



ब्रह्मविद्या **Brahma Vidya**

श्रीमद्भगवत् गीता  
मोक्षसंन्यासयोगः  
**Chapter 18**  
**Volume 16**

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As we may recall, Sri Krishna's concluding message is:



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मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।  
मामेवेष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥  
सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।  
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

सदा ईश्वर अनुस्मरणं - being in परमेश्वर-consciousness at all times  
ईश्वर भक्ति - being only an instrument to serve the will of परमेश्वर at all times  
ईश्वर अर्पणं - Doing every कर्म as an act of worship of परमेश्वर at all times  
ईश्वर दर्शनं - Seeing परमेश्वर, and doing नमस्कार to परमेश्वर, in every Being, in every person one deals with in daily life  
सर्वकर्मसंन्यासं - Totally giving up all notions of being the कर्ता of any कर्म - the doer of any action  
पूर्ण ईश्वर शरणागति - Total surrender to परमेश्वर, already in oneself, seeking the grace of परमेश्वर to reach That परमेश्वर Itself, already in oneself

All these six components, when built together in one's daily life, constitute the sure means for gaining मोक्ष, gaining श्रेयस् - Total Fulfillment from all bondages, Total Fulfillment in life, Absolute Happiness.

That is how Sri Krishna sums up the essential content of the entire ब्रह्मविद्या Knowledge, the entire Gita Sastra, the entire Bhagvad Gita, which is in the form of an extraordinary dialog between Sri Krishna, as परमेश्वर Itself, and Arjuna as ईश्वर भक्त - devotee of परमेश्वर.

This Bhagvad Gita knowledge is ज्ञानदीप - The Light of the lamp of spiritual knowledge which is lighted up by Sri Krishna, The परमेश्वर Himself. This light, in turn, will light up countless other lamps in the mind and बुद्धि of generations of human beings to come,



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through the words of Arjuna and Sanjaya, followed by an endless succession of Vedantic Teachers and devotees of परमेश्वर-seeking Gita Knowledge.

Teaching and learning Bhagvad Gita knowledge is also a कर्म, with its own कर्मफल. In the matter of teaching any knowledge, a संप्रदाय - a proper methodology is involved. If the methodology is not proper, the कर्म itself is not properly done, and hence the कर्मफल also will be ineffective and improper. Therefore, the rules governing the proper methodology in communication, the संप्रदाय विधि, is an essential part of knowledge concerning any कर्म. Therefore भगवान् tells Arjuna, who is the first recipient of Gita Knowledge, certain rules governing the communication of this knowledge, to ensure the continuity of the tradition of ब्रह्मविद्या and योगशास्त्र - the tradition of Bhagvad Gita, in society for all time to come.

First, regarding one's eligibility to receive this knowledge, भगवान् says:

इदं ते नातपस्काय नाभक्ताय कदाचन ।

न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥

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इदं (ज्ञानं) - This Knowledge , this entire ब्रह्मविद्या knowledge

ते (मया उक्तं) - has been communicated and explained to you by ME, The परमेश्वर, for your own good, to help you uplift yourself from the hold of संसार - this world of transient objects and experiences

All people are not equally ready for this Knowledge, especially, there are people to whom this knowledge should not be communicated, just because, they are not yet mature enough to understand, appreciate or benefit by this knowledge. Who are those people?



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अतपस्काय कदाचन न वाच्यं - This knowledge should never be communicated to anyone who does not have the discipline of continued commitment to knowledge and service in life. Even if one has तपस्, such discipline with respect to any field of Knowledge,

अभक्ताय कदाचन न वाच्यं - This knowledge should never be communicated to anyone who has no ईश्वर भक्ति - devotion to परमेश्वर. Even if one has such तपस् and ईश्वर भक्ति

अशुश्रूषवे कदाचन न वाच्यं - if one has no attitude of service to परमेश्वर, or श्रद्धा in gaining ईश्वर ज्ञानं through Upanishad Knowledge, to that person also, this knowledge should never be communicated. Even if one has तपस्, ईश्वर भक्ति, श्रद्धा in ईश्वर ज्ञानं and also शुश्रूष - the attitude of service to परमेश्वर - ईश्वर आराधन बुद्धि

यःमां अभ्यसूयति कदाचन न वाच्यं - if the person looks upon Me with contempt, speaking ill of Me and finding fault in Me, not knowing My real nature, in other words, if the person cannot look upon Sri Krishna as परमेश्वर Itself, to that person also, this गीता ज्ञानं - this Bhagvad Gita Knowledge should never be communicated.

By so saying, Sri Krishna also tells who is qualified to receive this knowledge. Those who have the discipline of continued commitment to knowledge and service with respect to any knowledge, together with ईश्वर भक्ति, श्रद्धा in ईश्वर ज्ञानं, an attitude of ईश्वर आराधन बुद्धि, and look upon Sri Krishna as परमेश्वर Itself, only to such people, Bhagvad Gita knowledge should be properly communicated and explained in its entirety. Such communication will be effective and beneficial only to those people.

Now, about the teacher and the teaching of this knowledge, भगवान् says:



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य इदं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।

भक्तिं मयि परां कृत्वा मामेवेष्यत्यसंशयः ॥

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न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृतमः ।

भविता न च मे तस्माद् अन्यः प्रियतरो भुवि ॥

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इमं परमं गुह्यं - इमं is इदं ज्ञानं - This entire Bhagvad Gita knowledge is परमं ज्ञानं - Supreme Knowledge. Supreme knowledge because this knowledge is मोक्ष शास्त्र - knowledge about the means for gaining the highest पुरुषार्थ - the highest purpose of life. It is also गुह्यं ज्ञानं - the most secret knowledge, secret in the sense that it is the most valuable knowledge. It remains secret, unrecognized and un-understood, even when It is wide open for everybody who seeks this Knowledge. It is also secret knowledge because it is effective only when it is communicated properly to those who are ready for this Knowledge. Therefore, भगवान् says:

यः इमं परमं गुह्यं मद्भक्तेषु अभिधास्यति - Whoever teaches properly this Supreme and secret knowledge to My भक्तस - devotees of परमेश्वर. By so saying Sri Krishna emphasizes ईश्वर भक्ति - devotion to परमेश्वर, as the most essential pre-requirement for gaining this knowledge.

Therefore, whoever teaches properly this knowledge अभिधास्यति (means ग्रंथतः अर्थतः च स्थापयिष्यति) whoever brings this knowledge properly as It is, to the intellect and emotion, to the बुद्धि and feelings of the devotees of परमेश्वर, both in terms of the words of the भगवत् गीता and in terms of their content, exactly as this knowledge has been taught to Arjuna by Sri Krishna

How should the teacher teach this knowledge? भगवान् says:



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भक्तिं मयि परां कृत्वा - Whoever teaches this Knowledge must oneself have the highest form of ईश्वर भक्ति - devotion to Me, The परमेश्वर. The one who teaches this Knowledge must do so as परम ईश्वर केङ्कर्यम् - as one's Supreme service to परमेश्वर. One must teach this knowledge with ज्ञान लक्षण ईश्वर भक्ति - never losing sight of परमेश्वर, always seeking the Grace of परमेश्वर to being परमेश्वर Itself.

When one teaches about भगवान्, it is only भगवान् who is really teaching. There can be no distance between oneself and भगवान्. Only such teaching is भक्तिं मयि परां कृत्वा - teaching with the highest form of ईश्वर भक्ति. Whoever teaches the भगवत् गीता knowledge in that manner,

मां एव एष्यति - that person will certainly reach Me, will certainly become ONE with Me, The परमेश्वर. That person will certainly gain मोक्ष, The जीव ब्रह्म ऐक्यं.

असंशयः - Let there be no doubt about it, so assures Sri Krishna, which means, properly teaching the Bhagvad Gita knowledge to the devotees of परमेश्वर is Itself ज्ञाननिष्ठा - reverential contemplation on परमेश्वर, leading certainly to मोक्ष, The परमेश्वर Itself.

तस्मात् - Therefore, those who teach properly The Bhagvad Gita Knowledge, are really the ones who keep the tradition of ब्रह्मविद्या, the tradition of सनातन धर्म - The Eternal Order alive in society. Therefore, भगवान् says:

मनुष्येषु मे (मम) कश्चित् प्रियकृत्तमः न - Among human beings, there is no one who is more dear to Me than the one who teaches this knowledge properly, with absolute devotion to Me, The परमेश्वर



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भविता न भुवि तस्मात् अन्यः मे प्रियतरः - In the future also, there will be no one on earth who will be more dear to Me, than the one who teaches this knowledge properly with absolute devotion to me, The परमेश्वर.

Being dear to परमेश्वर must itself be understood properly. If you are being steadfastly dear to The Best, The Highest, The Supreme in yourself, you will ultimately become the very embodiment of That Best, That Highest, That Supreme in yourself. When you do reach that state of existence, you are that Best, That Highest, That Supreme in yourself. The Best, The Highest, The Supreme in yourself, indeed in every self, is only ONE now, and for ever, and That is परमेश्वर Itself.

Thus, Sri Krishna has glorified the proper teaching of भगवत् गीता knowledge with absolute devotion to परमेश्वर, as the highest service that one can do to oneself and to all mankind.

It is appropriate to point out here that neither the Bhagvad Gita, nor any of the other Upanishads we have seen already teaches or glorifies any kind of sectarian philosophy. Therefore, any teaching of The Bhagvad Gita Knowledge, in terms of any sectarian philosophy must be recognized as improper teaching.

Talking about those who seek and study The Gita Knowledge, or simply recite the Gita verses, or simply listen to the Gita verses, भगवान् says:

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।

ज्ञानयज्ञेन तेनाहम् इष्टः स्यामिति मे मतिः ॥ 18 - 70

श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।

सोऽपि मुक्तः शुभल्लोकान् प्राप्नुयात्पुण्यकर्मणाम् ॥ 18 - 71

इमं - इदं ज्ञानं - धर्म्यम् - This भगवत् गीता Knowledge is धर्म्यम् - It is in-keeping with धर्म, both as कर्म to be done, and also as the ultimate destination to be



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reached. धर्म at the highest level is परमेश्वर Itself. Therefore, धर्म्यम् means, It is in-keeping with धर्म, both as कर्म to be done and मोक्ष to be gained.

संवादं आवयोः - This Gita knowledge which is in the form of a dialog between us, between Sri Krishna and Arjuna

यः इमं अध्येष्यते - whoever studies this Gita knowledge, or recites The Gita verses reverentially with श्रद्धा and devotion

तेन ज्ञानयज्ञेन अहम् इष्टः स्याम् - I am worshipped by their कर्म, in the form of ज्ञानयज्ञ - reverential contemplation on परमेश्वर

इति मे मतिः - That is My declaration

In other words, भगवान् declares here that studying the भगवत् गीता knowledge, or simply reciting the भगवत् गीता verses with reverence and devotion, is Itself worship of परमेश्वर through ज्ञानयज्ञ - contemplation on परमेश्वर, which can ultimately lead a person to ज्ञाननिष्ठा and finally मोक्ष.

On the other hand, if one cannot read the Gita verses for any reason, even just listening to the Gita verses with श्रद्धा and devotion is a पुण्यकर्म, which will uplift one to a more enjoyable worldly life. That is what भगवान् says in the next verse (18 - 71)

श्रद्धावान् अनसूयः च अपि यः नरः शृणुयात् - With श्रद्धा, and with अनसूयः - no tendency to find fault with anyone, even if a person simply listens to the Gita verses, even without understanding

सः अपि मुक्तः - even that person gets liberated from पापs , and

प्राप्नुयात् शुभान् लोकान् पुण्यकर्मणाम् - that person will gain the auspicious worlds of those who do पुण्यकर्मs - good कर्मs, which means that person would be uplifted to a more enjoyable worldly life.





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That is all what भगवान् has to say about the गीता शास्त्र संप्रदाय विधि - rules governing the study and communication of भगवत् गीता knowledge with respect to the Teacher and the student.

In terms of उपदेश Teaching of Gita knowledge itself, Sri Krishna has told all that needs to be told to Arjuna. Still, it is for Arjuna to say, whether or not he has fully understood all that has been told to him, or whether he still has some doubts on the knowledge that has been imparted to him. Therefore, Sri Krishna asks the following question to Arjuna

कच्चित् एतत् श्रुतम् पार्थ त्वया एकाग्रेण चेतसा ।

कच्चित् अज्ञानसंमोहः प्रनष्टस्ते धनञ्जय ॥ 18 - 72

कच्चित् means किम् - just a question mark, meaning whether, what, have you, etc.

पार्थ, धनञ्जय - O! Arjuna

किम् एतत् श्रुतम् त्वया - Has this knowledge, all that I have told you during our entire dialog, has this knowledge been listened to, by you

एकाग्रेण चेतसा - attentively, with single-pointed mind and बुद्धि, with no indifference or distraction? Have you listened and understood all that I told you in our entire dialog, beyond any doubt?

किम् ते (तव) अज्ञानसंमोहः प्रनष्टः - Has your मोह - delusion and confusion, born of अज्ञानं - ignorance, lack of विवेकज्ञानं - discriminative knowledge, has your मोह,

प्रनष्टः - been totally eliminated, has your मोह gone for good?

The purpose of गीता शास्त्र is only to totally eliminate मोह, delusion and confusion, born of अज्ञानं - ignorance, ignorance about the true nature of oneself, and ignorance about one's duties as an active participant in this creation.



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The teacher's effort in teaching this Gita Sastra is fulfilled only when the teaching totally eliminates such मोह from the mind and बुद्धि of the person who is exposed to this knowledge. Therefore, Sri Krishna, as the teacher of this knowledge, asks this question to Arjuna.

With this question, Sri Krishna's words in भगवत् गीता are over.

Now Arjuna answers Sri Krishna's question.

अर्जुन उवाच

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाऽच्युत ।

स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥

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Arjuna says:

अच्युत - O! Lord

नष्टो मोहः - Gone is the मोह, the मोह - delusion and confusion born of अज्ञानं - ignorance of आत्मा - the true nature of The Self I in oneself, and स्वकर्म - the true nature of one's duties born of one's स्वभाव गुणs - that मोह has totally vanished, gone for ever

स्मृतिः मया लब्धा - The truth about आत्मा - The Self I in oneself, and the truth about स्वकर्म - one's duty as an active participant in this creation - that knowledge has been gained by me. How?

त्वत् प्रसादात् - By your Grace, by the Grace of परमेश्वर, Which You are.

स्थितोऽस्मि - I now abide firmly and securely in Your शासनं - in Your Divine Declarations, in श्रुति वचनं - in the Upanishad Knowledge You have imparted to me.

गत सन्देहः - All my doubts have vanished. I am totally free from all doubts about my identity, and about my duties at this time and place. I fully realize that I am only an instrument to serve Thy Will, The Will of परमेश्वर. Therefore,



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करिष्ये वचनं तव - I will do as You say. By Your Grace, I am कृतार्थः - I am fulfilled. No longer is there anything for me to do just to satisfy my ego. I realize that every कर्म I need to do is ईश्वर कर्म - and You are परमेश्वर.

करिष्ये वचनं तव - I will do as you say, just being an instrument to serve Thy Will, The Will of परमेश्वर.

That is Arjuna's answer to Sri Krishna's question, and Arjuna's total response to Sri Krishna's entire Teachings - The गीतोपदेश.

By अर्जुन's answer, the गीतोपदेश Itself, the totality of the Teachings of the भगवत् गीता Itself is fulfilled in Its Mission.

Thus ends the गीतोपदेश - Sri Krishna's exposition of ब्रह्मविद्या - The समस्त वेदार्थसार संग्रहं - the very essence of The Teachings of all the Vedas and The Upanishads, for the benefit of Arjuna, and indeed the entire humanity.

We will formally complete this final chapter and also the entire भगवत् गीता next time.