

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 18: Mokṣa-Sannyāsa-Yoga

6/6 (Ślōka 56-78), Saturday, 20 April 2024

Interpreter: SENIOR TRAINER SOU SHRADDHA JI RAODEO

YouTube Link: <https://youtu.be/xaiFh5y9PZA>

## Four ways to attain Bhagavān's Love & Unison with HIM

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

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

Important principles which will take us forward in the path of *mokṣa* or liberation to attain the ultimate union with the supreme soul has been discussed. In the last session, the means to reach the stage of being in unison with the supreme was discussed.

In 55th sloka Bhagavān said:

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।

ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥ 55॥

*Only by loving devotion to Me does one come to know who I am in Truth. Then, having come to know Me, My devotee enters into full consciousness of Me.*

The means of attaining the ultimate liberation was described by Bhagavān in sloka 52:

विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।

ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ 52॥

*Such a person relishes solitude, eats lightly, controls body, mind, and speech, is ever engaged in meditation, and practices dispassion.*

By following and trying to attain some divine characteristics as described, one can head towards *atma jñāna*- the knowledge of the soul, and ultimately know HIM. The full consciousness of Bhagavān can be attained after getting *atma jñāna*. It is possible to attain that eternally peaceful and blissful state by

becoming one with Paramatma.

The position one obtains is permanent, unlike the positions of the mortal world. In an organisation, different roles are assigned at various levels. None are permanent or fixed. Every post is time bound, and ever-changing. But the eternal devotion is not time bound, nor does it have an upper limit or end point. It is an ever going process. The river Ganga flows down the Himalaya mountains and joins the ocean. However it cannot be said that the river has completely united with the ocean or that it will be uniting with the ocean in future. It is a continuous process that the river keeps flowing and joining the ocean. It is not something that can be achieved and retained at a certain state. Likewise, **the eternal devotion is a continuous process of being perpetually united with god.** Like the river Ganga which is constantly moving in a particular direction towards its destination, **we are also heading towards the destination of reaching the ultimate supreme soul. This is the essence and the message of Bhagavad Gītā.**

We need to understand the top most secret as taught by Bhagavān and learn where HE wants us to reach ultimately.

**18.56, 18.57**

**sarVākarmāṇyapi sadā, kurvāṇo madvyapāśrayaḥ,  
matprasādādavāpnoti, śāśvataṃ(m) padamavyayam. 18.56  
cetasā sarVākarmāṇi, mayi sannyasya matparaḥ,  
buddhiyogamupāśritya, maccittaḥ(s) satataṃ(m) bhava. 18.57**

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

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.

**Unison with Bhagavān is possible when one's intellect and mind are united and all actions are dedicated to HIM, as explained below:**

- **cetasā sarvākarmāṇi-** all the actions should be controlled by the intellect, with total dedication to Bhagavān HIMSELF.
- **sannyasya-** giving up and offering oneself to Bhagavān
- **Matparaḥa-** desperation for HIM; it is opposite to the term 'Tatparaha' means being desperate to do something.
- **buddhiyogamupāśritya,-** taking shelter with the intellect and being united with Bhagavān
- **maccittaḥ-** mind which is immersed in HIM totally.

**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.

When the mind is fixed upon HIM (*maccittaḥ*), one can overcome all the obstacles (*sarvadurgāṇi*) by

HIS grace (*Prasādā*). However, if clouded by ego, one does not listen to HIM, then he is bound to perish (*vināṅkṣyasi*). The habit of always thinking about oneself and being egoistic has to be overcome and one should completely surrender the mind and intellect to Bhagavān who will take care of the obstacles.

**18.59**

**yadahaṅkāramāśritya, 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.

At the beginning of the Gītā itself, Bhagavān had advised Arjuna that he had to fight the war, since it was his *svabhāva* or nature. Arjuna was thinking of running away for all the actions even though it was his dharma. Bhagavān is again telling him that even if Arjuna thinks that he will not do the actions as required from him and as per his dharma, his nature will force him to do it anyway. His very inherent nature as a *Kṣatriya* will compel him to fight in the war.

When the Pāṇḍavas were in *Ajñatavasa*, and living incognito, as per rules they were not to be recognised by anyone lest they had to repeat the 14 years of forest life. To avoid recognition, they dressed up as brahmins and were staying in a kingdom. They visited a fair that was organised by the King. The King doubted the genuinity of the brahmins. The aura around them and their body build suggested that they could be *Kṣatriyas*. He followed their movement in order to find out about them. If they were truly knowledgeable brahmins, they would be attracted to the book stall. However, as was their nature, instead of looking at the books or the puja stall, they headed towards the weapon stall, and started admiring the various weapons that were displayed. The king realised that they were not brahmins, but *Kṣatriyas*.

People may attempt to change or hide their true nature, but in some situations, their basic nature will come to the fore without their knowledge, and they will do actions as per their nature. One's behaviour can be rectified but the basic nature cannot be changed as the instincts work. One is bound by the basic nature. It is the basic nature of a teacher to teach and spread knowledge among others; he will be a failure if he aspires to become a politician which is not in his nature.

**18.60**

**svabhāvajena kaunteya, nibaddhaḥ(s) svena karmaṇā,  
kartuṃ(n) necchasi yanmohāt, kariṣyasiyavaśo'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.

No matter how much one is determined, the action of the body is controlled by the basic nature with which one is born. Bhagavān says that even if Arjuna who is overcome with ignorance and affection to his clan, declines to fight, he will be forced to pursue the action of fighting, because **all actions are bound by one's nature.**

We are all a part of the supreme soul. The life energy which is a part of HIM gets stuck in the body due to its close interaction with the body. The soul then becomes subjective to nature, and a part of Paramātmā the supreme soul will become subdued and relents to one's basic nature.

## 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.

**Paramātmā resides in the heart of all creatures, and causes the body to function like a machine.** It should be understood that heart does not mean the physical heart as we know it, but it signifies the centre of the consciousness in the creature.

The definition of heart or *hridayam* is '*Hridi ayam*' - where one can feel the prominent presence of the Paramātmā. In humans, the heart is pumping blood constantly and we feel divine energy. But in other creatures some other place in the body will be the centre of consciousness in their body.

Sant Ramdas says "*shareera sarke yantra anika nahi*"; there is no other machine as good as the body, ever created, and the *Jīvātmā* or the soul is embedded in this machine.

A person on a revolving giant wheel will not be able to perform any action as per his wish. A person on a moving aircraft has to bide by the motions of the aircraft. Similarly, the soul that is trapped inside the body cannot act independently of the body. All the energy is derived from HIM but what one does with it depends on the actions of the creature in which it is embedded.

Electricity that flows through all electric appliances is the same. But the output varies depending on the equipment in which it is connected. If it is a lamp, it gives light. If it is a fan, it generates breeze. Similarly the energy is equally distributed in all of us but the actions of the body is individual based and this is the factor which affects the overall function.

## 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.

Bhagavān gives us knowledge about the method of freeing ourselves from the shackles and moving ahead to be united with HIM.

**One should take refuge and surrender in HIM completely; such a person will be blessed with eternal peace and bliss.**

Everyone is stuck in this karma yatra, journey of life and experiencing actions controlled by the individualistic nature. To reach the ultimate unison with the Supreme, Bhagavān advises to invest the energy in the direction of the Supreme completely. Then the *Jīvātmā*, the soul energy which is a part of Paramātmā and situated within the system, can perform everything supported and facilitated by the divine energy.

**'Śaraṇagati' or complete surrender is important to reach this state of proximity to the supreme.**

Suppose a person is attending an interview. He will have a tinge of nervousness, despite being well prepared. He will be apprehensive that another candidate may be better qualified than him. However, when he realises that the interviewer is a person well known to him or related to him, he feels relaxed, all his nervousness vanishes and a feeling of confidence encompasses his mind. Likewise if we are continuously dedicating our time and energy to HIM and stay connected to HIM and take refuge in HIM, the feeling of peace and bliss encompasses with the confidence that Bhagavān is with us to take care of our problem.

**18.63**

**iti te jñānamākhyātaṃ(ñ), guhyādguhyataraṃ(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.

Bhagavān tells Arjuna that he has thus described the greatest secretive knowledge in detail approaching it from different angles, and it is now up to him to ponder well and do as he likes. The Bhagavad Gītā is the highest order of knowledge. Arjuna initially had expressed his state of deluded mind and the confused state of mind. In 3rd chapter he had said:

“व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।  
तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम्”

*My intellect is bewildered by Your ambiguous advice. Please tell me decisively the one path by which I may attain the highest good.*

Arjuna was requesting Bhagavān to tell him about that one path which was good for him. He accepted Bhagavān as his guru and was seeking advice from him. However, Bhagavān did not give him just a single advice. HE equipped him with all the knowledge and finally, asked Arjuna to make the decision, after contemplating on all the knowledge imparted to him.

**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 had already explained to him about the most secret knowledge; now he is about to reiterate about the most confidential information. Arjuna was very dear to HIM and hence HE wanted to reinforce the knowledge which was beneficial to Arjuna.

When a child is leaving for a tour, the mother repeatedly reminds the child about the the dos and don'ts like medicines to be taken, food to be carried, not losing the tickets, etc. Similarly when a child is getting ready to go to exams the mother although aware that the child is fully prepared, will yet remind her to carry hall tickets and keep repeating her advice for the benefit of the child.

Likewise, Bhagavān is repeating his words of knowledge that will be beneficial to Arjuna, because he is very dear to HIM.

## 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.

Whatever Bhagavān spoke to Arjuna is equally important to all of us too. Before describing this sloka Bhagavān had emphasized the importance of the sloka by saying it is most confidential.

**manmanā bhava madbhakto** - Thinking of me and becoming my ardent devotee.

This is a phrase which has come in earlier chapters also and the repetition indicates its importance.

#### **Bhagavān said 4 important things:**

- **1. manmanā bhava** - investing mind in HIM The gopis of vrindavan, irrespective of what work they were engaged in, were constantly thinking of Śrī Krishna. Sant Meera bai also was thinking only of Sri Krishna and continuously invested in HIS thoughts. Such should be one's devotion.
- **2. madbhakto** - Be my devotee. In 12th chapter Bhagavān had said that one should be devoted to HIM all the time.
- **3. madyājī māṃ** - Worship ME. Bhagavān can be worshipped in many ways as we have learnt in the Gītā. One can worship in numerous ways, like chanting his name or with flowers or performing puja or by engaging in good karma. Sant Gyaneswar ji says to offer beautiful flowers through one's action.
- **4. namaskuru** - Offer Praṇām before HIM. Those people who feel that it is difficult to be engaged in worship, can just do Praṇām to HIM.

In Bhagavat it is said:

नाम संकीर्तनं यस्य सर्व पाप प्रणाशनम् ।  
प्रणामो दुःख शमनः तं नमामि हरिं परम् ॥

*I say 'Namaskar' to that Supreme "HARI" whose repeatedly pronunciation of name destroys all the sins and all the troubles go away at the very moment when someone says 'Pranām' to HIM.*

Doing 'Pranām' is like giving a missed call to HIM. When a person is given multiple missed calls, he cannot ignore it for a long time. He will definitely pick up the call at some point of time. Likewise, Bhagavān too cannot ignore one's missed calls, and HE will definitely answer the prayers.

**pratijāne priyo'si me** - Bhagavān promises HIS favourite Arjuna that he can attain HIM by following any of these modes.

## 18.66

### **Sarvadharmānparityajya, māmekam(m) śaraṇam(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.

This is the last piece of advice that Bhagavān gives in the Gītā. This advice happens to be the most important and beautiful one, but is also a little confusing and misunderstood verse. Bhagavān is

asking Arjuna to **abandon all dharmas and surrender to HIM.**

Through out the Bhagavad Gītā, HE was advising that one should follow his dharma, however faulty it was.

**श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।  
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ 3-35॥**

*It is far better to perform one's natural prescribed duty, though tinged with faults, than to perform another's prescribed duty, though perfectly. In fact, it is preferable to die in the discharge of one's duty, than to follow the path of another, which is fraught with danger.*

But now, HE is asking to abandon all dharma! It does not mean disregarding one's own dharma or abandoning all duties. Arjuna was fearful and had apprehensions that he may accumulate sins if he participated in the war and killed his own kith and kin and Gurus. Bhagavān is hence consoling that Arjuna need not worry about *dharma* or *adharma*, but surrender to HIM as HE is the one who will protect. Why not surrender to HIM and take refuge in Bhagavān and be HIS without worrying about consequences?

- **māmekam śaraṇam vraja** - take refuge in ME.

When in trouble, a refugee choses a country which is capable of protecting. Here the refuge is to be taken under the Almighty entity that is Bhagavān HIMSELF, as HE is the one who can take care of everything and in whom we need to have complete faith.

Going back to the interview episode discussed earlier - The interview candidate takes refuge in the interviewer whom he knows well, and hence becomes tension free. Similarly one has to take refuge in Bhagavān and be worry free. It is not easy to reach the state of surrender but one has to follow dharma and completely surrender to HIM.

One cannot attain liberation just by following the dharma or taking refuge; complete surrender is required. Bhagavān said forgetting about everything and taking refuge in HIM will free us from all sins. HE assures that **HE will liberate the person who has completely surrendered to HIM**, from all the sins. A person will not end up doing any wrong actions and unknowingly whatever happens unknowingly also will be rectified if one surrenders to HIM and takes refuge under HIM.

Bhagavān's words of advice come to an end with this sloka.

**18.67**

**idaṃ(n) te nātapaskāya, nābhaktāya kadācana,  
na cāśuśrūṣave vācyam(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.

Bhagavān makes it clear about who is eligible and ineligible to receive this knowledge that he has imparted. HE says it should not be shared with the following:

**1. ātapaskāya** - one who is not a *tapasvi* and does not follow austerity. A *tapasvi* is one who is conscious and pure in his actions, and proceeds in the path of dharma. On the contrary, *Atapasvi* is one who never takes the pain to purify himself and attain divine knowledge from within.

2. **ābhaktāya** - one who knows the might of Paramātmā, yet does not have devotion or faith in HIM.
3. **avācyam** - one who does not want to listen to what is being told
4. **āśuśrūṣave** - one who has perverted perception of the wrong and criticising without having the knowledge.

Above mentioned categories of persons should not be imparted with the knowledge given by Bhagavān in Gītā.

On the contrary, Geeta Pariwar's aim is to reach Bhagavad Gītā to every home.  
Their slogan is:

“घर घर गीता हर कर गीता”

Sant Gyaneshwar ji had written that Bhagavān Śrī Krishna spoke in a natural flow of thoughts. The slogan of Geeta Pariwar is likened to Bhagavān speaking to Arjuna in a manner to unite a child lost in a fair with its right guardian. We are all *Jīvātmās* or souls which have got lost in this nature, and have forgotten Gītā mata and the Supreme. The justification for Geeta Pariwar is that we have the means and it is indeed a good deed to connect the lost souls with the Gītā mata. The caveat is that if a person is extremely adamant, then it should not be imposed on him. But even if there is a little hope of connecting such persons, we should not let go of the opportunity.

**18.68, 18.69**

**ya imaṃ(m) paRāmaṃ(ñ) guhyaṃ(m), madbhakteṣvabhīdhāsyati,  
bhaktiṃ(m) mayi parāṃ(ñ) kṛtvā, māmevaiṣyatyaśaṃśayaḥ. 18.68  
na ca tasmānmanuṣyeṣu, kaścinme priyakṛttamaḥ,  
bhavitā na ca me tasmād anyāḥ(ph) priyataro bhuvi. 18.69**

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.

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.

Engaging in the act of taking Gītā to the devotees is an act of '*param bhakti*' and spreading this divine knowledge is akin to attaining '*parabhakti*' the ultimate transcendental form of devotion. Such a person will undoubtedly reach the ultimate unison with the Supreme. Whoever is engaged in this task becomes the most dearer to HIM. Even in the future there will be no one who will be more dearest to HIM than such people.

**If one feels one does not have time to be a Geetā sevi and volunteer in these divine acts, one can introspect and try to find some time to be a Geetā sevi, because it is the sure path to becoming HIS dearest.**

**18.70**

**adhyeṣyate ca ya imaṃ(n), dharmyaṃ(m) saṃvādamāvayoh,  
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 proclaimed that any one who studies this sacred conversation of Dharma, will be ingrained with knowledge and become HIS favourite. Shri Krishna did not give any name to this collection of conversation. It was Maharshi Ved Vyas ji who named it as Bhagavad Gītā.

All of us who are listening to the discourse and understanding Gītā, and also making an attempt to study it with a desire to imbibe in our life are undoubtedly HIS favourites. Everybody may not be able to understand or study due to whatever limitations. Bhagavān gives a solution for such people too.

**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.

A pure soul (*anasūya*) that listens to the Gītā with full faith and devotion (*Śraddhāvān*) is sure to be liberated from sin, and attain the same fruits as if they have done the good deeds. The *prasada* received in the temple is the same for all devotees, irrespective of their status. Similarly, Bhagavān does not differentiate between his devotees. Everyone can become his favourite. The main parameter is pure devotion and pure soul and not the path taken. One should make an attempt to utilise the opportunity of learning and listening or studying the Gītā, earn the virtue by being righteous and performing actions based on sacrifice (*yajna*), charity (*dana*) and penance (*tapah*).

**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?

Arjuna was listening to the divine knowledge imparted by Bhagavān, in the middle of the battlefield replete with action and reverberating sound of huge drums, conch shells and the dhol. The entire atmosphere was engulfed in din. Hence, Bhagavān was asking him whether Arjuna could hear the conversation with full attention and concentration. HE also enquired if Arjuna's confusion and illusion were destroyed. If confusion is only cleared, chances are that it may come back. It is like the clouds in the sky which come and go. If the confusion is destroyed, it will never come back. Bhagavān was intent that whatever ignorance that Arjuna had should be destroyed and not temporarily cleared.

**18.73**

**arjuna uvāca  
naṣṭo mohaḥ(s) smṛtirlabdḥā, 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 responds that his confusions, illusions and ignorance were completely destroyed and that he got back his memory. He realised who he was and who Bhagavān was. Because of the grace of Bhagavān, Arjuna became '**sthito'smi gatasandehah**'- firmly free from all the doubts. He made the decision to follow Bhagavān's advice.

Arjuna's attitude and tone was different from what one saw in the first chapter when he ordered Bhagavān Śrī Krishna to place the chariot in the midst of the two armies arrayed in formation on the battlefield - '**ratham stapaya mechyuta**'. In the end of Gītā in this last verse of his, Arjuna's tone has changed and he humbly says '**karisye vacanam tava**' - I will do as you say. Earlier Arjuna had the feeling that he was his own master but now with all devotion and state of total surrender, he acknowledges that Bhagavān was his master.

Bhagavān started advising Arjuna from the 11th Sloka of 2nd Chapter, after listening to Arjuna lamenting about matters he should not lament about. In the last chapter, Arjuna is in a state of complete surrender. We too should retrospect on our Gītā yatra, the journey of Gītā. When we started learning Gītā we felt that we have learnt something, but now we must introspect whether we have reached the complete state of surrender.

## 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.

Sanjaya, the witness to the entire conversation, expressed his emotions on hearing the wonderful and divine conversation that occurred between Bhagavān Vasudeva the ultimate Supreme Divine, and Arjuna. He recognized Arjuna also as a '*mahatma*', a higher soul, for gaining all the knowledge imparted to him and completely surrendering to the Supreme being.

## 18.75

**Vyāsaprasādācchrutavān, etadguhyamahaṃ(m) param,**  
**yogaṃ(m) yogeśvarātkṛṣṇāt, sākṣātkathayataḥ(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.

According to Swami Samartha Ramdas ji, Gītā is like a seed of entire knowledge contained in the Vedas. Sanjaya obtained the divine opportunity to listen to the divine conversation because of the divine vision given to him by Maharshi Ved vyaas ji. When the war became inevitable, Maharshi Veda vyaas ji offered to give the divine sight to the blind Dhṛtarāṣṭra to enable him to witness the war. He refused the offer as he didn't want to see his sons being killed. But instead, he asked for the sight to be given to his trusted assistant, Sanjaya, who could provide him with the details of the happenings. Hence Sanjaya expresses his gratitude to Maharshi Ved vyaas ji, with whose blessings he could hear the knowledge imparted by *Yogeshwara*, the Master of Yoga, HIMSELF.

18.76

**rājansaṁsmṛtyasaṁsmṛtya saṁvādamimamadbhutam,  
keśavārjunayoḥ(ph) puṅyaṁ(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.

Sanjaya was absorbed in a state of blissfulness, recalling again and again, the beautiful conversation between Śrī Krishna and Arjuna.

18.77

**tacca saṁsmṛtya-saṁsmṛtya, rūpamatyadbhutaṁ(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.

He rejoiced again and again thinking of the universal divine form of Bhagavān and he was completely awestruck. Initially Sanjaya said the conversation was wonderful. When he remembers the universal form he said **atyadbhutaṁ** - extremely wonderful.

Gītā is not about grammar or pronunciation; one must imbibe the essence of Gītā and reach the state of bliss reminiscing again and again in its glory. Studying the meanings is just a peripheral touch; to reach the soul of Gītā one has to be much more involved and reach the atma or the soul of the Gītā and develop a strong emotion that Sanjaya had, and the emotion which Arjuna reached.

18.78

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

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

Sanjaya who was just an employee, could not express strongly to Dhṛtarāṣṭra, the wrong doings of his sons. Initially Dhṛtarāṣṭra had asked:

मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय

*what did my sons and the sons of Pandu do?*

The impact of the conversation on Sanjaya was substantial. He boldly concluded that **the unison of Sri Krishna the 'Puruṣa tattva' and Arjuna the 'Puruṣārtha', culminates in wisdom.**

- **yatra yogeśvaraḥ kṛṣṇo**- HE is the form and the symbol of the Supreme soul.
- **yatra pārho dhanurdharaḥ**- pārtha or Arjuna signifies a body full of *Puruṣārtha* or the human pursuit with the right set of efforts.
- **śrīrvijayo bhūtiḥ** - reaching a state of beauty and glory much beyond the materialistic world.

Life becomes beautiful when these two come together. Prosperity is not about material things, or being victorious in the worldly matters.

Sant Ramdas ji said that wherever Bhagavān and Arjuna are present, victory is imminent. **When we imbibe the actual essence of Gītā, we will be filled with courage, devotion, full of faith in Karma and will be amply supported by blessings of Bhagavān.** Nothing can go wrong with the *nīti* (principles) which will be *dhruvā* (permanent) and not dwindle away. Steady principles will be established to attain eternal and everlasting fame. The success based on morals will yield everlasting fame.

**Nothing is possible without the blessings of Bhagavān.** We owe our gratitude to Swami Govind Dev Giri ji Maharaj who has given us a platform to spread the teachings of Gītā; else we could not have been able to explore this divine knowledge. Let us fill our heart with gratitude to Swamiji because of whose blessings we are here. Let us offer all that we have achieved to the lotus feet of Bhagavān Śrī Krishna HIMSELF.

The session culminated with a Questions and Answers session.

### Questions and Answers:

#### Mihir ji

**Q:** If Śrī Krishna is the best, why did he say Isvarah sarva bhutanam? Does the shloka 65 'manmana mama madbhaktha ...' mean that one has to worship lord Śrī Krishna and not the supreme soul?

**A:** It is not about Śrī Krishna and Isvara. Nowhere in the Gītā, is it said 'Śrī Krishna uvacha'. It is always 'Śrī Bhagavān uvacha' and the term Isvarah refers to 'Brahmā tattva' as the supreme. No matter if the faith is in Śrī Rama or Bhagavān Shiva, it all goes to the '*Brahmā tattva*' only. One can offer devotion to whichever deity one has faith in in any method prescribed in the vedas; ultimately the prayers will reach the supreme. Gītā is actually taking you to the *Brahmā tattva* by any of these means. It is the body that sees the difference in the Śrī Ram or Śrī Hari due to a limitation of our intellect.

## **Om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyām(m) yogaśāstre śrīkṛṣṇārjunasaṃvāde 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."



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 ŚRĪKṚṢṆĀRPAṄAMASTU ||**