

O Pārtha, *esā*, this, the aforesaid; is *brāhmīsthitih*, the state of being established in Brahman, that is, continuing (in life) in identification with Brahman, after renouncing all actions.

Na vimuhyati, one does not become deluded; *prāpya*, after attaining; *enām*, this. *rcchati*, one attains; *brahma-nirvānam*, identification with Brahman, Liberation; *sthitvā*, by being established; *asyām*, in this, in the state of Brahman-hood as described; *api*, even; *anta-kāle*, in the closing years of one's life. What need it be said that, one who remains established only in Brahman during the whole life, after having espoused monasticism even from the stage of celibacy, attains identification with Brahman!

FOOTNOTES AND REFERENCES

- [1] *Arjuna*: Literally, clear, bright. Krishna implied that such a sentiment did not befit a person of his stature.

Unenlightened: Ignorant of the purport of the scriptures. —
Ā.G.

Does not lead to heaven, but is a source of sin, or is an impediment to heaven.

- [2] *Adoration*: No harsh words should be used against them in everyday life, much less should they be fought against in battle. They deserve to be worshipped with flowers, not injured with arrows.

‘Hence, such an action on my part cannot be considered as righteous; rather it would be unrighteous.’

- [3] *In this world*: ‘Although battle is sanctioned for Ksatriyas, one is nevertheless expected to behave morally in this world. Hence it behoves me to desist from battle.’

Here: In this world, and not in heaven.