

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 18: Mokṣa-Sannyāsa-Yoga

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YouTube Link: <https://youtu.be/3e8iRuHF38Q>

## Imbibe Gītā & Live Like a King, Think Like a Saṁnyāsi - Command the resources of the World but NOT DEPEND on them

### Chapter 18 - *Mokṣha Sanyās Yog* - The Yog of Renunciation and Surrender.

In this Chapter, Bhagavān has described the kinds of knowledge, types of actions, and categories of performers based on the three gunas or modes of nature. HE has also mentioned the categories of intellect, resolve or steadfast will, and happiness driven by the three gunas or modes of nature. HE reiterates that for those who are detached from the results of actions are free from the karmic reactions of their actions. HE then mentions the categorisation of the society based on the modes of nature.

The characteristics of elevated sages or Siddhas and their glories have been explained by Bhagavān. The glory of the Siddhas is an ideal epitome for one and all which lights the path for one on the states of elevated consciousness to be attained. One might contemplate on why Bhagavān described the characteristics of a Siddha Puruṣa instead of presenting it as a theory. The answer to this can be derived from the epic Ramayana when Bhagavān Śrī Ram visits Shabari Maata.

Bhagavān Śrī Ram gives a discourse on Navavidha Bhakti and enlightens Shabari Maata on the 9 forms of Bhakti. Bhagavān Śrī Ram does not start by saying that HE would be describing the 9 forms of Bhakti which in turn describes Shabari Maata. HE starts by describing the 9 qualities of a Bhakt and the parameters of Navavidha Bhakti and then concludes by saying that Shabari Maata is a personification of these qualities.

Similarly, Bhagavān has described all the characteristics of an ideal Bhakt and Siddha Puruṣa in this Chapter and it is up to one and all to embed and imbibe the same in daily life.

Bhagavān has also explained how the complete faith and devotion in HIM could dismantle all the problems that one is engulfed with and how one can dedicate all the Karma or actions to HIS lotus feet. HE mentions that when one is absorbed in HIM while performing the Karmas and dedicates all actions to HIM, all the

obstacles on the way would be decimated. HE also mentions that for those who function from a state of ego, who function from a state of I or ME consciousness would head for a downfall as these persons believe that it is them who is performing all actions.

The session begins with the prayer:

गुरूर्ब्रह्मा गुरूर्विष्णुः गुरूर्देवो महेश्वरः ।

गुरूर्साक्षात् परब्रह्म तस्मै श्री गुरवे नमः ॥

ॐ कृष्णाय वासुदेवाय हरये परमात्मने।

प्रणतः क्लेशनाशाय गोविंदाय नमो नमः॥

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं व्यासेन ग्रथितां पुराणमुनिना मध्ये महाभारतम् ।

अद्वैतामृतवर्षिणीं भगवतीम्- अष्टादशाध्यायिनीम् अम्ब त्वामनुसन्दधामि भगवद्-गीते भवद्वेषिणीम् ॥

**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.

In Chapter 1, when Arjuna experienced the moment of waging a war on his relatives on the battlefield, he was gripped by eternal confusion as he had to slay his own kinsman. Bhagavān then says that Arjuna needs to take refuge in HIM and should not seek for refuge from his own ego. Bhagavān clarifies that since Arjun is seeking for refuge from his ego, he is not being able to wage the war and the ego is a myth in reality. Bhagavān then makes Arjuna realize his true nature or Swabhava.

In this shloka, Bhagavān emphasizes on the Swabhava, the Prakṛti or the true nature. Bhagavān mentions that although Arjuna is unwilling to fight at this moment, he would be compelled to fight at a later stage as it is his true nature. Arjuna was a warrior by nature and Bhagavān mentions that his warrior nature would eventually compel him to fight the war.

**18.60**

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

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

In this shloka, Bhagavān mentions that although Arjuna feels that he would not fight his relatives or kinsman, his true nature of a warrior would eventually lead him to fight. His Saṃskāras are that of a Kṣatriya and the temporary shift in thoughts would not change his true nature. At this point in time, Bhagavān draws Arjun towards his Svabhava (true nature) and Svadharma. Arjuna was a born Kṣatriya and a warrior by nature.

During Draupadi's Svayamwar, the pāṇḍavas arrived at the event disguised as Brahmins. Drupad, the father of Draupadi grew suspicious about these Brahmins and had set up an exhibition which had books for the Brahmins, weapons for the Kṣatriyas and so on. A Brahmin would naturally proceed towards the book stall. However, the Pāṇḍavas, disguised as Brahmins were drawn towards the weapons, as that was their true nature. One needs to remember that it is not the external appearance and attributes that defines one's true nature. It is the internal nature that defines the true personality of one and all.

Bhagavān mentions that Arjuna's true nature would eventually compel him to fight. The Atma of the embodied Soul is a part of the Paramātmā and this surrenders to the Prakṛti. The true nature is derived from the three Gunas of Prakṛti, from the Saṃskāras and from Karmas. However, the Atma is a part of the Paramātmā, how does it surrender and depend on Prakṛti is the fundamental question that would arise within one and all. This is explained further in the next shloka.

## 18.61

### **īśvaraḥ(s) sarvabhūtānāṃ(m), hṛddeśe'rjuna tiṣṭhati, bhrāmayansarvabhūtāni, yantrārūḍhāni māyā. 18.61**

Arjuna, God abides in the heart of all creatures, causing them to revolve according to their Karma by His illusive power (Māyā) as though mounted on a machine.

In this shloka, Bhagavān explains that HE dwells in all the creatures. The term **hṛddeśe** refers to the **center of the consciousness where the Paramātmā dwells in every living entity.**

Similar to how a driver drives a vehicle, the metaphor yantra refers to the body in which the Atma rides. In excursions, when one sits in the giant wheel, one does not have the control on the speed of the wheel. However, the wheel rotates and the speed in which it rotates, one has to experience the same without any control. When one boards a train, one has to travel to the destination where the train moves and does not have the control over the route followed by the train.

Similarly, the composition of the body and the composition of the Svabhava are the true drives of the Karma of an embodied soul. The energy is derived from the almighty, but the functioning and influence is derived from Prakṛti, similar to electricity. When electricity enters the bulb, it would lead to the emission of light and if the electricity flows into a heater, it will lead to the emission of heat. Although the electricity is the same, the output differs based on the design and nature of the consuming object. Similarly, the behavior depends on the characteristics that the embodied Soul has derived from Prakṛti.

During the festive season of Diwali, let's say a father gives money to two of his sons. One of the sons is wise and would invest the money on good outcomes. The other son wastes the amount on unnecessary pleasures. In this example, although the amount provided to the two sons is the same, it is the nature of the sons that determines how the money was utilized. Although the money belongs to the father, he has no control over how it is being spent by his two sons. He is the observer and based on how the money is spent, he could plan the amount that he would provide to his sons for future occasions. Similarly, the almighty is the observer of all our deeds (performed under the influence of Prakṛti) and one would be bestowed with grace based on the virtuous deeds that one performs. Hence, one should be watchful over one's deeds. As it is said - **what you sow, so shall you also reap.**

## 18.62

**tameva śaraṇaṃ(ñ) gaccha, sarvabhāvena bhārata,  
tatprasādātparāṃ(m) śāntiṃ(m), sthānaṃ(m) prāpsyasi śāśvatam. 18.62**

Take refuge in Him alone with all your being, Arjuna. By His mere grace you will attain supreme peace and the eternal abode.

This shloka highlights about seeking the ultimate refuge in the almighty. When one is stranded in a situation of a war, one would not seek refuge from the enemy camp and would head towards seeking refuge from a place of faith, where one feels safe and secure.

Similarly, Bhagavān mentions that one would experience ultimate and eternal peace when one seeks refuge in HIM. Dhruv received refuge in Bhagavān Narayan with his perfect devotion. Although his body does not exist, even after thousands of years of his existence, his fame remains eternal even till date. Hence, when one surrenders to the almighty, everything is taken care by HIM.

**18.63**

**iti te jñānamākhyātaṃ(ñ), guhyādguyataraṃ(m) mayā,  
vimṛśyaitadaśeṣeṇa, yathecchasi tathā kuru. 18.63**

Thus, has this wisdom, the most profound secret of all secret knowledge, been imparted to you by Me; deeply pondering over it, now do as you like.

In our tradition, it begins with the term **ata** and the term **iti** has been used by Bhagavān as he is close to the completion of his discourse. Bhagavān mentions that the secret of all secrets is knowledge which he has revealed elaborately, covering all details in the conversation of the Gītā. HE now wants Arjuna to contemplate and think from all perspectives and wants Arjuna to take his decision. Bhagavān does not force Arjuna, but only enlightens Arjuna to follow his true Dharma.

The Sanatana Dharma only convinces one to follow the path true to one's nature and does not impose any teachings. If one is forced to walk on a path, one would not abide by it with true devotion and dedication.

Even with children or even with professionals in organizations, unless they are self-motivated, the desired action cannot be achieved. Bhagavān wanted Arjuna to action from this state of mind, **yathecchasi tathā kuru** - where HE wants Arjuna to action as he pleases. Arjuna has always asked Bhagavān to advise him decisively the one path which is best for him in the below shlokas.

(Chapter 3, shloka 2)

तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ।

(Chapter 2, shloka 7)

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे

शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥

He mentions in the above shlokas that he is confused about his duty. He mentions that he is Bhagavān's disciple, surrendering to HIM. Arjuna asks what is best for him.

Bhagavān has motherly love and affection towards Arjuna. Consider a teacher teaching in a school. Let's say her own child is also studying in the same class. Although she teaches all the children with the same syllabus, she provides special attention to her child on the important topics to study during the examination time. Bhagavān also advises the same to Arjuna in the next shloka.

## 18.64

### **sarvaguhyatamaṃ(m) bhūyaḥ(ś), śṛṇu me paRāmaṃ(m) vacaḥ, iṣṭo'si me dṛḍhamiti, tato Vākṣyāmi te hitam. 18.64**

Hear, again, My supremely profound words, the most esoteric of all truths; as you are extremely dear to Me, therefore, I shall give you this salutary advice for your own good.

Bhagavān now discloses the most important message in this shloka.

Let's say a child is participating in an excursion and needs to travel in a train with the schoolmates. The parents' advice the child to stay with the class and with the teacher with a concern that the child should get separated from the group. Similarly, in this shloka, Bhagavān reiterates in this shloka that he would mention the best advice among all Bhagavān has the highest intensity of love towards Arjuna and he continues the with the best advice in the next shloka.

## 18.65

### **manmanā bhava madbhakto, madyājī māṃ(n) namaskuru, māmevaiṣyasi satyaṃ(n) te, pratijāne priyo'si me. 18.65**

Give your mind to Me, be devoted to Me, worship Me and bow to Me. Doing so, you will come to Me alone, I truly promise you; for, you are exceptionally dear to Me.

Bhagavān delivers HIS message with immense love towards Arjuna in this shloka.

One needs to understand how valuable this message is that is conveyed in this shloka. Bhagavān advises to completely devote the mind to HIM. As gyaneshwar Maharaj says, the mind should be continuously dedicated to the almighty. The Gopis were so devoted to Śrī Krishna to such an extent that they could feel his presence at all times around them. That was the beauty of their thoughts.

Bhagavān also mentions to live HIM by all means. There are multiple ways how one can worship HIM. One should chant the names and glories of the almighty to express the feeling of devotion. The Gītā also teaches one to offer the Karmas to HIS lotus feet. This is described as **Svakarma Kusuma** - the Karma is offered as flowers to the almighty.

Even in Kaliyuga where the activity of devotion is low, Bhagavān advises just to offer the salutations to HIM which has the power to sail through the painful moments of life. One might contemplate that how would just a namaskar or salutation help when there are persons engaging in austerities, yagnas and other religious practices.

Let's say one receives a missed call from the other regularly. At some point or someday, one would respond to the missed call. Similarly, the salutations are like a missed call where the prayers would be answered. One should never underestimate the power of any Sādhanā. Bhagavān promises that for the one who is absorbed in HIM at all times, the embodied Soul would attain HIM for sure.

## 18.66

### **Sarvadharmānparityajya, māmekamaṃ(m) śaraṇaṃ(m) vraja, ahaṃ(n) tvā sarvapāpebhyo, mokṣayiṣyāmi mā śucaḥ. 18.66**

Resigning all your duties to Me, the all-powerful and all supporting Lord, take refuge in Me alone; I

shall absolve you of all sins, worry not.

In this shloka, Bhagavān mentions that one needs to seek refuge or shelter in the almighty. Consider Vibhishana who sought refuge from Bhagavān Śrī Ram, although Ravana was mighty. One needs to follow the true Dharma and seek refuge in the almighty. One needs to remember the importance of the creator of the Dharma which is HIM.

Arjuna was fearing of committing a sin by waging a war on his kinsman and slaying them. Bhagavān clarifies that when one follows the true Dharma and seeks refuge in HIM, HE would take care of the rest. The best benefit is to seek shelter in HIM and surrender to HIM while performing the Dharma. The complete surrender is essential and is required along with the Dharma.

Some Gyanis are of the opinion that they are surrendered to the almighty completely and there is no necessity to follow the Dharma. One needs to remember that following the Dharma is like an order from HIM and one need not fear while following the true Dharma.

Let's say one is well prepared for the interview with excellent qualifications and the other candidate is also qualified just meeting the requirements. If the later candidate is close to the interviewer would have a brighter chance to get selected. Similarly, if one devotee follows the Dharma and the other devotee follows the Dharma and is closer to the almighty, the later devotee would eventually attain HIM.

Bhagavān concludes HIS advice by saying that one needs to surrender to HIM and everything else would be taken care by HIM and he shall liberate one from all sinful reactions.

## 18.67

**idaṃ(n) te nātapaskāya, nābhaktāya kadācana,  
na cāśūśrūṣave vācyaṃ(n), na ca māṃ(m) yo'bhyasūyati. 18.67**

This secret gospel of the Gītā should never be imparted to a man who lacks in austerity, nor to him who is wanting in devotion, nor even to him who is not willing to hear; and in no case to him who finds fault with Me.

In this shloka, Bhagavān speaks about those persons **to whom the divine knowledge of Gītā should not be revealed.**

This knowledge should **not be revealed to those who have not undergone any struggle to achieve or follow any Dharma, Karma or austerities.**

One who is not a devotee, who refuses to accept the glory of the almighty, who has not engaged in any seva towards the almighty or a Guru, who engage in criticizing the almighty would not be eligible to understand this divine knowledge of Gītā.

However, as Swamy Ji mentions, Har Ghar Gītā, Har Kar Gītā (Gītā in every hand, Gītā at every home). Gyaneshwar Maharaj says that just like how a child is lost in a fair and one would help the child reunite with the mother, Gītā can be considered as the mother and one needs to connect a devotee to the mother Gītā and it would be a virtuous activity. One can also engage in Gītā Prachar and spread the word of Gītā.

## 18.68

**ya imaṃ(m) paRāmaṃ(ñ) guhyaṃ(m), madbhakteṣvabhīdhāsyati,  
bhaktiṃ(m) mayi parāṃ(ñ) kṛtvā, māmevaiṣyatyasaṃśayaḥ. 18.68**

He who, offering the highest love to Me, preaches the most profound gospel of the Gītā among My devotees, shall come to Me alone; there is no doubt about it.

In this shloka, Bhagavān mentions that for those who spread the word of Gītā or for those who takes this divine knowledge of Gītā to HIS devotees would attain Parambhakti (the highest form of Bhakti) and would undoubtedly attain HIM. Bhagavān assures this in this shloka.

**18.69**

**na ca tasmānmanuṣyeṣu, kaścinme priyakṛttamaḥ,  
bhavitā na ca me tasmād anyāḥ(ph) priyataro bhuvi. 18.69**

Among men there is none who does Me a more loving service than he; nor shall anyone be dearer to Me on the entire globe than he.

Bhagavān says that there is no task dearer to HIM than the Gītā prachar. Amongst all the tasks, HE says the Gītā Prachar is the dearest task to HIM at all times and even in future.

**18.70**

**adhyeṣyate ca ya imaṃ(n), dharmyaṃ(m) saṃvādamāvayoḥ,  
jñānayajñena tenāham, iṣṭaḥ(s) syāmiti me matiḥ. 18.70**

Whosoever studies this sacred dialogue of ours in the form of the Gītā, by him too shall I be worshipped with Yajña of Knowledge; such is My conviction.

Bhagavān mentions that the totality of Dharma has been explained in the entire conversation of Śrīmad Bhagavad Gītā and for those who study the Gītā are in turn worshiping HIM by means of Gyana Yagna and those persons are HIS favorites.

One would admit that Śrīmad Bhagavad Gītā is hard to master. One might understand today and forget the teachings tomorrow. One lifetime would not suffice to understand the Gītā in totality and it would require multiple lifetimes to understand the teachings. This is clarified in the next shloka.

**18.71**

**śraddhāvānanasūyaśca, śṛṇuyādapi yo naraḥ,  
so'pi muktaḥ(ś) śubhāṃlokān, prāpnuyātpuṇyakarmaṇām. 18.71**

The man who listens to the holy Gītā with reverence, being free from malice, he too, liberated from sin, shall reach the propitious worlds of the virtuous.

Bhagavān mentions that for those who have full faith in HIM, who is free from ill-will towards the other, those with a pure soul and consciousness, even by listening to the Gītā, would attain the same results as those who would attain by studying the Gītā. Bhagavān assures that even those who listen to the Gītā with full faith would become purified.

One might contemplate here on how it could be the same fruits attained when one engages in the study of Gītā and the other engages in just listening to the Gītā. When one goes to the temple, there

would be different prasād for VIPs and for general queues. However, Narayan Ji is neither prejudiced towards one nor biased towards the other. HE would bestow the best fruit to the one who connects to the Gītā with a pure mind.

**18.72**

**kaccidetacchrutaṃ(m) pārtha, tvayaikāgreṇa cetasā,  
kaccidajñānasaṃmohaḥ(ph), pranaṣṭaste dhanañjaya. 18.72**

Have you, O Arjuna, heard this gospel of the Gītā attentively? And has your delusion born of ignorance been destroyed, O Dhanañjaya, conqueror of riches?

In this shloka, Bhagavān asks Arjuna if he heard the Gītā attentively and if he had further doubts. Like how a teacher asks the students if there are any doubts at the end of a session or a class, Bhagavān enquires if Arjuna's doubts and confusion have been dispelled. If the ignorance has now been dispelled.

**18.73**

**arjuna uvāca  
naṣṭo mohaḥ(s) smṛtirlabdhā, tvatprasādānmayācyuta,  
sthito'smi gatasandehaḥ(kh), kariṣye vacanaṃ(n) tava. 18.73**

Arjuna said:

Kṛṣṇa, by Your grace my delusion has been destroyed and I have gained wisdom. I am free of all doubt. I will do your bidding.

Arjuna now responds after hearing to the entire conversation of the Gītā. He mentions that he is now clear about his true Dharma. He mentions that all his doubts and ignorance have now been destroyed and he is no more gripped by confusion. He declares that he would now follow the advice of Bhagavān.

In Chapter 1, Arjun asks Śrī Krishna, who was his charioteer to place the charriot amidst the army.

**सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥**

Bhagavān plays the role of the Charioteer at this point. During his earlier year's days, he was a cowherd. When Bhagavān was in a role of a Guru, he bestowed HIS advice. When HE slayed Shishupal, he was a divine warrior. Irrespective of the role, Bhagavān executed each in an excellent way. **Arjuna now mentions that he shall follow the advice of Bhagavān with complete surrender. One needs to reach this state of surrender and follow the Dharma. One needs to imbibe this state of surrender in the almighty.**

**18.74**

**sañjaya uvāca  
ityahaṃ(m) vāsudevasya, pārthasya ca mahātmanaḥ,  
saṃvādamimamaśrauṣam, adbhutaṃ(m) romaharṣaṇam. 18.74**

Sañjaya said:

Thus I heard the mysterious and thrilling conversation between Śrī Kṛṣṇa and the high-souled Arjuna, son of Kuntī.

In this shloka, Sanjaya mentions to Dhritarashtra that he is blessed to have got the opportunity to listen to the entire Śrīmad Bhagavad Gītā. He was a minister in the court of Dhritarashtra and also his charioteer. Sanjaya is full of gratitude towards Dhritarashtra as he received the opportunity to listen and narrate the entire Gītā. He was a minister of great caliber and an honest Soul.

From Dhritarashtra's ministry, only two ministers were retained by the Pāṇḍavas camp - Vidura and Sanjaya. Sanjaya mentions that this entire conversation of the Gītā was thrilling as he saw the actual expressions of Arjuna and Bhagavān during the entire conversation of Gītā.

He uses the adjective of Mahatma to Arjuna as he was bestowed of having Bhagavān as his charioteer. One needs to feel the emotions behind every shloka of Gītā to understand the same in detail.

**18.75**

**Vyāsaprasādācchrutavān, etadguhyamaḥam(m) param,  
yogaḥ(m) yogeśvarātkṛṣṇāt, sāksātkathayataḥ(s) svayam. 18.75**

Having been blessed with the divine vision by the grace of Śrī Vyāsa, I heard in person this supremely esoteric gospel from the Lord of Yoga, Śrī Kṛṣṇa Himself, imparting it to Arjuna.

In this shloka, Sanjaya expresses his gratitude towards his Guru, Ved Vyas Ji. It was by the grace of Ved Vyas ji that Sanjaya was bestowed with the divine vision to see the battlefield and to hear the divine conversation of the Gītā.

Ved Vyas ji tried convincing Dhritarashtra to stop the war as it would be extremely devastating, however Dhritarashtra denies the request. Ved Vyas ji then says he would see the war with Divya Drishti. Dhritarashtra responds by saying he has not been able to see anything in this entire lifetime and he would not want to see the destruction. He then requests if the Divya Drishti could be bestowed on Sanjaya, who could narrate to him about the activities on the war field. This is how Sanjaya got the opportunity to hear to the divine conversation of the Gītā from Bhagavān HIMSELF.

**18.76**

**rājansaṁsmṛtyasaṁsmṛtya saṁvādamimamadbhutam,  
keśavārjunayoḥ(ph) puṇyaḥ(m), hṛṣyāmi ca muhurmuḥuḥ. 18.76**

Remembering, over and over, that sacred and mystic conversation between Bhagavān Śrī Kṛṣṇa and Arjuna, O King! I am thrilled again and yet again.

In this shloka, Sanjaya explains the bliss that he experiences after listening to the divine conversation of the Gītā. One would be able to experience the same bliss when one listens to the Gītā or reads the Gītā with the same devotion.

**18.77**

**tacca saṁsmṛtya-saṁsmṛtya, rūpamatyadbhutaḥ(m) hareḥ,  
vismayo me mahānrājan, hṛṣyāmi ca punaḥ(ph) punaḥ. 18.77**

Remembering also, again and again, that most wonderful form of Śrī Kṛṣṇa, great is my wonder and I am thrilled over and over again.

In this shloka, Sanjaya recalls the mighty Vishwaroopa Darshan and recalls the conversation of the Gītā yet again. He mentions that the Vishwaroopa Darshan was extremely divine, and he is rejoicing and tearful with devotion. Sanjaya was a minister, and he was an employee of king Dhritarashtra. He was always Sattvik and now he is declaring the result to the King in the next shloka.

**18.78**

**yatra yogeśvaraḥ(kh) kṛṣṇo, yatra pāṛtho dhanurdharaḥ,  
tatra śrīrvijayo bhūtiḥ(r), dhruvā nīrmatirmama. 18.78**

Wherever there is Bhagavān Śrī Kṛṣṇa, the Lord of Yoga, and wherever there is Arjuna, the wielder of the Gāṇḍīva bow, goodness, victory, glory and unfailing righteousness will surely be there : such is My conviction.

**This is the most important shloka of the Śrīmad Bhagavad Gītā.**

Let's say one visits the temple which is extremely crowded. If one is unable to see the deity or kalash of the temple, one would at least see the flag hoisted on top of the temple. This shloka is like the flag hoisted on the temple. Even if one is unable to understand all of the 700 shlokas, one would be able to imbibe the Gītā with this shloka.

The entire summary of the Vedas is the Śrīmad Bhagavad Gītā and the entire summary of the Gītā is **Chapter 18 which is also called as the Eka adhyayi Gītā. As Swamy Ji says, when the Gītā is being told, Arjuna resembles the efforts that one tries to put and Bhagavān resembles one's wisdom.** Hence, one needs to dedicate the entire wisdom to Bhagavān and redirect all the efforts towards HIM. This would make one's life victorious which is based on morals. One would reap eternal fame and glory. Victory will always be on the side of the almighty and the pure devotee.

As Shivaji Maharaj remains glorious eternally since he led his life on the principles of Gītā, one would attain eternal fame and success in virtuous deeds. It is not possible to understand this scripture without the grace of Bhagavān HIMSELF and also the grace of a Guru. One should feel blessed for getting this platform to understand the Gītā under the blessings of Bhagavān and Swamy Ji for this platform to read the Gītā.

**Question and Answer**

**Beena Ji**

**Question:** In shloka 61 and 62, Bhagavān refers to Ishwar as a third person whereas in the previous chapters he refers as the first person. Any reason for the same?

**Answer:** HE is now back to the Śrī Krishna form. As it is depicted in mathematics - equal to and approximately equal to, it is under the influence of Prakṛti and he refers to as the third person.

**Question:** After Sanjaya concludes the last shloka and declares that Arjuna will be victorious, what would have been Dhritarashtra's reaction?

**Answer:** Dhritarashtra's blindness was not just physical and external; he was intellectually blind. Even after throwing light, he was not able to accept that his sons were not on the virtuous path, and he had to bear the consequences of the war.

**Jaya Ji:**

**Question:** Gandhari had tied a cloth around her eyes as she dint want to see the world since her

husband was blind. Was she also intellectually blind as she holds Kunti Maata responsible for losing all her sons?

**Answer:** She was in a trauma after losing her sons and hence she makes that statement out of grief. Later, Kunti, Gandhari and Dhritarashtra move to the Vanaprastha ashrama.

The session ends with the prayer.

**Om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyāṃ(m)  
yogaśāstre śrīkrṣṇārjunasaṃvāde mokṣasannyāsayogonāma  
aṣṭādaśo'dhyāyaḥ**

Thus, in the Upaniṣad sung by the Lord, the Science of Brahma, the scripture of Yoga, the dialogue between Śrī Kṛṣṇa and Arjuna, ends the eighteenth chapter entitled "The Yoga of Liberation through the Path of Knowledge and Self-Surrender."



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**Jai Shri Krishna!**

Compiled by: Geeta Pariwar - Creative Writing Department

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**|| OM ŚRĪKRṢṆĀRPAṆAMASTU ||**