

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 18: Mokṣa-Sannyāsa-Yoga

5/6 (Ślōka 48-60), Saturday, 14 February 2026

Interpreter: GĪTĀ VIŚĀRAD ŚRĪ SRINIVAS WARNEKAR JI

YouTube Link: <https://youtu.be/-XfTUT81WaM>

The Turning Point: From 'I Act' to 'He Acts Through Me'

The eighteenth chapter of the Śrīmad Bhagavadgītā, titled “**Mokṣa-Sannyāsa Yoga**” — the **Yoga of Renunciation and Surrender**, stands as the culmination of Śrī Krishna’s teachings to Arjuna.

As per tradition, the discourse began with an invocation and lighting of the lamp. After offering salutations to the Guru, praying to Śrī Krishna, and reciting verses glorifying the Bhagavadgītā, the session commenced with a reverent salutation to Sage Vyāsa, the divine compiler of the Mahābhārata.

These opening prayers establish the spiritual foundation of the study. They invoke the blessings of:

- The Guru — seen as Brahmā (creator), Viṣṇu (preserver), and Maheśvara (transformer), and ultimately the manifest Supreme Reality
- Śrī Krishna — the indwelling Self who removes sorrow
- The Bhagavadgītā — revered as the Divine Mother and source of Advaitic wisdom
- Sage Vyāsa — whose enlightened intellect lit the lamp of knowledge through the Mahābhārata

Prayers

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः।

गुरुः साक्षात् परब्रह्म तस्मै श्रीगुरवे नमः॥

The Guru is Brahmā, Viṣṇu, and Śiva — verily the Supreme Brahman. I bow to that sacred Guru.

कृष्णाय वासुदेवाय हरये परमात्मने।

प्रणतः क्लेशनाशाय गोविंदाय नमो नमः॥

Salutations to Śrī Krishna, the Supreme Being, destroyer of sorrow.

नमामि सद्गुरुं शान्तं सच्चिदानन्द विग्रहम्।

पूर्णब्रह्मपरानन्दमीशं आळन्दिवल्लभम्॥

I bow to the serene Guru, embodiment of Sat-Cit-Ānanda.

रत्नाकराधौतपदां हिमालयकिरीटिनीम् ।
ब्रह्मराजर्षिरत्नाढ्यां वन्दे भारतमातरम् ॥

Salutations to Bhārat Mātā, adorned with sages and seers.

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

I meditate upon the Gītā — taught by Nārāyaṇa, compiled by Vyāsa — the divine mother removing bondage.

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

Salutations to Vyāsa who lit the lamp of wisdom.

With these invocations, blessings of Param Pūjya Śrī Govind Dev Giriji Maharaj were sought and the study began.

The Significance of Chapter 18

This chapter is called the **Kalasha Adhyāya** — the crowning summary of the entire Gītā.

By the end of Chapter 15 the core teaching was complete.
Chapters 16 and 17 explained Daivī-Āsurī nature and threefold Śraddhā.
Then Arjuna, uneasy with silence, asked:

सन्न्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।
त्यागस्य च हृषीकेश पृथक्केशिनिषूदन ॥

“I wish to know the truth of renunciation and sacrifice.”

Thus Bhagavān summarised the entire teaching again.

He explained the working of the three guṇas — including buddhi and dhṛti — and concluded:

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।
सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥

No being anywhere is free from the three guṇas.

Because of their combinations arise four natural dispositions:
Brāhmaṇa, Kṣatriya, Vaiśya, Śūdra.

Each can attain perfection through their own duty:

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥18.45॥

Work as Worship

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥18.46॥

Here Bhagavān gives a transformative teaching —
Work itself becomes worship.

Every action offered to the Divine becomes pūjā.

कर प्रणाम तेरे चरणोंमें लगता हूँ अब तेरे काज ।
पालन करनेको आज्ञा तव मैं नियुक्त होता हूँ आज ॥

Dnyāneśwar Maharaj expresses:

तया सर्वात्मिका ईश्वरा । स्वकर्म कुसुमांची वीरा ।
पूजा केली होय अपारा । तोषालागीं ॥

Each action is a flower offered to the Lord.

Svadharmā — The Inner Law of Life

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥18.47॥

Better one's own duty, even imperfect, than another's well performed.

This echoes Chapter 3:

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥3.35॥

Dnyāneśwar Maharaj explains:

आपुल्या आईचे शरीर
जरी असले कुबडे फार
तरी प्रेममय तिचे अंतर
मुळीच नसे वाकडे

आणि दुसऱ्याची माता रंभे हुन सुंदर दिसता
तरी बालकाच्या चित्ता नावडे ती

Just as a child prefers its own mother,
so one's own duty is always auspicious —
even if another's appears more attractive.

Thus begins the real journey toward Paramātma.

18.48

sahaṅ(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.

This verse continues the teaching of **svadharma** and removes a very practical doubt:

“If my duty has faults, should I leave it and choose a purer path?”

Bhagavān answers — **No.**

Not because the duty is flawless, but because **flawlessness does not exist in the material world.**

• **sahajaṃ karma** — natural duty

“Sahaj” means *born along with you*.

It is not imposed from outside.

It arises from:

- your nature
- tendencies
- aptitude
- inner inclination
- guṇa composition

Therefore svadharma is not merely a profession — it is alignment with one's inner structure.

Bhagavān had already laid this foundation earlier:

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥ 3.10 ॥

At the beginning of creation, Brahmā created human beings along with duties and said:
“Prosper through the performance of yajña; it shall fulfill your worthy aspirations.”

This means duty is not punishment —
it is the **very design of life.**

• **sadoṣamapi na tyajet** — do not abandon even if defective

Every role has limitations:

- A doctor cannot save every patient
- A judge must punish someone
- A soldier must fight
- A businessman must deal with profit and loss
- A parent must sometimes discipline a child

If we start rejecting duties because they involve discomfort or imperfection — **life itself would stop.**

Dnyāneśwar Mahārāj beautifully expresses this:

कोणतेही कर्म करता
आयास अटळ सर्वथा
मग आपलाच धर्म पार्था
का न पाळावा

If every action inevitably involves effort and difficulty,
why not follow one's own duty, O Pārtha?

• **sarvārambhā hi doṣeṇa** — all actions have defects

In prakṛti, purity is never absolute.
Every action produces limitation, friction, and mixed results.

Trying to find a completely harmless action is impossible.

Dnyāneśwar Mahārāj further clarifies:

सरळ वाटेने चालणे
म्हणजे पायची शिणवणे
आणि आड वाटेने धावणे म्हणजे तेच

Whether you walk a straight road or run a longer path, your feet must still bear the strain.

Avoiding duty does not remove difficulty — it only removes purpose.

• **dhūmenāgnirivāvṛtāḥ** — like fire covered by smoke

Fire gives light and heat — yet smoke accompanies it.

You cannot say:
“I want fire, but without smoke.”

Similarly:
“I want action, but without challenge” — is impossible.

The wise person, therefore does not abandon action — he understands its nature.

Deeper Insight

Running away from one's duty does not remove defect — it only removes growth.

Purification does not come by avoiding action, but by performing the right action in the right spirit.

Not escape from karma but refinement through karma.

Key Insight

Perfection is not in choosing a flawless action — it is in performing the right action with the right understanding.

Smoke does not cancel fire.
Defect does not cancel duty.

Therefore, Bhagavān teaches:
Remain in your path — and purify yourself through it.

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.

After teaching **svadharma** (right action), Bhagavān now reveals the final transformation:
The goal is not stopping action — the goal is freedom from doership.

Action continues.
Bondage ends.

• **asakta-buddhiḥ sarvatra** — unattached understanding everywhere

The person still acts — but without psychological dependence on outcomes.

- success does not inflate
- failure does not break
- praise does not intoxicate
- criticism does not disturb

Attachment is not in action — it is in expectation.

When expectation dissolves, bondage dissolves.

• **jitātmā** — mastery over the inner instrument

Here “ātma” refers to mind-personality equipment.

The senses may perceive
the mind may think
the intellect may decide

—but the person is not dragged by them.

He uses them as instruments.

• **vigata-spr̥haḥ** — absence of thirst

Spr̥hā is subtle wanting:
the inner leaning toward possession, recognition, status, or emotional dependence.

Even noble desires can bind if they define identity.

When the person is inwardly complete, action becomes expression — not acquisition.

• **sannyāsenā dhigacchati** — through renunciation

This renunciation is **not abandonment of work**.
It is abandonment of “**I am the doer**” and “**I must obtain**”.

Earlier, action was performed for fulfillment.
Now action flows from fulfillment.

• **naiṣkarmya-siddhi** — perfection of actionlessness

This is a very subtle idea.

Actionlessness does **not** mean inactivity.
It means absence of karmic reaction.

The body acts
the mind thinks
the world interacts

—but the Self remains untouched.

Like the sun illuminating all activities yet performing none,
the realized person functions yet remains free.

The Inner Shift

At first: “I act to become complete.”

Later: “I am complete, therefore action happens.”

This is the journey from **karma-yoga** → **jñāna** → **sannyāsa** → **freedom**.

Key Insight

Bondage is not created by action, but by identification with action.

When attachment and craving end, action continues — karma ends.

This is **naiṣkarmya**: doing everything, yet remaining untouched.

18.50

**siddhiṃ(m) prāpto yathā brahma, tathāpnoti nibodha me,
samāsenaiḥ kaunteya, niṣṭhā jñānasya yā parā. 18.50**

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.

In the previous verse, Bhagavān described **naiṣkarmya-siddhi** — freedom from karmic bondage.
Now He explains the next step:

Freedom from karma → leads to → realization of Brahman.

This is the completion of the spiritual journey.

• **siddhiṃ prāptaḥ** — one who has attained perfection

This does not mean worldly success or miraculous powers.

It means:

- doership has dissolved
- attachment has ended
- desires no longer compel action

The person still lives and acts, but inwardly remains free.

Such a person is ready for **direct knowledge of Reality**.

- **yathā brahma tathā āpnoti** — how he reaches Brahman

Liberation is not a physical travel or movement.

Brahman is not a location — it is Truth.

Reaching Brahman means: the false identification drops, and what always existed is recognized.

Not becoming Brahman, but discovering one was never anything else.

- **samāsenā eva** — briefly

The remaining verses now describe the **final inner discipline** required after purification through karma-yoga:

- withdrawal from inner dependence
- steady contemplation
- clarity of knowledge
- absorption in Truth

Bhagavān now shifts from practice to realization.

- **niṣṭhā jñānasya yā parā** — the supreme culmination of knowledge

Knowledge has stages:

- intellectual understanding
- reflection and conviction
- steady awareness
- effortless abidance

The last is **parā niṣṭhā** — irreversible establishment in Truth.

Here knowledge is no longer thought. It becomes identity.

Key Insight

Karma-yoga purifies,
detachment stabilizes,
knowledge reveals,
and abidance liberates.

This verse marks the transition
from **preparation**

to **realization**.

18.51

buddhyā viśuddhayā yukto, dhṛtyātmānaṃ(n) niyamyā ca, śabdādīnviṣayāṃstyaktvā, rāgadveṣau vyudasya ca. 18.51

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,

After explaining how one becomes free from the bondage of action, Bhagavān now describes the **inner discipline required for final realization**.

This verse explains purification of the instrument — the mind-intellect system — so that Truth may be directly known.

Realization does not require creating the Self.
It requires removing disturbance.

• **buddhyā viśuddhayā yuktaḥ** — endowed with a purified intellect

A pure intellect means:

- clarity instead of confusion
- discrimination instead of impulse
- truth-seeking instead of comfort-seeking

An impure intellect argues, justifies and rationalizes.
A pure intellect observes and understands.

Knowledge shines only in a quiet mirror.

• **dhṛtyā ātmānaṃ niyamyā** — restraining the mind with firmness

Dhṛti is inner steadiness — the power to remain aligned despite distraction.

The mind runs outward by habit.
It must be gently but consistently brought back.

Not suppression, but direction.

Like holding the steering wheel steady despite road vibrations.

• **śabdādīn viṣayān tyaktvā** — giving up sense-object dependence

This does not mean destroying the world or abandoning living.

It means:
not seeking emotional completion from sensory contact.

The senses may function, but identity is withdrawn from them.

Enjoyment stops being psychological dependency.

- **rāga-dveṣau vyudasya** — abandoning attraction and aversion

Attachment pulls, aversion pushes.

Both bind equally.

We are not disturbed by objects — we are disturbed by our reactions to them.

Freedom begins when preference stops becoming compulsion.

The Inner Meaning

First: control actions

Then: purify mind

Then: stabilize understanding

Finally: Truth reveals itself

This verse marks the beginning of **direct contemplative life**.

Key Insight

Liberation is not achieved by changing the world, but by refining perception.

When intellect becomes pure, mind becomes steady,
and reactions dissolve — Reality is no longer hidden.

18.52

viviktasevī laghvāśī, yatavākkāyamānasaḥ, dhyānayogaparo nityaṃ(m), vairāgyaṃ(m) samupāśritaḥ. 18.52

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,

Bhagavān now describes the **lifestyle that supports realization**.

The previous verses purified the mind; this verse stabilizes it.

Knowledge becomes steady only when life itself becomes aligned with it.

- **vivikta-sevī** — inclined toward solitude

Solitude here does not necessarily mean physical isolation from society.
It means freedom from inner noise.

One may live in a city yet remain inwardly quiet,
or live in a forest yet remain mentally crowded.

Solitude is the ability to remain with oneself without restlessness.

- **laghv-āśī** — moderate in food

Food influences the mind.

- excess creates dullness
- deficiency creates agitation
- moderation creates clarity

Spiritual life does not demand starvation — it requires balance.

A light and pure diet supports alert awareness.

- **yata-vāk-kāya-mānasaḥ** — disciplined speech, body and mind

Three levels of expression exist:

- body acts
- speech expresses
- mind reacts

Control means harmony among them.

Speech becomes truthful and measured,
actions become thoughtful,
mind becomes calm.

Energy previously wasted in impulsiveness becomes available for awareness.

- **dhyāna-yoga-paro nityam** — constantly devoted to meditation

Meditation is not merely sitting with closed eyes.

It is sustained inner attentiveness.

Even while acting, the person does not lose self-awareness.
Meditation becomes a background state, not a daily activity.

- **vairāgyaṃ samupāśritaḥ** — firmly established in dispassion

Vairāgya is not dislike of the world.

It is freedom from psychological dependence upon it.

Objects may be present
relations may continue
duties may proceed

—but identity is no longer tied to possession or experience.

This gives extraordinary inner stability.

The Inner Meaning

First discipline reduces disturbance.
Then meditation reveals silence.
Then dispassion protects that silence.

Thus knowledge becomes irreversible.

Key Insight

Realization is not only a moment of insight, it is a way of living.

When life becomes simple, measured and inwardly quiet, truth no longer flashes — it remains.

18.53

ahañkāraṃ(m) balaṃ(n) darpaṃ(ñ), kāmaṃ(ñ) krodhaṃ(m) parigrahaṃ, 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.

In the previous verses, Bhagavān described the **discipline of life** required for knowledge. Now He describes the **inner purification** required for realization.

This verse lists not actions to perform — but impurities to dissolve.

- **ahañkāram** — ego-identity

This is not mere pride, but the fundamental error:

“I am the body-mind individual.”

All bondage begins from this mistaken identification.

When ego drops, the person does not disappear — only false ownership disappears.

- **balam** — dependence on power

Reliance on physical strength, authority, status, or influence as a source of security.

The realized person does not derive identity from position.

- **darpaṃ** — arrogance

The need to assert superiority:

“I am better”, “I know”, “I control”.

Arrogance is insecurity seeking protection through comparison.

Wisdom naturally becomes humble because it sees unity.

- **kāmam** — craving

Not simple desire, but compulsive seeking for inner completion through objects or experiences.

Desire says:

“I will be complete when I obtain.”

Knowledge says:

“I act because I am complete.”

- **krodham** — anger

Anger arises when desire is obstructed.

Remove compulsive expectation, anger dissolves automatically.

- **parigraham** — possessiveness

The accumulation mentality:

“this is mine”, “I must hold”, “I cannot lose”.

Possession is external; ownership is psychological.

Freedom begins when psychological ownership ends.

- **nirmamaḥ** — free from “mine-ness”

Objects may remain

relationships may remain

duties may remain

—but the inner claim disappears.

One becomes a caretaker, not an owner.

- **sāntaḥ** — inner quietude

When ego, craving, and ownership end,
mind naturally becomes peaceful.

Peace is not created —
it is uncovered.

The Result — **brahmabhūyāya kalpate**

The person becomes **fit for Brahman-realization**.

Not that Brahman is produced,
but the obstruction to its recognition is removed.

Just as a clean mirror reflects clearly,
a purified mind reveals the Self.

Key Insight

Liberation is not gaining something new, but dropping what was never true.

When ego and possessiveness end, peace arises naturally — and that peace is the doorway to Brahman.

**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 verse is the culmination of the previous teachings.

After purification (18.51-53), the natural state of the realized person is now described.

Knowledge matures into **peace** — and peace matures into **devotion**.

• **brahmabhūtaḥ** — established in Brahman

The person does not become Brahman newly —
he recognizes he always was Brahman.

The wave discovers it is water.

The individuality continues functionally,
but the sense of limitation dissolves.

• **prasannātmā** — inner cheerfulness

This joy has no external cause.

Not pleasure.

Not excitement.

Not emotional high.

It is causeless well-being.

The mind rests in itself — therefore it is always light.

• **na śocati na kāṅkṣati** — neither grief nor craving

Grief belongs to the past.

Craving belongs to the future.

The realized lives in fullness of the present.

Nothing lost — because nothing truly owned.

Nothing required — because completeness discovered.

• **samaḥ sarveṣu bhūteṣu** — equal vision toward all beings

Equality here is not social ideology — it is direct perception.

Bhagavān describes this same vision earlier also.

In Chapter 5:

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ 5.18॥

The wise look with equal vision upon a learned Brāhmaṇa, a cow, an elephant, a dog, and even an outcaste.

And again in Chapter 6:

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ 6.29॥

The yogī established in union sees the Self in all beings and all beings in the Self.

• **madbhaktiṃ labhate parām** — attains supreme devotion

This is extremely profound.

Devotion here is not emotional dependence.

Earlier:

I am separate → therefore I worship God

Now:

I am not separate → therefore I love God

Knowledge culminates in devotion.

Devotion becomes effortless — because duality dissolves.

This is **Parā Bhakti** — the highest devotion born of realization.

The Inner Journey

Karma purifies →

Knowledge reveals →

Peace stabilizes →

Equality dawns →

Devotion flowers.

Bhakti is not the starting point alone —
it is also the final fragrance of knowledge.

Key Insight

The highest devotee is not the one who seeks God,
but the one who sees nothing except God.

Where nothing remains to gain or lose,
Love alone remains.

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.

In the previous verse, the seeker became *brahmabhūtaḥ* — serene, desireless, and equal-minded. Now Bhagavān reveals the culmination:

Knowledge matures into devotion, and devotion culminates in union.

This verse resolves a deep philosophical question —
Is liberation attained by knowledge or by devotion?

Bhagavān answers: **True knowledge flowers as devotion, and true devotion reveals knowledge.**

• ***bhaktyā mām abhijānāti*** — through devotion I am truly known

Intellectual understanding can describe God,
but cannot experience God.

Reason can infer
scriptures can indicate
meditation can quieten

—but only love dissolves separation.

Bhakti here is not emotional excitement.
It is the total absence of distance between seeker and sought.

When the ego softens, reality becomes visible.

• ***yāvān yaś cāsmi tattvataḥ*** — knowing Me as I truly am

God is not known as an object among objects.

Not merely:

- a form,
- a deity,
- a concept,
- a cosmic ruler.

He is known as the very existence in which the knower himself stands.

The seeker no longer says:
“God exists.”

He realizes:

Only God exists — and I am not separate from That.

• ***tato mām tattvato jñātvā*** — knowing in essence

This is not sensory perception
nor intellectual conclusion
nor mystical imagination.

It is identity-knowledge.

Like waking from dream —
the dream world is not destroyed,

but its independent reality vanishes.

• ***viśate tad-anantaram*** — then he enters Me

“Entering” does not mean going somewhere.

It means the disappearance of the imagined individuality.

The wave does not travel to the ocean —
it recognizes it was never separate.

Bondage was ignorance.
Liberation is recognition.

The Spiritual Sequence Revealed

Karma Yoga → Purifies
Jñāna → Clarifies
Dhyāna → Stabilizes
Bhakti → Unites

Thus devotion is not the beginning alone — it is also the highest culmination.

Key Insight

God is not attained by reaching Him, but by ceasing to stand apart from Him.
When knowing becomes loving and loving becomes being — that is liberation.

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.

After declaring that devotion leads to knowledge and union (18.55), Bhagavān now removes a possible doubt:

Must one abandon worldly life to attain liberation?

The answer — No.

Liberation is not opposed to action.
It is opposed to separation from the Divine.

• ***sarva-karmāṇy api sadā kurvāṇaḥ*** — performing all actions continuously

The realized person does not become inactive.
Life continues fully:

- duties continue
- responsibilities continue

- relationships continue
- service continues

Externally nothing may change.
Internally everything has changed.

Action is no longer a burden — it becomes participation in the Divine order.

- **mad-vyapāśrayaḥ** — taking complete refuge in Me

Refuge means inner dependence.

Earlier:

“I act and seek result.”

Now:

“I serve and offer result.”

The sense of individual authorship dissolves.
The person becomes an instrument.

Worship Continues Even After Realization

The realized one does not stop devotion after attaining unity — devotion becomes natural expression.

शिवो भूत्वा शिवं यजेत् ।

Become Shiva and worship Shiva.

Saint Tukaram Maharaj continued to worship Pandurang even after becoming one with Him:

तुका झाला पांडुरंगा त्याचे भजन राहीना, मूळ स्वभाव जाईना ॥

Union does not end worship;
it makes worship spontaneous.

- **mat-prasādāt** — by My grace

Grace is not arbitrary reward.
Grace is the natural revelation of Truth when resistance ends.

When ego relaxes, grace shines —
like sunlight entering when the window is opened.

Effort prepares.
Grace fulfills.

- **śāśvatam padam avyayam** — the eternal imperishable state

Not heaven
not a temporary spiritual experience
not a mystical mood

but irreversible freedom.

A state where:

- peace does not depend on circumstance
- joy does not depend on possession
- identity does not depend on personality

This is liberation while living.

The Teaching of the Verse

Renunciation of ego, not renunciation of duty, is the gateway to freedom.

One may live fully engaged in the world —
yet remain established in the Eternal.

Key Insight

Do everything —
but belong to the Divine.
Then action continues,
grace flows,
and freedom becomes permanent.

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.

Bhagavān now gives the **practical method** by which the teaching of the previous verses can be lived in daily life.

This verse teaches not philosophy — but inner practice.

- **cetasā sarva-karmāṇi mayi sannyasya** — mentally offering all actions to Me

External renunciation is not required.
Internal renunciation is essential.

Before action — offer
During action — remember
After action — surrender

Cooking, teaching, engineering, service, conversation —
all become sacred when mentally offered.

The action remains human.
The intention becomes divine.

- **mat-paraḥ** — taking Me as the supreme goal

Normally goals keep changing:

comfort → success → recognition → security → achievement

But when the goal becomes the Divine,
life gains direction and integration.

All actions now move toward one center.

Scattered effort becomes spiritual movement.

• ***buddhi-yogam upāśritya*** — relying on the Yoga of right understanding

Buddhi-yoga means remembering:

“I am not the independent doer — I am an instrument.”

Whenever ego rises, understanding corrects it.

Thus wisdom protects devotion from becoming emotional dependence.

Knowledge stabilizes surrender.

• ***mac-cittaḥ satataṁ bhava*** — keep the mind constantly in Me

This does not mean abandoning worldly duties.

It means maintaining an inner reference point.

Like background awareness while speaking,
like balance while walking,
like rhythm while breathing —

Divine remembrance becomes continuous.

Not forced repetition,
but natural orientation.

The Inner Practice

Offer action →
Keep the goal divine →
Correct through understanding →
Maintain remembrance.

This converts daily life into meditation.

Key Insight

Liberation is not attained by leaving life,
but by transforming the way life is lived.

When every action is offered
and every thought returns to the Divine,
life itself becomes Yoga.

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.

Here Bhagavān reveals a profound spiritual law:

Grace operates where ego withdraws.

Human effort is necessary —
but divine grace completes the journey.

Bhagavān has already taught this earlier and repeats it again for the seeker:

यत्करोषि यदश्रासि यज्जुहोषि ददासि यत् |
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् || 9.27||

Whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you give, and whatever austerity you perform — do it as an offering to Me.

To live this teaching is to implement the Gītā in life — transforming every action into worship.

• **maccittaḥ** — mind absorbed in Me

Not occasional remembrance
but inner alignment.

When the mind stays connected to the Divine,
confusion reduces, clarity increases, and decisions become steady.

The person still faces life —
but no longer faces it alone.

• *sarva-durgāṇi tariṣyasi* — you will cross all difficulties

“Durgāṇi” includes inner obstacles:

- fear
- doubt
- attachment
- anxiety
- moral conflict
- inner weakness

Situations do not bind us — reactions bind us.
Divine orientation transforms reaction into understanding.

• **mat-prasādāt** — by My grace

Grace does not cancel effort;

it guides effort.

When ego relaxes:

- right guidance appears
- right strength arises
- right timing happens

Grace is harmony with reality.

• ***atha cet tvam ahañkārāt na śroṣyasi*** — if out of ego you refuse to listen

Ego insists:

“I know better.”

“I will act only according to my preference.”

The teaching is available —
but resistance blocks assimilation.

• ***vināṅśyasi*** — you will be lost

Not physical destruction,
but inner confusion.

When ego leads:

- effort increases
- clarity decreases
- restlessness grows

The person may gain the world yet lose peace.

Practical Reminder

Swamiji advises:

॥ गीता पढ़ें, पढ़ायें, जीवन में लायें ॥

Read the Gītā, teach the Gītā, and bring it into life.

To bring the Gītā into life means —
offering every action to Bhagavān.

Key Insight

Life is not defeated by difficulty —
it is defeated by ego.

When the mind aligns with the Divine,
even obstacles become pathways.

**yadahañkāramāśritya, 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.

Bhagavān now reveals a very deep psychological truth:

Freedom is not obtained by refusing action — but by understanding oneself.

Avoidance is not renunciation.

Suppression is not transcendence.

• **ahañkāram āśritya** — taking refuge in ego

Arjuna's statement "I will not fight" appears moral and compassionate, but Bhagavān shows it is actually ego-based.

Ego does not always appear as pride.

Sometimes ego appears as:

- false goodness
- emotional weakness
- moral confusion
- selective non-action

The ego wants comfort, not truth.

• **na yotsya iti manyase** — "I will not act"

The mind believes it has full independence.

But decisions taken without understanding one's nature do not sustain.

One may decide:

"I will not get angry"

"I will not react"

"I will withdraw from responsibility"

Yet the same tendencies reappear.

Because suppression is temporary — nature is persistent.

• **mithyā eṣa vyavasāyaḥ** — this resolve is false

False means impractical, not immoral.

The decision contradicts inner constitution.

Therefore it cannot last.

Just as a river cannot decide to stop flowing,
personality cannot permanently act against its inherent tendencies.

• **prakṛtis tvām niyokṣyati** — your nature will compel you

Each person carries a structure of tendencies (svabhāva).
These tendencies express through action automatically.

Arjuna is a kṣatriya — protection and action are natural to him.
Even if he withdraws outwardly, inner conflict will force him back into action.

Therefore:

One does not escape karma by refusing duty.
One escapes bondage by performing duty with understanding.

The Inner Teaching

There are two ways of acting:

Act by compulsion → bondage
Act with understanding → freedom

Running away from responsibility strengthens inner pressure.
Understanding responsibility dissolves pressure.

Key Insight

You are not free because you avoid action.
You are free when action no longer comes from ego but from wisdom.

Nature will make you act —
Yoga teaches you how to act without bondage.

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.

Bhagavān now reveals a very deep psychological truth:

Freedom is not obtained by refusing action — but by understanding oneself.

Avoidance is not renunciation.
Suppression is not transcendence.

• **ahaṅkāram āśritya** — taking refuge in ego

Arjuna's statement "I will not fight" appears moral and compassionate,
but Bhagavān shows it is actually ego-based.

Ego does not always appear as pride.
Sometimes ego appears as:

- false goodness
- emotional weakness
- moral confusion

- selective non-action

The ego wants comfort, not truth.

- ***na yotsya iti manyase*** — "I will not act"

The mind believes it has full independence.

But decisions taken without understanding one's nature do not sustain.

One may decide:

"I will not get angry"

"I will not react"

"I will withdraw from responsibility"

Yet the same tendencies reappear.

Because suppression is temporary, nature is persistent.

- ***mithyā eṣa vyavasāyaḥ*** — this resolve is false

False means impractical, not immoral.

The decision contradicts the inner constitution.

Therefore, it cannot last.

Just as a river cannot decide to stop flowing,

Personality cannot permanently act against its inherent tendencies.

- ***prakṛtis tvām niyoṣyati*** — your nature will compel you

Each person carries a structure of tendencies (svabhāva).

These tendencies are expressed through action automatically.

Arjuna is a kṣatriya — protection and action are natural to him.

Even if he withdraws outwardly, inner conflict will force him back into action.

Therefore:

One does not escape karma by refusing duty.

One escapes bondage by performing duty with understanding.

The Inner Teaching

There are two ways of acting:

Act by compulsion → bondage

Act with understanding → freedom

Running away from responsibility strengthens inner pressure.

Understanding responsibility dissolves pressure.

Key Insight

You are not free because you avoid action.

You are free when action no longer comes from ego but from wisdom.

Nature will make you act —
Yoga teaches you how to act without bondage.

The session concluded with an offering at the lotus feet of Bhagavān and was followed by an interactive question-and-answer discussion.

Question and Answer Session

Dr. Rakesh Khaira ji

Q: If Prakṛti is going to get the work done through us anyway, why should we worry so much? And why must we bear the pāpa or puṇya of those actions?

A: We are moving within the cycle of saṃsāra. The goal is to reach Bhagavān while remaining inwardly steady and untouched.

Saint Kabir Das beautifully described this condition:

चलती चक्की देख कर दिया कबीरा रोय,
दो पाटन के बीच में, साबुत बचा न कोय।

Seeing the grinding mill, Kabir wept — nothing remains whole between the two grinding stones.

His son replied:

जो किलन के पास है वह साबुत बच जाय।

The one who holds the central axis remains unharmed.

That central axis is Paramātmā. When life revolves around Him, the individual is protected even while actions continue.

Bhagavān therefore advises in the coming verse:

तमेव शरणं गच्छ सर्वभावेन भारत |
तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् || 18.62 ||

Surrender unto Him completely. By His grace, you shall attain supreme peace and the eternal state.

Hemalata Thakkar ji

Q: We perform both good and bad actions. We feel guilty about wrong actions. What should we do about them? Can those also be offered to Bhagavān?

A: The past cannot be changed, but the future can certainly be purified. We must accept the consequences of past actions with maturity and resolve not to repeat the mistakes.

Interestingly, when mistakes happen, we tend to say, “it happened,” but when something good occurs, we say, “I did it.” This is the ego’s selectivity.

Instead, offer everything to Bhagavān — success and error alike:

“Bhagavān, whatever I did, knowingly or unknowingly, I offer to You.”

When even mistakes are offered, awareness increases and repetition reduces naturally. The first step is learning to offer every action. Through this, remembrance of Him becomes continuous — and remembrance itself transforms life.



We are sure you enjoyed reading the Vivechan write-up. Please invest three minutes of your time to provide us your feedback. Use the link below:

<https://vivechan.learngeeta.com/feedback/>

Thank you-For reading the summary

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

Jai Shri Krishna!

Compiled by: Geeta Pariwar - Creative Writing Department

Har Ghar Gītā, Har Kar Gītā !

Let's come together with the motto of Geeta Pariwar, and gift our Geeta Classes to all our Family, friends & acquaintances

<https://gift.learngeeta.com/>

Geeta Pariwar has taken a new initiative. Now you can watch YouTube videos and read PDFs of all the interpretation sessions conducted earlier. Please use the below link.

<https://vivechan.learngeeta.com/>

Learn Geeta, Spread Geeta, Live Geeta

|| OM ŚRĪKṚṢṆĀRPAṆAMASTU ||