

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 18: Mokṣa-Sannyāsa-Yoga

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## Svadharmeṇa Brahma-Mārgaḥ- The Path to Brahman Through One's Own Duty

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 program was organized in which the Hon'ble Chief Minister of Uttar Pradesh, Śrī Adityanāth Ji, Pujya Swami Rāmdev Ji, and numerous revered saints graced the gathering with their presence. The day's discourse commenced with glimpses of the divine assembly and a soulful rendition of the song welcoming Rāma Ji's return to Ayodhyā.

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, filled the atmosphere with Bhakti and reverence.

With deep devotion, we bow before Mātā Sarasvatī, our revered Guru Deva, and Sant Jñāneśvara Mahārāja, invoking their divine grace:

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः ।

गुरुः साक्षात् परब्रह्म तस्मै श्रीगुरवे नमः ॥

नमामि सद्गुरुं शान्तं सच्चिदानन्दविग्रहम् ।

पूर्णब्रह्मपरानन्दम् ईशमाळन्दिवल्लभम् ॥

यानन्दश्रुतिमन्त्रशक्तिमहती ब्रह्मात्मविद्यावती

यासूत्रोदितशास्त्रपद्धतिरिति प्रद्योतिनान्तरद्युतिः ।

या सत्काव्यगतिप्रसादितर्मतिर्नागुणालङ्कृतिः

सा प्रत्यक्षसरस्वती भगवती मान्नायतां भारती ॥

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयम्  
व्यासेन ग्रथितां पुराणमुनिना मध्ये महाभारतम्।  
अद्वैतामृतवर्षिणीं भगवतीमष्टादशाध्यायिनीम्  
अम्ब त्वामनुसन्दधामि भगवद्गीते भवद्वेषिणीम्॥

नमोस्तुते व्यास विशालबुद्धे फुल्लारविन्दायतपत्रनेत्र।  
येन त्वया भारततैलपूर्णः प्रज्वालितो ज्ञानमयः प्रदीपः ॥

Countless Vandanā-s at the feet of Mātā Sarasvatī, Bhagavān Vedavyāsa, Śrī Govind Giri Ji Mahārāja, and Sant Jñāneśvara Mahārāja. Their blessings are the guiding light as we delve into the nectar of the Bhagavadgītā, seeking clarity, courage, and spiritual strength in life's journey.

We are not merely reading the Gītā, we are imbibing it, memorizing its verses, and allowing its divine essence to infuse our hearts. This sacred Granth pleases the soul and uplifts the spirit. It is a divine song sung by Bhagavān Himself on the battlefield of Kurukṣetra-Samarangarh.

On this holy eve of Śrī Rāma Janma Mahotsava, we gather to reflect on the final, glorious Kalasha chapter of the Gītā, Mokṣa Sannyāsa Yoga, wherein Bhagavān speaks of true renunciation and the surrender of all actions unto Him.

Sant Jñāneśvara Mahārāja beautifully proclaims:

कायेन वाचा मनसेन्द्रियैर्वा  
बुद्ध्यात्मना वा प्रकृतिस्वभावात्।  
करोमि यद्यत्सकलं परस्मै  
नारायणायेतिसमर्पयामि ॥

"Whatever I do, by body, speech, mind, senses, intellect or by nature's own impulse, I offer it all unto Nārāyaṇa."

The one who worships Bhagavān with unwavering mind, pure words, and illuminated intellect is graced by Him and made a Chakravartin, an emperor, not just of lands, but of the Self.

We keep running here and there in search of happiness, chasing fleeting moments of joy in the outside world. But once we take refuge in Śrīmad Bhagavad Gītā, this restless wandering ceases. A serene Ānanda arises from within, a beautiful, uninterrupted flow of bliss. This joy is not something external; it dwells in our heart as Rāma, as the comforting presence of Bhagavān in the mind.

Śrīmad Bhagavad Gītā becomes our path, our spiritual sustenance for life's journey. It is a divine Gītā, a song that pleases the soul that seeks peace.

In Tretā Yuga, Bhagavān Viṣṇu descended in the form of Śrī Rāma, born into the house of King Daśaratha. Yet even Śrī Rāma, the very embodiment of Dharma, experienced deep sorrow. Seeing the pain and suffering on Earth, his heart was moved. During such a time, His revered Guru, Maharṣi Vasiṣṭha, gave Him a profound spiritual discourse, which is recorded as the Yogavāsiṣṭha. This sacred Granth is vast, subtle, and filled with wisdom. Upon receiving this knowledge, all doubts in Śrī Rāma's mind were dispelled, and His clarity returned. With renewed determination, He joyfully set forth to fulfill His divine mission, the destruction of Adharmic forces and the establishment of Dharma.

भगवान् श्रीराम प्रत्यक्ष धर्म का ही विग्रह हैं।

Bhagavān Śrī Rāma is the living embodiment of Dharma itself.

From His life, we learn the essence of Dharma, how to live as a devoted son, an ideal ruler, a compassionate being. When Bhagavān incarnated once more in Dvāpara Yuga as Śrī Kṛṣṇa, the essence of the Yogavāsīṣṭha that He had once heard as Śrī Rāma, He now imparted in the form of the Śrīmad Bhagavad Gītā to His disciple Arjuna.

Thus, the Gītā is not just a dialogue; it is a continuation of eternal wisdom, a bridge across Yugas, uniting the teachings of great Rishis with the Divine voice of Bhagavān Himself.

Today, as we offer our humble Namana at the lotus feet of Śrī Rāma, may our vision be purified and may we gain a deeper understanding of this universe and our place within it.

The one who studies the Bhagavad Gītā begins to perceive the deeper structure of society and creation. Everywhere in the world, society can be seen organized into four essential forces: the power of knowledge, the power of valour, the power of wealth, and the power of service. Every individual participates in this cosmic order, working with dedication according to their nature and Guṇas.

Bhagavān Kṛṣṇa reveals in the fourth chapter:

**चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः।**

**तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥ ४.१३ ॥**

"I have created the fourfold division of society based on Guṇa (qualities) and Karma (actions). Though I am the creator of this system, know Me to be the non-doer, immutable."

Śrī Bhagavān reveals a profound truth in the Bhagavad Gītā:

"I am not the creator of the Varṇa system in the conventional sense. Though I have created the universe and am known as its origin, these four Varṇas (divisions of human duties) arise naturally, according to Guṇa (qualities) and Karma (actions). They are inherent in creation and eternally present."

We often bow our heads before a Guru or before the lotus feet of the Paramātmā. The symbolic act of placing our head, the seat of knowledge, at the feet of the Divine or the Guru, expresses humility. Knowledge must, at some point, bow before labor, just as labor must honor knowledge. Both are sacred and inseparable.

No matter how much we read the Bhagavad Gītā, if soldiers do not protect our borders, we would not be able to read it in peace. Bhagavān does not elevate one and demean another, He sees all roles as divine. Each of the four divisions, **Brahmin (knowledge), Kṣatriya (protection and leadership), Vaiśya (sustenance), and Śūdra (service)**, is essential to the harmony of the world. They are interdependent. Each supports the other.

Every individual should choose work according to their inner inclination and qualities. Whatever we undertake, be it as duty or livelihood, it should be embraced with love and devotion. It is through this Bhāva that life becomes a sacred offering.

Sant Jñāneśvara Mahārāja beautifully says:

**अवसरे करुणी प्राप्त झाला, सद्गुरू चरणी जीव जपला।**

**ज्ञानदीप जो अंतरी उजळे, तोचि हरपला मायाजाळे ॥**

When the opportunity arose, the soul took refuge at the Guru's feet.

The lamp of knowledge lit within, and thus the illusion was dispelled.

We are truly blessed to receive such opportunities to serve Bhagavān. The Bhagavad Gītā teaches us to recognize these divine moments and embrace them with a full heart.

It is also said in our scriptures:

**"ब्रह्मांडे ते पिंडी"**

Whatever is in the cosmos is also within us.

The same Divinity that governs the universe also dwells in our hearts, in the subtle and the gross, the infinite and the intimate.

One who lives in awareness of this harmony finds their life transformed into bliss. In this light, we may understand the four Varnas as aspects within ourselves:

- When we study, we are performing the role of a Brāhmaṇa.
- When we manage our home or take charge of responsibilities, we act as a Kṣatriya.
- When we earn or save to provide for our family, we embody the Vaiśya principle.
- When we clean, serve, or labor, we express the spirit of a Śūdra.

Some women say, "We do not earn, how can we be Vaiśyas?" But managing a home, saving, organizing, and nurturing are all vital acts of sustenance. That too is Vaiśya karma, no less sacred.

- Our head is the seat of Brāhmaṇa (knowledge).
- Our hands symbolize Kṣatriya (strength and action).
- Our stomach represents Vaiśya (nourishment and economy).
- And our feet, which bear the body's entire weight, are Śūdra (labor and service).

Thus, the body itself teaches us unity in diversity. All these roles are within us. Living in this awareness, with respect for each function and each soul, leads us toward contentment and harmony.

Now, let us turn with reverence to the 45th verse of the Bhagavad Gītā, a verse where Bhagavān bestows a great blessing.

Let us dive deeper into this verse and uncover how our sincere actions, done in the spirit of offering, lead us to the highest realization.

## **18.45**

**sve sve karmaṇyabhirataḥ(s), saṃsiddhiṃ(m) labhate naraḥ,  
sVākarmanirataḥ(s) siddhiṃ(m), yathā vindati tacchṛṇu. 18.45**

Keenly devoted to his own natural duty, man attains the highest perfection in the form of Godrealization. Hear the mode of performance whereby the man engaged in his inborn duty reaches that highest consummation.

- **"Sve sve karmaṇy abhirataḥ"** - By fulfilling one's duties in accordance with one's innate nature...

Śrī Bhagavān teaches us that every being is born with different qualities, Guṇas, and accordingly, each person is naturally inclined toward a certain kind of work.

Some are gifted with sharp intellect, others with physical strength. Some excel in finance, others in

arts, sports, or labor. These differences are not divisions, they are the beauty of diversity in Dharma.

It is often said:

**“One who can lift a hundred-kilo sack may not be able to buy it, and the one who can buy it may not have the strength to lift it.”**

This highlights a simple truth, we are all dependent on one another. A nation cannot progress without its labor force. Those who work with their hands, our helpers, workers, cleaners, and laborers, form the very foundation of society. They deserve not only fair treatment but also deep respect and gratitude, for their work sustains our lives.

The word **“Rataḥ”** means to be joyfully engaged.

So, Bhagavān’s teaching is not merely to do one's work, but to immerse oneself in it with love and sincerity.

Whatever role has been entrusted to us, be it in the family or society, we should accept and perform it with a cheerful heart. Whether it is the homemaker caring for the family, or the breadwinner managing resources, no work is high or low. When done in the spirit of Dharma, all work becomes sacred.

In today's times, we often see that women say, “If men do not do household chores, why should we?” But this comparison overlooks something deeper.

Bhagavān has given women the divine gift of creation, a child is born from a woman’s womb. That sacred ability is not lesser, but greater. This is not about competition; it is about recognizing one’s unique power and Dharma.

Then Bhagavān continues:

**“Samsiddhiṁ labhate naraḥ” -**

One who joyfully performs his duties attains perfection.

Perfection (Siddhi) is not in results, fame, or comparison, it is in sincere dedication to one’s Dharma.

Bhagavān says, listen carefully as He reveals how such a devoted person attains success:

**“Svakarma-nirataḥ siddhiṁ yathā vindati tach chhṛiṇu”**

Now hear from Me how one becomes perfect by performing their natural duties with devotion.

If you are a student, immerse yourself completely in learning and excel in it. If you are a Kṣatriya, focus on protecting and strengthening your nation.

If you are engaged in finance, ensure not just personal growth but the economic upliftment of your country. Each person has a part to play in the greater well-being of the nation and the world.

When we observe developed nations, we see this principle in action. Every person there works with discipline and dedication. In Singapore, even street cleaners work with devotion, ensuring a clean, well-maintained environment. Military training is compulsory for the youth after 12th grade, building strength and discipline in the population.

Take Japan, for example: despite facing the devastating nuclear attacks on Hiroshima and Nagasaki

during World War II, the nation rose with remarkable resilience. Today, it stands as a model of progress, discipline, and strength. This is because the people performed their duties with complete commitment, embodying the very teachings of the Bhagavad Gītā, perhaps without even explicitly studying it!

Though the Gītā was born in *Bhāratavarṣa*, its truth is universal. Its wisdom is for the whole world.

Doing one's work merely for survival is one thing. But when we offer our work to Bhagavān, it transforms into Sādhanā, and through that, we attain Paramasiddhi, the highest perfection.

Whatever you do, offer it unto HIM.

Now, with this understanding, let us dive into the profound 46th verse of the Śrīmad Bhagavad Gīta

## 18.46

**yataḥ(ph) pravṛttirbhūtānām(m), yena sarvamideḥ(n) tatam,  
svākarmaṇā tamabhyarcya, siddhiṃ(m) vindati mānavaḥ. 18.46**

From whom all beings come into being and by whom the whole universe is pervaded, by worshipping Him through the performance of his own natural duties, man attains the highest perfection.

Guruji says that ***this is one of the most liberating verses of the Gītā.***

It delivers a profound message that our work can become our worship. The professional duties we perform every day can become a sacred medium to connect with Bhagavān. Indeed, our work becomes the very junction where the soul of man unites with the Supreme.

- **"yataḥ pravṛttir bhūtānām"** - From whom all living beings have come into being.

This creation, all living beings emerges from the five great elements: Prithvī (Earth), Jala (Water), Agni (Fire), Vāyu (Air), and Ākāśa (Space). Man too is born of these elements. But who is the source of even these five? The answer lies in the Creator, Bhagavān, the one from whom all things originate.

- **"yena sarvam idaṃ tatam"** - By whom this entire universe is pervaded.

He resides in every speck of this cosmos. Every form, every being, every experience is permeated by His presence.

Then, how can we worship this infinite Bhagavān?

- **"sva-karmaṇā tam abhyarchya"** - By offering our own natural work to Him.

The answer is simple, yet so profound. By doing our work, our svadharma, with love, dedication, and bhakti, we are worshipping Bhagavān. No elaborate rituals are necessary. Our work becomes the flower of worship, our intention becomes the incense, and our devotion the flame.

- **"siddhiṃ vindati mānavaḥ"** - In this way, a person attains perfection.

There is no mention here of high or low, caste, nationality, or ritual. Only the universal human , mānavaḥ. Every person, from any land or background, can attain spiritual perfection through sincere karma offered to Bhagavān.

This is not a message meant only for those of Sanātana Dharma. The word "Hindu" is never mentioned. The Bhagavad Gītā is universal, its wisdom transcends barriers and touches the hearts of

all mankind.

Once, Sister Niveditā was teaching children when someone came to meet her. He waited quietly outside, not wanting to disturb. When she finally came out and asked, "When did you come?" he replied, "*While you were teaching.*" To which she said, "*I was not teaching. I was worshipping Bhagavān.*"

That is the essence. Teaching, serving, healing and creating when done with love and devotion becomes worship.

Another example: Once, Gurudev met Pandit Jasraj ji on a flight. He said, "*Pandit ji, I've heard your divine music. But I notice you perform a kind of nyāsa before your performance. Why is that?*"

Pandit ji replied, "*Before I begin, I invoke and establish Jagadambā. Whatever I sing is an offering to Mātā Sarasvatī.*"

Such is the life of a karma yogī, every action becomes ārādhanā, an act of sacred offering.

As Sant Jñāneśvara Mahārāja says:

**"तया सर्वात्मिका ईश्वरा । स्वकर्मकुसुमांची वीरा ।  
पूजा केली होय अपारा । तोषालागी ॥"**

"The all-pervading Lord can be worshipped with the flowers of one's own karma.

An infinite pūjā is offered through these actions, to bring joy to Him."

Here, Jñāneśvara Mahārāja presents a revolutionary idea: that our daily duties, no matter how ordinary they may seem, can become sacred offerings **kusumāñchī vīrā** - the flowers of worship. Just as in a temple we offer physical flowers, in life we offer the beauty of our actions.

Even war, if fought for righteousness, can become worship as Śrī Kṛṣṇa tells Arjuna.

We must see Bhagavān in every form, in every being, in every task. When we perform pūjā at a temple, divine energy gets concentrated. But when we act with devotion in the world, that same energy radiates outward. Both are essential.

Let the mind within and the actions outside be aligned with this vision.

Jñāneśvara Mahārāja further guides us with another verse:

**"तरी भया आणि अंतर । आपुलिया सर्व व्यापार ।  
मज व्यापकाते वीरा । विषयो करीं ॥१३५३ ॥"**

"O soul, let both your inner and outer world,  
your every action and interaction,  
be offered unto Me, the All-Pervading One  
See Me in all experiences."

Here,

**"मज व्यापकाते वीरा"**

means "Offer it to Me, the All-pervading." Jñāneśvara reminds us: Bhagavān is not distant; He is here,

in every moment, in every karma, in every breath. Let us live with this awareness and then our whole life becomes a temple.

When this feeling becomes steady, then siddhi spiritual fulfillment naturally dawns. This is how we worship Bhagavān through karma, and now, Bhagavān will lead us deeper into the next great truth in the following verse.

**18.47**

**śreyānsvadharṃo viguṇaḥ(ph), paradharmātsvanuṣṭhitāt,  
svabhāvaniyataṃ(ñ) karma, kurvannāpnoti kilbiṣam. 18.47**

Better is one's own duty, though devoid of merit, than the duty of another well-performed; for, performing the duty ordained by his own nature, man does not incur sin.

**Every Person Has a Fixed Karma**

Every individual is born with a fixed karma, a role or duty suited to their nature (svabhāva). For example, the karma of a teacher is to educate children: to teach, prepare question papers, conduct examinations, and explain concepts with dedication and care. This is not just a job; it is a sacred responsibility.

Yet at times, we feel that our designated karma is somehow inferior to that of others. We begin to admire the roles others play and even envy them.

There is a proverb that illustrates this:

**“दूर के ढोल सुहावने”**

In Marathi, the equivalent is:

**“दुरून डोंगर साजरे”**

Mountains appear beautiful from a distance

From far away, we only see the grandeur. We do not notice the thorns, the rocks, the difficult terrain. Similarly, we often focus only on the burdens and flaws of our own duties, while admiring the beauty of others' roles.

In the Bhagavad Gītā, Śrī Bhagavān addresses this illusion. He says:

**“śhreyān sva-dharṃo viguṇaḥ”**

Better is one's own dharma, even if done imperfectly

Bhagavān wants to correct a deep-seated defect in our vision, our tendency to underestimate our own path and overestimate another's. The truth is, our own duty, even if small or difficult, is more sacred than someone else's grand or smooth path.

A childhood story illustrates this beautifully. A donkey once found a lion's skin and draped it over himself. Roaming around, he started scaring others. People thought he was a lion. But when he opened his mouth and brayed like a donkey, he was caught immediately. No matter how well we imitate someone else, our true nature will always reveal itself. It is better to be a sincere donkey than a fake lion.

Bhagavān further explains:

**"para-dharmāt sv-anuṣṭhitāt"**

Following someone else's dharma, even perfectly, is dangerous

Even duties that seem difficult, lowly, or lacking in glamour have their own dignity and divine purpose. A hangman following lawful orders, a sweeper keeping the roads clean, each is serving society. When work is done with reverence and dedication, it becomes worship.

**"svabhāva-niyatam karma kurvan nāpnoti kilbiṣam"**

By performing the karma assigned by one's nature, one does not incur sin

This is a powerful teaching. Do not try to fit into someone else's mould. Know yourself. Live in tune with your nature. Bhagavān emphasizes this truth again here, having first mentioned it in Chapter 3, Verse 35. The repetition itself shows its immense importance.

Just because cricket is popular, not everyone needs to become a cricketer. Today, there are even tests to identify the aptitude and interests of children, so they can grow in the field that suits their natural tendencies.

A beautiful example is from the Mahābhārata. When the Pāṇḍavas attended Draupadī's swayamvara disguised as Brahmins, Arjuna pierced the eye of the fish and won Draupadī. But King Drupada was upset, thinking his daughter was marrying a Brahmin. Dr̥ṣṭadyumna then arranged an exhibition where both scriptures and weapons were displayed. The Pāṇḍavas naturally gravitated towards the weapons and began discussing them with insight. Dr̥ṣṭadyumna realized they were not Brahmins but Kṣatriyas. One's nature expresses itself without effort.

Jñāneśvara Mahārāja says:

**येरी जिया पराविया । रंभेहुनि बरविया ।**

**तिया काय कराविया । बाळकें तेणें ? ॥ ९२८ ॥**

Even if a woman is more beautiful than Rambhā, if she cannot nurture a child, her beauty is of no use. A mother who is not outwardly beautiful, yet feeds and raises her child with love, is greater.

This is the situation today. People change jobs for better pay or status. An engineer feels a doctor has a more comfortable life. A doctor thinks an engineer earns more. But this constant comparison is a trap. An engineer cannot treat diseases and a doctor cannot build bridges. Each has a distinct and valuable role.

Comparison leads to dissatisfaction. We must honour our own work as the highest. This is the core message of this verse.

Jñāneśvara Mahārāja gives another example.

**अगा पाणियाहूनि बहुवें । तुपीं गुण कीर आहे ।**

**परी मीना काय होये । असणें तेथ ॥ ९२९ ॥**

Ghee made from desi cow milk is nutritious and valuable. But if a fish is placed in ghee instead of water, it cannot survive. Water is suitable for the fish. Ghee, though superior in quality, is not the fish's nature.

Only when we perform our own fixed duties, aligned with our inner nature, can our journey through life be harmonious. That is why Śrī Bhagavān repeats this wisdom. And in the following verse, He deepens this message even further.

**18.48**

**sahajaṃ(ñ) karma kaunteya, sadoṣamapi na tyajet,  
sarvārambhā hi doṣeṇa, dhūmenāgnirivāvṛtāḥ. 18.48**

Therefore, Arjuna, one should not relinquish one's innate duty, even though it has a measure of evil; for all undertakings are beset by some evil, as is the fire covered by smoke.

### **The Path of One's Innate Karma**

In this verse, Śrī Bhagavān addresses Arjuna as Kaunteya, the son of Kuntī, and says:

***“sahajaṃ karma kaunteya”***

O son of Kuntī, perform the karma born of your nature

This karma, or duty, is not something externally imposed; it is sahaja , inherent, natural, and inborn. Just as a lotus blooms in mud without complaint or rejection of its surroundings, we too must blossom in the karma we are born into.

We should perform our duties with full faith and devotion, considering them as worship. This transforms karma into karma-yoga , action offered to Bhagavān.

***“sa-doṣham api na tyajet”***

One should not abandon one's duties even if they appear flawed

Every action in the world carries some defect, some imperfection. Just as fire is covered by smoke, all human endeavors are covered by a veil of faults. As Bhagavān says:

***“sarvārambhā hi doṣeṇa dhūmenāgnir ivāvṛitāḥ”***

All undertakings are clouded by imperfection, as fire is by smoke

This truth is universal. No karma is completely free from limitation. But often, we become hyper-aware of the faults in our own duties and glorify those of others. We think the grass is greener on the other side. However, the closer we get to any path, we realize that it too has its own challenges, thorns, and struggles.

Instead of abandoning our path, we must embrace it and offer it to Bhagavān. When our karma becomes an offering, our mind becomes pure and steady. Doubt dissolves, and we begin to feel the presence of Bhagavān in our daily life.

Just as we come to truly know those we live with, we can begin to recognize Bhagavān only when we learn to live with Him , through constant remembrance and surrender.

We do not have to leave our karma to reach Bhagavān. Rather, we should remember Him while performing our karma. ***The path of action (karma-yoga) and the path of knowledge (jñāna-yoga) must walk together.*** When these two unite, we attain the vision of the Divine in every act.

Take the example of the Sun. Sūrya Bhagavān does nothing actively, yet His mere presence sets the

entire universe into motion. Birds fly in search of food when the Sun rises. Plants grow and bear fruit through His heat. Humans awaken to their responsibilities with the dawn.

This is the perfection of action, *naishkarmya siddhi*, the state of acting without ego, without attachment, and without bondage. The Sun does not act, yet all actions arise from Him. He is the perfect example of how divine presence can inspire the entire world to move, without Himself being bound by action.

In the next verse, Śrī Bhagavān will reveal how one can attain this ***naishkarmya siddhi***- the secret of being in the world, acting fully, yet remaining untouched.

**18.49**

**asaktabuddhiḥ(s) sarvatra, jitātmā vigataspr̥haḥ,  
naiṣkarmyasiddhiṃ(m) paramāṃ(m), sannyāsenādhigacchati. 18.49**

He whose intellect is unattached everywhere, whose thirst for enjoyment has altogether disappeared and who has subdued his mind, reaches through Sāṅkhyayoga (the path of Knowledge) the consummation of actionlessness.

**The Journey to Naishkarmya Siddhi**

In this verse, Śrī Bhagavān speaks of the state of a true *sannyāsī* , the one who has attained the supreme freedom from action:

***“asakta-buddhiḥ sarvatra jitātmā vigata-spr̥haḥ”***

One whose intellect is unattached everywhere, who has mastered the mind, and is free from desire.

Such a person has a mind that is no longer entangled in attachments. He is present everywhere with equanimity, treating all places, people, and situations with the same balanced intellect. His heart is free from craving. This does not mean he is devoid of love; instead, his love flows equally and selflessly to all, rooted in the understanding of oneness with all beings.

He is not driven by possessiveness or the restless urge to attain anything for the self. Greed has stilled, restlessness has calmed. He is a ***jita-ātmā***- one who has conquered the senses and the mind. His life becomes a life of renunciation not through escape from duties, but through surrender and inner detachment.

***“sannyāsenādhigacchati naiṣkarmya-siddhiṃ paramām”***

Through renunciation, one attains the highest perfection, which is freedom from all binding actions.

This *naishkarmya siddhi* is the perfection of karma-yoga. It is not the absence of action, but the absence of ego in action. Action continues, but the sense of *kartā-bhāva* - "I am the doer," dissolves.

Vinoba Bhave beautifully explained this state through a poem. He said, "While doing everything, if the feeling arises deeply that I have done nothing, that everything happened through Bhagavān's power, then know that you have reached *naishkarmya siddhi*. He gave me the strength, He inspired the action, I did not act, though all actions were done through me."

When this feeling becomes intense, then the *sādhaka* acts fully and sincerely, yet inwardly remains untouched, a non-doer in the midst of doing.

As Jñāneśwar Mahārāja says in the Jñāneśwarī:

"किंबहुना तुमचें केलें, धर्मकीर्तन हें सिद्धी नेलें,  
येथ माझें जी उरलें, पाईकपण"

Ultimately, it was You, Gurudev, who accomplished all this, this dharmakīrtana, this exposition of dharma, I am merely a servant at Your feet.

In his Jñāneśwarī, comprising over 9000 ovīs, he never claims ownership. He dedicates it all to his Guru. Such surrender brings timeless relevance. Even after 750 years, we revere Jñāneśwarī, not because of who wrote it, but because it flowed from the surrender of a realized soul.

Śrī Bhagavān echoes this when He tells Arjuna:

**"nimitta-mātraṁ bhava savyasācin"**

Be but an instrument, O Arjuna.

When one becomes an instrument of the Divine, the world does not forget. Even centuries later, we remember how Chhatrapati Shivaji Maharaj established Swarājya in Maharashtra. He never claimed personal greatness. He called it Bhagavat Rājya, saying, "This is the kingdom of Bhagavān, I am merely His servant." Such actions, born of surrender, become immortal. They are preserved by Bhagavān Himself.

A true sannyāsī attains naishkarmya siddhi, like Bhagavān Rāmana Maharshi. He never went out to preach, yet the then-President of India, Dr. Radhakrishnan, travelled to Arunāchala to meet him. When asked what Maharshi said, he replied, "He said nothing. But I experienced supreme peace." This was the radiance of a life absorbed in Bhagavān, doing nothing, yet inspiring everything.

In such presence, the hearts of others are stilled. Their paths become clear. That is the power of naishkarmya siddhi, not a cessation of activity, but divine stillness amidst all movement.

Śrī Bhagavān now begins to explain in the following verses how such perfection can be attained, how a seeker, even while engaged in daily karma, can reach this state. These next three verses, Jñāneśwar Mahārāja calls **Krama Yoga**, the sequential path to realization. Through them, Bhagavān guides Arjuna, and all of us, on how to walk this path step by step.

**18.50, 18.51, 18.52, 18.53**

**siddhiṁ(m) prāpto yathā brahma, tathāpnoti nibodha me,  
samāsenaiḥ kaunteya, niṣṭhā jñānasya yā parā. 18.50  
buddhyā viśuddhayā yukto, dhṛtyātmānaṁ(n) niyamya ca,  
śabdādīnviṣayāṁstyaktvā, rāgadveṣau vyudasya ca. 18.51  
viviktasevī laghvāśī, yatavākkāyamānaḥ,  
dhyānayogaparo nityaṁ(m), vairāgyaṁ(m) samupāśritaḥ. 18.52  
ahaṅkāraṁ(m) balaṁ(n) darpaṁ(ñ), kāmaṁ(ñ) krodhaṁ(m) parigrahaṁ,  
vimucya nirmamaḥ(ś) śānto, brahmabhūyāya kalpate. 18.53**

Arjuna, know from Me only briefly the process through which man having attained actionlessness, which is the highest consummation of Jñānayoga (the path of Knowledge), reaches Brahma.

Endowed with a pure intellect and partaking of a light, Sāttvika and regulated diet, living in a lonely and undefiled place, having rejected sound and other objects of sense,

having controlled the mind, speech and body by restraining the mind and senses through firmness of a Sāttvika type, taking a resolute stand on dispassion, after having completely got rid of attraction and aversion and remaining ever devoted to the Yoga of meditation, having given up egotism, violence, arrogance, lust, anger and luxuries, devoid of the feeling of meum and tranquil of heart—such a man becomes qualified for oneness with Brahma, who is Truth, Consciousness and Bliss.

The Path to Brahman: Nishṭhā in Jñāna

- "niṣṭhā jñānasya yā parā" — The supreme steadfastness in knowledge.

Śrī Bhagavān says that the siddhi — the highest perfection — is to be attained not by abandoning action, but by the parā niṣṭhā in jñāna, the firm absorption in transcendental knowledge. This is the state where one no longer needs to strive, for everything begins to flow through the mere presence of the Divine. Such is the state of naishkarmya siddhi, the fulfillment that arises from the destruction of ego and the merging with the Self.

- "siddhiṃ prāpto yathā" — How one attains perfection
- "brahma tathāpnoti" — And thus realizes Brahman

Bhagavān now prepares to teach how one who is established in knowledge attains Brahmān — that infinite, all-pervading Tattva by which the entire universe functions. This is Brahmāvidyā, the supreme science that reveals our oneness with the cosmos.

We are not separate from Brahmān, we are amśās, parts of that Supreme Reality. The same shakti that sustains the universe flows within us.

As it is declared:

### **"brahmavidyāyām yogaśāstre"**

This is the union of the science of yoga and the knowledge of Brahmān.

Bhagavān says, "Arjuna, I will now tell you briefly how one reaches that supreme Brahmān, how one becomes one with Me in essence."

This is in response to Arjuna's desire to abandon the battlefield and renounce his duties. But Bhagavān gently corrects him: "By simply giving up action, you will not attain liberation. True siddhi — the perfection that leads to Brahmā-apti (attainment of Brahmān), comes through the union of action and knowledge."

Bhagavān is preparing Arjuna, and all seekers, to understand that it is not by outer renunciation but by inner surrender, working with Brahmā-buddhi (divine-intellect), with devotion and detachment, that one truly walks the path to Brahmān.

This is the central teaching of Karma Yoga and Jñāna Yoga, and in the upcoming verses, Bhagavān will briefly but profoundly describe this path, how the seeker, while engaged in svadharma, gradually rises to realize the all-pervading Brahman within.

- **buddhya vishuddhaya yukto**—he or she possesses a purified intellect

Bhagavan, see, when the intellect starts getting filtered, it leaves behind impurities. We say two things about the intellect. One intellect is beneficial intellect and the other intellect can also be enemy intellect. Only intellect can take one on the wrong path and intellect can take one on the path of

welfare. Therefore, when the intellect leaves behind the impurities and gets filtered, it is called wisdom.

In the 10th Adhyaya Bhagavān says

"तेषां(म्) सततयुक्तानां(म्), भजतां(म्) प्रीतिपूर्वकम् ।  
ददामि बुद्धियोगं(न्) तं(यँ), येन मामुपयान्ति ते ॥१०.१० ॥"

Bhagavān says:

I give them the pure intellect (viśuddha buddhi), and once that intellect is joined with Me, it becomes unshakable. The defects in it naturally dissolve, because

Bhagavān is beyond all change. When our intellect aligns with Him, its impurities are removed.

**Viśuddha Buddhi** — pure, steady intellect — is born when the limited, body-centered intellect merges with the soul-centered wisdom. This purified intellect grants us non-dual vision, destroying all divisions and distinctions. The body intellect sees "mine" and "others" — like Dhṛtarāṣṭra saying, "My sons and the sons of Pāṇḍu." But when intellect is elevated, it sees only the Self in all.

Viśuddha Buddhi leads to:

- Detachment from indulgence
- Control over the senses
- Awareness of the subtle nature of "food"

Bhagavān describes the sādḥaka as:

**vyudasya ca vivikta-sevī laghvāśhī yata-vāk-kāya-mānasaḥ**

One who discards sense indulgence, enjoys solitude, eats light, and controls speech, body, and mind.

**Laghvāśhī** — "light-eating" — refers not only to food taken by the tongue but also the inputs of all five senses:

- Eyes: form
- Ears: sound
- Nose: smell
- Skin: touch
- Tongue: taste

Controlling these sensual "foods" purifies the mind.

**Vivikta-sevī** — one who enjoys solitude — is also essential. As Samarth Rāmadās Swāmī says:

कांहीं गल्बला कांहीं निवळ । ऐसा कंठीत जावा काळ ।

Sometimes in the crowd (satsanga), sometimes in solitude — both must be embraced as a garland around the neck.

Solitude and company both have their place.

Great saints like Śrī Prajñāchakṣu Gulābrāo Mahārāj emphasized:

“अवघ्या आधी कळे त्याला जयासी एकांत मानवला”

First learn to befriend solitude; only then does it bless you.

But if the mind is still restless, then one should seek good company (satsanga) until inner steadiness is built.

To strengthen this path, one needs dhṛti (fortitude), especially to absorb the teachings of the Gītā. Fortitude means regularly studying, listening, and showing up with commitment.

The sādḥaka also:

- Controls mind, speech, body
- Overcomes **rāga** (attachment) and **dveṣa** (aversion)

These two — rāga for those close, and dveṣa for those distant — are to be transcended. Detachment (vairāgya) is not dry renunciation, but deep devotion and surrender to Bhagavān. As Jñāneśwar Mahārāj says:

### **Vairāgyā sā Vasant**

Renunciation should blossom like spring in one's life.

Then the sādḥaka reaches a state described in the Bhagavad Gītā:

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

Free from ego, arrogance, desire, anger, and possessiveness — peaceful and without the sense of "mine" — such a person becomes fit for union with Brahman.

Here:

- Ahaṅkāra - the commander of all vices
- Bala - not just physical strength, but the insistence that "my way must prevail"
- Darpa - pride in lineage or personal greatness

When these are dropped, and the mind becomes nirmama (free of "mine-ness") and śhānta (peaceful), one attains Brahmābhāva — unity with Brahmān, the Saccidānanda Svarūpa.

This is the state of self-realization — of one who has recognized Bhagavan within and has become one with that Supreme Consciousness.

Let's dive into the next Sloka

### **18.54**

**brahmabhūtaḥ(ph) prasannātmā, na śocati na kāṅkṣati,  
ṣamaḥ(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.

- **brahma-bhūtaḥ** — One who is situated in Brahman

The term brahma-bhūtaḥ refers to a state of being fully established in the all-pervading Brahman. Brahman is vṛihat — vast, infinite, and all-encompassing. So why do we feel small and limited? Because of identification with the narrow, sharp body-intellect — which separates us from that infinite consciousness. When the body becomes the basis of identity, we live in the world of "I" and "mine,"

just as Dhṛtarāṣṭra said, mama pāṇḍavāḥ — my sons and the sons of Pāṇḍu.

But as our awareness connects with that which is vast — with the Brahman — the impurities in the mind begin to dissolve. **Saints give a beautiful analogy:**

### **Curd in milk:**

If you take a small bowl of milk and add a spoon of curd, it turns to curd — the impurity dominates. But if you drop that same spoon of curd into an ocean of milk — a *Kṣīrasāgara* — will it turn to curd? No. The impurity dissolves.

Such is the power of *vṛihattva* — vastness. In the expanse of Brahman, impurities cannot prevail.

- **prasanna-ātmā** — One who is serene within

Such a person experiences a serene joy within, a **prasāda — a divine grace-like happiness**. What is the nature of such a soul?

**na śhochati na kāṅkṣhati**

He neither grieves nor desires.

These are the two forces that torment human beings:

- Grief (**śoka**): over the past, which is lost.
- Desire (**kāṅkṣhā**): for a future not yet come.

But the prasanna-ātmā lives in the now in the present moment, which is called present for a reason: it is a gift. He is rooted in the present and thus free from time-bound suffering.

**samaḥ sarveṣhu bhūteṣhu mad-bhaktiṁ labhate parām**

Being equanimous toward all beings, such a yogi attains supreme devotion unto Me.

When the heart sees samatva oneness in all creation then paramā bhakti, supreme devotion, arises naturally. This devotion is not born of effort but of the overflowing love from a realized heart. It is flawless, unbroken, and constant like a stream of nectar.

As Jñānēśvar Mahārāj beautifully says:

परि तेचि भक्ति ऐसी । पर्जन्याची सुटिका जैसी ।

धरावांचूनि अनारिसी । गतीचि नेणें ॥ ६८६ ॥

Just as a raincloud forms and descends to the earth, this pure devotion like the descent of Parjanya (divine rain) settles in the heart. The nectar within the devotee keeps merging with Bhagavān in a continuous current.

Such devotion is exclusive, arising from a heart immersed in the Divine. It leads to the soul merging into Bhagavān, not as a concept, but as a living reality.

This **brahma-bhūta prasanna-ātmā** — the joyful, equanimous soul is the very picture of spiritual completion. Bhagavān now reveals how Arjuna too can reach this state. And with that, the Bhagavad Gītā gracefully moves toward its conclusion with the culminating words of Bhagavān, the realization of Arjuna, and the final narration of Sañjaya.

Today's discourse, offered solely through the grace of Gurudeva, has allowed us to touch even a drop of the infinite ocean of wisdom flowing from his lips. We place this drop humbly at the holy feet of the Guru, Bhagavān and Sant Jñānēśvar Mahārāj

The session concluded with an engaging question-and-answer segment, filled with practical insights and deep spiritual wisdom — helping all of us understand how to apply the Bhagavad Gītā in daily life, with clarity, courage, and inner transformation.

**Jaya Sadguru Deva Bhagavān ki!  
Jñānēśvar Mahārāj ki Jaya!**

## QUESTION AND ANSWERS

**Sunaina Mishra ji**

**Q: “I try to focus during weekly analysis but my mind keeps wandering. I feel disheartened. What should I do?”**

**A:** Arjuna had the same dilemma. He asked:

***"chañchalam hi manaḥ kṛiṣṇa pramāthi balavad dṛiḍham  
tasyāham nigrahaṁ manye vāyor iva su-duṣhkaram" (BG 6.34)***

“The mind is restless, turbulent, strong, and obstinate, O Kṛṣṇa. I consider it as difficult to control as the wind.”

Bhagavān understands the fickle nature of the mind because He created it. Our work is to gently bring it back each time it strays—just like a mother repeatedly brings back her wandering child.

**Practical Tip:** Start with the sthūla (gross) before the sūkṣma (subtle). Engage your body in the sādhana first—write the Bhagavad Gītā verses daily. This way, your mind will follow the activity of the body. Even writing "Rām Rām" has been prescribed for this reason.

Don't be harsh on yourself. Never scold the mind. Just lovingly call it back. Patience is the key.

**Padmini ji**

**Q: “Can you please explain verse 18.41 again?”**

**A:** Verse 18.41 of the Bhagavad Gītā says:

***brāhmaṇa-kṣatriya-viśhām śhūdrāṇām cha parantapa  
karmāṇi pravibhaktāni svabhāva-prabhavair guṇaiḥ***

“The four divisions of society were created by Me based on guṇa (qualities) and karma (work). Though I am the creator, know Me as the non-doer and eternal.”

This classification isn't about caste or birth—it's based on qualities (guṇa) and actions (karma). Our tendencies arise from two things:

1. Hereditary factors (chromosomes/genes) – what we bring from previous lives
2. Environment – the company and atmosphere we grow up in

For example, someone with predominance of sātṭvika guṇa naturally inclines toward study, devotion, and teaching (Brahmin tendencies). Another might thrive in action or leadership (Kṣatriya), commerce (Vaiśya), or service (Śūdra).

This varna system is not rigid; it is dynamic and based on one's sanskāras and current choices.

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



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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.

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**Jai Shri Krishna!**

Compiled by: Geeta Pariwar - Creative Writing Department

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