

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 18: Mokṣa-Sannyāsa-Yoga

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YouTube Link: <https://youtu.be/iMWl0aQgIRk>

knowledge and Motive Behind the Work is More Important than the External Work Itself.

The **18th chapter** of the **Bhagavadgītā** is **Mokṣa-Sannyāsa-Yoga - The Yoga of Liberation by Renunciation**. The session began with the Auspicious Lighting of the traditional lamp that lights the steadfast flame, guiding us towards the path of Dharma, cleansing our Antaḥkaraṇa with the light of knowledge shedding the path of Ignorance. This was followed by, salutations to Bhagavan and Guru.

It was reiterated that, it is commencement of our run of Good Luck due to which our current life is becoming successful, brightening and significant. Could be due to immense blessings of Bhagavān, our ancestors or the blessings of saints and / or our past good karmas, that our vrithi's have got inclined towards Bhagavadgītā, All the learned people, critics, great men, teachers, of the world have remained aligned and have been saying that Bhagavadgītā is the only scripture which talks in a simple and easy manner about the welfare of human beings. After going through all the chapters of Bhagavadgītā, we have finally reached the last chapter which is the 18th one. Some may be repeating the course and due to that are going through this chapter again. To all these people specifically I send my salutations.

Last discussion was on first 6 shalokas of the said chapter. In that we discussed about the nishaid karmas and types of vidhi karmas in detail. Like for example vihit karmas, nitya karmas, naimittiyik karmas, kama karmas, prashchit karmas and awashak karmas. So far Bhagavan has said one thing and on that He is trying to get our attention in various ways. In Shloka 7 Bhagavan will talk about *tamas tyāga*.

niyatasya tu sannyāsaḥ(kh), karmaṇo nopapadyate, mohāttasya parityāgaḥ(s), tāmasaḥ(ph) parikīrtitaḥ. 18.7

(Prohibited acts and those that are motivated by desire should, no doubt, be given up). But it is not advisable to abandon a prescribed duty. Such abandonment out of ignorance has been declared as Tāmasika.

Bhagavan is saying that one who wishes to make life as '**Uttama**' (Perfect) should give up on following type of karmas:

- **Nishidh** Karmas (the ones that are prohibited and do not fall under the scope of Dharma), and
- **Kamya** Karmas (karmas that we do to accomplish one's desires)

To completely giving up the Kamya karmas, in one go, for humans like us would not be possible. But time has come that we at least try reducing the intensity. Check on the time that we give to such karmas and then bring that time down gradually.

Examples: having food is one thing but how much kamana one is having towards food? That one needs a specific type of food at specific time only. Or, without curd one cannot have food. Or, one must have Lassi while having food. Or, one must have sweet along with food. Or, one is feeling like having something specific today. If one does not get that then will not have my food. Not eating food also leads to creation of a karma.

Sometimes, we console ourselves by saying that have given up on a karma by not having food. That is not true, actually by not taking food that was served; one has ended up doing a Nishadh Karma. So, the more we give up Kamya Karma's the more our Adhyatmika position goes up. Tyāga of Nishidh Karmas does not lead to making of our Adhyatmika position. **With that to we qualify as human beings.**

Animals do not know what is right or wrong. They do what their instincts tell them to do and end up doing things which looks aversive. They do not know that it should not be done. However, human beings have been bestowed with that discretion. Due to that **by tyāga of Nishidh Karmas we fit as humans and by giving up on kamya karmas we move towards Parabrahma Paramatma.**

Bhagavan is saying that one needs to understand that under tyāga also there is something as tamas tyāga. One may ask how can tyāga have a tamas component. As normally we believe that tyāga leads to only good. The one who ends up giving up one's Niyat karmas is doing a tamas tyāga. This was further explained referring to the below idiom:

मन चंगा तो कठौती में गंगा

Means: if mind is pure then the holy ganges is right in your shallow platter and you need not go anywhere for the same.

Examples of tamas tyāga: in order to save money or efforts one gives up doing one's niyat karmas.

- What is the use of pooja path for me, when I see each one as God? or
- sher kabhi mu nai dhoya kartae hai, instead I complete bathing in my thoughts. or
- when there is a death in the family, one calls for arya samaji pandit. In this manner one cuts short the procedures to just three days and ends up with giving up Sanathan traditions.

If one has interest in something else, and for that Bhagavan is saying giving up Niyat karmas is not appropriate. All such adjustments are called as **tamas tyāga**.

18.8

duḥkhamityeva yatkarma, kāyakleśabhayāttijet, sa kṛtvā rājasam(n) tyāgam(n), naiva tyāgaphalam(m) labhet. 18.8

Should anyone give up his duties for fear of physical strain, thinking that all actions are verily painful-practising such Rājasika form of renunciation, he does not reap the fruit of renunciation.

kāyakleśa: This state can also be termed as **kaya prem**. The body should not go through discomfort.

Example, while sitting in havan, one person asked Pandit Ji to fast track the vedic procedures as the smoke was causing discomfort to his eyes. Or, if AC is not there at a place, then the same is not conducive for a function, living etc. Such people's mind prompts towards Rajoguni Tyaga. The ones who will be more inclined to comforts, their **Adhyatm would not be much successful**. Their pravritti will remain as Rajoguni. Such people make very strong excuses. Like how Arjuna gave in first chapter.

A ordinary person like us, would say how right is Arjuna when he says he does not want to fight. His reasons sound just right, like for example he does not want material comforts for himself, he wants to be with all his people and not kill his brothers, guru ji, uncle, granduncles, relatives and friends who are standing as enemies in the battlefield. In the hindsight he is not right, infact he is putting forth excuses due to his attachment. Arjuna came in this mode only once and that too in a battle like situation. We go through this mode time and again. If one is giving too much importance to physical body, then one should think ways of detaching oneself from the same. In chapter 12, shloka 5 Bhagavan has said:

kleśho 'dhikataras teṣhām avyaktāsakta-chetasām avyaktā hi gatir duḥkham dehavadbhir avāpyate

Battle like situation has got created due to '**dehavadbhir avāpyate**' (arrogancy of body). So, one needs to **give up on the attachment towards one's body**.

Examples:

In Kanpur there was a professor, his name was Professor Shivnarayan Ji. He was highly influenced by Mahatma Gandhi ji and followed his ideologies to the core. Due to that people nick named him Professor Shivnarayan Gandhi. It is said, If his student made any mistake, he used to hit on his hand with a stick.

In Vardha Ashram, Louis Fischer (American journalist) came to visit Mahatma Gandhi Ji. When lunch was being served to him, he expressed that he wanted to have the same food which was being served to the Mahatma. Everybody around him tried convincing him that he will not be able to relish that, as the eating habits are different. But he still insisted and gave up on the food of his likings. While he ate the food, there were tears in his eyes. As he thought, a great leader of his stature who is known all over the world partakes food which includes bajra roti and neem ki chatani and that too without salt. And the result of this meeting was that after that the journalist stayed on in the Ashram for many months and even wrote a book (The Story of Gandhi) on him. Can one imagine, the person (Bapu ji) took bajra roti and neem chatni throughout his life (**kāyakleśabhayāttijet**). Even imagining is difficult. If we look at ourselves, we do the opposite. Like when suffering from diabetes we are not able to stop ourselves from taking sweets. Instead, we say rely on medicines instead.

18.9

**kāryamityeva yatkarma, niyataṃ(ñ) kriyate'rjuna
saṅgaṃ(n) tyaktvā phalaṃ(ñ) caiva, sa tyāgaḥ(s) sāttviko mataḥ. 18.9**

A prescribed duty which is performed simply because it has to be performed, giving up attachment and fruit, that alone has been recognized as the Sāttvika form of renunciation.

Example: if one is having the habit of eating vegetables full of masalas, then he will not know the taste of vegetables. What is the taste of potatoes in Dum aloo (a dish) etc.

A Sattvika person performs the obligatory actions (prescribed duty) because they ought to be done. There is a vital point which needs attention, and that is, that when an action is performed as a matter of duty, the affinity with it, is renounced. In the worldly disciplines (Karam yoga and Jnana yoga) the breach of affinity with the body and the world is important. Therefore, a striver should perform every action by regarding it as his duty.

18.10

**na dvestyakuśalaṃ(ñ) karma, kuśale nānuṣajjate,
tyāgī sattvasamāviṣṭo, medhāvī chinnaśaṃśayaḥ. 18.10**

He who has neither aversion for action which is leading to bondage (□□□□□) nor attachment to that which is conducive to blessedness (□□□□)- imbued with the quality of goodness, he has all his doubts resolved, is intelligent and a man of true renunciation.

This verse means that a striver should renounce attachment and aversions. It is a man's nature that he takes up (performs) the agreeable activities by being attached to them and he renounces the disagreeable one by having aversion to them. A man gets connected with the world by both - attachment and aversion. Bhagavan declares that only that man is noble who takes up (performs) the virtuous action but is not attached to it and renounces the evil actions but has no aversion to it.

18.11

**na hi dehabhṛtā śakyaṃ(n), tyaktuṃ(ñ) karmāṇyaśeṣataḥ,
yastu karmaphalatyāgī, sa tyāgītyabhidhiyate. 18.11**

Since all actions cannot be given up in their entirety by anyone possessing a body, he alone who renounces the fruit of actions is called a man of renunciation.

Ordinary people many times give up things in order to get quick results or in expectation of something in return. As per Bhagavan, if the mind remains attached to the object, giving up partaking of something or giving up doing something will not make any difference. The entire effort would be futile.

This was further explained with the help of a story. Two students of Gautama Buddha were passing by a lake and saw from a distance that a person was drowning. One of them, jumped and saved the person inside the lake. Later the second student who saw the act from a distance kept talking about the incident with his fellow student and made him realize that he had touched a woman. And being monks, this was not allowed. This kept bothering him and so he even raised it with their Guru (Gautama Buddha). On listening to both of his students the Guru said that:

The one who touched the woman while saving her from drowning has left her after saving her. Whereas the person who is complaining and calling it as foul act (against the Niyam's) is still carrying

the women in his mind. The person who saved despite touching did not touch her whereas the person who saw the whole act and did not touch her physically but kept her in the mind and, in this manner, touched her and was still carrying her.

In this shloka what is being stressed is that giving up karma is not important what is important is giving up fruits of action and attachment to action. Example, one says that have left tea. But when one sees someone drinking or just the smell that comes while the tea is being prepared reminds the person of the taste. Then act of giving up is not complete.

18.12

aniṣṭamiṣṭam(m) miśram(ñ) ca, trividham(ñ) karmaṇaḥ(ph) phalam, bhavatyatyāginām(m) pretya, na tu sannyāsinām(ñ) kvacit. 18.12

Agreeable, disagreeable and mixed-threefold, indeed, is the fruit that accrues after death from the actions of the unrenouncing. But there is none whatsoever for those who have renounced.

ust like for simple mathematic problems we do not need a calculator. We are sure of our knowledge, so we do not use a device to support us. Similarly Janani is sure of his actions. He does not end up in duality whether the decision he is taking is write, wrong etc.

In this chapter in shloka 10 Bhagavan said '**medhāvī chinnaśayaḥ**' (intelligent have no doubt).

Example: When Ram ji was on his way to exile, He came across Ahilya ji turned as a stone. Without thinking twice, he touched stone with His feet. And this freed her from the curse. Similarly, when the entire vanar sena was finding themselves as incapable, Jambavanta ji came up with the thought that it is Hanuman ji who can do things which no one else in their side could do. He approached Hanuman ji and said:

कहिहै रिछ पति सुनु हनुमाना।
का चुप सादि रहेउ बलवाना ।
पवन तनय बल पवन समाना।
बुद्धि विवेक विज्ञान निधाना।
कवन सो काज कठिन जग माही।
जो नहीं होय तात तुम पहिन ।
राम काज लगी तब अवतारा।
सुनतहिं भयउ पर्वताकारा।।

Riksharaj Jambavan said to Shri Hanuman ji - O Hanuman! O mighty one! Listen, what have you kept silent about? You are the son of Pawan and are like Pawan in strength. You are the mine of wisdom-discretion and science [2]

What is such a difficult task in the world that O Tat! You could not Your incarnation has happened only for the work of Shri Ram ji . On hearing this, Hanuman ji became the size of a mountain (extremely huge) [3]

कनक वर्ण तन तेज विराजा।
मानव आपर गिरिराजा।
सिंहनाद करी बारही बारा।
लिलिए नागाओं जलनिधि खारा।

His complexion is like gold, his body is adorned with lustre, as if Sumeru is the king of the other

mountains . Hanuman ji shouted again and again - I can cross this salty sea only in play 4

After the above, Hanuman ji took the trip up. On meeting Janaki Mata, expressed that He has just come to convey the message from Bhagavan Shri Ram. He told Her that he has the capability to take her along, but since He is not having instructions will as of now keep his job limited to what he has been told to do. Once he was done, he went back and gave the update about his meeting to his leader. If the doer ship was important to Him, He could have easily approached Bhagavan Ram directly. As, He was the sole person in the entire clan who had the capabilities. Still, He observed the protocols and kept his actions limited to the job that was assigned to Him.

During Luv Kush Kand when the two children of Bhagavan Ram caught hold of horse being used for Ashwamegh Yagya and also made Hanuman ji as their Captive. Since Hanuman Ji was aware that both were Bhagavan's children, he played a role of an ordinary monkey and did not use His capabilities to defeat them and let Himself free.

जोना ब्रह्म सर मानहू।

महिमा मिटाई अपान

In the end, he used the Brahmastra, then Hanuman ji thought in his mind that if he does not obey the Brahmastra, then its immense glory will be erased 19

तुम उपकार सुग्रीवहिं कीन्हा। राम मिलाय राजपद दीन्हा।।

तुम्हरो मंत्र विभीषन माना। लंकेस्वर भए सब जग जाना।।

In the Epic Ramanya, if we see, He introduced both Sughareev ji as well as Vibhishan ji with Ramji and later took a back seat. There no such thing like I did a favor by introducing you to Ram ji etc...

Similarly, if we see the life of Krishna Bhagavan. His life is clear and transparent.

Bhajan:

साधो सहज समाधि भली।

- गुर परताप जा दिन से जागी, दिन दिन अधिक चली।
1. जहँ जहँ डोलौं सो परिकरमा, जो कछु करौं सो सेवा।
जब सोवौं तब करौं दंडवत, पूजौ और न देवा।।
 2. कहौं सो नाम सुनौं सो सुमिरन, खाँव पियाँ सो पूजा।
गिरह उजाड़ एक सम लेखौं, भाव मिटावौं दूजा।।
 3. आँख न मूंदौ कान न रूंधौ, तनिक कष्ट नहिं धारौं।
खुले नैन पहिचानौं हँसि हँसि, सुन्दर रूप निहारौं।।
 4. सबद निरन्तर से मन लागा, मलिन बासना त्यागी।
ऊठत बैठत कबहुँ न छूटै, ऐसी तारी लागी।।
 5. कहै कबीर यह उनमनि रहनी, सो परगट कर गाई।
दुख सुख से जोइ परे परम पद, तेहि पद रहा समाई।।

Sant Kabir Das ji in this bhajan has termed his state as "**Unamani Rahni**". In this state he does need to make any efforts to connect with Bhagavan. He does not get any happiness from sleep, food or talking instead he is all the time thinking of Him.

The link for the same

<https://drive.google.com/file/d/1RT0Z228Pi2EPLYbfECKQHsb6J1a-Fhg8/view?usp=drivesdk>

Similarly, in 1920 there was a sufi saint. His name was Lala ji Maharaj. His guru ji used to live in another village and to reach him, he had to walk 8 -10 kms. Once he had gone to visit his Guru ji. He reached his place with quite an effort as it was a rainy day. By evening when he reached his place saw him from a distance. He decided not to approach him. He left the place and while he was walking back home a person who had come along with him asked, as to why he came without meeting Guruji. He then explained to him that he did not want to disturb him as he felt that he was in state of "**Unamani Rahni**". In next meeting his Guru ji confirmed this and told him that his intuition was right and thanked him for giving him space.

जब दिल को नींद आती है और रूह भी गाफिल होती हैं, तब मैं ही अकेला होता हूँ और यार की महफिल होती है।

This is an easy situation. It comes from sattvic renunciation.

TYPES OF KARMAS

- **Sanchita Karma** : the warehouse of karma
- **Prarabdha Karma** : Prarabdha karma is a certain amount of information allotted for this life.
- **Kriyamana karma**: Future actions that result from your present actions are called *Kriyamana* karma

Prarabdha Karm can result in three fruit types:

- **Ishta** : Ishta is one which is as per our wish/desire.
- **Anishta**: One which is against our wish is undesirable.
- **mixed**: Fruit which is partly as per desire and partly undesirable is mixed fruit

Unique Fact about Kriyamana karma

Out of total 84 lakhs Yonis, only humans can perform this. Through this they have been empowered to choose their course of action. The one which improves their position in path of Adhyatma / Spirituality or vic-a-versa. The said karmas too have two components:

- Fruit
- Sanskar

Please Refer the diagram given below to understand the entire structure of Karmas.

https://drive.google.com/file/d/1Ra_mHMM45P_0fr-VWoVMBApDjllpu9pn/view?usp=drivesdk

In order to explain the role of sanskar, examples of kings like Yudhistir, Ramchandra ji, Harishchandra ji were given. If we recollect the life history of all the three, we will see that their sanskars were so strong that even the most extreme situations did not prompt them to leave the path of Dharma.

Another example was said. There was a teacher and realization came that time has come to find his successor. He choose two students from the entire lot and gave them three coins each along with the following instructions:

- one coin they should use in a manner that it benefits their place,
- one coin they can use for benefit of another place where they use it, and
- last coin spend at a place which will be of no use to their place nor to other places.

First disciples' course of action was:

1. first coin he gave it puri wala. He served him puri and promised to do so for complete one month
2. one coin am returning to you. As this will get utilized here
3. last coin I donated.

Second disciple took following course of action :

- A. first coin he gave it puri wala. He served him puri and promised to do so for complete one month.
- B. Second coin I used for a bhandara. Due to that all the sadhus present could paratake food.
- C. Last coin I threw it in a river

So, for second student first coin got utilized here, second coin got utilized to earn good karmas and last was thrown away, as he was not supposed to use for this life nor for other lives. If we compare actions minutely, we will realize that both understood the instructions differently. One returned the coin to his Guru so that the coin will be of use to the Ashram. Whereas other used for improving his state in the current life.

**Om Puurnnam-Adah Puurnnam-Idam Puurnnaat-Purnnam-Udacyate
Puurnnashya Puurnnam-Aadaaya Puurnnam-Eva-Avashissyate ||
Om Shaantih Shaantih Shaantih ||**

Meaning: Aum! That is infinite, and this (universe) is infinite. The infinite proceeds from the infinite. (Then) taking the infinitude of the infinite (universe), It remains as the infinite alone. Aum! Peace! Peace! Peace!

18.13

**pañcāitāni mahābāho, kāraṇāni nibodha me,
sāṅkhye kṛtānte proktāni, siddhaye sarVākarmaṇām. 18.13**

In the branch of learning known as Sāṅkhya, which prescribes means for neutralizing all actions, the five factors have been mentioned as contributory to the accomplishment of all actions; know them all from Me, Arjuna.

Arjuna, wanted to abandon actions. So Bhagavan clarified that neither performance of action, nor abandonment, leads to salvation. But, when man (the soul) renounces his affinity with the perishable Prakriti, he attains salvation. And the same can be renounced through:

- Karma Yoga (the Discipline of Action), or
- Sankhya Yoga (the Discipline of Knowledge)

In **Karma yoga**, there is predominance of **renouncement of fruit** viz., mineness and attachment, while in **Sankhya Yoga**, there is predominance of **renouncement of egoism**. But, if a man renounces attachment, his egoism is naturally renounced and if he renounces egoism, his attachment and mineness is naturally renounced. As mineness depends upon only egoism.

18.14

**adhiṣṭhānaṃ(n) tathā kartā, karaṇaṃ(ñ) ca pṛthagvidham,
vividhāśca pṛthakceṣṭā, daivaṃ(ñ) caivātra pañcamam. 18.14**

The following are the factors operating towards the accomplishment of actions, viz., the body and the doer, the organs of different kinds and the different functions of manifold kinds; and the fifth is Daiva, latencies of past actions.

For doing business, job, making of food, becoming of sportsman, rich, strong, knowledgeable, artist, sadhak, Geeta Premi etc. 5 factors come into play. In fact, for getting success in any field, these five elements are used.

- **adhiṣṭhānaṃ(n):** objective / goal. Example, Ravana, Hiranyakashipu, Dhruv, other saints and

great men all did the tapas. In this case the karam is the same for all but the result for each of them was different. This is because, their goal was different. Another example, 3 businessmen and each one's reason for being in the shop is different. One comes to shop to avoid his father at home. As he finds him nagging and full of criticism. Similarly, another businessman whose income comes from interest, comes to shop in order to avoid his wife. Third person comes to shop as he takes it as his responsibility. He has a family to look after. All three are doing same karma but are having different objectives. Hence the fruit would be different for three of them. Lastly, karma done with no goal does not lead anywhere.

- **kartā**: objective is there but there is no doer. For example, plan is in place for Geeta Learning program. But doer is absent. Means, neither there is a teacher who can train the Sadhaks, nor there are any learners (Sadhaks).
- **karaṇam(ñ)**: Sadhan (tools, resources) are also required. For Geeta Learning program, we have a plan, also the doers. But do not have mobile, zoom, or do not have the know-how of connecting to zoom meetings. So, on account of lack of resources the karma will not get completed. The karanas that are at our disposal are:

1. **4 antah Karnas** (mind, intellect, memory and ego)

2. **5 jnana indriyaas** (eyes, ears, nose, tongue and skin)

3. **5 karma indriyaas** (speech, hands, feet, for eliminating, for reproducing)

4. **unlimited upakarnas / appliances**: example, eyes are our Karna but spectacles are upakarna. This is for those whose eyesight is week. Similarly, while cooking we use hands along with many upkarnas like kadai, palta, chimta, pakkad, sandshi, spoons, channi, chakla-belan, Paraat, tawa etc.

- **vividhāśca prthakceṣṭā**: lack of effort / attempt / try. In above example of Geeta learning, plan is in place, karta's and karanas are available, but one does not attend the class. There is no effort. The person keeps on procrastinating to the following day etc.
- **daivaṃ(ñ)**: The 5th factor stands for impressions. Good impressions inspire the person to perform good actions while evil impressions instigate the person to perform, evil actions.

Thus, these five factors - goal, the doer, instruments, efforts and impressions, are contributing to the accomplishment of all the actions (karmas). If we give weight of 20% to each factor equally, then people who have week daivaṃ(ñ) should try to upscale their ceṣṭā.

18.15

śarīravāñmanobhīryat, karma prārabhate naraḥ, nyāyama(m) vā viparīta(m) vā, pañcaite tasya hetavaḥ. 18.15

These five are the contributory causes of whatever actions, prescribed or prohibited, man performs with the mind, speech and body.

Whatever actions a man performs, with the predominance of either, the body or the speech or the mind, whether it is prescribed or prohibited by the scriptures, these five (mentioned in previous verse), are its causal factors.

The body, speech and mind, **become impure**, when a man regards these, as his own. By regarding them as his own, he cannot realize, that he has no connection with the actions. So if a striver, does not regard these as his own and does not perform any action for himself, these are quickly purified. Therefore, **one should renounce** his affinity with them either by purifying them through the **Discipline of Action** or by applying discrimination, through the **Discipline of Knowledge**. As soon as the assumed affinity is renounced, **he realizes the self**.

All the activities in the world **are performed** by **universal divine power**, so is the case with the **activities performed by individual**.

18.16

**tatraivaṃ(m) sati kartāram, ātmānaṃ(ñ) kevalaṃ(n) tu yaḥ,
paśyatyakṛtabuddhitvān, na sa paśyati durmatih. 18.16**

Notwithstanding this, however, he who, having an impure mind, regards the absolute, taintless Self alone as the doer, that man of perverse understanding does not view aright.

Bhagavan is saying that the people who assume that actions happen due to them, **are ignorant**. They have still not been blessed with True Knowledge of self.

To explain this, it was said that body is continuously changing. Over a gap of time those can be seen. Like for example at age of 5 and at the ages of 30 or 60, body shape undergoes significant changes. But at the age of 5, 30 or 60 **anubhuti** (realization) of the person remains the same. However due to ignorance one assumes one's body as self. And actions happening through this body are one's actions. This is complete ignorance. As the actions are happening through the body and not him.

18.17

**yasya nāhaṅkṛto bhāvo, buddhiryasya na lipyate,
hatvāpi sa imāṃllokān, na hanti na nibadhyate. 18.17**

He whose mind is free from the sense of doership, and whose reason is not affected by worldly objects and activities, does not really kill, even having killed all these people, nor does any sin accrue to him.

While explaining, the speaker quoted first stanza from below bhajan:

कर प्रणाम तेरे चरणों में,
करता हूँ अब तेरे काज,
पालन करने को आज्ञा तेरी,
नियुक्त होता हूँ मैं आज,

अन्तर में स्थित रहकर मेरे,
बागडोर पकड़े रहना,
निपट निरंकुश चंचल मन को,
सावधान करते रहना,

अन्तर्यामी को अन्त स्थित देख,
सशंकित होवे मन,
पाप वासना उठते ही हो,
नाश लाज से वह जलभुन,

जीवों का कलरव जो,
दिनभर सुनने में मेरे आवे,
तेरा ही गुणगान जान,
मन प्रमुदित हो अति सुख पावे,

तू ही है सर्वत्र व्याप्त हरि,
तुझमें सारा यह संसार,
इसी भावना से अंतर भर,
मिलूँ सभी से तुझे निहार,

प्रतिपल निज इन्द्रिय समूह से,
जो कुछ भी आचार करूँ,
केवल तुझे रिझाने को बस,
तेरा ही व्यवहार करूँ,

कर प्रणाम तेरे चरणों में,
करता हूँ अब तेरे काज,
पालन करने को आज्ञा तेरी,
नियुक्त होता हूँ मैं आज,

The role/s are assigned (Niyukt) by Bhagavan. That could be of Mother, employee, businessmen, doctor, wife, Father, neighbor, teacher, soldier etc. One just gets bonded on account of the duty but the actions that happen while playing the role are not due to Him.

Bhagavan is saying to Arjun, if you will give up Karta bhav (doership) and after that if there any killings happen while performing your duties. Those will not get registered as your sins.

Further is explained with following two points:

- **aham-kṛta** - conscious of one's individuality, egotistic, proud, haughty, I am the doer etc.
- **Aham Sphurana** - Self Realization

कहत कबीर सुनो भाई साधो

One can ask, why does Sant Kabir before starting any Doha starts with "Kahat Kabir" not with "Kahat Bhagavan"?

If a seeker gets rid of doership then his account (balance sheet) is free from entries of sins and good karmas.

18.18

**jñānaṃ(ñ) jñeyaṃ(m) pariñātā, trividhā karmacodanā,
karaṇaṃ(ñ) karma karteti, trividhaḥ(kh) karmasaṅgrahaḥ. 18.18**

The Knower, knowledge and the object of knowledge-these three motivate action. Even so, the doer, the organs and activity-these are the three constituents of action.

In this shloka Bhagavan has spoken on following 6 points:

- **jñānaṃ(ñ)**: knowledge
- **jñeyaṃ(m)**: the knowable
- **pariñātā**: the knower
- **karaṇaṃ(ñ)**: the instruments of action
- **karma**: the act
- **karta**: the doer

First three together **motivates** a person to action(**karma-chodanā**). If there is absence of anyone

one of the three remaining two cannot contribute to action. Example, one passes by a sweet shop and sees Halawī is making fresh Jalebi's. In this case I am the *jñānaṃ(ñ)* and the taste of jalebi is known to me *jñeyaṃ(m)*. Just with these two, karma will not get initiated. During the day, many times for many things we are inspired (karam prerna) to act or take initiative. The thing gets triggered when the said inspiration comes up again and again. And we say, let's us do this act of partaking the Jalebi's.

As soon as the above thought comes, it leads to the start of ***karma-saṅgrahaḥ***. Last three (instrument, activity and the agent) are the triple constituent of action. It is the conjunction of these three which produces action. And if the action is done free from doer ship then the three fruits of action (Ishta, Anishta, mixed) will not get created. Otherwise, the person will end up with experiences of fruits of actions. Ishta is one which is as per our wish/desire. One which is against our wish is undesirable. Fruit which is partly as per desire and partly undesirable is mixed fruit. **But experience of fruits of actions is by the ignorant.** Due to ignorance, the difference between these fruits appears to be more.

Out of these 6, Bhagavan will take 3 for further discussion. Those are:

- ***jñānaṃ(ñ)***: knowledge
- ***jñeyaṃ(m)***: the knowable
- ***parijñātā***: the knower
-

The session concluded

Question & Answers

Devraj Goel ji

Question 1: Referring to the example of Gandhi ji's diet that you gave during the discussion, the thought that came to my mind was that "Simple living is most complex". And second, on your left it is written:

हे नाथ! हे मेरे नाथ! मैं आपको भूलूँ नहीं

Putting these two thoughts together, what I see is that Dharam is the path that takes us to Him, but on our way, we come across lots of upheavals / attractions. Wanted to know how to reach that ultimate reality without getting bogged down?

Answer 1: In the 6th Chapter Bhagavan has said:

śhrī bhagavān uvācha

asaṅśhayaṃ mahā-bāho mano durnigrahaṃ chalam abhyāsenā tu kaunteya vairāgyeṇa cha grīhyate

Means: By following two things we can unravel everything. All is in the mind. And, we can discipline the mind by following the below:

- Select one path (of Adhyatma / Spirituality) and ceaselessly practice the same.
- and in order to make it complete, one will have to give up on desires. As just by practice the same will not work.

The thing is that we want to move towards HIM, but are reluctant to give up on our desires. Due to that despite being wishful we are not able to move forward in our spiritual journey. And secondly results of above two observances. are not instant. One will have to follow both for long periods before we start feeling our closeness to HIM.

करत करत अभ्यास के जडमति होत सुजान,
रसरी आवत जात, सिल पर करत निशान।

अर्थात जब रस्सी को बार-बार पत्थर पर रगड़ने से पत्थर पर निशान पड़ सकता है तो, निरंतर अभ्यास से मूर्ख व्यक्ति भी बुद्धिमान बन सकता है।

Similarly, our vasana's, our desires, even our sanchit karmas that have taken the shape of a stone inside us. The mark on them will appear only after ceaseless practice and renunciation of desires. It is very difficult to bring a change in us in a short time. Our virithi, formed after so many lives can get changed by continuous practice of a spiritual path, freeing self from desires and along with Guru Kripa.

Question 2: The settlement of our karmas, why cannot that happen in just one birth?

Answer 2: That is not practically possible. In our lifetime we come into contact with thousands of beings and while this happens karmas are formed with each of these. Example, while we are travelling in train, a person sitting next to us offers puri. The same we partake. After that we do not meet the person again in that lifetime. So, in order to return that we will have to take birth. When that combination will happen, when both will be taking birth and then reciprocate. This is for just one karma. Similarly, there are thousands of karmas that we create. That is why those get settled over many lifetimes.

Question 3: In your previous talks, you had said "God is generator, operator and destroyer." Along with that we also say "Matter cannot be created nor destroyed". That means Bhagavan can do everything, including destructions. Please elaborate...

Answer 3: Bhagavan is *kartum akartum anyatakartum*. He can do karmas which are possible, which are not possible and also which are neither possible or impossible. That is why we call Him **Sarvashaktiman**.



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

Jai Shri Krishna!

Compiled by: Geeta Pariwar - Creative Writing Department

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