

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 18: Mokṣa-Sannyāsa-Yoga

3/6 (Ślōka 19-25), Sunday, 15 September 2024

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## Karma and Gunas: Choosing the Path to Spiritual Elevation

The 18th chapter of the **Bhagavad Gītā, Mokṣa-Sannyāsa-Yoga**—The Yoga of Liberation through Renunciation—serves as a powerful guide to attaining ultimate freedom through detachment and self-knowledge. Our session commenced with the **Auspicious Lighting of the traditional lamp**, symbolizing the steady flame of wisdom that lights the path of **Dharma**. This sacred flame not only illuminates our journey but also purifies the **Antaḥkaraṇa** (inner consciousness), dispelling ignorance and bringing forth the light of knowledge. After this, we offered our salutations to **Bhagavān** and **Guru**, seeking their divine blessings as we tread the spiritual path.

We are truly fortunate to engage in the study of the **Bhagavad Gītā**, making our lives meaningful by striving toward the ultimate goal of human existence—**Mokṣa** (liberation). This opportunity may be the result of our **punya** (righteous deeds) from this life or past lives, or it could be a blessing bestowed upon us by saints and spiritual masters.

As **Sant Tulsidas** eloquently describes the rare and precious gift of human life:

बड़े भाग मनुष तन पावा।  
सुर दुर्लभ सब ग्रंथहि गावा ॥

*"With great fortune, one attains the human body,  
Even the gods declare it to be rare, as mentioned in all scriptures."*

The human body is unique in that it is a **Karma Yoni**, where we have the opportunity to perform actions and accumulate righteousness. Other forms of existence are **Bhog Yonis**, where beings merely experience the consequences of past actions. Thus, in the human form alone, we have the chance to consciously choose and shape our spiritual destiny.

As **Param Puja Govind Giri Ji Maharaj** has often said, no other scripture in the world presents the path to the ultimate goal—**attaining Paramatma**—in such a concise, practical, and powerful way as the **Bhagavad Gītā**. For over 5,300 years, this treasure of 700 verses has been studied and revered, with scholars continuously unearthing new gems of wisdom from its timeless teachings.

As we approach the final chapter, it is expected that we have absorbed some of these deeper meanings. In the previous session, we explored certain profound verses, and today, we continue to delve into more subtle aspects of **karma** and spiritual knowledge.

In verse 18, **Śrī Bhagavān** revealed an important understanding of the **Triad of Motivation** that drives all actions: **Jñānaṃ** (Knowledge), **Jñeyam** (Object of Knowledge), and **Parijñātā** (Knower). These three—the knowledge, the object of knowledge, and the knower—form the foundation of motivation for any action. Without these elements, action would have no purpose or direction.

Additionally, **Śrī Bhagavān** introduced the **Triad of Action**: **Karaṇam** (Instruments), **Karma** (Action), and **Kartā** (Doer). These three—the doer, the instruments, and the action—constitute the complete process of any activity, from initiation to execution. Together, they offer a comprehensive understanding of how actions are conceived, performed, and brought to completion.

This breakdown provides a profound insight into the mechanics of karma, showing that every action is the result of a combination of knowledge, the object of knowledge, and the knower. Similarly, the execution of any action involves the doer, the means through which the action is performed, and the action itself.

By understanding these subtle components, we gain a deeper perspective on the interplay between knowledge, action, and the self, guiding us toward a clearer understanding of karma and the path to liberation.

## 18.19

**jñānaṃ(ñ) karma ca kartāca, tridhaiva guṇabhedaḥ,  
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.

In this verse, **Śrī Bhagavān** introduces the concept that **knowledge, action, and the doer** are all shaped by the influence of the three **Guṇas**: **Sattva** (goodness), **Rajas** (passion), and **Tamas** (ignorance). He signals to Arjuna that understanding these distinctions is critical, as these Guṇas determine how individuals think, behave, and ultimately progress on their spiritual path. By examining the interplay of the Guṇas in these areas, one can gain deep insight into human nature and how it functions in the world.

- **jñānaṃ karma ca kartāca**: Knowledge, action, and the doer.
- **tridhaiva guṇabhedaḥ**: Are classified into three types based on the dominant Guṇa.
- **procyate guṇasaṅkhyāne**: This classification has been outlined in the scriptures.
- **yathāvacchṛṇu tānyapi**: Listen to My explanation of these distinctions.

Here, **Śrī Bhagavān** sets the stage for a detailed discussion of how each of these elements—knowledge, action, and the doer—is influenced by the three Guṇas. These Guṇas shape how we perceive reality, how we act, and how we view ourselves in relation to the world. Everything in the universe is a manifestation of these Guṇas, and their varying proportions create the incredible diversity we observe in nature.

Our individual behaviors, appearances, preferences, intellect, and even unique qualities—like no two individuals having identical fingerprints or no two zebras having the same stripe pattern—are all the result of different combinations of the Guṇas. Just as three basic ingredients—**Sattva**, **Rajas**, and **Tamas**—combine to create infinite variations in human nature, so too do these Guṇas create a vast array of possibilities in everything we do and perceive.

For instance, imagine giving 1,000 people the same three ingredients—flour, potatoes, and oil. Each person would prepare a dish with a distinct flavor and taste, even though the ingredients are the same. Not only that, but each person could create multiple variations just by adjusting the proportions or using different techniques. Similarly, the Guṇas work together in various proportions to shape our individual actions, thoughts, and experiences.

**Śrī Bhagavān** now explains how these Guṇas influence three key aspects of human life:

1. **Knowledge (Jñāna):** Knowledge can be categorized as **Sāttvic**, **Rājasic**, or **Tāmasic** depending on the Guṇa that dominates. **Sāttvic knowledge** is pure and holistic, enabling one to see the interconnectedness of all beings. **Rājasic knowledge**, however, is ego-driven, fostering division and promoting duality. **Tāmasic knowledge** is clouded by confusion and ignorance, leading to misunderstandings and delusion.
2. **Action (Karma):** Similarly, actions are influenced by the Guṇas. **Sāttvic actions** are selfless and performed with pure intentions, aligned with one's duty. **Rājasic actions** are driven by attachment to results, ambition, and desire, often leading to restlessness. **Tāmasic actions** are careless, harmful, or done without forethought, rooted in ignorance or laziness.
3. **The Doer (Kartā):** The “doer” of any action is also shaped by the Guṇas. A **Sāttvic doer** acts with humility, selflessness, and a sense of duty. A **Rājasic doer** is motivated by ego, personal gain, and ambition. A **Tāmasic doer** is negligent, lazy, or deluded, acting without clarity or consideration of the consequences.

By understanding these classifications, we can gain deeper insights into our own behaviors and tendencies. **Śrī Bhagavān** encourages us to reflect on which Guṇa dominates our knowledge, actions, and sense of self, allowing us to consciously cultivate more **Sāttvic** qualities. When we strive to act with clarity, selflessness, and a sense of duty, we elevate our actions and bring ourselves closer to spiritual purity and liberation.

This teaching is highly relevant to our daily lives. By examining our motivations and actions, we can gradually move away from **Rājasic** or **Tāmasic** tendencies and embrace more **Sāttvic** attributes, leading to a life of balance, peace, and fulfillment. As we develop this awareness, not only does our spiritual practice deepen, but our effectiveness in the world also improves. We begin to act with greater understanding, harmony, and purpose.

In the next few verses, Śrī Bhagavān elaborates on the three types of knowledge: **Sāttvic jñāna**, **Rājasic jñāna**, and **Tāmasic jñāna**, each influenced by the Guṇas. While these distinctions are based on the dominant Guṇa, it's essential to understand that all three Guṇas exist in varying proportions within every individual. Even someone as evolved as Param Pujya Swami Ji Maharaj, who predominantly embodies **Sāttvic** qualities, requires rest at night, thus engaging **Tāmasic** energy to some degree. Everyone possesses all three Guṇas, though in different proportions, and it is the balance of these forces that determines one's actions, thoughts, and spiritual progress.

## 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.

Śrī Bhagavān explains the nature of **Sāttvika jñāna** (knowledge in the mode of Sattva), which enables one to perceive the underlying unity in all beings. Despite the diversity of forms and appearances, there exists one eternal, indivisible essence in everyone—the imperishable Ātman or divine consciousness. This essence transcends all physical differences and is equally present in all beings.

- **sarvabhūteṣu yenaikaṃ bhāvamavyayamīkṣate**: He who perceives one unchanging and imperishable reality in all beings.
- **avibhaktaṃ vibhakteṣu**: This reality is undivided amidst the apparent division of forms.
- **tajjñānaṃ viddhi sāttvikam**: Know this type of knowledge to be Sāttvika, or pure.

The key aspect of Sāttvika knowledge is the realization of **oneness**. Beneath all differences in forms, behaviors, and characteristics lies the same eternal truth. This understanding fosters a deep sense of interconnectedness, where the barriers of separation dissolve. Sāttvika knowledge perceives others not as separate entities, but as manifestations of the same divine presence.

1. **Unity in Diversity**: The Sāttvika perspective recognizes the multiplicity of forms while seeing the underlying unity. Although individuals may appear separate in body and mind, their essence is the same. This vision nurtures compassion, empathy, and a universal love for all beings.
2. **Eternal and Unchanging**: Sāttvika knowledge is rooted in the recognition of the eternal, unchanging nature of the divine. It goes beyond worldly knowledge, which is focused on the temporary and fleeting, and connects with the eternal truth.
3. **Perception of Divinity in All**: With Sāttvika knowledge, one perceives the divine equally in all beings, whether in pleasure or pain, friend or foe. It eliminates duality, helping the individual rise above ego-based thinking, naturally inclining them toward kindness, selflessness, and actions that benefit all.

Types of Knowledge: Laukik and Alaukik

There are two main types of knowledge:

- **Laukik Vidya** (worldly or temporary knowledge)
- **Alaukik Vidya** (spiritual or otherworldly knowledge, also known as Rajvidya, Rajguhya)

The Bhagavad Gita emphasizes three essential components involved in acquiring any knowledge:

1. **Jñānaṃ** (Knowledge)
2. **Jñeyaṃ** (Object of Knowledge)
3. **Parijñātā** (Knower)

To explain this, consider a person who wants to become a pilot. They enroll in an academy, attend lectures (**Shravan**, or listening), study books (**Swadhya**, or self-study), and undergo practical training. After completing the process, they are certified as a pilot. Their identity shifts from being an aspiring pilot to simply "a pilot." During this journey, three components are involved:

- **Jñānaṃ**: The knowledge of flying acquired through training (comparable to Bhakti in spiritual terms).
- **Jñeyaṃ**: The goal of becoming a pilot (analogous to Bhagavan, the ultimate object of knowledge in spirituality).
- **Parijñātā**: The person who wishes to become a pilot (the Bhakt, or devotee in the spiritual journey).

After reaching the stage of a fully trained pilot, these three—Knowledge, Object of Knowledge, and Knower—merge into one. The individual is no longer just learning but has become the pilot, symbolizing the convergence of Jñānaṃ, Jñeyam, and Parijñātā. Similarly, when a devotee attains ultimate devotion, they merge with Bhagavan. The knower and the knowledge become one with the object of knowledge.

As expressed in the verse:

"जब मैं था हरि नहीं, अब हरि हैं मैं नाहीं।  
प्रेम गली अति सांकरी, तामें दो न समाही॥"

*"When I was, Hari (God) was not; now Hari is, and I am not.  
The lane of love is extremely narrow; two cannot fit in it."*

At the peak of spiritual attainment, the ego dissolves, and the knower merges into the knowable, just as the devotee and devotion merge into Bhagavān.

### Differences Between Laukik and Alaukik Vidya

While **Laukik Vidya** is predictable and time-bound, **Alaukik Vidya** is unpredictable as it spans across lifetimes. Laukik knowledge acquired in one life ceases with death, while Alaukik Vidya continues across lifetimes. For instance, a person who was a pilot in one life must acquire that knowledge again in the next. However, spiritual knowledge is carried forward, manifesting as profound wisdom in individuals even at a young age.

Examples of this can be seen in **Jagadguru Adi Shankaracharya**, who was a spiritual prodigy. By the age of 16, he was unequalled in wisdom across Bharatvarsh. In contrast, **Gautam Buddha** led a worldly life before experiencing spiritual awakening at 29. Both had practiced spiritual knowledge from past lives, though their journeys unfolded differently.

In Laukik Vidya, the process is structured and time-bound, while in Alaukik Vidya, the journey is longer and depends on the progress made across multiple lives. The spiritual efforts made in one life continue into the next, allowing wisdom to manifest in different ways.

### Seven Stages of Knowledge in the Gītā

1. **Stage 1:** At the basic level, one sees the Gītā as just a religious scripture.
2. **Stage 2:** One realizes that the Gītā is part of the Mahabharata.
3. **Stage 3:** One learns about the transmission of the Gītā through various narrators.
4. **Stage 4:** One understands the Gītā as Bhagavān's direct speech.
5. **Stage 5:** The Gītā is seen as the essence of the Upanishads, delivered by Śrī Bhagavān Himself.
6. **Stage 6:** The core message of the Gītā is understood: the upliftment and liberation of the soul.
7. **Stage 7:** At this final stage, the Gītā becomes living wisdom that guides every aspect of life, experienced as the **nectar of wisdom**.

These stages represent the deepening of one's relationship with the Gītā, progressing from seeing it as scripture to experiencing it as divine wisdom.

*Yoga Vashishtha* is regarded as one of the most profound scriptures for those walking the Path of Knowledge (Jnana Marg). In this text, Bhagavān Rama engages in deep and insightful dialogue with Sage Vashishtha, a unique conversation in spiritual literature. While the *Bhagavad Gītā* is part of the *Mahabharata*, the *Yoga Vashishtha* belongs to the *Valmiki Ramayana*. A key distinction between these sacred texts is the roles of the questioners and responders: in the Gita, Arjuna poses questions, and Śrī Krishna provides answers, whereas in the *Yoga Vashishtha*, it is Bhagavān Rama, an incarnation of the Supreme, who inquires.

This unique structure sets both scriptures apart. The Gītā is celebrated for its divine answers, while *Yoga Vashishtha* stands out for the profound questions posed by Bhagavān Rama. The depth of these inquiries, coming from Bhagavān Himself, imbues *Yoga Vashishtha* with unparalleled significance, making both texts equally revered in their unique ways.

To further illustrate the nature of knowledge, we can consider three Urdu words that encapsulate different levels of understanding:

- **Aalim:** Someone who has acquired knowledge through formal education but may not yet apply it effectively in practice.
- **Aamil:** A person who has gained knowledge through practical experience, though they may not have the ability to teach it.
- **Kamil:** Someone who possesses knowledge through both education and practice, and can apply it in real life as well as teach it to others.

Bhagavān Rama exemplifies **Kamil**—a perfect being who excels in both knowledge and practice. The *Yoga Vashishtha* is considered a remarkable guide for seekers of knowledge, filled with the wisdom imparted by Sage Vashishtha to Śrī Rama. Alongside the *Ashtavakra Gītā*, it is revered as one of the best texts for spiritual seekers on the Path of Knowledge.

In *Yoga Vashishtha*, the seven stages of gaining knowledge are described as follows:

ज्ञानभूमिः शुभेच्छाख्या, प्रथमा परिकीर्तिता।  
विचारणा द्वितीया स्यात्, तृतीया तन्मनस्विता॥  
सत्त्वापत्तिस्तथा चतुर्थी, आसंसक्तिस्तु पञ्चमी।  
पदार्थाभावना षष्ठी, सप्तमी तुरीया स्थितिः॥

These stages are:

- **Śubhecchā** – The desire for truth, marking the first awakening, where one begins to yearn for a deeper understanding of life.
- **Vicāraṇā** – Reflection or deep inquiry, where the seeker engages in intellectual exploration and contemplation of reality.
- **Tanmanasvitā** – Focused contemplation or one-pointedness, as the mind becomes more concentrated on the spiritual path.
- **Sattvāpatti** – Attainment of truth and a natural aversion to falsehood, where clarity and harmony with higher reality are achieved.
- **Āsaṃsakti** – Non-attachment, where the seeker transcends desires and attachments while still performing their worldly duties.
- **Padārthābhāvanā** – Direct experience or realization of the truth, where the oneness of all existence is deeply understood and experienced.
- **Turiyā** – The transcendental state of consciousness, where the seeker becomes fully immersed in the ultimate truth, beyond waking, dreaming, and deep sleep.

Each of these stages represents a deepening of spiritual understanding, guiding the seeker from curiosity to the ultimate realization of the Supreme Truth. *Yoga Vashishtha* offers a comprehensive roadmap, step by step, for those on the path to enlightenment.

Let's take a closer look at these seven stages as described in *Yoga Vashishtha*, also known as **Jñāna Bhumikas**:



1. **Śubhecchā (The Desire for Truth):**

At this stage, the seeker begins to develop a sincere yearning for spiritual knowledge and self-realization. They recognize the fleeting nature of worldly pleasures and start seeking deeper truths about existence. This inner awakening leads them to pursue the company of wise people, scriptures, and spiritual practices.

2. **Vicāraṇā (Reflection or Deep Inquiry):**

In this stage, the seeker engages in critical thinking and self-examination, reflecting on the nature of the world, the self, and the ultimate truth. They begin to question the impermanence of material existence, the role of karma, and the nature of the soul. Intellectual exploration and deep inquiry help them grow in wisdom.

3. **Tanmanasvitā (Focused Contemplation):**

The seeker attains one-pointed concentration, where the mind becomes deeply focused on the ultimate truth. External distractions are minimized, and the seeker remains centered on higher realities. This stage requires greater self-discipline and detachment from worldly influences.

4. **Sattvāpatti (Attainment of Truth):**

Here, the seeker experiences direct insight into the truth. The mind aligns with higher reality and becomes naturally averse to falsehood. This stage brings moments of spiritual clarity, deep peace, and an accelerated process of spiritual awakening.

5. **Āsaṃsakti (Non-Attachment):**

At this stage, the seeker transcends worldly desires and attachments. They continue to live in the world and perform their duties, but they remain unaffected by praise or blame, pleasure or pain. A profound sense of freedom arises, and the seeker's actions become selfless.

6. **Padārthābhāvanā (Direct Experience of Truth):**

The seeker realizes the oneness of all existence and fully understands the unity between the self (Atman) and the universal consciousness (Brahman). Intellectual inquiry is no longer necessary, as the truth is directly experienced, bringing bliss, peace, and wisdom.

7. **Turiyā (The Transcendental State):**

In this final stage, the seeker transcends all dualities and distinctions, reaching a state beyond waking, dreaming, and deep sleep. The individual experiences pure consciousness and realizes their oneness with the infinite. This is the state of **moksha** (liberation), where there is no sense of individuality or separateness.

A vivid example of **Padārthābhāvanā** can be seen in the life of **Swami Ramtirtha**. One day, when dark clouds appeared in the sky, Swami Ji began to cry. When asked why, he responded, "Are you not seeing Kanahya (Krishna)?" For Swami Ji, the clouds were not just clouds but a manifestation of Śrī Krishna Himself, reflecting the state where every object reveals the divine presence.

This experience aligns with the verse:

**वासुदेवः सर्वमिति**

"Vasudeva (Krishna) is all that exists."

Similarly, in the *Ramcharitmanas*, the verse:

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

*"Knowing the entire world to be filled with Sita and Rama, I bow down with folded hands."*

expresses this realization of divine presence in all.

Once a seeker reaches this level of realization, they are prepared to ascend to **Turiyā**, the final transcendental state. In this state, all distinctions dissolve, and the seeker experiences eternal peace and unity with the divine.

When Garud Ji questioned Kakhbushandi about how to light the lamp of knowledge, his inquiry went beyond a simple question; it reflected a profound spiritual quest—the search for illumination and wisdom that dispels the darkness of ignorance. In the *Ramcharitmanas*, Kakhbushandi, a realized sage in the form of a crow, imparts spiritual wisdom to Garud Ji, the mighty eagle and vehicle of Bhagavān Vishnu. This dialogue represents the transmission of profound knowledge, where the "lamp of knowledge" is lit through self-inquiry, devotion, and the guidance of a spiritual teacher. Just as a lamp dispels darkness, knowledge enlightens the soul, leading to the realization of higher truths.

The theme of divine grace and faith is beautifully illustrated in the verse:

सात्विक श्रद्धा धेनु सुहाई। जौं हरि कृपाँ हृदयँ बस आई॥  
बिषय चराइ निरामय बारी। संत बिचार पूसहिँ सुखकारी॥

Sattvic (pure) faith is like a beautiful cow,  
If, by God's grace, it takes residence in the heart.  
It grazes on the pastures of worldly desires and drinks the water of detachment,  
While the wise saints nourish it with their contemplations, bringing comfort and joy.

This verse compares Sattvic Shraddha (pure faith) to a beautiful cow, symbolizing nourishment, spirituality, and abundance. When God's grace allows pure faith to take root in the heart, it flourishes amidst the challenges of the material world, untouched by distractions. It feeds on detachment from worldly desires and is sustained by the wisdom and guidance of saints. Just as a cow is lovingly cared for, faith is nurtured by deep contemplation, self-reflection, and spiritual teachings, leading to inner peace and fulfillment.

The metaphor of faith is extended in the following verse:

तेइ तन हरित चरै सब गाई। भाव वच्छ सिसु पाइ पेन्हाई॥  
नोइ निबृत्ति पात्र विस्वासा। निर्मल मन अहीर निज दासा॥

All the cows (symbolizing pure thoughts) graze on the green grass of righteous actions,  
And drink the milk of devotion like calves, receiving it directly.  
With the vessel of faith in hand, they bow before renunciation,  
Their pure minds are like humble cowherds, serving as loyal devotees.

Here, the cows represent pure thoughts, nourished by righteous actions. These thoughts, in turn, are fed by devotion, much like calves drinking the milk of spiritual sustenance. The vessel of faith guides the seeker toward renunciation (detachment from material desires), while the pure mind serves humbly, like a cowherd tending to the cows. This verse illustrates the journey of spiritual growth, where righteous actions and devotion lead to a mind purified and free from ego.



The process of attaining spiritual purity is further depicted in:

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

Both of us are blessed with the milk of supreme righteousness. Fire comes and makes us desireless. Then the wind gathers the air and gives us strength.

This verse uses the imagery of milking and boiling to describe how one extracts the essence of Dharma (righteousness). The fire of selfless desire represents the purification of actions through the absence of ego and personal gain. Once the milk of Dharma is boiled, it is cooled by the wind of satisfaction, symbolizing contentment and peace, and made firm by fortitude, representing patience and perseverance in spiritual practice.

The churning of spiritual knowledge is described further in:

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

With joy, the intellect churns using the churner of reflection,  
The rope of control and the words of truth being the basis.  
Then, through this churning, the butter is extracted,  
Which is pure, detached, and supremely beautiful.

Here, churning symbolizes deep contemplation and meditation. The rope of control refers to the discipline needed to restrain the mind, while truthful words provide the foundation for spiritual reflection. Through this process, the butter—representing wisdom and detachment—is extracted, symbolizing a mind purified by knowledge and free from worldly attachments.

This purity and detachment are echoed in *Bhagavad Gītā* 12.13:

अद्वेषा सर्वभूतानां मैत्रः करुण एव च।  
निर्ममो निरहंकारः समदुःखसुखः क्षमी॥

He who harbors no hatred toward any living being, who is friendly and compassionate,  
Free from attachment and ego, balanced in pleasure and pain, and forgiving.

This verse highlights the qualities of an enlightened soul—one who is devoid of hatred, filled with compassion, detached from personal desires, and balanced in joy and sorrow. Such a soul is forgiving and radiates love and wisdom toward all.

The journey to this state of wisdom is emphasized further:

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

By kindling the fire of yoga (spiritual discipline), one brings forth both good and bad actions.  
When the intellect pours the ghee of knowledge into this fire, the impurities of attachment are burnt away.

The fire of yoga represents the transformative power of spiritual practice. Both good and bad actions are offered into this fire, and through the application of knowledge (symbolized by ghee), the impurities of attachment are burnt away, leaving the seeker purified.

The purification process continues:

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

Then, the intellect, transformed by higher knowledge, obtains the pure ghee (of wisdom),  
And fills the lamp of the mind, making the wick of equanimity firm and steady.

Here, the intellect is fully transformed by higher knowledge, symbolized by pure wisdom filling the lamp of the mind. The wick of equanimity ensures that the light remains steady, representing a state of unwavering peace and balance.

This continuous flow of knowledge, faith, devotion, and self-realization emphasizes that spiritual wisdom is not merely intellectual but something to be lived and experienced. The journey from ignorance to enlightenment requires persistent self-effort, guided by wisdom and the nurturing power of faith.

An illustrative story of this spiritual wisdom is found in the teachings of Guru Nanak Dev Ji. During one of his spiritual journeys, Guru Nanak, accompanied by Bhai Mardana, visited two villages with contrasting reputations. The first village was known for its selfishness, while the second for its kindness.

In the first village, where people were indifferent and hostile, Guru Nanak offered the blessing, "May you always stay in this village and never leave." Surprised, Bhai Mardana asked why. Guru Nanak explained that if the selfish people stayed there, their negative influence would remain contained. In contrast, in the second village, known for its kindness, Guru Nanak blessed the people with, "May you be scattered far and wide." This was because their goodness would spread, uplifting other places with their positive influence.

This profound teaching illustrates the power of influence. It is a reminder that virtuous people should share their goodness with the world, while selfishness should remain limited in its reach. This exemplifies Sāttvika knowledge, where the essence of wisdom is to uplift and inspire through compassion, love, and selflessness.

By cultivating Sāttvika knowledge, individuals can align their actions with universal principles of love and unity. It encourages us to see beyond superficial differences and recognize the divine essence within all, leading to greater harmony, deeper empathy, and peace in our lives.

## 18.21

**pr̥thaktvena tu yajjñānaṃ(n), nānābhāvānpr̥thagvidhān,  
vetti sarveṣu bhūteṣu, tajjñānaṃ(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.

In this verse, Śrī Bhagavān elaborates on the nature of **Rājasika jñāna** (knowledge influenced by Rajas). Unlike **Sāttvika jñāna**, which perceives the underlying unity in all beings, **Rājasika jñāna** is centered on division and multiplicity. It sees the world as fragmented, focusing on external differences, and emphasizing the material and individual aspects of life rather than the spiritual essence that connects all beings.

- **pr̥thaktvena tu yajjñānaṃ**: This knowledge perceives everything as distinct and separate.
- **nānābhāvān pr̥thagvidhān**: It sees many different forms with varying distinctions.
- **vetti sarveṣu bhūteṣu**: Such knowledge applies to all beings, viewing them as separate entities.
- **tajjñānaṃ viddhi rājasam**: Know this knowledge to be **Rājasika**, driven by passion and ego.

**Rājasika knowledge** is preoccupied with external appearances and individual distinctions, focusing on

separation rather than unity. It identifies people, objects, and experiences through differences—status, wealth, power, and identity. As a result, it fosters ego-driven thinking, competition, and attachment to material outcomes.

1. **Perception of Separation (pṛthaktvena jñānam):** This knowledge leads to a worldview based on division, where individuals and groups are seen as distinct and disconnected. It encourages an "us versus them" mindset, promoting judgments based on outward qualities such as race, religion, nationality, or social status.
2. **Multiplicity and Diversity (nānābhāvān pṛthagvidhān):** Rājasika knowledge focuses on the differences in the material world, highlighting diversity while missing the spiritual oneness beneath. It fosters attachment to worldly things—possessions, status, and desires—encouraging people to see others as competitors or threats, driven by self-interest.
3. **Entanglement in Duality:** This knowledge entraps the individual in the dualities of likes and dislikes, attachment and aversion. Rājasika thinking often leads to restlessness and dissatisfaction, as one is constantly striving to fulfill personal desires, protect what they have, or compare themselves to others, leading to a cycle of karmic bondage.

While **Rājasika knowledge** may help in pursuing material success, it ultimately does not bring spiritual fulfillment or inner peace. It keeps individuals trapped in the material realm, driven by desires and attachments.

### The Story of the Goldsmith's Son and Rājasika Knowledge

Once, a skilled goldsmith passed away, leaving his family and his jewelry business. His son, inexperienced in the trade, found himself struggling to manage the household. In desperation, the son decided to sell the collection of diamonds his father had kept in the safe, thinking they were the family's most valuable assets.

The son approached his uncle, who also worked in the jewelry trade. His uncle, understanding the market's complexities, advised the young man to wait, as the market was unfavorable. He suggested that the son focus on learning the trade instead.

Over time, as the son learned more about the business, he reminded his uncle about selling the diamonds. His uncle then revealed that the diamonds in the safe were fake. Now equipped with knowledge, the son examined the diamonds himself and realized that his uncle was right. However, his uncle encouraged him to take over the family business, knowing that the son was now ready.

The next day, the son asked his mother for one of his father's old shirts, wanting to honor him by wearing it on his first day as the business owner. While putting on the shirt, he noticed the buttons were made of real diamonds. Astonished, he asked his mother how many such shirts his father had. She replied, "Around 40."

The son now understood his father's wisdom. His father had deliberately placed fake diamonds in the safe to prevent his inexperienced son from selling off the real wealth. The real diamonds were hidden in plain sight, sewn into his shirts. His father's intention was to ensure that his son first gained the necessary knowledge and skills to manage the business before coming into possession of the true wealth.

This story illustrates the nature of **Rājasika knowledge**—initially, the son sought to sell the diamonds, driven by a desire for quick gain without understanding their true value. However, through learning and

patience, he developed the insight and wisdom to appreciate the real wealth. His father's strategy ensured that his son would only inherit the family's assets once he had matured enough to handle them.

### Application of Rājasika Knowledge in Daily Life

In our own lives, **Rājasika knowledge** manifests in the way we perceive and interact with the world. If we constantly focus on external differences, judge others based on their status or achievements, or chase personal ambitions without considering the broader impact, we are influenced by **Rajas**. This mindset leads to a disconnection from others and fosters restlessness, dissatisfaction, and attachment to fleeting outcomes.

To move beyond **Rājasika knowledge**, we must cultivate **Sāttvika knowledge**, which promotes unity and interconnectedness. Instead of seeing the world through a lens of separation, we can shift our perspective to focus on the shared spiritual essence within all beings. This change in perception fosters harmony, compassion, and a deeper sense of fulfillment, as we realize that we are all part of a greater, unified whole.

## 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 this verse, Śrī Bhagavān describes **Tāmasika jñāna** (knowledge influenced by Tamas), the lowest form of understanding. Unlike Sāttvika knowledge, which recognizes the unity of existence, or Rājasika knowledge, which focuses on division, **Tāmasika knowledge** is characterized by ignorance, narrow-mindedness, and attachment to superficial perspectives. It is trapped in limited, selfish views, lacking depth and understanding of the larger truth.

- **yattu kṛtsnavadekasmin kārye**: This knowledge considers one small part, such as the body or a material object, to represent the whole.
- **saktamahaitukam**: It clings to this perspective irrationally and without purpose.
- **atattvārthavadalpaṃ ca**: It is devoid of truth and significance, disconnected from the real essence of life.
- **tattāmasamudāhṛtam**: Such knowledge is declared to be Tāmasika.

**Tāmasika knowledge** remains confined to the immediate and physical, with no grasp of the higher reality that pervades all existence. It lacks discernment and leads to confusion, delusion, and spiritual darkness.

1. **Narrow Focus (kṛtsnavadekasmin kārye)**: Tāmasika knowledge is attached to one small aspect of life, such as the body, and assumes it represents the whole. This limited viewpoint blinds one to the deeper spiritual truths, leading to excessive attachment to material wealth or bodily pleasures as if they were the ultimate purpose of life.
2. **Lack of Reason and Purpose (saktamahaitukam)**: This knowledge is irrational and clings to ideas or beliefs without questioning or understanding. It is rigid, closed to growth, and fosters blind attachment to false or insignificant notions, often rooted in ignorance.

3. **Devoid of Truth (atattvārthavad):** Tāmasika knowledge does not grasp the true nature of reality. It is based on misconceptions and falsehoods, leading the person to draw incorrect conclusions about life, resulting in confusion and delusion.

4. **Trivial and Insignificant (alpaṃ ca):** This knowledge is superficial and concerned only with mundane, material aspects of life. It ignores the profound and eternal truths, focusing instead on petty concerns that are fleeting and insignificant in the larger scheme of existence.

**Tāmasika knowledge** leads to a limited worldview, where the individual is trapped in material concerns, ignorant of the higher spiritual purpose of life. This ignorance fosters lethargy, confusion, and attachment to false or trivial ideas, keeping the individual bound in the darkness of Tamas.

#### The Story of the Parrot and Tāmasika Knowledge

In a dense forest, two close friends—a pigeon and a parrot—lived happily. One day, the pigeon had to leave on a long journey. Before departing, he gave the parrot valuable advice: "Beware of the hunter who will come, scatter grains to lure you, and set a trap. Do not get caught."

The parrot, known for its ability to memorize, repeated the warning to himself often: "The hunter will come, spread grains, lay a trap—don't get trapped." Confident in his knowledge, the parrot felt prepared.

Soon after the pigeon left, a hunter appeared. As the pigeon had warned, the hunter spread grains and set a trap. But when the parrot saw the food, he forgot the wisdom he had memorized. Driven by greed, he flew down to eat the grains and was caught in the trap. While trapped, the parrot helplessly repeated the very line he had memorized: "The hunter will come, spread grains, lay a trap—don't get trapped." Yet it was too late.

This story illustrates the nature of **Tāmasika knowledge**—knowledge that is learned but not applied when needed. Like the parrot, we may learn valuable lessons, but when faced with temptation, we forget to use that knowledge. Tāmasika knowledge remains dormant, failing to guide us in moments of decision. The parrot knew the advice but, in a moment of weakness, fell prey to desire and forgot to act on it.

#### Practical Application of Tāmasika Knowledge

In daily life, **Tāmasika knowledge** manifests as ignorance, prejudice, or attachment to superficial values. A person operating under its influence may focus only on material gain, bodily pleasures, or personal interests, disregarding the broader spiritual truths. This leads to a life centered on narrow and selfish perspectives, disconnected from the deeper realities of existence.

To overcome the limitations of **Tāmasika knowledge**, one must cultivate a more expansive and enlightened perspective—**Sāttvika knowledge**. By developing a broader understanding of life's spiritual purpose, we move away from ignorance and triviality, leading to clarity, peace, and a deeper connection to the divine.

As Kabir wisely said:

"पर उपदेश कुशल बहु तेरे।  
जे आचरहिं ते नर घनेरे।।"

"You are skilled at advising others,  
But those who practice what they preach are truly rare."

This couplet reminds us that true knowledge lies not in merely learning or advising, but in living by the

wisdom we have gained. Only by applying knowledge in our lives can we transcend the darkness of **Tamas** and embrace the light of higher truth.

## 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.

In this verse, Śrī Bhagavān elaborates on the nature of **Sāttvika karma**—actions that are guided by purity, selflessness, and detachment from the results. These actions are performed in alignment with higher principles, without ego or desire for personal gain. The focus is on fulfilling one's duty with sincerity and devotion, free from attachment or aversion.

- **niyataṃ saṅgarahitam**: Actions that are in accordance with scriptural guidance and free from attachment.
- **arāgadveṣataḥ kṛtam**: Actions done without personal desires or aversions, without attachment or hatred.
- **aphalaprepsunā karma**: Actions performed by one who does not seek any rewards or results.
- **yattatsāttvikamucyate**: Such actions are declared to be Sāttvika—pure and noble.

Key Qualities of Sāttvika Karma:

1. **Scripturally Ordained (niyataṃ)**: Sāttvika actions are rooted in **dharma**, the righteous path outlined in scriptures. These actions are in harmony with moral and ethical principles, performed with a sense of duty and responsibility. By adhering to a higher moral code, these actions contribute to spiritual growth and alignment with divine principles.
2. **Free from Attachment (saṅgarahitam)**: A defining trait of Sāttvika karma is detachment. The individual performing such actions does not think, "I am the doer," or "This is for me." They are not attached to the outcome, recognizing that their actions are part of the greater natural flow of life. This lack of attachment brings inner peace, as the mind is not burdened by expectations of results.
3. **Absence of Rāga and Dveṣa (arāgadveṣataḥ)**: Sāttvika actions are free from the pulls of desire and aversion. There is no craving for specific outcomes, nor any distaste for certain tasks. Instead, the person performing such actions does so with equanimity, not swayed by emotions of attraction or repulsion. This balance ensures that their actions are performed with calmness and focus.
4. **Without Desire for Results (aphalaprepsunā karma)**: In Sāttvika karma, there is no expectation of rewards or personal gain. Actions are undertaken purely out of duty and righteousness, without concern for success or failure. This detachment from results reflects the core principle of **Karma Yoga**—acting without attachment to the fruits of action.

Sāttvika karma represents the ideal form of action as described in the Gītā. It is pure, selfless, and aligned with higher spiritual aspirations. By performing such actions, one purifies the mind and heart, diminishes the ego, and moves closer to spiritual liberation.



## Applying Sāttvika Karma in Daily Life

In everyday life, this teaching encourages us to act with integrity, selflessness, and detachment from outcomes. Whether we are working, helping others, or fulfilling personal responsibilities, the focus should not be on what we will gain but on doing what is right and just.

By letting go of the attachment to success or failure, we can act with greater clarity, peace, and purpose. This detachment reduces stress, cultivates mental balance, and leads to spiritual growth, as it helps transcend the ego and align our actions with a higher, divine will.

### 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.

In this verse, Bhagavān highlights the characteristics of actions tainted by the **Rajas** quality:

- **Yattu kāmepsunā karma:** Actions driven by a desire for personal pleasures or material rewards.
- **Sāhaṅkāreṇa vā punaḥ:** Actions motivated by ego, seeking recognition and validation.
- **Kriyate bahulāyāsaṃ:** Actions that involve excessive effort, marked by struggle and strain.
- **Tadrājasamudāhṛtam:** Such actions are declared as **Rājasika**, focused on passion and personal gain.

Key Characteristics of Rājasika Karma:

1. **Desire for Enjoyment:** Rājasika actions are propelled by a strong longing for personal satisfaction, wealth, or pleasure. The person performing these actions is primarily motivated by the pursuit of success and material gain. This creates mental agitation, as the focus remains fixed on specific outcomes, causing restlessness when things don't go as expected.
2. **Ego-Centric Motivation:** These actions are rooted in a sense of pride and ego. The individual sees themselves as the "doer" and is eager for recognition, validation, and superiority. The inflated sense of self often leads to arrogance, fueling a continuous need for acknowledgment.
3. **Excessive Strain and Effort:** Rājasika karma involves strenuous effort and struggle. The individual is constantly striving, driven by desires and ambitions. This relentless pursuit can lead to stress and exhaustion, as the person remains unsatisfied with achievements and is always chasing more.

While **Rājasika karma** can lead to material success, it often entangles the individual in the endless cycle of action and reaction, resulting in more desires and attachments. This type of action binds the person to worldly concerns and prevents true spiritual growth.

The Story of a Couple Driven by Rājasika Karma:

A couple once lived a simple, content life with modest means—a small home, a scooter, and enough

income to meet their basic needs. However, envy soon crept in when they noticed their neighbors, slightly better off, had purchased a brand-new car. The wife began to feel discontented.

"Why don't we have a car?" she asked her husband. "Look at the neighbors! Everyone seems to have one except us. We deserve one too!"

The husband, fully aware of their financial limitations, replied, "We don't need a car right now. Our scooter serves us well, and buying a car is beyond our budget. Think of the maintenance and fuel costs."

But the wife, consumed by envy and the desire to keep up with the neighbors, insisted. "We can take a loan. Everyone does it these days! Why should we be left behind?"

Reluctantly, the husband agreed, and they purchased a car using a loan. However, the monthly installments soon became a burden. Their daily expenses rose, and they struggled to meet the payments. Groceries, utilities, and even simple pleasures like dining out were sacrificed, leading to mounting stress.

The wife, initially excited about the car, now felt overwhelmed by guilt and anxiety. The joy of ownership quickly faded, replaced by constant worry over how they would manage the payments. The husband, too, was stressed, juggling rising expenses and debt.

Their peaceful life turned into one of tension and frustration. The car, meant to bring happiness, became a source of daily struggle. Arguments between the couple became frequent, and they blamed each other for their financial troubles.

This story reflects the essence of **Rājasika karma**—actions driven by envy, ego, and material desires. The couple's decision to buy the car was not based on necessity but on a desire to match their neighbors, leading them into a situation they weren't prepared for.

**Rājasika karma** often leads to dissatisfaction, stress, and entanglement in the material world. The couple's pursuit of material happiness brought more suffering than fulfillment. True contentment comes not from acquiring more possessions but from understanding one's needs and cultivating inner peace.

### Practical Insights:

In everyday life, **Rājasika karma** manifests when actions are driven by personal gain, recognition, or pleasure. Whether in careers, relationships, or material pursuits, if the primary motivation is ego or material satisfaction, the action is influenced by **Rajas**. Though this can bring temporary success, it often results in stress and dissatisfaction.

To transcend **Rajas**, one must shift to **Sāttvika karma**, where actions are performed selflessly, without attachment to the results, and in alignment with higher principles. This leads to a peaceful, balanced, and spiritually fulfilling life, free from the binds of worldly desires and ego.

By understanding the nature of **Rājasika karma**, we can recognize when we are caught in the cycle of material pursuits and begin to cultivate actions that lead to inner peace and true spiritual growth.

## 18.25

**anubandhaṁ(ñ) kṣayaṁ(m) hiṁsām, anavekṣya ca pauraṣam,  
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.

In this verse, Śrī Bhagavān explains the nature of Tāmasika karma, which is driven by ignorance and delusion. Such actions are performed without considering their outcomes or consequences. The doer, acting without foresight or moral responsibility, often causes harm both to themselves and to others.

- **anubandham kṣayaṃ hiṃsām**: These are actions carried out without regard for their consequences, leading to destruction and harm.
- **anavekṣya ca pauruṣam**: Actions performed without considering one's own capabilities, ignoring whether the individual possesses the necessary strength, resources, or wisdom.
- **mohād ārabhyate karma**: Actions initiated out of delusion or confusion, undertaken impulsively and without clear judgment, driven by ignorance.
- **yattat tāmasam ucyate**: Such actions are declared to be Tāmasika, characterized by darkness and ignorance.

**1. Ignorance of Consequences:** The Tāmasika doer acts without concern for the repercussions. They are blind to the harm their actions may cause, leading to avoidable negative outcomes.

**2. Neglect of Responsibility:** Such actions are undertaken without assessing the individual's ability to succeed, often resulting in frustration, failure, and unnecessary hardship.

**3. Driven by Delusion:** The root of Tāmasika karma is confusion. These actions stem from emotional impulses and a lack of clarity, leading to harm and suffering.

Tāmasika karma represents the lowest form of action, dominated by ignorance and lack of foresight. These actions result in harm, confusion, and suffering for both the doer and others. In daily life, Tāmasika karma manifests in decisions made impulsively, without proper consideration, leading to negative consequences for everyone involved.

To overcome Tāmasika actions, one must cultivate awareness, responsibility, and clarity. By striving for Sāttvika karma—actions performed with wisdom, selflessness, and a clear understanding of consequences—one aligns with higher spiritual principles, reducing harm and promoting well-being.

A key distinction lies between the **Karta** (doer) and **Karma** (action). While actions are often judged by their immediate effects, the doer should be understood based on long-term intentions and behaviors, revealing the deeper nature of their impact.

This distinction is beautifully illustrated in the *Ramcharitmanas*, through a dialogue between Garud ji and the sage Kākabhushandi. Garud ji, the great eagle and vehicle of Bhagavān Vishnu, was troubled by a philosophical question. He asked Kākabhushandi, “How can I, as an insignificant being, free Bhagavān Vishnu from something like Nagpash (the serpent noose)? How can the Supreme Soul need help from someone like me?”

Despite his devotion, Garud ji struggled to reconcile the notion of an all-powerful God requiring assistance. Kākabhushandi responded with profound wisdom:

तबहि होइ सब संशय भंगा।  
जब बहु काल किये सतसंगा॥

“All doubts are dispelled only when one spends a long time in the company of the wise.”

Kākabhushandi explained that deep spiritual truths—such as the nature of God's incarnations, destiny, and the relationship between the divine and the individual—can only be fully understood through prolonged association with the wise (Satsang). Spiritual wisdom gained over time clears the clouds of doubt and confusion.

He emphasized that the apparent contradictions in life, like why the Supreme might appear to need help, cannot be grasped through immediate understanding. It is only through long-term spiritual practice and deep reflection that the larger picture of divine play (Leela), karma, and the role of the doer (Karta) are revealed.

In essence, Garud's confusion arose from a limited perspective. Kakhbushandi gently guided him to understand that through Satsang and continuous spiritual inquiry, the deeper mysteries of divine will and cosmic order would become clear, dispelling all doubts.

Similarly, the Bhajan by Pathik Ji Maharaj reflects this same wisdom, emphasizing the impermanence of worldly possessions and the illusion of ego, inviting us to embrace humility and spiritual clarity.

### **Bhajan by Pathik Ji Maharaj**

Pathik Ji Maharaj was a great saint who lived a life of simplicity and humility. He never revealed his real name, and when people asked, he would reply, "I am a traveler" (Pathik), hence the name by which he became known.

#### **Bhajan:**

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

"I am not, nothing is mine; this body has been given by someone.  
Whatever I have, all the wealth has been given by someone."

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

"The giver has given, and given with such grace.  
But the one who receives it proudly says, 'This is mine.'"

"मैं, मेरा यह कहने वाला, मन किसी का है दिया।  
मैं नहीं, मेरा नहीं, यह तन किसी का है दिया॥"

"The one who claims 'I' and 'mine,' even this mind has been given by someone.  
I am not, nothing is mine; this body has been given by someone."

"जो मिला है वह हमेशा, पास रह सकता नहीं।  
कब बिछुड़ जाये यह कोई, राज कह सकता नहीं॥"

"What we have received cannot remain with us forever.  
When it will part from us, no one knows that secret."

"जिन्दगानी का खिला, मधुवन किसी का है दिया।  
मैं नहीं, मेरा नहीं, यह तन किसी का है दिया॥"

"The blossomed garden of life too has been given by someone.  
I am not, nothing is mine; this body has been given by someone."

"जग की सेवा खोज अपनी, प्रीति उनसे कीजिये।  
जिन्दगी का राज है, यह जानकर जी लीजिये॥"

"Seek to serve the world, and show your love for Him.  
Understand the secret of life, and live accordingly."

"साधना की राह पर, यह साधन किसी का है दिया।  
मैं नहीं, मेरा नहीं, यह तन किसी का है दिया॥"

"On the path of spiritual practice, even the resources have been given by someone.  
I am not, nothing is mine; this body has been given by someone."

This Bhajan serves as a reminder that all we possess—our body, mind, and material wealth—is transient and has been bestowed upon us by a higher power. It calls us to relinquish ego, pride, and the false sense of ownership, guiding us toward a life of humility, service, and spiritual reflection.

The session concluded with the soulful rendition of *Harisharanam*, leaving everyone deeply moved and reflective.

### Question and Answer Session:

**Anita Agrawal Ji:**

**Q:** How long did it take for Ganesh ji to complete the writing of the Mahabharata?

**A:** It took three and a half years for Ganesh ji to write the Mahabharata.

**Bhupindar Gupta Ji:**

**Q:** Some people are disinterested in their daily routine activities. How should they be categorized?

**A:** The key question is whether they are dedicating their time to prayer or spiritual practices. If they show no interest in either worldly duties (Samsara) or spiritual activities (Satsang or prayer), this indicates Tamasic lethargy. A better approach is to channel the energy spent on mundane tasks towards devotion and prayer to Bhagavān. The goal is to evolve from a Tamasic nature (characterized by inactivity and inertia) to a Rajasik nature (driven by action and ambition), and ultimately to a Sattvik state (marked by purity, selflessness, and wisdom).



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

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**Jai Shri Krishna!**

Compiled by: Geeta Pariwar – Creative Writing Department

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