

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 18: Mokṣa-Sannyāsa-Yoga

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YouTube Link: <https://youtu.be/uqT0YhzGsto>

Karma - its origin, inspiration, nature, types, outcomes, and gunas

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

The session began with the traditional lighting of lamps followed by prayers. Salutations to Maa Saraswathi, Ved Vyas Ji, Dnyaneshwar Maharaj Ji, and Guru Govind Dev Ji Maharaj; as well as warm welcome to all the students of Gītā.

Dnyaneshwar Ji has referred to this chapter as 'Kalash adhyaya.' When we visit certain crowded temples like Pandarpur or Tirupathi; it takes a long time to get darshan. Under such circumstances, to have a darshan of the Kalash atop the temple deserves equal merit. **Bhagavadgita is likened to a temple, where the idol is compared to chapter 15, the sanctum to chapter 12, and chapter 18 as 'Kalash adhyaya.'**

Bhagavān through Arjuna as a medium had given a summary in chapter 18, which will help in our pursuit for upliftment of life. Guru Ji refers to the gita as not only '**the art of living but also the art of leaving the world.**' Gita is a wonderful scripture that leads one from the deeply depressed state to a state of eternal bliss.

As seen in the first chapter, Arjuna was in a disturbed state, in depression. It was through the eloquent mellifluous song of the Gītā by Bhagavān that he was shown the path of duty that shattered his illusion of bondage; which was the cause of depression. Even today it is relevant and is considered a book of psychological healing. It has the capacity to relieve us of our sorrows and fill our hearts with inspiration leading to bliss!

In the holy land of Kurukshetra before the beginning of war, Arjuna once again told Bhagavān that he desired to not fight. Instead he was led to wage the war. Would this be considered renunciation on his part? Hence, he desired to know the finer differences between sanyasa and renunciation.

Bhagavān replied that man takes birth to perform his duty and hence there is no question of renouncing one's duty.

- **If one abstains from performing his duty on account of attachment then it is referred to as tamas sacrifice.**
- **If one abstains from performing his duty on account of physical exertion then it is referred to as rajas sacrifice.**
- **If one performs his 'niyata karma' and mentally relinquishes the results of actions then it is referred to as sattva sacrifice.**

Bhagavān therefore explains renunciation through the actions of the three gunas - sattva, rajah, and tamah. Dnyaneshwar Ji says that the many times we read the gita to understand the depth of its meaning, we get a newer perspective to our understanding like a treasure trove of gems.

Dnyaneshwar Ji says; Parvati mata had several conversations with Shiv Ji with respect to alleviating the sorrows of humankind. All our puranas teach us through stories. In one such conversation, she asked the importance of the Gītā. She referred to the message that was conveyed by HIM through the form of Sri Krishna in the Gītā.

या गीतार्थाची थोरी । स्वयें शंभू विवरी । जेथ भवानी प्रश्रु करी । चमत्कारौनि ॥ ७० ॥

Parvati Mata requests Shiv Ji to explain the importance of the Gītā.

तेथ हरु म्हणे नेणिजे । देवी जैसैं कां स्वरूप तुझें । तैसैं हें नित्य नूतन देखिजे । गीतातत्व ॥ ७१ ॥

Shiv Ji replies that just like Parvati Mata's nature the Gītā too reveals new facets each time one reads it. Like Mata appears differently in each season as she is Mother Nature personified.

Soon it will be the end of summer and the rainy season will start. The rains will bring greenery all around. Thus the earth will become flush with new growth all around (Vasundhara). Autumn will soon follow and will augur pre winter. Deepawali the festival of lights is celebrated in this season. Each season has its own charm and marked with specific changes.

Cold season marks the falling of leaves. Spring soon follows and brings about new life. The earth is decorated with shoots and flowers. Just like Mother Nature renews every season, so does gita reveal precious words of wisdom as one delves deeper in understanding it.

Bhagavān thus explained the cause of diversity and differences because of the actions of the three gunas. Sattva guna helps us to see unity in diversity. Hence Bhagavān said that there is no question of relinquishing one's duty.

न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते ।

त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥ १८.१० ॥

The wise man who has attained purity, whose doubts are solved, does not shrink from action because it brings pain, nor does he desire it because it brings pleasure.

We have a tendency to perform work only that in which we are proficient. That which is not to our liking or interest is detested by us. Duties keep changing in the life of men. One who understands the subtle difference in the nature of work be it that of one's liking or displeasure; does not get attached. For eg; tending to the sick involving hospitalization. Such a person is called a '**Medhavi**' who is a realized being. He is intelligent and understands how duty comes in different forms requiring to be conducted without getting involved in the fruits of such actions.

We all have duties to perform. Our Kurukshetras are different. It does not merely refer to the battlefield. '**Kuru**' refers to action and '**Ksetra**' to the field. A teacher's field is the institution be it a school or college. A soldier's field is the border or place which has to be guarded. A surgeon's field is the operation theatre. The speaker's field is the electricity department where she was employed. Each field has its own challenges which become a part of one's duty. When there is a power outage, there is a lot of furore by people especially in the summer months.

A home maker's kurukshetra is the house. She has to cater to guests as well. So, one should know how to handle one's duty which is diverse and changing as per circumstances. One who successfully accomplishes it without being attached is a 'Medhavi.'

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः।

शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः॥३.८॥

You perform the obligatory duties, for action is superior to inaction. And, through inaction, even the maintenance of your body will not be possible.

Bhagavān advised Arjuna to perform his duty as per his destiny. Every individual irrespective of where he is born has a destined karma to be performed. If one fails to do his duty even the body will fail him. The same has been repeated by Bhagavān, as chapter 18 is a summary of all the preceeding chapters.

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः।

यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते॥१८.११॥

Since it is not possible for one who holds on to a body to give up actions entirely, therefore he, on the other hand, who renounces results on actions is called a man of renunciation.

A renouncer is one who gives up the results of his actions. To be liberated by giving up the fruits of labour is renunciation. One who is within a physical body can never be entirely free of karma. Actions include breathing, eating, sleeping, reading, talking, etc. All these actions are continuous as long as one is within this body. It is impossible for one to renounce all actions.

What is the meaning of giving up the results of actions? Is it to keep the marksheet/goldmedal at the feet of the idol in a temple, and keep thinking of the achievement? Human beings have a unique attachment to the things donated by them. In case of women, if they donate a sari; they will remember for as long as they hold that thought in their mind. Good action has been performed but the mind retains the memory. They sometimes ask the receiver if they wore the sari. This shows that the mind is hooked on to the sari.

Bhagavān reiterated that one need not give up physically, but the actions need to be erased from the mind. How to be disconnected? Actions can lead to favourable and unfavourable results.

Dnyaneshwar Ji says:

परिस पां सव्यसाची । मूर्ति लाहोनि देहाची ।

खंती करिती कर्माची । ते गांवढे गा ॥ १४५ ॥

Listen, Arjuna, those who, having obtained a human body, become weary of their actions are thickheads. || 145 ||

Consciousness enters the mother's womb and the physical fetus is given a complete form. As the

body grows, so does actions to be performed. Our atma is esconced within the body and hence we prefer idol worship - which is similar to our body. To perform our duties with great interest and joy and offer the outcome to Bhagavān is renunciation.

There are three types of outcomes for our actions which are dealt with in the following verses. All outcomes will not be totally favourable or totally unfavourable. It mostly yields mixed results.

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-threefold, 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 results of our actions are of three types:

1. '**Ishta**' - Favourable.
2. '**Anishta**' - Unfavourable.
3. '**Mishra**' - Mixture of desirable and undesirable.

Bhagavān said that one has to bear the consequences of the three types of results. One who is attached to the consequences of one's actions will have to bear the results not only in this life but in succeeding births as well.

There are many types of actions viz:

- **Nithya Karma** - Gives results immediately. Eg. Thirst being quenched by drinking water. Action has been completed. Actions are performed by our karmendriyas and jnanendriyas. We see with our eyes, hear with our ears, smell through our nose, taste with the tongue, and skin perceives the sense of touch. We use our hands for actions and walk using our legs. All actions are performed by our body. If we take bath - the action results in us being clean.
- **Naimittika Karma** - Actions like reading the Gītā, performing puja, listening to weekly vivechan, etc. Karma is action and every action has an outcome. It is said that every action has an equal and opposite reaction. A lot of factors contribute to the results of actions performed. That is the reason that we do not get the desired results for our actions

Kriyamana Karma - Karma being created in the present moment.

Sanchith Karma - Accumulated karma of past lives.

Prarabdha Karma - Portion of Sanchith karma currently being experienced. A student studies well for an examination. Many students take up the examination. All their actions ie. taking the exam yields results. Similarly, a runner in the olympics competes with fellow participants in the race. Effort invested may be 100% but the result varies as each one's body stamina is different.

The Gītā teaches us to perform our actions to the best of our ability without expectations of the results of our actions. That is why the Gītā is called as a scripture for the goal of human existence. It teaches us to be detached from the results of our actions. One gets easily attached to the desirable consequences of one's actions. One may get a gold medal for his achievement. The world moves on but the individual would still harbour the thought.

As this is our field of action, Bhagavān explained in detail of how our actions should be. We have taken birth to complete certain actions. Due to attachment with our actions and results, the mind is not pure. There comes a personality shift as a result of attachment. We lose tolerance and mind is

impure and burdened. Dnyaneshwar Ji says that nature is action oriented. It is only at sunrise does the birds chirp and forage for food; plants prepare food, lotus blooms, etc. Man also performs karma but with the feeling of ego as "I am the doer."

Nature on the other hand continuously performs actions and leaves it at that. Its actions are directed towards development of all. Some benefit while others not in this process. Dnyaneshwar Ji advises us to learn from nature. The trees and plants bear flowers and fruits and leave them.

**वृक्ष कां वेली । लोटती फळें आलीं ।
तैसीं सांडीं निपजलीं । कर्म सिद्धें ॥ १२९ ॥**

As trees and plants throw off the fruit that is ripe, so do not consider the result of any action when it is completed.

The mango tree bears fruits. If not plucked they fall to the ground. The tree is not distressed if the fruits are not plucked. It stands as proof of creation and does what is expected of it. Man when he is attached with the fruits of his actions becomes encumbered and hence becomes incapable of great actions. If trees and plants decide to hold on to their fruits and flowers, how can new ones be created?

The mango on a tree if not plucked falls to the ground and rots. Similarly, man who holds on to the desirable and undesirable results of his actions, will cause harm to himself. This impedes him to perform newer actions. Bhagavān desires to increase our capacity for creating and performing actions continuously. That is why HE gives an opportunity to view karma from a different perspective. Bhagavān is not waiting to receive the fruits of our labour.

We all know the story of the Ramayana. Ram Ji went to the forest under the orders of his step mother Kaikeyi. HE had to seek shelter in the kingdom of Nishada king Guha on crossing the Sarayu river. King Guha was sad like the rest of Ayodhya because Sri Ram had to endure suffering because of Kaikeyi Mata. Ram Ji replied:

**सुखस्य दुःखस्य न कोऽपि दाता परोददातीति कुबुद्धिरेषा ।
अहं करोमीति वृथाऽभिमानः स्वकर्मसूत्रग्रथितो हि लोकः ॥**

People are obsessed with the idea that their style of doing any thing is the only correct way and feel proud; but it is futile. When as a result of such action one gets pleasure or sorrow, no one else is responsible for it, but the person concerned, and attributing these to others is nothing but a wrong perception.

One's actions and the actions of previous births are the result of happiness and sorrow. Ram Ji explained to king Guha the two important rules of nature:

1. **'Kritapranash'** - **One has to bear the consequences of his actions. Action can never be destroyed and the end result has a bearing on the individual.**
2. **'Akritabhāgya'** - That action which has not been initiated and hence there is no bearing of the result of such action. If one feels that he is burdened with the result of certain action not performed by him, he has to understand that he is made to experience as a result of action in his past life as 'prarabdha karma.'

- **Sanchitha** karma refers to that which is stored like a savings account. Guru Ji explained it as a fixed deposit in the bank.
- **Prarabdha** karma refers to the fixed deposit that has matured and ready for use.
- **Kriyamana** karma refers to the cash in hand for immediate disposal.

Bhagavān further elaborated on how action is performed and what are its repercussions?

18.13

**pañcāitāni mahābāho, kāraṇāni nibodha me,
sāṅkhye kṛtānte proktāni, siddhaye sarVākarmaṇām. 18.13**

In the branch of learning known as Sāṅkhya, which prescribes means for neutralizing all actions, the five factors have been mentioned as contributory to the accomplishment of all actions; know them all from Me, Arjuna.

All actions are '**siddha**' (completed and perfected) or '**asiddha**' (incomplete and unfulfilled) and are associated with 'Nishiddha' (prohibited actions) as well as good and bad actions. Sāṅkhya philosophy defines different kinds of karma. There are five reasons for an action to be completed or remain incomplete. Bhagavān insisted that Arjuna understand well, in order to allay his fears of the repercussions of waging the war, which was his karma. This way Arjuna could proceed in the line of his duty.

Sometimes, we question Bhagavān for the difficulties we face eventhough we remain convinced that we do not deserve the misfortune. We usually blame Bhagavān for two aspects viz:

- '**Pakshapath**' - That **Bhagavān is biased.**
- '**Vaishyanigrun**' - That **Bhagavān does injustice.**

Bhagavān does not do any of the above. For every action to be completed there are five reasons. We have understood in an earlier verse:

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः।

अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः॥5.15॥

The all-pervading ONE takes away neither the sin nor the merit of any one. Knowledge is enveloped by ignorance. Creatures are thereby deluded.

Rahi Masoom Raza in his ghazal has said:

पत्ता भी अगर हिलता है तो उस की रज़ा से

और बंदा गुनहगार है मा'लूम नहीं क्यों।

Even if a leaf flutters it is due to HIS will and the person is guilty, I do not know why?

If Bhagavān is the cause then why blame others? It is the people who perform actions. One can use the power of Bhagavān to perform good actions or bad ones. We see people who fight and kill others using the name of Bhagavān. HE is never biased. Actions are performed by an individual and so bear the consequences.

Brahmasutra says:

ईश्वरस्तु पर्जन्यवद् द्रष्टव्यः

To see Bhagavān as a rain cloud.

The rain helps to grow that which has been sown.

A saying in Marathi goes:

जे पेरावे तसे उगवते।

As you sow, so shall you reap!

For example let us take the case of a father who gives ten thousand rupees to each of his two sons. If one spends it on movies, entertainment, betting, drinks, and partying while the other puts it to good use, then can we call the father as biased? Just as the father had equally empowered his sons, so is Paramātmā whose power is equal to all HIS creations. How we make use of it through our actions make us bear the consequences.

18.14

adhiṣṭhānaṃ(n) tathā kartā, karaṇaṃ(ñ) ca pṛthagvidham, vividhāśca pṛthakceṣṭā, daivaṃ(ñ) caivātra pañcamam. 18.14

The following are the factors operating towards the accomplishment of actions, viz., the body and the doer, the organs of different kinds and the different functions of manifold kinds; and the fifth is Daiva, latencies of past actions.

1. '**Adhishtan**' - Action performed with the **use of body**, be it physical or mental faculties.
2. '**Karana**' - The **tools** or equipments required to perform action.
3. '**Karta**' - The consciousness coupled with the physical body is the **doer**.
4. '**Cheshta**' - The **effort** which is required to perform the action.
5. '**Daiva**' - **Destiny** which is only the fifth aspect contributing about 20%

Gītā is a scripture on rightful living. Guru Ji beautifully said that action oriented people do not think about luck. When should one think of it? To perform the action and when one thinks of the past, one can introspect the luck angle. One can ponder why one has to bear certain difficulties in life. When one thinks of the future, the only path is to try and perform the action. One should not think of luck while performing karma.

Let us take an example of a farmer to understand this better.

- **Adhishtan is his field.**
- **Karta is the farmer who ploughs the field.**
- **Cheshta is the action with respect to ploughing, sowing, watering, etc.**
- **Karana are tools like plough, tractor, etc.**
- **Daiva is the rain. Timely rains are required to fructify the effort put in by the farmer by sowing the seeds. This explains that the action through the body, tools, and effort has to be performed in one's field before thinking of luck.**

Another example is that of a surgeon:

- **Adhishtan is the operation theatre.**
- **Karta is the surgeon.**
- **Cheshta is the surgery**
- **Karana are the medical equipments like the scalpel.**
- **Daiva or destiny depends on both the patient operated upon as well as the surgeon.**

The actions as stated above may result in success or failure. Daiva is the result of the actions performed in our previous births which may be good or evil. So there is no point in blaming destiny outrightly for all our actions. Actions are performed by faculties as well as body parts.

If a student seeks to know his destiny through horoscope reading, and then not make any effort to

study; will he be successful? So one should perform his karma to the best of his ability and then only think of destiny. Further, one should seek divine grace to seek mercy. One who performs his actions and seeks divine intervention will be granted his desires.

18.15

**śarīravāñmanobhīryat, karma prārabhate naraḥ,
nyāyyaṃ(m) vā viparītaṃ(m) vā, pañcaite tasya hetavaḥ. 18.15**

These five are the contributory causes of whatever actions, prescribed or prohibited, man performs with the mind, speech and body.

Bhagavān described further in detail. We are endowed with a body to enable us to perform actions - our hands and legs are external mediums for action. We also have our jñanendriyas which are organs of action from within. We see with our eyes, hear with our ears, smell with our nose, touch with the help of skin, taste and speak with our mouth. Besides, we have a mind and intellect. These are also the tools that a housewife uses to help her accomplish household tasks.

Man initiates action through his body, mind, speech, etc. which can be good or otherwise. When listening to a discourse on the gītā, we use our ears to hear and listen with the mind. If a person misuses and talks ill or uses unparliamentary language by virtue of his speech, it results in bad karma. Both good and bad actions are done by an individual through his body - karmendriyas and jñanendriyas. The five factors detailed in the previous verse are therefore important for performance of karma.

We have seen recently the incident that took place in Phahalgam. Innocent men were brutally killed in front of their children and wives. The actions thus performed were as per the five factors. It is through the same five steps that a learner of gita engages in the activity.

How does action take place as it is a chariot for us in this world? We may be successful or otherwise in our endeavours. We have to discern the cause (of the outcome) and proceed further to continue with our actions.

Sohanlal Dwivedi in his poem says:

नन्ही चींटी जब दाना लेकर चलती है,
चढ़ती दीवारों पर सौ बार फिसलती है,
मन का विश्वास रगों में साहस भरता है,
चढ़कर गिरना गिर कर चढ़ना न अखरता है
आखिर उसकी मेहनत बेकार नहीं होती,
कोशिश करने वालों की हार नहीं होती।

A small ant carries a microparticle of food up the wall. It slips innumerable times. The belief in oneself brings about confidence and bravery. To rise and fall and vice versa does not deter it. Its effort never goes a waste as there is never failure for those who constantly try!

Our actions may be successful or otherwise. But trudging the path of righteousness relentlessly is the goal of our life as prescribed by the Gītā.

"चरैवेति चरैवेति"

It means that one should keep moving forward in life, no matter how adverse the circumstances are;

and never be lazy. It is a mantra of life that motivates us to constantly strive and move forward. One who has this attitude and remains detached from his actions and results, will not be burdened.

If one gets carried away by success of his actions, pride soon follows because of the ego of 'I am the doer'. This leads to his downfall. On the otherhand, actions resulting in failure leads one to depression.

18.16

**tatraivaṃ(m) sati kartāram, ātmānaṃ(ñ) kevalaṃ(n) tu yaḥ,
paśyatyakṛtabuddhitvān, na sa paśyati durmatiḥ. 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.

Bhagavān explained that those who are egoistic and perform actions sadly fail to see the truth. The atma is just a witness and is not involved in any action. Dnyaneshwar Ji beautifully describes saying, actions are performed using the light of a lamp. Such actions can be both good and bad. A student instead of studying can also make use of the light to read wrong stuff. A housewife may make use of the light to prepare meals for the family.

All activities in a household are done with the help of the light from the lamp. The lamp in itself does not perform actions. Similarly, under the divine light of the atma, all actions both good and bad occur. One who understands this by identifying with the atma and not the body knows.

Dnyaneshwar Ji says:

**दीपाचेनि प्रकाशें । गृहींचे व्यापार जैसे ।
देहीं कर्मजात तैसे । योगयुक्ता ॥ ४९ ॥**

Just as all domestic activities may be carried on by the light of a lamp, so are all actions performed by the body of a yogi.

All actions are performed by the conjunction of the gross and subtle body. The scientific formula $E=MC^2$ was propounded by Einstein in theory of relativity involving matter and energy. Matter is inert and gross while the consciousness is subtle. Karma is performed in coordination of both gross and subtle. Action is performed in the presence of consciousness, while for karma to be performed there are five things which need to be involved. Out of the five factors, the daiva or destiny has a bearing of our sanchitha karma (accumulated over previous births). Hence destiny can also be a deciding factor for the action performed to be successful or unsuccessful.

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.

Bhagavān knowing Arjuna's nature and people in general, said that we are sometimes afraid of performing karma or are afraid of the outcome of our actions. This makes us not perform the action at

all in the first place. What will happen if a student fearing the result of an examination, fails to take the test? Bhagavān therefore advised to put in 100% effort that is within our means while performing action.

The Gītā a wonderful scripture enthuses us to proceed in the path of action relentlessly. It inspires us to proceed further and clear the path ahead without getting depressed by the outcome. One who understands the importance of action and proceeds in the path of righteousness without any ego; will be guided by his intellect.

Bhagavān explained that Arjuna was scared of the outcome of the actions in the course of war. Arjuna felt that he would be the cause for the destruction of the entire clan. The opponent (Kauravas) had become egoistic which resulted in not using their intellect of reason to understand that their actions were not for a just cause. A Kshatriyas duty is to protect and wage war when threatened.

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम्।

सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम्॥2.32॥

O son of Pārtha, happy are the Kṣatriyas who come across this kind of a battle, which presents itself unsought for, and which is an open gate to heaven.

War will result in death and destruction. One who fights the war for a just cause will not be burdened by deaths in the enemy camp that would result. His actions would be pure as far as he is righteous and performs his duty.

A judge gives the verdict for the culprit - as death by hanging. What a difficult decision to be made. The executioner has a huge responsibility. He has to put the culprit on the noose and confirm that his execution is successful. Can the executioner or hangman be blamed for the culprit's death? Never. He merely does his duty as instructed. What is the cause of the culprit's death? It is his own evil action.

Culprit's actions lead the judge to evaluate the case and proclaim punishment. Can the judge be blamed for the punishment? No, he is just doing his job. His job is to assess the case with the necessary proofs, and on being convinced of the crime, proclaims the punishment for the benefit of the society. The evil doer gets accorded the punishment as per the law.

Hence Bhagavān convinced Arjuna that if he performs his duty as a true Kshatriya and wage war for a just cause, the repercussions of his action will not have a bearing on him.

This chapter is the kalash adhyaya which is a summary of all the other chapters. Bhagavān explained that Arjuna got the opportunity for war without seeking for it. Arjuna did not decide the war, while he in fact wanted it not to happen. That was why Sri Krishna went as a peace messenger to the Kauravas on behalf of the Pandavas. Draupadi had taken a vow that she will not tie her hair until Bhima does not do so with the blood of Dushasana, who was the cause of her shame in public.

Draupadi in fact had told Sri Krishna that HIM going as a peace messenger will leave her hair untied permanently. Sri Krishna reminded her that her untied hair would then become the cause of death of many due to war. Can her hair bear the burden the crime of death of so many individuals? The peace initiative was a must so that in future nobody blames the cause of war and death was due to untied hair of Draupadi and her vow!

The death of so many in war was because of shaming of Draupadi? Sri Krishna tried to amend the situation by being the peace maker. Bhagavān asked for a mere five villages for the Pandavas to prevent war. It was denied by Duryodhana. Hence Draupadi was freed of the burden of the death

caused in war.

The war was thrust upon the pāṇḍavas despite their endeavours to prevent it. This is akin to what India faces against Pakistan. India's sensitive approach to the hostile situation was to dent the action of terrorists by destroying their bases at the dead of the night without harming others. The airbase was structurally destroyed brilliantly which has hampered their use of atomic weapons in storage.

Will we have to bear the consequences of such an action? Not at all. Further, what triggered this mission? The Pahalgam incident. How many such incidents had happened in the past 70 years. How many hindus were massacred and how many attacks were made. It is very important to know who made the first move. Then, when the opportunity presents itself, one has to perform his duty to safeguard.

Bhagavān assured Arjuna that he would be freed of the repercussions of war as he would merely be doing his duty and that he was not the first one to have made the move for war. He had got the opportunity which has to be performed as a true Kshatriya as it was his binding duty. So Arjuna was made to understand that he would not be the cause of deaths like the judge or executioner who were merely performing their duty.

The Sindhu water treaty was made to provide water to Pakistan. Now that they have turned into a rogue nation, we will not accumulate sin by stopping water to them. Gita is such a scripture which leads us to the right path, as it did, to the problem faced by India. Our Prime Minister had gifted the Bhagavadgītā to all the heads of state wherever he visited. When we have not initiated any action of destruction and when we do things to safeguard ourselves, we do not have to bear the consequences of such actions.

We also saw how the killed terrorists were honoured by the leaders and army of Pakistan. The terrorists were given state honours at their funeral! This clearly indicates that the country supports their action and in fact are the cause of it. This is not a proxy war. Hence, we are free of our actions.

Arjuna was advised by Bhagavān to act, as he was challenged, and he would then understand that it was not him killing; but a mere repercussion of his binding duty.

18.18

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

The inspiration for the karma (at the mental level) to be performed are three viz:

1. 'jnana' - Knowledge.
2. 'Jneya' - That which needs to be known.
3. 'gnyata' - Knower.

For example let us take a Rosgulla. Then:

1. 'jneya' - Is the rosgulla.
2. 'Gnyata' - Is the knower who wants to taste the rosgulla.
3. 'Jnana' - How the rosgulla is prepared, what are its ingredients, what is its texture, how is the syrup prepared, etc.

We should be inspired to perform karma. This requires basic knowledge, a knower, and that which is to be known. Mere understanding does not suffice. Action has to be taken. Mental knowledge leads to physical action.

18.19

**jñānaṃ(ñ) karma ca kartāca, tridhaiva guṇabhedataḥ,
procyate guṇasaṅkhyāne, yathāvacchṛṇu tānyapi. 18.19**

In the branch of knowledge dealing with the Guṇas or modes of Prakṛti, knowledge and action as well as the doer have been declared to be of three kinds according to the Guṇa which predominates in each; hear them too duly from Me.

- To put into action that has been mentally stimulated, we need means to do it. That is called '**Karanam**' (instrument). Just like the tools in a farm are plough, tractor, etc.
- **Action** has to be associated with the instrument. Merely owning one is not action.
- The **doer** is equally important in the performance of a task. Merely understanding the recipe is not enough. One has to practically do it to bring out the end product. Even in a factory all things are required to bring out the finished product. It involves the three mental aspects as enumerated in the previous verse along with the five factors leading to action viz. **Adhishtan, Karta, Cheshta, Karana, and Daiva.**

In the case of a factory, the building has to be completed, materials and tools to be purchased, researchers and labour have to be deployed who are keen to get into action, and precautions are to be taken as it a food (sweet) manufacturing unit.

An interesting feature of the origin of Krackjack biscuit. In the Parle biscuit industry, an employee by mistake mixed the sweet dough of Parle G biscuit with the salty dough of Monaco biscuit. The biscuit thus resulted was neither fully sweet nor completely salty. Hence it was named Krackjack biscuit. The accidental event led to liking by the public.

Bhagavān therefore had explained in detail both in physical and mental level the inspiration and factors that promote action, be it good or bad. All these factors are applicable for all types of actions including dedicated practices. All actions are initially based on knowledge. For eg. an eye operation requires a surgeon who has the knowledge of the parts of the eye, and he should possess the necessary instruments for the surgery.

Bhagavān had broken down action into various levels and explained the nitty gritty that involve in performing an action. In order to explain vedantic shastra an example of a potter is used.

- **Karta - Potter**
- **Upakarana - Potters wheel**
- **Cheshta - The effort to make a pot.**
- **The final product is a pot made out of mud.**

Ved Vyas Ji has beautifully played with words. He has used the term '**Parignyata**' and not '**Gnyata**.' It means one who knows really well. One who knows well the intricacies of the job. In the case of Arjuna - he had been well trained in warfare, was an expert and obtained 'divya astras' for his excellent skill. It was time to show his skill as a Kṣatriya when he was enticed for warfare.

Bhagavān further explained the effect of three gunas - sattvik, rajasik, and tamasik on the doer and karma. According to nature which dictates the gunas, knowledge is of three types and so is karma

and doer.

- **Sattvik - Light of knowledge.**
- **Rajasik - Active and action oriented.**
- **Tamasik - Inactivity, inert.**

The above three gunas are very important to perform karma, to continue doing karma, and to end the karma. In the case of a car, one has to fill fuel, it has a steering wheel, and a driver. The driver and the path to be taken while driving is likened to Sattva guna. The fuel helps in ignition and moving the car forward, but it will not stop without the break. The fuel is likened to Rajo guna and the break to Tamo guna. The car has to come to a stop at some point in time, so tamo guna is also necessary.

A tree grow upwards and stops after a point. So does our teeth. What will happen if they continue to grow? Coming to a stop is the work of tamo guna, growing is the work of rajo guna, and moving in the right direction by steering is sattva guna. Thus knowledge, doer, and karma are directed by the permutation and combination of the three gunas. This has been elaborated by Sankhya philosophy. Actions thus are performed by the interplay of the three gunas in various percentages.

**पत्ता भी अगर हिलता है तो उस की रज़ा से
और बंदा गुनहगार है मा'लूम नहीं क्यों।**

Even if a leaf flutters it is due to HIS will and the person is guilty, I do not know why?

That is because of rajo and tamo guna but not sattva guna. When there is not sattva or pure thoughts, certain repercussions have to be faced.

Bhagavān had explained in detail the three types of karma and Karta (doer). Bhagavān showed us a mirror to help us understand what is our karma and how we can change for the better. He explained the three gunas - the best - Sattvik, a mixture - Rajasik, and undesirable - Tamasik.

18.20

**sarvabhūteṣu yenaikaṁ(m), bhāvamavyayamīkṣate,
avibhaktaṁ(m) vibhakteṣu, tajjñānaṁ(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.

Nature comprises of three gunas and hence there exists three types of knowledge. Bhagavān first dealt with Sattvik knowledge. If a person engages in making a bomb with the motive of destruction, what knowledge has he gained? Definitely Tamasik. Sattvik knowledge enables man to view the diversity in nature as a whole single entity. Nature comprises of man, animals, trees, plants, etc. There are varieties of trees, varieties of colours, etc. The shapes of flowers in a single plant varies. Then what is the unity in them? It is their fragrance.

The gross body may vary but the subtle is the same. The knowledge that helps man to see unity amidst myriad diversity is referred to as Sattvik knowledge. The consciousness behind the diverse existence in nature is the same. Maya or illusion is invisible upon which all that occurs in nature is seen.

एकम सत विप्रा बहुधा वदन्ति।

There is one truth and the learned refer to it by many names.

In Hindu dharma this is known as Advaita. Shankaracharya Ji in Nirvana Shatakam has said:

मनोबुद्ध्यहङ्कार चित्तानि नाहं
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।
न च व्योम भूमिर्न तेजो न वायुः
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥१॥

1.1: Neither am I the Mind, nor the Intelligence or Ego,

1.2: Neither am I the organs of Hearing (Ears), nor that of Tasting (Tongue), Smelling (Nose) or Seeing (Eyes),

1.3: Neither am I the Sky, nor the Earth, Neither the Fire nor the Air,

1.4: I am the Ever Pure Blissful Consciousness; I am Shiva, I am Shiva,
The Ever Pure Blissful Consciousness.

In the diversity is the consciousness - the form of Shiva, who is Paramatma. All our noble thoughts and intentions lead us towards this knowledge.

Every religion and method of teaching indicates this. They teach unity, the atma which is present in all living beings. Thukaram Maharaj Ji a great devotee of Vittala used to pray and perform yoga even under unfavourable circumstances. He was deeply disturbed when the sparrows used to fly away on his approach. He felt that he had not reached a stage that identified himself with the birds. Hence the birds were scared of him.

There reached a stage in his life that when he prayed to Vittala, the entire surrounding was mesmerized and the birds sat on him. It dawned upon him that he was freed of dualities and thus had merged into one.

Ram Das Swami said:

अभेद दृष्टि दे दो राम आत्मनिवेदन दे दो राम।

Hey Ram, free me from ignorance

I surrender my atma to you, hey Ram.

As in a famous prayer:

हर देश में तू, हर भेष में तू,
तेरे नाम अनेक तू एक ही है,
तेरे नाम अनेक तू एक ही है।
तेरी रंगभूमि, यह विश्व भरा,
सब खेल में, मेल में तू ही तो है॥

YOU are in every country, YOU are in every disguise

YOU have many names, but YOU are the ONE

This world is your playground

YOU are in every game and gathering.

It is said that Ramakrishna Paramahansa kept his involvement with world by indulging in sweets. When he was afflicted with throat cancer, Narendra Dutta Ji (Swami Vivekananda) felt sad and requested his master to pray concentrating on the afflicted region. Takur Ji replied that his mind, intellect, and atma had merged with Durga mata. Why should he think of the perishable body? He felt his goal in life was attained by identifying with the atma, so what is the use of the body which would

eventually die.

Why should Vivekanand Ji feel sad? All those who are eating and enjoying the sweet are identified as Takur Ji! Such is the feeling of unity and oneness! The whole universe is homogenous and the gītā beautifully directs us in the direction. It is not an easy path though. To attain this unfragmented knowledge and see unity in the universe is not at all easy. The noble have reached the destination and we can take one step at a time towards that direction.

Dnyaneshwar Ji says

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

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

Those whose minds have been stilled amidst the movable and immovable are able to see the self (reflection) in the whole world. He knows the universal truth. This path is led by sattvik knowledge. This is the gift of our country to the whole world! The second type of knowledge is rajasik knowledge ie. analysis; which many nations have achieved. Atom is the smallest structural unit and scientist Rutherford has revealed its configuration.

He proved that each atom has a nucleus core with protons and neutrons and the electrons circle the outer core. Western scientist have discovered scientific knowledge. The knowledge of Paramātmā can only be known when the veil of ignorance is lifted from one's mind.

अभेद दृष्टि दे दो राम आत्मनिवेदन दे दो राम।
राजा राजा जया राजा राम
पवना भिक्षा दे दो राम ॥

Hey Ram, free me from ignorance
I surrender my atma to you, hey Ram
Hey Ram please give me the alms so pure.

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.

Rajasik knowledge is also essential to know the world. We should be clear what knowledge is required for us to reach the purpose in life and that which is for our own welfare.

Sattvik knowledge that has been experienced by our ancient sages long ago, is our gift to the world. This knowledge has been elaborately written about in our scriptures.

'Prithakthvena' refers to analysis done by scientists. This knowledge empowers us to differentiate between oviparous and micro organisms. The technical knowledge helps man to differentiate the various kinds of flowers - rose, jasmine, etc. The minute differences in living things are analysed and documented in botany and zoology. This is rajasik knowledge. The knowledge is so deep that every living being has been analysed threadbare.

That knowledge which leads us to the inside of an atom and the realisation of the universal consciousness is sattvik knowledge alone. The water beings and land beings are taught by rajasik knowledge. The aquarium in Singapore houses a variety of water creatures.

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.

The feelings by which man considers his body as real and lives just on the physical plane is called tamasik guna. Bhagavān does not even refer to this as knowledge! Man gets embroiled in the pleasures of the body and there is no subtle knowledge. One who lives thinking the body is real and hence focuses on it as the centre of attention is tamasik. They think that the body is real, and their family is of utmost importance, the Bhagavān they pray too is the only ONE and this is tamasik nature.

All altercations are because of the belief that my Bhagavān alone is the truth and none else exists. They believe that their method of worship is the ultimate and have to be followed by all. They feel idol worship as irrelevant. So, they are ready to kill others in the name of faith who do not follow their dictates. How wrong is it? They kill people who have not even read the quran. This ignorance lead to fights and war.

Living merely on the physical level and having been mentally conditioned, people are misled of the truth.

द्वौ भूतसर्गौ लोकेऽस्मिन् दैव आसुर एव च।
दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु॥16.6॥

All beings are of two classes: Godly and godless. The Godly I have described; I will now describe the other.

The world comprises of only two classes - the meritorious and sinful. Even in the meritorious class, the gita as a mantra teaches us that one should work for the welfare of all. The sinful ones work for the ill of the whole world. Tamasik nature identifies only with the body and abuse the body by drinking.

There is a place called Parvatipur in Assam where the speaker's relative does social work and has opened a school. Thirty years back when the relative first visited the village, it was observed, that people would work in the tea estates during the day. At night, they drank fermented rice water and while away the time. This is referred to as a tamasik state.

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.

Bhagavān after having dealt with knowledge, went on to describe karma which is also of 3 types -

sattvik, rajasik, and tamasik karma. One should understand why we do karma. We should do karma for Bhagavān and hence purification of the mind and not for realization of material objects.

चित्तस्य शुद्धये कर्मः।

Karma is only for the purification of the mind.

The karma performed should be in accordance to our shastras and as per one's duty. The family in which one is born is also a consideration. Duties towards one's parents, inlaws, children, spouse, country, neighbours etc are to be diligently performed. All the 'niyatam' karma should be performed without fail. One should perform the everyday routine karma without expectation or attachment. When we perform our duties towards our children we should not have any expectations in return. Expectations leads to sorrow.

One should be free of dualities like love/hate and perform the duties diligently. This type of karma is called sattvik. Our connect should be more towards the feelings with which we perform the karma and not with the karma. Even if we do cleaning work, if it is done for Bhagavān, we are uplifted. This is sattvik karma.

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.

Karma done for satisfying our desires or for seeking the desired results; and that it involves hard work is called rajasik karma.

It does not mean that karma done as duty is light work. It is also hard work. As we offer it to Bhagavān, our mind is free and we are free from the burden of bearing the results.

Big projects done with ego and a lot of hard work is rajasik karma. It is not bad at all but it is not the best. The work may be for the welfare of people. Since expectation of praise and fame is associated with the work, it leads to our downfall. This is because an individual is attached to the karma or its fruits and sometime may end up doing sinful karma.

18.25

**anubandhaṃ(ñ) kṣayaṃ(m) hiṃsām, anavekṣya ca pauruṣam,
mohādārabhyate karma, yattattāmasamucyate. 18.25**

That action which is undertaken through sheer ignorance, without regard to consequences or loss to oneself, injury to others and one's own resourcefulness, is declared as Tāmasika.

That karma which results in harmful acts or done without assessing one's potential, and done with a sense of desire is called tamasik karma. Such actions results in people being affected. The Pahalgam attack is a gruesome reminder of tamasik karma. When men were killed in front of their children and wives in the name of religion, was the result envisioned - of the sorrow of such misdeeds? Did they think about the effect on the world at large, and at the level of family of the affected individual?

Such actions performed without bothering about the consequences or done because of mental conditioning in the name of religion is called tamasik karma. It only results in killing and loss of

nature.

Similarly, the doer or '**Karta**' is also classified as sattvik (one who works for the welfare of all), rajasik (who expects results), and tamasik (who does not bother about the consequences and cause harm to living beings). These are a result of the overpowering nature of the three gunas. Thus Bhagavān had systematically dealt with knowledge, karta, karma, buddhi (intellect), dhriti (determination), and happiness which is the desire of all beings.

The session thus ends thanking for the divine grace of Dnyaneshwar Maharaj Ji and Guru Govind Dev Ji Maharaj.

Question & Answer Session:

Richa Ji

Question: Names of devata and asura used.

Answer: Reference to chapter 16, where daiva refers to good and related activities which results in welfare and asuri or sinful deeds leads to misery. Man has both the qualities within and there is no external reference to these qualities. It is not Duryodhana, Dushasana, or any Pandavas. We refer to the Pandavas as a sign of good behaviour and that of the Kauravas as bad. We all know whom Sri Krishna supported. Bhagavān helps the good ones. Nature encompasses both good and bad.

We have read a lot of stories in our Puranas about the demi gods and asuras. We have read that there were wars when the asuras being strong had attacked the demi gods and how the asuras were annihilated. Similarly, the people with demonic qualities perform actions without thinking of the consequences which results in sinful deeds.

Even the world is said to have 7 lokas including heaven and hell and here also you will find the meritorious and sinful ones as explained in the Puranas.

Ashwinee Ji

Question: It is quite difficult to communicate with rajasik or tamasik people because of their sharp retort. How to deal?

Answer: When we gain some knowledge, we wrongly think we know everything and start judging others. We label them as satvik, rajasik, or tamasik. We accuse some of having expectations of the karma performed by them. There is a beautiful saying by Chinmayanand Ji:

Yesterday I was clever, so I tried to change the world.

Today I am wise, so I am changing myself.

We are wrongly oriented to change others. When we try to change ourselves for the better, the situations around us also gradually change. We do not have the power within us to change others as they will not listen. Saints are successful, but we cannot. So we should concentrate on improving ourselves.

Ghalib had written:

“उम्र भर ग़ालिब यही भूल करता रहा,
धूल चेहरे पे थी आइना साफ़ करता रहा।”

Ghalib kept making the mistake as he tried to clean the mirror while the dust was on his face.

Dnyaneshwar Ji wrote 900 beautiful ovis in Dyaneshwari by the age of 22 and went into a living Samādhi in Alandi. He kept on introspecting himself and constantly weeded out unwanted thoughts

from his mind.

रुणुझुणु रुणुझुणु रे भ्रमरा ।

सांडीं तूं अवगुणु रे भ्रमरा ॥१॥

चरणकमळदळू रे भ्रमरा ।

भोगीं तूं निश्चळु रे भ्रमरा ॥२॥

सुमनसुगंधु रे भ्रमरा ।

परिमळु विद्रुदु रे भ्रमरा ॥३॥

सौभाग्यसुंदरू रे भ्रमरा ।

बाप रखुमादेविवरू रे भ्रमरा ॥४॥

Let go of the delusions of humming the words I and mine, for they are vices, and be still and enjoy the sweet fragrance of the Lord's feet. Mauli says that you who wander behind the mind, make your heart pure, and the fragrance of bliss in the place of the Supreme Soul, be still and enjoy the blissful fragrance of my father Rakhumadevi's husband Sri Vitthal from the place of the lotus feet, then you will attain happiness.

We have to seek the lotus feet of Paramātmā. The prayer is for the mind which is like a bee flitting from one flower to another; to taste the nectar of the lotus feet of Paramātmā.

Dnyaneshwar Ji said that it is a life long process to leave the bad qualities, and tread the path of the good. Nature is a reflection of the self. So we should not waste time by looking into the fault of others. We can teach children but cannot change anyone. We can voice our thoughts. Bhagavān told Arjuna, **'yathēcchasi tathā kuru' - "As you like, you may act."** **Bhagavān explained in detail to Arjuna but the choice of action was left to him.**

Action may result in good or bad results. One should introspect the feeling with which the action was performed. By causing sorrow to others, one can never be elated by his karma. A person could have troubled us but giving back will never give happiness. One should learn to walk away from situations rather than get angry and pelt a lot of insinuations. This does not mean that one is okay with it. One should not retort instantly. One should ponder with a calm mind and then act.

Do small acts and offer it to Paramātmā.

Jyoti Ji

Question: Is there any other scripture which has been told by Bhagavān in addition to the gītā?

Answer: Srimad Bhagavad is one such scripture. Raja Janmejaya said it to Parikshit Ji. Sukhdev Ji said the story to Raja Janmejaya. It is said that Bhagavān took the form of Sukhdev Ji and told the story. Valmiki Ji wrote Ramayana on inspiration. All inspirations are drawn from Bhagavān. In fact all sages derived divine inspiration.

Gītā was told by Bhagavān in the wakeful state while the Vedas in the state of stupor. Hence, we are unable to understand the Vedas.



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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

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

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