

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 18: Mokṣa-Sannyāsa-Yoga

5/6 (Ślōka 54-64), Sunday, 14 April 2024

Interpreter: GĪTĀ VIŚĀRAD ŚRĪ SRINIVAS WARNEKAR JI

YouTube Link: <https://youtu.be/hfcM6DmnjDQ>

The Journey to Self-Realization: Surrendering to the Divine

The eighteenth chapter of the Srimad Bhagavadgītā, titled "**Mokṣha Sanyās Yog**" or "**Yoga through the Perfection of Renunciation and Surrender**," stands as the pinnacle of Śrī Krishna's teachings to Arjuna.

The session commenced with a deeply symbolic act – the ceremonial lighting of lamps, symbolizing enlightenment and purity, setting the tone for the profound spiritual discourse that ensued. This was accompanied by heartfelt prayers and reverential salutations to Swami Govind Giriji Maharaj, evoking a sense of sanctity and reverence for the wisdom to be imparted.

In this pivotal chapter, we witness the culmination of Śrī Krishna's profound teachings to Arjuna. While the comprehensive wisdom of the Bhagavad Gītā reaches its zenith in the 15th chapter, subsequent chapters continue to unveil additional insights. In the 16th chapter, Sri Bhagavān delineates the divine and demonic attributes, while the 17th chapter expounds on the threefold divisions of faith. Having revealed profound truths, it seems that little remains undisclosed. Sri Bhagavān now settles into silence, radiating serene composure, while Arjuna's curiosity remains unabated, compelling him to seek further elucidation.

To reignite the discourse, Arjuna poses a question seeking clarity on the distinction between **sanyās** (renunciation of actions) and **tyāg** (renunciation of desire for the fruits of actions). In response, Sri Bhagavān provides a comprehensive summary of the entire Bhagavadgītā.

He explains how to attain Bhagavān through the path of action (**Karmayoga**), emphasizing the significance of performing one's natural occupation as a means of worshipping the Creator. By engaging in work with dedication, one can effortlessly attain perfection.

Regarding the path of **Samnyāsa**(renunciation), Sri Bhagavān elucidates that an individual possessing an unattached intellect, a subdued self, and freedom from desire attains the Supreme State of liberation from action through renunciation.

Additionally, Sri Bhagavān imparts the path of **Dnyan Yog** (Yoga of Knowledge). Here, he emphasizes the cultivation of pure intellect, self-control, and transcendence of worldly attractions and aversions for

spiritual clarity and liberation. He further elaborates on the qualities necessary for attaining the state of **Brahman**, emphasizing freedom from ego, force, arrogance, desire, anger, and possessiveness, along with possessing a tranquil mind. Through these teachings, one becomes fit for attaining the ultimate state of realization.

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.

What does the term "Brahmābhuta" mean? It refers to the vast, universal Brahman. When one becomes unified with Brahman, they become "Brahmābhuta," becoming one with the Supreme Soul. This is the ultimate state of yoga. The Srimad Bhagavadgītā is the scripture of yoga.

एकरूपता परमात्म्याशी, साधावी हो या उद्देशी
मुनिजन अवघे ध्यान लावती, मांडून पद्मासन
कराहो नियमित योगासन

Our revered Janardan Swami Maharaj teaches us that to attain the Supreme Soul, to achieve oneness with it, like the sages and saints who enter into deep meditation by sitting in the lotus position, ordinary individuals should start by practicing regular yoga asanas. Begin by practicing Karma Yoga. Initiate the practice of yoga postures. Gradually, the path ahead starts to reveal itself. Through the practice of yoga postures, one can gain control over their physical body. Then, through the practice of Prāṇayama, one learns to control their mind and senses.

Pratyāhāra (withdrawal of the senses) enables one to gain complete control over the senses. Following this, **dharana** (concentration) and **dhyana** (meditation) lead to oneness with the Supreme Self. The seeker becomes **Brahmabhuta**, transcending worldly limitations.

Through the practice of **Yoga**, one attains grace and inner tranquility. The Bhagavad Gita serves as an unbroken scripture that imparts this profound serenity. At the outset of the Gita, Arjuna is despondent. However, this sacred text uplifts him, dispelling sorrow and desire. What causes sorrow? It is our attachment to what slips through our fingers.

One who becomes **Brahmabhuta** no longer harbors desires for anything more. Having merged with the Supreme, what else could one seek? The vision of equanimity dawns upon such a soul.

The dualistic perception of “mine” and “others” dissolves. Ignorance, represented by this dualistic view, vanishes. In the realm of behavior, differences may persist due to individual nature, but at the level of the soul, there exists universal unity. The term “**ekātmā**” signifies that the same soul pervades everywhere.

And what does one attain? Bhagavan reveals, “The attainment of my supreme devotion.” We often think we will attain the Supreme through devotion. But the path of devotion and worship differs. Until one reaches the pinnacle of **paramabhakti**, all our actions are forms of worship.

In the Vedas, we find various sections: **Karmakāṇḍa** (ritualistic actions), **Jñānakāṇḍa** (knowledge), and **Upāsanākāṇḍa** (worship). However, there is no specific section dedicated to **Bhaktikāṇḍa** (devotion).

Why? Because devotion is not something one merely does; it spontaneously arises. Devotion is love—the purest form of love.

Ananya Bhakti (unwavering devotion to the Supreme) represents the culmination of all spiritual practices. At this stage, there remains no other sadhana (spiritual effort). Bhagavān HIMSELF declares that when a seeker attains **paramabhakti** (supreme devotion), they have reached the pinnacle. It is not a matter of acquiring devotion through effort; rather, devotion is received. When devotion is attained, the Supreme is realized.

Just like rain showers finding their ultimate destination on Earth, this devoted yogi has no other sanctuary but the Supreme (Paramātmā). This exalted state is **paramabhakti**—a love so profound that it dissolves all boundaries, merging the seeker with the Divine. In this sacred union, the devotee becomes an instrument of grace, and the Supreme alone remains.

कृष्णात्परं किमपि तत्त्वमहं न जाने॥
रामात्परं किमपि तत्त्वमहं न जाने॥
शिवात्परं किमपि तत्त्वमहं न जाने॥

They know nothing except the Supreme (Paramātmā).

After attaining supreme devotion, what follows? What happens upon attaining supreme love? We will see in the next verse.

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.

Devotion as the Means of Knowledge: The phrase “**bhaktyā mām abhijānāti**” emphasizes that true knowledge of the Divine is attained through devotion. However, this concept of devotion extends beyond mere ritualistic worship; it involves cultivating a deep, personal relationship with the Divine.

When we explore what is achieved through devotion, Bhagavān reveals that one begins to know Him completely. But what does it mean to truly know the Supreme? It goes beyond superficial understanding. Instead, it means knowing the Supreme as He truly is: “As I am, so they know me.” This internal knowing transcends external familiarity.

Now, an intriguing question arises: Is devotion a knowledge prerequisite, or can knowledge lead to devotion? Devotion rooted in knowledge is often referred to as “knowledge-based devotion.” Interestingly, the best devotion is said to emerge after gaining knowledge.

To attain the Supreme, one embarks on the path of Karma Yoga, actively performing actions. Through these actions, a gradual understanding unfolds. Knowledge is acquired through action, and as the mind becomes purified, the inner light of knowledge begins to shine. This illumination kindles love for the Supreme—what we recognize as devotion.

As devotion deepens, the desire to serve the Supreme intensifies. Karma Yoga becomes more than mere practice; it becomes a way of life. With each cycle, knowledge & devotion reinforce each other. The

journey intertwines devotion through Karma Yoga, Karma Yoga through knowledge, and knowledge Yoga through devotion. These three paths join hands, propelling us forward.

Finally, when supreme devotion is attained, the knowledge gained transcends all—becoming the supreme knowledge itself

Understanding the Divine Essence: The phrase “*yāvān yaś cāsmi tattvataḥ*” invites us to explore the essence of our being. It goes beyond mere intellectual understanding and delves into a profound realization of the Divine. This understanding encompasses the nature, attributes, and form of God.

The sacred syllables “**Om Tat Sat**” encapsulate this ultimate essence. To truly know “**Tat**”- not just intellectually, but with deep feeling - is to grasp its essence. Having achieved this profound understanding, what lies ahead for the yogi? Where will their journey take them? Bhagavān reveals that such a devotee enters within HIM.

Union with the Supreme: The journey continues with the phrase “*tato mām tattvato jñātvā*”- having known Me in truth. Following this realization, the devotee transcends ordinary existence and enters into the Supreme. They become completely one with the Divine. In this state, it is no longer the ordinary person who walks, moves, and speaks; it is the Supreme moving through them. They merge with the essence of the Divine.

This transformative process leads a human to become **Narayana**, transcending their mere mortal identity. The ultimate goal is oneness with Narayana. But where does this journey begin? It starts with regular practice: yoga asanas, exercises, pranayama, and the integration of duties into **Karma Yoga**. Gradually, the practitioner reaches a state where they become **Parabrahma** - the Supreme Reality. In this state, the distinction between the yogi and the Divine dissolves. They merge into the **Paramātmā**, becoming one with the ultimate truth.

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.

Performing All Actions with Devotion: “sarva-karmāṇy api sadā kurvāṇo”: One who performs all actions, always. This implies engaging in all prescribed duties without attachment to the results.

A person who resides within the Parabrahma, what do they attain? Externally, it appears that they are performing all their duties. No duty remains unfulfilled for them. Yet, there is no compulsion to act. Still, they continue to perform their tasks. Engaged in all their duties, they remain connected internally with the Supreme.

Saint Tukaram expresses this state as:

आता उरलो उपकारा पुरता।

I am here now merely as a formality and for the benefits of others.

Taking Refuge in the Divine: “mad-vyapāśrayaḥ”: This phrase accurately signifies taking complete refuge in Me (the Divine), indicating profound surrender and reliance on God’s will and grace.

Their contemplation centers around the understanding that all actions are orchestrated by the Divine. Their inner disposition leads them to affirm, 'I am not the doer; it is the Supreme who acts through me.'

Thakur Ramakrishna Dev beautifully expresses this sentiment:

अमि यन्न, तुमि यन्नि। *I am the instrument, and you, seated within, are the operator.'*

'I am the instrument,' they declare, 'and you, the one within, are the operator.' Regardless of the task, their stance remains consistent: 'I am not doing this; it is the Supreme who is at work.' Having merged with the Parabrahmā, they recognize that all actions are indeed the work of the Supreme.

Attaining the Eternal Abode: “mat-prasādā avāpnōti”: By My grace, one attains. **“śhāśhvataṁ padam avyayam”:** The eternal and imperishable abode. This refers to achieving the ultimate state of liberation or moksha, which transcends the transient material world. This eternal abode is not merely a physical location but a state of being in union with the Divine, free from the limitations of material existence.

Sri Bhagavān declares that whatever one receives is His blessing. The term **‘prasād’** signifies contentment. Arjuna, disheartened, receives guidance from the Sri Bhagavān with a serene mind. Contentment is the eternal disposition of Bhagavān. This divine contentment bestows itself upon the yogi, the devotee, leading them to attain a place that is perpetual, unchanging, and everlasting. This place is inexhaustible and immeasurable.

प्रतिपल निज इन्द्रिय समूह से,
जो कुछ भी आचार करूँ,
केवल तुझे रिझाने को बस,
तेरा ही व्यवहार करूँ

Every moment, through my senses, Whatever actions I perform, It is solely to please You, I act in accordance with Your will. All deeds, whether mundane or profound, are orchestrated by the Divine.

And in the fields, where saints like Sant Sawata Mali cultivate vegetables to sell, they humbly say:

कांदा मुळा भाजी।
अवधी विठाबाई माझी॥

Onions, radishes, and leafy greens, they are all forms of God. I see you in everything I do.

Sant Janabai echoes this sentiment.

देव खाते देव पीते ।
देवावरी मी निजतें ॥१॥
देव देते देव घेते ।
देवासर्वे व्यवहारिते ॥२॥
देव येथें देव तेथे ।
देवाविणें नाहीं रीतें ॥३॥
जनी म्हणे विठाबाई ।

भरुनि उरलें अंतरबाहीं ॥४॥

She says: All my day-to-day transactions happen with God. Every action of mine is aligned with the Divine. I am merged into the innermost depths of the divine.

We cannot make everyone happy. If we can make the Paramātmā happy, it is as good as making the whole universe happy. Perform every action for the Paramātmā, Bhagavān reiterates how to do this in the following verse.

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.

Dedication of Actions: “chetasā sarva-karmāṇi mayi sannyasya”: With your consciousness, dedicate all actions to ME. This implies performing every duty with the awareness that it is an offering to the Divine.

Supreme Goal: “mat-paraḥ”: Making Me the supreme goal. The seeker should regard the Divine as their ultimate aim in all endeavors. Just as we circumambulate a temple, with the divine at its center, in our lives, the Paramātmā should be at the core. Every action we undertake should be to please the divine.

प्रतिपल निज इन्द्रिय समूह से,
जो कुछ भी आचार करूँ,
केवल तुझे रिझाने को बस,
तेरा ही व्यवहार करूँ

Every moment, through my senses, Whatever actions I perform, it is solely to please You, I act by Your will.

If I bring joy to Bhagavān, I bring joy to the entire Samsara, for Bhagavān permeates all, even within Samsara. How can we embody the teachings of the Gītā in our daily lives? Before embarking on our daily tasks, let us offer this prayer:

कर प्रणाम तेरे चरणों में, अब तेरे काज।

पालन करने को आज्ञा तव, मैं नियुक्त होता हूँ आज॥

Let our mindset be such that every duty we undertake is a task entrusted to us by Bhagavān, and we perform it for Sri Bhagavān. There's no need for grand gestures; a simple awareness suffices that we're acting for Paramātmā's pleasure. With this sentiment, as we commence our work, we'll find internal guidance arising — "Do this; it's beneficial," or "Don't do this; it's not conducive." Bhagavān begins to illuminate our path. This is something to be experienced. Upon completing the task, offer it to the divine through a simple mental offering: "I now take up the next task entrusted to me by You." With this mindset, move on to the next task and continue in the same vein.

As Sant Tukaram Maharaj beautifully expresses:

साळुंकी मंजूळ बोलतसे वाणी। शिकविता धणी वेगळाची॥

The Salunki (myna) speaks melodiously. Yet, the one who taught her to speak is someone else.

Today, we honor the punyatithi (memorial day) of Dr. Shridhar Bhaskar Varnēkar, a distinguished Sanskrit scholar and the revered father of Śrī Srinivas Varnekarji. One of his profound Sanskrit verses beautifully encapsulates the essence of

‘मयि सन्न्यस्य मत्परः’. The translation of his verse poignantly expresses:

"प्रभो तव कृपा विना तृण कर्णोपि न स्पंदते"

"O Lord, without Your mercy, not even a blade of grass can stir.

The Sun, with its myriad radiant beams, cannot illuminate the sky without Your decree.

Likewise, the moon cannot hold its place in the heavens without Your approval.

Even the wisest and most erudite among us cannot utter a single word without Your benevolent grace.

Then, how can I, a mere mortal, compose Sanskrit poetry without Your divine blessings?

It is Your creation, and I humbly offer it back to You."

Whether we revere Sri Krishna, Sri Ram, Shankar Bhagavān, or Bharat Mata, let us dedicate every action to the divine. This is how we can truly embody the teachings of the Gītā in our lives.

Intellect Aligned with Divinity: “buddhi-yogam upāśhritya”: Embracing the Yoga of the intellect. This entails harmonizing one's intellect with divine consciousness, ensuring that all decisions and actions resonate with spiritual principles. All actions are undertaken for the welfare of society, seen as the work of Sri Bhagavān. One should cultivate the sense that every action is performed for the Paramātmā. With this mindset, actions naturally become beneficial to all, and the notion of ‘I am the doer’ dissipates.

Continuous Engagement with the Divine: “mach-chittaḥ satataṁ bhava”: Let your consciousness be absorbed in Me always. The devotee is encouraged to maintain an unwavering remembrance of the Divine, integrating this awareness into every aspect of life. This practice alone can provide the strength needed to navigate life's challenges. While Bhagavān guides us, it is essential to acknowledge that taking action and fulfilling duties are the responsibilities of the individual soul.

18.58

**maccittaḥ(s) sarvadurgāṇi, matprasādāttariṣyasi,
atha cettvamahaṅkārān, 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.

Mind Focused on the Divine: “mac-cittaḥ”: Keeping your mind focused on Me. This implies a state of consciousness where one's thoughts are continually aligned with the Divine.

Overcoming Obstacles by Divine Grace: “sarva-durgāṇi mat-prasādāt tariṣyasi”: By My grace, you will cross over all obstacles. It suggests that with divine favor, one can navigate through life's challenges successfully.

Consequences of Ego: “atha cet tvam ahaṅkārān na śroṣyasi”: But if you do not listen because of ego. The verse warns against the dangers of pride and self-centeredness.

Peril of Ignoring Divine Guidance: “vinañkṣyasi”: You will perish. This stark outcome highlights the importance of humility and receptiveness to divine wisdom. The destruction is self-induced by the Jīvātmā due to the ego.

18.59

**yadahañkāramāśritya, 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 Bhagavān imparts wisdom to Arjuna, cautioning him against the pitfalls of false ego and ignorance.

False Ego (Ahamkara): False ego arises from the mistaken identification of the self with the body and mind, leading to a sense of individuality and separation from the divine. Acting with a false ego means believing oneself to be the sole controller of actions, disregarding higher influences.

Renunciation without Understanding: Arjuna, in his confusion and despondency, contemplates enouncing his duty as a warrior and refusing to fight. However, Bhagavān warns him that such a decision, made from a false ego, is misguided.

Mithyaiṣa Vyavasāya (Futile Resolve): Sri Bhagavān cautions Arjuna that any resolution made in ignorance of his true nature and duty is futile and illusory. It will not lead to genuine liberation or peace.

Compelled by Nature (Prakṛti): Sri Bhagavān explains that Arjuna's inherent warrior nature, as well as the laws of nature Prakṛti, will ultimately compel him to act. Regardless of his decision, Arjuna cannot escape his innate qualities and duties as determined by his nature and the cosmic order.

A Sanskrit verse states:

स्वभावो नास्तौ औषधम्।

There is no remedy for a person's nature.

The story from the Akbar-Birbal collection provides a fascinating glimpse into the intricacies of human behavior, particularly the tendency towards manipulation. In this tale, a renowned classical singer graces Akbar's palace with his performance, attracting an audience comprising ministers and attendants.

As the singer commences his rendition, the courtesans present shower him with praise, vocally expressing their admiration with enthusiastic cries of 'Vah-vah'. Akbar, surprised by the fervent response, remarks to Birbal about the apparent depth of the courtesans' appreciation for classical music.

Birbal, renowned for his astuteness, proposes a clever test: he suggests that anyone caught uttering 'Vah-vah' during the performance should face the severe consequence of having their tongue cut off. Strikingly, the chorus of praise falls silent, save for one individual who cannot suppress their genuine admiration. Birbal astutely observes that this lone voice represents the only true appreciation amidst the sea of superficial acclaim.

This anecdote offers profound insights into the complexities of human nature, revealing how individuals may resort to insincere behavior in pursuit of favor or approval. It underscores Birbal's keen discernment in distinguishing genuine appreciation from mere flattery, while also emphasizing the enduring nature of

authenticity and sincerity.

In summary, this verse underscores the importance of discernment and understanding in decision-making. Acting out of false ego and ignorance leads to futile endeavours and further entanglement in the cycle of karma. True liberation comes from acting in harmony with one's inherent nature and duty, recognizing Sri Bhagavan as the ultimate source of all action.

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 perform perform, bound by your own duty born of your nature.

In this verse, Sri Bhagavān addresses Arjuna and explains the concept of svabhāva, or inherent nature, and its influence on human actions.

"Svabhāvajena kaunteya nibaddhaḥ svena karmaṇā"

"O Arjuna, bound by your inherent nature (svabhāva), you are compelled to perform your duties..."

Sri Bhagavān addresses Arjuna, who represents humanity as a whole, and acknowledges that individuals are bound by their inherent nature or svabhāva. Svabhāva refers to one's innate disposition, inclinations, tendencies, and characteristics shaped by past actions and experiences. It is the unique combination of qualities that define an individual's personality and predispose them to certain behaviors and actions.

Sri Bhagavān emphasizes that individuals, including Arjuna, are bound by their svabhāva and are compelled to perform their duties accordingly. Despite one's desires or preferences, the inherent nature exerts a strong influence on actions, often leading individuals to act in a particular way based on their ingrained tendencies.

One of the pivotal criteria for selecting candidates in our military lies in assessing their innate disposition (svabhāva). The psychological evaluation stands as a crucial examination in this process. Within the written test, candidates are tasked with completing 100 mandatory questions within a stringent time frame of 30-40 minutes. This setup compels candidates to manifest their natural tendencies (svabhāva), discouraging fabricated responses.

The shaping of individual behavior is elucidated earlier in this chapter (verse 41), where it discusses how the combination of three gunas and one's varna type influences one's conduct:

The duties of Brahmins, Kṣatriyas, Vaishyas, and Shudras are allocated according to their inherent qualities, determined by their gunas, rather than solely by birth.

"Kartuṁ necchasi yan mohāt kariṣyasyavashe 'pi tat"

"...even against your will, due to delusion. Therefore, perform the duties you are born with, for they are inevitable."

Sri Bhagavān explains that individuals may find themselves performing their duties even against their will due to delusion (moha). Delusion here refers to the confusion and misunderstanding that cloud one's perception of reality and their true nature. It leads individuals to identify with the ego, attachment, and false identities, thereby influencing their actions.

Despite the influence of delusion and the sense of agency, Sri Bhagavān advises Arjuna to accept and perform the duties he is born with. These duties, determined by one's svabhāva and circumstances, are inevitable and cannot be avoided. By recognizing and fulfilling these duties with dedication and selflessness, individuals align themselves with the natural order and contribute to the harmonious functioning of the universe.

In essence, this verse emphasizes the importance of understanding one's inherent nature, accepting one's duties, and performing them selflessly, even if they seem challenging or against one's desires. It encourages individuals to transcend delusion and ego-driven motivations, aligning their actions with their svabhāva and contributing positively to the world.

We must persist in carrying out actions aligned with our innate disposition (svabhāva) and dedicate these actions to Paramātmā, the omnipresent entity encompassing the self. By maintaining control over our ego, Paramātmā will continuously steer us towards the right path.

18.61

**īśvaraḥ(s) sarvabhūtānāṃ(m), hṛddeśe'rjuna tiṣṭhati,
bhrāmayansarvabhūtāni, yantrārūḍhāni māyayā. 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.

Sri Bhagavān, the ultimate sovereign, is not a distant deity but an indwelling presence within every living entity. He is the puppeteer of the grand theater of existence, and we, the beings, are akin to puppets animated by His divine strings of Maya, the material energy.

The imagery of beings mounted on a machine suggests a preordained motion, where each turn and twist is part of a larger, intricate design. This 'machine' is the material world, governed by the laws of nature, which are themselves expressions of Sri Bhagavān's will. Our sense of autonomy is an illusion, for it is Sri Bhagavān who steers the course of our destiny, aligning it with the fruits of our past actions—our karma.

Yet, this is not to say we are mere automatons. The Gītā teaches that while Sri Bhagavān's divine will is infallible, He allows room for our free will to act within the parameters of the cosmic law. It is a call for us to align our individual will with the divine will, to act not out of selfish desire, but in harmony with the universal order, which ultimately leads to liberation and eternal bliss.

This verse is a reminder of the omnipotence and omnipresence of Sri Bhagavān and an invitation to surrender to His supreme wisdom, recognizing that such surrender is the path to true freedom and fulfillment.

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 verse is a call to complete surrender to Sri Bhagavān, the Supreme Divine. The verse emphasizes that

Sri Bhagavān alone is the ultimate sanctuary for the soul. When one surrenders wholeheartedly to Sri Bhagavān, one becomes eligible for His divine grace.

The grace of Sri Bhagavān: It is by the grace of Sri Bhagavān that one can transcend the tumultuous ocean of material existence and reach a state of supreme peace. This peace is not temporary or fleeting; it is eternal and unchanging. It is the peace that comes from the realization of one's true nature and the experience of oneness with the divine.

Eternal Abode: The eternal abode referred to here is the spiritual realm beyond the cycles of birth and death. It is a place of everlasting bliss and divine love, where the soul resides in its purest form, free from the shackles of material illusion (Maya).

Surrender: Surrender, in this context, means offering one's entire being—mind, body, and soul—to Sri Bhagavān. It involves giving up one's ego and individual desires and accepting the will of the divine as the highest truth. This surrender is not passive; it is an active and conscious choice to align oneself with the divine purpose.

Path to Liberation: The path to liberation is thus laid out as one of surrender and devotion. It is through this surrender that one can receive the grace of Sri Bhagavān, which alone has the power to liberate the soul from the endless cycle of samsara (the cycle of birth and death).

In essence, this verse is a profound directive for spiritual seekers to place their unwavering faith in Sri Bhagavān and dedicate themselves to HIS divine will. It assures that such surrender is the key to achieving eternal peace and attaining the ultimate spiritual destination.

The following verse reflects the spiritual seeker's determination to follow the path of Karma Yoga with complete surrender to the divine.

बागडोर मेरी पकड़े रहना।
निपट, निरङ्कुश, चञ्चल मन को,
सावधान करते रहना।
अन्तर्यामी को अन्तः स्थित,
देख सशङ्कित होवे मन।
पाप वासना उठते ही हो,
नाश लाज से वह जल भुन।
जीवों का कलरव जो दिनभर,
सुनने में मेरे आवे।
तेरा ही गुणगान जान,
मन प्रफुल्लित हो
अति सुख पावे
तू ही है सर्वत्र व्याप्त
हरि तुझमें ही सारा संसार
इसी भावना से सब अन्तर भर

मिलूँ सभी से तुझे निहार
प्रतिपल निज इन्द्रिय समूह से,
जो कुछ भी आचार करूँ,
केवल तुझे रिझाने को,
बस तेरा ही व्यवहार करूँ।

"Offering my salutations at your feet, I feel now entrusted with your tasks. Commanded to fulfill them, I am appointed today.

Remaining within, hidden, Hold me tightly, O Bagdor (the inner guide). With an unwavering, restless mind, Stay vigilant.

The Inner Witness, ever-present, May the mind be amazed upon seeing it. As sinful desires arise, Let them be consumed by the fire of shame.

The cacophony of living beings throughout the day, I hear it within me. Knowing only your praises, May my heart be full, Attaining supreme bliss.

You alone pervade everywhere, O Hari (the divine). The entire universe resides within you. With this feeling, I fill all the gaps, Gazing at you in everyone.

In every action performed by my senses, I do it solely to recognize you, Engaging only in your conduct."

This verse reflects deep spiritual devotion, emphasizing surrender, mindfulness, and the recognition of the divine presence in all aspects of life. It encourages a focus on inner awareness, self-discipline, and the pursuit of divine consciousness.

18.63

**iti te jñānamākhyātam(ñ), guhyādguhyataram(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.

This verse represents the culmination of the teachings Sri Bhagavān has imparted to Arjuna. It signifies the respect for individual autonomy and the importance of personal choice in the spiritual journey.

Profound Knowledge: Sri Bhagavān has revealed to Arjuna knowledge that is considered extremely confidential and profound. This knowledge encompasses the nature of the self, the universe, and the divine. It is described as **‘guhyataram’**—more secret than the most secret—indicating its supreme significance and the depth of insight it offers.

Reflection and Choice: Sri Bhagavān encourages Arjuna to reflect deeply on this knowledge. Reflection here is not a superficial consideration but a thorough and thoughtful contemplation. It is an invitation to engage intellectually and spiritually with the teachings and to understand them in their entirety.

Freedom to Act: After urging Arjuna to ponder the teachings, Sri Bhagavān empowers him with the freedom to act as he wishes. This is a profound statement of the respect for free will in the path of dharma. It acknowledges that while divine guidance is available, the ultimate choice of action rests with the individual.

Respect for Agency: The verse respects the agency of Arjuna, and by extension, all individuals. It suggests that spiritual wisdom is not to be imposed but offered and that each person must make their own decisions based on their understanding and convictions.

Empowerment through Knowledge: By saying **‘yathecchasi tathā kuru’** ‘-act as you wish’—Sri Bhagavān is empowering Arjuna to take responsibility for his actions. It is an acknowledgment that true wisdom leads to empowerment, where one’s actions are aligned with one’s deepest understanding and values.

Adi Shankaracharya's in Vivekachudamani says:

"शास्त्रं द्यापादितं नातु कार्यकुमुदयं न मन्त्रः कुतश्चिदपि क्रियाफलाय कर्मणः।

पुण्येन कर्मणा भवति कृतिरस्माकं देहद्वयान्तर्गतं प्रणमामि नित्यं ॥"

"Śāstra, the scriptures, are indeed like a lamp, but they do not perform the duty of illuminating a task. Similarly, a mantra, though powerful, does not produce any result without the performance of action. It is by the merit of righteous action that our bodies achieve fulfillment. Constantly do I bow to that Eternal, which dwells within the two bodies (the gross and the subtle)."

In essence, this verse is a beautiful blend of imparting wisdom and respecting individual freedom. It encapsulates the spirit of the Bhagavadgītā, which is to guide without binding, to enlighten without imposing, and to inspire a conscious and deliberate choice towards righteous action.

18.64

**sarvaguhyatamaṁ(m) bhūyaḥ(ś), śṛṇu me paRāmaṁ(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.

In this verse, Sri Bhagavān imparts a deeply intimate and paramount teaching to Arjuna, emphasizing the significance of what is being shared. It is described as the most confidential of all knowledge, indicating its profound nature and the depth of understanding it offers.

The Most Confidential Knowledge: The knowledge referred to here is considered 'sarvaguhyatamaṁ', meaning it is the highest of all secrets. This is not just any secret; it is the essence of all spiritual wisdom, the ultimate truth that Sri Bhagavān chooses to share with Arjuna.

Supreme Instruction: The 'paramam vacaḥ' or supreme instruction is the essence of the divine message that has been conveyed throughout the Gītā. It is the culmination of all teachings, the core principle that can lead one to liberation and eternal peace.

Divine Affection: Sri Bhagavān expresses His affection for Arjuna by stating 'iṣṭo 'si me dṛidham', affirming that Arjuna is dearly beloved to Him. This affection is the reason for imparting such profound knowledge, which is usually reserved for those who are closest and most devoted.

For Arjuna's Benefit: The knowledge is being shared for Arjuna's benefit, 'te hitam'. It is meant to guide him towards his welfare and legitimate good. This reflects the compassionate nature of Sri Bhagavān, who desires the best for His devotees.

Reflection on the Verse: This verse highlights the special bond between Sri Bhagavān and Arjuna, one that is built on trust, love, and spiritual kinship. It also underscores the importance of receiving knowledge from a revered source, one that has the well-being of the seeker at heart.

By sharing the most confidential knowledge, Sri Bhagavān is inviting Arjuna to delve into the deepest realms of spiritual understanding. It is a call to embrace the divine wisdom that can transform one's life and lead to the ultimate realization.

The session was concluded by respectfully dedicating the lesson to the feet of the Supreme Being.

Question and Answer Session

Suresh Gupta Ji

Question: In verses 59 and 60, it is stated that our innate disposition (svabhāva) cannot be changed. Then, how is it possible for us to uplift ourselves? Secondly, we observe everywhere that svabhāva is changing. So, I don't think it cannot be changed. While Arjuna attempted to change his svabhāva, Sri Bhagavān persuaded him to engage in war, resulting in enormous destruction. If Arjuna had altered his svabhāva and avoided the war, the world would have been a better place.

Answer: Firstly, svabhāva is an outcome of our Gunas and Karma and is not solely determined by birth. In the 4th Chapter, Sri Bhagavān has stated:

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः

"The four categories of occupations were created by Me according to people's qualities and activities." It is not that svabhāva cannot be changed. It is possible to change it gradually with the help of Yoga. However, the crucial point declared by Sri Bhagavān is that everyone is bound to perform actions based on their innate disposition (svabhāva). One tends to gravitate towards tasks that align with their nature and are capable of executing them.

Arjuna is inherently a Kshatriya. Therefore, it is his duty to fight when the situation demands it. Sri Bhagavān attempted to prevent the war as well. He did not desire the war either. However, Duryodhana's refusal to grant even five villages to the Pāṇḍavas made the war inevitable. Sri Bhagavān did not urge Arjuna to engage in war. He was withdrawing from the battlefield when both armies were poised to commence battle. All Sri Bhagavān did was remind Arjuna of his obligatory duties.

Bhavana Sharma Ji

Question: The word swabhāva has appeared in 60th verse of 18th Chapter:

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।

कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ॥18.60॥

O Arjun, that action which out of delusion you do not wish to do, you will be driven to do it by your own inclination, born of your own material nature.

The word swabhāva also appeared in 3rd verse of 8th Chapter:

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।

भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥8.3॥

"The Supreme Indestructible Entity is called Brahman; one's own self is called *Adhyātma*. Actions pertaining to the material personality of living beings, and its development are called karma, or fruitive activities."

I am very much confused regarding the exact meaning of swabhāva.

Answer: That's an insightful question that complements the previous one. In the later verse (8.3), swabhāva is referred to as *Adhyātma*. There exist two types of swabhāva: one is **Prakṛtik** swabhāva, and the other is **Atmabhav**.

Swabhāva also indicates Swaroop, with Atmaroop being our inherent essence. However, due to our attachment to the body, our swabhāva often leans towards Prakṛtik swabhāva. Thus, we exist in a duality between these two aspects of "self." Typically, we associate our identity with Prakṛtik swabhāva, which is

intertwined with the body. However, our awareness of Atmabhav, our true essence, is often obscured.

When we endeavor to comprehend our swabhāva at the level of Atmatattva, it transforms into Adhyātma. The term "swabhāva" in verse 18.60 pertains to Prakṛtik swabhāva. The human journey commences with a focus on self-interest (Swarth) but reaches its culmination when one grasps the expanded meaning of Swa, which encompasses the entire universe.



We are sure you enjoyed reading the Vivechan write- up. Please invest three minutes of your time to provide us your feedback. Use the link below:

<https://vivechan.learngeeta.com/feedback/>

Thank you-For reading the summary

You have enjoyed this vivechan writeup! In spite of intense editing and proofreading, errors of grammar, as also of omission and commission may have crept in. We appreciate your forbearance.

Jai Shri Krishna!

Compiled by: Geeta Pariwar – Creative Writing Department

Har Ghar Gītā, Har Kar Gītā !

Let's come together with the motto of Geeta Pariwar, and gift our Geeta Classes to all our Family, friends & acquaintances

<https://gift.learngeeta.com/>

Geeta Pariwar has taken a new initiative. Now you can watch YouTube videos and read PDFs of all the interpretation sessions conducted earlier. Please use the below link.

<https://vivechan.learngeeta.com/>

Learn Geeta, Spread Geeta, Live Geeta

|| OM ŚRĪKṚṢṆĀRPAṆAMASTU ||