



ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 18: Mokṣa-Sannyāsa-Yoga

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YouTube Link: <https://youtu.be/p3fAk1hhkos>

The Supreme Secret of the Gītā: The Journey from Brahman to Bhagavān, Culminating in Loving Devotion and Surrender

Chapter 18 of Śrīmad Bhagavadgītā – *Mokṣa Sannyāsa Yoga: The Yoga of Renunciation and Surrender*

On the Auspicious Occasion of the 75th Birth Anniversary of **Param Pujya Govind Giri Dev Mahārāja Ji**, a grand spiritual celebration titled **Gītā Bhakti Amṛt Mahotsava** was organized. The event was graced by the esteemed presence of **Hon'ble Chief Minister of Uttar Pradesh, Śrī Adityanāth Ji, Pujya Swami Rāmddev Ji**, and numerous revered saints from across the nation. The day's discourse commenced with glimpses of the divine assembly and a soulful rendition of the Hanumān Cālīsā, invoking an atmosphere of deep devotion.

The sacred ritual of lighting the Dīpam at the lotus feet of Śrī Bhagavān marked the beginning of our spiritual journey into the timeless wisdom of the Śrīmad Bhagavadgītā. The gentle radiance of the flame, accompanied by heartfelt prayers, suffused the atmosphere with Bhakti and reverence.

**Vāsudevasutaṁ Devaṁ, Kaṁsacāṇūramardanam
Devakīparamānandaṁ, Kṛṣṇaṁ Vande Jagadgurum**

I bow in reverence to Śrī Bhagavān Kṛṣṇa, the son of Vasudeva, the vanquisher of Kaṁsa and Cāṇūra, the supreme delight of Devakī, the universal teacher—Jagadguru.

Bowing at the lotus feet of Śrī Bhagavān Kṛṣṇa and our beloved Swamiji, we begin our contemplation.

Essence of the 18th Chapter

The 18th Chapter of the Bhagavadgītā—Mokṣa Sannyāsa Yoga—serves as a comprehensive summary of the preceding seventeen chapters. While the first chapter sets the stage, it is from the second chapter onward that Bhagavān Kṛṣṇa begins imparting His divine teachings—not only to Arjuna, but through him, to the entire humanity.

In our last session, we concluded with Śloka 53, in which Bhagavān declares:

**ahaṅkāraṁ balaṁ darpaṁ kāmaṁ krodhaṁ parigrahaṁ
vīmuçya nirmamaḥ śhānto brahma-bhūyāya kalpate**

Abandoning ego, force, pride, desire, anger, and possessiveness, one who is free from the notion of 'mine' and is at peace becomes fit for union with Brahman.

As explained last week, this verse signifies that such a person becomes qualified to attain Brahmān—the ultimate spiritual destination. To use a metaphor, if Mumbai is the final destination, reaching Brahmā-bhāva is like arriving at the terminal station—VT—and not stopping short at earlier stations like Masjid Bunder. Similarly, in Pune, Śivājīnagar is an intermediate stop before reaching the central destination. One must go beyond merely nearing the end to fully arrive—to realize Brahmān.

This culminates in the profound revelation of Verse 54, which we shall now explore.

18.54

**brahmabhūtaḥ(ph) prasannātmā, na śocati na kāṅkṣati,
samaḥ(s) sarveṣu bhūteṣu, madbhaktiṁ(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.

Sanskrit (word-by-word):

- **brahma-bhūtaḥ** — one situated in Brahmān
- **prasanna-ātmā** — mentally serene
- **na śhochati na kāṅkṣati** — neither grieving nor desiring
- **samaḥ sarveṣu bhūteṣu** — equanimous toward all living beings
- **mad-bhaktiṁ labhate parām** — attains supreme devotion unto Me

Bhagavān says:

“One situated in the transcendental Brahman realization becomes mentally serene, neither grieving nor desiring. Being equitably disposed toward all living beings, such a yogī attains supreme devotion unto Me.”

In this verse, Śrī Kṛṣṇa concludes His description of the state of perfection—the stage one reaches after attaining Brahma-bhāva, or identification with Brahman.

- The word brahma-bhūtaḥ refers to one who has realized the eternal, imperishable nature of the self.
- **Prasannātmā** is one who is serene and inwardly fulfilled, unaffected by the turbulence of worldly life.
- **Na śhochati na kāṅkṣati**—such a person neither grieves for what is lost nor desires what is yet to be attained. The inner completeness dissolves the duality of gain and loss.
- **Samaḥ sarveṣu bhūteṣu** indicates equal vision, rooted in the realization that ParaBrahman is the substratum of all beings.
- And then comes the divine twist: **mad-bhaktiṁ labhate parām**—such a one attains supreme devotion unto Bhagavān.

This vision is echoed in the 5th Chapter:

***vidyā-vinaya-sampanne brāhmaṇe gavi hastini
śhuni chaiva śhva-pāke cha paṇḍitāḥ sama-darśinaḥ (5.18)***

“The truly learned, endowed with humility and knowledge, see with equal vision a Brāhmaṇa, a cow, an elephant, a dog, and a dog-eater.”

Bhakti as the Culmination of Jñāna

One might assume that, having attained Brahmā-jñāna, the spiritual journey has reached its pinnacle. But Śrī Kṛṣṇa ends this verse with a profound twist—such a jñānī now attains supreme devotion (parā bhakti) unto Him.

This statement turns upside down the claim often made by proponents of jñāna-mārga, who say that bhakti is merely a preliminary step. According to them, devotion is needed only for purification of the heart, and the final stage is pure jñāna. They argue that bhakti can be abandoned once Brahmān-realization is achieved.

However, Śrī Kṛṣṇa asserts the opposite—true parā bhakti is attained after jñāna. In Chapter 4, we learned:

***na hi jñānena sadṛśhaṁ pavitrāmiha vidyate
tat svayaṁ yoga-saṁsiddhaḥ kālenātmani vindati (4.38)***

“In this world, there is nothing as purifying as divine knowledge. One who is perfected in yoga attains this knowledge in the heart, in due course.”

Still, Śrī Kṛṣṇa now reveals that even this knowledge culminates in devotion.

The same truth is echoed by Vedavyāsa in the Śrīmad Bhāgavatam:

***ātmārāmāśh cha munayo nirgranthā apy urukrame
kurvanty ahaitukīm bhaktim ittham-bhūta-guṇo hariḥ (Bhāgavatam 1.7.10)***

“Even those who are ātmārāma—delighting in the Self, liberated from worldly ties—become engaged in causeless devotion toward Bhagavān, attracted by His wondrous attributes.”

Across all four yugas, we find jñānīs who had attained Brahman-realization, yet were irresistibly drawn to bhakti upon encountering the sweetness of Bhagavān’s personal form.

Satya Yuga - The Sanat Kumaras

The greatest jñānīs of Satya Yuga were the four mind-born sons of Brahmā: Sanat, Sanaka, Sanandana, and Sanātana Kumāras. From birth, they were absorbed in the formless Brahmān. But when they once visited Vaikuṅṭha, the divine abode of Bhagavān Viṣṇu, a turning point occurred. The divine fragrance of tulasī leaves at His lotus feet entered their nostrils and filled their hearts with bliss. Instantly, their meditation on the nirguṇa Brahmān dissolved, and they were immersed in divine love for the personal form of Bhagavān.

They prayed:

***kāmaṁ bhavaḥ sva-vṛjīnair nirayeṣhu naḥ stāch
cheto 'livad yadi nu te padayo rameta (Bhāgavatam 3.15.49)***

“O Bhagavān, let us go to hell if You so wish, as long as our minds may revel in the nectar of Your lotus feet.”

Even after Brahmān-realization, they longed for the bliss of loving devotion to the personal form of

Bhagavān.

Tretā Yuga - King Janaka

In Tretā Yuga, the foremost jñānī was King Janaka, father of Sītā. Renowned as Videha (one beyond bodily consciousness), his mind was ever absorbed in the formless Brahmān. However, when Sage Viśvāmitra visited him along with Rāma and Lakṣhmaṇa, a transformation took place.

As the Rāmāyaṇa describes:

***inhani bilokata ati anurāgā,
barabasa brahmasukhahi mana tyāgā***

“At the mere sight of Bhagavān Rāma, King Janaka gave up attachment to the bliss of Brahmān and was swept into deep divine love.”

Dvāpara Yuga - Śukadeva

In Dvāpara Yuga, the greatest jñānī was Śukadeva, son of Vedavyāsa. While still in the womb, he feared emerging into Māyā’s domain. Only after assurance from Nārada did he take birth. Immediately after, he left home and reached the highest state of samādhi.

Years later, Vedavyāsa’s disciples spotted him in the forest. Vedavyāsa then instructed them to recite a verse describing the beauty of Bhagavān Kṛṣṇa’s form:

(Paraphrased meaning):

“Śrī Kṛṣṇa, adorned with a peacock feather, appears as the greatest dancer, with blue karṇikā flowers on his ears, golden shawl, a vaijayantī garland, and flute at his lips, as he walks into Vṛndāvana with cowherd friends, his footprints sanctifying the earth.”

This verse entered Śukadeva’s ears while he was absorbed in nirguṇa samādhi. Instantly, his inner meditation was replaced with the enchanting form of Bhagavān Kṛṣṇa. Overcome by this divine vision, he returned to his father, studied the Śrīmad Bhāgavatam, and later narrated it to King Parīkṣit. Thus, the greatest jñānī of Dvāpara Yuga was drawn to the sweetness of bhakti.

Kali Yuga - Jagadguru Ādi Śaṅkarācārya

The greatest jñānī of Kali Yuga was Ādi Śaṅkarācārya (BC 508–BC 476), who established Advaita Vedānta, declaring the sole reality of the formless, attributeless, non-dual Brahmān. In his bhāṣhyas, he emphasized jñāna as the path to mokṣa. However, what is often missed is that from age 20 until his passing at 32, he composed hundreds of verses glorifying Bhagavān Rāma, Kṛṣṇa, Śiva, Devī, etc.

In Prabodha Sudhākar, he declares:

“Those who perform righteous actions for the attainment of celestial abodes may do so. Those who desire liberation via the path of jñāna or aṣṭāṅg yog may pursue that goal. As for me, I want nothing of these two paths. I wish only to engross myself in the nectar of Śrī Kṛṣṇa’s lotus feet. I do not desire either worldly or heavenly pleasures, nor do I desire liberation. I am a rasik who relishes the bliss of divine love.”

He also undertook pilgrimages to the four dhāms and worshipped personal deities. Though his bhāṣhyas focused on non-dualism (to counter the dominance of Buddhism at the time), his stutis revealed his true devotion. Thus, even Ādi Śaṅkara, the crown jewel of jñānīs, surrendered at the feet of Bhagavān in bhakti.

Bhakti as the Highest Realization

It is fascinating to observe how sādhakas on the spiritual path often begin with dvaita bhāva—“I am

small, and Bhagavān is supreme." Their goal becomes advaita siddhi—oneness with Brahmān, as emphasized by Śaṅkarācārya.

However, upon reaching the apex of advaita, a profound realization dawns: if I and Paramātman are the same, to whom shall I offer devotion? The bliss of being a separate devotee—offering love, surrender, and longing—feels more fulfilling than the cold neutrality of identity with Brahmān.

Thus, even the highest jñānīs, having tasted the fruit of jñāna, ultimately migrate to the path of bhakti, where love alone reigns supreme.

We shall now proceed to Verse 55, where Śrī Kṛṣṇa continues to unveil the grandeur of parā bhakti.

18.55

**bhaktyā māmabhijānāti, yāvānyāścāsmi 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.

Sanskrit (word-by-word):

- **bhaktyā** — by loving devotion
- **mām** — Me
- **abhijānāti** — one comes to know
- **yāvān yaḥ ca asmi** — as much as and in whatever way I am
- **tattvataḥ** — in truth
- **tataḥ** — then
- **jñātvā** — having known
- **viśate** — enters
- **tat-anantaram** — thereafter

Śrī Bhagavān says:

“Only through loving devotion (bhaktyā) can one truly know Me in essence—who I am and how I am. And having thus known Me in truth (tattvataḥ), one enters into full union with Me.”

In the previous verse, Śrī Kṛṣṇa declared that a **brahma-bhūta jñānī**—one established in transcendental knowledge—**attains parā bhakti**, supreme devotion. Here, He makes a bold and revolutionary assertion: only through bhakti can one truly know Bhagavān.

The jñānī, through viveka and śāstra-vicāra, may realise the **nirguṇa, nirviśeṣa, nirākāra Brahmān**—the qualityless, formless, undifferentiated aspect of the Absolute. But such realisation is partial. The full **tattva-jñāna of Bhagavān—His sac-cid-ānanda vigraha, His transcendental form, divine qualities (guṇa), pastimes (līlā), abode (dhāma), and eternal associates (pāṣadas)—remains hidden to the jñānī.**

Why? Because this realm is not accessible by intellect, austerity, or even yogic absorption. It is love that unveils the mystery.

Śrī Kṛṣṇa says: **“bhaktyā mām abhijānāti”**—Only through bhakti does one come to truly know Me. Not merely as an impersonal light or infinite void, but as Śrī Kṛṣṇa—the eternal, all-attractive Parabrahman, the rasika-sevya Bhagavān who reciprocates with His devotees in intimate loving

exchanges.

This knowledge born of bhakti is not academic (parokṣa-jñāna), but direct, experiential (aparokṣa-anubhava). And what follows this realisation? ***Vísate tad-anantaram***—the devotee enters into Bhagavān. That is, the devotee becomes fully Bhagavan-conscious, absorbed in His being, surrendered in love, and united with Him eternally, not in indistinction, but in intimate relation.

This truth is illustrated powerfully in a verse from the *Padma Purāṇa*, where a profound allegorical incident is narrated:

The Tapasyā of Brahmā Vidyā - A Tale from the Padma Purāṇa

Once, the ṛṣi Jabāli came across a radiant maiden seated in deep meditation in a forest hermitage. Her aura was serene and filled with transcendental peace. Intrigued, the sage respectfully inquired: *“O Devi, who are you? What is the purpose of your intense meditation?”*

The maiden opened her eyes and replied with profound grace:

“I am Brahma Vidyā—the spiritual science that reveals the ātman and leads to realisation of Brahman.

Great ṛṣis, yogīs, and tapasvīs strive for ages to attain Me.

Yet here I am, absorbed in tapas—not to realise Brahmān, for I already dwell in its bliss.

But to develop prema—loving attachment—for the lotus feet of the personal form of Bhagavān.

Though I am fulfilled in jñāna, I feel empty without bhakti unto Śrī Kṛṣṇa.”

Even Brahma Vidyā Herself, the pinnacle of philosophical realisation, yearns for the sweetness of bhagavat-prema. This tale beautifully illustrates that knowledge, however sublime, cannot substitute the fulfilment that bhakti alone bestows.

Bhakti as the Crown of Realisation

Thus, Śrī Kṛṣṇa establishes a radical truth: Bhakti is not merely the means—it is the fruit, the goal, and the essence of realisation. Bhakti opens what jñāna cannot, reveals what yoga cannot access, and grants entry into the innermost heart of Bhagavān.

It is only the devotee who truly knows Him—***yāvān yaḥ ca asmi tattvataḥ***—not merely what He is, but who He is, and how He is: as the loving cowherd of Vraja, the playful child of Yaśodā, the sovereign of Dvārakā, the relisher of rasa, the shelter of every surrendered soul.

Let us remember:

Just as the sun can be known by its light, but embraced only by one who draws near, so too can Brahman be glimpsed through jñāna—but Bhagavān is known only through bhakti.

Let’s dive into Śloka 56.

18.56

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

The Karmayogī, however, who depends on Me, attains by My grace the eternal, imperishable state,

even though performing all actions.

Sanskrit (word-by-word):

- **sarva** — all
- **karmāṇi** — actions
- **api** — though
- **sadā** — always
- **kurvāṇaḥ** — performing
- **mat-vyapāśrayaḥ** — taking full refuge in Me
- **mat-prasādāt** — by My grace
- **avāpnoti** — attains
- **śāśvatam** — eternal
- **padam** — abode
- **avyayam** — imperishable

Śrī Bhagavān says:

“Though engaged in all kinds of actions, My devotee who takes exclusive refuge in Me attains, by My grace, the eternal and imperishable abode.”

Dependence in Action, Not Renunciation of Action

In the previous verse (18.55), Śrī Kṛṣṇa established that only through bhakti can one attain tattva-jñāna of Bhagavān and enter into viśeṣa-anubhava—direct awareness of His personal reality. Now He elaborates on the nature of such a bhakta’s life.

The devotee is not one who withdraws from life’s duties, but one who performs sarva-karmāṇi—all actions, worldly and spiritual—while remaining firmly established in mat-vyapāśrayaḥ, total surrender and dependence upon Bhagavān.

This is the principle of karma-yoga culminating in bhakti-yoga—action offered to Bhagavān, performed without doership or desire for personal gain. The bhakta sees everything as belonging to and connected with Bhagavān. In such consciousness:

- The deha, manaḥ, and buddhi (body, mind, and intellect) are seen as instruments of Bhagavān’s energy.
- One’s **dravyāṇi (possessions)** are understood as the property of Bhagavān.
- Jīvas are viewed as **eternal aṁśas (parts)** of the Divine Whole.
- And the self is known as a humble sevaka—a servant of the Bhagavan.

The pride of being the doer (kartṛtva-abhimāna) and the enjoyer (bhoktṛtva-abhimāna) is cast aside. Instead, the bhakta acts as a trustee of Bhagavān’s will. This complete offering of self culminates in the devotee’s elevation beyond the guṇas and into bhagavat-sannidhya—the living presence of the Divine.

Attaining the Eternal Realm through Grace

Such a devotee, though ever active, attains mat-prasādāt—by the sheer grace of Bhagavān—śāśvatam avyayam padam, the eternal, imperishable abode. This is not the fruit of karma, nor the reward of austerity, but the gift of Divine Mercy in response to loving surrender.

Śrī Kṛṣṇa already described this Supreme Abode in verse 15.6:

**na tad bhāsayate sūryo na śāśāṅko na pāvakaḥ
yad gatvā na nivartante tad dhāma paramaṁ mama**

“That supreme realm of Mine is beyond the reach of the sun, moon, or fire. Having gone there, one never returns to the material world.”

This dhāma is not composed of prakṛti but of parā śakti—spiritual energy (sat-cit-ānanda). It is untouched by decay, death, or duality. There, Bhagavān eternally performs divine līlās with His liberated devotees.

Bhagavān’s Abodes and Forms: Unity in Diversity

Each form of Bhagavān has a corresponding spiritual realm:

- **Bhagavān Kṛṣṇa** resides in **Goloka Vṛndāvana, the realm of intimate, madhura pastimes.**
- **Bhagavān Viṣṇu** presides over **Vaikuṅṭha, where majestic service reigns supreme.**
- **Bhagavān Rāma** abides in **Saket, where maryādā and dharma are exalted.**
- **Bhagavān Śiva** dwells in **Śiva Loka (or Kailāsa) with his ardent devotees.**
- **Devī Durgā**, the mother of the universe, grants her devotees entry into **Devī Loka.**

Each devotee attains the loka of their iṣṭa-devatā, engaging in eternal sevā and rasa-maya līlā suited to their unique relationship with Bhagavān.

Thus, the goal is not extinction of individuality, but perfection of svarūpa—the eternal identity of the jīva in loving relationship with Bhagavān.

Lets delve into Śloka 57.

18.57

**cetasā sarVākarmāṇi, mayi sannyasya matparaḥ,
buddhiyogamupāśritya, maccittaḥ(s) satataṃ(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.

Sanskrit (word-by-word):

- **chetasā** — by consciousness
- **sarva-karmāṇi** — all activities
- **mayi** — to Me
- **sannyasya** — dedicating
- **mat-paraḥ** — considering Me the Supreme goal
- **buddhi-yogam** — yoga of the intellect
- **upāśritya** — taking shelter of
- **mat-chittaḥ** — consciousness absorbed in Me
- **satatam** — always
- **bhava** — be

Śrī Bhagavān declares:

“Dedicate all your actions to Me with your consciousness fixed in Me. Accepting the yoga of the intellect, be ever absorbed in Me, having Me as your supreme goal.”

The Discipline of Buddhi Yoga - Directing the Inner Faculty Toward Bhagavān

Śrī Kṛṣṇa now instructs Arjuna—and through him, all sādhanā-jīvis—on the practical path to anchoring the self in Bhagavān. He calls for two-fold alignment:

1. Mayi sannyasya sarva-karmāṇi – Dedicating all actions to Me

2. Mat-paratva and mat-chittatva – Having Me as the Supreme Goal and keeping the consciousness absorbed in Me

The key instrument of this process is buddhi-yoga, the yogaḥ of directed and resolute intellect. Yoga means union. Buddhi-yoga refers to uniting the intellect with the Supreme—training the buddhi to perceive all of life as connected with and meant for Bhagavān.

Understanding the Inner Apparatus - Antaḥkaraṇa

The human subtle body (sūkṣma-śarīra) includes the antaḥkaraṇa, the inner instrument, which comprises four faculties:

- **Manah** – The mind: generates thoughts and desires
- **Buddhiḥ** – **The intellect: analyzes and makes decisions**
- **Chitta** – The memory and seat of attachment
- **Ahaṅkāra** – The ego: the sense of “I-ness” and doership

Of these, the buddhi is the governing faculty. Once the buddhi makes a value judgment, the mind yearns accordingly, the chitta forms attachment, and the ahaṅkāra identifies with it.

Thus, if the buddhi is polluted, it leads the entire being into bondage. But if the buddhi is pure and aligned with Bhagavān, it becomes the charioteer that reins in the senses and mind, steering the jīva toward liberation.

An Everyday Example of Buddhi's Supremacy

Śrī Kṛṣṇa's teaching may seem lofty, but its relevance pervades daily life. Consider how anger flows hierarchically through society:

- A CEO yells at a director; the director controls his anger but vents it on the manager.
- The manager, out of fear, holds back at work but unloads on the foreman.
- The worker, helpless at work, takes it out on the wife, who then scolds the children.

Why this chain? Because at each level, the buddhi calculates risk versus reward—it holds back where consequences are dire and unleashes where it perceives no danger.

This illustrates how the buddhi governs the mind—the desire may exist, but the intellect chooses where and how it is expressed.

Buddhi-Yoga: Resolute Intellect Anchored in Divine Purpose

Śrī Kṛṣṇa asks us to cultivate such a buddhi that is **mat-paraḥ—oriented toward Him as the Supreme Purpose**. This is not suppression of desires, but redirection. A buddhi trained in the śāstra and ripened through satsaṅga and sādhanā begins to see:

- All actions as offerings to Bhagavān (**yajña-bhāva**)
- All beings as manifestations of Bhagavān's energies (**bhūtamayi-jagat**)
- All success and failure as His prasāda

Such a buddhi instructs the mind: “Not for me, but for Him.” The mind, trained by this buddhi, slowly lets go of rāga-dveṣa, and the chitta becomes attached to Bhagavān alone—**mat-chittaḥ satatam bhava**.

This is the secret to abiding ātmānanda even amidst action.

We shall move on to Śloka 58.

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.

Sanskrit (word-by-word):

- **mat-chittaḥ** — with the mind fixed on Me
- **sarva-durgāṇi** — all difficulties or obstacles
- **mat-prasādāt** — by My grace
- **tariṣyasi** — you shall cross over
- **atha cet** — but if
- **tvam ahankārāt** — due to pride
- **na śroṣyasi** — do not listen (to Me)
- **vinaṅkṣyasi** — you shall perish

Śrī Bhagavān states:

“If you fix your mind on Me, you shall overcome all obstacles by My grace. But if, out of pride, you do not listen to My instructions, you will be lost.”

Divine Grace Versus Pride - The Two Possible Outcomes

In the previous verse, Śrī Kṛṣṇa urged Arjuna to dedicate all actions to Him, keeping the intellect united in His service. Now, Bhagavān declares the result of such surrender and the consequence of arrogance.

- Surrender and remembrance (**mat-chittaḥ**) lead to divine grace, by which one crosses over every obstacle (**durgāṇi tariṣyasi**).
- But pride (**ahankāra**), which manifests as disobedience to divine instruction, results in spiritual ruin (**vinaṅkṣyasi**).

This verse embodies a profound truth: grace flows where ego is absent. **When one remembers Bhagavān in all circumstances, His prasāda—divine intervention—guides and uplifts. But when one clings to the ego of “I know better,” even the noblest intentions can lead to downfall.**

Intention Matters: The Power of Bhāva

This leads to an important reflection: intention (bhāva) matters as much as, if not more than, action. Śrī Kṛṣṇa is not simply asking for mechanical compliance. He is calling for inner alignment—a humble submission of the will and heart. Before performing any karma, we must ask ourselves:

- Why am I doing this?
- Who is the true enjoyer of this action?
- Is this being done for self-glorification or for Bhagavān’s pleasure?

Often, our lives are driven by imitation, comparison, and unconscious conformity. But the **śuddha bhāva—the pure intention behind karma**—determines whether it becomes a chain of bondage or a means of liberation.

A Real-Life Story: Service over Self-Interest

This truth was beautifully illustrated by keynote speaker Belinda Goodrich, who shared her transformative experience during a visit to Bengaluru, India.

In 2006, she traveled to India for corporate engagements. Curious about local culture, she visited a bustling inner market. Amidst the vibrant chaos—spices, sounds, stray animals, and tropical heat—she spotted elderly women crafting fragrant jasmine garlands for temple offerings.

One old woman in particular caught her attention. Frail and toothless, with arthritic hands, she sat on the hard floor weaving delicate floral strands. Touched by her presence, Belinda attempted to buy a garland. A language barrier delayed communication, but eventually, through her guide, she was able to convey her wish. The woman gently adorned her hair with the jasmine flowers.

Moved, Belinda offered payment—but the old woman refused.

The guide explained:

"She feels honoured that you liked her flowers. Your behavior has already paid the price."

This stunned Belinda. The woman, materially impoverished, had the wealth of dignity, service, and selflessness. That act of unspoken seva changed Belinda's worldview.

She returned home a transformed woman—resigning from her high-paying corporate job, adopting a stray dog from the streets of Bengaluru, and reprioritising her life around values over valuation.

She concluded:

"Service over business. Respect over greed. People over profit."

The garland, now withered and brown in her journal, remains a symbol of the wealth found in seva, in bhāva, in remembering what truly matters.

Seeds of Wisdom:

- Seva done with sincerity becomes an offering to Bhagavān.
- Grace does not depend on opulence or status, but on inner humility.
- Pride (ahaṅkāra) is the greatest obstacle; remembrance (smaraṇa) is the greatest strength.

Now, we proceed to Śloka 59

18.59

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

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

Word-by-Word Meaning

- **yat** — if
- **ahaṅkāram** — pride, ego
- **āśritya** — taking shelter of
- **na yotsye** — "I shall not fight"
- **iti** — thus
- **manyase** — you think
- **mithyā eṣaḥ** — this is false, in vain

- **vyavasāyaḥ te** — your determination
- **prakṛtiḥ tvām niyokṣyati** — your nature will engage (compel) you

Śrī Bhagavān states:

"If, motivated by pride, you think, 'I shall not fight,' such a determination is futile. Your very nature will compel you to act."

In a tone of gentle chastisement, Śrī Kṛṣṇa offers Arjuna a profound warning. He reminds him—and all of us—that we are not wholly independent beings. The jīva, bound in prakṛti, is deeply shaped by the three guṇas—Sattva, Rajas, and Tamas—as elaborated earlier in Chapters 14 and 17. These guṇas form our innate svabhāva, or nature, and according to this svabhāva, we are inevitably drawn into action.

Therefore, even if one thinks "I shall not act" out of ego or aversion, such thinking is ultimately futile. Action will arise not from personal choice alone but from the compelling force of one's own nature.

Śrī Kṛṣṇa warns Arjuna: You are a Kṣatriya. Warriorhood is your dharma. Your svabhāva is wired for courage, protection, and righteous battle. Even if you now declare in pride, "I shall not fight," your own prakṛti will not allow you to remain inactive. It will pull you into action, whether willingly or unwillingly.

Illustrative Anecdote:

Consider the case of a soldier who retired after thirty years of service. One day, while sipping coffee at a local café, a friend suddenly called out from behind, "Attention!" Instinctively, the soldier snapped into position, dropping his cup. That conditioned response—born of years of training—had become a part of his very nature.

Similarly, Arjuna's nature as a warrior is not something he can override by mere willpower or temporary emotion. His inner calling, forged through birth, dharma, and guṇas, will rise and direct him to act.

A Deeper Reflection:

But this leads to a natural question:

If Arjuna's nature would eventually compel him to fight, then why did Śrī Kṛṣṇa have to deliver the entire Gītā? Why not simply wait?

The answer lies in the unique nature of this war—it is a Dharma-Yuddha, a battle not of ambition, but of righteousness. Śrī Kṛṣṇa could not afford to take chances. Arjuna was not merely any warrior—he was the dharma-senā, the very instrument of justice in this battle.

To wait for Arjuna's inner nature to awaken on its own—perhaps over a few days—would have risked critical delay. The armies were assembled, the moment was ripe, and indecision at such a juncture could have caused irreversible damage.

Thus, what was needed was not just physical action, but clarity of purpose—a mind free of delusion, a heart grounded in dharma, and a will aligned with the divine. Before the first arrow was released, Arjuna's inner confusion had to be cleared. His action had to rise from śuddha-buddhi—purified understanding—not from compulsion alone.

Hence, the Gītā was revealed—to uplift his consciousness, harmonise his svabhāva with his Svadharma, and ultimately direct him toward Nishkāma Karma and Bhakti.

Let's continue with Verse 60

18.60

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

Word-by-Word Meaning

- **svabhāva-jena** — born of one's own material nature
- **kaunteya** — O Kaunteya (Arjuna, son of Kuntī)
- **nibaddhaḥ** — bound
- **svena** — by one's own
- **karmaṇā** — action or duty
- **kartuṃ** — to do
- **na** — not
- **ichchasi** — you desire
- **yat** — which
- **mohāt** — out of delusion
- **kariṣyasi** — you will perform
- **avaśhaḥ** — helplessly
- **api** — even
- **tat** — that (very same action)

Śrī Bhagavān says:

"O Kaunteya, that action which you do not wish to perform out of delusion—you will helplessly perform it, bound as you are by your own karma born of your nature."

Continuing from the previous verse, Śrī Kṛṣṇa intensifies his warning. Arjuna may think he can refrain from action, but his nature, forged by countless saṃskāras across lifetimes, will not allow him to remain passive.

Śrī Kṛṣṇa says:

"O Arjuna, you are bound by your karma, shaped by your svabhāva—your inherent nature. You may now, in a moment of delusion, say 'I shall not fight,' but that aversion is temporary. Your deeply rooted Kṣatriya spirit, formed by prior actions and dispositions, will eventually compel you to act—even against your present will."

Arjuna's heroic temperament, his abhorrence for injustice, his instinct to protect dharma—all of these are not just cultivated in this birth, but carried over from lifetimes of Kṣatriya dharma. Śrī Kṛṣṇa reminds him that his very nature will push him into battle, and thus it is far wiser to align that action with divine guidance rather than be dragged into it by inner compulsion.

Why Follow Bhagavān's Advice?

Śrī Kṛṣṇa's point is simple but profound:

"Ultimately, you will act. So why not act now, and act rightly?"

Instead of delaying until your nature forcefully takes over, act with clarity, guided by śāstra and śraddhā. Do it not in a haze of compulsion, but in the light of wisdom.

He is urging Arjuna to rise above mere instinct—to act not only according to svabhāva, but in accordance with divinely informed svadharma.

An Illustration of Innate Temperament

To understand how deeply rooted one's nature can be, consider a scenario:

Suppose in a public place, a person is being assaulted by a wrongdoer. How might different people respond?

- A Brāhmaṇa-like temperament would respond through pacification. He may fold his hands and plead: *“Please don't harm me. I'm a harmless person, I've done no wrong. If I have, forgive me.”* His response comes from an inner inclination toward peace, humility, and avoidance of conflict.
- A Kṣatriya-like temperament would instinctively reach for a weapon or leap into defense, even without conscious thought. Action, courage, and direct confrontation arise naturally from his inner disposition.
- A Vaiśya-like temperament would attempt negotiation: *“Let's talk this out. Maybe there's a way to settle this peacefully. What do you want?”* His instinct is towards deal-making, compromise, and practical resolution.

These instincts reflect one's prakṛti—the guṇa-dominated temperament that manifests as Brahma-svabhāva, Kṣatra-svabhāva, or Vaiśya-svabhāva.

Temperament vs Birth

It's important to clarify:

This classification is not about birth, but about inner disposition. One may be born into a Kṣatriya family but have a Brāhmaṇa-like temperament. Or be born into a Vaiśya family and possess Kṣatriya instincts.

Śrī Kṛṣṇa speaks here of svabhāva, not jāti (birth). What matters is internal constitution, not societal label. This was discussed at length earlier in Chapter 18, particularly in verses 41–44.

Thus, Kṛṣṇa's message is unmistakable:

“You cannot escape your inner nature. So act wisely. Instead of being dragged by it, rise with it, direct it, sanctify it by aligning with Me.”

By surrendering to Bhagavān and performing one's karma with clarity rather than confusion, one moves from bondage to liberation.

Let us move into verse 61

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.

Word-by-Word Translation

- **īśvaraḥ** — the Supreme Lord
- **sarva-bhūtānām** — of all living beings
- **hṛt-deśe** — in the region of the heart
- **tiṣṭhati** — resides, dwells

- **bhrāmāyan** — causing to wander
- **sarva-bhūtāni** — all living entities
- **yantra ārūḍhāni** — mounted on a machine
- **māyayā** — made of material energy (Māyā)

"O Arjuna, the Supreme Lord dwells in the hearts of all living beings, and by His Māyā, causes them to wander as though mounted on a machine."

Here, Śrī Kṛṣṇa reveals a profound truth about the soul's relationship with Īśvara. He emphasizes the Bhagavan's immanence—how Bhagavān resides not in some distant realm, but in the very hearts of all beings, silently witnessing and guiding.

The body is referred to as a yantra—a machine made of prakṛti (material nature), animated by the presence of the jīva, but ultimately governed by the Supreme Soul. Just as a puppet may seem to move on its own, but is directed by strings, so too are all beings carried along by their own past karmas, under the Lord's overarching control.

Yet, it is important to note:

Though Bhagavān causes the soul to wander, He does so not arbitrarily, but in perfect accordance with that soul's karma and inherent nature (svabhāva). Thus, the Lord is both a witness and a dispenser, offering each soul the exact circumstances it needs for evolution.

Śrī Kṛṣṇa's message to Arjuna is clear:

"Whether you choose to fight or not, whether you act in alignment with Me or in resistance, your life is still unfolding under My supervision. You are never independent of Me—not in your past, present, or future."

Surrender is Wisdom, Not Weakness

Thus, resistance is futile, but more than that—it is painful. To go against one's svabhāva and against the will of the Supreme is to invite inner conflict and suffering.

Kṛṣṇa is essentially saying:

"Since you are always within My dominion, since I reside within your heart, wouldn't it be far wiser to cooperate with Me, rather than struggle in delusion?"

Samskāras and Gītā Vivechan

Reflecting on the present moment, the time we spend in Gītā Vivechan is not trivial. Every session, every śloka, every reflection plants and strengthens noble saṃskāras (impressions). These elevate our thoughts and deepen our awareness.

Some saṃskāras bear fruit in this very life—bringing clarity, peace, and spiritual strength. Others may silently shape our future births—nudging us toward the path of Bhakti, Jñāna, and Karma Yoga again.

Perhaps it is due to some virtuous karma of past lives that we are drawn to the Gītā today, to this saṅga, to this path of light.

The lesson is profound:

You may feel in control, but your journey is already guided—by your karma, your nature, and the Lord seated in your heart. In such a scenario, why not surrender willingly to that Divine Guide, who is always working for your upliftment?

Now we proceed to Verse 62

18.62

**tameva śaraṇam(ñ) gaccha, sarvabhāvena bhārata,
tatprasādātparām(m) śāntim(m), sthānam(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.

Word-by-word Meaning:

- **tam** — unto Him
- **eva** — alone
- **śharaṇam gachcha** — take refuge, surrender
- **sarva-bhāvena** — with your whole being
- **bhārata** — O descendant of Bharata (Arjuna)
- **tat-prasādāt** — by His grace
- **parām** — supreme
- **śhāntim** — peace
- **sthānam** — abode
- **prāpsyasi** — you shall attain
- **śhāśvatam** — eternal

"Surrender exclusively unto Him with your whole being, O Bhārata. By His grace, you shall attain supreme peace and the eternal abode."

Śrī Bhagavān now emphasizes the culmination of all paths: śharaṇāgati, complete surrender to the Supreme. Having expounded various yogas and the ideal of performing one's svadharmaāt niṣkāma bhakti, He now declares the ultimate refuge — Himself.

Self-effort, while necessary, is ultimately insufficient. The jīvātman, being finite and caught in the cycle of karma and māyā, cannot by its own strength cross over this ocean of saṁsāra. Liberation, therefore, is only possible by the grace (prasāda) of Paramātmā.

However, this divine grace is not arbitrarily or whimsically bestowed. Just as a responsible worldly father will not hand over his precious possessions to an unworthy or irresponsible child, Bhagavān also bestows His grace upon those who are qualified through surrender.

An Analogy - The Just Father:

Imagine a father with two sons. During the harvest season, he instructs both to toil in the paddy fields. One son obeys and works diligently under the scorching sun. At night, the father rewards him with ₹1000, praising his effort and loyalty.

The second son lazes around all day, ridicules the father's instructions, and indulges in vices. If the father were to now hand him the same ₹1000 simply out of pity or sentimentality, what would be the effect?

The first son's motivation would vanish. "Why strive," he'd think, "if reward comes irrespective of effort?" Similarly, if Bhagavān were to distribute His supreme grace without the ādhikāra (qualification of surrender), the tapasya of great ṛṣis and saints across yugas would be rendered meaningless.

Thus, Bhagavān is not partial, but perfectly just — His grace is conditioned upon śharaṇāgati.

Scriptural Support:

- Kaṭhapaniṣad 2.23 declares:

"tam eva viditvāti mṛtyum eti nānyaḥ panthā vidyate'yanāya"

"Only by knowing Him does one cross over death; there is no other way."

- Bhagavatam (11.20.9), Śrī Kṛṣṇa to Uddhava:

**"tasmāt tvam uddhavotsṛjya chodanām pratichodanām
pravṛttiṁ ca nivṛttiṁ ca śrotavyāni ca sarvaśaḥ
śaraṇam vraja mām ekaṁ yad viśvaṁ bhayam aśhnute"**

"Therefore, O Uddhava, give up all injunctions and prohibitions, and surrender unto Me alone. Only then can you cross this world and become fearless."

- Gītā 7.14:

**"daivī hyeṣhā guṇa-mayī mama māyā duratyayā
mām eva ye prapadyante māyām etām taranti te"**

"My divine Māyā, made of the three guṇas, is difficult to overcome. But those who surrender unto Me alone can cross it."

The Six Limbs of Śharaṇāgati (Surrender):

Drawn from scriptures such as the Hari-bhakti-vilāsa, Bhakti-rasāmṛta-sindhu, Vāyu Purāṇa, and Viṣṇu-dharma-samhitā, the six characteristics of true surrender are:

- **1. Ānukūlya-saṅkalpaḥ** — To desire only what is pleasing to Bhagavān

A surrendered soul aligns his will with the divine will, like a dry leaf swayed by the wind — without resistance, complaint, or preference. To be happy in Bhagavān's happiness is the sign of inner maturity.

- **2. Prātikūlya-vivarjanam** — To reject all that is displeasing to Him

We must not desire what opposes His will. Life's results are dispensed by Bhagavān based on karma, but a surrendered soul neither complains in adversity nor boasts in prosperity. He accepts all with reverence.

- **3. Rakṣiṣyatīti Viśvāsaḥ** — Absolute faith that Bhagavān will protect

Bhagavān is the eternal Pitā (father), Mātā (mother), Dhātā (sustainer). From feeding ants to nourishing elephants, from putting milk in a mother's breast to sustaining galaxies — He cares for all. Why should we doubt His protection?

- **4. Gopṭṛve Varaṇam** — To accept Bhagavān as the sole guardian

The attitude of deep, constant gratitude must arise. We owe our very existence to Him — the sun, the air, the earth, water, and life itself — all are His gifts. Ungratefulness is a sign of ego; a devotee remembers that everything is prasāda.

- **5. Ātma-nikṣepaḥ** — To see everything, including oneself, as belonging to Bhagavān

This universe existed before us and will continue after us — everything ultimately belongs to Him. Just as an intruder misusing someone's house is a thief, so too is the soul that uses the world without

acknowledging Bhagavān's ownership.

- **6. Kārpaṇya** — To relinquish the pride of being surrendered

Even after performing all duties, one must remain humble. Pride is the subtlest enemy. The devotee knows: "Whatever I did, I could only do by Bhagavān's inspiration. Left to myself, I am helpless." This humility ensures that surrender remains pure.

In this śloka, Bhagavān Śrī Kṛṣṇa gives the final and direct instruction — surrender completely with full trust and love. The reward is twofold:

- **parām śāntim** — supreme peace in this world
- **śhāśvatam sthānam** — the eternal, imperishable abode beyond this world

This surrender is not blind passivity but the deepest form of dynamic spiritual maturity. It brings the soul under the protective, loving care of Bhagavān, who becomes the doer, the enjoyer, the protector, and the goal.

Let's delve into Sloka 63

18.63

iti te jñānamākhyātaṃ(ñ), guhyādguyataraṃ(m) mayā, vimṛśyaitadaśeṣeṇa, yathēcchasi 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.

Word-by-Word Meaning:

- **jñānam** — knowledge
- **ākhyātam** — explained
- **guhyāt** — secret
- **guhya-taram** — still more secret
- **mayā** — by Me
- **vimṛśya** — reflect upon
- **aśeṣeṇa** — completely
- **yathā ichchasi** — as you desire
- **tathā kuru** — so do

Śrī Bhagavān says, "Thus, I have explained to you this wisdom, more secret than all secrets. Reflect deeply upon it, and then do as you wish."

What a sublime example Śrī Kṛṣṇa sets here! After imparting the entire Bhagavad Gītā—addressing all of Arjuna's doubts, illuminating the path of karma, jñāna, and bhakti, and revealing even the most esoteric truths—Bhagavān now steps back and does not compel Arjuna into action. He says, "I have told you everything, now the choice is yours."

This gentle nudge to deliberate (vimṛśya) and then act (kuru) reflects the extraordinary dignity and compassion of Bhagavān. Despite being the Supreme Being, He does not impose His will. He could have simply said, "Now that you know I am Bhagavān, you must fight." But instead, He gives Arjuna freedom—freedom to choose, to reflect, and to act.

What Makes the Gītā 'Secret'?

Many wonder: if the Gītā is sold in bookshops for ₹10 or even distributed freely, how is it a “secret” (guhyatamam jñānam)?

A secret is not defined by its inaccessibility in material terms, but by its inaccessibility to the inner mind. True spiritual knowledge cannot be grasped through mere reading or intellectual exercise. It must be:

- Received from a Guru
- Pondered upon with śraddhā and bhakti
- Realized through sādhanā and inner transformation

In Chapter 2, Bhagavān revealed the knowledge of the **Ātman—that was guhya jñāna (secret knowledge)**.

In Chapters 7 and 8, He described **His divine opulences—guhyatara jñāna (more secret)**.

From Chapter 9 onward, He unveiled the **path of exclusive devotion—guhyatamam jñāna (most secret of all)**.

And in verse 18.55, He declared that only through bhakti can He truly be known in His personal form.

Bhagavān Gives Us Free Will

This verse is also a powerful reminder that Bhagavān grants the soul free will—a limited but real agency. Some people question: “Why did Bhagavān give us free will at all? Without it, we would not do evil.” But without free will, we could not do good either.

Bhagavān desires love, not robotic compliance. Love requires freedom. A machine cannot love; only a conscious being with the ability to choose can offer true devotion. Hence, Bhagavān provides us:

- The knowledge of dharma and adharma
- The consequences of various actions
- And then leaves the final choice to us

A Parallel in Rāmāyaṇa

This divine spirit of non-coercion is also found in the Rāmāyaṇa. Once, Śrī Rāma gathered the citizens of Ayodhyā for a discourse:

**“eka bāra raghunātha bolāe,
guru dwija purabāsī saba āe”**

(Rāmāyaṇa)

After explaining the purpose of human life and the means to attain it, He concluded:

**“nahiṅ anīti nahiṅ kachhu prabhutāi,
sunahu karahu jo tumhahi sohāi”**

(Rāmāyaṇa)

“What I have said is not out of ego or imposition. Listen to it well, reflect on it, and then do what you feel is appropriate.”

What grace, what humility from the Supreme!

This verse is a culmination of Bhagavān’s teaching style—not authoritarian, but loving and liberating. He lays bare the truth, holds nothing back, and then empowers the seeker to choose. This is the

hallmark of a true Sat-Guru and of Bhagavān Himself.

Let us now proceed to the next śloka, where Bhagavān offers the essence of all instruction—verse 64.

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.

Word-by-Word:

- **sarva-guhya-tamam** — the most confidential of all
- **bhūyaḥ** — again
- **śṛṇu** — hear
- **paramam** — supreme
- **vacaḥ** — instruction
- **iṣṭaḥ asi** — you are dear
- **dṛḍham** — very much so
- **tataḥ** — therefore
- **vakṣyāmi** — I shall speak
- **hitam** — benefit

Śrī Bhagavān declares, "Hear again My supreme instruction, the most confidential of all. Because you are very dear to Me, I shall now speak for your benefit."

In this verse, Śrī Bhagavān opens His heart to Arjuna with unmatched tenderness. Though the teachings are complete, He says "**bhūyaḥ śṛṇu**"—"hear again." This is not repetition for the sake of emphasis alone, but an act of deep compassion. Having led Arjuna patiently through layers of self-knowledge, duty, renunciation, and devotion, Kṛṣṇa now reveals the sarva-guhya-tamam—the most secret of all secrets.

This is not just a culmination of jñāna or bhakti—it is the essence of divine intimacy.

A teacher may possess the most precious knowledge but reserves it for the one who is truly ready. Over the course of the Gītā, Arjuna has transformed—from a confused warrior to a sincere seeker—and now stands worthy of receiving the ultimate instruction. And why does Kṛṣṇa offer it? "**iṣṭo 'si me dṛḍham iti**"—"Because you are truly dear to Me."

This is not the impartial transmission of knowledge, but the loving revelation of truth from Īśvara to jīva, from Bhagavān to bhakta.

Knowledge, in its highest form, is not cold or clinical—it is an act of grace. Śrī Kṛṣṇa now gives Arjuna not what he deserves by effort, but what he receives through bhakti and intimacy.

Having spoken from such a place of affection, Bhagavān now utters what is often regarded as the heart of the Gītā's message—a single verse that encapsulates the entire path of devotion in its most direct, accessible, and personal form.

Let us now approach the sacred Śloka 65, which glows like the flame of love kindled in the cave of the

heart

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.

Word-by-Word Meaning:

- **mat-manāḥ** — always think of Me
- **bhava** — become
- **mat-bhaktaḥ** — My devotee
- **mat-yājī** — worship Me
- **namaskuru** — offer obeisance
- **mām eva eṣyasi** — you will certainly come to Me
- **satyaṃ** — truly
- **te pratijāne** — I promise you
- **priyaḥ asi me** — you are very dear to Me

Paramātmā says:

Always think of Me, become My devotee, worship Me, and offer your obeisance unto Me. Thus you will certainly come to Me. This is My solemn promise to you, for you are very dear to Me.

In this sacred śloka, Bhagavān Śrī Kṛṣṇa, the indwelling Paramātmā, condenses the entire Gītā's teaching into one clear call to devotion:

Think of Me. Become My devotee. Worship Me. Bow down to Me.

There is no complexity here—no demand for rituals, austerities, or renunciation of the world. This is an invitation to a life centered on love for Bhagavān.

In Chapter 12, Bhagavān outlined thirty-nine qualities of the Bhakta across verses 13–19. Those who even cultivate a few of these virtues with sincerity become dear to Him. Arjuna, having walked this path of self-surrender and right inquiry, has earned this deep affection.

And now, Bhagavān speaks not merely as a teacher, but as a lover of the soul:

“satyaṃ te pratijāne priyo 'si me” – “This is My solemn vow, for you are very dear to Me.”

This moment is intimate, personal, and transformational. It is the Supreme promising unbreakable union with the soul who chooses to love Him.

Such an embodiment of devotion was King Ambarīṣa, described in the Śrīmad Bhāgavatam. He engaged his mind in remembering, tongue in singing, hands in serving, ears in hearing, feet in walking to temples, and nose in smelling tulasī offered at the lotus feet of the Lord. His entire being became an instrument of Bhakti—not for any gain, but purely to serve.

And how different is that from what many of us do—we approach Bhagavān with our petitions. But Ambarīṣa approached Him with offering, not asking.

This instruction to wholeheartedly engage in devotion is not new—it was stated in 9.34 as well. But what

makes it supremely special here is Bhagavān's pledge. It's no longer instruction—it's divine assurance, sealed by love.

Still, this is not yet the most confidential knowledge.

That, the crown jewel of the entire Gītā, will be revealed in the next verse. Let us prepare to receive the ultimate secret—a truth that stands above all dharma, all jñāna, and even the highest forms of bhakti, in the next Vivechan session.

Jai Śrī Kṛṣṇa.

The forum is now open for questions and reflections.

QUESTION AND ANSWERS

Shashi Ji:

Q: I've been sharing stories like Prahlāda and Dhruva with children to instill values. But today's kids aren't connecting with these stories or pictures. Unlike earlier times, they're overstimulated and less sensitive. How can we make these ancient stories relevant?

Ans: You're right. Today's children need modern parallels. For example, to teach patience and calmness, tell them about Google Maps—how it never gets angry when we take a wrong turn, it just recalculates and guides again. Similarly, we should stay calm and correct our mistakes.

But if you want to share stories from scriptures, focus on storytelling as an art. Use humor, modern examples, and relate incidents from their own lives—like something that happened at school or a birthday party. That will make even ancient stories engaging and relatable.

Q: Isn't trying to attain Bhagavān also a kāmānā (desire)?

Ans: Yes, but desire itself isn't the problem. The mind is always desiring something. Bhagavān says: shift your desires from the world to the Divine. A spiritual kāmānā—desire to know, serve, or attain Him—is not only acceptable, it is most welcome.

Santosh Ji:

Q: You spoke about acting according to our varṇa and temperament. But I feel I'm a mix—jack of all trades, master of none. Devotion comes and goes. I don't fit into any fixed varṇa. What should I do?

Ans: That's natural. Varṇas are not fixed categories—they're fluid states. We respond differently in different situations. If a peaceful Brahmin defends himself from an attacker, he's a Kṣatriya in that moment. When we teach, shop, protect, or serve, we move between the roles of Brahmin, Vaiśhya, Kṣatriya, and Śhūdra. Even Bhagavān Śrī Krishna performed all four roles. Gītā teaches us to embrace this fluidity—none is higher or lower, all are sacred. What matters is acting with the right intent in the present moment.

The discourse concluded with a ***prārthanā (prayer) at the padakamala (lotus feet) of Śrī Hari***, followed by the recitation of the ***Hanumān Chalisa***.



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:

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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

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