

## ŚRĪMADBHAGAVADĪTĀ INTERPRETATION SUMMARY

### Chapter 18: Mokṣa-Sannyāsa-Yoga

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YouTube Link: <https://youtu.be/PJrCQaqj4SY>

## Qualities of Jnyana Karma and Karta Manifested by Three Gunas

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 Anthahkarana with the light of knowledge shedding the path of Ignorance. This was followed by salutations to Bhagavan and Guru.

It was reiterated that due to our Good Luck we have been studying Gita for quite a long time now. We are in level 4 and have been doing the said study for more than a year, hence the usage of words 'long time'. Nowadays doing something continuously for a year is considered as long time. Although for Gita study, long time would actually be around 40 years and not just 1 year.

18th Chapter is the summary of what Bhagavan said in the entire Gita. Also, in the Bhagavadgītā wherever Bhagavan touched upon any topic, the same has been explained in detail by HIM in Chapter 18. Great people & saints say that by reading just chapter 18 one can get the essence of the entire Bhagavadgītā.

Today the gunas of Karta (doer) were discussed. These help one understand the sentiment (Bhav) which makes one inclined towards Bhagavadgītā. Our *Purusharthas* is not the only reason due to which we become inclined to Bhagavadgītā. Along with that one also needs blessings / Grace (Kripa) of Bhagavan. It is due to HIS immense blessings, or our ancestors or the blessings of saints and / or our past good karmas that has led to our Vriti's inclined towards Bhagavadgītā. This is being reiterated again and again, to actually remind oneself that only due to HIS blessings one is on this path, and not due to any personal capabilities.

The rules covered in Chapter 18 are very deep, few of which were discussed today. Last week we studied topics like:

- **karma-chodanā** - Threefold incitement to action (Knowledge, the knowable and the knower).

- **karma-saṅgrahaḥ** - Triple constituents of action (The instrument, activity and the agent)

Also there are three types of karma and three types of knowledge. The entire Srishti is functioning or comes into play due to the functioning of three Gunas (Sattva, Rajas and Tamas). The question that can come to mind is how only three guans lead to the creation of Srishti that is so diverse. Example, in our education system we divide the student into three categories (1st division, 2nd division and 3 division). Otherwise in this world there is no two persons who are similar. Same is the case with the lines on zebra's body, retina inside our eyes or lines on our palm. This fact applies to people who are alive as well as people who are dead. The categorization is just for the sake of understanding the diversity, otherwise in this world nothing is same.

Bhagavan explains these in more detail from shloka 19 of this chapter.

### 18.19

#### **jñānaṃ(ñ) karma ca kartāca, tridhaiva guṇabhedataḥ, procyate guṇasaṅkhyāne, yathāvacchṛṇu tānyapi. 18.19**

In the branch of knowledge dealing with the Guṇas or modes of Prakṛti, knowledge and action as well as the doer have been declared to be of three kinds according to the Guṇa which predominates in each; hear them too duly from Me.

Here, according to the three *guṇas*, the Bhagavan explains to Arjuna the three types of knowledge, action, and doers. Knowledge occupies an important place, as an incentive to action, while action and doer, are significant, so far as the execution of action is concerned. If these three, are Sattvika (good), a man is not bound. If these are rajasic (passionate) or tamasic (ignorant) a man is bound.

The point to be noted is that the knowable and the knower, have not been taken from the threefold incitement. The reason is, the knower becomes an agent, when he establishes his affinity, with an action. So, with in the three kinds of agents, three kinds of knowers are included. Moreover, a knower is of three kinds, only when he is attached to modes of nature. If he is not attached to them, he remains merely, a knower, without having a classification of three kinds.

The knowable or the object, Bhagavan has classified, by name of happiness (in 18/36-39) as the aim of knowing these objects is to derive happiness.

Similarly, Bhagavan has not classified the instruments, such as sense and mind etc. into three kinds. Whatever actions are performed with senses etc. a man performs these by applying his intellect. Hence, He classifies instruments by the name of intellect, further (18/30-32).

Firmness (steadiness) is necessary, with intellect, in the Discipline of Knowledge. So, Bhagavan, in the Discipline of Knowledge, has used firmness with intellect. He has classified it into three kinds (18/33-35).

To start with Bhagavan speaks about three kinds of knowledge.

### 18.20

#### **sarvabhūteṣu yenaikaṃ(m), bhāvamavyayamīkṣate, avibhaktaṃ(m) vibhakteṣu, tajjñānaṃ(m) viddhi sāttvikam. 18.20**

That by which man perceives one imperishable divine existence as undivided and equally present in all individual beings, know that knowledge to be Sāttvika.

## **Bhagavan begins to describe the Sattvika knowledge (Knowledge of Goodness).**

As a common man holds that the Self pervades the entire body, similarly a striver holds that God pervades the entire universe. As the body and the world are one (identical), so are the Self and God one. From the point of view of a striver, beings also, have their own existence, so his knowledge is 'Sattvika'. If from his viewpoint there is no separate existence of beings but there is only one imperishable existence, then it is the transcendental entity viz. Self-realization (attainment of Brahma). That imperishable entity pervades equally everywhere. We have our natural identity with that entity.

The thing is very exclusive. Karma and Karta are one. Knowledge, knowable and knower are one.

Firstly, we have to know that there are two types of knowledge:

- **Lokik Vidya** (worldly/temporary)
- **Alaukik Vidya** (unworldly/supernatural)

In order to explain this example of a person who wants to become a pilot was given. In order for that to happen he will have to join a academy. On joining academy, he will have to attend lectures, study books, under-go practical training as co-pilot and finally as pilot under a trained co-pilot. Once this gets completed the person gets a passing certificate. After this he approaches the carrier companies and gets a job as pilot. Then for everyone he is more known as pilot rather than his individual self. The whole process takes say for example 5 years. When it began (5 years ago) this has three components:

- **Knowledge** - pilot training
- **Knowable** - what the person will become - pilot.
- **Knower** - the person who wished to become a pilot.

A stage comes, in above example in a period 5 years, when all the three (knowledge, knowable and knower) becomes one. This is when the pilot gets a license to fly. He no longer needs to study or go through training. He has the qualifications and due to that every knows that he is a pilot. This fact is applicable in case of both Lokik Vidya as well as Alaukik Vidya.

However, under Lokik Vidya, time is known. Example, the person knows in advance round about how much time he will take to become a chartered account, or a pilot, or a IAS etc. Whereas, under Alaukik Vidya time period is not known. This because no one knows how much distances we have covered in the previous birth.

Lokik Vidya that we acquire in this birth, comes to an end once one is no more. It does not carry forward. The person who was a pilot in previous birth, it not necessary that the same person will become pilot in next life as well. On taking another birth he will have to acquire Lokik vidya once again. This is not the case for Alaukik Vidya. Example, many a times, on TV channels like, Sanskar, Astha etc. we see that a small child giving discourse on a spiritual subject. He is making people (even elders) to understand the knowledge. This is because he/she is carrying the same from previous births. Example, sometimes we compare ourselves with others.

We feel that other is grasping more knowledge or is enjoying the spiritual discourse / discussion whereas am not gaining anything despite being present. The reason for this can be that the other person has done lot of work in previous birth so he is able to pick up fast and at the same time enjoy the subject.

In supernatural knowledge, the time period is not fixed because we do not know how far back we have traveled. Cosmic knowledge acquired in this birth ends in this very birth. We saw that a ninety-one year old woman passed Geeta Pathak's examination with 100% marks. Some children pass the examination of Gita Jigyasu even in three years. It seems that he has memorized the Gita in his previous birth itself. Somewhere a seven-year-old child has memorized the entire Bhagavad Gita. This is because he is a practitioner of a previous birth. We do not know how our previous birth was in the alokik life, but it is counted. This is very important. Sometimes even if he has the knowledge of his previous birth, he is not able to know for a long time.

Jagadguru Adi Shankaracharya was brilliant from birth. At the age of nine, he left home after taking sannyas. But on the contrary Buddha was born, then grew up, got married, had children, still there was no awakening in him. One day he suddenly got an idea and left home and went to attain enlightenment. He was an abhyasi of his previous birth, but his knowledge was shrouded in ignorance for twenty-two years.

Even in the Gita class, we found some such students who were busy in their daily activities for a long time, but when they started reading the Gita, they memorized the entire Gita completely and some people are still engaged. If a first grade student is made to sit in the seventh grade, he will not like to study and the seventh grade student will not like the course of the first grade, therefore, a lot of care has to be taken in the path of spirituality.

The seekers initially cannot understand this point, will not be interested in Geeta ji immediately. Sometimes we think for ourselves that others are interested in the Gita, but we are not. Something is missing in us. This life is very short in the journey of millions of births and its effect is also small. God has also given us our memory of sixty to seventy years only. Nothing further was given. We forget that. We get knowledge according to our situation. No more or less. When we start reading Gita, we are not interested in asking for favors through vows taken by us. Those who ask for favors have no interest in the Gita. It is not right or wrong, both have different standings. The beginning is here on, but it has to reach the goal. There should not be any arrogance if one is ahead of others.

Another example a child in first standard has newly learnt the spelling of 'put'. He is so happy about the fact that he keeps repeating that again and again. Others in the house gets irritated on listening to his recitation. But the fact is the person enjoys being where he is.

In the path of Alaukik Vidya ego is also not good for further growth.

jñānaṁ jñeyam pariñātā / Bhakt, bhakti, Bhagavan, these three conditions we all go through. Till the time jñāna bhakti dhyana are activities then the two remains. Once this gets completed these all become one. The person who has completed the training is called jñāni but not otherwise. The person becomes a Bhakt whose bhakti is accomplished. Merely, by application of tilak he does not qualify as Bhakt. Till the time a person is practicing or training he is a Vibhakt and not bhakt. It's like the person likes eating Rasa Gulla and also practices hanuman chalisa. He likes both the things. A person while mediating is reaching the dhyani awastha will be called a dhyani.

Someone explained that devotion is fine, it should be a part of life, but will we continue to do only devotion? We also need to do it sometimes. One acts as per his thoughts or perceptions. The word knowledgeable is not for worldly knowledge but for meditation on the Supreme Knowledge.

jñāna has following 7 stages. This was first explained with help an example. Various people will have different interpretations of Bhagavadgītā like:

1. for some Bhagavadgītā is just a dharmic granth

2. Another person who has more knowledge would say it is part of Mahabharat.
3. Then come next person who says, you know it's Bhagavan's vani. He passed on the jñāna to Arjuna
4. Others who knows more will say that,
  - Vaishampayana recited the epic to king Janamejaya,
  - Ugrasrava Sauti narrated it to Shaunaka,
  - Sanjay narrated it to Dhritarashtra, and
  - Bhagavan narrated it to Arjuna
5. Other says It is actually summary of all the upanishads.
6. Another would say study of Gita helps the person gain knowledge about self.
7. Some would say Gita is actually dharma vacchan:

People like Swami Govind dev Giri ji Maharaj, live on the principals given in Bhagavadgītā.

***ye tu dharmamrtam idam yathoktam paryupasate  
sraddadhana mat-parama bhaktas te 'tiva me priyah ||12.20||***

In Yoga Vashishtha, Bhagavan Rama asks questions to Vashishtha. In the Arjuna Krishna dialogue, Arjuna is the questioner and Krishna is the speaker but the situation here is the questioner is the Supreme. Bhagavan Ram posed the questions to Vashishtha.

There are three words in Urdu:

**आलिम:**

One who has knowledge. One who is educated is a scholar.

**आमिल:**

The one who has implemented, the one who has read the knowledge and brought it into his life.

**कामिल:**

The one who has read and can read. Whose life has all the three sources.

Bhagavan Rama has all these three qualities. HE has mentioned eight faults. Yoga Vashishtha Gita is a wonderful book from the point of view of listener or speaker. Those who want to tread the path of knowledge will have to read both these books. It is very difficult. Vashisht ji imparted the knowledge to Ram ji with characterization.

In Yoga Vasistha (Part of Valmiki Ramayana) there are seven stages in course of jñāna:

- **Subheccha** or good desires
- **Vichārāna** or inquiry
- **tanumānasī** or pertaining to the thinned mind
- **Sattvāvatti** or the attainment of *sattva*
- **Asamśakti** or non-attachment
- **Padārthabhāvanā** or analysis of objects
- **Iturega** or the final stage.

**Subheccha: {Sub(god) heccha (truth, desire)}** The moment the student realizes that there must be something beyond the mind/body senses and receives a call to inquire further and seek the truth, they must face 4 obstacles to transcend Subheccha. Example Dhruv this realization came at the age of 7. Others may get later etc.

**Vicarana: the right inquiry {Am I the body/mind senses?}** The student at this stage has become a sadhaka (practitioner). They are slowly transcending mental limitations by digging deeper into themselves, asking questions such as "Where do I come from, and where do I go back to?" "What happens to the soul when I leave my physical body?". The Sadhaka has pondered over what he has read, heard and realized in his life about self-realization.

**Tanumanasa: attenuation of mental activities {Tanu (one-pointed) manas (mind)}** The mind of the Sadhaka, abandoning the many, remains fixed on the One. They are not yet self-realized, but they have a deeper understanding that oneness is the path.

**Sattvapati: attainment of purity {sattva (purity) pati (arrival)}** In this stage, there is no division or duality. Oneness has been realized and the Sadhaka becomes a Brahavid, or knower of Brahman (Sanskrit for Self). The practitioner is realized, and the mind/body senses are merged with Brahman. This is the stage where practitioners are called Sages/Swamis, and supernatural powers begin to manifest. Access to inner voice, enter into other people's bodies, read minds. The practitioner gains knowledge of all past, present and future, and its nature is 100% sattvic (pure).

**Asamsakti: {unaffected by anything "the Self is in me"}**.After reaching purity and attaining supernatural powers, the practitioner attains spiritual powers, and is unaffected by any other power in the universe. They have completely realized the Self within them and remains like the lotus on muddy water: unaffected. At this time they don't need to do much actions since their past (Sanchita) and future (agami) karma are cleared, and he needs to destroy the present (prarabdha) one.

**Padarthabhavana: Merged with the absolute {"the Self is everywhere"}** In the previous stage the student realized the Self within them, and in this one they realize the Self everywhere. They have merged with their object of meditation and external things do not appear to exist.

When Tulsidas ji was writing Ramcharitmanas, he wrote a couplet:

सीय राममय सब जग जानी। करउँ प्रनाम जोरि जुग पानी ॥1॥

knowing this whole world filled with them as Shri Sitarammay, I bow down with folded hands ☐1☐

"Now I see only Siyaram in the whole world". Those who see Vasudev in everything. Brahma atma is very rare. That's why people with sixth position are not commoners.

**Iturega: superconscious state {final liberation}** The waking, dreaming and deep sleep stage are merged, and he experiences perpetual samadhi (liberation). The practitioner is free from the re-incarnation cycle, and the soul will leave the body approximately three days after entering the final stage. There is no coming back again once he goes back to oneness.

In Uttarkand, Garud ji questioned Kagbhusundiji. Maharaj, tell me how to light the lamp of knowledge in the mind.

Swamiji says:

सात्विक श्रद्धा धेनु सुहाई।जौ हरि कृपाँ हृदयँ बस आई॥

By the grace of Sri Hari, if a beautiful cow in the form of devotion comes and settles in the house like heart, innumerable chanting, penance, fasting, Yama and Niyamadi, auspicious religion and conduct, which have been said by the Shrutis, ☐5☐

तेइ तून हरित चरै सब गाई। भाव वच्छ सिसु पाइ पेन्हाई।।

नोइ निबृत्ति पात्र विस्वासा। निर्मल मन अहीर निज दासा।

When the cow grazes on those (righteousness) green straws (grass) and when he finds the small calf in the form of a believer, he will be happy. Nivrutti (withdrawal from worldly matters and worldly affairs) is Noi (rope to tie the hind legs while milking the cow), Vishwas ( milking vessel), Nirmal (sinless) mind which is its own slave. (He is in his control), the milker is Ahir [6]

परम धर्ममय पय दुहि भाई। अवटै अनल अकाम बनाई॥  
तोष मरुत तब छमाँ जुड़ावै। धृति सम जावनु देइ जमावै।।

Oh brother, in this way (with the help of devotion, detachment and a pure mind tamed from the cow engaged in righteousness) milk the most righteous milk and pour it on the fire in the form of selfless feelings. Then cool it down with the wind of forgiveness and contentment and by giving it the guarantor of patience and shame (control of the mind) [7]

मुदिताँ मथै बिचार मथानी। दम अधार रजु सत्य सुबानी॥  
तब मथि काढ़ि लेइ नवनीता। बिमल बिराग सुभग सुपुनीता॥

Then in the form of mudita (happiness) with a churner in the form of thoughts and thoughts (on the basis of control of the senses) (with the help of a pillar in the form of breath) churn it by applying a rope in the form of truth and beautiful speech, and then pure, beautiful and extremely pure disinterest comes out of it. Take out butter in the form of [8]

जोग अगिनि करि प्रगट तब कर्म सुभासुभ लाइ।  
बुद्धि सिरावै ग्यान घृत ममता मल जरि जाइ।।

Then by manifesting the fire in the form of yoga, put fuel in the form of all auspicious deeds ( burn all the deeds in the fire of yoga). When the dung ( of the butter in the form of disinterest ) in the form of attachment gets burnt , then cool the (remaining) ghee in the form of knowledge with the (resolute soul) intellect 117 (a) [9]

तब बिग्यानरूपिनी बुद्धि बिसद घृत पाइ।  
चित्त दिआ भरि धरै दृढ़ समता दिअटि बनाइ॥

Then the intellect in the form of science , having received that pure ghee (in the form of knowledge) , filling the lamp in the form of mind with it , making it a lamp of equality, keep it firmly (fixed) on it 117 (B) [10]

Sometimes we feel that to attain Bhagavan is simple. He can be attained but one has put in lot of efforts (birth after birth) to reach to that stage.

## 18.21

**pṛthaktvena tu yajñānaṃ(n), nānābhāvānpṛthagvidhān,  
vetti sarveṣu bhūteṣu, tajñānaṃ(m) viddhi rājasam. 18.21**

The knowledge by which man cognizes many existences of various kinds, as apart from one another, in all beings, know that knowledge to be Rājasika.

This was explained with an instance. Once there was a goldsmith who fell seriously ill. In order to run the house his son took all the diamond stones that his father had kept in safe for selling. He took those to his uncle who was part of family business. His uncle advised him to wait for some time as the market was low and asked him to assist him in the work instead. When the time passed, he reminded his uncle for trying to sell the diamonds which he had showed him earlier. At that stage uncle made him realize that the diamonds that he had were fake. By the time he had learnt the work himself, so at this stage he himself knew how to detect the quality of the diamond. So, he too could see that the

diamonds that his father has left for him were fake. However, his uncle in order to encourage him asked him to run the family business instead of just assisting him on the same.

Next day, when he was to go to the shop as a owner, he requested his Mother to give him his Father's dress. This was because he wanted to wear his father's dress while he goes to work in the shop as an owner. When he wore the shirt he realized that all the buttons of his Father were of diamond. On seeing that he asked his mother how many such shirts his father has? She said around 40. Then he knew that his father had intentionally kept fake diamonds in safe. All the original diamonds he had put on shirts. Had he kept original in safe, son would have sold those off and blown the entire investment without learning his work.

So, above shloka talked about Sattvik Knowledge (That which is for welfare of all). Second is Rajasik knowledge which is for one's own welfare.

## 18.22

**yattu kṛtsnavadekasmin, kārye saktamahaitukam,  
atattvārthavadalpaṃ(ñ) ca, tattāmasamudāhṛtam. 18.22**

Again, that knowledge which clings to one body as if it were the whole, and which is irrational, has no real grasp of truth and is trivial, has been declared as Tāmasika.

Third is Tamasic knowledge. It is also a knowledge point but is of no use. When time comes the knowledge is not applied.

Another instance was quoted here. A pigeon and a parrot were good friends. Pigeon knew that time has come that he will have to fly away. Before leaving in order to protect his friend asked him to remember below line by heart:

"शिकारी आगा, दाना डालेगा, जाल बिछाएगा, भूल से फंसना नहीं।"

"The hunter will come, will feed, will lay a trap, don't get trapped by mistake."

Since the parrot was good in remembering it learnt the lines. Later when the incident actually happened parrot without thinking went and ate the grains. The result was it got caged. Once inside the cage, it started reciting the lines which was mugged up earlier.

Learning is similar we know the wisdom / knowledge but when it comes to application we get distracted by Maya.

Following this Bhagavan has explained three types of **karmas**.

## 18.23

**niyataṃ(m) saṅgarahitam, arāgadveṣataḥ(kh) kṛtam,  
aphalaprepsunā karma, yattatsāttvikamucyate. 18.23**

That action which is ordained by the scriptures and is not accompanied by the sense of doership, and has been done without any attachment or aversion by one who seeks no return, is called Sāttvika.

One has to keep one thing in mind that Karma and Karta are the same. If it is Alpa Kalik (Short lived) then it becomes a karma and Dirgh Kalik (Age long) it becomes a karta. At a point of time same karma can become sattvic, Rajasik or tamasic. For example, there are some food types for which time

is important. If we take at a specific time the benefits are more. To understand each type of karma separately it is said that one needs to be exposed to a Satsang for a long period.

Kagbhusandi said to Garuda in Ramcharitamanas;

**तबहिं होइ सब संसय भंगा। जब बहु काल करिअ सतसंगा॥२॥**

Hey Garuda! you met me on the way How can I explain to you on the way? All doubts can be destroyed only when satsang is done for a long time [2]

If in a good person if one sees few defects, one should not worry about the same. None can be 100% Sattvic nor 100% Rajasik or 100% Tamasic. If a person is having defects as well as good points in abundance, the same should be treated as not good. Example, Ravana was a great scholar, does not matter because he was a criminal.

### **Sattvic karma has four indications.:**

- he performs Niyat karma and does not take up Nishidh karmas.
- he does not get attached to the karma. example in Geeta Learning program there are many trainers. If at times a batch is not allotted to them, they get disappointed. So, in a way they are attached to the karma although they are doing Sattvic karma.

If the income of those who do such work is less, then the expenses are also less. He neither has a tendency to earn more nor spend more. He is less worried about happiness. He is concerned about peace. The other thinks that look at how little he lives, but he finds happiness only in peace.

- Does not possess Raga (attraction), Davesha (repulsion) for any karma.
- Does not expect any fruits in return. Example, a person who has been supporting Geeta learning program says have been serving for so long in return what has he gained? Then the act is not in line with Sattvic principles.

Sattvic karma first symptom is that earnings would be less and even the expenditure would be minimum. The person will be less worried about comforts and will look for peace instead.

### **18.24**

**yattu kāmepsunā karma, sāhaṅkāreṇa vā punaḥ,  
kriyate bahulāyāsaṃ(n), tadrājasamudāhṛtam. 18.24**

That action, however, which involves much strain and is performed by one who seeks enjoyments or by a man full of egotism, has been spoken of as Rājasika.

### **Rajasik karma has three indications.:**

- The person likes taking doing as many things as possible. Not much to do with Niyat karma. The in such prakriti / mode cannot sit idle.
- After completion of a project or success he is filled with ego
- The person puts in lot of efforts.

Example in a family, wife insisted on having a car. Husband made enquires and came to that Alto car will cost Rs 2,40 lakhs. Rs 1 Lakh will have to paid as downpayment and remaining through a car loan. For down payment person had only Rs 30 thousand from his savings. Remaining money he arranged by surrendering LIC policies and by renting a room in their house. This took quite a bit of time. Along with that they had to also get signatures of two guarantors. The family ended up struggling for another 2 months to fulfill this condition. Finally, after so much of struggle family had a car. This is

Rajasik Bhog at any cost they would fulfil what they want.

## 18.25

### **anubandham(ñ) kṣayam(m) hiṃsām, anavekṣya ca pauruṣam, mohādārabhyate karma, yattattāmasamucyate. 18.25**

That action which is undertaken through sheer ignorance, without regard to consequences or loss to oneself, injury to others and one's own resourcefulness, is declared as Tāmasika.

**Tamasik karma has five indications. (4 are Nished and 1 niyat karam):**

- The person does not bother about result.
- Same is the case for Loss.
- He does not stick to Ahinsa.
- Does not bother about the capability.
- the person does care about inflicting pain on others.

Example, throwing of banana leaf on the road, does not follow a queue etc. Taking up Sattvic karma is one thing, but more important is to give up tamasic karma. As already discussed, one should follow the principal that between Karta and Karam one has to give importance to Karta. Example, a person would be in midst of doing a tamasic act but is not necessary that the person is tamasic. One will have to see person's overall karmas.

## 18.26

### **muktasaṅgo'nahaṃvādī, dhṛtyutsāhaṣamanvitaḥ, siddhyasiddhyornirvikāraḥ(kh), kartā sāttvika ucyate. 18.26**

Free from attachment, unegoistic, endowed with firmness and zeal and unswayed by success and failure-such a doer is said to be Sāttvika.

Bhagavan says; Hey Arjun! The doer is steadfast. The one who does not speak the words of ego, is full of patience, enthusiasm, works with joy even when the work is not successful, he is a virtuous doer. God says five things. Liberated :- One becomes free from affection, unpleasantness, attachment and desire. He becomes free from the feeling of 'I' and 'mine'.

Next shloka Bhagavan will enumerate the characteristics of a Sattvik doer. The person who is free from attachment, is non egoistic, is endowed with firmness and zeal, and who is unaffected by success and failure, is called Sattvik.

### **Bhajan by Patik ji Maharaj**

Maharaj was a great saint. He did not even let people know about his name. Whenever people asked his name, he used to say, 'am a Pathik'. Hence, the name.

मैं नहीं, मेरा नहीं, यह तन किसी का है दिया ।  
जो भी अपने पास है, वह धन किसी का है दिया ॥

देने वाले ने दिया, वह भी दिया किस शान से ।  
मेरा है यह लेने वाला, कह उठा अभिमान से

मैं, मेरा यह कहने वाला, मन किसी का है दिया ।  
मैं नहीं, मेरा नहीं, यह तन किसी का है दिया ।  
जो भी अपने पास है, वह धन किसी का है दिया ॥

जो मिला है वह हमेशा, पास रह सकता नहीं ।  
कब बिछुड़ जाये यह कोई, राज कह सकता नहीं ।  
जिन्दगानी का खिला, मधुवन किसी का है दिया ।  
मैं नहीं, मेरा नहीं, यह तन किसी का है दिया ।  
जो भी अपने पास है, वह धन किसी का है दिया ॥

जग की सेवा खोज अपनी, प्रीति उनसे कीजिये ।  
जिन्दगी का राज है, यह जानकर जी लीजिये ।  
साधना की राह पर, यह साधन किसी का है दिया ।  
मैं नहीं, मेरा नहीं, यह तन किसी का है दिया ।  
जो भी अपने पास है, वह धन किसी का है दिया ॥

जो भी अपने पास है, वह सब किसी का है दिया ।  
मैं नहीं, मेरा नहीं, यह तन किसी का है दिया ।  
जो भी अपने पास है, वह धन किसी का है दिया ।  
मैं नहीं, मेरा नहीं, यह तन किसी का है दिया ।  
जो भी अपने पास है, वह धन किसी का है दिया ॥

Link for the same:

<https://drive.google.com/file/d/1TAjk8EoxHjOdmPfk1VKBTqKQT8g1nzvD/view?usp=sharing>

## Questions and Answers

### **Devraj Goel Ji**

**Question:** When a pilot successfully handles adverse situations that come in air. Is it his personal success or are they trained?

**Answer:** They are trained not to lose control in adverse situations. This is part of their living. Similarly, force is trained to face adverse situations.

**Question:** We discussed 7 stages in path to knowledge (jñāna). How is the world population divided in terms of these stages?

**Answer:** Whenever we talk about jñāna it is limited to Alaukik Vidya only. Lokik Vidya is not included here.

**Question:** Today's discussion realization came that through awareness we can uplift our mode (Gunas). Please elaborate.

**Answer:** If the person is conscious of this fact that means that Adhyatmika journey has begun. If one starts accepting one mistakes that is most significant as well as first step that a person takes in order to unwind and move forward in the said path.

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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.

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**Jai Shri Krishna!**

Compiled by: Geeta Pariwar - Creative Writing Department

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