

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 18: Mokṣa-Sannyāsa-Yoga

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The Dynamics of Action: Understanding the Fivefold Factors

The eighteenth chapter of the Srimad Bhagavadgītā, titled "**Mokṣha Sanyās Yog**" - "**Yoga through the Perfection of Renunciation and Surrender**," marks the culmination of Śrī Krishna's teachings to Arjuna.

The session commenced with a ceremonial lighting of lamps, symbolizing enlightenment and purity, followed by heartfelt prayers and reverent salutations to Swami Govind Giriji Maharaj.

Saint Sri Dnyaneshwar Maharaj refers to the eighteenth chapter as "Kalash," signifying its importance as the pinnacle or crown of spiritual wisdom. Here, Sri Bhagavān imparts the essence of the entire Bhagavadgītā to Arjuna.

सन्न्यासस्य महा-बाहो तत्त्वम् इच्छामि वेदितुम् ।
त्यागस्य च हृषीकेश पृथक् केशि-निषूदन ॥ १ ॥

At the outset of this chapter, Arjuna expresses his desire to understand the nature of **sanyās**, denoting "renunciation of actions," and **tyāg**, meaning "renunciation of desires for enjoying the fruits of actions." He seeks clarification on the distinction between these two terms.

In response, Sri Bhagavān elucidates the difference and elaborates on the three types of tyāg: satvik, rajasik, and tamsik tyag. He emphasizes the significance of performing actions such as Yajnya (sacrifice), dan (charity), and tap (austerity) consistently. Sri Bhagavān underscores that while one can renounce the fruits of action, the action itself cannot be entirely forsaken. He further elaborates on the five factors involved in the execution of an action in the subsequent verse.

This chapter serves as a profound culmination of the Bhagavadgītā's teachings, encapsulating the essence of duty, renunciation, and spiritual wisdom, guiding Arjuna and all seekers toward the path of self-realization and liberation.

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.

In this verse, Sri Bhagavān addresses Arjuna as "Mahabaho," which means mighty-armed one, and urges him to understand the five factors that influence the success of any action. The detailed explanation of the verse is as follows:

1. **Pancaitan mahabaho:** "Pancaitan" means 'these five', and "mahabaho" means 'mighty-armed one', referring to Arjuna. Sri Bhagavān is addressing Arjuna as the mighty warrior he is, preparing him to understand the critical factors influencing actions.
2. **Karanani:** This word refers to 'causes' or 'factors'. Sri Bhagavān is about to explain to Arjuna the five factors that determine the success or failure of any action.
3. **Nibodha:** This word means 'understand' or 'know'. Sri Bhagavān is instructing Arjuna to understand these factors deeply.
4. **Sankhye:** This refers to the Sāṅkhya philosophy, one of the six major schools of Hindu philosophy, which analyzes the components of existence. Here, it suggests a comprehensive understanding.
5. **Kritante proktani:** This phrase means 'explained in summary'. Sri Bhagavān is indicating that these factors have been briefly mentioned before.
6. **Siddhaye sarvakarmanam:** "Siddhaye" means 'success' or 'fulfillment', and "sarvakarmanam" refers to 'all actions'. Sri Bhagavān emphasizes that understanding these factors is crucial for the success of all actions.

The five factors that Sri Bhagavān is about to explain are often interpreted as:

1. **Adhishtana:** The body or the physical instrument performing the action.
2. **Karta:** The doer, or the individual performing the action.
3. **Karanam:** The various senses and organs required to perform the action.
4. **Chaista:** The effort put into performing the action.
5. **Daivam:** The divine will or the circumstances beyond human control.

Understanding these factors deeply helps one comprehend the complexities of action and the role of both individual effort and external factors in determining outcomes. This teaching aims to guide Arjuna in his duty as a warrior and in understanding the broader principles of life and action.

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.

In this verse, Sri Bhagavān continues to elaborate on the five factors that influence the success of any

action:

अधिष्ठानं

This term refers to the substratum, the underlying foundation or support. It represents the physical body or the environment upon which the action is performed. For example, the ground upon which you walk or the stage upon which an actor performs.

तथा कर्ता

"Tatha" means 'also' or 'similarly', and "karta" means the doer or the performer of the action. This factor represents the individual agency behind the action, the person (Jīvātmā) who initiates and executes the action. It is the conscious entity responsible for decision-making and execution.

करणं च पृथग्विधम्

This phrase refers to the various instruments or means employed to act. It includes the senses (indriyas), the organs of action (karmendriyas), and the mind (manas) that facilitate the execution of the action. Each action involves a combination of these different faculties.

विविधाश्च पृथक्चेष्टा

This part of the verse indicates the diversity of actions and the variety of efforts involved. It emphasizes that actions are multifaceted and can manifest in various forms. Each action is unique, and individuals engage in different kinds of endeavors based on their abilities, inclinations, and circumstances.

दैवं चैवात्र पञ्चमम्

"Daivam" refers to the divine or the factors beyond human control. It encompasses destiny, fate, or the cosmic order. This factor highlights that despite meticulous planning and effort, certain outcomes are influenced by factors beyond human comprehension or manipulation. It acknowledges the role of providence or the higher power in shaping the results of actions.

In summary, this verse delineates the five factors (Adhishtanam, Karta, Karanam, Prithakcheshta, and Daivam) that influence the outcome of actions. It underscores the complexity of human endeavor, acknowledging the interplay between individual effort, the physical and mental faculties involved, the diversity of actions, and the influence of factors beyond human control. Understanding these factors helps individuals develop a deeper insight into the dynamics of action and accept both personal responsibility and the limitations imposed by the broader cosmic order.

Sant Dnyaneshwar Maharaj ji says:

आणि कर्ता हें दुजे । कर्माचें कारण जाणजे ।
प्रतिबिंब म्हणजे । चैतन्याचें जें ॥ ३२१ ॥

The second cause of action is to be known as the doer, the reflection of consciousness.

In Chapter 7 the verse goes like this:

भूमिर् आपोऽनलो वायुः खं मनो बुद्धिर् एव च ।
अहङ्कार इतीयं मे भिन्ना प्रकृतिर् अष्टधा ॥ ४ ॥

My external material energy has eight divisions: earth, water, fire, air, ether, mind, intelligence and false ego.

Dnyaneshwar Maharaj ji says:

प्रकृति करी कर्म । तीं म्यां केलीं म्हणे भ्रमं ।
येथ कर्ता येणें नामें । बोलिजे जीवु ॥ ३२६ ॥

It is matter that performs actions, but owing to delusion the individual self claims the credit for them; for this reason he is called the doer.

18.15

śarīravāñmanobhīryat, karma prārabhate naraḥ, nyāyyaṃ(m) vā viparītaṃ(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.

In this verse, Sri Bhagavān continues to discuss the factors that influence human actions. Let's delve into the explanation and elaboration of this verse:

1. शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः

This phrase emphasizes that actions are initiated by the individual through the interaction of three primary faculties: the body (sharira), speech (vani), and mind (manas). Actions can manifest physically through the body, verbally through speech, or mentally through thoughts and intentions. Human actions are thus a culmination of these three aspects working together. So where is our original form in all this?

Thakur Ramakrishna Paramahansa used to say to Kali Mata:

आमी यंत्र तुमी यंत्री

O' Mother, I am just a tool. I will do whatever you want me to.

Bhagavān says in chapter 3:

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।

अहङ्कार-विमूढात्मा कर्ताहम् इति मन्यते ॥ २७ ॥

All aspects of material activity are performed by the three binding forces of material nature, but a person whose intelligence is bewildered by false ego thinks himself to be the doer.

2. न्याय्यं वा विपरीतं वा

Here, Sri Bhagavān discusses the nature of actions and their consequences. "Nyayyam" refers to actions that are appropriate, righteous, or in accordance with Dharma (moral duty), while "viparitam" refers to actions that are inappropriate, unrighteous, or contrary to Dharma. This part of the verse highlights the diversity of actions that individuals may undertake, ranging from virtuous deeds to sinful actions.

3. पञ्चैते तस्य हेतवः

Sri Bhagavān concludes the verse by stating that these five factors serve as the causes or determinants of human actions. These factors include the body, speech, and mind as instruments of action, as well as the nature of actions themselves—whether they align with righteousness or not. Together, these factors shape the course of human behavior and determine the consequences of one's actions.

In summary, this verse elucidates how human actions are initiated through the interaction of the body, speech, and mind, and how the nature of these actions—whether they are righteous or not—determines

their outcomes. By understanding these factors, individuals can gain insight into the mechanics of karma (action) and its consequences, leading to a more informed and conscientious approach to life.

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.

Here, Sri Bhagavān continues to elucidate the nature of human perception and understanding:

1. तत्रैवं सति

"Tatra" means 'there', and "evam sati" means 'thus being'. This phrase sets the context for the subsequent discussion, indicating that considering the factors mentioned earlier (in the previous verses), i.e., the influences on actions, the following observation is made.

2. कर्तारमात्मानं

"Kartaaram" refers to the doer or the individual, and "aatmaanam" refers to oneself or the inner self. This part of the verse highlights the individual's perception of oneself as the doer of actions, recognizing the agency or sense of personal responsibility that one attributes to oneself.

3. केवलं तु यः

"Kevalam" means 'only', and "tu yah" means 'but the one who'. Sri Bhagavān contrasts the perception of oneself as the sole doer with another perspective.

4. पश्यत्यकृतबुद्धित्वान्

"Pashyati" means 'sees', "akrita" means 'not doing', and "buddhitvaan" means 'possessing understanding'. This phrase refers to someone who perceives themselves as not doing anything, understanding that they are merely instruments through which actions are performed.

5. न स पश्यति दुर्मतिः

"Na sa" means 'not he', "pashyati" means 'sees', and "durmatih" means 'the one with a perverted intellect' or 'the foolish one'. Sri Bhagavān concludes the verse by stating that the foolish one does not perceive this truth.

In summary, this verse contrasts two perspectives on action and agency: one where individuals see themselves as the sole doers of actions and another where individuals understand themselves as mere instruments through which actions unfold, recognizing a higher power or cosmic order at play. Sri Bhagavān implies that those with a distorted understanding fail to recognize this truth and continue to attribute all actions solely to themselves. This verse encourages individuals to cultivate a broader

perspective on agency and action, leading to a deeper understanding of the nature of existence and its place within it.

Sant Dnyaneshwar Maharaj ji says:

भानु न होनि रूपे जैसी । चक्षुरूपाते प्रकाशी ।

आत्मा न होनि कर्मे तैसी । प्रकटित असे गा ॥ ३७८ ॥

As the sun, not being a visible object, reveals objects to the eye, so the Self reveals action though it is not itself the doer.

कां अहोरात्र सविता । न होनि करी पंडुसुता ।

तैसा आत्मा कर्मकर्ता । न होनि दावी ॥ ३८० ॥

As the sun which is neither day nor night, causes them both to be, O son of Pandu; so the Self, which is neither the doer nor the deed, is the evidence of activity.

परी देहाहंआन भुली । जयाची बुद्धि देहीचि आतली ।

तया आत्मविषयीं जाली । मध्यरात्री गा ॥ ३८१ ॥

If a man is deluded by the individuality of the body and identifies his mind with it, he is as blind to the Self as the darkness of midnight.

जेणे चैतन्या ईश्वरा ब्रह्मा । देहचि केलें परमसीमा ।

तया आत्मा कर्ता हे प्रमा । अलोट उपजे ॥ ३८२ ॥

He who considers the boundless Spirit, God or Brahma in terms of the body, firmly believes that the Self is the doer.

18.17

**yasya nāhaṅkṛto bhāvo, buddhiryasya na lipyate,
hatvāpi sa imāṃlokān, 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.

It is a great thing to get rid of the feeling of 'I did it'. Those who have such a feeling have low body awareness. They do not indulge in karma. It takes study to understand this.

In the second chapter Bhagavān tells Arjuna:

य एनं वेत्ति हन्तारं यश् चैनं मन्यते हतम् ।

उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥

He who considers the soul to be either the killer or the killed is ignorant, for the self neither slays nor is slain by anyone.

It is important to know the principle behind this. This is a description of the state after the ego is gone. To Dharmaraja in Yakasha Prashna was asked "Who is the most venerable?" To that, he replied that he whose ego is destroyed is the most revered.

In reference to the above B. B. Borkar's Poem was quoted:

जीवन त्यांना कळले हो

मीपण ज्यांचे पक्व फळापरी

सहजपणाने गळले हो
जीवन त्यांना कळले हो

जळापरी मन निर्मळ ज्यांचे,
गेले तेथे मिळले हो
चराचरांचे होउनि जीवन
स्नेहासम पाजळले हो
जीवन त्यांना कळले हो

सिंधूसम हृदयांत जयांच्या
रस सगळे आकळले हो
आपत्काली अन् दीनांवर
घन होउनि जे वळले हो
जीवन त्यांना कळले हो

दूरित जयांच्या दर्शनमात्रे
मोहित होऊन जळले हो
पुण्य जयांच्या उजवाडाने
फुलले अन् परिमळले हो
जीवन त्यांना कळले हो

आत्मदळाने नक्षत्रांचे वैभव
ज्यांनी तुळिले हो
सायासाविण ब्रह्म सनातन
उरींच ज्यां आढळले हो
जीवन त्यांना कळले हो

— बा. भ. बोरकर

The Poet says the true essence of life is when a person rids himself of the "ego" and is happy all along.

Sri Bhagavān continues to elaborate on the nature of action and the consciousness of the doer. Let's break down and elaborate on this verse:

1. यस्य नाहं कृतो भावः

"Yasya" refers to 'whose', "na" means 'not', "aham" means 'I', "kṛito" means 'done', and "bhāvaḥ" means 'existence' or 'being'. This phrase suggests that the individual does not possess the sense of being the doer or the one who initiates actions.

2. बुद्धिः यस्य न लिप्यते

"Buddhiḥ" refers to 'intellect' or 'understanding', "yasya" means 'whose', and "na lipyate" means 'is not tainted' or 'is not affected'. This part of the verse indicates that the intellect or understanding of the individual remains untainted or unaffected by the sense of doership.

3. हत्वा अपि स इमान् लोकान्

"Hatva" means 'having killed', "api" means 'even', "sa" means 'that person', and "imaan lokaan" refers to

'these worlds' or 'these people'. This phrase suggests that even though such a person may engage in actions, including actions like killing, they are not bound by the consequences of those actions.

4. न हन्ति न निबध्यते

"Na hanti" means 'neither kills', and "na nibadhyate" means 'nor is bound'. This part of the verse emphasizes that such an individual neither causes harm nor becomes entangled or bound by the karmic consequences of their actions.

In essence, this verse describes the state of a person who performs actions without attachment or the sense of personal doership. Such a person acts with a sense of detachment, recognizing that they are not the ultimate doer but merely instruments through which actions are manifested. Their intellect remains untainted by ego and desires. Even though they may engage in various actions, they do not incur karmic consequences because they do not identify themselves as the doer.

Bhagavān is explaining to Arjuna that as a warrior his duty is to wage the war and slay the enemy. HE further tells Arjuna and not to indulge in the act per se.

The executioner or the judge who passes the sentence does not kill the criminal who has been sentenced to death, but the criminal dies on accord of his own deeds. The feeling 'I did' arises from ignorance.

This verse underscores the importance of performing actions selflessly and with a sense of surrender to the divine will, leading to liberation from the cycle of birth and death.

Tukaram Maharaj says:

आपुलीया बळे नाही मी बोलत । साळुंकी मंजुळ बोलतसे वाणी । शिकवीता धनी वेगळाची ॥

"I do not speak of my own accord; it is the sweet Salunkhi that speaks through me, as instructed by Bhagavān, who is distinct."

This abhanga reflects the poet-saint's devotion and surrender to the divine will, where he considers himself merely an instrument for the Bhagavān's voice.

18.18

**jñānaṃ(ñ) jñeyaṃ(m) pariñātā, trividhā karmacodanā,
karaṇaṃ(ṅ) 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.

Here, Sri Bhagavān delineates the threefold division of knowledge, the object of knowledge, and the knower as well as the threefold nature of impulse to action.

Let's break it down:

ज्ञानं

Knowledge: This refers to knowledge, the understanding or comprehension of something. It pertains to the awareness or insight about various aspects of existence, including spiritual truths, philosophical principles, or practical wisdom.

ज्ञेयं

The Knowable: This signifies the object of knowledge, that which is to be known or understood. It includes everything that can be perceived, grasped, or comprehended by the intellect or consciousness. This encompasses the vast array of phenomena in the material and spiritual realms.

परिज्ञाता

The Knower: This refers to the knower, the entity or consciousness that comprehends or realizes knowledge and the knowable. It represents the subject, the observer, or the experiencer who gains understanding through perception, reflection, or intuition.

The verse further states:

त्रिविधा कर्मचोदना

Threefold Impulse to Action: This indicates the threefold nature of impulse or motivation that drives actions in the world.

करणं

Instruments: This refers to the senses, the mind, and the intellect, which serve as instruments through which actions are performed. It highlights the role of the physical and mental faculties in executing actions.

कर्म

Action: This denotes the action itself, the performance of deeds or activities. It encompasses all forms of action, whether physical, verbal, or mental, that are undertaken by individuals in various contexts and situations.

कर्तेति

The Doer: This signifies the doer, the individual who engages in actions and takes responsibility for their consequences. It represents the agency or volition behind actions, emphasizing the role of intention, willpower, and decision-making in the execution of deeds.

त्रिविधः कर्मसंग्रहः

Threefold Nature of Impulse to Action: This indicates the threefold accumulation or aggregation of actions. It suggests that actions are influenced by a combination of factors, including knowledge, the object of knowledge, and the knower, as well as the impulses arising from the instruments, the actions themselves, and the doer.

Sant Dnyaneshwar Maharaj ji has beautifully explained this verse:

कीं जीवन्पाचे वारु उपलाणें । घेऊनि इंद्रियांचीं केकाणें ।
विषयदेशींचें नागवणें । आणीत जे ॥ ४६४ ॥

Or it is like a king mounting an unsaddled horse and with the senses as his troops, plundering the lands of the objects of sense pleasure.

मग ज्ञातया ज्ञेया दोघां । तो नांदणुकेचा बगा ।
माजीं जालेनि पैं गा । वाहे जेणें ॥ ४६९ ॥

Between the knower and the object to be known stands knowledge and they are related by mutual

interaction.

जैसें एकेचि चूतफळें । इंद्रियां वेगवेगळे ।
रसें वर्णं परीमळें । भेटिजे स्पर्शं ॥ ४७३ ॥

As the same mango is experienced differently by various senses, through taste, colour, smell and touch.

ज्ञान मोटकें ज्ञातया । दावी ना जंव धनंजया ।
तंव स्वीकारा कीं त्यजावया । प्रवर्तेचि तो ॥ ४७९ ॥

0 winner of wealth, as soon as knowledge brings objects of knowledge to the knower, he is moved to accept or reject them.

In summary, this verse from the Bhagavad Gītā elucidates the interplay between knowledge, the knowable, and the knower, as well as the multifaceted nature of the impulse to action, highlighting the complexity of human behavior and the factors that drive individuals to engage in various actions in the world.

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.

Sri Bhagavān explains the concept of the threefold division of knowledge, action, and the doer based on the qualities or gunas: Sattva (goodness, purity), Rajas (passion, activity), and Tamas (ignorance, inertia).

- 1. Knowledge:** Knowledge here refers to the understanding of the self, the world, and the relationship between them. It includes spiritual wisdom, understanding of scriptures, and discernment. This knowledge can be classified into three types based on the predominance of the gunas:
 - **Sattvic Knowledge:** This is pure, selfless knowledge that leads to liberation and enlightenment. It arises from a tranquil mind, free from desires and ego, and it focuses on the eternal truths.
 - **Rajasic Knowledge:** This knowledge is driven by desires, ambitions, and attachment to results. It's characterized by competitiveness and a sense of superiority. While it may lead to material success, it often binds one to the cycle of birth and death.
 - **Tamasic Knowledge:** This is ignorant and deluded knowledge. It arises from a mind clouded by laziness, confusion, and darkness. It leads to wrong understanding, superstitions, and destructive actions.
- 2. Action:** Action refers to any physical or mental activity performed by an individual. Like knowledge, actions are also classified into three types based on the qualities:
 - **Sattvic Action:** These are actions performed selflessly, without attachment to results, and in accordance with one's duty. They are performed as an offering to the divine and contribute to spiritual growth and harmony.
 - **Rajasic Action:** These actions are driven by desires, ego, and attachment to outcomes.

They are often performed with the intention of gaining recognition, wealth, or power. They may lead to temporary success but also bind one to the cycle of karma.

- **Tamasic Action:** These actions are performed out of ignorance, laziness, and delusion. They are harmful, selfish, and motivated by base instincts. Such actions lead to suffering and bondage.

3. **The Doer:** The doer refers to the individual who performs actions. Just as knowledge and actions are influenced by the gunas, the nature of the doer is also determined by them:

- **Sattvic Doer:** This is a person who performs actions with a sense of duty, humility, and purity of heart. They act without attachment to results, surrendering the fruits of their actions to the divine will.
- **Rajasic Doer:** This individual is driven by ego, desires, and ambitions. They seek personal gain, success, and recognition in their actions. Their identity is often tied to their achievements and possessions.
- **Tamasic Doer:** This person acts out of ignorance, laziness, and inertia. They lack initiative, discipline, and clarity of purpose. Their actions are often destructive and lead to suffering for themselves and others.

Sri Bhagavān urges Arjuna to understand these distinctions so that he can discern the nature of knowledge, action, and the doer, and thereby choose the path that leads to spiritual growth and liberation. By cultivating sattvic qualities and performing selfless actions, one can transcend the cycle of birth and death and attain ultimate freedom (moksha).

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.

Here, Sri Bhagavān explains the nature of knowledge that perceives the underlying unity amidst the apparent diversity in all beings:

1. सर्वभूतेषु

"Sarvabhuteshu" means 'in all beings' or 'in all creatures'. It refers to the entirety of creation, encompassing all living entities, from the smallest microorganism to the largest sentient beings.

Bhagavān says that the knowledge which sees oneness in all things, the knowledge that even though all the living worlds are different, the same principle resides in all of them is sattvic knowledge.

Scientifically all matter consists of atoms and molecules. An atom consists of electrons, neutrons, protons and space. Every object in the universe has a specific wave. From a scientific point of view, the wave that exists in all things is the unity between them.

Beyond this resides the same Self in all. This knowledge is sattvic knowledge.

Thakur Ramakrishna Paramhansa had throat cancer in his last days. His followers used to bring

sweets for him when they visited. Ramakrishna loved "sandesh" a sweet made from milk. Many of them would bring it but he could not eat it due to throat disease. Vivekananda ji felt sorry for this. Ramakrishna said to them, Oh, who is eating with all your mouths? He felt that the sweets that the devotees were having in fact was being savoured by him too, as he felt he was residing in them.

2. येनैकं भावमव्ययमीक्षते

"Yena" means 'by which', "ekam" means 'one', "bhavam" means 'existence' or 'nature', "avyayam" means 'imperishable' or 'unchanging', and "iikshate" means 'perceives' or 'sees'. This part of the verse describes the nature of the perception of a specific type of knowledge.

3. अविभक्तं विभक्तेषु

"Avibhaktam" means 'undivided', and "vibhakteshu" means 'among the diverse'. This phrase indicates that the perception of this knowledge sees the undivided unity amidst the diverse manifestations of creation.

4. तत्त्वानं विद्धि सात्त्विकम्

"Tat jnanam" means 'that knowledge', "viddhi" means 'know', and "sattvikam" means 'in the mode of goodness (sattva-guna)'. Sri Bhagavān instructs Arjuna to recognize this type of knowledge as being in the mode of goodness.

Sant Dnyaneshwar Maharaj ji explained this beautifully:

हैं विश्वचि माझें घर । ऐसी मती जयाची स्थिर ।
किंबहुना चराचर । आपण जाहला ॥ २१३ ॥

He believes that everywhere is his home; indeed, he regards himself as one with all movable and immovable things.

वसुधैव कुटुम्बकम्

is the basic tradition and ideology of Sanatan Dharma [1] which is written in many texts including Maha Upanishad . Its meaning is - Earth itself is family (Vasudha and Kutumbakam). An ideology given To the world by Bharat to live in Harmony and peace.

तयापरी जया ज्ञाना । शिवादि तृणावसाना ।
इया भूतव्यक्ति भिन्ना । नाडळती ॥ ५३१ ॥

So it is with this knowledge; for by it all creation, from the highest gods to a blade of grass, is seen to be one.

तैसें ज्ञानें जेणें । करितां ज्ञातव्यातें पाहाणें ।
जाणता ना जाणणें । जाणावें उरे ॥ ५३३ ॥

In a similar way, the knower, knowing and the object to be known cease to exist separately when understood with the help of this knowledge.

पुढती तेंचि सात्त्विक ज्ञान । जें मोक्षलक्ष्मीचें भुवन ।
हें असो ऐक चिन्ह । राजसाचें ॥ ५३७ ॥

Again pure knowledge is the abode of the riches of liberation. Now I will explain the characteristics of knowledge of a passionate nature.

In essence, this verse describes a type of knowledge that perceives the underlying unity and unchanging essence within the diversity of creation. It is a knowledge that transcends the apparent distinctions and divisions among beings and recognizes the fundamental interconnectedness and oneness of all existence. This perception of unity is rooted in the mode of goodness (sattva-guna), characterized by clarity, harmony, and purity of consciousness.

Understanding this verse encourages individuals to cultivate a deeper awareness that goes beyond superficial differences and divisions, leading to a sense of interconnectedness, compassion, and spiritual realization. It guides individuals towards a state of consciousness where they see the divine presence in all beings and act with kindness, empathy, and reverence towards all aspects of creation.

18.21

pr̥thaktvena tu yajñānaṃ(n), nānābhāvānpr̥thagvidhān, 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.

Here, Sri Bhagavān explains another type of knowledge characterized by perceiving the diversity of existence as separate and distinct:

1. पृथक्त्वेन तु

"Prithaktvena" means 'by separateness' or 'by distinctness', and "tu" means 'but'. This phrase sets the context for the type of knowledge being described, emphasizing the perception of separateness or distinctiveness.

2. यज्ज्ञानं नानाभावान्प्रथग्विधान्

"Yaj jnanam" means 'which knowledge', "nanabhavan" means 'various forms' or 'diverse existences', "prithagvidhan" means 'distinct kinds' or 'different categories'. This part of the verse describes the knowledge that perceives various existences as separate and distinct, classified into different categories or types.

3. वेत्ति सर्वेषु भूतेषु

"Vetti" means 'understands' or 'knows', "sarveshu" means 'in all', and "bhuteshu" means 'beings' or 'existences'. This phrase indicates that this knowledge understands or perceives the diverse existences in all beings as separate and distinct from each other.

4. तत्ज्ञानं विद्धि राजसम्

"Tat jnanam" means 'that knowledge', "viddhi" means 'know', and "raajasam" means 'in the mode of passion (rajas-guna)'. Sri Bhagavān instructs Arjuna to recognize this type of knowledge as being influenced by the mode of passion.

In summary, this verse describes a type of knowledge characterized by perceiving the diversity of existence as separate and distinct. It is a knowledge that categorizes and classifies various forms of existence into different types or categories. This perception of separateness arises from the mode of passion (rajas-guna), characterized by activity, ambition, and attachment. Understanding this verse highlights the different ways in which knowledge can influence one's perception of reality. While some knowledge leads to a realization of the underlying unity and interconnectedness of all beings (sattva-guna), other knowledge reinforces the perception of diversity and separateness (rajas-guna). By discerning the qualities and influences of knowledge, individuals can cultivate wisdom that leads to spiritual growth and self-realization.

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.

Sri Bhagavān here describes another type of action influenced by the mode of ignorance (tamas-guna):

1. यत्तु कृत्स्नवदेकस्मिन्कार्ये

"Yat tu" means 'but what', "kṛtsnavat" means 'in totality' or 'completely', "ekasmin" means 'in one', and "karye" means 'action' or 'endeavor'. This phrase introduces the type of action being discussed, which is characterized by being attached to a single aspect of an action as if it were the entirety.

2. सक्तमहैतुकम्

"Saktam" means 'attached' or 'engaged', "ahaitukam" means 'without cause' or 'without reason'. This term describes being attached to an action without any real purpose or rationale behind it.

3. अतत्त्वार्थवदल्पं च

"Atattvarthavat" means 'without truth or reality', "alpam cha" means 'insignificant' or 'small'. This phrase describes the action as being devoid of truth, reality, or significance. It lacks depth or understanding of the true nature and purpose of the action.

4. तत्तामसमुदाहृतम्

"Tattamasam" means 'that is considered tamasic', and "udaahritam" means 'is said to be'. This term indicates that this type of action is considered to be influenced by the mode of ignorance (tamas-guna).

In essence, this verse describes a type of action characterized by being superficial, lacking in purpose or rationale, and devoid of a deeper understanding of reality. The individual is attached to a single aspect of the action, without considering its broader implications or the underlying truth. This attachment arises without any real cause or reason behind it, and the action itself is considered insignificant or trivial. Actions influenced by the mode of ignorance often stem from delusion, laziness, or a lack of awareness.

They lead to negative consequences and hinder spiritual growth. Understanding this type of action helps individuals discern between actions that lead to ignorance and those that lead to enlightenment. It encourages individuals to cultivate awareness, discernment, and a deeper understanding of the true nature and purpose of their actions, leading to spiritual evolution and self-realization.

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.

Here, Sri Bhagavān describes an action that is considered to be in the mode of goodness (sattva-guna).

नियतं

Sattvic action is one that is ordained or prescribed by duty and righteousness. It refers to actions that are in accordance with one's dharma, or moral duty, as dictated by one's station in life and societal role. Such actions are performed with a sense of responsibility and commitment to one's duty without any deviation.

सङ्गरहितम्

Sattvic action is devoid of attachment. The individual performing the action remains unattached to the results or consequences of their actions. They do not seek personal gain or gratification from the outcomes of their endeavors. Instead, they surrender the fruits of their actions to a higher power or the divine will.

अरागद्वेषतः

Sattvic action is characterized by the absence of love and hatred. The doer neither harbors affection nor aversion towards the task at hand or the individuals involved. They maintain equanimity and impartiality in their actions, treating all beings with kindness, compassion, and respect, regardless of personal preferences or biases.

अफलप्रेप्सुना

Sattvic action is performed selflessly, without any desire for personal gain or reward. The individual engages in action solely for the sake of fulfilling their duty and serving the greater good, rather than seeking material or egoistic benefits. They remain detached from the outcomes and do not expect any specific results or rewards for their efforts.

Actions possessing these qualities are termed as sattvic or pure. They are considered to be in alignment with the principles of righteousness, truth, and harmony. Such actions contribute to the spiritual evolution of the individual and promote the welfare of society as a whole, ultimately leading to liberation from the cycle of birth and death.

Sant Dnyaneshwar Maharaj ji says:

आणि आंगा जीवाची संपत्ती । वेंचूनि बाळाची करी पाळती ।

परी जीवें उबगणें हें स्थिती । न पाहे माय ॥ ५८९ ॥

As a mother will devote all the strength of her body and life to caring for her child without regard for her own weariness.

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.

Sri Bhagavān describes another type of action, which is influenced by the mode of passion (rajas-guna):

यत्तु कामेप्सुना कर्म

"Yat tu" means 'but what', "kamepsuna" refers to 'by desire' or 'by craving', and "karma" means 'action' or 'work'. This phrase introduces the type of action being discussed, which is driven by desire or craving for specific outcomes or rewards.

साहङ्कारेण वा पुनः

"Sahankarena" means 'with ego' or 'with pride', and "va punah" means 'or again'. This term emphasizes that such actions are often performed with a sense of ego, pride, or self-centeredness. The individual's ego drives their actions, seeking personal recognition or validation.

क्रियते बहुलायासं

"Kriyate" means 'is performed', and "bahulayasam" means 'with great effort' or 'with much exertion'. This phrase indicates that such actions are carried out with considerable effort, often involving hard work, striving, and exertion.

तद्राजसमुदाहृतम्

"Tadrajasaṃ" means 'that is considered rajasic', and "udaahritam" means 'is said to be'. This term indicates that this type of action is considered to be influenced by the mode of passion (rajas-guna).

In essence, this verse describes a type of action characterized by being driven by desires, cravings, and ego, and performed with great effort and exertion. Individuals engaging in such actions are motivated by personal gain, ambition, or self-centered desires. They seek fulfillment of their desires and validation of their ego through their actions, often at the expense of others or without consideration for higher principles.

Actions influenced by the mode of passion (rajas-guna) lead to restlessness, attachment, and the perpetuation of ego-driven desires. They contribute to the cycle of karmic bondage and hinder spiritual progress. Understanding this type of action helps individuals recognize the pitfalls of ego-driven desires and the importance of cultivating qualities such as detachment, selflessness, and equanimity. It encourages individuals to strive for actions performed with purity of intention, without attachment to results or egoistic motives, ultimately leading to spiritual growth and liberation.

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.

Here, Sri Bhagavān describes another type of action, influenced by the mode of ignorance (tamas-guna). Let's break down and elaborate on this verse:

अनुबन्धं क्षयं हिंसा

"Anubandham" refers to 'without consideration of consequences', "kshayam" means 'destructive' or 'harmful', and "himsa" means 'violence' or 'harm'. This phrase describes actions that are performed without considering their consequences, leading to harm or destruction.

अनपेक्ष्य च पौरुषम्

"Anapekshya" means 'without consideration' or 'indifferently', "cha" means 'and', and "paurusam" refers to 'manliness' or 'courage'. This part of the verse indicates that such actions are performed indifferently, lacking courage or determination.

मोहादारभ्यते कर्म

"Mohad" means 'from delusion' or 'due to ignorance', "arabhyate" means 'begins', and "karma" refers to 'action' or 'work'. This phrase signifies that such actions originate from delusion or ignorance, initiated without proper discernment or understanding.

यतत् तामसमुच्यते

"Yatat" means 'endeavors' or 'strives', and "tamasam uchyate" means 'is said to be influenced by the mode of ignorance (tamas-guna)'. Lord Krishna declares that this type of action is considered to be in the mode of ignorance.

In essence, this verse describes actions that are performed without consideration of their consequences, lacking courage or determination, and initiated from a state of delusion or ignorance. Such actions are harmful, destructive, and ultimately detrimental to both the individual and others.

Actions influenced by the mode of ignorance (tamas-guna) arise from a state of confusion, lethargy, or ignorance of higher principles. They lead to negative outcomes, perpetuating suffering and bondage. Understanding this type of action helps individuals recognize the importance of discernment, courage, and clarity of mind in performing actions. It encourages them to strive for actions that are guided by wisdom, compassion, and selflessness, ultimately leading to spiritual growth and liberation.

The session ends with the soulful rendition of 'Hari Sharanam' followed by a Question and Answer session.

Question and Answer

Vimal Arora Ji

Q: What are the five factors that influence the success of any action?

A: The five factors involved in an action are as follows:

- **Adhishthana:** The body or the physical instrument performing the action.

- **Karta:** The doer, or the individual performing the action.
- **Karanam:** The various senses and organs required to perform the action.
- **Chaista:** The effort put into performing the action.
- **Daivam:** The divine will or the circumstances beyond human control.

Suresh Gupta Ji

Q: What is Daiva? When we are born who enters the body - Atma or Jivātmā?

A: "Daiva" refers to divine or supernatural forces that influence human life and events. It encompasses the idea of fate, destiny, and the workings of unseen powers or cosmic principles. Daiva is believed to shape the course of individuals' lives and is often seen as the result of past actions (karma) or the will of the divine.

Atma refers to the universal soul or the ultimate reality that pervades everything in the universe. Jivatma, on the other hand, refers to the individual soul, which is distinct from Atma and is associated with a particular living being.

When a being is born, it is the Jivātmā that enters the body, not the Atma. The Jivātmā is said to be bound by karma (past actions) and takes birth in a physical body to undergo further experiences and fulfill its karmic debts. The Jivātmā carries with it the impressions and tendencies accumulated from past lives, which influence its experiences and actions in the current life.

The concept of rebirth or reincarnation (samsara) suggests that the Jivātmā transmigrates from one body to another in a continuous cycle until it achieves liberation (moksha) by realizing its true nature and breaking free from the cycle of birth and death.

In summary, while Daiva influences the events and circumstances of an individual's life, it is the Jivātmā that enters the body at birth, driven by past karma, and not the Atma. The journey of the Jivātmā involves experiencing the consequences of past actions and striving for spiritual realization to attain liberation from the cycle of birth and death.

Q: What is the nature of 'Jiv' or 'Jivātmā'?

A: "Jiv" or "Jivātmā" refers to the individual soul, distinct from the universal soul (Paramātmā or Brahman). Understanding the nature of the Jivātmā involves delving into several key aspects:

1. **Eternal Existence:** The Jivatma is considered eternal, uncreated, and indestructible. It is believed to transcend physical birth and death, undergoing a cycle of reincarnation (samsara) until it achieves liberation (moksha).
2. **Consciousness:** The Jivatma is endowed with consciousness, which distinguishes it from inert matter. It possesses awareness, perception, and the capacity for experience.
3. **Limited Individuality:** While the Jivatma is distinct from the universal soul, it retains a sense of individuality and personal identity. Each Jivatma is unique, with its own characteristics, desires, and karmic tendencies.
4. **Bound by Karma:** The Jivatma is bound by the law of karma, which dictates the consequences of its actions. Past actions (karma) influence the circumstances of its current life and shape its future.

experiences.

5. **Subject to Samsara:** The Jivatma undergoes the cycle of birth, death, and rebirth (samsara) as it transmigrates from one body to another. This cycle continues until the Jivatma achieves liberation from the cycle of samsara.
6. **Seeking Liberation:** The ultimate goal of the Jivatma is to attain liberation (moksha) from the cycle of samsara and realize its true nature, which is inseparable from the universal soul (Paramatma or Brahman). Liberation involves transcending individual limitations and merging with the divine.
7. **Interconnectedness:** While individual Jivatmas appear separate, they are ultimately interconnected and part of the larger cosmic order. The realization of this interconnectedness is essential for spiritual growth and liberation.

In summary, the nature of the Jivatma encompasses eternal existence, consciousness, individuality, bondage by karma, transmigration, and the pursuit of liberation. Understanding the true nature of the Jivatma is central to the spiritual journey, leading to self-realization and the ultimate attainment of liberation.

Q: What is Karmasangraha?

A: "Karmasangraha" can be broken down into two parts: "karma," meaning action or deed, and "sangraha," meaning collection or accumulation. Together, "karmasangraha" refers to the aggregation or accumulation of actions, deeds, or karma.

Karmasangraha is often used to describe the collective sum of an individual's actions or karma, including both past and present deeds. It represents the totality of one's actions and their consequences, which influence the course of life and future experiences.

Karmasangraha underscores the idea that every action, whether positive or negative, contributes to the accumulation of karma, which in turn shapes an individual's destiny and determines their future circumstances. It highlights the interconnectedness of actions and their reverberating effects, emphasizing the importance of mindful conduct and ethical behavior. It reminds individuals of the accountability and responsibility inherent in their actions, as well as the potential for growth, transformation, and spiritual evolution through righteous conduct and self-awareness.

Jaya Ji

Q: While residing within the body, the Atma remains inactive. However, upon the body's death and subsequent cremation, it returns to nature (Prakṛti). Why, then, does the Atma undergo reincarnation?

A: When the physical body dies, the Jīvātmā, being distinct from the body, remains unaffected by its dissolution. The body, composed of the elements of nature (Prakṛti), returns to its elemental form through processes such as cremation or burial. However, the Jīvātmā, with its individual consciousness and karmic impressions, continues its journey beyond physical death.

The cycle of rebirth (samsara) is a fundamental aspect of the Jivatma's existence. Driven by the law of karma, the Jivatma undergoes reincarnation to resolve past karmic debts, learn important lessons, and evolve spiritually. Each lifetime presents new opportunities for growth, self-realization, and the fulfillment of karmic responsibilities.

While Atma remains eternal and unaffected by the processes of birth and death, Jīvātmā experiences the cycle of reincarnation as it seeks to transcend the cycle of samsara and attain ultimate liberation (moksha). Reincarnation serves as a means for the Jīvātmā to progress on its spiritual journey, ultimately realizing its true nature as one with the universal consciousness (Atma or Brahman).

In summary, while Atma represents the universal and eternal essence, Jīvātmā denotes the individual soul experiencing the cycle of birth and death. Understanding this distinction helps elucidate the concept of reincarnation and the spiritual evolution of the individual soul.



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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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