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ब्रह्मविद्या Brahma Vidya

श्रीमद्भगवत् गीता

अष्टादशोऽध्यायः - मोक्षसंन्यासयोगः

aṣṭadaśo 'dhyāyaḥ - mokṣa saṁnyāsa yogaḥ

Chapter 18

Volume 16

इदं ते नातपस्का य नाभक्ताय कदाचन ।

idaṁ te nātapaskā ya nābhaktāya kadācana ।

न च अशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति । 18 - 67

na ca aśuśrūṣave vācyaṁ na ca mām yo 'bhyasūyati ।

य इदं परमं गुह्यं मद्भक्तेषु अभिधास्यति ।

ya idaṁ paramaṁ guhyaṁ madbhakteṣu abhidhāsyati ।

भक्तिं मयि परां कृत्वा माम् एव एष्यति असंशयः ॥ 18 - 68

bhaktiṁ mayi parāṁ kṛtvā mām eva eṣyati asaṁśayaḥ ॥

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।

na ca tasmānmanuṣyeṣu kaścīnme priyakṛttamaḥ ।

भविता न च मे तस्माद् अन्यः प्रियतरो भुवि ॥ 18 - 69

bhavitā na ca me tasmād anyaḥ priyatara bhuvi ॥

अध्येष्यते च य इमं धर्म्यम् संवादमावयोः ।

adhyeṣyate ca ya imaṁ dharmyam saṁvādamāvayoḥ ।

ज्ञान यज्ञेन तेनाहम् इष्टः स्यामिति मे मतिः ॥ 18 - 70

jñāna yajñena tenāham iṣṭaḥ syāmiti me matiḥ ॥

श्रद्धावाननसूयश्च श्रणुयादपि यो नरः ।

śrddhāvānanasūyaśca śraṇuyādapi yo naraḥ ।

सोऽपि मुक्तः शुभाँल्लोकान् प्राप्नुयात्पुण्य कर्मणाम् ॥ 18 - 71

so 'pi muktaḥ śubhāṁllokān prāpnuyātpuṇya karmaṇām ॥

कच्चिदेतच्छ्रतं पार्थ त्वयै काश्रेणचेतसा ।

kaccidetacchrtam pārtha tvayai kāgreṇacetasā ।



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कच्चिदज्ञानसंमोहः प्रनष्टस्ते धनञ्जय ॥ 18 - 72  
*kaccidjñānasammohaḥ pranaṣṭaste dhanañjaya ॥*

अर्जुन उवाच *arjuna uvāca*  
नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाऽच्युत ।  
*naṣṭo mohaḥ smṛtirlabdhā tvatprasādānmayā'cyuta ।*  
स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥ 18 - 73  
*sthito'smi gatasandehaḥ kariṣye vacanam tava ॥*

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

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

सर्व धर्मान् परित्यज्य मां एकं शरणं व्रज ।  
*sarva dharmān parityajya māṁ ekaṁ śaraṇam vraja ।*  
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥  
*ahaṁ tvā sarva pāpebhyo mokṣayiṣyāmi mā śucaḥ ॥*

सदा ईश्वर अनुस्मरणं *sadā īśvara anusmarṇam* - being in परमेश्वर *parameśvar* -  
consciousness at all times

ईश्वर भक्ति *īśvara bhakti* - being only an instrument to serve the will of परमेश्वर  
*parameśvar* at all times

ईश्वर अर्पणं *īśvara arpaṇam* - Doing every कर्म *karma* as an act of worship of  
परमेश्वर *parameśvar* at all times

ईश्वर दर्शनं *īśvara darśanam* - Seeing परमेश्वर *parameśvar*, and doing नमस्कार  
*namaskār* to परमेश्वर *parameśvar*, in every Being, in every person one deals with in  
daily life

सर्व कर्म संन्यासं *sarva karma saṁnyāsam* - Totally giving up all notions of being  
the कर्ता *kartā* of any कर्म *karma* - the doer of any action



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पूर्ण ईश्वर शरणागति *pūrṇa īśvara śarṇāgati* - Total surrender to परमेश्वर *parameśvar*, already in oneself, seeking the grace of परमेश्वर *parameśvar* to reach That परमेश्वर *parameśvar* Itself, already in oneself

All these six components, when built together in one's daily life, constitute the sure means for gaining मोक्ष *mokṣa*, gaining श्रेयस् *śreyas* - 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 *brahma vidyā* Knowledge, the entire Gita Sastra, the entire Bhagvad Gita, which is in the form of an extraordinary dialog between Sri Krishna, as परमेश्वर *parameśvar* Itself, and Arjuna as ईश्वर भक्त *īśvara bhakta* - devotee of परमेश्वर *parameśvar*.

This Bhagvad Gita knowledge is ज्ञानदीप *jñānadīpa* - The Light of the lamp of spiritual knowledge which is lighted up by Sri Krishna, The परमेश्वर *parameśvar* Himself. This light, in turn, will light up countless other lamps in the mind and बुद्धि *buddhi* of generations of human beings to come, through the words of Arjuna and Sanjaya, followed by an endless succession of Vedantic Teachers and devotees of परमेश्वर *parameśvar* -seeking Gita Knowledge.

Teaching and learning Bhagvad Gita knowledge is also a कर्म *karma*, with its own कर्मफल *karmaphala*. In the matter of teaching any knowledge, a संप्रदाय *saṁpradāya* - a proper methodology is involved. If the methodology is not proper, the कर्म *karma* itself is not properly done, and hence the कर्मफल *karmaphala* also will be ineffective and improper. Therefore, the rules governing the proper methodology in communication, the संप्रदाय विधि *saṁpradāya vidhi*, is an essential part of knowledge concerning any कर्म *karma*. Therefore भगवान् *bhagavān* 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 *brahma vidyā* and योगशास्त्र *yoga śāstra* - the tradition of Bhagvad Gita, in society for all time to come.

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

इदं ते नातपस्त्राय नाभक्ताय कदाचन ।



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*idaṁ te nātapaskā ya nābhaktāya kadācana |*

न च अशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ।

18 - 67

*na ca aśuśrūṣave vācyam na ca mām yo'bhyasūyati |*

इदं *idaṁ* (ज्ञानं *jñānam*) - This Knowledge , this entire ब्रह्मविद्या *brahmavidyā* knowledge

ते *te* (मया उक्तं *mayā uktam*) - has been communicated and explained to you by ME, The परमेश्वर *parameśvar*, 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?

अतपस्काय कदाचन न वाच्यं *atapaskāya kadācana na vācyam* - 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 *tapas*, such discipline with respect to any field of Knowledge,

अभक्ताय कदाचन न वाच्यं *abhaktāya kadācana na vācyam* - This knowledge should never be communicated to anyone who has no ईश्वर भक्ति *īśvara bhakti* - devotion to परमेश्वर *parameśvar*. Even if one has such तपस् *tapas* and ईश्वर भक्ति *īśvara bhakti*.

अशुश्रूषवे कदाचन न वाच्यं *aśuśrūṣave kadācana na vācyam* - if one has no attitude of service to परमेश्वर *parameśvar*, or श्रद्धा *śraddhā* in gaining ईश्वर ज्ञानं *īśvara jñānam* through Upanishad Knowledge, to that person also, this knowledge should never be communicated. Even if one has तपस् *tapas*, ईश्वर भक्ति *īśvara bhakti*, श्रद्धा *śraddhā* in ईश्वर ज्ञानं *īśvara jñānam* and also शुश्रूष *śuśrūṣa* - the attitude of service to परमेश्वर *parameśvar* - ईश्वर आराधन बुद्धि *īśvara ārādhana buddhi*



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यः मां अभ्यसूयति कदाचन न वाच्यं *yah mām abhyasūyati kadācana na vācyaṁ*

- 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 *parameśvar* Itself, to that person also, this गीता ज्ञानं *gītā jñānaṁ* - 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 *īśvara bhakti*, श्रद्धा *śraddhā* in ईश्वर ज्ञानं *īśvara jñānaṁ*, an attitude of ईश्वर आराधन बुद्धि *īśvara ārādhana buddhi*, and look upon Sri Krishna as परमेश्वर *parameśvar* 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 *bhagavān* says:

य इदं परमं गुह्यं मद्भक्तेषु अभिधास्यति ।

*ya idaṁ paramaṁ guhyaṁ madbhakteṣu abhidhāsyati ।*

भक्तिं मयि परां कृत्वा माम् एव एष्यति असंशयः ॥ 18 - 68

*bhaktiṁ mayi parāṁ kṛtvā mām eva eṣyati asaṁśayaḥ ॥*

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।

*na ca tasmānmanuṣyeṣu kaścinme priyakṛttamaḥ ।*

भविता न च मे तस्माद् अन्यः प्रियतरो भुवि ॥ 18 - 69

*bhavitā na ca me tasmād anyaḥ priyataro bhuvi ॥*

इदं परमं गुह्यं *idaṁ paramaṁ guhyaṁ* - इदं *idaṁ* is इदं ज्ञानं *idaṁ jñānaṁ* -

This entire Bhagvad Gita knowledge is परमं ज्ञानं *paramaṁ jñānaṁ* - Supreme Knowledge. Supreme knowledge because this knowledge is मोक्ष शास्त्र *mokṣa śāstra* - knowledge about the means for gaining the highest पुरुषार्थ *puruṣārtha* - the highest purpose of life. It is also गुह्यं ज्ञानं *guhyaṁ jñānaṁ* - 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



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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 *bhagavān* says:

यः इदं परमं गुह्यं मद्भक्तेषु अभिधास्यति *yah idaṁ paramaṁ guhyaṁ madbhakteṣu abhidhāsyati* - Whoever teaches properly this Supreme and secret knowledge to My भक्तसु *bhaktas* - devotees of परमेश्वर *parameśvar*. By so saying Sri Krishna emphasizes ईश्वर भक्ति *īśvara bhakti* - devotion to परमेश्वर *parameśvar*, as the most essential pre-requirement for gaining this knowledge.

Therefore, whoever teaches properly this knowledge अभिधास्यति *abhidhāsyati* (means ग्रन्थः अर्थतः च स्थापयिष्यति *grāntaḥ arthataḥ ca sthāpayiṣyati*) whoever brings this knowledge properly as It is, to the intellect and emotion, to the बुद्धि *buddhi* and feelings of the devotees of परमेश्वर *parameśvar*, both in terms of the words of the भगवत् गीता *bhagavat gītā* 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 *bhagavān* says:

भक्तिं मयि परां कृत्वा *bhaktim mayi parāṁ kṛtvā* - Whoever teaches this Knowledge must oneself have the highest form of ईश्वर भक्ति *īśvara bhakti* - devotion to Me, The परमेश्वर *parameśvar*. The one who teaches this Knowledge must do so as परम ईश्वर कैङ्कर्यम् *parama īśvara kainkaryam* - as one's Supreme service to परमेश्वर *parameśvar*. One must teach this knowledge with ज्ञान लक्षण ईश्वर भक्ति *jñāna lakṣaṇa īśvara bhakti* - never losing sight of परमेश्वर *parameśvar*, always seeking the Grace of परमेश्वर *parameśvar* to being परमेश्वर *parameśvar* Itself.

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



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मां एव एस्यति *mām eva esyati* - that person will certainly reach Me, will certainly become ONE with Me, The परमेश्वर *parameśvar*. That person will certainly gain मोक्ष *mokṣa*, The जीव ब्रह्म ऐक्यं *jīva brahma eikyaṁ*.

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

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

मनुष्येषु मे (मम) कश्चित् प्रियकृतमः न *manuṣyeṣu me (mama) kaścit priya kṛttamaḥ* - 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 *parameśvar*

भविता न भुवि च मे तस्माद् अन्यः प्रियतरः *bhavitā na bhuvi ca me tasmād anyaḥ priyatarah* - 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 *parameśvar*.

Being dear to परमेश्वर *parameśvar* 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 *parameśvar* Itself.

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



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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 *bhagavān* says:

अध्येष्यते च य इमं धर्म्यम् संवादमावयोः ।

*adhyeṣyate ca ya imam dharmyam saṁvādamāvayoḥ ।*

ज्ञान यज्ञेन तेनाहम् इष्टः स्यामिति मे मतिः ॥ 18 - 70

*jñāna yajñena tenāham iṣṭaḥ syāmiti me matiḥ ॥*

श्रद्धावाननसूयश्च श्रणुयादपि यो नरः ।

*śrddhāvānanasūyaśca śraṇuyādapi yo naraḥ ।*

सोऽपि मुक्तः शुभाँल्लोकान् प्राप्नुयात्पुण्य कर्मणाम् ॥ 18 - 71

*so'pi muktaḥ śubhāṁllokān prāpnuyātpuṇya karmaṇām ॥*

इमं *imam* - इदं ज्ञानं *idam jñānam* - धर्म्यम् *dharmyam* - This भगवत् गीता *bhagavat gītā* Knowledge is धर्म्यम् *dharmyam* - It is in-keeping with धर्म *dharma*, both as कर्म *karma* to be done, and also as the ultimate destination to be reached. धर्म *dharma* at the highest level is परमेश्वर *parameśvar* Itself. Therefore, धर्म्यम् *dharmyam* means, It is in-keeping with धर्म *dharma*, both as कर्म *karma* to be done and मोक्ष *mokṣa* to be gained.

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

यः इमं अध्येष्यते *ya imam adhyeṣyate* - whoever studies this Gita knowledge, or recites The Gita verses reverentially with श्रद्धा *śraddhā* and devotion

तेन ज्ञानयज्ञेन अहम् इष्टः स्याम् *tena jñāna yajñena aham iṣṭaḥ syām* - I am worshipped by their कर्म *karma*, in the form of ज्ञानयज्ञ *jñāna yajña* - reverential contemplation on परमेश्वर *parameśvar*





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इति मे मतिः *iti me matiḥ* - That is My declaration

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

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

श्रद्धावान् अनसूयः च अपि यः नरः श्रुणुयात् *śrddhāvān anasūyah ca api yah narah śruṇuyāt* - With श्रद्धा *śrddhā*, and with अनसूयः *anasūyah* - no tendency to find fault with anyone, even if a person simply listens to the Gita verses, even without understanding

सः अपि मुक्तः *saḥ api muktaḥ* - even that person gets liberated from पापस *pāpas*, and

प्राप्नुयात् शुभान् लोकान् पुण्यकर्मणाम् *prāpnuyāt śubhāṁ lokān puṇya karmaṇām* - that person will gain the auspicious worlds of those who do पुण्यकर्मस *puṇya karmas* - good कर्मस *karmas*, which means that person would be uplifted to a more enjoyable worldly life.

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

In terms of उपदेश *upadeśa* 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

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रचेतसा ।



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## ब्रह्मविद्या Brahma Vidya

*kaccidetacchrtam pārtha tvayaikāgreṇacetasā |*

कच्चिदज्ञानसंमोहः प्रनष्टस्ते धनञ्जय ॥ 18 - 72

*kaccidjñānasammohaḥ pranaṣṭaste dhanañjaya ||*

कच्चित् *kaccit* means किं *kim* - just a question mark, meaning whether, what, have you, etc.

पार्थ *pārtha*, धनञ्जय *dhanañjaya* - O! Arjuna

किं एतत् श्रुतं त्वया *kim etat śrītam tvayā* - Has this knowledge, all that I have told you during our entire dialog, has this knowledge been listened to, by you

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

किं ते (तव) अज्ञानसंमोहः प्रनष्टः *kim te (tava) ajñāna sammohaḥ pranaṣṭaḥ* - Has your मोह *moha* - delusion and confusion, born of अज्ञानं *ajñānam* - ignorance, lack of विवेक ज्ञानं *viveka jñānam* - discriminative knowledge, has your मोह *moha*, प्रनष्टः *pranaṣṭaḥ* - been totally eliminated, has your मोह *moha* gone for good?

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

The teacher's effort in teaching this Gita Sastra is fulfilled only when the teaching totally eliminates such मोह *moha* from the mind and बुद्धि *buddhi* 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 *bhagavat gītā* are over.

Now Arjuna answers Sri Krishna's question.

अर्जुन उवाच *arjuna uvāca*

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाऽच्युत ।

*naṣṭo mohaḥ smṛtirlabdhā tvatprasādānmayā'cyuta |*



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## ब्रह्मविद्या Brahma Vidya

स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥ 18 - 73  
*sthito'smi gatasandehah kariṣye vacanam tava ॥*

Arjuna says:

अच्युत *acyuta* - O! Lord

नष्टो मोहः *naṣṭo mohaḥ* - Gone is the मोह *moha*, the मोह *moha* - delusion and confusion born of अज्ञानं *ajñānam* - ignorance of आत्मा *ātmā* - the true nature of The Self I in oneself, and स्वकर्म *svakarma* - the true nature of one's duties born of one's स्वभाव गुणः *svabhāva guṇas* - that मोह *moha* has totally vanished, gone for ever  
स्मृतिः मया लब्धा *smṛtiḥ mayā labdhā* - The truth about आत्मा *ātmā* - The Self I in oneself, and the truth about स्वकर्म *svakarma* - one's duty as an active participant in this creation - that knowledge has been gained by me. How?

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

स्थितोऽस्मि *sthito'smi* - I now abide firmly and securely in Your शासनं *śāsanam* - in Your Divine Declarations, in श्रुति वचनं *śruti vacanam* - in the Upanishad Knowledge You have imparted to me.

गतसन्देहः *gata sandehah* - 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 *parameśvar*. Therefore,

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

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

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



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## ब्रह्मविद्या **Brahma Vidya**

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

Thus ends the गीतोपदेश *gītōpadeśa* - Sri Krishna's exposition of ब्रह्मविद्या *brahma vidyā* - The समस्त वेदार्थसार संग्रहं *samasta vedārathasār saṁgraham* - 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 *bhagavat gītā* next time.