



ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 18: Mokṣa-Sannyāsa-Yoga

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From Inner Purification to Supreme Surrender - The Final Wisdom of the Bhagavad Gītā

The Chapter 18 of Śrīmad Bhagavad Gītā - Mokṣha Sannyāsa Yoga - The Yoga of Renunciation and Surrender.

The session began by invoking the grace of Paramujya Gurudev and Paramātmā.

gurur brahmā gurur viṣṇuḥ gurur devo maheśhvaraḥ |

gurur sāksāt parabrahma tasmai śrī gurave namaḥ ||

kṛṣṇāya vāsudevāya haraye paramātmāne |

praṇataḥ kleśa nāśāya govindāya namo namaḥ ||

om pārthāya pratibodhitām bhagavatā nārāyaṇena svayam |

vyāsena grathitām purāṇamuninā madhye mahābhāratam ||

advaitāmṛtavarṣiṇīm bhagavatīm aṣṭādaśādhyāyinīm |

amba tvām anusandadhāmi bhagavadgīte bhavadveṣiṇīm ||

The journey through the final chapter of the Bhagavadgītā has already unveiled profound insights into the various facilities and opportunities inherent in this human form, specifically our equipment of intellect and the capacity to work. The previous sessions guided us on how to utilize these gifts to their fullest potential. We examined how to identify the best among our possessions and how to refine our intellect to achieve the highest possible happiness: the attainment of Paramātmā.

Through the paths of Karma Yoga and other spiritual disciplines, we learned to cultivate equanimity and draw closer to our ultimate destination, Param Pitā Paramātmā. As we move into this final segment, we encounter a beautiful series of Ślokas that describe the culmination of this journey.

The State of the Siddha Puruṣa

Bhagavān now begins to explain the characteristics of the Siddha people, or the Siddha Puruṣa. These are the perfected seekers who, through the diligent practice of Karma Yoga and Bhakti Yoga, have achieved a prime state of existence. In this state, they become equanimous with Bhagavān and are

recognized as His most beloved.

Attaining this special power and state means there is no returning to the entanglement of worldly troubles. They have transcended the cycle of being engulfed by *samsāra*. By understanding the nature of these perfected beings, we gain a roadmap for our own spiritual evolution.

The Benchmark of Perfection

To improve ourselves in any field, we naturally look toward those who have already achieved excellence. This is illustrated with the example of a student. If we wish to be the best among our peers, we first look at the score of the topper. If the topper has scored 99 out of 100, we assess our own position, identify the gap, and work tirelessly to fulfill it.

In our worldly existence, we use metrics like exam marks or per capita income to measure where we stand - to see who is rich, who is poor, and how we compare. Spiritual *Sādhana* follows a similar logic. We need a benchmark to measure our progress. *Bhagavān* provides this benchmark by detailing the characteristics of the *Siddha Sādhakas*. By observing the traits of those who have reached the goal, we can better understand our own path and the work that remains to be done.

18.51

**buddhyā viśuddhayā yukto, dhṛtyātmānaṃ(n) niyāmya ca,
śabdādīnviśayāṃstyaktvā, rāga dveṣau 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,

The Purity of Intellect

The journey begins with ***buddhyā viśuddhayā yukto*** - possessing a supreme and pure intellect. This is a *viśuddha buddhi*, an intellect so clean that it cannot be tampered with or manipulated. It is entirely free from malice and selfishness.

In our daily lives, our intellect is often tainted by selfish influence. We see this in our sense of attachment; if our own child achieves something, we are overjoyed, but we may not feel the same happiness for another's child. This happens because our intellect is clouded by competition and personal bias. In contrast, the *Siddha Puruṣa* possesses a pure intellect that is free from desires, bindings, and the "taintedness" of the ego.

Mastery Over the Self

The next quality is ***dhṛtyātmānaṃ niyāmya ca***, which refers to the complete control of the self. This involves the firm resolve to avoid unnecessary distractions and keep oneself moving in the correct direction. Most of us struggle with this. We might decide to study diligently, but the moment a distraction appears - perhaps a notification for a social media reel or the sound of someone gossiping - our focus wavers. We find ourselves not in complete control. Small temptations easily deviate us from our chosen path.

The supreme *Sādhaka*, however, remains unshaken even in the presence of a stimulus. Consider someone on a strict diet who encounters attractive food. For most, their ambition shakes for a moment, some overcome it, while many succumb. This struggle applies to every sense organ and every desire, whether it is the desire to eat, to see, or to achieve worldly status. The *Siddha Puruṣa* possesses *dhṛti* - the steady fortitude and attitude required to discipline themselves regardless of the temptation.

Beyond the Pull of the Senses

Bhagavān then speaks of ***śabdādīn viśayāṃs tyaktvā***. Here, *śabda* (sound) represents all the

subjects of our sense organs: touch, form, taste, and smell. We often spend our entire lives chasing these objects of enjoyment. We yearn to visit foreign countries, seek out beautiful sights, or become addicted to pleasant perfumes and flavors.

Think of how much energy we expend just to satisfy the tongue or the eyes. While the body actually needs very little to survive, we revolve our entire existence around these sensory subjects.

For a perfect Sādhaka, these things hold no interest. Their discipline is not a struggle because their focus is elsewhere. If a person is deeply dedicated to Physics and Chemistry, they may have no interest in the arts; it isn't a sacrifice for them to ignore art, because their passion lies elsewhere. Similarly, one who is completely dedicated to Param Pitā Paramātmā finds that their interest in mundane sensory matters naturally fades away. They do not have to forcefully "give up" these things, the detachment happens effortlessly.

Freedom from Duality

Finally, such a person is **rāgadveṣau vyudasya ca** - completely free from the grip of excessive attachment and hatred.

In our ordinary state, we harbor grudges. If someone scolds our child, we may hold onto a sense of *dveṣa* (hatred) toward that person for a long time. The perfect Sādhaka has transcended this. In their heart, there is a complete absence of attachment, hatred, and anger. They remain steady, viewing the world without the distorted lens of personal likes and dislikes.

18.52

viviktasevī laghvāśī, yatavākkāyamānaḥ, dhyānayogaparo nityam(m), vairāgyam(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,

The Power of Solitude

A key trait of these perfected beings is that they are **viviktasevī** - they possess a natural love for solitude and seek out pious, quiet places. There are profound words of Sharananda Maharaj: "*Ekānt hī sabse baḍā tīrth aur ekānt hī sabse baḍī pāṭhasālā hai.*"

In our modern world, we often claim to like solitude, yet we remain tethered to the entire globe through our phones. True solitude means no connection, no social media, and no devices; it is simply you and yourself. This "Ekānt" is the ultimate classroom for learning the lesson of *mauna* (silence) and the art of *antaryātrā* (the inner journey). As Paramujya Gurudev says, "The inner journey is the very door to attaining Bhagavān." To reach within, one must first master the ability to be quiet and sit with oneself.

Mastery of Intake

The Siddha Puruṣa is also **laghvāśī**, meaning one who eats very little, choosing only *sāttvik* food. This discipline can reach extraordinary levels. In Maharashtra, there was a saint named Gurudev Ranade who reportedly did not eat for fourteen years, sustaining himself only on herbal teas. When a student asked how he survived, Gurudev explained that he could tap into sources of energy that others could not.

However, *laghvāśī* does not refer only to what we put in our mouths. It refers to the "appetite" of all our sense organs - what we hear, what we smell, and what we touch. Today, we see children who cannot sit still for two minutes or even eat a meal without watching a video on a phone. This constant hunger for

sensory stimulation is a barrier to Sādhana. If we want the next generation to find the right path, we must teach them the value of controlled intake. By controlling the appetite of all senses, we preserve our physical, mental, and spiritual energy.

Discipline of Body, Speech, and Mind

This mastery is summarized in the trait **yatavākkāyamānaḥ**: complete control over speech, body, and mind. Here "control" means avoiding unnecessary utilization. Just as we control an electricity bill by not leaving lights and fans on when they aren't needed, we must stop the "unnecessary spending" of our internal energy.

- **Speech:** Avoiding words that do not need to be said.
- **Body:** Avoiding actions that serve no higher purpose.
- **Mind:** Preventing unnecessary or negative thoughts from entering.

A controlled mind is free from the worry of whether others like us; it remains focused on the work at hand and is purged of negativity.

The Meditative State

These disciplines are made possible by being **dhyānayogaparo nityam** - staying constantly engaged in a meditative state. Maharishi Patanjali defines *dhyāna* as the continuous flow of the mind toward a single object (*pratyaya-ekatanata dhyanam*). For the Sādhaka, that object is Kṛṣṇa Bhakti and the attainment of Bhagavān.

The reason we struggle to meditate - perhaps closing our eyes to chant "Sri Krishna" only to find ourselves thinking about dinner, is that we are easily distracted by the temptations around us. To achieve this steady state, Sant Jnaneshwar Maharaj suggests making friends with *vairāgya* (dispassion). When we are "friends" with *vairāgya*, it becomes easy to renounce external distractions and connect with our inner consciousness.

The Yogi as a Warrior

In our scriptures, a Yogi is compared to a *yoddhā* (warrior). In Chapter 6, we encountered the word *yogārūḍha*, which implies "climbing up" or mounting a horse. The Yogi is like a warrior riding a set of horses (the senses), rushing toward the single goal of victory. But every warrior on the path encounters enemies who strike and attempt to pull them down.

18.53

**ahaṅkāraṃ(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.

As the Yogi-warrior charges toward the ultimate goal of victory, the path is not without resistance. Just as a soldier on a battlefield is struck by opposing forces, the Sādhaka encounters internal enemies that attempt to pull them down. Bhagavān identifies these obstacles that every seeker must face and conquer.

The Internal Battlefield

The first of these enemies is *Balam*. In this context, *Balam* is the tendency to impose oneself on others - the insistence that "I am the only one who is right." it is a form of excessive persistence and

the aggressive pushing of one's own views onto the world.

Next come *Darpa*, *Kāma*, and *Krodha*. *Darpa* is arrogance or the urge to show off; after learning so much or achieving a bit of progress, a sense of "I have arrived" creeps in. *Kāma* is the constant stream of desire - seeing something and immediately wanting to possess it. When that desire is frustrated, it inevitably turns into *Krodha* (anger). These forces act as attackers, striking at the warrior who is trying to maintain focus on the divine.

The Burden of Accumulation

Another formidable enemy is *Parigraha*, the habit of accumulating. We see this physically in our homes, which are often filled with things we haven't used in years. We possess items just for the sake of possessing them, with 90% of our belongings serving no real purpose.

However, the more dangerous form is mental *Parigraha*. This is the accumulation of unnecessary thoughts and memories - holding onto a grudge from ten years ago or remembering a slight from a family member from five years back. We aggregate these mental burdens, and they weigh us down, preventing us from moving forward on the spiritual path.

The Commander-in-Chief: Ahaṁkāra

While all these enemies are powerful, they are all led by one commander: *Ahaṁkāra*. This is not just simple pride; it is the fundamental "I-sense" - the deep-rooted feeling that "I am this body." This *Ahaṁ-kṛt-bhāva* is the root cause of every problem. It is the soil from which *Kāma*, *Krodha*, *Darpa*, and *Parigraha* grow.

Ahaṁkāra is so deadly that even a "wind" or a slight touch of it can ruin a lifetime of *Sādhana*. It rarely attacks the small or the unaccomplished; instead, it targets the great *Tapasvīs*, the richest individuals, and the most intellectual minds. If, after all your spiritual work, you think "I have achieved this," then everything is lost to this commander.

The Peace of the Victor

What happens to the warrior who overcomes these enemies? One might imagine a soldier who keeps swinging his sword forever, but the true *Yogi* becomes *śānto* - peaceful.

Having won over *Bala*, *Darpa*, and the mighty *Ahaṁkāra* through dedication and *Karma Śuddhi* (purity of action), the *Sādhaka* becomes *vimucya nirmamaḥ* - free from the sense of "mine" and completely at peace. This is not a stagnant peace, but one that brings the ultimate happiness that is very close to *Brahma-tattva*.

The Full Moon of Realization

Bhagavān describes this state as *brahmabhūyāya kalpate*. The seeker becomes almost equivalent to the ultimate *Brahmā* tatva. A beautiful analogy used to describe this closeness: the *Chaturdaśī Chandramā*.

In the *Śukla Pakṣa* (the waxing phase of the moon), the moon of the 14th day - the day before the full moon, is almost indistinguishable from the *Pūrṇimā* (full moon) itself. To the naked eye, it looks complete. Only a tiny fraction remains before it becomes the full moon. Similarly, the difference between such a *Siddha Puruṣa* and *Paramātmā* is so small that it can hardly be measured. They have become nearly one with the divine essence.

brahmabhūtaḥ(ph) prasannātmā, na śocati na kāṅkṣati, samaḥ(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.

When a Sādhaka reaches this state, they become *brahmabhūtaḥ prasannātmā* - a cheerful soul who has become one with the Brahman. This state marks the dawn of the highest level of Bhakti.

The Pinnacle of Devotion

Bhagavān explains that such a person *na śocati na kāṅkṣati* - they neither grieve nor desire. They have attained *madbhaktiṃ labhate parām*, which is the highest order of devotion and faith. In the earlier chapters, we learned about the four types of devotees: the *Ārta* (the distressed), the *Jijñāsu* (the seeker of knowledge), the *Arthārthī* (the seeker of worldly items), and the *Jñānī* (the wise).

While all are dear to Bhagavān, the devotion that blossoms after one has attained wisdom - known as ***Jñānottar Bhakti is this Param Bhakti***. It is the supreme level of devotion where the seeker is very close to the *Brahma-tattva*.

Seeing the Divine in All

At this stage, the devotee experiences *samaḥ sarveṣu bhūteṣu* - equanimity toward all living beings. They realize that the *Paramātmā-tattva* residing within them is exactly the same as the one residing within every other creature, regardless of outward differences.

A beautiful example of this state is seen in the life of Namdev Maharaj. He possessed such a deep realization that he saw Vitthal Bhagavān everywhere. He knew the Lord was in the stone statue he fed, and he knew the Lord was within his own heart.

The story is told that while Namdev Maharaj was once cooking, a dog suddenly ran away with the *roti* he had just prepared. Instead of being angry, Namdev Maharaj ran after the dog with a bowl of ghee, crying out, "Arre Vitthalā, wait, wait! Do not eat the dry *roti* directly; at least let me put some ghee on it for you!"

He did not see a "dog"; he saw Vitthal Bhagavān in that form and offered the same love he would offer to the Lord Himself. When a devotee achieves this highest level, they understand Paramātmā in the truest sense, just as Namdev Maharaj did, to whom Vitthal Bhagavān used to come and meet personally.

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.

Bhagavān says that now, through such devotion, they truly know Me - *māmabhijānāti*. While many of us "know" Bhagavān in a limited way, perhaps knowing certain traits or understanding theoretically after studying the Bhagavadgītā that He is within all, these perfected souls understand Him in totality. They do not just have information; they have experience. They have realized that the God within them is the same God residing within every other creature.

Knowledge Through Experience

To know Bhagavān *tattvataḥ* means to know Him by principle and by experience. This is the highest level of knowledge one can have of the Param Pitā Paramātmā. It moves beyond "knowing about" Him to "knowing" Him from all angles.

A powerful illustration of this is found in the life of Sant Jnaneshwar Maharaj. He was once asked, "You say the Ātmā within you is the same as the Ātmā within this buffalo standing in the crowd? Do you really know this properly? If I hit that buffalo, will you also get hit?" Sant Jnaneshwar Maharaj replied, "Yes." When someone began hitting that buffalo, the marks of the lashes actually started appearing on the body of Sant Jnaneshwar Maharaj. He could feel the pain because he had that literal connection, *yāvānyaścāsmi tattvataḥ* - he experienced the Paramātmā within all as a living reality.

Entering the Divine Presence

By knowing Bhagavān so intimately and by principle, the devotee reaches the state of *viśate tadanantaram*. Bhagavān essentially asks the devotee, "Why are you staying separate from Me? You are Mine." The devotee then enters into Him, and the two become one.

For this supreme union, we do not need to discard the physical body. It is an internal state of being where the realization "I am Yours, You are mine" remains constant. This is explained through the analogy of a golden ornament. In a piece of jewelry, every single particle has the vibration and realization that "I am gold." The particle knows the ornament is precious, and it realizes, "I am also gold, I am also precious, I am a part of the Paramātmā."

When this emotion gets deeply imbibed, the person is united with the Divine. One can remain in this body and still live every moment in that sublime emotion of oneness.

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.

In this life, such a devotee lives on a completely different level. His entire life becomes bhakti-pradhāna—centered wholly around devotion. Whatever he does is filled with devotion; his existence itself becomes devotion-centric. By the grace (prasāda) of Bhagavān, such a person receives immense love from Paramātmā. Whatever actions he performs, he offers them with the feeling of *Auṃ śrī kṛṣṇārpaṇamastu*, that everything belongs to Bhagavān Śrī Kṛṣṇa.

When Jñāneśvara Mahārāja composed his works, he humbly expressed that it was all by the grace of his Guru and entirely the prasāda of Bhagavān Viṭṭhala. Similarly, whatever Mīrābāī did in her life, despite enduring countless hardships, she remained firmly established in the understanding that her life existed solely for Śrī Kṛṣṇa. Through mat-prasāda, such a devotee attains all blessings and grace from Paramapitā Paramātmā and ultimately reaches what is described as *śāśvataṃ avyayaṃ padam*—the eternal, imperishable state.

This position is such that it can never diminish or be taken away. Whatever such a devotee does or does not do, he always remains with Paramātmā; his connection remains unbroken. This is the meaning of attaining the eternal and indestructible state.

In worldly life, every position eventually becomes temporary. A president, after completing his tenure,

becomes an ex-president; a principal becomes an ex-principal; a prime minister becomes an ex-prime minister. Almost every title in the world can be preceded by “ex.” However, there is one position to which “ex” can never be added—that of a devotee. No one ever says “ex-devotee.”

A person may become anything in the world, such as a vice-chancellor of a university, and later become an ex-vice-chancellor. But a devotee is never an “ex-devotee.” Dhruva Mahārāja is never referred to as a former devotee; he remains a devotee forever. The identity and existence of such a devotee never diminish or get depleted.

Mīrābāī continues to live vividly within the hearts of people even today. Dhruva Mahārāja, Jñāneśvara Mahārāja, Sant Nāmadeva Mahārāja, and many other saints, through their devotion, remain ever-present within collective memory and consciousness. As devotees, their presence is timeless; they can never become “former.”

This is what is meant by śāśvata, eternal, that which can never be destroyed, and avyaya, indestructible, never subject to decline. The devotee attains this eternal and imperishable state.

The question then arises: how can one attain this state? What must one do to reach there?

18.57

cetasā sarVākarmāṇi, mayi sannyasya matparaḥ, buddhiyogamupāśritya, maccittaḥ(s) satataṁ(m) bhava. 18.57

Mentally dedicating all your actions to Me, and taking recourse to Yoga in the form of evenmindedness, be solely devoted to Me and constantly fix your mind on Me.

This teaching presents a very subtle and beautiful instruction. Bhagavān Śrī Kṛṣṇa explains that sarva-karmāṇi cetasā mayi sannyasya mat-paraḥ—all actions should be offered to HIM, not merely outwardly, but through the mind (cetasā). In daily practice, people often say Śrī krishnaarpanamastu after completing a recitation of the Bhagavad Gītā, symbolically offering everything to Śrī Kṛṣṇa. However, there is a profound difference between verbally declaring an offering and truly experiencing and living that offering from within.

At times, individuals may say they are devoted, just as people casually assure others, “I am with you,” yet in moments of real difficulty, that inner alignment may not remain. Similarly, during rituals, at the end of a pooja or yajna, when water is placed in the hand and offered with the devotion of “Śrī Krishnarpanamastu,” there can still remain a subtle inner thought—if the ritual was performed for personal gain, such as wealth, then what happens to that desired result when everything is offered to Bhagavān? This reveals a form of conditional or self-centered devotion, where one seeks something from Paramapita Paramātma.

Bhagavān Śrī Kṛṣṇa’s instruction goes deeper—whatever actions are performed, which are often driven by personal desires and false identification, should be truly offered to HIM. This offering must arise from the mind, not just from words. A person should become mat-paraḥ—fully oriented towards HIM. The term tat-para indicates deep earnestness or intense dedication; here, that same intensity, conviction, and focus should be directed entirely toward Paramapita Paramātma.

While studying the Bhagavad Gītā, one should understand that it is not merely for personal intellectual gain but is done to please Paramapita Paramātma, as an offering to Bhagavān Śrī Kṛṣṇa. Thus, all actions are to be offered—not superficially, but from within, with complete sincerity.

Further, Bhagavān instructs: buddhi-yogam upāśritya mac-cittaḥ satataṁ bhava, taking refuge in buddhi-yoga, one should keep the mind constantly absorbed in HIM. The citta (mind, thought-flow, inner awareness) should remain centered on Paramātmā. This teaching also embraces the understanding that devotion may arise in different forms, whether towards Śrī Rāma, Durgā Mātā, or Viṭṭhala Bhagavān as in the Vārkaṛī tradition, but ultimately, all devotion is directed toward the same Paramapitā Paramātmā, the one Brahma-tattva known by many names.

Through buddhi-yoga, one's intellect must also take refuge in HIM. Often, when visiting a temple, attention may get drawn toward the beauty of the decorations, the ornaments, or the external śṛṅgāra of Ṭhākura-jī, while the essence Bhagavān HIMSELF becomes secondary. Bhagavān Śrī Kṛṣṇa emphasizes that while the eyes may observe such decorations as part of worship, the mind and intellect should remain focused on HIM alone.

By practicing this inner offering, maintaining constant remembrance, and aligning both mind and intellect with Paramātmā, one gradually attains the true result of such devotion.

18.58

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

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

Here, durga refers to all kinds of difficulties, troubles, and obstacles that arise in life. Bhagavān Śrī Kṛṣṇa explains that once a person attains this state—where the mind (citta), intellect, and inner feeling are fully aligned with HIM—then by HIS grace (mat-prasāda), that person will be able to cross over all obstacles.

This does not mean that obstacles will not come in the life of a devotee. Challenges will certainly arise. However, the difference is that such a devotee remains protected and guided by Paramapita Paramātmā through all circumstances.

The life of Mīrābāī beautifully illustrates this truth. She faced immense hardships and even life-threatening situations, yet she remained completely surrendered. Even when given poison, she was protected—because her entire citta was offered to Paramapita Paramātmā. In the same way that one offers something to Bhagavān and receives prasāda in return, when a devotee offers his mind and entire being, the prasāda he receives is divine protection and the strength to cross all obstacles—sarva-durgāṇi tariṣyati.

This principle is also evident in the life of Bhakta Prahlāda. Surrounded by hostile forces and living among those opposed to devotion, he could not openly perform rituals or worship. Yet, through constant remembrance and unwavering faith, he remained absorbed in devotion. Despite countless obstacles and dangers, he was protected at every step. His steadfast bhakti became his strength, and he safely crossed all difficulties.

Thus, mat-prasādāt tariṣyasi—by HIS grace, the devotee crosses over all obstacles—is a profound assurance given by Bhagavān Śrī Kṛṣṇa in the Bhagavad Gītā. At any moment of difficulty, remembering this teaching gives inner strength and confidence that one is under divine care.

This assurance is of the highest order. It establishes that one who is connected with Paramapita

Paramātmā is always in safe hands. However, within the same teaching, Bhagavān Śrī Kṛṣṇa also gives a strong caution—if, due to ahaṅkāra (ego), one refuses to listen to this wisdom, then the path leads toward downfall—vinaṅkṣyasi.

The second part of this teaching carries a powerful warning. Bhagavān Śrī Kṛṣṇa explains that if, out of ahaṅkāra (ego), a person begins to think, “I am capable of handling everything on my own; I am powerful, wealthy, and independent,” and therefore refuses to listen to HIS guidance, then vinaṅkṣyasi—that person moves toward downfall and destruction.

Thus, within the same śloka, there are two seemingly contrasting yet deeply complementary dimensions. The first line offers complete assurance: by taking refuge in HIM, one will cross all obstacles by HIS grace. The second line acts as a caution: if one turns away due to ego and pride, ignoring HIS wisdom, then one risks losing that very protection.

This śloka should therefore always be remembered both as a source of reassurance and as a grounding reminder. Whenever a person feels successful or thinks, “I have achieved this on my own,” it becomes essential to recall atha cettvamahaṅkārān, na śroṣyasi vinaṅkṣyasi, that ego can disconnect one from Paramapita Paramātmā.

The beauty of this teaching lies in this balance. It gives complete confidence that Paramapita Paramātmā’s grace is ever available, offering protection and support, while simultaneously keeping the seeker humble and rooted, preventing the rise of ahaṅkārān.

Further, Bhagavān Śrī Kṛṣṇa elaborates on this warning—if a person takes refuge in ego, nourishes it, and acts under its influence, then that ahaṅkārān itself becomes the cause of confusion, misjudgment, and eventual downfall.

18.59

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

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

Returning to the battlefield context, Bhagavān Śrī Kṛṣṇa reminds Arjuna of the very confusion with which the dialogue began. In the first chapter, Arjuna had declared that he would not fight, that he would lay down his weapons and withdraw from the war. Here, Bhagavān Śrī Kṛṣṇa addresses that very stance and says—if, out of ahaṅkāra (ego), one thinks “I will not act” (na yotsya iti manyase), then such a resolve is mithyā—false, futile, and based on delusion.

This determination is described as mithyā eṣa vyavasāyaḥ—a vain or baseless decision—because it ignores one’s inherent nature (svabhāva). A person may believe that he can withdraw from action or escape responsibility, but such thinking is merely a superficial assertion. In reality, prakṛti—one’s own nature—will compel action: prakṛtis tvām niyokṣyati.

Arjuna, being a kṣatriya, a warrior by nature, cannot simply choose inaction. His very constitution, tendencies, and inner disposition are aligned with courage, duty, and battle. Therefore, even if he outwardly claims that he will not fight, his prakṛti will inevitably push him toward action.

This truth is illustrated through the episode of Prince Uttara and Arjuna during the period of

ajñātavāsa. Arjuna, living incognito in the form of Bṛhannalā, appeared outwardly as someone removed from warfare. Prince Uttara, on the other hand, initially believed himself capable of leading the battle. However, when confronted with the reality of war, his true nature surfaced—he lacked the courage and inclination, and his prakṛti led him to retreat.

In contrast, Arjuna’s inherent nature as a mahan yodha could not remain suppressed. Even while in disguise, that inner warrior emerged. He insisted on facing the battle, took up arms, and not only fought but emerged victorious. This demonstrates that one’s true nature cannot be overridden by mere external declarations.

Thus, Bhagavān Śrī Kṛṣṇa teaches that actions aligned with one’s svabhāva are inevitable. Even if, out of ego, one claims independence from duty, prakṛti itself will guide and compel the individual toward the very actions he seeks to avoid.

18.60

svabhāvajena kaunteya, nibaddhaḥ(s) svena karmaṇā, kartuṃ(n) necchasi yanmohāt, kariṣyasiavaśo'pi tat. 18.60

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

Bhagavān Śrī Kṛṣṇa further deepens this teaching by explaining that a person is bound by his own svabhāva (inherent nature) and the karma arising from it. Addressing Arjuna, HE says that due to moha (delusion or attachment), one may feel, “I will not act” (kartuṃ na icchasi), especially when influenced by emotional bonds—just as Arjuna was deeply affected by his attachment toward those standing on the opposing side.

However, even if such a decision arises out of moha, Bhagavān clarifies—kariṣyasiavaśo’pi tat—one will still end up performing that very action, helplessly (avaśaḥ). This helplessness does not imply external force but rather an inner compulsion arising from one’s own prakṛiti. A person does not truly possess freedom from his own nature; no one can completely free oneself from the deep-rooted tendencies, thought patterns, and inherent dispositions that define one’s being.

This truth is observable in daily life as well. Many times, a person resolves not to engage in certain actions, yet due to ingrained habits, personality traits, and natural inclinations, he eventually finds himself acting in the very way he intended to avoid. This highlights how deeply one is bound.

In this teaching, Bhagavān Śrī Kṛṣṇa reveals two levels of bondage. First, the bondage of karma—where actions and their consequences bind the individual. Second, and even more subtle, is the bondage of svabhāva—one’s intrinsic nature or prakṛiti—which continuously drives actions.

Thus, no matter how much one may intellectually decide otherwise, these inbuilt tendencies and natural dispositions compel action. Recognizing this, Bhagavān Śrī Kṛṣṇa prepares to introduce a profound and liberating principle—one that shows how to transcend this very bondage.

18.61

īśvaraḥ(s) sarvabhūtānāṃ(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.

Here, Bhagavān Śrī Kṛṣṇa reveals a deeply significant truth—the “local address” of Paramapita Paramātmā. Often, people say that Bhagavān resides somewhere far away in the sky. However, Bhagavān Śrī Kṛṣṇa clarifies that HE is present within—*hṛddeśe tiṣṭhati*—abiding in the inner core of all beings.

The term *hṛd-deśa* is commonly translated as “heart,” but here it does not merely refer to the physical organ. It indicates the center of consciousness—the innermost seat of awareness within every being. Since not all creatures possess a physical heart in the same sense, this “heart” must be understood as that subtle center where consciousness is experienced and where the presence of Paramātmā is felt.

Bhagavān Śrī Kṛṣṇa further explains that HE is seated there as if a witness, while all beings move as though mounted on a machine—*yantrārūḍhāni māyayā*. The body acts like a mechanism, and nature, along with karma and the senses, drives actions. Just as a person sitting in a giant wheel has no control once it starts moving—if it rises, he must rise; if it descends, he must descend—similarly, beings are carried along by the movement of prakṛiti

At this point, a question may arise: if nature is driving everything and Paramātmā is seated within, then who is truly acting? Scriptures often say, “

ईश्वर की इच्छा के बिना पत्ता भी नहीं हिलता”

not even a leaf moves without HIS will. The deeper meaning of this statement is that all energy originates from Paramapitā Paramātmā, but how that energy is utilized depends upon the individual.

This can be understood through a simple analogy. Electricity remains the same, but when it flows through different devices, its expression varies. In an air conditioner, it produces cooling; in a heater, it generates heat. The source is one, but the function differs based on the instrument. Similarly, the energy of Paramapita Paramātmā is one and the same, but depending on the body, intellect, and past karma of an individual, that energy manifests as different actions—good or bad.

This principle was also explained by Bhakta Prahlāda to Hiraṇyakaśipu. Prahlāda conveyed that the energy sustaining both of them comes from Bhagavān Viṣṇu. Whether that energy is used for noble actions (*puṇya*) or harmful deeds (*pāpa*) depends on the individual’s intellect and choices.

A simple illustration further clarifies this: if a father gives money to two children, and one uses it for good purposes—such as learning, charity, or meaningful actions—while the other wastes it, the father will naturally be inclined to give more to the one who uses it wisely. In the same way, Paramapitā Paramātmā provides energy to all, but those who use it for righteous actions receive greater capacity and opportunity to continue on that path, while those who misuse it gradually diminish their own potential.

Thus, everything operates through the strength of Paramapita Paramātmā, yet the responsibility of how it is utilized lies with the individual. Recognizing this, Bhagavān Śrī Kṛṣṇa instructs that to receive more grace, clarity, and energy, one must take refuge in HIM.

18.62

**tameva śaraṇaṃ(ñ) gaccha, sarvabhāvena bhārata,
tatprasādātparāṃ(m) śāntiṃ(m), sthānaṃ(m) prāpsyasi śāśvatam. 18.62**

Take refuge in Him alone with all your being, Arjuna. By His mere grace you will attain supreme peace and the eternal abode.

Bhagavān Śrī Kṛṣṇa now presents a most compassionate and conclusive instruction—tam eva śaraṇaṃ gaccha sarva-bhāvena—take complete refuge in HIM with one’s entire being, with all feeling, without reservation. When such total surrender is established, then tat-prasādāt—by HIS grace—the devotee attains parāṃ śāntiṃ, the highest and eternal peace, along with śāśvata sthāna, the everlasting state.

This teaching reveals a profound truth: the entire universe is being governed and sustained by Paramapita Paramātma. When one develops a close inner connection with HIM, all obstacles begin to lose their intensity, and a deep, unshakable peace arises within.

To understand this, one may consider a simple analogy. A person going for an interview may feel anxious and uncertain—wondering how it will go and what the outcome will be. However, the moment he realizes that the interviewer is someone well-known or closely connected to him, a sense of relief and peace naturally arises. That anxiety transforms into confidence, because there is a feeling of familiarity and trust.

In the same way, when a person realizes that the one who governs the entire universe—Paramapita Paramātma—is not distant but deeply connected, even like a close companion, then parāṃ śāntiṃ arises. A sense of inner security develops, as if one’s place is assured. Just as knowing the interviewer brings confidence about the outcome, knowing and taking refuge in Paramātma brings the assurance of spiritual fulfillment.

Thus, sthānaṃ prāpsyasi śāśvatam—one attains that eternal state, that imperishable state. Through this deep relationship with Paramapita Paramātma, the devotee not only experiences peace in the present but also secures the ultimate, eternal destination.

In this way, Bhagavān Śrī Kṛṣṇa emphasizes that complete surrender is the key to attaining both inner peace and the highest, everlasting state.

18.63

**iti te jñānamākhyātāṃ(ñ), guhyādguhyataraṃ(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.

With this śloka, Bhagavān Śrī Kṛṣṇa brings a significant phase of HIS teaching to completion. The word “iti” signifies a conclusion—indicating that HE has now imparted the jnana in its fullness. HE declares, iti te jñānam ākhyātāṃ—“this knowledge has been explained to you,” and not just any knowledge, but guhyādguhyataram—the most secret, the most profound wisdom.

Through the Bhagavad Gītā, Bhagavān Śrī Kṛṣṇa has revealed the highest spiritual truths. Yet, the beauty of this teaching lies in its openness—there is no imposition, no force. Sanātana wisdom never compels; it presents truth as it is. Whether one accepts it or not, the truth remains unchanged.

This principle can be understood through a simple reflection. Truth does not depend on acceptance for its existence. Just as scientific truth remains true regardless of belief, similarly, the principles of dharma and spiritual reality remain constant, independent of individual opinion.

Therefore, Bhagavān Śrī Kṛṣṇa says—*vimṛśya etad aśeṣeṇa*—reflect upon this knowledge completely, from all perspectives, in its entirety. One is encouraged to think deeply, to contemplate thoroughly, and to understand with clarity. Only after such reflection does HE say—*yathecchasi tathā kuru*—then act as one chooses.

This is remarkable. Even after Arjuna had surrendered as a disciple—seeking clear guidance and declaring himself a shishya—Bhagavān Śrī Kṛṣṇa still does not impose a decision. Instead, HE grants freedom. The responsibility of choice remains with the individual.

At first glance, this may seem surprising. Arjuna had repeatedly asked for definite direction—“tell me what is truly beneficial for me.” Yet, Bhagavān Śrī Kṛṣṇa’s approach reflects a deeper compassion. True transformation cannot arise from compulsion; it must come from understanding and inner conviction.

In earlier verses, this knowledge was described as *guhya* (secret) and *guhyataram* (more secret). Now, Bhagavān Śrī Kṛṣṇa is about to reveal something even more supreme—going beyond even the highest knowledge already shared. This prepares the seeker for the most intimate and ultimate teaching that follows.

18.64

**sarvaguhyatamaṁ(m) bhūyaḥ(ś), śṛṇu me paRāmaṁ(m) vacaḥ,
iṣṭo’si me dṛḍhamiti, tato Vākṣyāmi te hitam. 18.64**

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

Bhagavān Śrī Kṛṣṇa now leads the seeker to the highest and most intimate revelation. Having already shared *guhya* (secret) and *guhyataram* (more secret) knowledge, HE now says—*sarva-guhyatamaṁ bhūyaḥ śṛṇu me paramaṁ vacaḥ*—“listen again to MY supreme word, the most secret of all.”

Before entering the depth of this śloka, one may momentarily set aside Arjuna and reflect personally—as if Bhagavān Śrī Kṛṣṇa is speaking directly to oneself. HE declares, *iṣṭo’si me dṛḍham iti*—“you are dearly beloved to ME.” This is not merely addressed to Arjuna alone, but extends to every sincere seeker who approaches with openness and devotion.

A secret is never shared casually; it is revealed only to someone deeply trusted and loved. In the same way, Bhagavān Śrī Kṛṣṇa unveils this *guhyatama*—the greatest secret—because of that love, that closeness. This assurance invites the listener to recognize that such divine love is not distant or exclusive, but accessible and present.

Further, HE says—*tato vakṣyāmi te hitam*—“therefore, I shall speak what is truly beneficial for you.” This is not merely philosophical instruction meant to satisfy intellectual curiosity; it is guidance arising from compassion, intended for the highest welfare (*hita*).

The repetition and emphasis here carry deep significance. Just as a mother repeats her most important advice to a child in moments of confusion or distress, Bhagavān Śrī Kṛṣṇa reiterates HIS

message—not out of necessity, but out of care, ensuring that the essence is truly received.

Thus, this śloka is filled not only with wisdom but with profound assurance. It reveals that the ultimate teaching of the Bhagavad Gītā is being given with deep affection, establishing a personal and loving connection between Paramapita Paramātmā and the seeker, preparing the ground for the final and most supreme instruction that follows.

18.65

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

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

Bhagavān Śrī Kṛṣṇa now reveals the deepest and most intimate instruction, filled with both love and assurance. Earlier, HE said that the seeker is dear to HIM. Now, HE goes even further and declares—“pratijāne priyo'si me”—“you are beloved to ME, and I give you MY promise.”

This love is not limited to Arjuna alone; it extends to every devotee. One may feel that Arjuna is uniquely blessed, receiving such affection from Paramapita Paramātmā, but in truth, this same love is available to all who turn toward HIM.

Bhagavān Śrī Kṛṣṇa says—man-manā bhava—let the mind be completely absorbed in HIM. All thoughts, all inner movements, should be centered on HIM. Actions arise from thoughts; therefore, when the mind is filled with Bhagavān, actions naturally align with devotion. The instruction is not merely to think occasionally, but to let the mind become immersed—almost dissolved—in HIM. As expressed in the Jñāneśvarī tradition, the mind itself should become one with HIM, just as the secret remained constantly absorbed in Śrī Kṛṣṇa.

Then HE says—mad-bhaktaḥ bhava—become HIS devotee. Bhakti, at its core, is love. Thus, this is a call to love Paramapita Paramātmā wholeheartedly.

Further, mad-yājī bhava—worship HIM. This worship is not limited to ritual alone. True pooja lies in offering one's karma as flowers—svakarma-kusumāñjali. Every action, when performed with the feeling of “Sri krishnaarpanamastu,” becomes an offering to Paramapitā Paramātmā.

Then comes—mām namaskuru—bow down to HIM. Even a simple bowing, done sincerely, carries immense value. Even if one cannot perform elaborate pooja daily, at least offering a namaskar becomes a meaningful connection. Just as repeated missed calls eventually prompt a response, these daily acts of remembrance are like calls to Paramapita Paramātmā—one day, they are surely answered.

Bhagavān Śrī Kṛṣṇa reassures—mām eva eṣyasi—“you will surely come to ME.” And HE emphasizes this with a vow—satyaṃ te pratijāne—“this is MY promise.” Such a declaration carries immense energy and compassion. It is not merely guidance; it is a divine assurance.

These words are filled with such love that they dissolve feelings of loneliness and separation. Whenever one feels isolated or unloved, remembering this teaching brings strength—when the mind is filled with Śrī Kṛṣṇa, and HE Himself declares HIS love, there remains no space for despair.

Thus, this śloka stands as one of the most tender and powerful assurances—if one aligns mind, devotion, actions, and humility toward Paramapita Paramātmā, then attaining HIM is certain.

18.66

**Sarvadharmān parityajya, māmekaṃ(m) śaraṇaṃ(m) vraja,
ahaṃ(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 presented as the final instruction of Bhagavān Śrī Kṛṣṇa in the Bhagavad Gītā. It appears almost like an unexpected turn—just as in the last over of a match, when a bowler delivers a surprising ball, here Bhagavān Śrī Kṛṣṇa seems to introduce something completely different. Throughout the Gītā, HE consistently emphasizes dharma—svadharme nidhanaṃ śreyaḥ, the importance of one's own duty, the repeated glorification of dharma, and even HIS own declaration of incarnating for dharma-saṃsthāpanārthāya. Again and again, dharma remains central. Yet here, HE says—sarva-dharmān parityajya—abandon all dharmas. It creates a natural question: what happened to all that emphasis on dharma?

To understand this, the previous śloka must be properly grasped: man-manā bhava mad-bhakto mad-yājī mām namaskuru. These four steps—absorbing the mind in HIM, becoming HIS devotee, worshipping HIM, and offering prostrations—ultimately culminate in this very instruction: mām ekaṃ śaraṇaṃ vraja—take refuge in HIM alone. By sincerely following those earlier steps, the seeker naturally arrives at complete surrender.

Here, Bhagavān Śrī Kṛṣṇa is not rejecting dharma but removing the anxiety surrounding it. HE indicates that once one has taken total refuge in Paramātmā, there is no need to remain burdened by constant worry—“What is my dharma? What is adharma?” HE assures that when the mind is fully surrendered, right action will naturally arise. It becomes HIS responsibility to ensure that such a surrendered being walks the path of dharma. Thus, dharma is not negated; it is transcended through śaraṇāgati.

The idea of refuge becomes central here. In a time of conflict, one naturally seeks protection from the most capable and trustworthy energy. Similarly, when one places complete faith in Paramātmā, that refuge becomes absolute. This is illustrated through Vibhīṣaṇa, who, seeing the clear difference between dharma and adharma, chose to surrender to Śrī Rāma, recognizing that only HE could provide true protection. His refuge was based on unwavering faith.

Arjuna's concern is also addressed here—he fears the consequences of his actions, the possibility of sin, and whether such actions may distance him from Bhagavān. In response, Bhagavān Śrī Kṛṣṇa removes all such fears. HE assures that the highest welfare (parama-kalyāṇa) lies in surrender. Just as in a court of law, one may prepare arguments, gather evidence, and present a case, but the final judgment rests with the judge, here too, the ultimate result lies with the creator of dharma itself. Bhagavān Śrī Kṛṣṇa is not merely the knower of dharma but its very source. Therefore, surrendering to HIM is superior even to independently holding onto dharma.

This teaching highlights that dharma alone, when held with ego or anxiety, is not sufficient. What is required is parama-śaraṇāgati—complete surrender. Without surrender, true freedom cannot be attained. This is the message of Bhagavān—that liberation is not possible until one fully surrenders.

The example of Dhruva further illustrates this truth. As a young child, filled with worries and determination, he took complete refuge in Bhagavān Viṣṇu. Because of his unwavering faith and surrender, even at the age of five, he attained the darshan of Bhagavān Himself. This was possible only because of his firm śraddhā and śaraṇāgati.

Then comes one of the most powerful assurances: ahaṁ tvāṁ sarva-pāpēbhyo mokṣayiṣyāmi mā śucaḥ—HE declares that HE will completely liberate the devotee from all sins. This is profoundly compassionate, because human beings do not even know the extent of their past actions. With limited memory, limited intellect, and limited awareness, they cannot even count their own errors. Yet Bhagavān Śrī Kṛṣṇa assures that all of it will be taken care of.

The final words—mā śucaḥ—“do not grieve”—remove all fear. There is no need for worry HE takes full responsibility for the devotee who surrenders completely.

Thus, Bhagavān Śrī Kṛṣṇa, having imparted the highest knowledge to Arjuna and, through him, to all seekers, concludes with this supreme message: complete refuge in Paramātmā is the ultimate path, where all worries end, all sins are dissolved, and the highest good is assured.

18.67

idaṁ(n) te nātapaskāya, nābhaktāya kadācana, na cāśūrūṣave vācyam(n), na ca māṁ(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.

In the Bhagavad Gītā, Bhagavān Śrī Kṛṣṇa gives a very important caution regarding the sharing of this highest wisdom. HE clearly states that this knowledge should not be imparted to four categories of people.

First is atapasvī—one who does not undertake any effort or inner discipline to attain higher knowledge. Here, tapas does not merely mean going to the forest and performing severe austerities. Tapo hi dvandva-sahanam—tapas truly means the ability to endure challenges, to undergo difficulties, and to make sincere efforts in overcoming obstacles in life. A person who is unwilling to put in such effort, who has no inclination toward inner growth or divine knowledge, is considered atapasvī, and such a person is not fit to receive this wisdom.

Second is abhakta—one who is not a devotee. A bhakta is one who has love for Paramātmā, who appreciates HIS glory. An abhakta lacks this love and reverence, and therefore cannot truly receive or value this knowledge.

Third is aśūrūṣave—one who is not willing to listen. Even after repeated attempts, such a person shows no interest, no receptivity. Just as sacred texts like the Bhagavad Gītā or devotional compositions may sound melodious and uplifting to seekers, there are some who remain completely untouched by them. They neither feel drawn nor show any openness; rather, they may even oppose or resist such teachings. For such individuals, imparting this knowledge becomes ineffective.

Fourth is abhyasūyaka—one who holds a dosha dristi, a perverted or negative perception toward Bhagavān. Such a person criticizes, doubts, or dismisses the very existence or glory of Paramātmā. In contemporary contexts, this can be seen where sacred traditions or divine personalities are labeled as

merely “mythological,” implying falsehood (mithyā—that which does not exist). This reflects a distorted understanding and a lack of shraddha. Bhagavān Śrī Kṛṣṇa cautions that such individuals should not be given this sacred knowledge.

At this point, a natural concern may arise—if such restrictions exist, then what about efforts to spread knowledge? Are teachings being shared widely contradicting this instruction?

The understanding here is subtle. If someone is completely resistant, unwilling, or opposed, then one should not force this knowledge upon them. However, there is a compassionate dimension to this teaching. Just as if a child is lost in a crowded place, one naturally tries to reunite the child with the mother, similarly, those who fall into these categories can be seen as souls who have forgotten their connection with Paramapita Paramātmā. Making an effort to reconnect them is an act of punya.

Thus, sharing the wisdom of the Bhagavad Gītā with openness and compassion is indeed noble—but it must be done with sensitivity. If a person shows even a little receptivity, an effort can be made. But if there is strong resistance or disrespect, it is better to step back.

In essence, Bhagavān Śrī Kṛṣṇa’s instruction is not to restrict compassion, but to ensure that sacred knowledge is shared where it can be respected, received, and lived.

18.68

**ya imaṃ(m) paRāmaṃ(ñ) guhyaṃ(m), madbhakteṣvabhīdhāsyati,
bhaktiṃ(m) mayi parāṃ(ñ) kṛtvā, māmevaiṣyatyasaṃśayaḥ. 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.

In the Bhagavad Gītā, Bhagavān Śrī Kṛṣṇa now reveals the greatness of those who share this highest wisdom. After cautioning that this knowledge should not be given to certain unreceptive individuals, HE adds a beautiful and compassionate dimension.

Ya imaṃ paramaṃ guhyam mad-bhakteṣu abhīdhāsyati—one who takes this parama guhya, this supreme secret knowledge, and shares it with HIS devotees. The instruction is clear: even though there are restrictions, one should still make sincere efforts, because it is never known—among many who may seem uninterested or even opposed, there could be someone like Prahāda. Surrounded by asuras, yet filled with unwavering devotion, such a soul may be waiting to be awakened. Therefore, efforts to share should not stop completely; they should be guided with wisdom and compassion.

Bhagavān Śrī Kṛṣṇa declares that the one who shares this knowledge with devotion—bhaktiṃ mayi parāṃ kṛtvā—performing this act as an offering of supreme devotion to HIM, is performing the highest form of seva. This is not ordinary teaching; it is the highest devotion expressed through action.

Then comes the powerful assurance—mām eva eṣyati asaṃśayaḥ—such a person will undoubtedly attain HIM. There is no doubt about it. This is not a possibility, but a certainty declared by Bhagavān.

Thus, those who dedicate themselves to spreading the wisdom of the Bhagavad Gītā with sincerity and devotion can remain assured. By connecting countless souls back to Paramapita Paramātmā, they themselves come closer to HIM. Bhagavān Śrī Kṛṣṇa holds such devotees very close, as their work becomes an expression of HIS own compassion.

This is why the call to become a “Gītā sevī” is emphasized—because sharing this wisdom is not merely an intellectual act, but a deeply sacred service that leads one closer to Bhagavān Śrī Kṛṣṇa, with the promise of ultimate union, asaṁśayaḥ—without any doubt.

18.69

**na ca tasmān manuṣyeṣu, kaścinme 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.

In the Bhagavad Gītā, Bhagavān Śrī Kṛṣṇa now makes an extraordinary declaration about the one who shares this divine wisdom. HE says that among all human beings, there is no one who performs a task more dear to HIM than this—spreading the knowledge of the Gītā to HIS devotees.

Na ca tasmān manuṣyeṣu kaścin me priya-kṛttamaḥ—there is no one among humans who does anything more dear to HIM than this act. It is not just a good action; it is the most priya karma, the highest service.

Then HE extends this assurance beyond the present moment—bhavitā na ca me tasmād anyāḥ priyataro bhuvi—not only now, but even in the future, there will never be anyone more dearer to HIM than such a person. This is a timeless declaration. Thousands of years ago, Bhagavān Śrī Kṛṣṇa affirmed that even in the future, this truth will remain unchanged.

This reveals the depth of affection—priyataro—the highest level of closeness and love. No other service, no other karma, is placed above this. The one who takes the message of the Gītā and connects devotees to Paramapita Paramātma becomes the most beloved to HIM.

Thus, spreading the teachings of the Bhagavad Gītā is not merely an act of teaching—it is an act that brings the devotee closest to the heart of Bhagavān Śrī Kṛṣṇa, both now and for all time to come.

18.70

**adhyeṣyate ca ya imaṁ(n), dharmyaṁ(m) saṁvādamāvayoḥ,
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.

In the Bhagavad Gītā, Bhagavān Śrī Kṛṣṇa gives a very beautiful name to the Gītā itself—dharmyaṁ saṁvādam āvayoḥ—this entire teaching is a sacred dialogue on dharma, a conversation that reveals what dharma truly is, what should be done, and what should be avoided.

HE then says—adhyeṣyate ca ya imaṁ—the one who studies this dialogue, who sincerely engages with this teaching, is performing something extremely sacred. Such study is not merely intellectual learning; it becomes jñāna-yajña—a sacrifice in the form of knowledge. Taking time to reflect upon, understand, and absorb these teachings is itself a yajña, a noble offering.

Thus, whoever studies this divine conversation on dharma is actually participating in a jñāna-yajña. It is not necessary that one performs only external rituals; this inner effort of learning and contemplation itself becomes worship.

Bhagavān Śrī Kṛṣṇa then makes a deeply assuring statement—tenāham iṣṭaḥ syām iti me matiḥ—HE declares with firm conviction that such a person becomes most dear to HIM. This is not a casual statement; iti me matiḥ indicates HIS clear and certain conclusion.

Therefore, all those who listen to, study, and reflect upon the Bhagavad Gītā can remain assured that they are beloved to Paramapita Paramātmā. Through this jñāna-yajña, they naturally come closer to Bhagavān Śrī Kṛṣṇa and become recipients of HIS grace and affection.

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.

In the Bhagavad Gītā, Bhagavān Śrī Kṛṣṇa now extends this teaching with great compassion, making it accessible to every seeker. HE speaks about śraddhāvān—one who is filled with faith—and anasūyaḥ—one who is free from dosha drishti, free from jealousy, negativity, or ill-will. This quality of anasūyā is deeply beloved to Bhagavān Śrī Kṛṣṇa, and it is one of the reasons why Arjuna is so dear to HIM—because of his purity and absence of malice.

Such a person, even if not capable of deep study, is not deprived. Bhagavān Śrī Kṛṣṇa says—śṛṇuyādapi yo naraḥ—even if such a person simply listens to this teaching, the result is profound. There may be many who feel that the Bhagavad Gītā is difficult—seven hundred ślokas, complex meanings, limitations of memory, or lack of time. They may feel unable to study or analyze deeply. For them, this is a great assurance.

Even by listening with faith and without negativity, such a person attains the same result—so'pi muktaḥ śubhān lokān prāpnuyāt puṇya-karmaṇām—they attain auspicious realms, the very results that come from performing great punya karma such as yajñas and other noble deeds.

Thus, whether one:

- Studies the Gītā deeply (adhyeṣyate)
- Shares it with others (abhidhāsyati)
- Or simply listens with faith (śṛṇuyāt)

all are blessed. The one who spreads it may be most dear, the one who studies it becomes beloved, but even the listener is not left behind. All receive the grace of Paramapita Paramātmā.

This can be understood through a simple analogy. In a temple, the prasāda distributed is the same for everyone—rich or poor, young or old, regardless of status. Similarly, this divine dialogue itself is like a temple. Whoever participates—through study, sharing, or listening—receives the prasāda of Bhagavān Śrī Kṛṣṇa's grace.

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?

Hey pārtha, have you listened to this with a one-pointed mind? Has your delusion, born of ignorance, been destroyed?”

Even in that intense moment, HE ensures that the teaching has truly been received—not just heard, but understood, and that Arjuna’s confusion has been resolved.

Here, as you beautifully pointed out, it is not just about clearing confusion—it is about destroying it completely. Because:

- If confusion is only cleared, it can return.
- But if it is destroyed it is gone forever.

This is the goal of true knowledge—not temporary relief, but permanent transformation.

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.

In the Bhagavad Gītā, this moment reflects a complete inner transformation of Arjuna. When HE says “naṣṭo moha”, it signifies that HIS entire delusion and confusion have not merely reduced but have been completely destroyed. This is an important distinction—if confusion is only cleared, there remains a possibility of its return, but when it is destroyed, it can never arise again.

Further, “smṛtirlabdḥā” is not to be understood merely as regaining memory in the ordinary sense. Here, smṛti refers to true knowledge—the awakening of the inner light of wisdom. The understanding is that the divine light (jñāna-jyoti) of Bhagavān Śrī Kṛṣṇa, the Paramātmā, already resides within every being. However, this inner knowledge remains covered or clouded due to worldly temptations, distractions, and attachments, which obscure the intellect.

Just as when clouds disperse, the sky becomes clear, in the same way, when ignorance and confusion are removed, the inherent knowledge within shines forth. The vision becomes clear and unobstructed—like seeing through a clean glass. One is then able to perceive reality with clarity and steadiness.

When Arjuna says “sthito’smi gatasandehaḥ”, it reflects that HE is now firmly established in clarity, with all doubts completely gone. This transformation, HE acknowledges, is not by personal effort alone but by divine grace—“tvatprasādānmayācyuta”. It is only through the grace of Bhagavān Śrī Kṛṣṇa that such realization becomes possible. Reaching this stage of understanding in the Bhagavad Gītā itself is a result of HIS grace, and this recognition brings humility.

Finally, Arjuna declares—“kariṣye vacanaṃ(n) tava”—HE will now act according to the words of Bhagavān. This marks the shift from confusion to commitment, from indecision to aligned action.

In the same spirit, it is expressed that while concluding the study of the Gītā, one too should cultivate

this inner resolve—to not only read and understand the teachings but to live them:

॥ गीता पढ़ें, पढ़ायें, जीवन में लायें ॥

With this assurance, the state attained by Arjuna becomes an ideal for every seeker.

This entire transformation is then summarized by Sañjaya, bringing the dialogue to its powerful conclusion.

18.74

sañjaya uvāca
ityahaṃ(m) vāsudevasya, pārthasya ca mahātmanah,
saṃvādamimamaśrauṣam, adbhuṭaṃ(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.

In the Bhagavad Gītā, Sañjaya now speaks, sharing his own experience after witnessing this entire divine dialogue. He says that he has heard this wonderful and hair-raising, deeply thrilling conversation between Vāsudeva and Pārtha.

Sañjaya was able to witness and understand this entire dialogue not through ordinary means, but by the grace of his Guru, Vedavyāsa. It was by this divine grace that he could see and hear everything happening on the battlefield, even while being physically distant. Though he served as a minister and charioteer to Dhṛtarāṣṭra, he was blessed with divine vision.

An important insight emerges here—Sañjaya refers not only to Bhagavān Śrī Kṛṣṇa but also to Arjuna as mahātmanah. This shows a shift in understanding. Earlier, Arjuna was seen as a confused warrior, but now, at the end of the dialogue, Sañjaya recognizes him as a great soul. Such a transformation itself reflects the power of this jnana.

This divine conversation between Bhagavān Śrī Kṛṣṇa and Arjuna is described as extraordinary, and romaharṣaṇam so elevating and blissful that it causes a thrill within. It is not merely a philosophical discussion, but a deeply transformative, divine exchange filled with spiritual intensity and happiness.

Thus, Sañjaya expresses that what he has heard is not ordinary—it is a sacred, powerful dialogue that uplifts, inspires, and awakens the listener.

18.75

Vyāsaprasādācchrutavān, etadguhyamaham(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.

In the Bhagavad Gītā, Sañjaya continues and reveals the source of his extraordinary experience. He says that it is by the grace (prasāda) of Vedavyāsa that he has been able to hear this param guhya—this supreme, most secret knowledge.

This is not ordinary knowledge. It is guhyam param—the deepest spiritual truth, which is rarely accessible. Yet Sañjaya was blessed to receive it, not through effort alone, but through Guru-kṛpā.

He further emphasizes that this knowledge is:

- yogaṃ yogeśvarātkṛṣṇāt — the highest yoga, directly from Bhagavān Śrī Kṛṣṇa, the Yogeshvara
- sāksātkathayataḥ svayam — spoken directly by HIMSELF

This point is very significant. This wisdom is not second-hand, not interpreted, not passed through many intermediaries. It is directly spoken by Bhagavān HIMSELF. Unlike today, where knowledge often reaches through mediums like recordings or platforms, here Sañjaya is witnessing and hearing the divine words as they are being spoken in real time by Bhagavān Śrī Kṛṣṇa.

Thus, whatever he is receiving is veda-tulya—equal in authority and purity to the Vedas, because it originates directly from the Supreme.

Sañjaya's Inner Experience

As Sañjaya reflects upon this entire dialogue, his state is one of deep reverence and amazement. Remembering this divine conversation fills him with thrill and spiritual joy. It is not just intellectual appreciation—it is an experience that touches the very core of his being.

The grace of Vedavyāsa made him a worthy receiver, and through that grace, he could witness and absorb this param jnana spoken by Bhagavān Śrī Kṛṣṇa.

Thus, Sañjaya's words highlight an important truth—divine knowledge flows through grace, and when received with the right receiver, it creates a deep, thrilling spiritual experience.

18.76, 18.77

**rājansaṃsmṛtyasaṃsmṛtya saṃvādamimamadbhutam,
keśavārjunayoḥ(ph) puṇyaṃ(m), hṛṣyāmi ca muhurmuḥ. 18.76
tacca saṃsmṛtya-saṃsmṛtya, rūpamatyadbhutaṃ(m) hareḥ,
vismayo me mahānrājan, hṛṣyāmi ca punaḥ(ph) punaḥ. 18.77**

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

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

In the Bhagavad Gītā, Sañjaya now expresses his inner experience with great simplicity and honesty. He tells King Dhṛtarāṣṭra that again and again (muḥur muḥuḥ), as he remembers this wonderful and sacred dialogue between Bhagavān Śrī Kṛṣṇa (Keśava) and Arjuna, his heart rejoices repeatedly.

Even beyond grammar, meanings, or intellectual understanding, there is a direct experience of beauty and divinity in this dialogue. Simply remembering these teachings fills the heart with joy. When one reflects on these final śloka—where Bhagavān expresses love for HIS devotees and the greatness of sharing this knowledge—the heart naturally becomes joyous.

Sañjaya says that just recalling this sacred conversation again and again makes him rejoice continuously. If even listeners feel such joy, one can imagine his state—he who directly heard it from Paramātmā HIMSELF.

Remembrance of the Viśvarūpa

Sañjaya then adds: As he remembers the most wondrous form of Hari, the Viśvarūpa revealed in Chapter 11, he is filled with immense awe. This is not just intellectual remembrance—it is a vivid inner

experience.

Even when a seeker simply imagines that virat swarupa while studying, it brings immense joy and wonder. But Sañjaya had directly seen that cosmic form. Naturally, his state is one of overwhelming bliss, amazement, and excitement. His heart cannot contain that joy.

The Courage to Declare Truth

Filled with this divine experience, Sañjaya gains a new level of confidence. Despite being in the position of a minister speaking to his king, Dhritarashtra, he boldly makes a powerful declaration.

This is significant—because ordinarily, an employee would hesitate to speak such deciding words before his ruler. But the strength gained from this divine knowledge and experience makes him fearless and clear.

18.78

**yatra yogeśvaraḥ(kh) kṛṣṇo, yatra pāṛtho 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.

This concluding śloka of the Bhagavad Gītā is described by Jñāneśvar Mahārāj as the flag atop the temple of the Gītā; just as one who cannot enter a temple still takes darśana of its kalasha or even its flag from afar and is reminded of the divine presence, in the same way this single verse reminds one of the entire wisdom of the Gītā and draws the mind toward it. The Gītā itself is the essence of the Vedas and Upaniṣads, the 18th chapter is its summary, and this one śloka becomes the essence of that summary. Its simple meaning is that wherever Bhagavān Śrī Kṛṣṇa, the Yogeshvara, and Arjuna, the dhanurdhara, are present together, there will certainly be prosperity, victory, growth, and firm righteousness—this is Sañjaya’s firm conviction. On a deeper level, the body is like a chariot, and one should make Bhagavān Śrī Kṛṣṇa its charioteer while becoming like Arjuna, representing sincere effort (puruṣārtha); when divine wisdom guides and human effort acts, success becomes inevitable, and that success is not temporary but śāśvata (eternal), rooted in dharma and true fulfillment. It is also understood that such knowledge cannot be grasped without the grace of Bhagavān Śrī Kṛṣṇa and the blessings of the Guru; it is by HIS grace that this supreme secret of victory, steady intellect, and righteous living becomes accessible. Therefore, with gratitude and devotion, this entire understanding is offered at HIS lotus feet, with the resolve to not only study but live the teachings **“Read Geeta, Teach Geeta and Live Geeta”**

May Śrī Kṛṣṇa bless you with clarity, strength, and devotion.

Jai Śrī Kṛṣṇa.

The floor is now open for any questions, reflections, or clarifications you may have.

QUESTION AND ANSWERS

Guru Bhaiya

Q: I have one question: In verse 53, ego is mentioned. I see many well-educated and skilled people who are confident, but sometimes that confidence looks like ego. Society also praises such behavior. So how do we understand—when is it normal/good confidence and when does it become wrong (ego)?

Ans: First, remember: what is popular is not always right—dharma decides what is right, not majority opinion. In the Mahābhārata, Duryodhana had more support, yet truth was with the Pāṇḍavas. According to the Bhagavad Gītā (Chapter 13), the first quality of a wise person is humility—absence of ego.

- Confidence = awareness of one's abilities, with humility
- Ego = pride and self-importance, looking down on others

True knowledge always brings humility (vinaya).

Also, there are two types of knowledge:

- Laukik (worldly) - for livelihood
- Adhyatmik (spiritual) - for inner growth

Śrī Kṛṣṇa says spiritual knowledge is the highest, and it naturally makes a person humble.

So, confidence is good—but when it loses humility, it becomes ego.

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

**Om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyām(m)
yogaśāstre śrīkṛṣṇārjunasaṃvāde 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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Thank you-For reading the summary

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

Jai Shri Krishna!

Compiled by: Geeta Pariwar - Creative Writing Department

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