

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 18: Mokṣa-Sannyāsa-Yoga

2/6 (Ślōka 13-22), Sunday, 08 September 2024

Interpreter: SENIOR TRAINER SOU SHRADDHA JI RAODEO

YouTube Link: <https://youtu.be/oxyUZ-2Dth4>

Knowledge of factors that cause one to act

The 18th chapter of Bhagavad Gītā is **Mokṣha Sanyāsa Yoga - Yoga of Perfection of Renunciation and Surrender.**

The session began with the prayer and lighting of the lamp to invoke the blessings of the Supreme Divine.

We are in the middle of a beautiful chapter, on the very auspicious day of Ganesha chaturthi. Ganesh ji was the writer of Mahabharata and Bhagavad Gītā; he wrote the epic as Vedavyas ji was narrating it. Due to his divine karma, we have Gītā to guide us in our lives. Let us offer this discourse to his lotus feet, seeking his blessings to give us the intellect so that we understand the divine knowledge explained in this chapter, which is also called as *Ekadyayi Gītā* (summary of Gītā).

Arjuna started this discourse by asking for the difference between *sannyasa* and *tyagah*. In response, Śrī Krishna first spoke about the opinions of wise men. HE said that *sannyasa* is believed as giving up on the *kāmya karma* (desire-driven action), while *tyagah* is interpreted by people differently, either as giving up the actions themselves, or giving up the desires for fruits of the actions. Śrī Krishna HIMSELF firmly opines that one should never abandon three activities - **Yajna** (sacrifice), **dhana** (charity), and **tapah** (austerity), as they are the purifiers of one's deeds.

- **Yajna**: any good task done with a selfless attitude, without any expectation of rewards (more details in chapters 3, 4)
- **Tapah**: the obstacles that one overcomes when doing the yajna
- **Danah**: sharing with others

HE further proceeded to explain about different kinds of karmas and their results.

Karmas are of three different kinds, based on the three gunas, and yield three different types of fruits, for those whose actions are based on some expectations.

- **aniṣṭam** (undesirable): tamasic actions will yield undesirable fruits like pushing the soul down to a world / level below humans; the living entity is subject to pain

- **iṣṭam** (desirable): sattvic actions will uplift the soul to a higher world like deva loka; the living entity is subject to more happiness and joy
- **miśram** (mixed): rajasic actions will result in rebirth as a human, where one will enjoy a mix of happiness and sorrow.

The *sannyasi* who performs duties without any expectations, as an act of *tyagah*, is free from these results. Dnyaneshwar Maharaj ji explains it with an analogy of a passerby getting lured by fruit trees lined along the road. He is unaware about the nature of the fruits, but is attracted and decides to taste them. If the fruit is sweet, he will rejoice; if it is bitter, he will be in sorrow. However, the taste yielded by the fruits will have no effect on the passerby who doesn't get attracted to them.

Śrī Krishna, the supreme authority of the science of Karma, continues to explain about the nature or creation of one's actions.

18.13, 18.14

**pañcāitāni mahābāho, kāraṇāni nibodha me,
sāṅkhye kṛtānte proktāni, siddhaye sarVākarmaṇām. 18.13
adhiṣṭhānaṃ(n) tathā kartā, karaṇaṃ(ñ) ca pṛthagvidham,
vividhāśca pṛthakceṣṭā, daivaṃ(ñ) caivātra pañcamam. 18.14**

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.

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.

Five components are essential for the successful accomplishment of any action, as explained in the vedas:

- **adhiṣṭhānaṃ** : the place of action (body)
- **kartā** : the doer (the individual)
- **karaṇaṃ** : instruments (sense organs)
- **ceṣṭā** : efforts
- **daivaṃ** : Divine entity / fortune

Paramātmā is '**sarvabhūtāśayasthitah**' – present in all living entities. HE is reflected in every living entity, like the sky reflected in the puddles of water. The reflection however is contaminated by the impurities of the surroundings. Similarly, the atma tattva residing within the body is influenced by the prakṛti and the three gunas, resulting in accumulation of dhoshas (undesirable characteristics). Pure gold is easily malleable and cannot be molded into any shape. It has to be mixed with some impurity to bring it into any shape. Prakṛti is the impurity that gets added to the gold called Atma, and giving rise to the individual who becomes the kartā. The kartā uses the sense organs or some external triggers as instruments to accomplish any desired task.

The term '*daiva*' should be understood to have two meanings:

- 1) Divine fortune incurred due to accumulation of past karmas, and current *Sādhana*.
- 2) The Divine entities (deities) that support and bless us with their powers.

One needs the blessings of the deities for accomplishment of any act. Each sense organ has a particular deity endowing it the power to function. For eg. Surya bhagavan is responsible for our

power to see; Agni dev for speech; Ganesh ji for intellect. Just like how one goes to respective agencies for accomplishment of different tasks, one should also go to these respective deities for specific purposes. One should diligently perform the prescribed pujas and rituals mentioned in our scriptures, to seek the divine blessings for success in daily activities. Although *daiva* plays a prominent role in one's success, it should be noted that it is only one of the five factors that play a role. Other factors like efforts and accumulation of punya karmas also contribute to the successful implementation of the tasks.

Any task in this material world is culmination of the combined actions of the five components. Consider farming for example:

- Field = **adhiṣṭhānaṃ**
- Farmer = **kartā**
- Ploughing instruments = **karaṇaṃ**
- Daily efforts = **ceṣṭā**
- Natural forces (rain/ drought, etc) = **daivaṃ**

18.15

**śarīravāñmanobhiryat, 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.

Any task is accomplished by the use of **śarīra** (body), **vāk** (speech) and **mano** (mind). All actions origin from a thought that rises in one's mind. It then takes form of speech, and finally action.

For example, one thinks of celebrating Ganesha chaturthi in a grand manner. He conveys the wish to other people through words. Like-minded people then get together and perform the necessary actions using their body.

Thus, the body, speech and mind are the three starting points (**prārabhate**) for igniting any act. The five elements (discussed in the previous shloka) will ensure the successful accomplishment of the task, be it noble (**nyāyyaṃ**) or evil (**viparītaṃ**).

18.16

**tatraivaṃ(m) sati kartāram, ātmānaṃ(n) 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.

Śrī Krishna explains how should one perceive an accomplished task. HE clarifies the misconception of one's role as a doer. It is common for one to be under the delusion that he/ she is the doer of the task. Basically, the atma has no relationship whatsoever with the actions performed. Like the rising sun that has no bonding with the activities that simultaneously happen alongside its movement in the sky, the atma too is not connected to the actions that take place due to the five components.

For eg., the sun is not responsible if its reflection on a piece of glass causes glare and hurt to a

person's eyes. Similarly, atma is not responsible for the effects / results of any action. It is just the energy source (Prāṇa tattva) in the body. The entire credit for all actions goes to the prakṛti (matter).

Śrī Krishna had said in the 3rd chapter:

***prakṛteḥ kriyamāṇāni, guṇaiḥ karmāṇi sarvaśaḥ,
ahaṅkāravimūḍhātmā, kartāhamiti manyate 3.27***

Prakṛti is the cause of all actions; however, because of ego-driven misidentification, the unwise wrongly assumes the self to be the doer.

The root cause for this foolish interpretation (***durmatih***) is ignorance and restrained knowledge (***akṛtabuddhi***). Śrī Krishna explains the vision of the intellects, in the next shloka.

18.17

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

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

The intellectuals are free from the ego of being the doer of any task. The intellect is not tainted, and the person is aware of who is responsible for the karma. Suppose sun's reflection falls on the glass window and is causing glare and hurt to the eye. The intellect is aware that the sun is not responsible for the reflection on the glass that is causing glare and hurt to the eye. He is also aware of taking appropriate actions to remain unaffected, like pulling the window blind / shade. If such a person with untainted intellect and ego slays someone as an act of duty, he will remain free from incurring sin.

Consider the situation of an executor whose duty is to hang to death those people who are sentenced to death by the judge. He is free from the sin of killing because he is doing his ordained duty; his act was not a result of any personal vengeance. Similarly, a police man punishing a criminal is also free from any sin. Soldiers guarding the country's borders and killing enemies for the sake of the country are doing their duty as per the orders of their higher officials, and hence are not tainted by such acts of fighting and killing the enemies.

One should do one's duty without any attachment, but as an offering to Paramātmā. The enlightened are inclined to spirituality and are fully aware that it is the *trigunas* or *Prakṛti* which is governing the body, and not the soul. They clearly understand that the soul is free from any task that govern the body.

Action done with good *karma* or intellect does not attract any sin. The person doing so with a selfless attitude is not affected by the results. Spiritual gurus like Sant Tukaram ji did not have any confusion around *karma* done with a right intellect, so they were not affected by the side effects incurred due to the karmas. Doing *Karma* has lot of side effects depending on our *Sanchita* and *Prarabdha* *karma* but liberation also comes only if we do our correct *karma*. But doing the right *karma* with the right intellect helps to attain liberation with ease.

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.

Paramātmā gives us a step by step procedure to reduce the side effects of the karma. HE speaks about 2 sets of factors with 3 attributes each, that can help in getting freedom of doing a *karma* or a task that leads us to cycle of life and death - **karmacodanā** (impulse that induce action) and **karmasaṅgraha** (constituents of action).

- **karmacodanā** includes **jñānaṃ** (knowledge), **jñeyaṃ** (object of Knowledge) and **pariñātā** (the knower).
- **karmasaṅgraha** includes **karaṇaṃ** (the instruments of action), **karma** (the act) and **karta** (the doer).

Suppose, one wishes to prepare rasagulla to celebrate the ongoing *Ganesh utsav*:

The impulse or the inspiration for making the rasagulla is *karmacodanā*; the constituents of making it is *karmasaṅgraha*.

- Rasagulla (object) = **jñeyaṃ**
- Knowledge of the how-to process = **jñānaṃ**
- The person with the knowledge= **pariñātā**
- The process of procuring the ingredients like sugar, milk etc., = **karanam**
- The actual process of preparing = **karma**, and
- the person doing it = **karta**

It is clear from the above example that the *karmacodanā* should get translated to *karmasaṅgraha* in order for karma to get accomplished. Deriving a relation between the two sets of factors -

- **jñānaṃ** becomes **karanam**
- **jñeyaṃ** becomes the **karma**, and
- **pariñātā** becomes the **karta**.

The 2 sets of factors get coordinated like the software and hardware of a computer. One cannot perform any action without the other.

18.19

jñānaṃ(ñ) karma ca kartāca, tridhaiva guṇabhedataḥ, procyate guṇasaṅkhyāne, yathāvacchr̥ṇu 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.

Bhagavān now explains the different types of *jñānaṃ*, *karma* and *kartā*, in detail, in relation to the three gunas - *sattvic*, *rajasic* and *tamasic*. In chapter 14, HE had given an introduction about the three gunas, and their role in binding the soul to the cycle of life and death. Here again, HE is showing how *jñānaṃ*, *karma* and *kartā* are also influenced by the *Prakṛti* which is again influenced by the three gunas. *Bhagavān* is asking Arjuna to listen to them carefully.

Knowledge of the highest genre is important to perform action of the highest order and to attain liberation. In 14th chapter the *Bhagavān* speaks about the actions of the supreme which are undivided and un

destructible. It means the supreme knowledge is same for all sorts of persons whether *Sattvic*, *Rajasic* or *Tamasic*. And he is equally present in all the living beings.

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.

A seeker needs to comprehend that every creation of Prakṛti will be under the influence of the three modes or Gunas. This applies to Karma, intellect and even knowledge, as these entities emanate from Prakṛti. Bhagavān now explains the distinction of knowledge based on the three modes of nature.

What is the difference between material knowledge and spiritual knowledge?

Material knowledge is based on the limited self where one sees a distinction in the other (say visual distinction for example - a man, a woman, a dog, an elephant, a tree, so on and so forth). The distinction is not limited to physical characteristics or capabilities, but it also expands across economic, educational or social aspects (say wealth, status, beauty, knowledge, etc.). All these aspects signify the limited self.

Spiritual knowledge transcends from the limited self to a limitless self. One endowed with spiritual knowledge perceives the Supreme Divine in one and all. Such persons are equitable towards all entities of the material realm (i.e., neither prejudiced towards one nor biased against another). This type of knowledge has been explained by Bhagavān as Sattvic (knowledge arising from the mode of goodness).

The concept of equitable perception (rooted from knowledge emanating from the mode of goodness) can be well understood from the examples of our revered saints.

Ekknath ji and the donkey:

Ekknath Ji was one of the saints during the Bhakti Movement in Medieval India. Once, Ekknath Ji was travelling to Rameshwaram with few other companions to offer the holy Ganga water to the deity. The saints of those times would follow a tradition to obtain the holy Ganga water by visiting the religious places situated in Northern India and offer the holy Ganga water to the deity in Rameshwaram (situated in Southern most part of India).

On his way to Rameshwaram, Ekknath ji happened to transit through a place which was hit by a severe draught. He noticed a donkey dying of thirst. Without a second thought, he used the holy Ganga water to quench the thirst of the weak and exhausted donkey. Although his other companions were compassionate and felt pity when they gazed the donkey, they refrained from even touching it and preferred to continue with their journey to reach Rameshwaram. When they saw Ekknath Ji offering the holy Ganga water to the donkey, they intervened and advised Ekknath Ji that he had obtained the holy Ganga water with great difficulty, but instead of offering the same to the deity in Rameshwaram, he was using the same to quench the thirst of an animal. He responded that his deity Bhagavān Rameshwar resides within the donkey, and he was quenching the thirst of his deity. Ekknath Ji was situated in an elevated state of consciousness and his knowledge or wisdom emanated from a state of goodness. His knowledge transcended the material knowledge limited to the self, and he perceived

the Supreme Divine (in the personal form of Bhagavān Rameshwar) in one and all, even in the donkey.

Namdev Ji and the dog:

Namdev Ji was also a saint during the Bhakti Movement in Medieval India. One day, he was engaged in cooking Rotis and had stacked the hot Rotis one above the other. A dog entered into his humble abode, picked the hot Rotis with its mouth and ran outside. Namdev Ji was an elevated saint whose knowledge emanated from the mode of goodness. He perceived the Supreme Divine (in the personal form of Vittal Bhagavān) in one and all. Holding a cup of Ghee in his hand, he began to run behind the dog by addressing it as Vittal. He was requesting Vittal Bhagavān (that he perceived within the dog) to relish the Rotis with ghee. Had it been anyone else in an unelevated state of consciousness and devoid of spiritual knowledge, they would have chased the dog away with a stick or by pelting stones. Those embedded with self-centered thinking would have even charged at the dog to an extent that it would never ever return to their street looking for food. However, Namdev Ji perceived the Supreme Divine in the form of Vitthal Bhagavān in one and all and hence had an equitable vision towards every entity.

As the popular song goes:

***Tere naam anek tu ek hi hai,
Har desh mein tu, har vesh mein tu.***

The above song conveys the meaning that the Supreme Divine is present in every space or country, in every form (all-pervading), HE is "One" called by many different names.

The knowledge emanating from the mode of goodness (Sattva) makes one transcend from the limited self to the limitless self. Like how the goldsmith sees the gold irrespective of the ornament, the one endowed with Sattvic knowledge sees the Supreme Divine in one and all and hence has an equitable vision towards one and all. The one with this understanding will see the entire diverse creation in its unity with the Supreme Divine and this is considered as Sattvic knowledge. Hence, the pure love based upon such knowledge transcends these material distinctions.

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.

Bhagavān now explains the nature of knowledge that emanates from the mode of passion (Rajo Guna). Most unenlightened persons functioning from a lower state of consciousness possess knowledge that is predominated by the mode of passion. Those whose knowledge is influenced from the mode of passion have a consciousness of a limited self (which does not transcend to the limitless self). Such persons see distinction between the self and the other.

Some people wonder why Bhagavān Sri Krishna preferred to descend down to Planet Earth with a dark or dark blue complexion, instead of a fair or golden complexion. The knowledge that emanates from the mode of passion perceives these distinctions in one another (whether an entity in the material realm or Bhagavān Śrī Krishna). Such visual distinction is not restricted to beauty, physical appearance or characteristics alone and it spreads its tentacles of division across caste, creed, social

and economic status, wealth, education, so on and so forth is due to Rajasic knowledge.

As the below shloka states in the scriptures:

**Ayam Nijah Paro veti | Gaanā Laghucetasām ||
Udāracaritānām Tu | Vasudhaiva Kutumbakam ||**

The above shloka conveys the meaning that, *this is mine and that is somebody else's, appear only to those with a narrow mind. However, for the 'large hearted' ones, the entire world is one family.*

One sees unity of the entity with the Supreme Divine, due to the sattvic knowledge. One sees distinction or division in entities due to rajasic knowledge. Bhagavān now explains the knowledge arising from the mode of ignorance (Tamo Guna) in the next shloka.

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.

In the previous two shlokas, Bhagavān classified the Sattvic and Rajasic knowledge by using terms -

- **tajjñānaṃ viddhi sātṭvikam** - that knowledge is sattvic
- **tajjñānaṃ viddhi rājasam** - that knowledge is rajasic.

However, HE does not even term the tamasic category as knowledge, as this type of perception is not rational, nor grounded in the scriptures or in reality. Persons with this perception tend to impose their pseudo or irrational beliefs on others. Such persons do not desire to perceive anything beyond their limited self and possess a single-minded view which they perceive to be the Absolute truth.

Such people are like frogs in the well, unaware of the huge world beyond their reach. Once, there was a frog dwelling in a well and a swan from a nearby ocean happen to visit this well. The frog enquired from the swan on where it came from. The swan replied by saying that it came from a nearby ocean. The swan asked the frog if it had visited the rivers and the ocean. The frog responded in the negative. The frog enquired from the swan on how big the ocean was, by taking a small leap, if it was as long as the small leap. The swan replied by saying that it was extremely vast when compared to the length of the leap. The swan then took a big leap from one end of the well to another and asked if the ocean was that big. The swan still responded by saying that the ocean was much vaster than the diameter of the ocean. The frog laughed by saying that the swan was lying and nothing can be vaster than its well.

The phrase 'frog in the well' is used for a small-minded person who foolishly imagines the limits of his knowledge to form the limit of all human knowledge (just like the frog that imagined the well in which it lived to be the largest body of water possible, being completely unable to conceive of anything as vast as an ocean). Those with knowledge emanating from the mode of ignorance are just like the frog in the well with a single-pointed perception that their fragmented understanding is the whole and tend to disregard the actual truth. Whereas in reality, the actual or absolute truth is far beyond the focal length of their single-pointed fragmental concept.

**ūrdhvaṃ gachchhanti sattva-sthā madhye tiṣṭhanti rājasāḥ
jaghanya-guṇa-vṛitti-sthā adho gachchhanti tāmasāḥ (14.18)**

Bhagavān explains that those situated in the mode of goodness rise upward; those in the mode of passion stay in the middle; and those in the mode of ignorance go downward.

This is applicable for knowledge as well.

- Those with Sattvic knowledge rise to higher levels of consciousness and progress upwards in the path of spiritual journey.
- Those with Rajasik knowledge remain mediocre
- Those with Tamasik knowledge face a downfall.

There are many volunteers who engage in selfless service without any expectations in return. However, those with Tamasic knowledge perceive such people engaging in volunteering work as mundane (since it has no material gains).

As it is said "**The greatest enemy of knowledge is not ignorance, it is the illusion of knowledge**". Knowledge predominated by the mode of goodness illuminates and dispels darkness and division, whereas knowledge stemming from the mode of ignorance is a glare that obscures. The **only way to expand one's knowledge is to shun the narrow-mindedness and broaden the horizons.**

Hence, one should rise above the tamasic knowledge and move towards Rajasic, and then elevate from Rajasic to Sattvic (by being in the company of Sattvic persons and by absorbing the wisdom from Bonafide spiritual masters) where one transcends from a limited self to a limitless self. In this manner, one can elevate to higher states of consciousness by being situated in knowledge that emanates from the mode of goodness.

Bhagavān explains the categories of Karma (deed or action) based on the three modes of nature in the forthcoming shlokas which will be discussed in the next session.

The session ends with the prayer and Hanuman Chalisa.

Questions and Answers:

Anita Ji

Q: Is it wrong to prefix AUM while chanting the Beeja mantra of a specific deity?

A: If it comes out spontaneously, there is nothing wrong. When one understands the reason behind the same, the habit gradually tapers down. One can prefix Shri before the beeja mantra.

Uma Ji

Q: If a householder ends up killing insects during routine maintenance of home, does it incur a sin?

A: Few Karmas like cooking or cleaning end up in killing germs and insects. Every action will have a karmic reaction. However, if one engages in *Prayashchit karma* (say by setting aside a part of food for animals or birds), the negative karmic reactions can be reduced.

Q: What does *Karma Phala Tyaga* imply? This is in the context of taking a *Sankalpa* to obtain some fruit.

A: As part of scriptures and Vedic rituals, say Satyanarayana pooja, the *Sankalpa* is necessary, and it is a small part of all the karmas performed during the day. However, during daily activities or in obligatory duties (say cooking for family), taking a *Sankalpa* and expecting a fruit/expectation in return is something that one can refrain from.

Rajiba Ji

Q: What is the difference between *Sat-Guni* and *Sat-Karma*?

A: The one endowed with *Sattva Guna* (mode of goodness) ends up performing *Sat-Karma* (virtuous deeds). For example, if sowing a seed (without any self-centered expectations) is *Sat-Guni*, then the tree that grows (which benefits one and all) becomes *Sat-Karma*.

Q: What is Rajasic Karma and Tamasic Karma?

A: The one who is endowed with Rajasic knowledge will end up with Rajasic Karma and the one with Tamasic knowledge will end up performing Tamasic karma

Hirwane Ji

Q: What is the difference between *Karma Chodana* and *Karma Sangraha*?

A: *Karma Chodana* is an inspiration to perform an action (say the thought to score high marks). *Karma Sangraha* is executing the required action to manifest this inspiration (say working hard to score high marks).

Shankar Ji

Q: Is it true that if there is a command from the Supreme Divine, then the killing is justified?

A: This is in context with the Sattvic person. It should be within the framework of rules and it should be an auspicious Karma. Within the framework of auspicious Karma, one will not be tainted by the negative karmic reaction of the karma. The end result should be *Chitta shuddhi* or cleansing the inner self which is the ultimate goal of a lifetime.

Q: If persons perform such deeds of killing for a living (say fisherman or a handman), is it a sin?

A: There is a story from the scriptures where a Brahmin is on a journey. The Brahmin had attained many Siddhis due to his intense Sādhanās and one of the Siddhis that he had obtained was that he could burn down the entity with his gaze filled with anger. He looked at a bird with anger and the bird dropped down burnt in fire. Then, he reached a humble abode of a lady seeking for alms. The lady took time to step out and give him alms as she was engaged in serving food to his husband. She also replied to him saying that since she was engaged in serving her husband, he cannot burn her down like the bird (i.e., she will not meet the same fate of the bird).

The Brahmin was astonished on how she was aware about the bird burnt down due to his angry gaze. She then suggested him to visit a man owning a grocery shop nearby who would dispel his doubt. The Brahmin reached the grocery shop and the man was attending to his customers one after the other. The Brahmin had to wait for his turn and when his turn finally came, the man responded by saying that he was aware why the Brahmin had come down to see him (to understand how the lady knew about his siddhi) and advised him to approach a butcher to seek the answer to his query.

The Brahmin was again astonished on how the grocery shop owner knew about his Siddhi (similar to the lady) and he approached the butcher. He was astonished again to see a Sattvic environment at the butcher's humble abode. The butcher explains that he was performing his prescribed duty of being a butcher for a living, but he did not deviate from his obligatory duties in daily life (taking care of kith and kin). It was the same with the lady and the grocery shop owners where they aligned with their prescribed duties. The butcher then said that the Brahmin had given up on his obligatory duties (towards his kith and kin) just to seek Siddhis and hence his Sādhanā was incomplete. Hence, when one aligns to obligatory duties with a pure intention, one does not incur a sin.



We are sure you enjoyed reading the Vivechan write- up. Please invest three minutes of your time to provide us your feedback. Use the link below:

<https://vivechan.learngeeta.com/feedback/>

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

Har Ghar Gītā, Har Kar Gītā !

Let's come together with the motto of Geeta Pariwar, and gift our Geeta Classes to all our Family, friends & acquaintances

<https://gift.learngeeta.com/>

Geeta Pariwar has taken a new initiative. Now you can watch YouTube videos and read PDFs of all the interpretation sessions conducted earlier. Please use the below link.

<https://vivechan.learngeeta.com/>

Learn Geeta, Spread Geeta, Live Geeta

|| OM ŚRĪKṚṢṆĀRPAṆAMASTU ||