



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

ब्रह्मविद्या **Brahma Vidya**

श्रीमद्भगवत् गीता

अष्टादशोऽध्यायः - मोक्षसंन्यासयोगः

*aṣṭadaśo 'dhyāyaḥ - mokṣa saṁnyāsa yogaḥ*

Chapter 18

Volume 12

असक्त बुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।

*asakta buddhiḥ sarvatra jitātmā vigatasprahaḥ ।*

नैष्कर्म्यं सिद्धिं परमां संन्यासेन अधिगच्छति ॥ 18 - 49

*naiṣkarmya siddhiṁ paramāṁ saṁnyāseṇa adhigacchati ॥*

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे ।

*siddhiṁ prāpto yathā brahma tathāpnoti nibodha me ।*

समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥ 18 - 50

*samāseṇaiva kaunteya niṣṭhā jñānasya yā parā ॥*

In the past three sessions, Sri Krishna has been talking about वर्ण धर्म *varṇa dharma* and वर्ण कर्म *varṇa karma* - the four duty-based groups of people called ब्राह्मणः *brāhmaṇas*, क्षत्रियः *kṣatriyas*, वैश्यः *vaiśyas* and शूद्रः *śūdras* constituting the entire Vedic society, and their natural duties in the society, arising from their स्वभाव गुणः *svabhaava guṇas* - in-born personal qualities. From such वर्ण धर्म *varṇa dharma* and वर्ण कर्म *varṇa karma*, arise स्वधर्म *svadharma* and स्वकर्म *svakarma* - every person's own natural place in the society at birth (*svadharma*), together with one's ever-changing immediate duties (*svakarma*) in the social fabric throughout one's life, contributing to the continuing material and spiritual progress of both oneself and the society as a whole.

Sri Krishna's advice to every person is not to reject one's own स्वधर्म *svadharma* and स्वकर्म *svakarma* for any reason, but try to build on them by being totally committed to them, and enjoy doing, as well as one can, one's own duties, whatever they are, because that is the surest and the quickest means for one to reach the ultimate goal of Total Fulfillment in life, which is the same for every person. Recalling Sri Krishna's words again:

स्वे स्वे कर्मणि अभिरतः संसिद्धिं लभते नरः ।

*sve sve karmaṇi abhirataḥ saṁsiddhiṁ labhate narah ।*



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

## ब्रह्मविद्या Brahma Vidya

By being totally committed to स्वधर्म *svadharma* and स्वकर्म *svakarma* in terms of कर्मयोग बुद्धि *karma yoga buddhi* and बुद्धि *buddhi* ईश्वर प्रसाद बुद्धि *īśvara prasāda buddhi*, a person gains संसिद्धि *saṁsiddhi*, meaning पूर्ण अन्तः करण शुद्धि *pūrṇa antaḥ karaṇa śuddhi* - total restoration of the inherent purity and clarity of one's mind and बुद्धि *buddhi*. That means, Sri Krishna continues:

असक्त बुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।

*asakta buddhiḥ sarvatra jitātmā vigataspr̥haḥ ।*

नैष्कर्म्यं सिद्धिं परमां संन्यासेन अधिगच्छति ॥ 18 - 49

*naiṣkarmya siddhiṁ paramāṁ saṁnyāseṇa adhigacchati ॥*

In terms of one's spiritual progress, कर्मयोग *karma yoga* gives संसिद्धि *saṁsiddhi*, which is अन्तः करण शुद्धि *antaḥ karaṇa śuddhi*. That means the person now has:

असक्त बुद्धिः सर्वत्र *asakta buddhiḥ sarvatra* - a बुद्धि *buddhi* which is totally free from all attachments and bondages, and notions of exclusive possessions with respect to all संसार विषय *saṁsār viṣayas* - all worldly matters, which again means a बुद्धि *buddhi* which has gained total freedom from one's forces of likes and dislikes, success and failure, pleasure and pain, elevation and depression, etc. and consequently, a बुद्धि *buddhi* which has gained absolute समत्वं समचित्तत्वं *samatvaṁ samacittatvaṁ* - evenness of mind at all times. Further

जितात्मा *jitātmā* meaning पूर्ण आत्म निग्रह *pūrṇa ātma nigraha* - total self-control and self-discipline. The person now has complete control over one's organs of perception and action, so that the entire शरीर *śarīra* - one's body vehicle, has become a helpful instrument for one's सन् मार्ग *san mārga*, मोक्ष मार्ग *mokṣa mārga* - one's pursuit of ब्रह्म ज्ञानं *brahma jñānaṁ*, आत्म ज्ञानं *ātma jñānaṁ* - Self-knowledge, which means the body demands do not stand in the way of one's further spiritual progress in the pursuit of आत्म ज्ञानं *ātma jñānaṁ* - Self-knowledge, and विगतस्पृहः *vigataspr̥haḥ* - the person's अन्तः करण *antaḥ karaṇa* - mind and बुद्धि *buddhi* has now become totally free from cravings, longings, anxieties and excitements of any kind. All these recognizable manifestations, namely



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

## ब्रह्मविद्या Brahma Vidya

असक्त बुद्धिः सर्वत्र जितात्मा *asakta buddhiḥ sarvatra jitātmā* and विगतस्पृहः *vigataspr̥haḥ* together are the लक्षणसु *lakṣaṇas* - recognizable distinguishing marks of संसिद्धि *saṁsiddhi*, gained by कर्म योग *karma yoga* and ईश्वर प्रसाद बुद्धि *īśvara prasāda buddhi*.

Having gained That संसिद्धि *saṁsiddhi*, the person is now fit for gaining the Highest सिद्धि *siddhi* - The परमां सिद्धिं *paramāṁ siddhiṁ* - The Most Exalted Fulfillment of human existence called नैष्कर्म्य सिद्धि *naiṣkarmya siddhi*. Sri Krishna says:

परमां नैष्कर्म्य सिद्धिं अधिगच्छति *paramāṁ naiṣkarmya siddhiṁ adhigacchati* - Having gained that संसिद्धि *saṁsiddhi*, the person can ultimately gain also That परमां सिद्धिं *paramāṁ siddhiṁ*, namely नैष्कर्म्य सिद्धि *naiṣkarmya siddhi* - the Supreme Fulfillment of human existence, characterized by the State of Absolute Actionlessness, state of Total Freedom from action of any kind. (How that is possible, we will see a little later).

Such नैष्कर्म्यम् *naiṣkarmyam* - the state of Absolute Actionlessness, is not gained by giving up one's स्वकर्म *svakarma*, born of one's स्वधर्म *svadharma*, by giving up one's duties in life. नैष्कर्म्यम् *naiṣkarmyam* is not a matter of कर्म *karma* at all. It is entirely a matter of ज्ञानं *jñānam* - Knowledge about the true nature of oneself.

Let us understand that कर्म योग *karma yoga*, by itself, does not give a person नैष्कर्म्य सिद्धि *naiṣkarmya siddhi* - the supreme accomplishment of gaining total freedom from action of any kind - The state of Absolute Actionlessness, but, कर्म योग *karma yoga* provides a person with a body vehicle, namely शुद्ध *śuddha* अन्तःकरण *antaḥ karaṇa* - a pure mind and बुद्धि *buddhi*, by which one can gain नैष्कर्म्य सिद्धि *naiṣkarmya siddhi* - total freedom from action, even while the body is actively engaged in action. How?

संन्यासेन अधिगच्छति *saṁnyāseṇa adhigacchati* - With the vehicle of pure अन्तःकरण *antaḥ karaṇa* by संन्यास *saṁnyāsa*, meaning सर्व कर्म संन्यास *sarva karma saṁnyāsa* - by a mind and बुद्धि *buddhi* totally and naturally free from कर्तृत्व भाव *kartṛtva bhāva* - the very notion of being the कर्ता *kartā* of any कर्म *karma* - the



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

## ब्रह्मविद्या **Brahma Vidya**

doer of any action, which means, the mind and बुद्धि *buddhi* naturally exist in total dissociation from notions of identification and association with all क्षेत्र धर्मस *kṣetra dharmas*, शरीर धर्मस *śarīra dharmas* - attributes of one's physical body, and those of the world of objects, thoughts and actions.

Such dissociation from all क्षेत्र धर्मस *kṣetra dharmas* is naturally accomplished by सम्यक् आत्मस्वरूप दर्शनं *samyak ātma svarūpa darśanaṁ* - by a clear vision of the true nature of ONESELF, the true nature of आत्मा *ātmā*, The Self I, as It is, as सत्यं-ज्ञानं-अनन्तं ब्रह्म *satyaṁ-jñānaṁ-ananta brahma*, as ब्रह्मन् *brahman* Itself. Such clear vision of ONESELF is, indeed gaining Self-knowledge. Since ब्रह्मन् *brahman* is ever-free from any कर्म *karma*, gaining आत्म ज्ञानं *ātma jñānaṁ*, recognizing ONESELF as ब्रह्मन् *brahman*, one recognizes oneself as absolutely free from all कर्मस *karmas*.

Therefore, नैष्कर्म्यम् *naiṣkarmyam* - The state of Absolute actionlessness, has nothing to do with doing or not doing any कर्म *karma*. नैष्कर्म्यम् *naiṣkarmyam* is purely a matter of gaining आत्म ज्ञानं *ātma jñānaṁ* - Knowledge of oneself as ब्रह्मन् *brahman* Itself.

Such नैष्कर्म्य सिद्धि *naiṣkarmya siddhi* is indeed the लक्षण *lakṣaṇa* of an आत्म ज्ञानी *ātma jñānī* - the distinguishing mark of a Self-realized, Self-recognized, Absolutely liberated person, a ज्ञानी *jñānī* who is totally and naturally free from any notion of being the कर्ता *kartā* of any कर्म *karma* - the doer of any action. It is such a person who is a real संन्यासी *sanyāsī* - a सर्वकर्म संन्यासी *sarvakarma sanyāsī*.

Supposing a person is able to gain such नैष्कर्म्य सिद्धि *naiṣkarmya siddhi* and becomes an आत्म ज्ञानी *ātma jñānī*, what does such a ज्ञानी *jñānī* do with the rest of his life? As भगवान् *bhagavān* said already in Chapter 5

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।  
*sarvakarmāṇi manasā sanyasyāste sukhaṁ vaśī ।*  
नव द्वारे पुरे देही नैव कुर्वन् न कारयन् ॥  
*nava dvāre pure dehī naiva kurvan na kārayan ॥*

5 - 13



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

## ब्रह्मविद्या Brahma Vidya

The आत्म ज्ञानी *ātma jñānī*, even though fully engaged in स्वकर्म *svakarma* - one's own duties in life, stands totally dissociated from the notion of being the कर्ता *kartā* of any कर्म *karma* - the doer of any action, by virtue of one's आत्म ज्ञानं *ātma jñānaṁ* - Self-knowledge. He is ever-cheerful, and ever at peace within himself, because he has no weariness born of कर्म *karma*. He realizes, and recognizes that he is simply sitting in his physical body as a witness for the जीव *jīva* to exhaust itself of all its प्रारब्ध कर्म फल शेष *prārabdha karma phala śeṣa* - whatever fruits of past actions which the physical body has still to experience. Though acting, the आत्म ज्ञानी *ātma jñānī*, in fact, neither acts nor causes any action to take place. All his actions take place spontaneously, by his very presence and in his very presence.

Such state of being is the state of नैष्कर्म्य सिद्धि *naiṣkarmya siddhi* - the state of Absolute Actionlessness, which is indeed मोक्ष *mokṣa* - Total Fulfillment in life.

Now, the question is, after gaining संसिद्धि *saṁsiddhi* through कर्मयोग *karma yoga*, how does one gain नैष्कर्म्य सिद्धि *naiṣkarmya siddhi*? In other words, is there a distinct state of existence between संसिद्धि *saṁsiddhi* and नैष्कर्म्य सिद्धि *naiṣkarmya siddhi*? If so, what is that state of existence and how does one go through that state of existence?

The answer is: Yes, there is indeed a distinct in-between State of Existence called ज्ञाननिष्ठा *jñāna niṣṭhā*, which is both the means as well as the end of that state of existence. As the means, ज्ञाननिष्ठा *jñāna niṣṭhā* is the process by which one gains absolute certainty of knowledge about one's true identity as ब्रह्मन् *brahman* Itself, which is पूर्ण आत्मज्ञानं *pūrṇa ātma jñānaṁ* - Self-knowledge. As the end, ज्ञाननिष्ठा *jñāna niṣṭhā* is नैष्कर्म्य सिद्धि *naiṣkarmya siddhi* - the certainty of knowledge of ONESELF being ब्रह्मन् *brahman* Itself. Calling attention to That ज्ञाननिष्ठा *jñāna niṣṭhā*, भगवान् *bhagavān* says:

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे ।

*siddhim prāpto yathā brahma tathāpnoti nibodha me ।*

समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥ 18 - 50

*samāsenaiiva kaunteya niṣṭhā jñānasya yā parā ॥*



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

## ब्रह्मविद्या Brahma Vidya

सिद्धिं प्राप्तः *siddhim prāptah* - The one who has gained सिद्धि *siddhi*, meaning संसिद्धि *samsiddhi*, namely पूर्ण अन्तःकरण शुद्धि *pūrṇa antaḥ karaṇa śuddhi* - absolute purity and clarity of mind and बुद्धि *buddhi* through कर्मयोग *karma yoga* and ईश्वर प्रसाद बुद्धि *īśvara prasāda buddhi*

यथा *yathā* - in the manner described earlier (18 - 46), namely, by doing all of one's कर्म *karmas* as acts of worship of परमेश्वर *parameśvar*, and thereby gaining संसिद्धि *samsiddhi*, which gives the person ज्ञान निष्ठा योग्यता *jñāna niṣṭha yogyatā* - fitness for gaining पूर्ण ईश्वर ज्ञानं *pūrṇa īśvara jñānam*, आत्म ज्ञानं *ātma jñānam* - Self knowledge. Having gained that fitness

यथा-तथा-येन प्रकारेण *yathā-tathā-yena prakāreṇa* - by what exact means, likewise

ब्रह्म आप्नोति *brahma āpnoti* - one gains ब्रह्म ज्ञानं *brahma jñānam*, आत्म ज्ञानं *ātma jñānam* - Self-knowledge in the form of

निष्ठा ज्ञानस्य या परा *niṣṭha jñānasya yā parā* - absolute certainty of परमात्म ज्ञानं *paramātmā jñānam* - Knowledge of one's identity as परमात्मा *paramātmā*, the Self of all selves there are, which means, Knowledge of oneself identified with ब्रह्मन् *brahman* Itself. Gaining that Knowledge is ज्ञानस्य परा निष्ठा *jñānasya parā niṣṭha* - The Ultimate destination, the ultimate end of the pursuit of आत्म ज्ञानं *ātma jñānam*, namely नैष्कर्म्य सिद्धि *naiṣkarmya siddhi* - gaining the state of Absolute Actionlessness, absolute freedom from all notions and bondages of कर्म *karma* itself.

In every chapter of the भगवत् गीता *bhagavat gītā* Sri Krishna has already said in detail some aspect of the many steps involved in ज्ञाननिष्ठा *jñāna niṣṭhā*, gaining आत्म ज्ञानं *ātma jñānam* - Self-knowledge. That is why every chapter of the भगवत् गीता *bhagavat gītā* is called a योग *yoga*. Therefore, भगवान् *bhagavān* says here,

कौन्तेय *kaunteya* - O! Arjuna. I am now going to tell you

समासेन एव *samāsenā eva* - only briefly (about ज्ञान निष्ठा *jñāna niṣṭha*)





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

## ब्रह्मविद्या Brahma Vidya

निबोध मे मम वचनात् निश्चयेन अवधाराय *nibodha me mama vacanāt niścayena avadhāraya* - Please listen to my words and understand clearly That ज्ञाननिष्ठा *jñāna niṣṭhā*, the exact sequence of the process involved in gaining absolute certainty of knowledge on the true nature of oneself as ब्रह्मन् *brahman* Itself, as परमेश्वर *parameśvar* Itself. So saying, Sri Krishna now proceeds to talk about ज्ञाननिष्ठा *jñāna niṣṭhā* briefly in a highly focused manner.

First, we must understand clearly what is ज्ञाननिष्ठा *jñāna niṣṭhā*, what for is ज्ञाननिष्ठा *jñāna niṣṭhā*, and how It is accomplished. The process by which the ultimate end of any pursuit is reached, with absolute certainty, is called निष्ठा *niṣṭhā*. Therefore, ज्ञाननिष्ठा *jñāna niṣṭhā* is the process by which the Ultimate End, The Ultimate Destination of the pursuit of आत्म ज्ञानं *ātma jñānaṁ*, namely मोक्ष *mokṣa* - Total Fulfillment in life is reached, with absolute certainty.

Only with reference to the pursuit of आत्म ज्ञानं *ātma jñānaṁ* - Self-knowledge, there can be certainty of an End. With reference to the pursuit of any other kind of knowledge, there can be no end.

In the pursuit of आत्म ज्ञानं *ātma jñānaṁ*, there are essentially three steps involved. They are: श्रवणं *śravaṇaṁ*, मननं *mananaṁ* and निदिध्यासनं *nididhyāsaṇaṁ*. आत्म ज्ञानं *ātma jñānaṁ* is communicated by pointer words in all the Upanishads which include The भगवत् गीता *bhagavat gītā*, श्रवणं *śravaṇaṁ* is listening and understanding what is communicated by the words of the Upanishads. श्रवणं *śravaṇaṁ* is primarily a matter of श्रद्धा *śraddhā*, an abiding interest in such knowledge. मननं *mananaṁ* is repeatedly reflecting and analyzing the content of That Knowledge in all its aspects, both worldly aspects and spiritual aspects, till one becomes convinced of That knowledge. Gaining such conviction is a very slow process, for which, not only continued श्रद्धा *śraddhā* and कर्म योग बुद्धि *karma yoga buddhi* and ईश्वर प्रसाद बुद्धि *īśvara prasāda buddhi* are necessary, but also the final step of निदिध्यासनं *nididhyāsaṇaṁ* is absolutely necessary.

निदिध्यासनं *nididhyāsaṇaṁ* is absorption of That Knowledge in practice, by which one becomes the very embodiment of That Knowledge. This is accomplished through continuous and reverential contemplation (which means, both intellectual understanding and emotional appreciation) of the Upanishad Knowledge on the true



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

## ब्रह्मविद्या Brahma Vidya

nature of जीव *jīva*, जगत् *jagat* and ईश्वर *īśvara*, and hence the true nature of आत्मा *ātmā* - The Self I. Such continuous and reverential contemplation on आत्मा *ātmā* is ज्ञाननिष्ठा *jñāna niṣṭhā* - सम्यक् आत्म विचारं *samyak ātma vicāraṁ*, as we saw in Mundaka Upanishad.

Thus ज्ञाननिष्ठा *jñāna niṣṭhā* is the natural extension of the कर्म योग *karma yoga* process, wherein श्रद्धा *śraddhā*, ईश्वर ध्यानं *īśvara dhyānaṁ* and ईश्वर भक्ति *īśvara bhakti* get integrated through ईश्वर ज्ञानं *īśvara jñānaṁ* and सर्व कर्म फल त्याग बुद्धि *sarva karma phala tyāga buddhi* - सर्व कर्म संन्यास बुद्धि *sarva karma saṁnyāsa buddhi*, as unfolded in the Upanishads, which makes ज्ञाननिष्ठा *jñāna niṣṭhā* the Highest Form of ईश्वर भक्ति *īśvara bhakti*, which is ज्ञान लक्षण भक्ति योग *jñāna lakṣaṇa bhakti yoga*, where ईश्वर भक्ति *īśvara bhakti* and ईश्वर ज्ञानं *īśvara jñānaṁ* become identical.

That being the nature of ज्ञाननिष्ठा *jñāna niṣṭhā*, it itself involves neither कर्म *karma* nor कर्म फल *karma phala*. It involves only विवेक बुद्धि *viveka buddhi* - a बुद्धि *buddhi* which can discriminate between what is "आत्मा *ātmā*" and what is "NOT आत्मा *ātmā*", what is "I" and what is not "I". That is बुद्धि योग *buddhi yoga* (2-49) and That is ज्ञाननिष्ठा *jñāna niṣṭhā*.

What for is this ज्ञाननिष्ठा *jñāna niṣṭhā*? ज्ञाननिष्ठा *jñāna niṣṭhā* is not for discovering आत्मा *ātmā*, not for discovering oneself. आत्मा *ātmā* is always Self-evident as Oneself Itself, as "I" Itself. Even in total darkness, one recognizes oneself as "I".

But even with all Upanishad Knowledge on आत्मा *ātmā*, and the clarity and purity of mind and बुद्धि *buddhi* gained through कर्म योग *karma yoga*, one has only an indirect knowledge of "I", because a variety of long-standing, deep-rooted mental obstructions to the direct and immediate recognition of "I" as It truly is, as the Upanishads say It is. Consequently, one still entertains the notions such as:

"I am this body"

"I am all the attributes and limitations of this body"

"I am the doer of कर्म *karma*, and enjoyer of कर्म फल *karma phala*"

"I am happy now and then, and I am unhappy now and then".





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

## ब्रह्मविद्या Brahma Vidya

"I am mortal", etc., etc.

All these descriptions are erroneous superimpositions of what are "NOT I" on the true nature of "I". These superimpositions are obstructions to the direct, clear and immediate recognition of "I" as It truly is. These obstructions have to disappear naturally in order for one to gain certainty about one's knowledge of ONESELF, one's knowledge of आत्मा *ātmā* - The Self I as It is.

Thus, to remove all obstructions to the direct and immediate recognition of आत्मा *ātmā* - The Self I as It is, is the purpose of ज्ञाननिष्ठा *jñāna niṣṭhā*. How is this purpose accomplished? In ज्ञाननिष्ठा *jñāna niṣṭhā*, the mission is to search for Absolute Truth, and nothing else. By ज्ञाननिष्ठा *jñāna niṣṭhā*, by ज्ञान लक्षण भक्ति योग *jñāna lakṣaṇa bhakti yoga*, the obstructions to आत्म ज्ञानं *ātma jñānam* progressively and naturally disappear, because all such obstructions have no independent reality.

The natural disappearance of all obstructions to आत्म ज्ञानं *ātma jñānam* - Self-knowledge, enables one's बुद्धि *buddhi*, by the Grace of परमेश्वर *parameśvar*, to recognize आत्मा *ātmā* - The Self I, clearly, directly and immediately as It is, already available for such recognition in the ब्रह्मपुरि *brahmpuri* region of one's own बुद्धि *buddhi*, by which one gains absolute certainty of knowledge of oneself as:

ब्रह्मैवाऽहं अस्मि *brahmaivā'haṁ asmi* - I am indeed ब्रह्मन् *brahman*.

आनन्द रूपं अमृतं यत् विभाति *ānand rūpaṁ amṛtaṁ yat vibhāti* - That ब्रह्मन् *brahman* shines by Itself, revealing Itself as The Immortal Ever-existent सत् चित् आनन्द स्वरूप ब्रह्मन् *sat cit ānanda svarūpa brahman*. Gaining such certainty of Knowledge of ONESELF as ब्रह्मन् *brahman* Itself is indeed the very destination of ज्ञाननिष्ठा *jñāna niṣṭhā* and That is नैष्कर्म्य सिद्धि *naiṣkarmya siddhi* - The state of Absolute Actionlessness, The मोक्ष *mokṣa*, Total Fulfillment of life.

Sri Krishna describes the process of ज्ञाननिष्ठा *jñāna niṣṭhā* in concise terms in the next five highly focused verses, which we will see next time.