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ब्रह्मविद्या Brahma Vidya

श्रीमद्भगवत् गीता

अष्टादशोऽध्यायः - मोक्षसंन्यासयोगः

aṣṭadaśo 'dhyāyaḥ - mokṣa saṁnyāsa yogaḥ

Chapter 18

Volume 14

सर्व कर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः ।

sarva karmānyapi sadā kurvāṇo madvyapāśrayaḥ ।

मत् प्रसादात् अवाप्नोति शाश्वतं पदम् अव्ययम् ॥

18 – 56

mat prasādāt avāpnoti śāśvataṁ padam avyayam ॥

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।

cetasā sarvakaramāṇi mayi saṁnyasya matparaḥ ।

बुद्धियोगं उपाश्रित्य मच्चित्तः सततं भव ॥

18 – 57

buddhiyogaṁ upāśritya maccittaḥ satataṁ bhava ॥

मच्चित्तः सर्वदुर्गाणि मत् प्रसादात् तरिष्यसि ।

maccittaḥ sarvadurgāṇi mat prasādāt tariṣyasi ।

अथ चेत् त्वं अहङ्कारात् न श्रोष्यसि विनङ्क्ष्यसि ॥

18 – 58

atha cet tvaṁ ahaṅkāraṭ na śroṣyasi vinaṅkṣyasi ॥

यत् अहङ्कारम आश्रित्य न योत्स्य इति मन्यसे ।

yat ahaṅkāram āśritya na yotsya iti manyase ।

मिथ्यैष व्यवसायस्ते प्रकतिस्त्वां नियोक्ष्यति ॥

18 – 59

mithyaiṣa vyavasāyaste prakatistvāṁ niyokṣyati ॥

स्वभावजेन कौन्तेय निबद्धः स्येन कर्मणा ।

svabhāvajena kaunteya nibaddhaḥ svena karmaṇā ।

कर्तुं नेच्छसि यन्मोहात् करिष्यसि अवशोऽपि तत् ॥

18 - 60

kartuṁ necchasi yanmohāt kariṣyasi avaśo'pi tat ॥

As we saw last time, कर्मयोग karma yoga gives संसिद्धि saṁsiddhi, अन्तः करण

शुद्धि antaḥ karaṇa śuddhi - cleanliness and purity of one's mind and बुद्धि buddhi.



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With such अन्तः करण शुद्धि *antaḥ karaṇa śuddhi*, one strives for gaining पराम् सिद्धिं *parām siddhim* - The Highest सिद्धि *siddhi*, namely नैष्कर्म्य सिद्धि *naiṣkarmya siddhi* - The state of Absolute Actionlessness, by committing oneself to the pursuit of आत्म ज्ञानं *ātma jñānaṁ* - Self-knowledge through ज्ञाननिष्ठा *jñāna niṣṭhā* - reverential contemplation on आत्मा *ātmā* - intellectual and emotional understanding, appreciation and integration of oneself with true nature of ONESELF, The आत्मा *ātmā*, The ब्रह्मन् *brahman*, The परमेश्वर *parameśvar*, already in oneself.

The purpose of ज्ञाननिष्ठा *jñāna niṣṭhā* is to gain certainty of knowledge of oneself being ब्रह्मन् *brahman* Itself, being परमेश्वर *parameśvar* Itself, as the Upanishads point out. The sequence of the various steps through which the process of ज्ञाननिष्ठा *jñāni niṣṭhā* matures progressively to reach its ultimate destination has already been pointed out. Progressively maturing through each one of the various steps involved in ज्ञाननिष्ठा *jñāna niṣṭhā*, one reaches the state of being a ब्रह्मभूयः *brahma bhūyaḥ*, which means, the person gets the capacity for gaining the certainty of knowledge of oneself being ब्रह्मन् *brahman* Itself. Gaining that capacity, the person becomes a ब्रह्म भूतः *brahma bhūtaḥ*, which means, by one's own बुद्धि *buddhi*, the person catches the sight of ब्रह्मन् *brahman*, The परमेश्वर *parameśvar*, 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 *īśāvāsyam idaṁ sarvam*

ब्रह्म एव इदं विश्वं, इदं वरिष्ठं (मु *mu* 2 - 2 - 11)

brahma eva idaṁ viśvaṁ, idaṁ variṣṭhaṁ

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

Gaining such sight of ब्रह्मन् *brahman* already in oneself by one's own बुद्धि *buddhi*, the person is now blessed with ज्ञान लक्षण ईश्वर भक्ति *jñāna lakṣaṇa īśvara bhakti* - an ईश्वर भक्ति *īśvara bhakti* rooted in the certainty of knowledge of ब्रह्मन् *brahman*



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being already in oneself. With such ईश्वर भक्ति *īśvara bhakti*, as one's बुद्धि *buddhi* approaches closer and closer to The Absolute Reality of ब्रह्मन् *brahman* already in oneself, all the traces of वासनस *vāsanās*, the leftover impressions of one's past actions and experiences, progressively disappear, because, they have, in fact, no independent reality.

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

Thus, one's बुद्धि *buddhi* now recognizes That परमेश्वर *parameśvar* as पूर्णपुरुष *pūrṇa puruṣa*, as पुरुषोत्तम *puruṣottama*, as सर्वभूतात्मा *sarva bhūtātmā*, as The Self I in every being, including oneself. Such recognition of परमेश्वर *parameśvar* as The Universal Self I is indeed पूर्ण ईश्वर ज्ञानं *pūrṇa īśvara jñānaṁ* - पूर्ण आत्म ज्ञानं *pūrṇa ātma jñānaṁ* - पूर्ण ब्रह्म ज्ञानं *pūrṇa brahma jñānaṁ*. Gaining such ब्रह्म ज्ञानं *brahma jñānaṁ*, one becomes a ब्रह्मचित् *brahmavit* - The Knower of ब्रह्मन् *brahman*. As the Upanishad says:

ब्रह्मचित् अप्नोति परं *brahmavit apnoti paraṁ* ब्रह्मचित् ब्रह्मैव भवति *brahmavit brahmaiva bhavati*

- The Knower of ब्रह्मन् *brahman* gains ब्रह्मन् *brahman*
- The Knower of ब्रह्मन् *brahman* becomes ब्रह्मन् *brahman*
- The Knower of ब्रह्मन् *brahman* is ब्रह्मन् *brahman* Itself



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That is जीवब्रह्मैक्यं *jīva brahma aikyaṁ* - ONENESS with ब्रह्मन् *brahman*. That is नैष्कर्म्य सिद्धि *naiṣkarmya siddhi* - The State of Absolute Actionlessness. That is मोक्ष *mokṣa*. That is श्रेयस् *śreyas*, which is what Arjuna seeks. That is the very summit of ज्ञाननिष्ठा *jñānaniṣṭhā*.

From all this knowledge, it is clear that कर्म *karma* by itself does not, and cannot lead one to मोक्ष *mokṣa*. It is only कर्म योग *karma yoga* that ultimately leads one to मोक्ष *mokṣa* through ज्ञान लक्षण ईश्वर भक्ति *jñāna lakṣaṇa īśvara bhakti* and ईश्वर प्रसाद *īśvara prasāda* - The Grace of परमेश्वर *parameśvar* gained through ज्ञाननिष्ठा *jñāna niṣṭhā*.

Again, pointing out the Glory of That ज्ञान लक्षण ईश्वर भक्ति *jñāna lakṣaṇa īśvara bhakti* and The Grace of परमेश्वर *parameśvar*, Sri Krishna tells Arjuna:

सर्व कर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः ।

sarva karmāṅyapi sadā kurvāṇo madvyapāśrayaḥ ।

मत् प्रसादात् अवाप्नोति शाश्वतं पदम् अव्ययम् ॥

18 – 56

mat prasādāt avāpnoti śāśvataṁ padam avyayam ॥

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

सर्व कर्माणि अपि कुर्वाणः *sarva karmāṅi api kurvāṇaḥ* - Here कर्म *karma* means कर्तव्य कर्म *kartavya karma*, कर्म *karma* that is to be done as one's duty, and अपि *api* means "even", "also", without exception. Even परमेश्वर *parameśvar*-conscious people usually committed to धर्म *dharma* occasionally slip into actions which are improper. Such actions are also included in what भगवान् *bhagavān* indicates here as सर्व कर्माणि *sarva karmāṅi* - therefore



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सर्व कर्माणि अपि कुर्याणः *sarva karmāṇi api kurvāṇah* - means, the one who remains performing all of one's duties, without exception, and

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

सदा मद्ध्यपाश्रयः *sadā madvyapāśrayaḥ* - always मद्ध्यपाश्रयः *madvyapāśrayaḥ*. मद्ध्यपाश्रयः *madvyapāśrayaḥ* is an extraordinary Upanishad expression. मद् आश्रयः *mad āśrayaḥ* means "seeking refuge in Me, The परमेश्वर *parameśvar*. मद्ध्यपाश्रयः *mad vyapāśrayaḥ* means "seeking refuge in Me, The परमेश्वर *parameśvar*, reverentially with ज्ञान लक्षण ईश्वर भक्ति *jñāna lakṣaṇa īśvara bhakti*.

A person with ज्ञान लक्षण ईश्वर भक्ति *jñāna lakṣaṇa īśvara bhakti* never loses sight of परमेश्वर *parameśvar* already in oneself. Consequently, with reference to the performance of any कर्म *karma*, that person has a reverential attitude, the attitude of मय्यर्पित सर्वात्म भाव *mayyarpita sarvātma bhāva* which means, the person has आत्म भाव *ātmā bhāva* - the person feels the presence of आत्मा *ātmā*, the presence of परमेश्वर *parameśvar* everywhere in one's शरीर *śarīra* - in one's physical body vehicle. For example,

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

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

कायेनवाचा मनसेन्द्रियैर्वा बुद्ध्याऽऽत्मनावा प्रकृतेः स्वभावात्
kāyena vācā manasendriyairvā buddhyā'ātmanāvā prakṛteḥ svabhāvāt
करोमि यद्यत्सकलं परस्मै नारायणायेति समर्पयामि



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karomi yadyatsakalaṁ parsmāi nārāyaṇāyeti samarpayāmi

ॐ तत् सत् ॥

ōm tat sat ॥

"Whatever actions I do, by my body, mind and intellect, and all my organs of perception and action, by virtue of my प्रकृतेः स्वभावात् *prakṛteḥ svabhāvāt* - माया गुणः *māyā guṇas*, recognizing and appreciating the presence of परमेश्वर *parameśvar* in all of them, I reverentially offer all of them, without exception, to Sri Narayana, The All-pervading परमेश्वर *parameśvar*".

Such attitude in the performance of all of one's actions, all of one's duties, is ज्ञान लक्षण ईश्वर भक्ति *jñāna lakṣaṇa īśvara bhakti*, and That is मद् व्यपाश्रयः *mad vyapāśrayaḥ* - reverentially seeking refuge in परमेश्वर *parameśvar*, already in oneself. Therefore,

सर्व कर्माणि अपि सदा कुर्वाणः मद् व्यपाश्रयः *sarva karmāṇi api sadā kurvāṇaḥ mad vyapāśrayaḥ* means, the one who remains performing all of one's कर्म *karmas* - 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 *parameśvar* already in oneself, That person

मत् प्रसादात् *mat prasādāt* - by My Grace, by The Grace of परमेश्वर *parameśvar*

We must understand here that मत् प्रसादात् *mat prasādāt* - ईश्वर प्रसाद *īśvara prasāda* is the result of मद् व्यपाश्रयः *mad vyapāśrayaḥ* - ज्ञान लक्षण ईश्वर भक्ति *jñāna lakṣaṇa īśvara bhakti*. Thus by मत् प्रसाद *mat prasād*, by the Grace of परमेश्वर *parameśvar* already in oneself

अवाप्नोति शाश्वतं पदं अव्ययं *avāpnoti śāśvataṁ padaṁ avyayaṁ* - That person gains, That person reaches The Eternal, Unchanging, Immortal State of Existence, namely वैष्णवं परमं पदं *vaiṣṇavaṁ paramaṁ padaṁ* - The Supreme Abode of महाविष्णु *mahāviṣṇu* - The All-pervading, All-inclusive परमेश्वर *parameśvar*, already recognizable in the ब्रह्मपुरि *brahmapuri* region of the बुद्धि *buddhi* of every person.



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Reaching That वैष्णवं परमं पदं *vaiṣṇavaṁ paramaṁ padaṁ* already in oneself is indeed gaining जीव ब्रह्म ऐक्यं *jīva brahma aikyaṁ* - ONENESS with ब्रह्मन् *brahman* - Identity with सत्यं-ज्ञानं-अनन्तं ब्रह्म *satyaṁ-jñānaṁ-anantaṁ brahma*. That is gaining मोक्ष *mokṣa*. That is indeed The श्रेयस् *śreyas* which Arjuna seeks.

That being so, in the next verse Sri Krishna advises Arjuna मच्चित्तः सततं भव *maccitt aḥ satataṁ bhava* - Be one whose अन्तः करण *antaḥ karaṇa*, mind and बुद्धि *buddhi* is always in ME - The परमेश्वर *parameśvar*, The Ultimate Refuge, The Ultimate Destination for every ईश्वर *īśvara* भक्त *bhakta*. How to do that? भगवान् *bhagavān* says:

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।

cetasā sarvakarmāṇi mayi saṁnyasya matparaḥ ।

बुद्धियोगं उपाश्रित्य मच्चित्तः सततं भव ॥

18 – 57

buddhiyogaṁ upāśritya maccittaḥ satataṁ bhava ॥

मच्चित्तः सर्वदुर्गाणि मत् प्रसादात् तरिष्यसि ।

maccittaḥ sarvadurgāṇi mat prasādāt tariṣyasi ।

18 - 58

चेतसा *cetasā* - With your विवेक वैराग्य बुद्धि *vivek vairagya buddhi* - with your dispassionate बुद्धि *buddhi* capable of discriminating between what is आत्मा *ātmā* and what is NOT आत्मा *ātmā*, what is सत्यं *satyaṁ* and what is मिथ्या *mithyā*, what is Eternal and what is transient

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

यत् करोषि तत् कुरूष्व मदर्पणं *yat karoṣi tat kurūṣva madarpaṇaṁ* - whatever कर्म *karma* you do, you do that कर्म *karma* as ईश्वर आराधन कर्म *īśvara ārādhana karma*, as an act of worship of परमेश्वर *parameśvar* with प्रसाद बुद्धि *prasaḍa buddhi* - with mental disposition of welcoming the result of your action, whatever that is, as the very Grace of परमेश्वर *parameśvar*, as blessings from परमेश्वर *parameśvar*



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मत् परः *matparaḥ* - always recognizing and appreciating that "I", the परमेश्वर *parameśvar*, is The only Refuge, The Ultimate Destination for every human being
मत् व्यापाश्रयः सन् *mat vyāpāśrayaḥ san* - always seeking total union with परमेश्वर *parameśvar* already in oneself

बुद्धियोगं उपाश्रित्य *buddhi yogaṁ upāśritya* - बुद्धि योग *yoga buddhi* is ज्ञान लक्षण भक्ति योग *jñāna lakṣaṇa bhakti yoga* and उपाश्रित्य *upāśritya* refers to the attitude of पूर्ण ईश्वर शरणागति *pūrṇa īśvara śaraṇāgati* - Total surrender to परमेश्वर *parameśvar* already in oneself, that total surrender to Pure Consciousness already in oneself. Therefore,

बुद्धियोगं उपाश्रित्य *buddhi yogaṁ upāśritya* - totally surrendering to परमेश्वर *parameśvar* already in oneself through ज्ञान लक्षण भक्ति योग *jñāna lakṣaṇa bhakti yoga* through such ज्ञाननिष्ठा *jñānaniṣṭhā* (when one is in such बुद्धि योग *yoga buddhi*, one seeks only ज्ञानप्रसादं *jñānaprasādaṁ* - जीवब्रह्मैक्यं *jīvabrahma aikyaṁ* - recall मु 3 - 2 - 1)

मच्चित्तः सततं भव *maccittaḥ satataṁ bhava* - Being in such ज्ञाननिष्ठा *jñānaniṣṭhā* - ज्ञान लक्षण भक्ति योग *jñāna lakṣaṇa bhakti yoga* be one whose entire अन्तःकरण *antaḥ karaṇa* - mind and बुद्धि *buddhi* is always in ME, The परमेश्वर *parameśvar*. Be परमेश्वर *parameśvar* -conscious, be God-conscious at all times

मच्चित्तः सन् *maccittaḥ san* - Being in Me, The परमेश्वर *parameśvar* with such ज्ञान लक्षण ईश्वर भक्ति *jñāna lakṣaṇa īśvara bhakti* at all times

मत् प्रसादात् *mat prasādāt* - by My Grace, by the Grace of परमेश्वर *parameśvar*
सर्वदुर्गाणि तरिष्यसि *sarvadurgāṇi tariṣyasi* - you will cross, you will overcome all obstructions for reaching your destination, which means, all traces of वासनस *vāsanās* in your अन्तःकरण *antaḥ karaṇa* will disappear naturally and you will certainly reach The परमेश्वर *parameśvar* already in yourself. You will certainly gain नैस्कर्म्य सिद्धि



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naiskarmya siddhi. You will certainly gain मोक्ष *mokṣa*, The श्रेयस् *śreyas* that you seek.

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

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

Let us understand this clearly. Being in परमेश्वर *parameśvar* -consciousness is NOT a कर्म *karma*. It is a भाव *bhāva*. It is NOT doing. It is being. It is not a कर्म *karma* replacing another कर्म *karma*. It is doing every कर्म *karma* being in परमेश्वर *parameśvar* -consciousness, which means, being conscious of आत्मा *ātmā* - the true nature of oneself at all times, doing all कर्म *karmas*, without exception, making full use of your faculties with unlimited strength and power of ज्ञान लक्षण ईश्वर भक्ति *jñāna lakṣaṇa īśvara bhakti*, the result of which is ईश्वरप्रसादं *īśvara prasādaṁ* - The Grace of परमेश्वर *parameśvar*.

By such ईश्वरप्रसाद *īśvaraprasād*, जीवब्रह्मैक्यं *jivabrahma aikyaṁ* - ONENESS with ब्रह्मन् *brahman*, The परमेश्वर *parameśvar*, The आत्मा *ātmā* already in oneself, takes place immediately and spontaneously. That is gaining मोक्ष *mokṣa*, gaining श्रेयस् *śreyas*, gaining Total Fulfillment in life.

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

मच्चित्तः सततं भव *maccittaḥ satataṁ bhava* - परमेश्वर *parameśvar* is already in you. Be परमेश्वर *parameśvar* -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:



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अथ चेत् त्वं अहङ्कारात् न श्रोष्यसि विनङ्क्ष्यसि ॥ 18 – 58
atha cet tvam ahaṅkāraṭ na śroṣyasi vinaṅkṣyasi ॥

यत् अहङ्कारम आश्रित्य न योत्स्य इति मन्यसे ।
yat ahaṅkāram āśritya na yotsya iti manyase ।
मिथ्यैष व्यवसायस्ते प्रकतिस्त्वां नियोक्ष्यति ॥ 18 – 59
mithyaiṣa vyavasāyaste prakatistvām niyokṣyati ॥

अथ चेत् *atha cet* - Suppose, in case

अहङ्कारात् *ahaṅkāraṭ* - because of your ego power, prompted by the force of your ego
त्वं न श्रोष्यसि *tvam na śroṣyasi* - you do not listen to this advice, you choose not to
follow this advice, then

विनङ्क्ष्यसि *vinaṅkṣyasi* - विनाशं गमिष्यसि *vināśam gamiṣyasi* - you will
destroy yourself, by obstructing yourself, which means you will not get what you seek.
You will not get the श्रेयस् *śreyas* 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.

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 *maccittaḥ satataṁ bhava* - Be in परमेश्वर *parameśvar* -
consciousness at all times. Never lose sight of परमेश्वर *parameśvar*, already in
yourself. Always hold on to परमेश्वर *parameśvar* already in yourself.

This is the entire message of the भगवत् गीता *bhagavat gītā* 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
bhagavān tells Arjuna:

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



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यत् न योत्स्य इति मन्यस *yat na yotsya iti manyase* - if you think that you can decide "न योत्स्य *na yotsya* - I will not fight (recall 2 - 9), I will not do my स्वधर्म *svadharmā* - my natural duty at this time and place", if you think that way

ते एष व्यवसायः मिथ्या एव *te eṣa vyavasāyah mithyā eva* - your thinking, your decision not to fight is मिथ्या *mithyā* - false, vainful, empty, totally devoid of any strength, substance or reality, because अहंकार *ahaṁkāra* - ego itself is baseless. It has no independent reality and consequently, it has no real strength. Therefore, any decision based on अहंकार *ahaṁkāra* - 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 *prakṛtiḥ* - your प्रकृति गुण *prakṛti guṇa*, your क्षत्रिय स्वभाव *kṣatriya svabhāva*

त्वं नियोक्ष्यति *tvaṁ niyoṅṣyati* - will bind you, will impel you to your क्षत्रिय धर्म *kṣatriya dharma*, क्षत्रिय कर्म *kṣatriya karma* - your natural duty. Therefore, your decision to not fight, based on अहंकार *ahaṁkāra* - ego power, is against your very own nature. Further

स्वभावजेन कौन्तेय निबद्धः स्येन कर्मणा ।

svabhāvajena kaunteya nibaddhaḥ svena karmaṇā ।

कर्तुं नेच्छसि यन्मोहात् करिष्यसि अवशोऽपि तत् ॥ 18 - 60

kartuṁ necchasi yanmohāt kariṣyasi avaśo'pi tat ॥

कौन्तेय *kaunteya* - O! Arjuna, please understand this

यत् (कर्म *karma*) मोहात् न कर्तुं इच्छसि *yat mohāt na kartuṁ icchasi* - That कर्म *karma*, namely, fighting in this war, which you do not wish to do, because of मोह *moha* - delusion and confusion, delusion as to the true nature of yourself, and confusion with respect to स्वधर्म *svadhama* - your own duty at this time and place

स्वभावजेन निबद्धः स्येन कर्मणा *svabhāvajena nibaddhaḥ svena karmaṇā* - you are bound to that स्वधर्म *svadhama* - your own natural duty, by your own स्वभाव *svabhāva* - by your own natural disposition born of your own past कर्म's *karmas*. That being so,



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अवशः अपि तत् कर्म करिष्यसि *avaśah api tat karma kariṣyasi* - you will be helplessly impelled to do that कर्म *karma* in some form or another. You may run away from the battlefield here, but you cannot run away from your स्वभाव *svabhāva*, born of your past कर्म *karmas*. If you do not fight this war, you will be fighting some other war, somewhere else. By virtue of your प्रारब्ध कर्म *prārabdha karma* - स्वभाव गुण *svabhāva guṇa*, 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 *moha* - delusion and confusion. You must get rid of your मोह *moha* first, and then strive for gaining श्रेयस् *śreyas* - मोक्ष *mokṣa*. 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 *bhagavān* tells Arjuna in His concluding message in these words:

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

īśvaraḥ sarvabhūtānāṃ hṛddeśe'arjuna tiṣṭati ।

भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ 18 - 61

bhrāmayansarvabhūtāni yantrārūḍhāni māyayā ॥

तमेव शरणं गच्छ सर्वभावेन भारत ।

tameva śaraṇaṃ gaccha sarvabhāvena bhārata ।

तत् प्रसादात् परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ 18 - 62

tat prasādāt parāṃ śāntiṃ sthānaṃ prāpsyasi śāśvatam ॥

इति ते ज्ञानमाख्यातं गुह्यात् गुह्यतरं मया ।

iti te jñānamākhyātaṃ guhyāt guhyataraṃ mayā ।

विमृश्य एतत् अशेषेण यतेच्छसि तथा कुरु ॥ 18 - 63

vimṛśya etat aśeṣeṇa yatecchasi tathā kuru ॥

सर्वं गुह्यतमं भूयः श्रुणु मे परमं वचः ।

sarva guhyatamaṃ bhūyaḥ śruṇu me paramaṃ vacaḥ ।



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इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥ 18 - 64
iṣṭo'si me dṛḍhamiti tato vakṣyāmi te hitam ॥

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
manmanā bhava madbhakto madyājī māṁ namaskuru ।
मां एव एष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ 18 - 65
māṁ eva esyasi satyaṁ te pratijāne priyo'si me ॥

सर्वं धर्मान् परित्यज्य मां एकं शरणं व्रज ।
sarva dharmān parityajya māṁ ekaṁ śaraṇaṁ vraja ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ 18 - 66
ahaṁ tvā sarva pāpebhyo mokṣayiṣyāmi mā śucaḥ ॥

We will see these verses in detail next time.