

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 18: Mokṣa-Sannyāsa-Yoga

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YouTube Link: <https://youtu.be/0lvtSrQ3zlw>

Total surrender with ultimate faith and devotion unites one with the Paramātmā

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

The session started with lighting of the lamp and prayers to Ma Sharada, Gurus, and Gītā mata. On the auspicious day of Navratri, blessings was also sought from Durga devi, to steer through the *durga* (obstacles) and complete this beautiful chapter.

Chapter 18 teaches us about the paths that lead to **moksha**, ultimate liberation. In the last session, we understood the characteristics of **siddha Puruṣa**, who have gone beyond the cycle of karma. Karma itself becomes invalid because of their *sharanangati* (total surrender) devotion to shri Krishna. From being a normal devotee who seek something from Paramātmā, diving deep into the art of devotion, the *siddha Puruṣa* reaches to a point where he comes to know about Paramātmā in a better way, and culminates in a complete union with Him, as seen in shloka 55. Being constantly united with him, every thought and action revolve around Him.

In shloka 56, we saw that devotees who offer every action or inaction to the Paramātmā, get the prasād of eternal position, like Dhruv. Shri Krishna further deliberates about the fruits of total surrender to Him.

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.

Offering one's mind (**chetasa**) to Paramātmā becomes possible only when all actions are devoted to

Him. The mind can be invested in Him through ways like:

- Involving in karma yoga (*sannyasa*),
- taking refuge under *buddhi yoga* (right type of intellect; having understood him in the right sense),
- constant immersion in Him (***macchitas satatam***).

Arjuna is worried about committing sins and the various obstacles in front of him. Shri Krishna is asking him not to worry about the obstacles, for He will clear them.

18.58

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

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

Paramātmā says to Arjuna that if his mind is completely fixed upon Him, He will take care of all the obstacles. With His grace, Arjuna will be able to overcome every obstacle (***tarisyasi***). But, if he doesn't listen to Him, owing to the ego (***ahankara***; the I ness), he will perish (***vinanksyasi***).

All actions are rooted and driven by the ego of being the doer, and is the reason for one's downfall. The downfall can be prevented by surrendering to the Paramātmā's words.

To begin with, one has to do the actions, and then dedicate them to Him. This is possible only when the mind and intellect have taken completely refuge in Him. Gradually one will notice all obstacles will be removed.

Whenever we have any fear about some obstacles, we should remind ourselves about shlokas like this. We should remember that He will take care of all obstacles if we are completely dedicated to Him. On the other hand, if one decides not to follow the designated duty, it will lead to downfall. For eg, a teacher may feel that a corporate job is much lesser strenuous than teaching, and prefer to give up on the job of teaching. Such abandonment of one's own duty will be the death knell on the spiritual path.

18.59, 18.60

**yadahāṅkāramāśritya, na yotsya iti manyase,
mithyaiṣa vyavasāyaste, prakṛtistvām(n) niyokṣyati. 18.59
svabhāvajena kaunteya, nibaddhaḥ(s) svena karmaṇā,
kartum(n) necchasi yanmohāt, kariṣyasyavaśo'pi tat. 18.60**

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.

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

People may feel like abandoning their own dharma/ duty for different causes, like ego. Ego does not mean pride, but is the feeling of doership (*ahankara*).

Arjuna's intellect was clouded with the ego, and he was thinking that he would be killing his relatives

by waging the war. Shri Krishna is telling him that even if he takes an egoistic stand (**yadahañkāramāśritya**) that he will not wage the war (**na yotsya iti manyase**), his basic nature will drive him to fight (**prakṛtistvām niyokṣyati**).

Bhagavān is using the term *yotsya* meaning to fight, since they are in the battle field. We should understand it to imply any dutiful action that we are ascribed to, like for example the teacher. If the teacher shifts to a corporate job, there too he/she will end up in a teaching activity, because that is the person's basic nature.

He again repeats that if out of **moha** (ignorance and deep attachment), if he is unwilling (**necchasi**) to fight, some day or the other, he will end up fighting helplessly (**hyavasopi**), as his basic nature is to fight against injustice. One is bound by one's nature (**nibaddhaḥ svena karmaṇā**). Shri Krishna is also trying to remind Arjuna about the **Ajñatavasa**, when Arjuna had to hide his identity of great warrior, and live life as Brihannala, the dancer. Even when he was in disguise, he couldn't resist his true nature, and helped prince Uttara in the war. **One's inert nature will compel one to do his basic action.**

Since we are so bound by our nature, we need to rectify our core if we need to progress. The *Jīvātmā* within the body is controlled by the *Prakṛti* or nature. But there is another force within, that can help the person to come out of the shackles, as explained in the next shloka.

18.61

**īśvaraḥ(s) sarvabhūtānām(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.

The almighty Paramātmā dwells in the central core of the consciousness (heart-hṛddeśe'rjuna tiṣṭhati), in all creatures. The body is the most beautiful blessing, and is the means by which one can achieve the ultimate liberation. Shri Krishna says that He is present within the body which functions automatically like a machine (**Yantra rudhani**).

Ramdas Swamiji says "**shareera sarke yantra anika nahi**" - There is no machine like this body. The *Jīvātmā* is bound by the functioning of the body. It is like a person seated on a vehicle headed to a particular destination. Even if the person wishes to change his destination, he has no option once the flight has taken off. The person has no control over the destination.

One may wonder that if Paramātmā is the energy within us, how can we be responsible for the crimes committed? We should understand that He is like the electricity that flows through different appliances. The source is the same; but the result achieved depends on the appliance.

- Electricity flowing through the geyser warms the water;
- the same electricity flowing through refrigerator cools the water.

Similarly, depending on the equipment called body, the source energy will get different things established. The energy belongs to Paramātmā, but the will belongs to the person. Those who have wrong wills are misusing the energy provided by Paramātmā. When one maintains the energy with proper sanskar, sattva guna and right thoughts, it will result in good accomplishments.

For example, a mother gives the same amount of money to two children; one uses it for good deed; the other misuses it and wastes it on useless things. The next time when the mother has to give the money to one of them, who will she trust? Obviously, she will trust the child who invested it in worthy cause.

Similarly, Paramātmā also will give more power to those who invest His energy in good causes. Paramātmā is saying that although He is here in this machine and driving it, we have to ensure that our act should be in the right way.

According to Dhyaneswar mauli, Arjuna is a little baffled after hearing these clarifications from Shri Krishna. His basic worry was about incurring sins by killing relatives, and losing his dearest friend, Krishna. Overwhelmed by this assurance of Shri Krishna (I will take care of all your problems - **macchitas sarva durgani**; I am with you - **īśvaraḥ sarvabhūtānāṃ hṛddeśe' rjuna tiṣṭhati**), he looks up at Shri Krishna with teary eyes.

Shri Krishna notices the tiny drop of tear and brings forth the next shloka, as an additional support.

18.62

**tameva śaraṇaṃ(ñ) gaccha, sarvabhāvena bhārata,
tatprasādātparaṃ(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.

Śrī Krishna tells Arjuna to take refuge in the Almighty and completely surrender to Him; as a result, he will get abundance of peace in life.

Suppose a person is attending a job interview; despite all preparations, he will be tensed and worried. But when he sees that the interviewer is a known person, he will feel at peace, and all worries will evaporate. Similarly, if one is acquainted with Paramātmā, he can take refuge in Him, and get eternal peace.

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.

Having said thus, Śrī Krishna wishes that Arjuna take his own independent decision. He says that He has declared all the secrets and much more, without any inhibitions or apprehensions, and it is now upto Arjuna to contemplate fully (vimṛśyaitadaśeṣeṇa), and do as per his liking (yathecchasi tathā kuru).

Śrī Krishna believes in conviction, not compulsion. He wanted Arjuna's intellect to be awakened, because it will not fall back in the trap of confusion. If He had ordered, Arjuna would have followed blindly. But if he has understood the importance, then he will do it with conviction.

The ball was back in Arjuna's court. From the beginning, he had complained that Śrī Krishna was confusing him, and requested him to tell him just the one thing that will be for his benefit,

**vyāmiśreṇeva vākyena, buddhiṃ mohayasīva me,
tadekaṃ vada niścītya, yena śreyo'hamāpnuyām (3.2)**

You are, as it were, puzzling my mind by these seemingly conflicting expressions; therefore, tell me the one definite discipline by which I may obtain the highest good.

He had also surrendered to Śrī Krishna, as a disciple.

**kārpaṇyadoṣo pahatasvabhāvaḥ
pṛcchāmi tvāṃ dharmasaṃmūḍhacetāḥ,
yacchreyaḥ syānniścītaṃ brūhi tanme,
śiṣyaste'haṃ sādhi mām tvāṃ prapannam. (2.7)**

With my very being smitten by the vice of faint-heartedness and my mind puzzled with regard to duty, I beseech you! tell me that which is decidedly good; I am your disciple. Pray, instruct me, who have taken refuge in you.

Yet, here again Shri Krishna was telling him to do as he wishes! Dhyaneswar mauli says the confused baffled expression on Arjuna's face was read by Shri Krishna, who like a gentle mother assures him as follows.

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.

Shri Krishna has poured all his love in this shloka and the next.

He repeats (**bhūyaḥ**) the top most confidential secret (**guhyatamaṃ**), telling that since Arjuna is His most favourite (**īstosi me**), He is giving His firm opinion (**dṛḍhamiti**) for his benefit (**Vākṣyāmi te hitam**).

18.65

**manmanā bhava madbhakto, madyājī mām(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.

HE tells four most top secrets:

- **1. manmanā bhava** - Devote the mind and thoughts in HIM. The mind should be drenched in HIS thoughts at all times, like the gopis, Dhruva, and other saints, who irrespective of what work they were engaged in, were constantly thinking of Śrī Krishna.
- There is a saying in marathi: **tu mana hai michikari** - let your mind become mine.
- **2. madbhakto** - Become HIS devotee.
- **3. madyājī mām** - Worship HIM, in whichever form preferred. The best way would be to do good actions, and offer them as flowers at the feet of Paramātmā.
- **4. namaskuru** - Offer namakara/ **Praṇām** before HIM. A small act like a simple namaskar can take care of big hurdles.
- **svalpamapyasya dharmasya, trāyate mahato bhayāt. 2.40**

Our scriptures say that pranam can curb our pain.

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.

Pujya Swamiji says doing 'Pranām' is like giving a missed call to Paramātmā. Who can ignore multiple missed calls? One day, HE will be forced to receive the call, and answer the prayers. As one doesn't know which day the call will be answered, one must do the Pranām every day.

Bhagavān promises that such a devotee who follows all or any one of the above, will definitely get united with HIM (**māmevaiśyasi satyaṁ te**) and become HIS favourite (**pratijāne priyo'si me**).

This is the highest order of contract one can make with Paramātmā.

18.66

**Sarvadharmānparityajya, māmekam(m) śaraṇam(m) vraja,
aham(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 Shri Krishna gives in the Gītā. It is a very important and beautiful one, yet a little confusing. It is often misinterpreted as Shri Krishna asking Arjuna to abandon his dharmas and surrender to HIM.

The entire Bhagavad Gītā is about following one's own dharma (**Svadharma**). One should unfollow adharma, and follow dharma by understanding that it is HIS greatest wish that we follow the path or karma that HE has chosen for us. Following the dharma is just one of the steps to achieve HIM; it is not enough by itself, as HE is beyond dharma. Understanding of HIS true identity is required, which can be accomplished only by a pure soul. The soul can be purified only by performing the prescribed duties with faith. By continuously practicing the paths of dharma and karma, one sets on a path of attaining the Paramātmā. Gradually the dharma too gets nullified, like the extinguishing of the fire along with the camphor.

When the understanding of Paramātmā is attained, nothing remains, and one does not have to worry about dharma or adharma as they get nullified. This leads to ultimate surrender and refuge (**māmekam śaraṇam vraja**) where the devotee indulges in **advaita bhakti (he and Paramātmā are no more separate identities)**. Suppose a pot is filled with water from an ocean, and a huge wave breaks the pot, what becomes of the water in the pot? It merges with the ocean. Likewise, the pot of ego and ignorance gets broken by the wave of devotion, and the bhakta merges with the Divine. Paramātmā asks Arjuna not to worry (**mā śucaḥ**) for He will relieve him of all the sins (**sarpapāpebhyo mokṣayiṣyāmi**).

As Paramātmā is giving us this assurance, one should not have an iota of doubt about taking refuge in HIM. Through Arjuna, HE has imparted this divine knowledge and assurance to all humans. Arjuna is like the chataka bird, the action of which helps everyone.

Chataka bird: Chataka bird is a mythological bird, symbolizing one-minded devotion and purity. As per our scriptures, it seeks only the rain water to quench its thirst. When thirsty, it looks up at the clouds with open mouth, waiting for the rains to pour. Moved by its desperation, the clouds break

open to quench its thirst, and as a by-result, the surrounding environment also gets the benefit of the rains. In case of no rain, the bird dies of thirst, as it will not seek any other water other than rain water.

As a result of Arjuna's desperate call to Shri Krishna, HE has bestowed the rain of knowledge to everyone, with a few clauses as seen in the following shlokas.

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.

Śrī Krishna prohibits from imparting this divine knowledge with the following four types of people:

- **1. ātapasvi** - one who does not take any pains to understand this knowledge.
- **2. ābhaktā** - one who does not believe in God or in the guru shishya parampara.
- **3. āśuśrūṣave vācyam** - one who does not listen to what is being told.
- **4. abhyasuyati** - one who has perverted perception of God, and criticizes HIM.

However, Dhyaneshwari mauli opines that the wrong doers are like lost children, and one should take every effort to reunite them with their mother, Gītā mata. Geeta Pariwar has for the past 30 plus years dedicated itself to this virtuous act through the Learn Gītā program, and is ensuring to reach out to as many people as possible.

18.68

**ya imaṃ(m) paRāmaṃ(ñ) guhyam(m), madbhakteṣvabhidhāsyati,
bhaktiṃ(m) mayi parāṃ(ñ) kṛtvā, mamevaiṣyatyaśaṃśayaḥ. 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.

On the other hand, Shri Krishna wishes that the divine knowledge should reach His devotees. The one who takes this Gītā to His devotees is the highest order of bhakti towards Him. This is the reason why Geeta Pariwar is dedicated to spreading the Gītā all over the world. Since those bhaktas who spread the Gītā will undoubtedly get united with the Paramātmā, we should grab the opportunity given through Geeta Pariwar, and become Gītā sewis.

18.69

**na ca tasmānmanuṣyeṣu, kaścinme priyakṛttamaḥ,
bhavitā na ca me tasmād anyāḥ(ph) priyatara 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.

Paramātmā takes His promise one step ahead, by saying that there is no one else more favourite to Him, than such bhaktas who are facilitating the spreading of Gītā to other devotees. They will remain His most favourite in the future also. They are beyond those bhaktas who diligently perform daily

pujas, tapas, etc.

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.

Attempting to study (**adhyeṣyate**) this divine conversation of dharma is akin to performing **jnana yajna**, the most prominent of all yajnas as seen in chapter 4. People who invest their time in this study will also become His favourite.

Not everyone can study and understand the Gītā . Shri Krishna speaks about those devotees 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.

Paramātmā says that such bhaktas who cannot do self-study of the Gītā can also be liberated, by listening (**śṛṇuyādapi**) to the Gītā , provided they have the following qualities

- **Śraddhāvān**: a person full of faith and devotion, and
- **Anasūya**: the mind is free from malice

Such people will get the same fruits of doing punya karmas like *yajna*, *tapah* and *dana*.

Throughout the Gītā, Shri Krishna has been assuring the devotees, not to worry (**ma suchah**). Irrespective of whether they read or listen to the Gītā, **all of them will be delivered the same fruit - liberation from the cycle of life and death.**

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?

Shri Krishna wraps up his advice by asking Arjuna if he listened with full concentration (**tvayaikāgreṇa cetasā**), and if his ignorance-based confusion (**ajñānasaṃmohaḥ**) had destroyed (**pranaṣṭaste**) for good.

If a confusion is cleared, there are chances of it coming back at a later point of time. When the confusion is destroyed, there are no chances of it rising again. Shri Krishna wants to ensure that Arjuna's confusion that arose due to his ignorance, is destroyed.

18.73

arjuna uvāca
naṣṭo mohaḥ(s) smṛtirlabdhā, tvatprasādānmayācyuta,
sthito'smi gatasandehaḥ(kh), kariṣye vacanaṁ(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 illusions have been completely destroyed (**naṣṭo mohaḥ**) and his memory has been revived (**smṛtirlabdhā**). He has understood his true nature and purpose of existence, and will follow Paramātmā's advice.

Bhagavad Gītā is like the Jnana Surya - the Sun of Knowledge, which drives away the darkness/ ignorance. Arjuna attributes the clarity of mind to Bhagavān 's grace (**tvatprasādānmayācyuta**).

The end result of studying Bhagavad Gītā is '**naṣṭo mohaḥ(s) smṛtirlabdhā**'. Gītā is an encyclopedia of clearing one's thought processes and conscience. One should strive to become like Arjuna, and become Shri Krishna's favourite. Arjuna became the favourite not because of his valor or devotion, but because of his **anagha** (spotless) character. We should revisit and relearn the Gītā again and again, till Arjuna's characters are imbibed in us, and we too become Paramātmā's favourite person.

18.74

sañjaya uvāca
ityahaṁ(m) vāsudevasya, pārthasya ca mahātmanaḥ,
saṁvādamimamaśrauṣam, adbhutaṁ(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, who was witnessing this entire divine conversation voices his emotion to Dhritarastra.

A short recap about Sanjaya: he was the minister of Dhritarastra; was very honest, learned, and dharmic person. He got the opportunity to witness the entire conversation through a divine blessing. He and Vidur ji were the only two ministers from Dhritarastra's cabinet who got entry into Yudhistira's ministry after the Kuruksetra war.

Sanjaya was overwhelmed on witnessing the divine conversation which he described using two adjectives:

- **Adbutam:** wonderful
- **Romaharsanam:** hair-raising

Sadly, although Dhritarashtra too heard the Gītā through Sanjaya, it did not have any positive impact on him.

18.75

**Vyāsaprasādācchrutavān, etadguhyamaham(m) param,
yogaṃ(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.

Sanjaya expresses his gratitude to his guru, Bhagavān Vedavyas ji, who made it possible for him to hear this divine knowledge that came directly from the **Yogeshwara** (master of Yoga) Shri Krishna Himself. **Gītā comes to people only with the blessing of the guru.** Let us take the opportunity to give our gratitude to our param puja Swamiji, through whose initiative of learn Gītā program, we are getting the benefits of the knowledge of Gītā.

18.76

**rājansaṃsmṛtyasaṃsmṛtya saṃvādamimamadbhutam,
keśavārjunayoḥ(ph) puṇyaṃ(m), hṛṣyāmi ca muhurmuhuḥ. 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 voices out the joy that he is experiencing again and again (**hṛṣyāmi ca muhurmuhuḥ**), by recollecting (**saṃsmṛtyasaṃsmṛtya**) the divine, wonderful conversation (**saṃvādamimamadbhutam**).

Dhyaneswar mouli calls the Gītā as **veda mata**. He opines that the pious vedas that are difficult to comprehend, have come to the common people in the form of **Gītā mata**. Sanjaya is overwhelmed with joy on hearing the Gītā.

18.77

**tacca saṃsmṛtya-saṃsmṛtya, rūpamatyadbhutaṃ(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 is also captivated by the recollection of the extremely wonderful (**atyadbhutam**) **vishwaroopa darshan**. He rejoiced again and again thinking of the divine form.

When one reads Gītā, the person touches the body of Gītā. But when one reads it with full of devotion like Sanjaya, one is able to touch the heart of Gītā, and relish the bliss that Sanjaya was soaked in. The devotion increases multifold when one remembers Gītā as the **Veda mata** (as described by Dhyaneswar ji). However, Dhritarashtra who was not pure and was blinded with love, was not moved by these descriptions. He only wished to know the happenings of the battlefield.

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.

Dhyaneshwar maharaj refers to this shloka as the **Flag of Gītā Mandir**. If one cannot visit the sanctum sanatorium of a temple, he can pay respects from outside, just by doing pranams to the Flag hoisted on top of the sanctum sanatorium. This shloka is the flag of victory.

- Gītā is the summary of the Vedas
- 18th chapter is the summary of the Gītā
- This shloka is the fruit (*phala shruti*) of the 18th chapter.

This shloka is exemplary to show the amount of courage Gītā can give a person. Sanjaya who was an employee of Dhritarashtra, was hesitant to voice out his true opinion in the beginning, and referred to Duryodhana as the king in chapter 1, **'Raja vachanam abravīt' (1.2)**

But, the impact of the conversation was substantial. He was full of sattvic courage, and fearlessly declared that wisdom and eternal success prevail wherever Krishna and Arjuna are present.

The shloka can also be perceived in another manner:

- **yogēśvaraḥ** Krishna resembles wisdom
- Arjuna resembles the **Puruṣārtha** or the human efforts in the right direction.

Wherever these two are combined, life becomes beautiful like that of Shivaji maharaj, with everlasting fame and success. **One should dedicate all devotion to Shri Krishna and hand over full control of life to Him, while focusing on the prescribed duties.**

The divine conversation ends with this shloka, and marks the beginning of our Gītā path. We should contemplate and introspect on our actions, and inculcate these values within us. It is with the divine blessings and grace of gurus like Param puja Swamiji that we are able to obtain this wisdom. Let us fill our heart with gratitude and devotion, and offer the entire discussion at the lotus feet of Shri Krishna.

The session culminated with a Questions and Answers session.

Questions and Answers:

Mayaram Sharma ji

Q: Are Shri Krishna and Iswar two different entities? In shloka 62, Shri Krishna says 'tameva sharangaccha', while in shloka 65, He says 'manmana bhava bhakto'.

A: No, they are not different. In shloka 62, Shri Krishna is making a general statement, while in shloka 65, He is directly talking to Arjuna. In both the shlokas, He is asking him to surrender to HIM.

Shankar ji

Q: Was the great warrior Arjuna really confused, or was he just used as a medium for the Gītā to be delivered to us, normal humans?

A: It is possible that Arjuna was made a medium (nimittamatram) for the message to reach us. At the same time, we should also understand the situation he was in. He saw his own relatives in the battle field. He could defeat any one, but when it came to his own relatives, fear and confusion set in. This set the ground for the entire Gītā to take place.

Trivendra ji:

Q: What is the difference between shama and dama, in shloka 42? How can it be implemented in our

life?

A: Shama means controlling the mind, and dama means suppressing our temptations. We can implement Shama by controlling the mind, and concentrating on the goal, rather than allow it to wander here and there. Not giving in to the sensations or temptations is dama.

Q: Why shouldn't the knowledge be shared with people who don't believe in the thoughts of Bhagavān?

A: Our culture recommends us to give food and shelter to the needy people before they ask for it. But knowledge should not be given unless asked for. The recipient will not accept it unless he is in need of it. The ignorant are not aware of Bhagavān, and are content in their ignorance. Only an empty person will crave for the food of knowledge. The ignorant people are not empty vessels who can be filled with the knowledge. However, Dhyaneswar maharaj says to make an attempt and see if they will absorb the essence.

**Om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyām(m)
yogaśāstre śrīkrṣṇārjunasaṁvāde 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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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

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