

*for necessities of life, the sense of mine and egoism, and closes the subject.*

**एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।**

**स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥ ७२ ॥**

**eṣā brāhmī sthitiḥ pārtha nainān prāpya vimuhyati  
sthitvāsyāmantakāle'pi brahmanirvāṇamṛcchati**

O Pārtha, such is the state of a God-realized soul. Having attained this state, he overcomes delusion. Being established in this state, even at the hour of death, he attains brahmic bliss (identification with the absolute state). 72

*Comment:—*

'Eṣā brāhmī sthitiḥ pārtha'—This is the Brāhmī state viz., the state of a God-realized soul. On being free from egoism, individuality is completely wiped out and then a striver is automatically established in God. Individuality persisted only due to affinity with the world. With renunciation of affinity individuality is completely gone. The term 'Eṣā' refers to 'very near'. It denotes the expressions 'vihāya kāmān' (giving up desires), 'niḥspṛhaḥ' (free from thirst for necessities), 'nirmamaḥ' (free from the sense of mine) and 'nirahaṅkāraḥ' (free from egoism), used in the preceding verse.

Having heard the Lord's declaration—"When your intellect transcends the mire of delusion and confusion, by hearing conflicting doctrines, you will realize union with God", Arjuna was inquisitive to know about that state of union with God. So Arjuna, raised four questions, in order to know the marks of a man of steadfast wisdom. Having answered those four questions, the Lord declares here that this is a state of Godhood (union with God). In this state of eternal union with God, no individuality remains, only the Divinity pervades. In order to point out this important fact the Lord addresses Arjuna as 'Pārtha' here.

'Nainām prāpya vimuhyati'—So long as, a man has egoism (the feeling of 'I') in the body, he is deluded. Lack of discrimination between the real and the unreal, is delusion. The man's self being real, if he identifies himself with the unreal; this identification is delusion. When a striver knows the unreal as unreal, his affinity to it ceases\* and he realizes that he is already established in the real. With this realization he is never deluded (Gītā 4/35).

'Sthitvāśyāmantakāle'pi brahmanirvāṇamṛcchati'—The human body has been bestowed upon man, only for God-realization. So the Lord gives an opportunity, even to vilest sinner, to attain Him by establishing himself in Him, even at the time of death viz., by breaking off his affinity with matter. Lord Kṛṣṇa has also announced it, in the thirtieth verse of the seventh chapter, "One who knows My integral being, comprising Adhibhūta (the field of matter), Adhidaiva (Brahma) and Adhiyajña (the unmanifest Divinity) even at the time of death, attains Me." Similarly, He has also announced in the fifth verse of the eighth chapter, "He who departs from this body, thinking of Me alone, even at the time of death, attains Me; there is no doubt about it."

By the above expression, the Lord declares the glory of this Brāhmī state (Godhood). By being established in this state, even at the time of death, one attains Brahma. As the Lord declared about equanimity that even a little practice of it protects one from great fear (of birth and death) (2/40), so He declares here that if one gets established in this Brāhmī state, even at the time of death by breaking off his affinity with matter, he attains Brahma. Attachment to matter (non-

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\* By knowing the unreal as unreal, a man becomes free from it, because in fact the unreal has no existence. The unreal seems to exist in the light of the real. If a person does not become free from the unreal even after knowing it as unreal, it proves that he has not actually known it.

self), is the only obstacle to the attainment of this state. If a person renounces the attachment, even at the time of death, he realizes his real axiomatic state of Godhood.

Now, a question arises, how a man who could not attain God throughout his life, attains Him at the time of death, when his body and intellect both grow weak. The answer is that man's union with Him is natural, only he has to realize this fact\* and this can be realized, either by God's or saints' grace or by good influences of past actions.

The word 'api' (even) means, that during life if he attains a state of Godhood (Brāhmī state) he becomes a liberated soul. But, even at the time of death if he becomes free from a sense of mine and egoism, he attains Him immediately without any sort of practice, meditation and trance etc.

By using the terms 'Brahmanirvāṇam' (Oneness with Brahma), Lord Kṛṣṇa means to say, that the striver of the Discipline of Disinterested Action (Karmayoga), attains the same Brahma as striver of the Discipline of Knowledge (Jñānayoga) (Gītā 5/24—26). The same fact has been pointed out, in the fifth verse of the fifth chapter when he declares, "The supreme state which is attained by a Sāṅkhyayogī (the follower of the Discipline of Knowledge), is attained also by the Karmayogī (the follower of the Discipline of Disinterested Action).

### Something Noteworthy

Man himself is sentient but he accepts his affinity for the insentient. Therefore, instead of attaining salvation or God-realization, he goes to ruin. By using his discrimination he aims to attain God, while out of delusion he wants to have affinity to the Matter.

Delusion is born of egoism, and a sense of mine or desire. To accept the body as 'I' or 'Mine' is, delusion born of egoism, a sense of mine, while the wish to acquire or

preserve something, is the delusion born of desire. Arjuna like other worldly people, had delusion born of egoism and a sense of mine, as well as desire. In the sentence used in the first chapter—'We who are righteous persons clearly see the sin,' is an example of delusion, born of egoism; 'These kinsmen will be destroyed', is that of delusion born of the sense of mine and 'We should not fight otherwise, we shall incur sin and go to hell', is that born of desire.

To remove this delusion, Lord Kṛṣṇa has talked about two kinds of discrimination—discrimination between the real and the unreal (2/11—30) and discrimination between discharging one's duty and abandoning it (2/31—53).

While discriminating between the body and the soul, Lord Kṛṣṇa explained, that there was never a time when he or those kings were non-existent nor they would cease to exist in future. It is a fact that these bodies did not exist before, nor will they exist in future and in the interim also, they are changing every moment, as every born one passes through babyhood, youth and old age. He also explained, that as a man discarding worn-out clothes, takes new ones, likewise, the embodied soul, casting off worn-out bodies, enters into others, which are new. So he should not grieve.

While explaining discrimination between discharging one's duty and abandoning it, He said, "There is nothing more welcome for a man of the warrior class, than a righteous war, which is an open gateway to heaven; if you do not wage it, you will incur sin. But if you fight treating pleasure and pain, gain and loss, victory and defeat, alike, you will not incur sin. Your right is to perform your duty, but never to its fruit. Let not the fruit of action, be your object, nor let your attachment be, to inaction. Therefore, perform your duty being fixed in Yoga, because equanimity consists in remaining even-minded, in success and failure. A man who, endowed with equanimity

performs his duty, becomes free from virtues and vices in his lifetime. When your intellect transcends the mire of delusion, and the confusion by hearing conflicting statements, it becomes poised and firmly fixed, in meditation (on God), you will attain union with God."

**Appendix**—The striver devoid of the sense of mine and egoism gets dissociated from the material world called as 'Asat division' and realizes his natural owner abidance in Brahma i.e., Sat division. This abidance is known as 'Brāhmī sthiti'. Having attained this state no owner of this body remains, in other words there is none who assumes this body as 'I' or 'mine' and individuality is wiped out. It means that our reality is not dependent on egoism. Even rid of egoism ever Reality stands which is called 'Brāhmī sthiti' or 'abidance in Brahma'. Once this 'Brāhmī sthiti' (eternal union) is realized, then a man never gets deluded (Gītā 4/35). If even at the time of death, being free from the sense of mine and egoism, he realizes this 'Brāhmī sthiti' (state of Godhood), he attains brahmic bliss (identification with the absolute state) immediately.

By being free from the sense of mine and egoism, Brahma (the Absolute) or enlightenment is attained. Then a man becomes free from the sense of mine, from desire and from doership. The reason is that the embodied soul has sustained the universe because of egoism—'ahaṅkāravimūḍhātmā kartāhamiti manyate' (Gītā 3/27), 'Jīva bhūtān mahābāho yayedam dhāryate jagat' (Gītā 7/5). If he renounces egoism, the universe will not exist any more. Having attained the Absolute (if he has the latencies or impressions of devotion), he will know God in entirety naturally because the universal soul is the support of Brahma.

Nothing is mine—by accepting this truth, a man becomes free from the sense of mine. I need nothing—by accepting this fact, a man becomes free from the interested motive. I have

to do nothing for myself—by accepting it, a man becomes free from egoism.



ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां  
योगशास्त्रे श्रीकृष्णार्जुनसंवादे साङ्ख्ययोगो  
नाम द्वितीयोऽध्यायः ॥ २ ॥

*om tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyām  
yogaśāstre śrīkṛṣṇārjunasaṁvāde sāṅkhyayogo  
nāma dvitīyo'dhyāyaḥ*



Thus with the words Om, Tat, Sat, the names of the Lord, in the Upaniṣad of the Bhagavadgītā, the knowledge of Brahma, the Supreme, the scripture on yoga and the dialogue between Śrī Kṛṣṇa and Arjuna the second chapter, entitled 'Sāṅkhyayoga', ends.

In the Discipline of Knowledge discrimination occupies an important place and Lord Kṛṣṇa started His gospel with this discipline. So this chapter is designated: Sāṅkhyayoga.

**Words, letters and Uvāca (said) in the Second Chapter**

(1) In this chapter in 'Atha dvitīyo'dhyāyaḥ' there are three words, in 'Saṁjaya Uvāca', 'Śrībhagavānuvāca' etc., there are fourteen words, in verses there are nine hundred and fifty-seven words and there are thirteen concluding words. Thus the total number of the words, is nine hundred and eighty-seven.

(2) In this chapter in 'Atha dvitīyo'dhyāyaḥ' there are seven letters, in 'Saṁjaya Uvāca', 'Śrībhagavānuvāca' etc., there are forty-five letters, in verses, there are two thousand, four hundred and three letters and there are forty-five concluding letters. Thus the total number of the letters is two thousand and five hundred. In this chapter, out of the seventy-two verses the fifth, seventh, eighth, twentieth, twenty-second and seventieth—in each there

are forty-four letters; in the sixth verse there are forty-six letters, in the twenty-ninth verse there are forty-five letters and in each of the remaining verses there are thirty-two letters.

(3) In this chapter 'Uvāca' (said) has been used seven times, 'Sañjaya Uvāca' twice, three times 'Śrībhagavānuvāca', 'Arjuna Uvāca' twice.

#### Metre Used in the Second Chapter—

Out of the seventy-two verses of this chapter, the fifth, sixth, seventh, eighth, twentieth, twenty-second, twenty-ninth and seventieth—these eight verses are of 'Upajāti' metre. In the first quarter of the fifty-second and sixty-seven verses, 'na-gaṇa' being used there is 'na-vipulā' metre; in the first quarter of the twelfth, twenty-sixth and thirty-second verses and in the third quarter of the sixty-first and sixty-third verses, 'ra-gaṇa' being used there is 'ra-vipulā' metre; in the first quarter of the thirty-sixth and fifty-sixth verses 'bha-gaṇa' being used there is 'bha-vipulā' metre; in the first quarter of the seventy-first verse and in the third quarter of the thirty-first verse 'ma-gaṇa' being used there is 'ma-vipulā' metre; in the first quarter of the forty-sixth verse 'sa-gaṇa' being used there is, 'sa-vipulā' metre; in the first and third quarters of the thirty-fifth verse 'na-gaṇa' being used there is, 'jātipakṣa-vipulā' metre; in the forty-seventh verse in the first quarter 'bha-gaṇa' and in the third quarter 'na-gaṇa' being used there is, 'saṁkīrṇa-vipulā', metre. The remaining forty-nine verses, have of the right 'pathyāvaktra' Anuṣṭup metre.



