

**YESHA BRAHMI STHITHI PARTHA NAINAAM PRAPYA VIMUHYATI  
STHITVA SYAAM ANTAKALEPI BRAHMA NIRVANAM RUCHATI**

**O Arjuna, having obtained this Brahmi state, man is not deluded. Being established in this even at the end of life, man attains oneness with Brahman.**

Brahmi sthithi: state of Brahman.  
What is Brahman?

It is "Satyam, Jnanam and Anantam" the Vedas declare.  
It is "Truth, Knowledge and Infinite."

Brahman is "Infinite Peace" contrary to fleeting pleasures of the worldly life.  
Attaining the knowledge of this Eternal Truth and living in "Infinite Peace" abiding within oneself while living this life on this earth is "Brahmi Sthithi."

The Lord asserts that establishing in this state is the means to attain oneness with the Brahman - the word used is "Brahma Nirvanam." It is what the Vedas label as "Moksha."

The delusion as we have discussed before is due to the fleeting pleasures and pains from the objective world. When one looks upon an unreal as real it is labelled as delusion. Considering the pleasures from the physical world as permanent happiness is delusion. This delusion disappears on obtaining the "Brahmi sthithi." An individual who thought of himself as a separate entity and realised that he is no other than an amsha of "Parabrahman", (Tat Tvam Asi) is said to have obtained "Brahmi sthithi."

The second half of the sloka refers to establishing in such a state even at the end of life. The word "even" is to be noted carefully. It is a well known fact that the result comes from actions. Actions first and results later. Some results come quickly and some take a long time. The result, "Brahma Nirvanam" has to come also from our actions. But, it does take a long time and it is hard work to achieve this result. This knowledge has to dawn on us. It may dawn on in this birth or in future births depending upon our past karmas. As soon as it dawns, we are said to be on the path to Liberation. Even when this happens near the end of the present life, man attains Brahma Nirvanam, the Lord reiterates.

This is the message from the Lord to all seekers. He wants us to constantly remember this truth and work at achieving the end result. It does not matter when the result comes. Even if it dawns towards the end of one's life, he is sure to unite with the Parabrahman.

Most of our actions are due to our attachment to our own physical body, family and friends and the objects of the world. By following the Lord's teaching and working on the principle of "Karmanyevaadhikarasthe maa phaleshu kadachana" we can succeed in our mission of life. The struggle to achieve the end result is worthwhile. Freedom from earthly desires and egotism is the recipe to the end result, "Moksha"

There is a Sanskrit word "anubhooti" which means "experience."  
Brahma Nirvanam is experience of the "Brahman."

All our experiences are due to the inferences at the level of mind and intellect. These are the inferences to the sense objects of the world brought in by the sense organs. Experience of Brahman through such experiences is termed as "Aparoksha anubhhoti." It will not give full

picture of Brahman and is not a true experience. There is no such thing as experiencing Brahman. It is only becoming one with the ultimate reality.

To experience the “Brahman” in total we have to transcend the mind and intellect. That experience is known as “Paroksha anubhhoti.”

He who apparently experiences “Aparoksha anubhooti” is the jivatman. He is the atman attached to the body due to ignorance. The world of objects cannot give a direct experience of the Brahman.

He who experiences “Paroksha anubhooti” is “Jivanmukta”, a liberated soul. Sthitaprajna, whose qualities described by the Lord in these slokas is a “Jivanmukta”. Through the process of negation from the known to the unknown he has “Paroksha anubhooti” of the Brahman while living in the world of objects and has discarded all worldly pleasures.

Iti Srimad Bhagawadgitas Upanishadsu Brahma Vidyayam Yoga Sastre Sri Krishnarjuna Samvade Samkhya Yoga Naama Dwiteeyodhyayha.

Thus completes the second chapter, The Samkhya Yoga, the dialogue between Sri Krishna and Arjuna, in the Srimad Bhagawadgita which is a Upanisad, Brahma Vidya and Yoga Sashtra.

Jaya Guru Datta  
Hari Om Tat Sat.  
Sri Guru Charanaravindarpanamastu.  
Sri Krishnarpanamastu.