

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 18: Mokṣa-Sannyāsa-Yoga

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## The Essence of True Renunciation: Acting Without Attachment

**Chapter 18 of** *Srimad Bhagavad Gītā* - **Mokṣha Sannyāsa Yog: The Yoga of Renunciation and Surrender.**

With deep reverence, we begin our study of the eighteenth and final chapter of **Srimad Bhagavad Gītā—Mokṣha Sannyāsa Yog**, the Yoga of Renunciation and Surrender. Before we delve into its teachings, let us offer our salutations to **Gurudev, Maa Saraswati, and Sant Dnyaneshwar Maharaj**, seeking their divine blessings.

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः।  
गुरुः साक्षात् परं ब्रह्म तस्मै श्री गुरवे नमः॥  
नमामि सद्गुरुं शान्तं सच्चिदानन्दविग्रहम्।  
पूर्णब्रह्मपरानन्दम् ईशमाळन्दिवल्लभम्॥

### The Crown Jewel of the Bhagavad Gītā

At this concluding stage of our journey through the Bhagavad Gītā, I extend my warm greetings to all, and on this occasion, also extend heartfelt wishes for **International Women's Day**, honoring the divine energy of **Shakti** in the world.

This final chapter is not just a summary but the very **essence of the Bhagavad Gītā**. Sant Dnyaneshwar Maharaj describes it as '**Kalashādhya**'—the crowning jewel. If the Bhagavad Gītā were a **grand temple**, then:

- **Chapter 12 (Bhakti Yog)** is the **altar (sanctum)** where devotion is enshrined.
- **Chapter 15 (Puruṣhottama Yog)** is the **deity (vigraha)** installed in the sanctum.
- **Chapter 18 (Mokṣha Sannyāsa Yog)** is the **kalash (pinnacle of the temple)**—the final sacred ornament.

It is said that even if one cannot physically enter a temple, **merely gazing at its kalash bestows the same divine grace**. Similarly, **even if one cannot study the entire Bhagavad Gītā, absorbing this eighteenth chapter alone grants the essence of its wisdom**.

Sant Dnyaneshwar Maharaj further explains:

अठरावा अध्यावो नोहे । हे एकाध्यायी गीताचि आहे ।  
जै वांसरुचि गाय दुहे । तै वेळु कायसा ॥ (18-84)

*"This eighteenth chapter is not merely a chapter—it is the very essence of the entire Gītā. Just as a calf instinctively draws milk from its mother, so too does this chapter reveal the nectar of wisdom with ease."*

Sant Dnyaneshwar Maharaj says:

जी गीतारत्नप्रासादाचा । कळसु अर्थचिंतामणीचा ।  
सर्व गीतादर्शनाचा । पाढाऊं जो ॥ ३० ॥

*The Gītā is like a jewelled temple and the meaning of it is the crowning jewel on its pinnacle; and this chapter is the guide to the revelation of it.*

At first glance, the Bhagavad Gītā may appear formidable, but it is akin to

सिंहमुखी गोमाता

—a divine cow with a lion's face. While it may seem intimidating initially, **as one delves deeper, one realizes its nurturing, motherly nature**.

### **Bhagavad Gītā: The Eternal Knowledge for Humanity**

The Bhagavad Gītā was spoken by **Śrī Bhagavān to Arjuna** on the sacred occasion of **Mokṣhadā Ekādaśī** in the **Mārgaśīrṣha** month. Its wisdom is eternal—it **never ceases, never rests, but continues to illuminate humanity across ages**.

The **true meaning of Dharma**, as revealed in the Gītā, is **duty**. Śrī Bhagavān imparted this wisdom to Arjuna to **remind him of his righteous duty**. The Gītā declares that the entire universe is one, and all beings are part of **Bhagavān's divine existence**. It is not just a **religious scripture**, but a **universal Dharma Grantha** that transcends boundaries.

Śrī Bhagavān Himself first attempted peace, taking on the role of **Shāntidūt (Messenger of Peace)**, seeking only **five villages** for the Pāṇḍavas. Yet, **Duryodhana, blinded by arrogance and delusion (kumaṭi), not only refused but even attempted to capture Śrī Krishna Himself**. Dhṛitarāṣṭra, bound by attachment, turned a blind eye to righteousness, prioritizing **dynastic ambition over Dharma**. Thus, the **war became inevitable**, and Śrī Bhagavān guided Arjuna to uphold justice.

The **Bhagavad Gītā is not a scripture of passivity but of righteous action**—it teaches us to **stand against injustice and fulfill our duty**.

### **Arjuna's Final Inquiry: Sannyāsa and Tyāga**

After listening to the **profound teachings** of Śrī Bhagavān, **Arjuna still seeks clarity**. He asks Bhagavān to **explain the distinction between Sannyāsa (renunciation) and Tyāga (detachment)**. Deep within, **he still hesitates**, searching for a justification to abandon the battle.

As we embark on this final chapter, **Sant Dnyaneshwar Maharaj reminds us that true wisdom**

**begins with surrender:**

तैसा तूतें जेथ मी स्मरें । तेथ मीपण मी विसरें ॥

*"The more I remember Thee, the more I forget my ego."*

The **illusion of separation between Jīvātmā (individual soul) and Paramātmā (Supreme Soul) arises from ego (ahaṅkāra)**. But in the **path of divine love**, this illusion dissolves:

"प्रेम गली अति सांकरी, जहाँ दो न समाए।"

*"The lane of divine love is so narrow that two cannot walk together—it demands absolute surrender."*

When love fills the heart, **the distinction between the soul and Bhagavān vanishes**. The only obstacle between the two is **ahaṅkāra**.

Śrī Bhagavān, like a **divine cowherd**, has extracted the **nectar of wisdom** from the **Upaniṣhads** and offered it in the form of the Bhagavad Gītā:

सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः।  
पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥

*"The Upaniṣhads are like a sacred cow, Śrī Bhagavān is the cowherd, Arjuna is the calf, and the nectar of the Gītā is the divine milk that nourishes all of humanity."*

However, this **wisdom is not just for Arjuna**—it is meant **for all of us**.

Sant Dnyaneshwar beautifully compares it to **a grand feast in a nobleman's home**:

"समर्थाच्या घरीची पंक्ती भोजनें,  
तळल्या वरल्या एकाची पक्वान्ये।"

*"When a great host arranges a feast, every guest in the village receives the same sumptuous meal."*

Similarly, **Śrī Bhagavān's teachings are not reserved for one person—they are a divine offering to all of humanity**. He has revealed the paths of **Jnana Yog, Bhakti Yog, Karma Yog, and Rāja Yog**, allowing each seeker to **choose according to their nature**.

However, merely **reading** the Bhagavad Gītā is not enough. **Unless we live its teachings, we cannot truly understand it.**

॥ गीता पढ़ें, पढ़ायें, जीवन में लायें ॥

*"Read the Gītā, teach it, and most importantly—live it."*

With this understanding, let us now immerse ourselves in **Śrī Bhagavān's final words**, as He bestows the ultimate wisdom of Mokṣha Sannyāsa Yog.

**arjuna uvāca**  
**sannyāsasya mahābāho, tattvamicchāmi veditum,**  
**tyāgasya ca hṛṣīkeśa, prthakkeśiniṣūdana. 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.

As the Bhagavad Gītā reaches its final discourse, Arjuna raises a fundamental question about the nature of renunciation. Having absorbed all the teachings thus far, he still carries some doubts—**does renunciation (Sannyāsa) mean abandoning all actions, or does it refer to giving up attachment to the results of actions (Tyāga)?**

This question is deeply personal to Arjuna. Since the beginning of the Gītā, he has struggled with the moral dilemma of engaging in battle against his own kin. Now, as the teachings come to their culmination, he seeks a **final clarification on what it truly means to renounce**. This is not just a philosophical query—it is Arjuna's last attempt to **justify withdrawing from the war** under the pretence of Sannyāsa.

Śrī Kṛṣṇa, in response, will remove this confusion and define **true renunciation**, showing how it is not about abandoning duty but about performing it with detachment.

- **sannyāsasya mahābāho, tattvamicchāmi veditum**

Arjuna addresses Śrī Kṛṣṇa as "**Mahābāho**" (**O mighty-armed one**), signifying His divine power—not just in battle but in dispelling spiritual ignorance. Arjuna asks for the true nature (**tattva**) of **Sannyāsa**, which is often understood as complete renunciation of worldly life and actions. However, Arjuna is unsure whether this means one must entirely **abandon duties** or if there is a deeper meaning.

**Dnyaneshwar Maharaj beautifully defines Sannyāsa as:**

"मी आणि माझे याची आठवण  
विसरले जायाचे अंतःकरण  
पार्थ, तो संन्यास जाण निरंतर"

*(One whose mind is fully absorbed in the divine and has forgotten himself—such a person is on the path of Sannyāsa.)*

This shifts the meaning of Sannyāsa from external renunciation to **inner surrender**. It is not about forsaking responsibilities but about dissolving the sense of "I" and "mine" and being completely surrendered to Bhagavān's will.

- **tyāgasya ca hṛṣīkeśa**

Arjuna also seeks the meaning of **Tyāga**, which is often interpreted as **renunciation of attachment to the results of actions, rather than the renunciation of the action itself**. By addressing Kṛṣṇa as "**Hṛṣīkeśa**" (**Master of the senses**), Arjuna acknowledges that Kṛṣṇa alone has mastery over desires and detachment, making Him the best guide to explain the true nature of Tyāga.

This part of Arjuna's question hints at his internal struggle—**is he required to fight selflessly, or can he renounce the war altogether?** He seeks clarity on whether renunciation applies to

actions themselves or just their fruits.

- **pr̥thak keśiniṣūdana**

Arjuna requests Śrī Kṛṣṇa to explain Sannyāsa and Tyāga **separately**, indicating that he perceives a fundamental distinction between them. By calling Kṛṣṇa "**Keśi-niṣūdana**" (**Slayer of the Keśi demon**), Arjuna symbolically seeks Kṛṣṇa's help in **slaying his own inner doubts and delusions**, just as Kṛṣṇa had destroyed the Keśi demon. This highlights Arjuna's growing dependence on Kṛṣṇa to **remove his ignorance and guide him toward clarity**.

- **The deeper context of Arjuna's question**

Even after seventeen chapters of wisdom, **Arjuna still harbors subtle doubts**—can he justify avoiding battle under the name of renunciation? His question subtly reveals his wish to seek validation for **non-participation in the war**.

However, Śrī Kṛṣṇa will now clarify that **true renunciation does not mean abandoning duty but rather performing it with detachment from rewards and ego**. The final teachings of the Bhagavad Gītā will establish that real renunciation is about **letting go of ownership over actions** while fulfilling one's Dharma.

### **Key Insight:**

This verse sets the stage for the **culmination of Śrī Kṛṣṇa's teachings**. Arjuna's question is not just an academic inquiry—it is his last attempt to find a way out of battle while still maintaining righteousness. Śrī Kṛṣṇa's response will reveal that **renunciation is not about escaping responsibilities, but about transcending desires and attachments while still fulfilling one's duty**.

Through this, the Bhagavad Gītā will establish its final message—**spiritual liberation is not attained by mere physical renunciation but by an inner surrender of ego and selfish desires**.

## **18.2**

### **śrībhagavānuvāca**

**kāmyānāṃ(n) karmaṇāṃ(n) nyāsaṃ(m), sannyāsaṃ(n) 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.

After Arjuna's inquiry, Śrī Bhagavān provides a clear distinction between Sannyāsa (Renunciation) and Tyāga (Relinquishment). Though seemingly similar, the two concepts have fundamental differences in their spirit and application.

- **kāmyānāṃ karmaṇāṃ nyāsaṃ sannyāsaṃ kavayo viduḥ**

Śrī Bhagavān begins by explaining that Sannyāsa is traditionally understood as the abandonment of all actions that are driven by personal desire (kāmya-karma). The word "kavayaḥ" (sages or learned

ones) refers to those who interpret renunciation in this way. A kāmya-karma is an action performed with a specific material goal, such as performing rituals for prosperity, wealth, or success. True Sannyāsa, therefore, means giving up all such actions that are motivated by selfish desires. However, this does not mean the renunciation of all duties. This distinction becomes important as the Bhagavad Gītā teaches detachment from desires, not from righteous actions.

- **sarvakarmaphalatyāgaṃ prāhustyāgaṃ vicakṣaṇāḥ**

The truly wise ("vicakṣaṇāḥ") define Tyāga as the relinquishment of the fruits of all actions, rather than renouncing the actions themselves. This means that a person should continue to perform their duties but should give up attachment to rewards and outcomes. In practical terms, Tyāga does not mean abandoning responsibilities but rather performing them selflessly, without ego, and personal gain. It is an inner renunciation rather than an external one.

- **The Deeper Implication**

Śrī Bhagavān is now guiding Arjuna toward the essence of true renunciation. Arjuna's confusion stemmed from the belief that renunciation meant abandoning the battle. Śrī Bhagavān clarifies that renunciation does not mean withdrawing from duty, but rather giving up attachment to its results. This concept of Tyāga aligns with the Bhagavad Gītā's philosophy of Karma Yoga—where action is performed selflessly as a divine offering, without attachment to success or failure.

### **Key Insight:**

Śrī Bhagavān establishes a fundamental truth—Sannyāsa (renunciation) is the abandonment of selfish, desire-driven actions, while Tyāga (relinquishment) is giving up attachment to the results of all actions.

This verse refutes the misconception that renunciation means forsaking all action. Instead, the highest renunciation is inner detachment while fulfilling one's righteous duty.

Thus, Śrī Bhagavān paves the way for Arjuna to understand that his duty as a warrior (Kshatriya Dharma) should not be abandoned, but rather performed without selfish desire or attachment.

## **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.

As the discussion on renunciation continues, Śrī Bhagavān presents two differing viewpoints among sages regarding whether actions should be given up entirely or selectively retained. These views reflect different understandings of the role of karma in spiritual progress.

- **tyājyaṃ doṣavadityeke, karma prāhurmanīṣiṇaḥ**

Some thinkers believe that all actions are inherently flawed because they involve some degree of attachment, ego, or consequences that may not always be entirely pure. Since every action has

some imperfection, they argue that one should renounce all karma to avoid entanglement in worldly suffering. This view aligns with those who advocate for complete withdrawal from duties and responsibilities, choosing a path of total renunciation.

- **yajñadānatapaḥkarma, na tyājyamiti cāpare**

Other sages hold that certain actions, particularly acts of sacrifice (yajña), charity (dāna), and penance (tapaḥ), should never be abandoned. These actions are not performed out of selfish desire but serve a higher purpose—ensuring the welfare of society and aiding spiritual growth. They purify the mind and foster detachment, making them essential practices rather than obstacles to liberation.

- **The deeper implication**

Arjuna is presented with these two contrasting views: one advocating the total abandonment of actions and the other upholding the necessity of noble, selfless deeds. Śrī Bhagavān presents these perspectives before offering His own conclusive teaching in the following verses. He will clarify that renunciation does not mean giving up action altogether but rather performing duty without attachment to its results.

## **Key Insight**

This verse highlights the ongoing debate regarding renunciation. Some see action as inherently flawed and prefer complete withdrawal, while others recognize that selfless, righteous actions should always be continued. Śrī Bhagavān will now establish the correct understanding of renunciation, ensuring that Arjuna does not mistakenly equate spiritual progress with inaction. True renunciation lies in detaching from desires while still engaging in righteous duty.

## **18.4**

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

Of Samnyāsa 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.

Śrī Bhagavān, having presented different viewpoints on renunciation, now declares His own conclusive teaching. He urges Arjuna to listen attentively as He explains the true nature of Tyāga, moving beyond mere intellectual debate.

- **niścayaṃ śṛṇu me tatra, tyāge bharatasattama** – Śrī Bhagavān asks Arjuna to listen to His definitive conclusion on renunciation, using the word niścayaṃ to emphasize certainty. Addressing him as Bharatasattama (best among the Bharatas), He reminds Arjuna of his noble lineage and duty.
- **tyāgo hi puruṣavyāghra** – Calling Arjuna puruṣavyāghra (tiger among men), Śrī Bhagavān highlights that renunciation requires inner strength and courage. True renunciation is not about abandoning action but about detaching from the fruits of action.



- **trividhaḥ samprakīrtitaḥ** – Renunciation is of three kinds—Sāttvika, Rājasika, and Tāmasika, just like all aspects of human nature influenced by the three guṇas. By classifying renunciation, Śrī Bhagavān indicates that not all forms of renunciation are spiritually uplifting; some arise from ignorance or selfishness.
- **The deeper implication** – This verse sets the stage for a clear distinction between different types of renunciation. Many misunderstand renunciation as abandoning all actions, but Śrī Bhagavān will soon reveal that true renunciation is about giving up ego and attachment, not responsibility.

## Key Insight

Renunciation is not a single concept—it manifests according to the influence of the three guṇas. True renunciation is not about escaping duty but performing it without selfish desire. Śrī Bhagavān is now guiding Arjuna towards Sāttvika Tyāga, the highest and purest form of renunciation.

## 18.5

**yajñadānatapaḥkarma, na tyājyaṃ(n) 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.

After explaining the different views on renunciation, Śrī Bhagavān now declares the essential duties that should never be abandoned. He emphasizes that certain actions are not only necessary but also contribute to inner purification and spiritual progress.

- **yajñadānatapaḥkarma, na tyājyaṃ kāryameva tat** – The three acts of yajña (sacrifice), dāna (charity), and tapaḥ (penance) should never be renounced. These are not ordinary actions but essential duties that every individual must perform. The word kāryameva (certainly must be done) reinforces that these actions are obligatory for spiritual growth.
- **yajño dānaṃ tapaścaiva, pāvanāni manīṣiṇām** – These three practices serve as purifiers for the wise. Yajña fosters selflessness and devotion, dāna cultivates generosity and detachment, and tapaḥ strengthens discipline and inner control. Together, they help cleanse the mind of impurities and elevate one's consciousness.
- **The deeper implication** – Many believe renunciation means giving up all actions, but Śrī Bhagavān clarifies that renouncing selfless, purifying actions is a mistake. Instead, one must give up attachment to results while continuing these noble deeds.

## Yajña as Explained in Chapter 3

In Chapter 3, Śrī Bhagavān describes yajña as a divine principle that sustains creation:

सहयज्ञाः(फ) प्रजाः(स्) सृष्ट्वा, पुरोवाच प्रजापतिः।

अनेन प्रसविष्यध्वम्, एष वोऽस्त्विष्टकामधुक्॥३.१०॥



"Having created mankind along with Yajña, at the beginning of creation, the creator, Brahmā, said to them, 'You shall prosper by this; may this yield the enjoyments you seek.'"

Any action that benefits society is also a yajña. The Learn Bhagavad Gītā initiative by Geeta Pariwar is an example of a Mahā Yajña. Yajña requires collective effort; it is not an individual activity.

### **Story of the Golden Nevala from the Mahābhārata**

In the Rājasūya Yajña conducted by the Pāṇḍavas, a strange event occurred. A nevala (mongoose) with half its body turned to gold arrived and laughed at the yajña. The Pāṇḍavas, puzzled, asked the reason. The nevala explained that he had witnessed a greater yajña in the past.

During a severe drought, a family that had not eaten for days received some food. Just as they were about to eat, a guest arrived at their door. Following the dharma of hospitality, each family member offered their share, sacrificing their meal. The nevala, hungry, rolled in the small food particles that had fallen on the ground. To his astonishment, his body turned to gold! Since then, he wandered, testing yajñas to see if any reached that level of selflessness. The Pāṇḍavas' grand Rājasūya Yajña, despite its scale, did not match the purity of sacrifice that the starving family had displayed.

### **Dnyaneshwar Maharaj's Teaching on Yajña**

"स्वधर्म जो बापा । तोचि नित्ययज्ञ जाण पां।

म्हणौनि वर्ततां तेथ पापा । संचारु नाही ॥ ८१ ॥"

"O beloved! Know that one's duty itself is the daily yajña. By performing it, one incurs no sin."

This highlights that performing one's righteous duty is the highest yajña, and one should continue fulfilling responsibilities without hesitation.

### **Dāna (Charity) - Beyond Wealth**

Charity is not just about giving money; it also includes offering time, effort, and knowledge for the welfare of others. The charity of knowledge is particularly significant because knowledge grows when shared.

"गुरुने दिला ज्ञानरूपी वसा

आम्ही चालवू हा पुढे वारसा"

"Our Guru has given us the wealth of knowledge; we must continue this legacy."

While yajña requires collective effort, charity can be done individually.

Tapah (Austerity) - Discipline in Action, Speech, and Mind

Tapah is not merely physical austerity but includes self-discipline in thoughts, speech, and actions.

In the Mahābhārata, the Yakṣa asked Yudhiṣṭhira:

Q: किं किं एकं पदं यशः?

(What is the one thing that brings success?)

A: दानम् एकं पदं यशः।

(Charity alone brings true success.)

Q: What is tapaḥ?

A: तपः स्वधर्मवर्तित्वम्।

(Performing one's own duty is the highest tapaḥ.)

Tapaḥ is of three types:

- Kāyika (bodily austerity) – Controlling physical actions, living with discipline.
- Vācika (verbal austerity) – Speaking truthfully and kindly, avoiding harmful speech.
- Mānasika (mental austerity) – Maintaining purity of thoughts, avoiding negativity.

### Key Insight

True renunciation does not mean abandoning righteous actions but performing them without selfish motives. Yajña, dāna, and tapaḥ are essential disciplines that uplift the individual and benefit society. Śrī Bhagavān reinforces that real renunciation is about purifying the heart, not escaping responsibilities.

## 18.6

**etānyapi tu karmāṇi, saṅgaṁ(n) tyaktvā phalāni ca,  
kartavyānīti me pārtha, niścitaṁ(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.

After emphasizing that sacrifice, charity, and penance should never be abandoned, Śrī Bhagavān now gives His final and highest instruction on the correct way to perform actions.

- **etānyapi tu karmāṇi, saṅgaṁ tyaktvā phalāni ca** – Even these noble actions must be performed without attachment (saṅga) and without desire for rewards (phalāni ca). The emphasis is on inner detachment—one must act without ego or expectation of personal gain.
- **kartavyānīti me pārtha** – Śrī Bhagavān declares that these duties must be compulsorily performed. The word kartavyāni (ought to be done) signifies that renouncing such actions is not true renunciation. Instead, renouncing selfish motives while performing them is the correct approach.
- **niścitaṁ matamuttamam** – This is Śrī Bhagavān's firm and highest opinion, meaning this teaching is absolute and final. The word niścitaṁ (definite) signifies certainty, and uttamam matam (supreme opinion) emphasizes that this is the best way to approach action.
- **The deeper implication** – Some believe that to attain liberation, one must give up all actions, but Śrī Bhagavān clarifies that true renunciation is inner detachment, not physical withdrawal. Performing duties selflessly purifies the heart and leads to spiritual progress.

Sant Dnyaneshwar Maharaj ji says:

"अवसरैकरूनि प्राप्त"

*perform whatever action is right and proper, according to the occasion.*

### Key Insight

Śrī Bhagavān establishes Karma Yoga as the highest path—one should perform duties but without

attachment to results. True renunciation does not mean abandoning responsibilities but acting with devotion, humility, and surrender to Bhagavān.

## 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.

After explaining that certain noble actions must never be abandoned, Śrī Bhagavān now warns against a wrong type of renunciation. He clarifies that renouncing duties out of confusion or ignorance is not true renunciation but a Tāmasika act, which leads to spiritual decline rather than liberation.

- **niyatasya tu sannyāsaḥ, karmaṇo nopapadyate** – The renunciation of prescribed duties (niyata karma) is not appropriate. Niyata karma refers to one's obligatory duties based on dharma, including social, familial, and spiritual responsibilities: There is a warrior's duty and a wife's duty, a man's duty, a woman's duty, there are some such inherent duties, they have to be done. A judge's duty in the judiciary, teacher's duty in a school, scientist duty in research, etc. All these are fixed duties determined for us by Śrī Bhagavān. Abandoning them under the illusion that they are unnecessary is a misguided form of renunciation.
- **mohāttasya parityāgaḥ** – If a person gives up their duties due to mohā (delusion, ignorance, or confusion), thinking that all action is futile, such renunciation is not true detachment but a sign of weakness.
- **tāmasaḥ parikīrtitaḥ** – Renouncing duty out of delusion is called Tāmasika Tyāga (renunciation influenced by ignorance). This type of renunciation does not lead to liberation but rather to inaction, irresponsibility, and stagnation in spiritual growth.

### **The deeper implication**

Some mistakenly believe that giving up all action is the key to liberation. However, abandoning one's dharma due to laziness, fear, or confusion is not renunciation but an act of ignorance. True renunciation does not lie in escaping duty but in performing it selflessly, without attachment to rewards.

### **Key Insight**

Śrī Bhagavān teaches that renouncing responsibilities out of ignorance is Tāmasika and spiritually harmful. True renunciation (Sāttvika Tyāga) is about letting go of selfish desires while fulfilling one's dharma with clarity and devotion.

## 18.8

### **duḥkhamityeva yatkarma, kāyakleśabhayāttyajet, sa kṛtvā rājasam(n) tyāgaṁ(n), naiva tyāgaphalaṁ(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.

Śrī Bhagavān now explains the second type of renunciation—**Rājasika Tyāga**, which arises from personal discomfort and attachment to ease. This form of renunciation is not spiritually beneficial, as it is motivated by **fear, hardship, or inconvenience**, rather than true detachment.

- **duḥkhamityeva yatkarma, kāyakleśabhayāttyajet** – A person who renounces an action **simply because it is painful or causes physical effort** is not practicing true renunciation. Such a person thinks, "**All actions bring suffering, so I will give them up to avoid hardship.**" This mentality is driven by **selfishness and attachment to comfort**, not wisdom.
- **sa kṛtvā rājasam tyāgaṃ** – This type of renunciation is influenced by **Rājasika** (passionate and desire-driven) tendencies. Instead of focusing on duty and selfless service, the individual prioritizes **personal comfort and avoidance of effort**. Such renunciation is not based on spiritual wisdom but on **fear of struggle and inconvenience**.
- **naiva tyāgaphalaṃ labhet** – One who renounces in this manner **does not attain the fruit of true renunciation**. The benefits of renunciation—**inner peace, detachment, and spiritual growth**—do not manifest when one abandons duty simply to escape difficulty.

### The deeper implication

True renunciation is not about avoiding effort or hardship but about **performing duty without attachment to results**. If a person gives up actions just because they seem unpleasant, they miss the **true essence of tyāga**, which is about transcending desires, not avoiding responsibilities.

### Key Insight

Śrī Bhagavān warns against **renouncing duties out of fear, fatigue, or selfish comfort**. True renunciation is **not about avoiding challenges but about accepting them with a detached and selfless mindset**. Rājasika renunciation keeps one bound in the cycle of desires, while Sāttvika renunciation leads to liberation.

## 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.

After explaining **Tāmasika** and **Rājasika** forms of renunciation, Śrī Bhagavān now reveals the **highest and purest form of renunciation—Sāttvika Tyāga**. True renunciation does not mean **abandoning duties** but rather performing them **selflessly, without attachment or desire for results**.

- **kāryamityeva yatkarma, niyataṃ kriyate' rjuna** – The **best form of renunciation** is when a person performs their **prescribed duty (niyata karma)** with the understanding that **it must be done**, not for personal gain but **because it is righteous and necessary**. Such a person acts **not for praise or fear, nor for material rewards, but with a sense of higher responsibility**.
- **saṅgaṃ tyaktvā phalaṃ caiva** – A **Sāttvika renunciate** performs duties **without attachment to them (saṅga tyaktvā)** and **without expecting any personal gain (phalaṃ caiva)**. This means they neither **claim ownership of their actions** nor **desire a specific outcome** but remain **unshaken in their duty**.

- **sa tyāgaḥ sātṭviko mataḥ** – Such renunciation is considered **Sāttvika**, the **purest and most harmonious form of renunciation**. A person practicing **Sāttvika Tyāga** does not seek **reward, recognition, or escape** but instead works with **devotion, humility, and detachment**, dedicating all actions to Bhagavān.

### Former PM Atal Bihari Vajpayee Ji's Poem on Duty

Atal Ji beautifully expresses **the unwavering commitment to duty**, despite hardships:

कर्त्तव्य-पथ पर इस प्रखरतम फूल भी है और शूल भी,  
अल्प जन अनुकूल भी हैं, सैकड़ों प्रतिकूल भी ।  
तालियों की टूट है पर गालियाँ भरपूर इस पर,  
सङ्कटों के शैल शत-शत, मोह जन के मूल भी ।  
किन्तु कर्त्तव्य से एक सी अभिनन्दना ले,  
चल रहे हैं हम निरन्तर चिर-विजय की कामना लिए।

This poem **perfectly embodies Sāttvika Tyāga**, where one walks the **path of duty, facing both praise and criticism, yet remains detached and unwavering in commitment**.

### True Renunciation—Being an Instrument of the Divine

True renunciation lies in **fully engaging in duty while seeing oneself merely as an instrument of the divine, not as the doer**.

**कर्म योगी श्रीकृष्ण जैसे, वीर हों हम पार्थ से।**

In Sadguru Sadhana we read how to perform actions, how to offer sacrifices to Shri Bhagavān with all our heart. This will be a Sattvik sacrifice. 'I did not do this but I was able to do it because of the ability given by you.'

Dnyaneshwar Maharaj, after completing his **Dnyaneshwari** (Marathi commentary on the Bhagavad Gītā), humbly attributes everything to Bhagavān:

**"किंबहुना तुमचें केलें । धर्मकीर्तन हें सिद्धी नेलें।  
येथ माझें जी उरलें । पाईकपण ॥ १७९२ ॥"**

*"What can I say? It was You who delivered this discourse on Dharma, and You completed it. My only role was that of a humble servant."*

Similarly, **Shivaji Maharaj**, after establishing **Hindavi Swarajya**, acknowledged **the divine will** behind his success, saying:

**"ही श्रीची इच्छा।"**

*"This is all due to the will of the Lord."*

Saint Kabir Das echoes the same thought:

**"कहो किओ जो मैं किया, तुम्ही है मुझ में माही।"**

*"Why say that I did anything? It is You (Paramātmā) within me who has done it."*

Sant Tukaram Maharaj further reinforces this idea:

"आपुलिया बळें नाहीं मी बोलतां  
सखा कृपावंत वाचा त्याची  
साळुंकी मंजुळ बोलतसे वाणी  
बोलविता धनी वेगळाचि"

*"I do not speak by my own power; my kind-hearted Lord speaks through me. Just as a parrot repeats words, I only speak what the Master inspires."*

### The Deeper Implication

**Sāttvika Tyāga** does not mean **abandoning action** but rather **performing one's duties with complete surrender to Bhagavān**. This is the **essence of Karma Yoga**—acting **without attachment to success or failure, dedicating all efforts to the divine**.

### Key Insight

Śrī Bhagavān teaches that **true renunciation is not inaction but selfless action**. One should continue to perform duties **without attachment to results and without ego**, considering oneself **an instrument of Bhagavān's will**.

This **Sāttvika Tyāga** leads to **inner peace, liberation, and fulfilment** while ensuring that duties are carried out for the welfare of all.

## 18.10

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

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

Śrī Bhagavān describes the **state of a true tyāgī**, one who has attained **inner clarity, balance, and wisdom**. Such a renunciate neither develops **aversion** to difficult or challenging duties nor **attachment** to those that seem pleasurable or easy.

- **na dvestyakuśalaṃ karma, kuśale nānuṣajjate** – A **Sāttvika renunciate does not reject challenging or painful duties (akuśala karma) nor does he cling to easy or rewarding ones (kuśala karma)**. He understands that all actions, whether pleasant or unpleasant, are part of **one's Dharma** and must be performed without **emotional bias or selfish motives**.
- **tyāgī sattvasamāviṣṭo** – The **true renunciate is established in Sattva (purity, wisdom, and harmony)**. His renunciation is not driven by **fear, escapism, or desire for comfort**, but by a **deeper realization of the nature of action and duty**.
- **medhāvī chinnaśaṃsayah** – Such a renunciate is **medhāvī (wise and discerning) and chinnaśaṃsayah (free from all doubts)**. He has resolved the **conflicts of action and renunciation**, understanding that true freedom is **not inaction but detachment within action**.

## Dnyaneshwar Maharaj's Perspective on Sāttvika Tyāga

Dnyaneshwar Maharaj offers a beautiful analogy to illustrate this concept of **effortless renunciation**:

"वृक्ष का वेली लोटली, फळे आली तैसी  
सांडी निपजली, कर्म सिद्धे"

*"Just as a tree naturally sheds its fruits once they ripen, one should let go of the fruits of action effortlessly."*

A tree does not **claim ownership over its fruits**, nor does it **hold onto them**. It simply **grows, nurtures, and releases them when the time comes**. Likewise, a **Sāttvika renunciate performs actions diligently but does not attach himself to their results**.

Going further, Dnyaneshwar Maharaj explains the **highest form of renunciation—complete surrender to Bhagavān**:

"तरी सर्वथा आपुली जीवि  
केल्याची काहीच नुरवी ऐसी  
धुऊन कर्म द्यावी माझ्या हाती"

*"Dedicate all your actions to Me. Be free from the burden of past deeds and prepare for new creation (srujan)."*

Here, renunciation is not **merely about giving up attachment to results**, but about **offering every action at the feet of Bhagavān**, freeing oneself from the **binding effects of karma** and preparing for **a higher, more divine existence**.

### The Deeper Implication

True renunciation is **not about avoiding responsibilities** or selectively choosing only those actions that seem pleasant. It is about **performing every duty as a divine offering, without ego or expectation of reward**. A **Sāttvika renunciate neither resists hardships nor seeks personal comfort**, but instead **acts with a pure, unattached heart, dedicating all efforts to Bhagavān**.

### Key Insight

Śrī Bhagavān teaches that **true renunciation is not about running away from difficult tasks or clinging to easy ones**. It is about accepting all duties **with unwavering devotion, free from personal likes and dislikes**.

Dnyaneshwar Maharaj beautifully reinforces this idea—**just as a tree effortlessly sheds its fruits, a true renunciate performs all duties with the same sense of detachment, surrendering everything to Bhagavān**. This is the essence of **Sāttvika Tyāga**, which leads to **inner peace, liberation, and divine realization**.

### Session Conclusion and Question-Answer Discussion

The session concluded with an offering at the feet of **Gurudev** and **Dnyaneshwar Maharaj**, followed by an interactive **Question and Answer session**, where seekers explored profound spiritual concepts through thoughtful inquiries and insightful responses.



## Question & Answer Session

**Padmini Agrawal Ji**

**Q:** The Gopīs held a special spiritual status and appeared in the form of ‘Rucha’. How did words (śabda) transform into a physical body?

**A:** Śabda (sound) is associated with Ākāśa (space), just as Gandha (scent) is inherent in the earth. In Vedic understanding, words do not perish; they exist eternally as vibrations in the cosmic field. Sound exists as a wave, and our consciousness (Chetanā) is also a wave. When words are charged with deep spiritual intent and devotion, their vibrations are capable of merging with Paramātmā and later returning in embodied form. The Gopīs, having immersed themselves completely in divine longing, took form in the Rucha (Vedic verses) and manifested physically through the power of divine sound and devotion. This signifies that when the soul’s vibration is in harmony with Paramātmā, it can take any form as willed by the Divine.

**Dr. Jaya Pai**

**Q:** As I grow older, I find myself physically unable to fulfill my family duties as before. Though I desire to serve, my health does not permit me. Does this indicate a Tāmasika tendency? My family still expects me to contribute, especially because I am a woman.

**A:** In the **Varnāśrama system**, life is divided into **four stages**, and **Vānaprastha (the stage of gradual withdrawal from household responsibilities)** marks the transition towards **spiritual pursuits**. Traditionally, one would **renounce worldly duties** and focus on **inner growth**, but in modern times, structured **Vānaprastha is rare**. However, **the reality remains that as the body ages, it naturally resists strenuous activity**.

At this stage, developing a Sāttvika mindset is essential. On this occasion of International Women’s Day, I would like to emphasize that household responsibilities are never-ending. There comes a time when physical limitations prevent active participation, such as caring for grandchildren.

But is our only duty towards others? Do we not also have a duty towards ourselves—our spiritual upliftment? Should we not engage in spiritual reading, contemplation, and devotion?

As our physical strength declines, our duties must adapt accordingly. This is not Tāmasika, but rather a natural shift in responsibility. Surrendering to Vaikuṇṭha Pati (Paramātmā), who resides within, allows Him to relieve us of this 'Kunṭha' (burden of expectation and guilt). If we pray sincerely, He will show us the path to peace and inner fulfillment.

**Sarita Nagaraj Ji**

**Q:** In Chapter 8 (Akṣara Brahma Yoga), Verse 24, the term ‘Abhimānī Devatā’ is mentioned in the explanation. Why is the word Abhimānī used in relation to deities?

**Verse 8.24**

अग्निर्ज्योतिरहः(श) शुक्लः(ष), षण्मासा उत्तरायणम् ।  
तत्र प्रयाता गच्छन्ति, ब्रह्म ब्रह्मविदो जनाः ॥

*Among the two paths, one is illuminated by the presiding deities of fire, light, daytime, the bright fortnight, and the six months of the sun’s northern course. Departing through this path, the yogīs who have realized Brahman are guided by these deities and finally reach Brahman.*

**A:** The term Abhimānī Devatā does not mean ego-driven but rather refers to the divine entities entrusted with a specific cosmic function. When a Jīvātmā (soul) departs from the body, its journey is guided by various celestial forces. The Agni Devatā (Fire deity) first accompanies the soul, followed by other deities who oversee different stages of the path. Each deity holds authority over its respective cosmic aspect—fire, light, time, etc.—and thus, they are called Abhimānī Devatās, meaning those who preside over and coordinate specific elements of the journey. These deities function as guiding forces, ensuring the soul follows the prescribed path based on its karmic merits. Thus, Abhimānī here signifies responsibility and divine stewardship, not personal pride or ego.

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**Jai Shri Krishna!**

Compiled by: Geeta Pariwar – Creative Writing Department

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