



ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 18: Mokṣa-Sannyāsa-Yoga

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YouTube Link: <https://youtu.be/Wp8RNSkvHQs>

Karma - Detachment and renunciation of the results

The **eighteenth chapter** of Srimad Bhagavadgītā is called '**Moksha Sanyasa yog - The Yoga of Liberation and Renunciation.**'

The session began with the auspicious lighting of lamps followed by prayers. Let us all pray to Sri Krishna with whose blessings we are all here to explore the 18th chapter. Also, to Param Pujya Guru Govind Dev Ji Maharaj with whose blessings we learn Srimad Bhagavadgītā through 'learn geeta' portal.

This was followed by prayers to Guru and Sri Krishna. A warm welcome to all the students of gītā. It is a great pleasure to delve into the 18th chapter which is called '**Sampoorna gita**'. Hearty congratulations to all the students to have reached the stage to learn the last chapter of the gītā. It is a blessing indeed as we have done some meritorious karma in the past births that have accumulated, to help us reach this far.

As per our scriptures, it is a very rare opportunity to be born as a human being. The divine conversation between Sri Krishna and Arjuna was in the midst of the battlefield. To be born in India is a very rare opportunity. Human birth alone helps to find the gateway to moksha or liberation. It enables us to know who we are and to find the ParamPita Paramātmā.

It is indeed divine to be born as a human and to have learned the 18 chapters of the gītā. It is a meaningful accomplishment of the goal of our existence. Our life on earth has become worthy by exploring the gītā. We should try to assimilate and bring the principles of the gītā in our life. As Swamiji says, it is not only 'gītā padein, padaayein' but also 'jeevan mein layein.' We should understand what has led us here and what Arjuna gained by the gītā.

We should ponder why Arjuna had got the blessings to receive the gītā, how he became a means to open up all the secrets in the gītā. What is it in Arjuna that made Bhagavān open up all the doors to reveal the secrets to him. We should contemplate on it along with what Gnyaneshwar Ji has said:

अहो अर्जुनाचिये पांती । जे परिसणया योग्य होती ।

तिहीं कृपा करूनि संतीं । अवधान द्यावें ॥ ६२ ॥

One who puts himself in the shoes of Arjuna and tries to imbibe the qualities of Arjuna will get to enjoy the nectar of Srimad Bhagavadgītā.

The divine knowledge was imparted to all of us through the means of Arjuna. If one desires to take a step forward to be close to Parampita Paramātmā, one should think for a moment about Arjuna and try to be in his shoes to get the benefit of the entire knowledge of the Gītā transferred to the self.

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।

भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥४.३॥

It is the same ancient Yoga which is now taught to you by ME, as you are MY devotee and MY friend. For, this is a supreme mystery.

When we try to explore Srimad Bhagavadgītā with the feeling that we are the devotees and pupils of Sri Krishna, we will get a very different meaning and experience. So far, what Arjuna had heard and experienced was very divine. There are some important things about this chapter which needs to be known. This should be imbedded in our minds along with the teachings of the gītā.

- This is the only scripture that originated in the battlefield. Our minds are also in constant turmoil likened to a battlefield. In such a confused state we seek for help. The best help is obtained from the gītā where Sri Krishna had emphasized not only about how to lead a good life, but also about how to leave our life. In chapter 8 it is dealt with in detail. Our entire journey from birth to the last breath of our life; what is it that we can imbibe and incorporate has been explored in the various chapters of the gītā.

The entire gītā has not been told chapter-wise as we study now. The editing and compartmentalization of the entire gītā has been done by Veda Vyas Ji. This was to make the gītā lucid in understanding for all readers. It would be very difficult for us to assimilate the knowledge from the seven hundred slokas in one go.

The entire conversation between Sri Krishna and Arjuna has been compiled into 18 chapters by Veda Vyas Ji. By the end of the 17th chapter Arjuna was baffled by the divine knowledge revealed by Sri Krishna. He still wanted to ask some more questions to Sri Krishna as he desired Bhagavān to go on in revealing gems of knowledge. Arjuna desired to not end the conversation with Bhagavān. He therefore asked a question which marked the beginning of the 18th chapter.

The 18th chapter is very divine and begins with a question by Arjuna. All the principles were revealed by Bhagavān in the previous 17 chapters. There was nothing left to be told. Sri Krishna had diligently answered all the questions posed by Arjuna. Therefore the 18th chapter is a summary of the entire conversation. Hence there is nothing new told in this last chapter. Therefore the 18th chapter is a consolidated concise summary of all that has been said earlier.

Dyaneshwar Ji refers to the 18th chapter as '**Ekadyayi gītā**'. He refers to this chapter as a mini Gītā which bears the principles of the Gītā in concise form.

Jagadguru Adi Shankaracharya Ji in Shankara Bhashyam also refers to this chapter as:

सर्वस्य एव गीता-शास्त्रस्य अर्थः अस्मिन् अध्याये उपसंहृत्य सर्वः

च वेद-अर्थः वक्तव्यः इति एवम्-अर्थः अयम् अध्यायः आरभ्यते ।

अधुना सर्वस्य गीताशास्त्रस्य सारभूतः अर्थः निःश्रेयसार्थः अनुष्ठेयत्वेन समुचित्य उच्यते -

The 18th chapter is considered as the gist of all the principles of the gītā and meaning of the entire vedas.

The gītā is the most beautiful scripture and the 18th chapter summarises all the teachings of Bhagavān in a nutshell.

18.1

arjuna uvāca sannyāsasya mahābāho, tattvamicchāmi veditum, tyāgasya ca hr̥ṣīkeśa, pṛthakkeśiniṣūdana. 18.1

Arjuna said:

O mighty-armed Śrī Kṛṣṇa, O inner controller of all, O Slayer of Keśi, I wish to know severally the truth of Samnyāsa as also of Tyāga.

Arjuna had used three adjectives for Sri Krishna in one sloka!! What are they?

1. **Mahabhaho** - The one with strong arms.
2. **Rishikesha** - The one who has complete control over senses.
3. **Keshinishoodhana** - The one who destroyed the demon Keshi who came in the form of a horse.

Arjuna was overcome by emotion and desired to seek answers from Sri Krishna. This is evident by him calling Bhagavān by three different names.

Arjuna wanted to know the principles behind 'Samnyāsa - liberation, and 'tyaga' - renunciation. He was not content with mere meanings of the two words. He wanted a detailed enumeration on the above two aspects. 'Tatvataha' means the essence or factual truth. A jeweller has an eye to assess the quality of a diamond. On the contrary, if he is given a piece of coal; he would not attach any value to it.

A research scientist on the other hand will evaluate on the basis of the chemical composition. Both coal and diamond are elementally the same. They may look very different though, and hence their values are different. Similarly, Arjuna wanted to understand in detail with respect to Samnyāsa and tyaga.

Sri Krishna responded not directly, but first enumerated what the learned thought of the two terms.

18.2

śrībhagavānuvāca kāmyānām(ñ) karmaṇām(n) nyāsaṃ(m), sannyāsaṃ(ñ) kavayo viduḥ, sarVākarmaphalatyāgaṃ(m), prāhustyāgaṃ(m) vicakṣaṇāḥ. 18.2

Śrī Bhagavān said :

Some sages understand Samnyāsa as the giving up of all actions motivated by desire; and the wise declare that Tyāga consists in relinquishing the fruit of all actions.

'Kavi' and 'Vichakshana' are synonymous words referring to the sages, philosophers, and scholars. 'Nyasa' means giving up. What is the meaning of 'karma'. We commonly refer to all that we do as

karma. Our scriptures are very detailed as seen in 'Karma Khand', 'Upasana Khand', 'jnana Khand'; which deals with various aspects of karma. Many discourses deal with 'karma jaal' a network of karma. As per our Vedas, karma is classified into many different types.

1. **Nithya Karma** - Actions as a process that should be performed daily like sandhya, puja, studying the scriptures, cooking, serving the family, etc.
2. **Naimittika Karma** - Actions that are performed on special occasions like festivals - Ganesh Chaturthi, shraadh, etc.
3. **Kamya Karma** - Actions to enjoy the pleasures of our desires. Eg: actions performed for the well being of children, etc.
4. **Nishiddha Karma** - Are forbidden tasks like thefts and other sinful acts; violence by speech, actions, or thought.
5. **Prayashchit Karma** - Some karma that we have done in the past which we realize that it should not have been done. In an effort to repair our actions, we do karma to seek forgiveness which is called prayashchit karma.

Sri Krishna advised that any type of kamya karma should be avoided. Actions performed with the expectation that one's desires should be fulfilled in return for the karma performed. Some people perform puja only when they get some benefit out of it. We are living in an incentive driven world. Especially the younger generation may have a notion to assess the benefit of meditation, or the use of learning the gītā.

Thus the learned and sages term Saṁnyāsaas giving up actions performed solely with expectation of results or fruits. The very intelligent philosophers and thinkers say that one should let go of all the fruits of actions. One should learn the gītā only for Sri Hari with no expectation for the self. All the seva should be done with the thought of making Sri Krishna happy without personal gains for the self.

All actions should be done without expectation of anything in return. Studying for exams will definitely yield result. In this case, it does not mean that one has to renounce the result. All actions bear consequences as they both go hand in hand. If one appears for an exam the result is definite. '**Sarva karma phala tyagam**' literally means giving up the desire or attachment to the result. We always tend to expect something positive out of our actions and are not open to all types of results. We are desirous of a particular type of outcome for our actions.

Giving up on the fruits of karma does not mean that one should not perform actions or not accept the results of such actions. We have to give up the attachment to the results of our actions.

18.3

tyājyaṃ(n) doṣavadityeke, karma prāhurmanīṣiṇaḥ, yajñadānatapaḥkarma, na tyājyamiti cāpare. 18.3

Some wise men declare that all actions contain a measure of evil, and are, therefore, worth giving up; while others say that acts of sacrifice, charity and penance are not to be shunned.

- One school of thought advised to give up kamya karma but perform the nithya karma, prayaschita karma, Naimittya karma, etc.
- Another school of thought advises us to perform all actions but give up attachment to the results of such actions.
- 'ManishiNaha' refers to great thinkers. They advise us to sacrifice all actions as karma itself is 'Doshavath' - full of evil. It refers to the unwanted side effects just like medicines. Karma has a tendency to make us get attached to it, which is a negative connotation. Every task comes with

numerous repercussions.

For eg. a simple act of cooking results in many tendencies attached to it. Some may like the food and therefore praise, while others may dislike the food and point out favouritism in the family. This results in turmoil within the family. On a bigger scale, the work we do the whole day results in a lot of entanglement. Further, actions are accompanied by likes and dislikes; which compounds it.

Every action comes with its own baggage and we have to bear the consequences of our actions. We can only give up attachment towards the actions performed but will have to bear the results of our actions, be it good or bad. The conversation between Bhagavān Vishnu and Dhruv - where Vishnu Ji said that no matter how many merits Dhruv has performed he has to rule the world. The merits earned should be enjoyed by becoming a king and rule the earth.

This is to say both desirable and undesirable consequences of our actions will have to be borne by us; and only then the path of moksha will be opened to us. To bear the consequences of our past karma, we have to be born again and again:

Bhajagovindam Verse 22

पुनरपि जननं पुनरपि मरणं
पुनरपि जननी जठरे शयनम् ।
इह संसारे बहु दुस्तारे
कृपयाऽपारे पाहि मुरारे ॥ 22 ॥

Birth again, death again, again resting in the mother's womb! It is indeed hard to cross this boundless ocean of saṁsāra (cycle of repeated birth and death). O Murāri! by your causeless mercy please protect me (from this transmigratory process).

Thus it is a continuous cycle of birth and death and the period between is a continuous cycle of karma bearing merits and sins. Karma comes with defects and leads to more defects Eg. While passing by one sees a shop. So one is curious and goes into the shop. Sees a lot of saris and buys one and returns home. So one karma leads to another.

Karma itself should be abandoned according to one group of learned people; in order to avoid its spiraling effects.

- Still others advise us to perform only three viz. **yajna** (sacrifice), **dana** (Sharing), and **tapa** (austerity). These three should never be abandoned. These karmas are uplifting tasks.

18.4

**niścayaṁ(m) śṛṇu me tatra, tyāge bharatasattama,
tyāgo hi puruṣavyāghra, trividhaḥ(s) samprakīrtitaḥ. 18.4**

Of Saṁnyāsa and Tyāga, first hear My conclusion on the subject of renunciation (Tyāga), Arjuna; for renunciation, O tiger among men, has been declared to be of three kinds-Sāttvika, Rājasika and Tāmasika.

Sri Krishna then gave his firm opinion on Saṁnyāsa and tyaga. In the 17th chapter, Sri Krishna divided everything into three parts based on the three gunas - Sattvik, Rajasik, and Tamasik; Viz the food, tapa, dana, etc. Tyaga or the act of austerity is also divided into three parts.

18.5

yajñadānatapaḥkarma, na tyājyaṃ(ñ) kāryameva tat, yajño dānaṃ(n) tapaścaiva, pāvanāni manīṣiṇām. 18.5

Acts of sacrifice, charity and penance are not worth giving up; they must be performed. For sacrifice, charity and penance-all these are purifiers to the wise men.

Some Manishis advised as mentioned in verse 3, that yajna, dana, and tapa should be strictly performed without fail. **What is Yajna?** It has been dealt in detail in the 3rd chapter. Gītā teaches us that karma itself can be performed as yajna, which will free us from the bondage of karma.

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।

तदर्थं कर्म कौन्तेय मुक्तसंगः समाचर ॥13.9॥

The world is bound by actions other than those performed for the sake of sacrifice; do thus, therefore, O son of Kunti (Arjuna), perform action for that sake (for sacrifice alone), free from attachment.

Thus an important lesson for us to learn is that actions not performed as yajna becomes binding on us. Dana is more of sharing than charity. Just as we have got things from others, so should we give to others.

Thus to recap:

- **Actions to be performed as yajna.**

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।

भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥13.13॥

The sages who enjoy the food that remains after the sacrifice is made, are freed from all sin; but the selfish who spread their feast only for themselves, feed on sin only.

- **Dana is the prime duty.**
- **Tapa is enduring every difficulty that arises while performing karma.**

Therefore yajna, dana, and tapa should never be avoided under any circumstances. **Why is it so?** As per the Manishis, these three are a means to purify oneself. All the three act as purifiers in our entire life. Just as we take a bath to cleanse our body, the three aspects are the cleansing agent for our atma.

This is what Sri Krishna has advised.

18.6

etānyapi tu karmāṇi, saṅgaṃ(n) tyaktvā phalāni ca, kartavyānīti me pārtha, niścitaṃ(m) matamuttamam. 18.6

Hence these acts of sacrifice, charity and penance, and all other acts of duty too, must be performed without attachment and expectation of reward : this is My well-considered and supreme verdict, Arjuna.

There is not a fraction of doubt on what should never be given up in life viz. yajna, dana, and tapa. **Why are they so important?** What is Sri Krishna trying to lead us? HE is in fact showing the path to enjoy the bliss experienced by the sadhus and saints while meditating in the Himalayas. **We on the contrary, can lead a life in this world and while sitting in the comfort of our homes aspire to experience this bliss. Thus it is important to practice yajna, dana, and tapa.**

Only things that we need to sacrifice are:

- **Attachment to our actions.**
- **Attachment to the fruits of our actions.**

We should strive to be detached from our actions. We have a proclivity to desire only fruits that are favourable to us. We tend to be very choosy in our actions. We restrict ourselves to only one particular type of seva or service. We tend to associate a lot of feelings and emotions with the results of our karma. What we have to understand is that karma sorts out different things and straightens out, provided we remain detached with the results of karma.

For eg. parents bring up their children. They tend to expect their children to take care of them in return during old age. With such expectation when karma is performed, we will be disappointed with the results if it is not favourable. On the contrary, if we bring up children with the thought that they should be good citizens beneficial to the society; our parenting will be very effective and by default things will fall into place.

Similarly, students taking up examinations are very stressed about the result of passing or failing; or topping. Instead, if they are taught to give their best unmindful of the result, they tend to perform better. Gītā teaches us how to stay away from being attached to the karma. **There are two things attached to the karma**, viz:

1. **Kartritva** - Doership - the feeling of I am the doer.
2. **Bhogtritva** - Consumerism - The feeling of I deserve it.

Sri Krishna advised us to be free from both. One should learn from a tree. The plant grows into a tree and bears fruits, and then detaches from it. **What will happen if the tree holds on to its fruits?** The fruits will decay resulting in infecting the tree itself. The same is the condition of our mind. If we hold on to the fruits of our karma, it eventually leads to decaying of our mind. Hence we have to let go to the attachment of the fruits of our karma.

This alone guarantees happiness in our lives. This is the doctrine likened to a master key for happiness in our lives. When we do not have the feeling of "I am the doer" then we will not have any expectation from our actions. When one is detached from doership and has no expectation or desire for results for one's own enjoyment; then we are only left with happiness and contentment.

This is Sri Krishna's advise which is to be followed by all of us for eternal happiness.

18.7

niyatasya tu sannyāsaḥ(kh), karmaṇo nopapadyate, mohāttasya parityāgaḥ(s), tāmasaḥ(ph) parikīrtitaḥ. 18.7

(Prohibited acts and those that are motivated by desire should, no doubt, be given up). But it is not advisable to abandon a prescribed duty. Such abandonment out of ignorance has been declared as Tāmasika.

In the fifth sloka we saw that there are three types of tyaga. This is the beauty of the gītā. One scripture is all revealing as mentioned by Adi Shankaracharya Ji. It comprises the teachings of the Vedas. The gītā was rendered just 5000 years back at the onset of Kaliyuga. During present times, it is difficult for us to read and imbibe all the Vedas and upanishads. Hence the gītā, which encapsulates all the teachings.

Niyata karma refers to obligatory duties something which a Brahmin should do. He is expected to do the Sandhyavandana and puja. The teacher is expected to teach like a doctor is expected to treat patients. Soldiers are expected to protect the country. **Renunciation of any kind of obligatory duties is not justified under any circumstances.** 'Upapadhyate' means proper and 'Na Upapadhyate' refers to improper - one cannot abandon the compulsory duties.

As citizens we should be thankful to the soldiers who protect our country. Kargil Vijay Diwas is celebrated as a mark of victory. It is the duty of every citizen to celebrate the sacrifice of martyrs on July 26th marking the victory in the Kargil war. It is an opportunity for us to remember and thank them for their service, which enabled us to continue with our lives uninterrupted.

The soldiers performed their Niyata karma and thus protected the country from wars; so that the citizens continue with their lives unaffected. Hence, we all should never give up on our duties - the niyata karma that which we are expected to do. On the contrary, there are some who give up on their obligatory duties because of attachment or lack of knowledge. For eg. it is the duty of every child to serve and take care of their parents. Due to attachment to their jobs, due to monetary gains, due to delusion, lack of knowledge, and laziness, some give up on their duties. This is referred to as **tamasik tyaga**.

All our karma khandas given by our elders should be followed. Due to lack of knowledge of the Vedic lifestyle people give up their way of clothing or settle down for short cut practices in celebrating functions. This is because of lack of knowledge - abandonment of rituals and culture. This is tamasik tyaga.

As Indians it is our duty to follow our culture and take it forward. If we are giving up on it , it is tamasik tyaga. Anything done under the lack of knowledge because of 'Moha' - delusion is tamasik tyaga.

18.8

duḥkhamityeva yatkarma, kāyakleśabhayāttyajet, sa kṛtvā rājasam(n) tyāgam(n), naiva tyāgaphalam(m) labhet. 18.8

Should anyone give up his duties for fear of physical strain, thinking that all actions are verily painful-practising such Rājasika form of renunciation, he does not reap the fruit of renunciation.

Some people while doing puja or yajna request the pandit to do it in short. This is the case even in weddings. This is because the smoke from the yajna affects them. Since it causes some sort of discomfort and pain to the body, they do not want to do the yajna. Some children do not exert themselves, so study just with the intention of passing the exam. They fear subjecting the body to physical strain.

All tasks require the body to be subjected to stress/pain - be it mental or physical. Some feel we have been born on earth to enjoy and hence would not allow the body to be subjected to any sort of discomfort. Out of concern for suffering, people end up missing out on their tyaga and thereby karma. This is called **rajasik tyaga** - giving up karma and associated discomfort for fear of suffering.

Tyaga will give desirable fruits. By taking up Saṁnyāsato avoid karma for the above reasons is called rajasik tyaga. It will not result in one getting what one is supposed to get by such a tyaga. Basically, tyaga and Saṁnyāsaare very uplifting, but if tyaga is done for fear of sufferings or taken Saṁnyāsato avoid sufferings, then the benefits of tyaga cannot be obtained.

Then, what is the best category of tyaga?

18.9

**kāryamityeva yatkarma, niyataṃ(ñ) kriyate'rjuna
saṅgaṃ(n) tyaktvā phalaṃ(ñ) caiva, sa tyāgaḥ(s) sāttviko mataḥ. 18.9**

A prescribed duty which is performed simply because it has to be performed, giving up attachment and fruit, that alone has been recognized as the Sāttvika form of renunciation.

Duty itself is karma and there is nothing more important than this. As an employee of an organisation, what is expected should be done. One cannot argue saying certain tasks are not his. When one thinks that his karma is doing his duty, which is his regular duty - that is uplifting for the individual. It will not only suffice if one does his daily duty. It should be done with no attachment to the task or to the fruits of such karma.

It is very common nowadays for people to cook and immediately update their WhatsApp status. This is wrong as one should not have the feeling of doership with expectation of award or praise. If it is one's duty, and hence it should be done. Expecting praise from everyone is also being attached to doership and results.

Gītā teaches us to do tasks that have been entrusted to us and not expect the fruits of such tasks. At office, upon an event, the employees are allotted duties- some to take care of the registration desk, stage decoration, anchoring, managing the audience and seating arrangement, etc. Everybody desires visibility and tend to work at the registration desk or on the stage anchoring. Being choosy on tasks because of attachment to work or result is not a desirable trait.

One should always be duty bound. **What have we learnt from the life of Sri Rama?** When he had to follow his path of duty, he did not think twice on abandoning Ayodhya. He did not stick to the kingdom and stay back to lead a comfortable life. He sacrificed for the sake of the kingdom and this is called **sattvik tyaga**.

A sattvik tyagi understands that duty is of utmost importance. One is expected to follow his dharma and perform his karma. In that process, whatever renunciation is done is called sattvik tyaga. **How do we understand to know who is a sattvik tyagi? Sri Krishna gives a list of characteristics on the nature of a satvik tyagi.**

18.10

**na dvestyakuśalaṃ(ñ) karma, kuśale nānuṣajjate,
tyāgī sattvasamāviṣṭo, medhāvī chinnaśayaḥ. 18.10**

He who has neither aversion for action which is leading to bondage (□□□□) nor attachment to that which is conducive to blessedness (□□□□)- imbued with the quality of goodness, he has all his doubts resolved, is intelligent and a man of true renunciation.

The two main types of karma are:

- 1. Kushala Karma - Favourable tasks: What are they?**

- The ones that we can do easily.
- The ones wherein we have the expertise.
- The ones that are very rewarding and hence everybody wants to do that.

- **2.Akushala Karma - The unfavourable tasks which include:**

- That which we do not like to do like cleaning. Just as in an event, everyone would like to work on the stage or registration counter only. Nobody willingly volunteers for the cleanliness committee.
- That which is difficult to perform.
- That which is non rewarding.
- That in which one has no expertise.

There is a natural resistance for akushala karma and a natural liking for kushala karma. A normal individual would resist and dislike to perform any akushala karma.

The characteristics of a sattvik tyagi are:

- **A sattvik tyagi is one who does not detest any akushala karma nor does he have any liking for kushala karma. There is no detesting nor favouritism in actions that are to be performed.**

In the olden days, irrigation was through canals through which water flows and irrigates the land. The water flows in the path of the canals that are dug. Similarly, a sattvik tyagi goes in the direction wherever the karma takes him.

- **'Satya samavishta'** - a sattvik tyagi is saturated with sattva. For eg. a table spoonful of sugar can be added to a glass of water. It dissolves fully. If one keeps adding sugar, then at a certain point saturation is reached, and no more sugar dissolves in the water. Such is a sattvik tyagi. He is so full of sattvikta. Such a person has no doubts of his karma and he performs each one of them relentlessly without disparity. There is no doubt in whether a task should be done or otherwise.

They do not worry about incentives and recognition. They simply go about their job.

India has a lot of temples. Besides, temples have been constructed all over the world including Africa and America. How did the Indians travel and construct such marvellous temples in ancient times? How did they proceed with the Vedic way of life? Some temples have been built over generations. Hence, at the time of inauguration, nobody even knows who started to build the temple!

That is the beauty of Indian culture and Vedic way of life. We are learning the Bhagavad gītā now. It was written 5000 years ago and many people had memorized and passed on over generations. We should be very thankful to Gītā Press who had reprinted and made the gītā easily available to all of us. This is because of the committed tyaga of many over generations. No one has claimed individual credit for this. This is sattvik tyagi.

Any great task accomplished is because of sattvik tyagis who have renounced the karma and the results of such karma. Even during gītā vivechan, as we sit in the comfort of our homes and learn the gītā; there are thousands of volunteers who diligently perform seva behind the scenes to enable us to learn. They include the tech team, and vivechan writing team of Geeta Parivar.

Their goal is to enable broadcast of the session without any glitches. They work relentlessly without expectation of any results like name and fame. We are not even aware of the names of the sevis.

Thus for any organization / family / country to be successful, such sattvik tyagis are imperative.

18.11

**na hi dehabhṛtā śakyam(n), tyaktum(ñ) karmāṇyaśeṣataḥ,
yastu karmaphalatyāgī, sa tyāgītyabhidhīyate. 18.11**

Since all actions cannot be given up in their entirety by anyone possessing a body, he alone who renounces the fruit of actions is called a man of renunciation.

This sloka is essentially a summary of what Sri Krishna had decisively said. It is not possible for any being to live without performing karma. We cannot give up all karma. We have seen in the 3rd chapter:

**न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत्।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः॥३.५॥**

He cannot even for a moment remain really inactive, for the qualities of Nature will compel him to act whether he wills or not.

Karma can be sleeping, eating, partying, looking at the mobile, etc. Something is constantly being done. We constantly perform actions and therefore bound by the results of such actions. This means we have to let go the attachment towards our actions. It is not possible to free ourselves entirely from all karmas (**Asheshataha**). Ofcourse, we can consciously free ourselves from the results of our actions, and he is a sanyasi in the real sense.

We are going to reap the results of our actions; but what we should learn is to detach ourselves from the fruits of our actions. Three types of fruits results from our actions; this is for those who are unable to detach themselves from the action per se and/or results of their actions. This is not the case for a sanyasi.

18.12

**aniṣṭamiṣṭam(m) miśram(ñ) ca, trividham(ñ) karmaṇaḥ(ph) phalam,
bhavatyatyāginām(m) pretya, na tu sannyāsinām(ñ) kvacit. 18.12**

Agreeable, disagreeable and mixed-threelfold, indeed, is the fruit that accrues after death from the actions of the unrenouncing. But there is none whatsoever for those who have renounced.

The three types of fruits for each action are:

1. Anishta - **That which is unfavourable/undesirable.**
2. Ishta - **That which is favourable/desirable.**
3. Mishra - **That which is mixed - both desirable and undesirable.**

These fruits are borne out of actions for 'atyagis' ie. those who are attached to their karma and results. People when they have expectations from their actions, are either happy to get favourable results or unhappy on unfavourable results. Some actions performed give mixed results - partly favourable and partly unfavourable.

How will they reap or experience the results? It is either in their current life, or upon death in the netherworld, or in the next birth. Those attached to the karma and results will definitely experience the three types of fruits based on their actions. A sanyasi on the other hand has

completely given up attachment, and is therefore detached from the karma performed by him. For him, the results do not matter. He will not be bothered about the result of his karma.

This does not refer to a sanyasi by appearance who wears saffron robes. It refers to a sanyasi by karma who has renounced all attachment towards his actions. This includes all freedom fighters who did not crave for fame. They performed their duty towards their country. They are called sanyasis as they did not get to benefit in their fight for the country.

Similarly, are the people who built beautiful ancient temples. Everyone has heard of RamSukhadas Ji Maharaj. Nobody has seen him as he never allowed a photograph of him to be taken. He was only interested to throw light on the scriptures and teach people. With a pure conscience, he just focussed on his karma alone.

All our saints - Dnyaneshwar Maharaj, Tukaram Maharaj, and many more focussed only on their karma not desiring the fruits of their actions. Actions performed by such sanyasis are unselfish acts and they do not discriminate between kushala and akushala karma. They are not interested in the fruits of their actions.

From the next sloka onwards, one will find a detailed analysis of karma, which will be dealt with in the next session. The entire discourse was offered at the Lotus feet of Sri Krishna and ParamPujya Gurudev.

'Om Sri Krishnarpanasthu.' 'Om tat sat.' 'Jai Sri Krishna'.

Question & Answer session

GopalKrishnan Ji

Question: The chapter has 78 slokas.

Answer: This chapter is a summary of the gītā. It deals with karma mimamsa. It is a beautifully structured chapter. The 2nd and 3rd sloka mentions the opinions of other scholars on liberation and renunciation. The three gunas - sattvik, rajasik, and tamasik quality define everything from food, tapa, dana, nature, etc. Eg. salt and sugar does not flow by itself but when added to water flows in a dissolved state.

Similarly, nature is defined by the three gunas and hence everything in nature is governed by the three gunas. Tyaga, buddhi, dhriti, karma, karta, karma, are all governed by the three gunas. There is sattvik jnana, rajasik jnana, and tamasik jnana.



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Thank you-For reading the summary

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

Jai Shri Krishna!

Compiled by: Geeta Pariwar - Creative Writing Department

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