

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 18: Mokṣa-Sannyāsa-Yoga

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Interpreter: GĪTĀ VIŚĀRAD ŚRĪ SRINIVAS WARNEKAR JI

YouTube Link: <https://youtu.be/RC39Hun8zU4>

The Guna Matrix: A Guide to Conscious Conduct

The eighteenth chapter of the Srimad Bhagavadgītā, titled "**Mokṣha Sanyās Yog**" or "**Yoga through the Perfection of Renunciation and Surrender**," indeed stands as the apex of Śrī Krishna's teachings to Arjuna.

The session commenced with a deeply symbolic act – the ceremonial lighting of lamps, representing enlightenment and purity, setting the tone for the profound spiritual discourse that followed. This was accompanied by heartfelt prayers and reverential salutations to Swami Govind Giriji Maharaj, invoking a sense of sanctity and reverence for the wisdom about to be imparted.

The eighteenth adhyaya, known as '**Kalashayadhya**,' holds a special significance, denoting its position as the pinnacle or crown of spiritual wisdom within the Bhagavadgītā. It is within this chapter that Arjuna, poised at the precipice of profound understanding, poses a crucial question to Sri Krishna. He seeks clarity on the distinction between Saṁnyāsa (renunciation of action) and tyag (renunciation of the fruits of action), signaling his earnest quest for enlightenment.

In response, Bhagavān Sri Krishna offers the quintessence of all the preceding teachings. He elucidates the intricate nuances of tyag, delineating its threefold division based on the qualities (gunas) of Sattva (goodness, purity), Rajas (passion, activity), and Tamas (ignorance, inertia). This classification extends to knowledge, action, and the doer, each falling into these three categories. Sri Krishna underscores the inevitability of action, emphasizing that no one can cease to act; rather, it is the quality and intention behind the action that holds significance.

Further expounding upon the nature of Satvik, Rajsik, and Tamsik Karta (the doer or actor characterized by these qualities), Sri Bhagavān offers profound insights into the intricacies of human nature and the path to spiritual evolution.

muktasaṅgo'namaṁvādī, dhṛtyutsāhaṣamanvitaḥ, siddhyasiddhyornirvikāraḥ(kh), kartā sāttvika ucyaṭe. 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.

Sri Bhagavān delineates four profound characteristics of a Sattvika karta, shedding light on the essence of pure and selfless action:

मुक्तसङ्गो

The Sattvika worker is unburdened by worldly attachments. Whether it be an attachment to the action itself or its fruits, the Sattvika worker operates from a space of detachment, performing their duties selflessly. The story of Jadbharat serves as a poignant illustration, revealing the detrimental effects of becoming entangled in the outcomes of our actions, despite our noble intentions.

अनहंवादी

Free from the shackles of ego and the desire for validation, the Sattvika worker performs their duties without seeking personal acclaim or gain. Their actions stem from a deep sense of duty, transcending the allure of recognition or reward. Sri Bhagavān's counsel to Arjuna in the second chapter emphasizes the importance of acting without attachment to success or failure, embodying the spirit of selfless service.

Dnyaneshwar Maharaj ji describes beautifully:

**आणि आदरें करी बहुवसें । परी कर्ता मी हें नुमसे ।
वर्षाकाळींचें जैसें । मेघवृंद ॥ ६३४ ॥**

As he faithfully performs these duties no thought arises in his mind that he is the doer, as the clouds gather silently in the rainy season.

धृत्युत्साहसमन्वित

Endowed with unwavering resolve and fervent enthusiasm, the Sattvika worker approaches their duties with a steadfast commitment. Yet, this zeal is tempered with caution, ensuring that their enthusiasm is balanced and guided by discernment. This unique blend of enthusiasm and prudence characterizes the Sattvika workers, enabling them to navigate obstacles with resilience and grace.

सिद्ध्यसिद्ध्योर्निर्विकारः

Remaining untouched by the fluctuating tides of success and failure, the Sattvika karta steadfastly fulfills their duties irrespective of outcomes. Their equanimity in the face of triumph or setback exemplifies a deeper understanding of the transient nature of worldly achievements. Like the clouds of the rainy season that quietly nourish the earth without clamor, the Sattvika worker performs their duties with humility and grace, devoid of the need for self-aggrandizement.

Dnyaneshwar Maharaj ji says:

**तव अधिकाधिक । उत्साहो धरी आगळीक ।
सोनें जैसें पुटीं तुक । तुटलिया कसीं ॥ ६४१ ॥**

the more ardent he becomes, as gold loses weight but increases in value the more it is heated in the crucible.

The luminous example of Sant Dyaneshwar Maharaj further elucidates the essence of Sattvika action, highlighting the infectious enthusiasm that radiates from those imbued with this noble quality. The volunteers of Geeta Pariwar serve as living embodiments of this enthusiasm, inspiring others through their selfless service and igniting a ripple effect of positive action in the world. Their humility and dedication speak volumes, reminding us of the transformative power inherent in Sattvika karma.

18.27

**rāgī karmaphalaprepsuḥ(r), lubdho hiṃsātmako'śuciḥ,
harṣaśokānvitaḥ(kh) kartā, rājasaḥ(ph) parikīrtitaḥ. 18.27**

The doer who is full of attachment, seeks the fruit of actions and is greedy, and who is oppressive by nature and of impure conduct, and who feels joy and sorrow, has been called Rājasika.

In this verse, Sri Bhagavān describes the characteristics of a **Rajasik karta**, or an agent who acts with passion and desire:

1. Rāgī (Attachment):

- While the **Sattvik Karta** (one in the mode of goodness) is free from attachment (Mukta-saṅgo), the **Rajasik Karta** is deeply attached (rāgī).
- The Rajasik Karta is attached not only to the action itself but also to the **fruits of the action**. Their motivation lies in the anticipation of specific outcomes.

2. Karmaphalaprepsuḥ (Desire for Fruits):

- The Rajasik Karta has an intense desire for the **results or rewards** of their actions.
- They perform actions with the expectation that a certain fruit (outcome) is guaranteed. If the desired result is not assured, they may hesitate to act.

3. Lubdho (Greed):

- Greed characterizes the Rajasik Karta. Their actions are driven by a strong desire for personal gain.
- If they perceive the possibility of obtaining more, they will act; otherwise, they may neglect their duties.

4. Hiṃsātmak (Harmful):

- The Rajasik Karta can be harmful to others, especially if someone obstructs their pursuit of greed.
- They are willing to compromise ethical boundaries for personal gain, even if it means harming others.
- Their desire for **publicity** is intense, and they prioritize self-promotion over the actual work.

5. Aśuciḥ (Impure Conduct):

- The Rajasik Karta's conduct lacks purity. They do not discern whether an action is good or bad.
- If a bad action leads to personal gain, they will not hesitate to perform it. Their moral compass is skewed.

- They may engage in unethical practices, such as accepting bribes.

6. **Harṣaśokānvitaḥ (Affected by Outcomes):**

- The Rajasik Karta's emotional state fluctuates based on the **outcome of their actions**.
- They experience joy or sorrow depending on whether their desires are fulfilled or thwarted.

In contrast, let's consider the exemplary conduct of Kevat, a true embodiment of Sattvik Karma:

Kevat selflessly aided Sri Ram in crossing the sacred river Ganga during his exile. He rendered this service without any expectation of reward or recognition. With unwavering patience, he waited for 14 long years, demonstrating his devotion and humility as he eagerly anticipated Sri Rama's return from exile to seek his divine blessings. Kevat's actions were marked by pure selflessness, devoid of any ulterior motive for personal gain or publicity.

Śrī Rama graced the kevat with such beautiful sentiments:

तुम्ह मम सखा भरत सम भ्राता। सदा रहेहु पुर आवत जाता ॥
बचन सुनत उपजा सुख भारी। परेउ चरन भरि लोचन बारी ॥

You are my dear friend and like Bharat a brother to me. Always keep visiting Ayodhya. As soon as Kevat heard these words, he felt very happy. He fell at his feet with his eyes filled with water (tears of joy and love).

Thus, the distinction between a Rajasik Karta and a Sattvik Karta lies in their motivations, conduct, and attachment to outcomes. The Sattvik Karta acts selflessly, while the Rajasik Karta is driven by desires and personal gain.

18.28

**ayuktaḥ(kh) prākṛtaḥ(s) stabdhaḥ(ś), śaṭho naiṣkṛtiko'lasaḥ,
viṣādī dīrghasūtrī ca, kartā tāmasa ucyate. 18.28**

Lacking piety and self-control, uncultured, arrogant, deceitful, inclined to rob others of their livelihood, slothful, despondent and procrastinating-such a doer is called Tāmasika.

In this verse, Sri Bhagavān describes the characteristics of a **Tamasik karta**, an agent who acts in the mode of ignorance. We should use this as a checklist to ensure that our actions are not Tamasik. Additionally, we should avoid being in the mode of **Rajasik Karta**.

For instance, consider the example of **Chhatrapati Shivaji Maharaj**, who established the sprawling **Hindavi Swarajya**. Interestingly, he never explicitly claimed credit for this achievement. Instead, he humbly acknowledged that the desire for such a kingdom was divinely inspired:

‘हे राज्य व्हावे, ही तो श्रींची इच्छा!’

(Let there be a kingdom; this is the desire of the divine!)

When an action is performed solely for self-interest, it becomes Rajasik Karma. A Sattvik Karta performs its duty as an offering to Bhagavān. Sri Rama took the Pushpak Viman to Kevat's ghat on his way back to Ayodhya after the period of exile was over and took Kevat along with him to Ayodhya. The reward the Sattvik karta-Kevat received was way higher than he could have asked for his service to Sri Rama.

The checklist of characteristics of Tamasik workers is as follows:

1. Ayuktaḥ (Undisciplined):

- The Tamasik Karta lacks discipline and self-control.
- They do not adhere to proper guidelines or follow prescribed rules of conduct.

2. Prākṛitaḥ (Vulgar):

- Prākṛitaḥ refers to those who do not believe in controlling their **animal instincts**.
- They act impulsively, driven by their base desires without considering higher principles.

3. Stabdhah (Obstinate):

- Tamasik workers are stubborn and inflexible.
- They close their ears and minds to reason, resisting any change or correction.

4. Śhaṭhaḥ (Cunning):

- These individuals are deceitful and manipulative.
- They may use cunning tactics to achieve their goals, even if it involves dishonesty.

5. Naiṣhkṛitikaḥ (Dishonest or Vile):

- Tamasik Kartas lack integrity and honesty.
- They may engage in unethical practices, disregarding moral boundaries.
- The behavior of terrorists who are engaged in the destruction is an example of this characteristic.

6. Alasaḥ (Slothful):

- The Tamasik Karta is lazy and lacks enthusiasm.
- They find effort laborious and avoid taking action.

7. Viṣhādī (Despondent):

- These individuals are often unhappy and morose.
- Their negative thoughts and outlook impact their actions.
- Even Arjuna succumbed to the tendencies of Tamsik Karta until Sri Bhagavān enlightened him to rise above his despair. Arjuna was fortunate to have Sri Bhagavān to guide him and bring him out of despair.
- Bhagavadgītā can help us come out of any despair that we may encounter.

"जयतु जयतु गीता वाङ्मयी कृष्ण मूर्ती।"

Gītā is literary form of Sri Bhagavān. Gītā can guide us to be able to avoid Rajsik and Tamsik actions and follow the path of Sattvik actions. If we want to become a contributing worker, we must these three verses that gives checklist of the three modes of action.

गीता पढ़े, पढ़ाये और जीवन में लाये This means we must learn Gītā and make appropriate changes in our work.

8. Dīrgha-sūtrī (Procrastinator):

- Tamasik workers tend to delay tasks. Procrastinator is called as thief of time.
- They are hesitant to act promptly and may postpone responsibilities.

The philosophy of Tamsik worker is:

आज करेसो कल कर, कल करेसो परसो
इतनी जल्दी क्या है, जीना है जब बरसो

"Do today's work tomorrow, tomorrow's work day after tomorrow. What's the hurry? When you have to live for years."

To postpone desirable, good action is a sign of a Tamasik worker. We should check if the Tamasik mode occasionally influences us and leads to procrastination.

Idleness is always condemned in Nītiśāstra (ethics).

आलस्यं हि मनुष्याणां शरीरस्थो महान् रिपुः।

नास्त्युद्यमसमो बन्धुः कृत्वा यं नावसीदति॥

Laziness is verily the great enemy residing in our body. There is no friend like hard work, doing which one doesn't decline.

अलसस्य कुतो विद्या अविद्यस्य कुतो धनम्।

अधनस्य कुतो मित्रमित्रस्य कुतः सुखम्॥

Where is knowledge for the lazy, and where is wealth for the ignorant?

Where is the friend of the poor, and where is the happiness of the enemy?

काल करे सो आज कर, आज करे सो अब।

पल में प्रलय होएगी, बहुरि करेगा कब।।

Kabir Das ji's Doha clearly teaches us to shed all procrastination and lethargy. It motivates us to do whatever we have to do, and do it now. If we will keep postponing it, then the work will never be done.

In summary, the Tamasik Karta embodies qualities that hinder spiritual growth and self-improvement. Their actions are driven by ignorance, inertia, and negativity. Contrastingly, a Sattvik Karta acts selflessly, while a Rajasik Karta is motivated by desires and personal gain. Sri Bhagavān emphasizes the importance of understanding these modes of behavior to guide our actions and spiritual evolution.

18.29

**buddherbhedam(n) dhṛteścaiva, guṇatastrividham(m) śṛṇu,
procyamānamaśeṣeṇa, pṛthaktvena dhanañjaya. 18.29**

Now hear, Arjuna, the threefold division, based on the predominance of each Guṇa, of understanding (Buddhi) and firmness (Dhṛti), which I shall explain in detail, one by one.

Sri Bhagavān begins by discussing the differences within intellect and determination, highlighting their varying qualities and characteristics. He further explains that these aspects are influenced by the three gunas or modes of material nature—sattva (goodness), rajas (passion), and tamas (ignorance).

The term "गुणत" refers to the modes of material nature, while "त्रिविधं" denotes the threefold nature.

Sri Bhagavān emphasizes the importance of understanding these distinctions to navigate the complexities of life and make informed decisions.

Through this verse, Sri Bhagavān encourages Arjuna—and by extension, all seekers of truth—to deepen their understanding of the self and the world around them. By discerning the influence of the gunas on intellect and determination, individuals can align themselves with the path of righteousness and fulfill their duties with clarity and conviction.

18.30

**pravṛttiṁ(ñ) ca nivṛttiṁ(ñ) ca, kāryākārye bhayābhaye,
bandhaṁ(m) mokṣaṁ(ñ) ca yā vetti, buddhiḥ(s) sā pārtha sāttvikī. 18.30**

The intellect which correctly determines the paths of activity and renunciation, what ought to be done and what should not be done, what is fear and what is fearlessness, and what is bondage and what is liberation, that intellect is Sāttvika.

Sri Bhagavān delves into the nuanced characteristics of **Sāttvikī Buddhi** (intellect), portraying it as the guiding light of discernment, discrimination, and choice in our lives. Sāttvikī Buddhi, described as a pure and luminous intellect, serves as a beacon aligning with truth and dharma. It empowers individuals to navigate the dichotomy between Pravrittiṁ and Nivrittiṁ paths, representing engagement in worldly affairs versus renunciation.

Pravrittiṁ, symbolizing the path of action, encompasses the fulfillment of responsibilities and active participation in life's intricacies, while **Nivrittiṁ** embodies withdrawal from material attachments and desires, seeking inner peace and liberation. The influence of guna mode dictates inclinations towards action or withdrawal, wherein individuals like Arjuna, guided by Sāttvikī intellect, make rightful choices, contrasting with Duryodhana's enslavement to desires due to Rājasik intellect.

Duryodhana says:

जानामि धर्मं न च मे प्रवृत्तिर्जानाम्यधर्मं न च मे निवृत्तिः।
केनापि देवेन हृदि स्थितेन यथा नियुक्तोऽस्मि तथा करोमि॥

“I know what righteousness (dharma) is, but I am not inclined towards it. I also recognize unrighteousness (adharma), but I am unable to refrain from it. Somehow, there seems to be a divine force within me that compels me to act in a certain way.”

In illustrating the essence of righteousness and unrighteousness, Arjuna's reverential refusal of Urvashi's advances echoes his steadfast adherence to dharma, contrasting with Duryodhana's conflicted acknowledgment of dharma and adharma. This inner struggle, driven by desires dominating Duryodhana's nature, underscores the critical role of intellect in navigating moral dilemmas.

Furthermore, Sāttvikī Buddhi's prowess lies in its ability to discern between **appropriate (kārya)** and **inappropriate (akārya)** actions, emphasizing wisdom in decision-making and ethical considerations. Understanding the dynamics of **fear (bhaya)** and **fearlessness (abhaya)**, Sāttvikī Buddhi empowers individuals to navigate potential dangers and opportunities wisely.

Dnyaneshwar Mauli says:

अगा डोळांवीण मोतियें । घेतां पाडु मिळे विपायें ।
न मिळणें तें आहे । ठेविलें तेथें ॥ ७२१ ॥

If a man were to trade in pearls without a trained eye [for selecting them], he might by chance find

one of value, but if not, he might as well not buy them.

Beyond intellectual comprehension, Sāttvikī Buddhi fosters experiential wisdom, distinguishing between actions leading to bondage (bandhaṁ) and liberation (mokṣaṁ). For example, to learn and teach Bhagavadgītā is an opportunity and not bondage. Bondage encapsulates attachment to the material world, desires, and ego, perpetuating the cycle of samsara, while liberation signifies freedom from these limitations, culminating in self-realization and union with the divine.

In essence, Sāttvikī Buddhi epitomizes profound understanding, guiding individuals towards clarity, inner harmony, and spiritual growth. It transcends mere intellectual prowess, embodying the discernment to engage in righteous actions and transcend worldly entanglements, ultimately leading to spiritual liberation. Thus, embracing Sāttvikī Buddhi heralds a transformative journey towards enlightenment and fulfillment.

18.31

**yayā dharmamadharmaṁ(ñ) ca, kāryaṁ(ñ) cākāryameva ca,
ayathāvatprajānāti, buddhiḥ(s) sā pārtha rājasī. 18.31**

The intellect by which man does not truly perceive what is Dharma and what is Adharma, what ought to be done and what should not be done-that intellect is Rājasika.

Sri Bhagavan explains that the rajasic intellect is characterized by its inability to discern between righteousness and unrighteousness, as well as between actions that should be performed and those that should not be performed. It lacks the clarity to understand the true nature of duty and obligation.

The rajasic intellect operates under the influence of ignorance and delusion, leading one to misconstrue moral principles and misjudge the appropriateness of actions. It is driven by selfish desires and egoistic tendencies, clouding one's judgment and leading to actions that are contrary to spiritual principles.

Through this verse, Sri Bhagavān underscores the importance of cultivating a discerning intellect guided by sattva or purity, rather than being swayed by the impulsive and deluded tendencies of rajas or passion.

18.32

**adharmaṁ(n) dharmamiti yā, manyate tamasāvr̥tā,
sarvārthānviparītāṁśca, buddhiḥ(s) sā pārtha tāmasī. 18.32**

The intellect wrapped in ignorance, which imagines even Adharma to be Dharma, and sees all other things upside-down-that intellect is Tāmasika, Arjuna.

Sri Bhagavān imparts profound wisdom to Arjuna, elucidating the nature of the tamasic intellect, which perceives unrighteousness as righteousness and vice versa, and distorts the understanding of all principles. Sri Bhagavān explains that the tamasic intellect is characterized by profound ignorance and delusion. It perceives unrighteousness as righteousness and vice versa, leading to a complete inversion of moral principles. It distorts the understanding of all aspects of life, including duty, morality, and the true purpose of existence.

Operating under the influence of tamas or ignorance, this intellect is shrouded in darkness, unable to discern between right and wrong, truth and falsehood. It is driven by selfish desires, attachment, and

egoism, leading one astray from the path of righteousness and spiritual evolution. For example, the tamasic intellect justifies drinking alcohol, chewing tobacco, etc., even though they are harmful to health. They also give an excuse that drinking is a part of corporate culture. Under the pretext of higher proteins, they justify eating meat from slaughterhouses that cause enormous pain to animals. The intellect that gives such an understanding is Tamasic in nature.

Through this verse, Sri Bhagavān underscores the importance of cultivating a discerning intellect guided by sattva or purity, rather than succumbing to the deluding influence of tamas or ignorance.

18.33

**dhṛtyā yayā dhārayate, manaḥprāṇendriyakriyāḥ,
yogenāvvyabhicāriṇyā, dhṛtiḥ(s) sā pārtha sāttvikī. 18.33**

The unwavering perseverance by which man controls through the Yoga of meditation the functions of the mind, the vital airs and the senses- that firmness, Arjuna, is Sāttvika.

Sri Bhagavān explains that sattvic determination is characterized by its unwavering resolve and steadfast commitment to the path of yoga. This determination enables one to hold the mind, vital energy, and senses in perfect harmony, without succumbing to the distractions and fluctuations of the external world.

The practice of yoga, which encompasses various spiritual disciplines and methods of self-realization, is pursued with utmost dedication and sincerity, without wavering from the path of righteousness and truth.

As an example, the determination that is required to become Geeta Vrati is Sāttvika. Observing some fast (vrat) that needs high level of determination is Sāttvika.

Through this verse, Sri Bhagavān underscores the importance of cultivating sattvic determination in the pursuit of spiritual growth and self-realization. It is this unwavering resolve that enables one to transcend the limitations of the mind and senses and attain union with the divine.

18.34

**yayā tu dharmakāmārthān, dhṛtyā dhārayate'rjuna,
prasaṅgena phalākāṅkṣī, dhṛtiḥ(s) sā pārtha rājasī. 18.34**

The perseverance (Dhṛti), however, by which the man seeking reward for his actions clutches with extreme fondness virtues, earthly possessions and worldly enjoyments-that perseverance (Dhṛti) is said to be Rājasika, Arjuna.

Sri Bhagavan explains that **rajasic determination** is characterized by its attachment to the fruits of actions. This determination holds onto righteousness, wealth, and pleasure with the expectation of personal gain, without considering the consequences or the welfare of others. Driven by selfish desires and egoistic tendencies, the **rajasic intellect** seeks immediate gratification and worldly success, without regard for spiritual values or moral principles. It is bound by attachment to material possessions and the transient pleasures of the senses. The way determination disappears when the object of desire appears can be illustrated by the following anecdote from Akbar-Birbal stories.

Akbar had kept a cat that received very good training from a trainer. When the king used to eat, the cat used to sit in the same place and not move. Akbar said to Birbal, "Look, Birbal, how well the cat has been

trained. It does not move from its place at all, it has so much patience, so much perseverance." Birbal said, "Let's see tomorrow, Your Majesty." The next day Birbal went there to see. The cat was sitting in the same place. A lamp was placed on its head. It was sitting so patiently that it did not even let the lamp move. Birbal had brought a small mouse with him. As soon as he let it go, the cat left its place and ran away forcefully to catch the mouse. Its patience disappeared as soon as it saw the object of desire in front of it. **Rajasic determination** is similar to a cat's determination. It disappears as soon as an object of desire appears in front of the person. If during any **vrata (fasting)**, the temptation of some forbidden food item breaks our fast, then our determination is like the cat's determination - **Rajasic determination**.

Through this verse, Sri Bhagavan underscores the importance of transcending **rajasic determination** and cultivating a higher understanding of righteousness and duty, guided by the light of divine wisdom.

18.35

**yayā svapnaṁ(m) bhayaṁ(m) śokaṁ(m), viṣādaṁ(m) madameva ca,
na vimuñcati durmedhā, dhṛtiḥ(s) sā pārtha tāmasī. 18.35**

The perseverance (Dhṛti) by which an evilminded person does not give up sleep, fear, anxiety, sorrow and vanity as well, that perseverance is Tāmasika.

Sri Bhagavan explains that **tamasic determination** is characterized by its attachment to delusion and ignorance. This determination binds one to the illusions of dreams, the paralyzing grip of fear, the overwhelming burden of sorrow and despair, and the destructive force of arrogance. Driven by ignorance and foolishness, the **tamasic intellect** clings to negative emotions and destructive tendencies, unable to break free from their grip. It is characterized by inertia, laziness, and a lack of clarity or discernment.

They justify bad habits such as addiction to drinking alcohol, saying that they don't want to quit drinking. The fact is they have no **perseverance (Dhṛti)** to quit drinking. People with **Tamasic perseverance** often argue that they can overcome their bad habits; however, there is no felt need for them to do so. They say that they can get up early in the morning; however, since there is nothing to be done early morning, they don't wake up. Their lethargy persists, and they continue to indulge in dreams while sleeping. They even justify the presence of any fear they have instead of finding ways to overcome it.

During Corona time, it was important to avoid being fearful and be cautious. A lot of people were gripped by fear. The lack of **perseverance (Dhṛti)** was evident in this case, which is the hallmark of **tamasic determination**. Through this verse, Sri Bhagavan underscores the importance of transcending **tamasic determination** and cultivating a higher understanding of reality and self-awareness, guided by the light of divine wisdom.

18.36

**sukhaṁ(n) tvidānīm(n) trividhaṁ(m), śṛṇu me bharatarṣabha,
abhyāsādRāmate yatra, duḥkhāntaṁ(ñ) ca nigacchati. 18.36**

Now hear from Me the threefold joy too. That in which the striver finds enjoyment through practice of adoration, meditation and service to God etc., and whereby he reaches the end of sorrow-such a joy,

Sri Bhagavān describes three types of happiness and emphasizes the importance of spiritual practice (*abhyasa*) in achieving liberation from suffering. Let's break it down:

1. Sattvic Happiness

(सात्त्विक सुख):

- This type of happiness arises from virtuous actions, selfless service, meditation, and devotion.
- It is pure, uplifting, and brings inner contentment.
- Sattvic happiness is not dependent on external circumstances but is rooted in inner peace and spiritual growth.

2. Rajasic Happiness

(राजसिक सुख):

- Rajasic happiness is derived from sensory pleasures, material gains, and ego-driven achievements.
- It is transient, often associated with restlessness, and can lead to attachment and suffering.
- Examples include wealth, fame, and sensual gratification.

3. Tamasic Happiness

(तामसिक सुख):

- Tamasic happiness arises from ignorance, delusion, and harmful actions.
- It is short-lived, clouded by darkness, and leads to suffering.
- Examples include indulgence in intoxicants, cruelty, and harmful behavior.

The verse emphasizes that through consistent practice (*abhyasa*) of virtuous actions and spiritual disciplines, one can transcend suffering and attain lasting happiness. By cultivating sattvic qualities, individuals can move beyond the temporary pleasures of the material world and find true fulfillment.

Remember, the pursuit of spiritual knowledge and self-realization is essential for transcending suffering and experiencing lasting joy.

18.37

**yattadagre viṣamiva, pariṇāme'mṛtopamam,
tatsukhaṁ(m) sātṭvikaṁ(m) proktam, ātmabuddhiprasādam. 18.37**

though appearing as poison in the beginning, tastes like nectar in the end; hence that joy, born as it is of the placidity of mind brought about by meditation on God, has been declared as Sāttvika.

Sri Bhagavān further elaborates on the nature of Sattvic Happiness:

Initial Perception: The verse compares this type of happiness to something that appears like poison (*viṣam*) initially. Just as poison can be deceptive and harmful at first, this happiness might not seem pleasant initially.

Ultimate Reality: However, as one progresses on the spiritual path, this happiness transforms. It becomes akin to nectar (*amrita*)—sweet, rejuvenating, and liberating. This transformation occurs due to the seeker's consistent practice (*abhyasa*) and inner growth.

Sattvic Happiness: The happiness described here is considered **sattvic**. It arises from virtuous actions, meditation, and devotion. It is not dependent on external circumstances but is rooted in inner peace and self-realization.

Grace of Self-Realization: This bliss is born from the **grace of self-awareness** (*atmabuddhi prasada*). When one realizes their true nature and connects with the divine within, they experience this profound joy. It allows clear perception and a deep sense of fulfillment.

In summary, this verse highlights the transformative nature of spiritual practice, leading to a blissful state that transcends ordinary pleasures. It is the sweet nectar of self-realization, accessible through the grace of inner wisdom.

18.38

**viṣayendriyaśaṃyogād, yattadagre'mṛtopamam,
pariṇāme viṣamiva, tatsukhaṃ(m) rājaśaṃ(m) smṛtam. 18.38**

The delight which ensues from the contact of the senses with their objects is eventually poisonlike, though appearing at first as nectar; hence it has been spoken of as Rājasika.

Sri Bhagavān elaborates on the nature of Rajasic Happiness:

Initial Perception: The verse describes a type of pleasure that arises from the interaction between our senses (indriyas) and external objects (sense objects). Initially, this pleasure appears sweet and delightful, akin to nectar (*amrita*).

Ultimate Reality: However, as we examine it more closely, we realize its true nature. Just as poison may be disguised by a thin film of milk, this pleasure, in effect, turns out to be harmful and detrimental.

Rajasic Happiness: This pleasure is categorized as **Rajasic**. It is driven by desires, sensory gratification, and attachment to material things. Although it seems attractive on the surface, it eventually leads to suffering and pain.

Dyaneshwar Maharaj Rajasik happiness as follows:

अपेयाचेनि पानें । अखाद्याचेनि भोजनं ।
स्वैरस्त्रीसंनिधानं । होय जें सुख ॥

"The happiness that comes from drinking intoxicants (like alcohol), eating forbidden food (like meat), or from the company of a promiscuous woman (like a prostitute)."

The junk food that children like is also due to the interaction between sense organs and external objects.

The Illusion of Pleasure: The pursuit of sensory pleasures often blinds us to their long-term consequences. Like a cup of poison with a deceptive layer of sweetness, rajasic pleasure can be alluring but ultimately harmful.

Discernment and Wisdom: The wise seeker recognizes this illusion. By understanding the transient nature of sensory pleasures, one can avoid falling into their trap. Such discernment leads to a shift in priorities and a focus on higher, lasting forms of happiness.

Tukaram Maharaj returned the gifts received from Shivaji Maharaj stating that if he gets attached to

the Rajasik happiness emanating from the gifts, he will miss the divine pleasure that would come from the union with Bhagavān Vitthal.

One has to eat food for survival, energy, etc. We can not avoid eating food. However, it is important to use discrimination in deciding what to eat and what not to eat. The food that gives pleasure to the senses doesn't need to be good for the body. Sattvik food can lead to Sattvik happiness. In the 17th Chapter, Sri Bhagavān described the type of food; namely Sattvik, Rajasik and Tamsik.

In summary, this verse invites us to examine our desires, recognize the fleeting nature of sensory pleasures, and seek deeper fulfillment beyond the superficial allure of material experiences.

18.39

**yadagre cānubandhe ca, sukhaṁ(m) mohanamātmanah,
nidrālasya pramādotthaṁ(n), tattāmasamudāhṛtam. 18.39**

That which stupefies the Self during its enjoyment as well as in the end-derived from sleep, indolence and obstinate error, such delight has been called Tāmasika.

Sri Bhagavan explains that there are different types of happiness, and **tamasic happiness** is characterized by its deceptive and destructive nature. This happiness arises from delusion and ignorance, leading one astray from the path of truth and righteousness. The verse describes how **tamasic happiness** arises both in the beginning and afterward, indicating its persistent and pervasive influence on the individual. It stems from attachment to sleep, laziness, and heedlessness, which are qualities associated with inertia, apathy, and negligence.

Despite knowing that one should wake up early, there is a desire in humans to continue lying in bed, which is considered a **tamasic pleasure**. One should rise early in the morning to practice yoga, exercise, and meditate. If you are a student, you should study. For this purpose, an alarm is set. When the alarm goes off, the temptation is to sleep for a few more minutes. Those five minutes of sleep make it difficult to want to wake up. Then, suddenly, when you do wake up, it's already 7:30 AM. Did you find pleasure? Yes, there was pleasure, but it was tamasic.

Once we understand the difference between waking up before sunrise and after sunrise, we will never miss rising with the dawn. Waking up before sunrise fills us with enthusiasm and a desire to do good work. The later we wake up, the more our laziness increases. There is also a scientific reason for this. The saliva present in our mouth is beneficial for the body before morning. After sunrise, it begins to decompose, becoming toxic, which in turn increases our lethargy.

Sleep leads to laziness, followed by negligence. A person immersed in mistakes continues to perform wrong actions and starts to believe they are right, becoming lost in them. They begin to find comfort in these errors. For example, rice is fermented to make alcohol. A person drinks it and then falls into a gutter. Even after falling, they think there is no one as content as they are. This is the pleasure of tamas. Anything that is tamasic should be completely abandoned. Whether it's **tamasic pleasure, knowledge, or actions**, all should be renounced. It's slightly better to be influenced by Rajas, but the highest quality is sattva. Even if it means initially resorting to rajas to overcome tamas, one should do so. Then, gradually, one should renounce rajas and move towards sattva.

When the quality of Rajoguna is controlled by the quality of

Satvaguna, a person performs more actions. The restraint of Satvaguna should be on Rajoguna. It's not that the quality Tamoguna has no use at all. For rest in life, Tamoguna is necessary. However, it should be

controlled by Satvaguna and Rajoguna. Then a person can transcend these qualities. One who controls is called '**Gunatita**' (beyond qualities).

The first step to becoming Gunatita is to eliminate Tamoguna. Then gradually reduce Rajoguna and enhance Satvaguna. Continue to perform good deeds using Satvaguna and Rajoguna, and maintain the sentiment that 'I am not the doer.' Then one becomes **Gunatita**. Apart from these three qualities, there is no other element in nature. All of nature is constituted of these three qualities. To reach the essence of the self, one must first transcend these three qualities. Different proportions of these qualities form different natures in individuals. How a person with a particular nature is inclined to act will be explained in detail by Sri Bhagavān later. The session was concluded by respectfully dedicating the lesson to the feet of Supreme Being.

Question and Answer:

Sureshwar Mishra Ji

Q: My question relates to the first verse of this chapter. Is Sannyas different from Tyag

A: In the first verse, Arjun asked:

अर्जुन उवाच ।

सन्त्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।

त्यागस्य च हृषीकेश पृथक्केशिनिषूदन ॥18.1॥

Arjun said: O mighty-armed Krishna, I wish to understand the nature of *sanyās* (renunciation of actions) and *tyāg* (renunciation of desire for the fruits of actions). O Hrishikesh, I also wish to know the distinction between the two, O Keshinisudan.

In the second verse, Sri Bhagavān has answered it.

श्रीभगवानुवाच ।

काम्यानां कर्मणां न्यासं सन्त्यासं कवयो विदुः ।

सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥18.2॥

The Supreme Divine Personality said: Giving up on actions motivated by desire is what the learned understand as *sanyās*. Relinquishing the fruits of all actions is what the wise declare to be *tyāg*.

In the sixth chapter, Sri Bhagavān explains the nature of Sanyasis:

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।

स संन्यासी च योगी च न निरग्रिर्न चाक्रियः ॥6.1॥

Those who perform prescribed duties without desiring the results of their actions are actual *sanyāsīs* (renunciates) and yogis, not those who have merely ceased performing sacrifices such as Agnihotra yajna or abandoned bodily activities.

The intimate state of a sannyasin and a yogi is the same. Both a sannyasin (a renunciate) and a yogi (one who practices yoga) aim to reach a state of inner peace and unity with the cosmic spirit. This state is characterized by detachment from material possessions and emotional ties, focusing instead on spiritual understanding and enlightenment. In essence, while the paths of a sannyasin and a yogi might differ externally, with one renouncing the world and the other engaging in disciplined practices, their internal goal is the same: to achieve a deep, personal connection with the divine, transcending the ego and the illusions of the material world.

Sapan Khandelwal Ji

Q: I have understood the meaning of the names given to the examination conducted in Geeta Pariwar. However, I have not understood 'Geetavratī'. What does it mean?

A: Good question. That means you understood Geeta Gunjan, Geeta Jidnyasu, and Geeta Pathak.

Geeta Vrati remembers all 18 adhyayas by heart. It means Geeta has become his/her life mission (vrat).

Mohan Hirani Ji

Q: We are all composed of varying degrees of the three Gunas: Sattvik, Rajasik, and Tamasik. It seems that no one can be entirely Sattvik, Rajasik, or Tamasik.

A: Yes, you are correct. That will be the topic of our next session. We should observe which of the three Gunas predominates under different circumstances. This observation can help us improve our lives. The way the dominance of one Guna affects the nature of a person can be seen in the example of the three brothers: Bibhishan, Ravan, and Kumbhakarna. Bibhishan represents the Sattvik individual, Ravan exhibits dominant Rajas, and Kumbhakarna embodies dominant Tamas.

In the fourteenth chapter, we see that the three gunas interplay depending on the situation.

रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।

रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥14.10॥

"Sometimes goodness (*sattva*) prevails over passion (*rajas*) and ignorance (*tamas*), O scion of Bharat. Sometimes passion (*rajas*) dominates goodness (*sattva*) and ignorance (*tamas*), and at other times ignorance (*tamas*) overcomes goodness (*sattva*) and passion (*rajas*)."

We should observe the play of gunas within us and try to become Gunatita which means having control over the three Gunas.



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Jai Shri Krishna!

Compiled by: Geeta Pariwar – Creative Writing Department

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