

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 18: Mokṣa-Sannyāsa-Yoga

5/6 (Ślōka 46-60), Saturday, 29 April 2023

Interpreter: SENIOR TRAINER SOU SHRADDHA JI RAODEO

YouTube Link: <https://youtu.be/kbjHxpDtQ4U>

Attaining Perfection through Performance of Prescribed Duties

The session started with lighting of the lamp and prayers to Ma Sharada and our Gurudev.

The 18th chapter of the Bhagavadgītā is *Mokṣa-Sannyāsa-Yoga* - **The Yoga of Liberation by Renunciation.**

The Sadhaks who have entered the fourth level of the Gita classes deserve hearty congratulations for having travelled so far in this beautiful journey. The Ekadhyayi Gita is a summary of the previous chapters in which we have so far dealt with the three kinds of karmas, performers of action and knowledge respectively.

That everything around us owes its origin to Prakriti and falls under the influence of the Sattvik, Rajasik and Tamasik Gunas, is an important takeaway from the previous session. These gunas are present in some quantity or the other in all of us. The significance of the features and nature of work of the 'chatur varnas'- the brahmins, kshatriyas, vaishyas and shudras- was also discussed last week.

Through these discourses we have reached a point wherein Sri Krishna takes us to the topic of siddhi and how we can achieve it by doing our karmas. We nurture a false notion that we can attain siddhi by going to a remote mountain and doing tapasya. However, that is a misperception on our part. The explanation as to how we can reach that state of perfection is very clear: **we can attain siddhi by doing the karmas that come naturally to us.**

In shloka 45 Sri Krishna has said that what we are meant to do, should be carried out meticulously. A soldier is expected to do his duty, and a teacher is expected to abide by the tasks assigned to her.

No one can attain siddhi overnight. It happens in stages. We have to reach that perfect stage in order to get united with Brahma. **The biggest accomplishment of human life is to attain this state of siddhi, which unfortunately, is something animals cannot do.** The animals cannot increase or reduce their karmas. This is only possible in human life. How that will be achieved is described by Sri

Krishna in the next set of shlokas.

18.46

**yataḥ(ph) pravṛttirbhūtānām(m), yena sarvamidam(n) tatam,
sVākarmaṇā tamabhyarcya, siddhiṁ(m) vindati mānavaḥ. 18.46**

From whom all beings come into being and by whom the whole universe is pervaded, by worshipping Him through the performance of his own natural duties, man attains the highest perfection.

It is an established fact that all creation has originated from Paramatma. HE is both, the creator and the ONE who is present in all HIS creations. Now, the potter is also a creator of sorts as he creates pots out of mud. However, the potter does not pervade the pots and the mud. Here, the creations are distinct from the creator.

Sri Bhagavan on the other hand, is present everywhere. So whatever is being done is to be offered to HIM. The word 'abhyarchya' or worship and archana implies that we should offer our actions to HIM. When we do puja at home, we offer Bel patra to Shiv ji, tulsi to Vishnu ji, and flowers to HIM. We offer what the deities like the most. On Saturdays we offer oil to Shani Maharj. We offer what we believe will make the deity happy. **Similarly Sri Krishna says that we should offer HIM the deeds that HE likes the most.**

If we do an introspection of the actions we perform and ask ourselves if Paramatma would like that deed, we would be more careful of the course of action we take. We need to therefore ponder over whether the way we talk to others would please HIM, or whether it would make HIM happy if we insult someone. We would then naturally be wary of performing such undesirable actions.

When we offer something to Parameshwar, our choice of what we present unconsciously converges on what we consider to be the best. We select the best flowers to lay at HIS Lotus feet. When we make modaks (sweet), we choose the best ones to be presented to Sri Ganeshji. In the same vein, **the best of the actions should be performed by us as an offering to HIM.** Only humans have the privilege and the intellect to discriminate between the actions that should be carried out and the actions that should be avoided.

18.47

**śreyānsvadharmo viguṇaḥ(ph), paradharmātsvanuṣṭhitāt,
svabhāvaniyataṁ(ñ) karma, kurvannāpnoti kilbiṣam. 18.47**

Better is one's own duty, though devoid of merit, than the duty of another well-performed; for, performing the duty ordained by his own nature, man does not incur sin.

The sentiments expressed in this shloka are similar to what has been mentioned in the third chapter. The point to note is that our karmas, assigned to us by virtue of our nature, are the most important course of action for us.

If a teacher gets bored of her daily professional routine and decides to become a soldier, would that work in favor of the country or the teacher herself? Similarly, if a soldier were to abandon his post and become a teacher, would he be able to garner the courage to deliver a lecture before the hundred odd students? Concentrating just on our duty, we should ensure that we are giving our best to the

prescribed action.

We have the tendency to view the 'grass on the other side' as greener. Take the example of engineers and doctors. The doctor might complain that the engineer leads a cushy life in his air-conditioned cabin while the former faces so much stress in the medical line. Through this comparison, the doctor is actually seeing the 'doshas' in his own prescribed work. He does not realize that liberation and siddhi will come only by the proper performance of his own karma.

A story from Mahabharat illustrates the importance of nature and karma.

During the last year of their exile, the Pandavas had to remain incognito, and had therefore taken refuge in the kingdom of Matsya assuming different identities and disguises., Arjuna was in the guise of Brihannala. Suspecting that the Pandavas were hiding in Matsya, the Kauravas launched a frontal attack on the kingdom, which was being defended by the heir prince Uttara. However, as he approached the Kuru army, Uttara panicked at the sight and asked Brihannala alias Arjuna to turn back. At this point, the kshatriya spirit within Arjuna surfaced as he helped Prince Uttara not only to fight, but to be victorious as well, in the battle.

Suppose we have an aquarium in our house, which we want to upgrade. We all know that milk and milk-fat or ghee are nutritious and expensive food products. Does this mean that we replace the water in the aquarium with milk in a bid to give the best to the fish? Would that help the fish survive?

18.48

**sahajaṁ(ñ) karma kaunteya, sadoṣamapi na tyajet,
sarvārambhā hi doṣeṇa, dhūmenāgnirivāvṛtāḥ. 18.48**

Therefore, Arjuna, one should not relinquish one's innate duty, even though it has a measure of evil; for all undertakings are beset by some evil, as is the fire covered by smoke.

What Sri Krishna says in this shloka is very important. The word 'ja' means 'born'. '*Pankaja*' - born in mud. For instance, the word '*Atmajam*' means 'son born from me', and the word '*sahajaṁ*' as mentioned in this shloka means 'that which is inborn and natural'. The karmas that are meant for us by virtue of our *sahajaṁ* may have flaws, which should be overlooked by us. We have the examples of Sant Chhokhamela and Sant Tukaram who followed no prestigious professions. Sant Tukaram used to run a shop, but attained siddhi just by doing his work properly.

A teacher may complain that her throat dries up through incessant lectures. A cobbler might grumble about the fact that he has to touch others' shoes. The right attitude would be to think of his work as that which has been assigned to him by Paramtama. The shoes that he touches are to be viewed as 'padukas' by him. Not seeing any shortcoming in the karmas is something to be incorporated in one's mindset. So often we see people grumbling about their jobs: that they have to cook or they have to drive. **Such people should realize that shortcomings notwithstanding, they should continue with their work as this is the only means by which they can get siddhi and moksha.** A soldier deciding that his profession entails a grave risk to his life, would nevertheless continue to fight as this courage to face the enemies is embedded in his very nature.

Sri Krishna gives a beautiful example of fire. **Just as fire is engulfed inevitably by smoke, similarly, our karmas are accompanied necessarily by some shortcoming or the other.** Nonetheless, we should not discard and disown these karmas, as finding faults in our rightful duties would then become a habit with us.

One has to compare the attitude towards work of those who belonged to the earlier generations to that of those who are a part of the present generation in order to grasp the significance of this shloka. Earlier, people used to take pride in the fact they they have worked in their respective organizations for thirty odd years or more. Today, people are driven entirely by the allure of better pay-packages and comparison with other companies thus revealing their tendency to find faults with their own work-places. This is a habit that proves detrimental to those who are on the path of attaining siddhi.

18.49

**asaktabuddhiḥ(s) sarvatra, jitātmā vigataspr̥haḥ,
naiṣkarmyasiddhiṃ(m) paramāṃ(m), sannyāsenādhigacchati. 18.49**

He whose intellect is unattached everywhere, whose thirst for enjoyment has altogether disappeared and who has subdued his mind, reaches through Sāṅkhyayoga (the path of Knowledge) the consummation of actionlessness.

In whatever we do, whatever action we perform, our minds should be detached. We all have a tendency to work with the attitude of reaping benefits. We are also inclined towards getting attached to our belongings due to our possessiveness. "This belongs to me" or "I shall not share what is mine", are the typical thought-processes of one who is in the grips of worldly attachments. **However, for whom reaching the state of siddhi is the goal, detachment is the key perspective. Such persons are unfazed and undisturbed by situations irrespective of how unfavorable they might be.** They are the jitātmā, or those who have completely controlled their senses and mind.

An important term mentioned in this shloka is *naiṣkarmyasiddhi*. This is the state that one reaches if one works without attachment. The term implies, 'without doing action, the action is yet being done' by the performer who does not have the egoistic feeling of doership in him.

The example of the Sun ideally serves as a case of naiṣkarmyasiddhi. The Sun seems to be 'rising and setting' when in reality it is only in relation to our own positions that we see it as being in motion. It is we who are in constant motion while the Sun stands still. With the rising and setting of the Sun comes the blossoming of the flowers and the very sustenance of our lives. Yet, the Sun claims no credit for these natural phenomena. We know that ultimately all such natural occurrences can only be attributed to Sri Bhagavan.

This freedom from the sense of action leads to paramāṃ siddhi, which is the supreme state that leads one to that high level of detachment wherein even while doing the concerned work, one gets the feeling that one is not the doer. Through a detached intellect and a controlled mind, we can achieve this state. Nowadays even cooking for the family comes with so many expectations and attachment to appreciation, ostentation and accolades. These concepts of detachment and paramāṃ siddhi will not come overnight. It will gradually dawn upon us. However, in order to attain this goal we have to first be aware of WHERE it is that we want to reach.

18.50

**siddhiṃ(m) prāpto yathā brahma, tathāpnoti nibodha me,
samāsenaiḥ kaunteya, niṣṭhā jñānasya yā parā. 18.50**

Arjuna, know from Me only briefly the process through which man having attained actionlessness, which is the highest consummation of Jñānayoga (the path of Knowledge), reaches Brahma.

In the last session we had examined the three kinds of karmas and how the actions should be carried out in the Sattvika mode in order to attain '*chitta shuddhi*' or cleansing of the soul leading to the pure state of perfection. Why are we learning the Gita? It is because we are looking for peace. The deep purpose of all the actions is to attain a pure soul. Merely sitting at one place and doing nothing will lead us nowhere. Action is the only means of attaining '*chitta shuddhi*' and gaining progress in the spiritual journey. Care should be taken though, that **the actions are done with a sense of complete detachment. This leads us to the state where there would be no desires left.**

Some parents bring up children with the expectation that they would be looked after in their old age by the children. Other sets of parents would bring up their children in such a way that they would be able to serve their country in the best way possible. Gradually the feeling would come to the parents that they are bringing up the children just as a matter of their highest duty. **Any action done without personal expectations would lead one towards purification of the soul.**

From that state we have to attain the next milestone, that is ***niṣṭhā jñānasya yā parā***. It means, being firmly fixed in this transcendental knowledge leading to the ultimate goal that is Atmabodh: a state of self-awareness that has been attained by great saints. This journey from the state of Naishkarmya siddhi to that of Atmabodh and attaining union with Brahman, has been elucidated by Sri Krishna in the next three shlokas. This state of siddhi has been mentioned in the sixth chapter as well.

18.51

**buddhyā viśuddhayā yukto, dhṛtyātmānaṃ(n) niyamya ca,
śabdādīnviṣayāṃstyaktvā, rāga dveṣau vyudasya ca. 18.51**

Endowed with a pure intellect and partaking of a light, Sāttvika and regulated diet, living in a lonely and undefiled place, having rejected sound and other objects of sense,

One becomes fit to attain Brahman when he possesses a purified intellect and firmly restrains the senses, abandoning sound and the other sense-objects, casting aside attraction and aversion.

This shloka and the subsequent ones tell us the characteristics of one who has attained siddhi. Thus far, Sri Krishna has elaborated on what should be done and what should be avoided. However, now HE takes a non-judgmental approach, just listing the qualities of the perfected souls who have attained siddhi. **These qualities serve as a guideline for sadhaks to reach the state of ultimate liberation.** We should always keep in mind that liberation is the destination that we have to reach.

In order to be established in perfection, **one's intellect or buddhi has to be pure, free of desire, correct in perspective, devoid of malice and bereft of selfishness.** Such a person would do his duty without desiring anything, with a pure and clear intent.

'**Dhriti**' is the power of conviction to complete a task unmindful of the obstacles and attractions that may come in the way. An example of absence of '*dhriti*' would be, yielding to the temptation of having that delicious slice of cake or a mouthful of rasgullas when we are dieting. The actions and conviction of those who have attained siddhi are completely controlled.

An incident in Rishikesh exemplifies the spirit of '*dhriti*', where visitors to a shop noticed that the shopkeeper continued with his business of selling goods while maintaining complete silence and practicing japa as he was observing '*maun vrata*'.

When the sounds and other sense objects do not distract a person, he is indeed in a state of siddhi. One has to just look at the children today, who are always eager to watch a movie on a 'first day first show' basis, or who cannot stop chattering endlessly. Nowadays our lives are completely revolved around

'roopa', 'rasa' and 'gandha'-the pleasures which are of no interest to those who enjoy the state of perfection. They are the ones who have the inner strength to give up all their possessions effortlessly.

The shloka mentions 'rāga' and 'dveṣau' or anger over non-fulfillment of desires and aversions. We get vexed over petty matters like not being invited to a wedding or losing our belongings. **It is this attachment that has to be reduced so that our spiritual journey progresses smoothly.**

18.52

**viviktasevī laghvāśī, yataṁvākkāyamānasaḥ,
dhyānayogaparo nityaṁ(m), vairāgyaṁ(m) samupāśritaḥ. 18.52**

having controlled the mind, speech and body by restraining the mind and senses through firmness of a Sāttvika type, taking a resolute stand on dispassion, after having completely got rid of attraction and aversion and remaining ever devoted to the Yoga of meditation,

A person ensconced in the state of perfection relishes solitude, eats lightly, controls his body, mind and speech, is ever engaged in meditation and practices dispassion. Our Swamiji often says, '*Ekaant sabse bada teerth hai*' which means, solitude is the highest pilgrimage. Besides his preference for solitary places, such a person would eat limited portions of food.

Swamiji had mentioned in one of the pravachans that Gurudev Ranade had gone without food for fourteen years. Most of us on the other hand, would not be able to stay without food for even fourteen hours! When asked how he could manage his life without eating food, Gurudev Ranade would say that there were other sources of energy besides food, which he could tap. Of course, this exalted state of spirituality is certainly not within our domain. **However, control of body, mind and speech, which is an attribute of a siddha person, can always be practiced by us.**

A person who is perfection personified is constantly in a state of dhyana or meditation. We must realize that control of the senses and dhyana are interrelated. **If we can control our body, mind and speech, we can easily engage ourselves in dhyana.**

Dhyana is nothing but focus. A sharp one-minded focus is yet another feature of a siddha person. While the rest of us would be thinking of mundane matters like cooking food even while we are trying to sit for meditation, a perfected person would be able to sit dispassionately with complete concentration. The word 'vairagya' or dispassion does not mean moving around in Ochre robes. It just implies freedom of mind and absolute detachment.

18.53

**ahaṅkāraṁ(m) balaṁ(n) darpaṁ(ñ), kāmaṁ(ñ) krodhaṁ(m) parigrahaṁ,
vimucya nirmamaḥ(ś) śānto, brahmabhūyāya kalpate. 18.53**

having given up egotism, violence, arrogance, lust, anger and luxuries, devoid of the feeling of meum and tranquil of heart-such a man becomes qualified for oneness with Brahma, who is Truth, Consciousness and Bliss.

Dyaneshwar Maharaj used to say that **ahaṅkāraṁ is the 'commander' of all the disorders.** The word implies, having too much ego. This pride does not necessarily pertain to possession of wealth. It can extend to vanity over the good qualities we might be having. Claims like 'I have learnt so many shlokas' is

an example of such conceit. The other undesirable qualities can get controlled if we learn to reign in our ahankar.

Avoidance of unnecessary show of balaṃ or strength, absence of darpa or arrogance, relinquishing of desires and abstinence from anger are the other qualities that make the siddha person a cut above the others. **Being freed of these undesirable qualities leads one to freedom from possessiveness or nirmamaḥ.**

When one is free from the vice-like grip of these unwelcome attributes, **one gets peace or shanti and becomes one with Brahma.** Therefore, in order to attain siddhi, we need to overcome these 'doshas' or flaws in character.

18.54

**brahmabhūtaḥ(ph) prasannātmā, na śocati na kāṅkṣati,
śamaḥ(s) sarveṣu bhūteṣu, madbhaktiṃ(m) labhate parām. 18.54**

Established in identity with Brahma (who is Truth, Consciousness and Bliss solidified), and cheerful in mind, the Sāṅkhyayogī no longer grieves nor craves for anything. The same to all beings, such a Yogī attains supreme devotion to Me.

Often some of us fall prone to mood-swings. However, a person lodged in union with Brahma is indifferent to shows of elation and despondency as they find worldly objects immaterial.

Situated in the transcendental Brahma, such a siddha person becomes mentally serene, neither grieving nor desiring. Being equitably disposed towards all living beings, **such a person, through supreme devotion to Paramatma, attains the ultimate 'ananda' or bliss- an exhilarating state which cannot be described through words!**

18.55

**bhaktyā māmabhijānāti, yāvānyaścāsmi tattvataḥ,
tato mām(n) tattvato jñātvā, viśate tadanantaram. 18.55**

Through that supreme devotion he comes to know Me in reality, what and who I am; and thereby knowing Me truly, he forthwith merges into My being.

It is only through loving devotion to Sri Krishna that one may come to know HIM in essence and 'tattva'. Such a devotee can enter into a lasting, eternal union with Paramatma.

One can be well-acquainted with a person. However, it is only those who stay consistently in closest proximity with that person, who would know him at a deeper and more intimate level. **Similarly, in order to understand Sri Bhagavan at a deeper level, and grasp the tattva, one has to be in constant touch with HIM.**

This is akin to students in a class, who would know their mates at a more personal level only if they are in perpetual interaction with each other.

How can one be in constant touch with HIM? The answer is simple: **by doing our karmas properly and offering them to Parameshwar, we can be blissfully united with HIM.**

18.56

**sarVākarmāṇyapi sadā, kurvāṇo madvyapāśrayaḥ,
matprasādādavāpnoti, śāśvataṁ(m) padamavyayam. 18.56**

The Karmayogī, however, who depends on Me, attains by My grace the eternal, imperishable state, even though performing all actions.

The devotees of Sri Krishna, through performance of all kinds of action, take full refuge in HIM. **It is through HIS grace that they attain HIS eternal abode.**

The actions of these devotees are like the offerings one makes during pujas, which lead to their getting the prasāda in the form of śāśvataṁ or immortal everlasting place in HIS realms.

Dhruv attained a union with Vishnu ji through his ardent bhakti and shraddha. When we do our pujas, we offer water or chant 'Sri Krishnarpanamastu': these are no doubt great gestures, which would become **more meaningful and beneficial for us if they came from the depth and sincerity of our hearts.** Once we offer oblations to HIM, we should not revel in what we have offered or expect something out of our action.

18.57

**cetasā sarVākarmāṇi, mayi sannyasya matparaḥ,
buddhiyogamupāśritya, maccittaḥ(s) satataṁ(m) bhava. 18.57**

Mentally dedicating all your actions to Me, and taking recourse to Yoga in the form of evenmindedness, be solely devoted to Me and constantly fix your mind on Me.

All the actions are taking us to the refuge of Sri Krishna. By HIS grace such a devotee will get united with HIM. Our actions should thus be offered to HIM. This is a beautiful shloka, exhorting us to constantly fix our mind on HIM.

This union with Paramatma occurs when the devotee is firmly convinced that everything in existence has emanated from HIM, is connected to HIM, and is meant for HIS satisfaction.

We should always keep in mind Sri Bhagavan's words: **'Everything is in Me'.**

18.58

**maccittaḥ(s) sarvadurgāṇi, matprasādāttariṣyasi,
atha cettvamahaṅkāraṇ, na śroṣyasi vinaṅkṣyasi. 18.58**

With your mind thus devoted to Me, you shall, by My grace overcome all difficulties. But, if from self-conceit you do not care to listen to Me, you will be lost.

This shloka contains a small warning for the sadhaks. Sri Krishna says that when we are doing action, there are bound to be obstacles in the way. **However, by fixing our mind firmly upon HIM, these obstacles will be taken care of by Paramatma HIMSELF.** If one is free of ego, one will not have fear of anything.

In the previous shloka HE has said that when all actions are done by focusing the mind on HIM, there can be no fear or any sense of discrimination. In this shloka HE assures us that HE is there to deal with the obstacles that come in our spiritual journey.

If we are in the egoistic state of 'doership', assuming ourselves to be the doer of the actions, **we will not be able to listen to the 'little voice' within us that guides us towards the right direction.** There is a fraction of Parameshwar in all of us, who can be heard only if our mind is concentrated on HIM and there is no ahankar or ego in us.

18.59

**yadahāṅkāramāśritya, na yotsya iti manyase,
mithyaiṣa vyavasāyaste, prakṛtistvām(n) niyokṣyati. 18.59**

If, taking your stand on egotism, you think, "I will not fight," vain is this resolve of yours; nature will drive you to the act.

Sri Krishna tells Arjuna in this shloka that if, motivated by pride, the latter thinks that he will not fight, his decision would be in vain as his own material nature or the 'kshatriya' instinct in him, will compel him to fight.

Arjuna, harboring egoistic notions, had been under the false assumption that it was he who was being engaged in war, not realizing that the actual doer was that Supreme Power! Hence Paramatma tells Arjuna that even if he claims that he is not going to indulge in any acts of war, his very nature will propel him into fighting.

An anecdote from the epic Mahabharata illustrates the power that our inherent nature wields over us.

During the 'aggyatvaas' in the last year of their exile, the Pandavas had to conceal their true identities. On their visit to an event that had been hosted by king Drupad, they were therefore dressed as Brahmins. King Drupad, on seeing them, was filled with doubts regarding their caste. as none of them was looking like a Brahmin in spite of being dressed like one. He therefore arranged an exhibition where there was a display of all kinds of objects including books and weapons. Any person who was a Brahmin by caste, would have been drawn towards the books since getting knowledge is a Brahmin's goal in life. The Pandavas however, went straight towards the weapons . **It is evident that one cannot escape from the influence of one's nature that is controlled by Prakirti.**

Hence, one needs to get rid of the ego as there is no point trying to make decisions on what kind of action one wants to take. The actions one takes lie solely at the discretion of one's inbuilt nature.

18.60

**svabhāvajena kaunteya, nibaddhaḥ(s) svena karmaṇā,
kartuṁ(n) necchasi yanmohāt, kariṣyasyavaśo'pi tat. 18.60**

That action, too, which you are not willing to undertake through ignorance you will perforce perform, bound by your own duty born of your nature.

Once again in this shloka Sri Krishna emphasizes the point that even if Arjuna does not wish to perform an action, being misled by delusional notions of 'doership', he would be driven to act as per the inclination born out of his own material nature. His nature will bind him to his karma. Arjuna would be helpless!

The next few shlokas are equally important, and will be discussed in the next session.

Questions & Answers

Prabha Iyer

Question: This question pertains to chapter 13. The terms 'kshetrajnya', 'Purusha' and 'Jnyeya' are used in pairs with three others. Now all these three are the same, aren't they? Then why does it seem that we are looking at them from three different angles?

Answer: Yes they are the same. There are stages that have to be understood. Something out of what you have mentioned, will be closer to Paramtama. Kshetrajnya is closer to HIM: Purusha and Jnyeya-it is the ultimate. Therefore yes, they are the same. As for viewing them from different angles, Purusha is taken in a bigger aspect. kshetrajna is Purusha only but we understand the term Kshetrajnya from the purview of the kshetra. When we talk of kshetra and say that the Purusha is involved in the kshetra, then understanding becomes difficult. But when we add 'jnya' to the kshetra and refer to the doer as kshetrajnya, then a different character and aspect of the Purusha emerges and one understands that the Purusha is the kshetrajnya, distinct from the kshetra. It cannot be understood by only one word. It has to be understood from all perspectives. In Sanskrit, one word can convey various meanings. Gajanan for example, has so many other names, like Ganesha etc. Each of these names is telling us of a different characteristic of Ganeshji! Again, the term 'Vakratunda Mahakaya' is telling us of a different characteristic of the same deity that is Ganesh ji. Hence, from a different perspective, we are trying to understand the same thing.

The session ended with a prayer followed by Hanuman Chalisa.



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Jai Shri Krishna!

Compiled by: Geeta Pariwar – Creative Writing Department

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