

Reflections from Shrimad Bhagavadgita– Part 179: Chapter 18, Verses 77-78

(October 6 – October 12, 2021)

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ORIGINAL SANSKRIT DOCUMENT

तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।
विस्मयो मे महान् राजन्हृष्यामि च पुनः पुनः ॥ १८-७७ ॥
यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ १८-७८ ॥

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
मोक्षसंन्यासयोगो नाम अष्टादशोऽध्यायः ॥ १८ ॥

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TRANSLITERATION

tach cha sansmṛitya saṁsmṛitya rūpam aty-
adbhutam hareḥ
vismayo ye mahān rājan hṛiṣhyāmi cha punaḥ
punaḥ
yatra yogeshvarah kṛiṣṇo yatra pārtho
dhanur-dharah
tatra śhrīr vijayo bhūtir dhruvā nītir matir
mama

om tatsaditi shrimadbhagavadgitasu
upanishatsu
brahmavidyayaam yogashaastre
shrikrishnaarjunasamvaade
Mokshasanyaasyogo naama
ashtadashodhyaayah

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TRANSLATION

- (77) And remembering that most astonishing and wonderful cosmic form of Lord Krishna, great is my astonishment, and I am thrilled with joy over and over again.
- (78) Wherever there is Shree Krishna, the Lord of all Yog, and wherever there is Arjun, the supreme archer, there will also certainly be unending opulence, victory, prosperity, and righteousness. Of this, I am certain.

Thus, in the Holy Book of Bhagavadgita, one of the Upanishads, in the Science of the Supreme Spirit, in the Art of Self-Knowledge, in the Conversation between Lord Shri Krishna and Arjuna, ends the 18th Chapter called “Mokshasanyaas Yoga”.

<https://drive.google.com/file/d/1bF9Oxj5aSlEZc-F6RgzWqBMDDPlyE49g/view?usp=sharing>

CHAPTER 18

Commentary

Verse 77

Here, the phrase *rupam atyadbhutam* refers to the phenomenal *vishvarupa* or universal form exhibited by Lord Krishna on the battlefield that was described in chapter 11, which Sanjaya had observed in astonishment by the power of his celestial vision. The more he remembered this amazing and astonishing *vishvarupa*, the more rapturous and ecstatic he became by its transcendental magnificence. Sanjaya was able to see that cosmic form because he was fortunate to be a part of the divine pastimes as the narrator.

Verse 78

This concluding verse essentially represents the entire core of the Shrimad Bhagavadgita, delivering the final, sharp and deep pronouncement. With the statement contained in this verse, Sanjaya subtly implies to Dhritarashtra that the outcome of the Kurukshetra war is an imminent defeat of the Kauravas since the Supreme Lord Krishna is on the side of His ardent, pure devotee Arjuna. Wherever Lord Krishna is present together with Arjuna, then prosperity, victory, opulence and righteousness will also be present. Sanjaya further implies

that it is not too late for the Kauravas, even on the brink of war, to lay down their weapons and take refuge of Lord Krishna by sharing the kingdom with the Pandavas. But the implied advice of Sanjaya to save the Kaurava dynasty fell on deaf ears.

The Supreme Lord Krishna is the absolute controller and self sustaining, independent sovereign of all, the most worthy of adoration, worship and propitiation, the bestower of all blessing and benedictions and the creator, maintainer, protector and sustainer of all creation. The intelligent aspirant desiring one's own best welfare should completely surrender unto Him, accepting Him alone as one's only refuge. One who is devoted to Lord Krishna easily achieves *moksha* or liberation from material existence and release from *samsara* the perpetual cycle of birth and death. *Bhakti* or exclusive loving devotion to the Supreme Lord is the most potent and efficacious means to achieve liberation, and combined with knowledge of the *atma*, is the essential intermediate step to attain eternal communion with the Supreme Lord. It cannot be stated logically and is quite unreasonable that knowledge is the same as devotion; for just to have knowledge of something does not preclude that one will have devotion for it. Lord Krishna has already given examples. In chapter 10, verse 10, He states: Those devoted to Him receive the grace by which they can ascend to Him. In chapter 13, verse 19, He states: That because of their devotion, His devotees become qualified to attain Him. In chapter 18, verse 55, He states: That only by devotion can He be truly known. The Vedic scriptures also confirm this. The Shvetasvatara Upanisad VI.XV beginning *eko hanso bhuvanas yasya* states: Only by knowing the Supreme Lord as He is, may one transcend the cycle of birth and death. This theme is found confirmed in the Vedas, the Upanisads and the Puranas alike. The conclusion summed up appropriately in verse XXIII of the same Upanisad beginning *yasya deve para bhaktiryatha* states: That only by *bhakti* to the Supreme Lord Krishna and devotion to the spiritual preceptor who delivered one to Lord Krishna will the eternal spiritual truths shine illustriously within the heart of such a surrendered servitor. Therefore, it is established that only by *bhakti* can communion with the Supreme Lord be attained.

Lord Krishna also declares that there is no human more exalted than the one who devotes his life disseminating the teachings of Shrimad Bhagavadgita to His devotees and explains its meaning to others. The spiritual potency of Srimad Bhagavadgita is so sublime and phenomenal that even by aurally hearing this science recited by a devotee of Lord Krishna leads to *moksha* or liberation from material existence and release from *samsara* the perpetual cycle of birth and death. Knowledge of the *atma* or immortal soul and its eternal relationship with Lord Krishna increases one's individual consciousness exponentially. The term *yogeshvara* attributed to Lord Krishna means the ultimate lord of all *yogas* or all prescribed Vedic activities that lead directly to communion with the Supreme Lord. Having been endowed with *sat*, the eternal existence, *chit*, the unlimited consciousness, and *ananda*, the endless bliss, the Supreme Lord is also referred to as *sachhidaananda*.