conscious at all times

मच्चित्तः सन् - Being in Me, The परमेश्वर with such ज्ञानलक्षणईश्वर भक्ति at all times

मत् प्रसादात् - by My Grace, by the Grace of परमेश्वर

सर्वदुर्गाणि तरिष्यसि - you will cross, you will overcome all obstructions for reaching your destination, which means, all traces of वासनs in your अन्तःकरण will disappear naturally and you will certainly reach The परमेश्वर already in yourself. You will certainly gain नेष्कर्म्य सिद्धि. You will certainly gain मोक्ष, The श्रेयस् that you seek.

Thus, Sri Krishna has integrated the entire process of ज्ञाननिष्ठा into a ONE-step process for every human being, and That step is:

मच्चित्तः सततं भव - Be in परमेश्वर-consciousness at all time. Never lose sight of परमेश्वर already in yourself. Always hold on to परमेश्वर already in yourself.

Let us understand this clearly. Being in परमेश्वर-consciousness is NOT a कर्म. It is a भाव. It is NOT doing. It is being. It is not a कर्म replacing another कर्म. It is doing every कर्म being in परमेश्वर-consciousness, which means, being conscious of आत्मा - the true nature of oneself at all times, doing all कर्मs, without exception, making full



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use of your faculties with unlimited strength and power of ज्ञानलक्षणईश्वर भक्ति, the result of which is ईश्वरप्रसादं - The Grace of परमेश्वर.

By such ईश्वरप्रसाद, जीवब्रह्मऐक्यं - ONENESS with ब्रह्मन्, The परमेश्वर, The आत्मा already in oneself, takes place immediately and spontaneously. That is gaining मोक्ष, gaining श्रेयस्, gaining Total Fulfillment in life.

Therefore, Sri Krishna's firm advice for Arjuna is:

मच्चित्तः सततं भव - परमेश्वर is already in you. Be परमेश्वर-conscious at all times. That is the message of Sri Krishna not only to Arjuna, but it is for all of us, indeed, for the entire humanity, and it is valid for all times.

If, for any reason, Arjuna chooses not to listen to this advice at this time, what will happen to him? That also Sri Krishna tells Arjuna as follows:

अथ चेत्त्वमहङ्कारात् न श्रोष्यसि विनङ्क्ष्यसि ॥ 18 - 58

यदहङ्कारमाश्रित्य न योत्स्य इति मन्यसे ।

मिथ्येष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥ 18 - 59

अथ चेत् - Suppose, in case

अहङ्कारात् - because of your ego power, prompted by the force of your ego

त्वं न श्रोष्यसि - you do not listen to this advice, you choose not to follow this advice, then

विनङ्क्ष्यसि - विनाशं गमिष्यसि - you will destroy yourself, by obstructing yourself, which means you will not get what you seek. You will not get the श्रेयस् that you seek. You will continue to go through this never-ending cycle of life and death.

This message is also for all of us, for the entire humanity.



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Sri Krishna does not mix up words here. He makes this unequivocal, unambiguous and unmistakable statement, only to make sure that Arjuna, and indeed all of us, understand His advice properly and completely.

मच्चित्तः सततं भव - Be in परमेश्वर-consciousness at all times. Never lose sight of परमेश्वर, already in yourself. Always hold on to परमेश्वर already in yourself.

This is the entire message of the भगवत् गीता for every person. Ultimately, what one does with this message is left to oneself. Sri Krishna tells that also to Arjuna, as we will see next time. At this point, Sri Krishna wants to make sure that Arjuna understands this message clearly, properly and completely. Therefore, भगवान् tells Arjuna:

अहङ्कारं आश्रित्य - Based on the strength of your ego, depending on the strength of your ego-power

यत् न योत्स्य इति मन्यसे - if you think that you can decide "न योत्स्य - I will not fight (recall 2 - 9), I will not do my स्वधर्म - my natural duty at this time and place", if you think that way

ते एष व्यवसायः मिथ्या एव - your thinking, your decision not to fight is मिथ्या - false, vainful, empty, totally devoid of any strength, substance or reality, because अहङ्कार - ego itself is baseless. It has no independent reality and consequently, it has no real strength. Therefore, any decision based on अहङ्कार - ego, is baseless. It also has no reality, and it also has no real strength, which means, you will not be able to keep up your decision, based on the strength of your false ego-power

प्रकृतिः - your प्रकृति गुण, your क्षत्रिय स्वभाव

त्वं नियोक्ष्यति - will bind you, will impel you to your क्षत्रियधर्म, क्षत्रिय कर्म - your natural duty. Therefore, your decision to not fight, based on अहङ्कार - ego power, is against your very own nature. Further

स्वभावजेन कोन्तेय निबद्धः स्वेन कर्मणा ।



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कर्तुं नेच्छसि यन्मोहात् करिष्यस्यवशोऽपि तत् ॥

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कोन्तेय - O! Arjuna, please understand this

यत् (कर्म) मोहात् न कर्तम् इच्छसि - That कर्म, namely, fighting in this war, which you do not wish to do, because of मोह - delusion and confusion, delusion as to the true nature of yourself, and confusion with respect to स्वधर्म - your own duty at this time and place

स्वभावजेन निबद्धः स्वेन कर्मणा - you are bound to that स्वधर्म - your own natural duty, by your own स्वभाव - by your own natural disposition born of your own past कर्मs. That being so,

अवशः अपि तत् कर्म करिष्यसि - you will be helplessly impelled to do that कर्म in some form or another. You may run away from the battlefield here, but you cannot run away from your स्वभाव, born of your past कर्मs. If you do not fight this war, you will be fighting some other war, somewhere else. By virtue of your प्रारब्ध कर्म - स्वभाव गुण, you have to go through the experience of this war, at this time and place. By running away from your duties here and now, no useful purpose will be served.

Arjuna, your problem is मोह - delusion and confusion. You must get rid of your मोह first, and then strive for gaining श्रेयस् - मोक्ष. In order to do that, there is something that you must know, and then there is something that you must do. What exactly they are, भगवान् tells Arjuna in His concluding message in these words:

ईश्वरः सर्वभूतानां हृद्देशोऽर्जुन तिष्ठति ।

भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥

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तमेव शरणं गच्छ सर्वभावेन भारत ।



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तत् प्रसादात् परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ 18 - 62

इति ते ज्ञानमाख्यातं गुह्यात् गुह्यतरं मया ।
विमृश्य एतत् अशेषेण यथेच्छसि तथा कुरु ॥ 18 - 63

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।
इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥ 18 - 64

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मां एव एष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ 18 - 65

सर्वधर्मान् परित्यज्य मां एकं शरणं ब्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ 18 - 66

We will see these verses in detail next time.