

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 18: Mokṣa-Sannyāsa-Yoga

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YouTube Link: <https://youtu.be/RV8KFni-raQ>

All obstacles on the path of perseverance will be overcome by HIS grace, if we surrender to Paramātmā unconditionally.

Chapter 18 of Bhagavad Gītā is **Mokṣha Sanyāsa Yoga: The Yoga of Perfection of Renunciation and Surrender.**

The session began with lighting of the divine lamp and prayers. Today's session is very special as it is being conducted on the banks of the pious Ganga river. It is believed that chanting Gītā on the banks of Ganga mata accrues special punya. We are all blessed to be receiving Ganga mata's divine blessings as we approach the last session of the beautiful chapter which is often referred to as Ekadyayi Gītā. The greatness and might of the chapter is such that it is believed to deliver the same amount of punya as reading the entire Gītā.

We are in the midst of an interesting point, discussing the qualities of a siddhi purush - a person who has attained *naishkarmya siddhi*. A person gets siddhi by following one's own karma. Sri Krishna elaborates on the paramaters that help us analyse if we are eligible to move towards the destination of siddhi purush. Our current aim as a beginner sadhak is to get Gītā into our lives. Shlokas 51-53 serve as pointers for us to inculcate those qualities so that we can attain our ultimate aim. Shlokas 51 and 42 gave a list of qualities a siddha purush should possess. Shloka 53 highlights the 'not to do' traits that a sadhak aspiring to become a siddha purush, should avoid.

18.53

**ahaṅkāraṁ(m) balaṁ(n) darpaṁ(ñ), kāmaṁ(ñ) krodhaṁ(m) parigraham,
vimucya nirmamaḥ(ś) śānto, brahmabhūyāya kalpate. 18.53**

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.

Following are the qualities a siddha purush does not possess:

- **ahaṅkāraṃ**: The 'I'ness/ ego about oneself being the doer
- **balam**: Power (unnecessary display of power)
- **darpaṃ**: Arrogance (due to power of money/ status/ knowledge, etc. that gives a feeling of superiority over others)
- **kāmaṃ**: Excessive desires that leads towards greed
- **krodhaṃ**: Anger
- **parigrahaṃ**: Accumulating more than required. This refers to both material as well as mental accumulations like emotions that we tend to hold onto.

ahaṅkāraṃ is the commander of all the above negative traits, and hence our saints caution us about possessing this trait. One should be careful not to develop the *ahaṅkāraṃ* of being the best devotee, either. When a person abandons (**vimucya**) these traits, he frees himself from the sense of ownership (**nirmamaḥ**), becomes peaceful (**śāntaḥ**), and is qualified for unison with the Supreme Brahmā. Dhyana becomes an eternal state of such a devotee.

18.54

**brahmabhūtaḥ(ph) prasannātmā, na śocati na kāṅkṣati,
śamaḥ(s) sarveṣu bhūteṣu, madbhaktiṃ(m) labhate parām. 18.54**

Established in identity with Brahma (who is Truth, Consciousness and Bliss solidified), and cheerful in mind, the Sāṅkhyayogī no longer grieves nor craves for anything. The same to all beings, such a Yogī attains supreme devotion to Me.

This shloka describes the state of a siddha purush who possesses the above traits, as follows:

- He realises the Brahma tattva within himself (**brahmabhūtaḥ**)
- becomes serene-minded (**prasannātmā**)
- neither laments (**na śocati**)
- nor has any desires (**na kāṅkṣati**)
- perceives all living entities with same disposition (**śamaḥ sarveṣu bhūteṣu**)

Samatva (equality) is the highest type of yoga one can perform - **samatvam yoga ucyate** (2.48). Hence, a siddha purush reaches the pinnacle of bhakti (**madbhaktiṃ labhate parām**), higher than the four types of bhakti - *aartha*, *jignasu*, *artharti*, and *jnani*, that was expounded by Sri Krishna in chapter 7.

18.55

**bhaktyā māmabhijānāti, yāvānyaścāsmi tattvataḥ,
tato māṃ(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.

Sri Krishna explains that the devotee has further more rewards coming his way.

True devotion (**bhaktyā**) becomes the means to try to know HIM (**māmabhijānāti**) in HIS true

essence (**tattvataḥ**), and having understood HIM truly (**tato mām tattvato jñātvā**), the devotee ultimately becomes one with HIM (**viśate tadanantaram**).

Consider the case of a couple - before marriage, they will have some perceptions about each other; a few days/ months into marriage, they gradually start understanding the true nature of each other. After a few decades of living together and getting closer, they will know each other's nature so perfectly that they can predict the spouse's response or interests accurately. Similar is the case of a devotee. Long term true devotion for Bhagavān will get him closer to HIM, and he will understand HIM in HIS true essence. He will understand the true sense of his own self, and realise that ever part within him is Paramātmā Himself, like every part of a gold ornament is gold by itself.

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.

The life of a siddha purush reaches a different level. He takes complete refuge in the Paramātmā in all his activities. Even if he does not do anything, he will achieve many things. His mere presence will be a source of inspiration for others. Such a devotee will receive from Paramātmā, the prasād of ultimate destination. The importance of the destination is displayed by the two adjectives:

- **śāśvataṃ**: eternal
- **avyayam**: imperishable

The language of Gītā is **Bhakti Pradhān** - Devotion centric. The glory of true devotees is never lost, but shines forever. The names of supreme devotees like Mirabai, Tulsidas Maharaj, Jnaneshwar Maharaj, etc. is etched in history, even after so many centuries.

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.

The ultimate destination is not reserved only for the Siddha purush. Sri Krishna explains that one can attain the goal by following some principles.

- Dedicate all actions to HIM, from the level of the mind (**cetasā**) itself. Dedication should not remain a verbal action, like saying '**Aum śrī kṛṣṇārpaṇamastu**', but wanting to gain some reward/ benefit for the activity done.
- Our focus should solely be only on HIM. Paramātmā had elaborated about buddhi yoga in chapter 2. HE asks that we understand HIS Universal presence and offer our chitta to HIM. For instance, when we are decorating the idol, our thought will shift to the beautiful accessories, and the expenses we incurred to procure the same, etc, and our focus deviates from the Paramātmā. On the contrary, our focus should be only on HIM, at all times (**buddhiyogamupāśritya, maccittaḥ satataṃ bhava**).

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.

Sri Krishna shares the topmost secret in this shloka, where HE reveals the great benefit one gets by the act of surrendering one's chitta to HIM - **All obstacles in the path of perseverance will be overcome by HIS grace.**

HE warns that if due to ego, one thinks that he alone can manage without God's grace, he will not succeed (**na śroṣyasi**), but is rather destined to perish (**vinaṅkṣyasi**).

Nothing can be accomplished without the grace of Parampita Paramātmā.

18.59

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

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

Arjuna, under the influence of ego and pride of doership, had decided that he will not wage the war. He wished to abandon his duties as a ksatriya. Sri Krishna warns him that his decision is a worthless falsehood, because his very nature of being a ksatriya will make him fight the war.

Everyone is bound to act under the influence of their own nature (Prakṛti). When the pāṇḍavas were in exile and in cognito, they took shelter in King Virat's kingdom. Arjuna hid his identity and took the role of Brihannala, the dancer. The Kauravas got an inkling about the hiding place and waged a war with King Virat. Prince Uttara bravely came forward to lead his father's army, but developed cold feet when he saw the mighty kaurava army. Arjuna who was playing the role of Uttara's charioteer, took hold of the situation, pulled out his hidden weapons, and defeated the enemies. Although he did not want to act and reveal his identity, his true nature of Ksatriya forced him to stand up to the situation and fight.

18.60

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

Sri Krishna explains that one's action is bound by one's nature (**svabhāva**). Even if out of ignorance (moha), Arjuna decides not to fight, his natural svabhava will make him do it.

svabhāva means by one's own bhava, that is born from the karmas done in the past as well as the environment in which one is groomed. Arjuna was born in a ksatriya family, and his natural svabhava was that of a ksatriya. He will be helplessly bound by his nature to fight.

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.

Sri Krishna reveals a very important truth, which we must always remind ourselves.

- Ishvara, the divine energy dwells within ourselves, in our core or heart - the center of our conscience.
- Our body is a machine (yantra) which houses the Paramātmā; we are the operators of the machine.

Since God is residing within us, we should take good care of the body, both externally as well as internally. We should understand that HE is the source of all our energy. How we spend the energy is left to our discretion, and it depends on our nature. Electricity is the source of energy for all appliances, but the output generated by each appliance differs and depends upon the structure of the appliance; fan generates breeze, tube light yields light, etc.

As the saying goes - '**Ishwar ke shakti se patta bhi hil sakta hai**' - everything is attributed to Ishvara shakti. Very often, this interpretation is misused and people put the blame on the Paramātmā for their wrong actions; a thief steals but blames the Divine energy for his act. We should remember that it is Ishvara Shakti, and not Ishvara iccha that is the cause of all action to take place. Ishvara is not to be blamed for the actions done by the body. Take for instance, a father gives money to his children; he has no contribution over how they use it. He cannot be blamed if the child misuses the money. The capacity of the child's intellect forms the deciding factor of how he uses the money. Similarly, it is the capacity of the body to decide what to do with the divine energy dwelling within it. Although Paramātmā resides within us, HE has no control over the actions of the body. This can be understood by the analogy of being seated on a ferry wheel, but having no control over its motion/ action.

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.

Sri Krishna gives us some pointers to override our nature and attain the Ultimate abode. These are the greatest principles which we should follow.

- **tameva śaraṇam gaccha**: take refuge in the Almighty Divine Energy dwelling within
- **sarvabhāvena**: with full devotion in all respects
- **tatprasādātparām śāntim**: by HIS grace, attain eternal peace, and
- **sthānam prāpsyasi śāśvatam**: the eternal abode.

Consider that situation of attending an interview. We will be jittery and nervous about the interview. But when we realise that the interviewer is a well know acquaintance, we feel relieved of the tension, relaxed, and at peace. This sort of peace is attained when we surrender to the Almighty power, and we are sure that HIS grace will remove all our obstacles.

18.63

**iti te jñānamākhyātamaṃ(ñ), guhyādguhyataram(m) mayā,
vimṛśyaitadaśeṣeṇa, yathecchasi tathā kuru. 18.63**

Thus, has this wisdom, the most profound secret of all secret knowledge, been imparted to you by Me; deeply pondering over it, now do as you like.

This shloka reveals the beauty of our Sanatana Dharma. **Our scriptures do not enforce any principle/ injunctions on us.** Sri Krishna too is saying that HE has shared HIS greater secret, and now it is Arjuna's choice to contemplate on the same, and take his decision. Arjuna is free to do as he wishes.

Sri Krishna believes in conviction, not compulsion. This tactic/ principle is the need of the day. The present generation cannot be coerced to do anything; they need to be convinced. In Geeta Pariwar also, young sewis initially are reluctant to follow the traditions like wearing tilak etc. But constant connection with the Geeta Pariwar convinces them of the importance and power of our Santana dharma, and they voluntarily come forward to practice the traditions.

18.64

**sarvaguhyatamaṃ(m) bhūyaḥ(ś), śṛṇu me paRāmaṃ(m) vacaḥ,
iṣṭo'si me dṛḍhamiti, tato Vākṣyāmi te hitam. 18.64**

Hear, again, My supremely profound words, the most esoteric of all truths; as you are extremely dear to Me, therefore, I shall give you this salutary advice for your own good.

Arjuna was all the time, seeking Paramātmā's help to choose the best action wanted of him; but here HE is putting the ball back to Arjuna's court. It is likely that Sri Krishna's final remark confused Arjuna, and Sri Krishna became aware of it. HIS heart filled with love for Arjuna, He proceeds to repeat HIS greatest secret (**sarvaguhyatamaṃ bhūyaḥ**), assuring Arjuna that as he was HIS most beloved (**iṣṭo'si me dṛḍhamiti**), HE was advising it for his own good (**Vākṣyāmi te hitam**).

We can be assured that Sri Krishna's statement is not restricted to Arjuna, but also to ourselves. We are learning Gītā because Sri Krishna loves us, and HE chose us to learn HIS secret knowledge.

18.65

**manmanā bhava madbhakto, madyājī māṃ(n) namaskuru,
māmevaiṣyasi satyaṃ(n) te, pratijāne priyo'si me. 18.65**

Give your mind to Me, be devoted to Me, worship Me and bow to Me. Doing so, you will come to Me alone, I truly promise you; for, you are exceptionally dear to Me.

This is the most important message shared by Sri Krishna.

- **manmanā bhava**: Devote your mind to HIM. One should be like the gopis, who no matter what they were doing, their mind was always centered around their favorite Kanha. A saint who sold vegetables saw his Vittala in the vegetables too. Such should be our devotion.
- **madbhakto**: Become HIS devotee. True devotion relates to Extreme love for Bhagavān. We must prioritize loving HIM, more than ourselves or our near and dear ones.
- **madyājī**: Worship HIM in any manner. We can attain the highest perfection by offering our karma to HIM '**Vākarmaṇā tamabhyarcya, siddhiṃ vindati mānavaḥ**'

- **mām namaskuru**: Bow down to HIM. The simple act of offering pranams can save us from many hurdles.

प्रणामो दुःख शमनः तं नमामि हरिं परम् ॥

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

It is said that one naman is equivalent to puja, and is a great point of upliftment. It is like making several missed calls to a busy person; atleast one call will be definitely received. Similarly, repeated namaskaras to Bhagavān will ensure that HE will definitely respond one day.

Paramātmā promises that such a devotee will reach HIM (**māmevaiśyasi satyaṃ te**), and reassures that Arjuna is HIS most favourite (**pratijāne priyo'si me**).

18.66

**Sarvadharmānparityajya, māmekam(m) śaraṇam(m) vraja,
aham(n) tvā sarvapāpebhyo, mokṣayiṣyāmi mā śucaḥ. 18.66**

Resigning all your duties to Me, the all-powerful and all supporting Lord, take refuge in Me alone; I shall absolve you of all sins, worry not.

This is the last advice given by Sri Krishna, and is misunderstood often, as Sri Krishna asking us to abandon all dharma. It does not imply discarding dharma. But, rather this statement is in context with the previous shloka, where HE highlighted four dharmas that will help the seeker reach HIM through complete refuge.

HE is asking us to forego the worry of whether our action is according to dharma or adharma, and leave everything to HIM (sharanangati). HE will be our caretaker when we do our duty as an offering to HIM. With HIS grace, we can achieve anything. Take for instance, the story of little Dhruva who did ardent penance to please his beloved Vishnu Bhagavān. When Bhagavān appeared in front of him, Dhruva was awestruck and became speechless. Bhagavān placed his conch on Dhruva's cheeks, who then started singing HIS praises. When applauded, he credited his beautiful lyrics to Vishnu ji's blessings and grace.

With such pure devotion, the devotee need not worry about dharma or adharma, because being a true devotee, he is sure to be following the path of dharma alone.

18.67

**idaṃ(n) te nātapaskāya, nābhaktāya kadācana,
na cāśūrūṣave vācyam(n), na ca mām(m) yo'bhyasūyati. 18.67**

This secret gospel of the Gītā should never be imparted to a man who lacks in austerity, nor to him who is wanting in devotion, nor even to him who is not willing to hear; and in no case to him who finds fault with Me.

Sri Krishna puts a clause to who is eligible to receive HIS divine teachings. HE advises against imparting the knowledge to those who are:

- **atapaskāya**: atapasvi/ one who is not a tapasvi. Tapasvi does not mean an ascetic. In Gītā, the actual meaning of tapah translates to doing one's actions despite all hurdles/ obstacles/ pains faced in the process. A person who is not prepared to face the obstacles is referred to as

atapasvi.

- **ābhaktāya**: *Abhakta*; one who is not ready to accept the glory of God, and does not indulge in sewa.
- **asūsrūṣave vācyam**: one who does not listen.
- **asūyati**: one with perverted perception about God, and criticizes HIM, due to tamasic buddhi.

This may seem contrary to geeta Pariwar's slogans - '**Har Ghar Gītā, Har Kar Gītā**' and '**Gītā padey, padaye, jeevan me laye**', and deter us from spreading the message of learning Gītā. As Jnaneshwar Maharaj says, Gītā is our mother, and those who show no interest in learning Gītā are like the children who get lost in the fair. It is a virtuous act to try to reunite the child to its mother. Hence, our pracharaks are doing a great job by bringing in new sadhaks to learn Gītā.

18.68

**ya imaṃ(m) paRāmaṃ(ñ) guhyaṃ(m), madbhakteṣvabhidhāsyati,
bhaktiṃ(m) mayi parāṃ(ñ) kṛtvā, māmevaiṣyatyaśaṃśayaḥ. 18.68**

He who, offering the highest love to Me, preaches the most profound gospel of the Gītā among My devotees, shall come to Me alone; there is no doubt about it.

Sri Krishna wishes that the divine knowledge reaches HIS devotees. HE assures that the one who takes HIS knowledge to his devotees, displays devotion of the Highest order, and will undoubtedly reach HIM.

18.69

**na ca tasmānmanuṣyeṣu, kaścīnme priyakṛttamaḥ,
bhavitā na ca me tasmād anyāḥ(ph) priyataro bhuvi. 18.69**

Among men there is none who does Me a more loving service than he; nor shall anyone be dearer to Me on the entire globe than he.

HE also assures that such a devotee will be HIS most loved. HE cannot love anyone more than the devotee who will spread the message of Gītā. There is no task dearer to HIM than the task of spreading HIS message to HIS devotees. Hence, we should continue spreading the knowledge through our prachar and sewa, and become HIS most favourite, not only in the present, but also in the future.

When and if we feel that we don't have enough time to dedicate for Gītā sewa, we should remind ourselves of this shloka, and understand that it is our means of becoming HIS favourite.

18.70

**adhyeṣyate ca ya imaṃ(n), dharmyaṃ(m) saṃvādamāvayoḥ,
jñānayajñena tenāham, iṣṭaḥ(s) syāmiti me matiḥ. 18.70**

Whosoever studies this sacred dialogue of ours in the form of the Gītā, by him too shall I be worshipped with Yajña of Knowledge; such is My conviction.

Sri Krishna refers to Gītā as '**dharmyaṃ saṃvādam**' - **conversation about dharma**, and says that anyone who studies this is actually performing jnana yajna.

HE has advised not to discard the acts of yajna, dana, and tapah
yajñadānatapaḥkarma, na tyājyaṃ kāryameva tat,

yajño dānaṃ tapaścaiva, pāvanāni manīṣiṇām (18.5)

Studying the Gītā also amounts to vanmaya tapah, as explained in chapter 17, where 3 types of tapah - **vanmaya** (speech), **shareera** (body), and **manasika** (mind), were explained. By studying Gītā, we are accomplishing two of the three acts (yajna and tapah). Doing prachar contributes to the dana part, as we are doing charity of our time. Thus, we can be assured of becoming HIS favourite.

18.71

**śraddhāvānanasūyaśca, śṛṇuyādapi yo naraḥ,
so'pi muktaḥ(ś) śubhāṃlokān, prāpnuyātpuṇyakarmaṇām. 18.71**

The man who listens to the holy Gītā with reverence, being free from malice, he too, liberated from sin, shall reach the propitious worlds of the virtuous.

Sri Krishna further assures that if one cannot do self study of the Gītā, he will reach the same Ultimate destination just by listening to it, provided he possesses two important qualities:

- **śraddhāvān**: Filled with devotion and faith
- **anasūya**: Free from ill will.

Arjuna is the best example of being *Anagha/ Anasuya*. Despite the evil acts of the kauravas, he saw them as his own family members and could not bear the thought of killing them in the war. He was also afraid of committing a sin by killing them.

Sri Krishna says that such people have pure souls, and if they listen to the Gītā, they can attain the same destination attained by those who study it. HE asks us not to worry, and gives us different approaches to receive the prasada of Unison with HIM. Gītā is the temple of Knowledge; everybody who visits the temple irrespective of the path they chose, gets the same prasada (Unison with God).

18.72

**kaccidetacchrutaṃ(m) pārtha, tvayaikāgreṇa cetasā,
kaccidajñānasaṃmohaḥ(ph), pranaṣṭaste dhanañjaya. 18.72**

Have you, O Arjuna, heard this gospel of the Gītā attentively? And has your delusion born of ignorance been destroyed, O Dhanañjaya, conqueror of riches?

Sri Krishna ends HIS dialogue by enquiring with Arjuna is he was able to concentrate his intellect to the knowledge that HE shared. HE did not doubt Arjuna's intellectual capacity, but HE was aware that they were in a battlefield, and Arjuna was under the influence of a confused state of mind. Hence, HE enquired if his confusion was completely destroyed.

18.73

**arjuna uvāca
naṣṭo mohaḥ(s) smṛtirlabdḥā, tvatprasādānmayācyuta,
sthito'smi gatasandehaḥ(kh), kariṣye vacanaṃ(n) tava. 18.73**

Arjuna said:

Kṛṣṇa, by Your grace my delusion has been destroyed and I have gained wisdom. I am free of all doubt. I will do your bidding.

With tear-filled eyes, Arjuna replied that his illusions and ignorance were completely destroyed, and that he regained his memory and knowledge. He was free from all doubts, and was ready to follow Sri Krishna's advice.

Earlier, his vision about his dharma was impaired by the clouds of doubt; but now it was as clear as the scenery under the clear sky free of clouds.

18.74

**sañjaya uvāca
ityahaṃ(m) vāsudevasya, pārthasya ca mahātmanaḥ,
saṃvādamimamaśrauṣam, adbhutaṃ(m) romaharṣaṇam. 18.74**

Sañjaya said:

Thus I heard the mysterious and thrilling conversation between Śrī Kṛṣṇa and the high-souled Arjuna, son of Kuntī.

Sanjaya wraps us the narration about the divine conversation, to King Dhritarashtra, and gives his verdict. Honest and humble, he felt blessed to be able to listen to the divine conversation which he described as

- **adbhutaṃ**: wonderful
- **romaharṣaṇam**: thrilling.

18.75

**Vyāsaprasādācchrutavān, etadguhyamahaṃ(m) param,
yogaṃ(m) yogeśvarātkṛṣṇāt, sākṣātkathayataḥ(s) svayam. 18.75**

Having been blessed with the divine vision by the grace of Śrī Vyāsa, I heard in person this supremely esoteric gospel from the Lord of Yoga, Śrī Kṛṣṇa Himself, imparting it to Arjuna.

He was full of gratitude to Veda Vyas Rishi by whose grace he obtained the divine vision that enabled him to listen to the topmost secret which was told by Yogeshwara (master of all Yogas) Sri Krishna HIMSELF.

18.76

**rājansaṃsmṛtyasaṃsmṛtya saṃvādamimamadbhutam,
keśavārjunayoḥ(ph) puṇyaṃ(m), hṛṣyāmi ca muhurmuḥuḥ. 18.76**

Remembering, over and over, that sacred and mystic conversation between Bhagavān Śrī Kṛṣṇa and Arjuna, O King! I am thrilled again and yet again.

He was profoundly honest in revealing his experience of listening to the conversation between Sri Krishna and Arjuna. He rejoiced again and again, recollecting the divine conversation.

The essence of devotion can help one touch the heart of Gītā and rejoice in it.

18.77

**tacca saṁsmṛtya-saṁsmṛtya, rūpamatyadbhutaṁ(m) hareḥ,
vismayo me mahānrājan, hr̥ṣyāmi ca punaḥ(ph) punaḥ. 18.77**

Remembering also, again and again, that most wonderful form of Śrī Kṛṣṇa, great is my wonder and I am thrilled over and over again.

He was filled with thrill and wonder, recollecting the wonderful Vishwaroopa, and was rejoicing again and again.

18.78

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

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

The effect that Gītā had on Sanjaya was such that he got the courage to express his emotions to the king who belonged to the opposite army, and gave his unflinching verdict that wherever Sri Krishna and Arjuna were present, there would be prosperity, steady plan of success, and eternal victory.

This is the most important shloka, which Jnaneshwar Maharaj likens to the flag that adorns the temple of Gītā; it is the meru mani that adorns the mala of Gītā.

It is said that:

Gītā is the summary of all the vedas

Chapter 18 is the summary of the entire Gītā

This shloka is the summary of the chapter 18.

If we can bring this one shloka into our life, it will help propel our spiritual journey. We can see our body as the chariot, and make God our charioteer, and hand over the reins of the chariot to HIM.

Arjuna represents our Puruṣārtha - the efforts we take; Sri Kṛṣṇa represents our wisdom - viveka buddhi. When the two work in unison, life will be beautiful and meaningful, as was the case of Shivaji Maharaj whose life was successful, graceful and ideal with everlasting fame and victory.

Let us strive to make this shloka our guiding principle, and be assured of obtaining results that is in good interest for everybody. We are indeed blessed to be learning this divine knowledge, by the grace of Sri Krishna and the blessings of our guru, Pujya Swamiji who gave us the platform and resources to study the same. With our hearts filled with gratitude and devotion, let us offer the discussion to the lotus feet of Swamiji and Sri Krishna Paramātmā.

**Om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyāṁ(m)
yogaśāstre śrīkṛṣṇārjunasaṁvāde mokṣasannyāsayogonāma
aṣṭādaśo'dhyāyaḥ**

Thus, in the Upaniṣad sung by the Lord, the Science of Brahma, the scripture of Yoga, the dialogue between Śrī Kṛṣṇa and Arjuna, ends the eighteenth chapter entitled "The Yoga of Liberation through the Path of Knowledge and Self-Surrender."



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

Jai Shri Krishna!

Compiled by: Geeta Pariwar - Creative Writing Department

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