



## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 18: Mokṣa-Sannyāsa-Yoga

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YouTube Link: <https://youtu.be/KKc4xnn4Xq4>

## Discerning True Tyāga and the Vision of Sāttvika Jñāna

### Chapter 18 of Śrīmad Bhagavad Gītā - Mokṣa Sannyāsa Yoga: The Yoga of Renunciation and Surrender

The sacred ritual of lighting the Dīpam at the lotus feet of Śrī Bhagavān marked the auspicious beginning of our journey into the timeless wisdom of the Śrīmad Bhagavad Gītā. The gentle glow of the flame, accompanied by heartfelt prayers, filled the atmosphere with Bhakti and reverence. Vishu greetings were offered, along with reflections on the deeper significance of dedicating the harvest, the fruits of our karma, to Śrī Viṣṇu Bhagavān, the Supreme Divine.

#### **Vāsudevasutaṁ Devaṁ, Kaṁsacāṇūramardanam**

#### **Devakīparamānandaṁ, Kṛṣṇaṁ Vande Jagadgurum**

I bow in reverence to Śrī Bhagavān Kṛṣṇa, the son of Vasudeva, the vanquisher of Kaṁsa and Cāṇūra, the supreme delight of Devakī, and the universal teacher, Jagadguru.

With humble prostrations at the lotus feet of Śrī Bhagavān Kṛṣṇa and our beloved Swamiji, we now continue our Vivechana.

Before beginning the discussion on the eighteenth chapter of the Bhagavad Gītā, it is important to understand what this chapter truly represents. The eighteenth chapter is known as Mokṣa-Sannyāsa-Yoga, the Yoga of Liberation and Renunciation. Being the final chapter, it serves as a grand conclusion — a beautiful synthesis that brings together the essence of the entire Gītā.

This chapter summarises all teachings of the preceding chapters and reveals the highest truth: to surrender completely unto Bhagavān, perform one's Svadharma (duties) with selflessness, and attain realization of the Paramātmā through renunciation — not of work, but of ego and attachment.

To understand this principle more deeply, let us reflect upon a small story.

#### **The Story of King Vikramāditya**

Once, there was a wise and noble king named Vikramāditya, known throughout his land for his justice,

intellect, and righteousness. He ruled over a vast and prosperous kingdom, and his subjects loved him dearly. Yet, as the years passed, the king began to feel a strange restlessness — a discontent that even his great success and comfort could not dissolve.

Many of us too, despite having everything we need, sometimes experience this same inner void — a sense that something essential is still missing. King Vikramāditya felt exactly that.

One evening, unable to bear this inner turbulence, he approached his royal preceptor, Guru Kṛṣṇa Vīśvabhārat, and confessed with humility:

“Gurudeva, I have everything — wealth, power, respect — yet my heart is not at peace. I feel bound by my duties and desires. I wish to renounce this world and go to the forest to live a life of peace.”

Hearing this, the Guru smiled gently but said nothing.

The next morning, the Guru called the king and gave him a simple task.

“If you wish to overcome your restlessness, do as I say. Go tomorrow to the marketplace dressed as a commoner — not as a king. Carry a pot filled with oil upon your head, and walk from one end of the market to the other. Behind you, a soldier shall follow with a drawn sword. Remember — if even a single drop of oil spills, your head shall be cut off.”

The king was stunned, but he bowed to his Guru’s instruction and accepted the task with full obedience.

### **The Test of True Concentration**

The next morning, King Vikramāditya, disguised as a common man, stepped into the bustling market. Vendors shouted, people laughed, drums beat, and carts rumbled — the air was filled with all sorts of noise and movement.

But the king heard none of it. His entire attention was absorbed in the pot of oil balanced on his head. Step by step, with utmost steadiness and mindfulness, he walked across the market, ensuring that not a single drop was spilled.

When he returned, his Guru asked:

“My son, did you see the colourful fabrics in the market?”

“No, Gurudeva.”

“Did you smell the fragrance of the freshly made sweets?”

“No, Gurudeva.”

“Did you hear the melodious music and the sounds of celebration?”

“No, Gurudeva. My mind was entirely fixed on the pot of oil on my head.”

The Guru smiled with deep satisfaction and said:

“O King, that is true renunciation — that is Sannyāsa. You did not have to flee to the forest. You remained in the midst of the world, just as you walked through the noisy market, yet your focus was single-pointed. You performed the task given to you without distraction, without attachment.

Let your mind, henceforth, remain fixed on Bhagavān, just as it was fixed on that pot of oil. Let your awareness of HIM be unbroken amidst all worldly activities. Then, even while living in this world, you

shall remain untouched by it.”

### **The King’s Realization**

King Vikramāditya understood the profound lesson. He returned to his throne and resumed his duties — but with a transformed heart. He ruled without pride, without attachment, and without restlessness. His actions became pure offerings, performed in a spirit of surrender.

He had discovered Mokṣa not in the solitude of the forest but in the very midst of his responsibilities.

### **The Moral**

True renunciation (Sannyāsa) does not mean abandoning one’s duties; it means giving up the ego and attachment behind those duties. To live amidst the world yet remain untouched by it — that is Mokṣa-Sannyāsa-Yoga.

Such is the message and the crux of the eighteenth chapter — to perform one’s Svadharma as an offering to Bhagavān, without ego or desire, with the mind ever anchored in HIM.

### **18.10**

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

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

Bhagavān, while describing the three kinds of Tyāga (renunciation), reveals that those who neither avoid disagreeable duties nor seek duties because they are pleasant are the true Tyāgins established in the Sāttvika Bhāva — the mode of goodness.

They do not perform an action because they “like” it, nor do they abandon it because they “dislike” it. They perform their Karma because it is their Svadharma — their rightful duty. Freed from personal likes (rāga) and dislikes (dveṣa), such persons act without inner conflict.

They are endowed with clarity and purity of intellect (sattva-guṇa), and are firm in understanding. They harbour no doubts about the nature of their work — whether it will bring them success or failure, pleasure or pain. They simply perform it as a sacred obligation.

### **The Sāttvika Renunciate**

Such Sāttvika Tyāgins are neither miserable in disagreeable circumstances nor elated when life becomes pleasant. Their mind remains balanced and serene in both success and adversity. They continue to perform their duties under all situations — not swayed by the ups and downs of fortune.

They are not like a dry leaf tossed about by every passing breeze. Rather, they resemble reeds in the sea — gently moving with the waves but never uprooted by them.

They maintain their equanimity, never succumbing to anger, greed, envy, or attachment. Like the calm ocean watching the rise and fall of waves upon its surface, they watch the movements of life with composure and wisdom.

Such personalities are not merely found in scriptures; they exist around us too, if only we observe carefully. The lives of great men and women stand as living examples of this truth.

### **Example: Lokmanya Bal Gangadhar Tilak — The Living Karma Yogi**

One such example is Lokmanya Bal Gangadhar Tilak, the great scholar, patriot, and Karma Yogi. Tilak was a devoted student of the Bhagavad Gītā and authored Gītā Rahasya, emphasizing that the Gītā is essentially a scripture of Karma — the Yoga of selfless action.

Before Mahatma Gandhi appeared on the scene of India's freedom struggle, Tilak stood at its forefront, leading with courage and conviction. Later, when Gandhi became the central figure, Tilak humbly receded from prominence, yet his commitment to duty remained unshaken.

Once, Tilak was asked what position he would prefer if India attained independence — would he become the Prime Minister or Foreign Minister? Tilak replied with characteristic simplicity:

“I have always desired to write a book on Differential Calculus. I will now fulfil that wish.”

Few know that Tilak had been a professor of mathematics at Ferguson College in Pune, known for his scholarly excellence.

### **Equanimity in Adversity**

During the freedom struggle, Tilak was once arrested by the British authorities for “inciting unrest.” Before being imprisoned, he asked a friend to find out under which law he was charged and to inform him in jail. When the friend visited him an hour later, he was astonished to find Tilak sleeping peacefully in his prison cell — utterly calm and untroubled.

On another occasion, while working on an editorial for his newspaper Kesari, a villager came to seek his help regarding some issue in his village. Tilak politely said,

“Let me finish this editorial, then I shall listen to you.”

The villager agreed and waited. A few minutes later, a man entered the room and said,

“Dādā, all the preparations are complete; everyone is waiting for you.”

Hearing this, the villager assumed that lunch was ready and said, “Please have your lunch first, Dādā; I can wait.”

Tilak calmly replied,

“They are not waiting for lunch. My elder son passed away this morning due to plague. The funeral preparations are ready, and everyone is waiting for me to perform the last rites. But before I go, please tell me your problem so that I can help you.”

The villager was struck speechless. He could not believe that the man who was speaking to him so calmly, and working just moments before, had lost his own son that very morning. Tears welled up in his eyes, overwhelmed by Tilak's serenity and strength.

Such was the depth of Tilak's Karma Yoga. He continued to perform his duties with unwavering calm, even amidst great personal tragedy. His composure was not indifference; it was the fruit of deep inner balance — of living in the world, yet not being consumed by it.

Had he been emotionally shaken, he could neither have slept peacefully in prison nor written that editorial on such a day. It was his Sāttvika Tyāga — renunciation of ego and attachment — that gave him the strength to act without agitation.

Thus, the true Tyāgin neither clings to pleasant work nor shuns unpleasant duties. He acts with intelligence, free from doubts, and filled with purity of Sattva.

### **The Gardener — The Humble Sage of Karma**

Another story beautifully illustrates this teaching.

Once, there was an old gardener named Dhammu, who lovingly tended to the king's royal garden. From sunrise to sunset, he worked diligently — watering the plants, pruning the trees, clearing weeds, and planting new saplings.

One day, a visitor to the palace garden asked him curiously,

“Dhammu, you work so hard every day! Don't you ever tire of doing the same thing again and again? Especially when storms destroy your garden or the harsh sun burns the flowers you've nurtured with so much care?”

The old gardener smiled gently and said,

“I work because I love gardening. Sometimes flowers bloom beautifully, sometimes they wither away. Sometimes storms undo all my work — but that is all right. It is part of nature's rhythm. My duty is to care for the plants; their blooming or dying is not in my hands. I do my work — nature does its own.”

Then he added,

“I neither get upset when things go wrong, nor overjoyed when they go right. My joy lies in doing my duty well.”

When the king heard these words, he said to his courtiers,

“This humble gardener understands the Bhagavad Gītā better than most scholars in my court. He is a living embodiment of its teaching.”

### **The Essence**

The true renunciate is one who works with inner balance — not rejecting unpleasant duties, nor clinging to pleasant ones. Remaining calm in success or failure, he performs his Karma without ego and remains established in inner peace.

Just like that gardener who accepted every season with equanimity, the wise person continues to act in the world but keeps his soul serene, calm, and untouched by the rise and fall of life's changing tides.

Such is the nature of the Sāttvika Tyāgin described by Bhagavān — one who renounces attachment, not action; one who lives amidst the world, yet remains rooted in the Self, the Paramātmā.

## **na hi dehabhṛtā śakyaṃ(n), tyaktuṃ(ñ) karmāṇyaśeṣataḥ, yastu karmaphalatyāgī, sa tyāgītyabhidhīyate. 18.11**

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

Bhagavān Śrī Kṛṣṇa, continuing His teaching on Tyāga (renunciation), declares that for dehī-mātra-jīvas — embodied beings — it is impossible to completely give up all actions. So long as one possesses a body, one cannot avoid karma entirely. The body itself demands activity — breathing, eating, sleeping, walking, speaking — all are actions.

However, those who renounce the fruits of their actions (karma-phala-tyāga) are considered true Tyāgins, true renunciates.

### **The Impossibility of Total Inaction**

It may be argued that the highest renunciation would be to abandon all action completely, to remain in constant meditation or contemplation without distraction. Yet Bhagavān rejects this notion.

He explains that the state of total inactivity (akarma) is impossible. Even for survival, one must act — to procure food, maintain shelter, sustain the body, and interact with others. Thus, karma cannot be entirely relinquished.

Renunciation, therefore, does not mean ceasing to act, but rather acting without attachment to the results.

### **The Inner Meaning of True Renunciation**

If renunciation (sannyāsa) is understood merely as an external abandonment of all work, then no one in this world can ever truly be a renunciate. Bhagavān makes it clear — true Sannyāsa lies not in the external cessation of activity, but in the internal relinquishment of ego and desire for results.

One must perform one's Svadharma — one's rightful duties — but surrender the fruits to the Paramātmā.

To attain such maturity, one must conquer the ego and purify the intellect through sādhanā — steady, sincere, and devoted practice involving contemplation, meditation, and self-discipline.

Such spiritual steadiness does not come from mere study of scriptures, but from living the teachings. Rising at dawn, engaging in manana (reflection) and dhyāna (meditation), maintaining a disciplined life — these are the paths that strengthen the seeker's inner renunciation.

### **The King and the Gardener — A Tale of Inner Renunciation**

Once there was a great king who, weary of the burdens of governance, decided to renounce his kingdom in search of peace. He believed that by giving up his royal duties and retiring to the forest, he would attain the vision of the Divine.

He handed over his throne to his son, donned simple robes, and set off into the forest to live as an ascetic.

In the forest, he came upon an old gardener who spent his days tending to trees and flowers with quiet joy. The gardener welcomed the king humbly and offered him fruits from his garden.

The king was struck by the old man's peace and contentment.

"Old man," he asked, "you seem so tranquil and happy. Have you too renounced the world?"

The gardener smiled and replied,

"Renounce the world? That is not possible, my lord. I work every day from dawn till dusk. But I have renounced something greater — the desire for the fruits of work.

I plant trees under whose shade I shall never sit. I water flowers whose fragrance I may never enjoy. Yet my heart remains at peace."

The king was puzzled.

"But I have renounced everything — my kingdom, my wealth, my power. Yet peace eludes me. Why?"

The gardener responded gently,

"Because, O King, you have renounced your actions, not your attachments. You have given up your duties, but not your desires.

You still crave peace — you still expect liberation as a reward for your renunciation. That expectation itself is a subtle form of attachment — the desire for karma-phala."

The king fell silent. He realized that even though he had abandoned his kingdom, he had not truly renounced; he had merely changed the outer form of his actions, not their inner spirit.

Over time, following the gardener's advice, the king began to help him in his daily tasks — digging the soil, planting saplings, watering the plants — all without thinking of reward or recognition.

Gradually, a deep and quiet peace descended upon him — a peace greater than what he had ever known upon his throne.

### **The Essence of the Teaching**

This story beautifully conveys the essence of Bhagavān's message. Complete renunciation of all karma is impossible for one who lives in a body. The body demands activity; life itself is sustained through constant motion — pravṛtti.

What truly matters is not the renunciation of work, but the renunciation of attachment to the fruits of work.

The gardener symbolizes the true Tyāgin — one who performs his duties wholeheartedly, yet remains unattached to the outcomes. The king represents the mistaken notion that renunciation means withdrawal from the world.

Bhagavān clarifies to Arjuna that one must act according to one's Dharma, but surrender the fruits to the Paramātmā.

Only then can one be truly free — sannyāsī ca yogī ca.

### **The Spiritual Lesson**

- True renunciation (tyāga) does not mean running away from life or duties. It means working in

the world without allowing the world to cling to the heart.

- Peace arises not from inaction, but from selfless action performed in a spirit of surrender — *īśvara-ārpaṇa-buddhi*.
- The field of renunciation lies not in the forest, but in the mind. A householder who works without selfish motive may be a greater *Tyāgin* than a hermit who still clings to subtle desires.

Thus Bhagavān declares —

One who renounces the fruits of actions, not the actions themselves, is the true renunciate.

Such a being is liberated while still living, “*Karmaṇy eva adhikāras te, mā phaleṣu kadācana*”, act you must, but let not the fruits bind you.

This is the secret of *Mokṣa-Sannyāsa Yoga* — the Yoga of Liberation through Renunciation.

## 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 Nature of the Threefold Fruits of Action

Bhagavān explains to Arjuna that those who perform actions while remaining attached to their results inevitably face three kinds of outcomes—pleasant (*iṣṭa*), unpleasant (*aniṣṭa*), and mixed (*miśra*).

These fruits manifest not only in the present life but also follow the soul beyond death:

- ***Iṣṭa (Pleasant)***: The soul enjoys celestial happiness in the higher realms as a result of virtuous deeds.
- ***Aniṣṭa (Unpleasant)***: The soul experiences suffering in the lower planes or inferior births due to unrighteous actions.
- ***Miśra (Mixed)***: The soul is reborn in the human world, where joy and sorrow coexist.

Thus, those who act with attachment to reward are bound by their deeds, cycling through heaven, earth, and lower worlds depending on the nature of their karma.

### Freedom Through Renunciation

However, Bhagavān clarifies that the renouncer (*tyāgī*)—one who surrenders the fruits of all actions to the Divine—is not affected by these threefold results. Such a being performs every duty without personal motive, with mind fixed on the *Paramātma*.

Even the ordinary, daily actions—eating, speaking, walking, breathing—are *karmas*. Therefore, it is impossible to renounce all action completely. What must be renounced is attachment to the fruits, not the actions themselves.

When actions are performed without selfish desire—merely as offerings to Bhagavān—they do not create new bondage.

### Understanding the Law of Karma

*Karmas* and their fruits are broadly divided into three categories:

- ***Sañchita Karma*** - The accumulated storehouse of past actions from many lives.

- **Prārabdha Karma** – The portion of sañchita karma that has already begun to bear fruit in this lifetime; it determines one’s present circumstances.
- **Kriyamāṇa (Āgāmi) Karma** – The new actions we perform now, which will yield fruits in the future.

Just as money is deposited in a bank account and earns interest until withdrawn, karmas remain stored until their time of fruition arrives. Whatever we experience now—our joys, sorrows, opportunities—is the result of our prārabdha karma.

But when all actions are performed without desire for reward, when the ego and doership are surrendered to the Divine, then no new karmas are generated. The balance sheet of karma becomes clear—no deposit, no debt—and liberation becomes certain.

### **The Analogy of Just and Unjust Actions**

Bhagavān’s principle can be understood through a worldly example.

If a person kills another, it is considered murder and is punishable by death. But if a soldier or police officer eliminates a known criminal under the sanction of law, he is not condemned; rather, he is honored.

In both cases, the external act appears the same—taking a life—but the intent and inner motive differ. Similarly, actions performed without selfish motives, as an offering to Bhagavān, do not produce bondage, whereas the same actions done with desire bind the doer.

### **A Parable: The Three Farmers**

Once, in a small village, there lived three farmers—Hari, Rāju, and Mohan. Each owned similar land, received equal rainfall, and used the same seeds. Yet their lives turned out very differently.

At the end of harvest, they sat together to discuss their yields.

Hari said joyfully, “I received a great harvest! Bhagavān has been very kind to me.”

Rāju sighed, “Half my crop was destroyed by pests. Bhagavān is unfair.”

Mohan smiled calmly, “My crop is average—some good, some bad. I did my best and accept whatever came my way.”

A saint overhearing them said, “You three represent the three types of fruits of action—pleasant, unpleasant, and mixed. But only one among you has understood the truth of the Gītā.”

The farmers were curious. “Who is that?” they asked.

The saint looked at Mohan and said, “He has understood. He works sincerely without attachment, accepting both success and failure with calmness. His actions cannot bind him.”

Years passed. Hari became proud of his success but suffered terribly when drought struck the following year. Rāju, filled with bitterness, gave up farming altogether. But Mohan continued to work peacefully, sharing his produce—good or bad—with those in need. His serenity deepened, and he remained content through all circumstances.

### **The Inner Message**

Bhagavān’s teaching in this verse mirrors the essence of this story. As long as one clings to the fruits of action—pleasant, unpleasant, or mixed—one remains bound to the cycle of karma.

Every action produces some result, shaping experiences in this life and the next. But for one who

performs action selflessly, dedicating it to the Paramātmā, there is no bondage, neither in this world nor beyond.

### **In this allegory:**

- Hari represents attachment to pleasant fruits that lead to pride and future sorrow.
- Rāju represents attachment to unpleasant fruits that lead to resentment and frustration.
- Mohan represents true renunciation—acceptance of both success and failure with equanimity.

### **The Spiritual Lesson**

Peace does not arise from what we receive but from how we receive it.

The true tyāgī performs his duties sincerely but remains inwardly detached from their results.

When work is done with expectation, it binds; when done as an offering to Bhagavān, it purifies and liberates.

Even sāt̥tvika (virtuous) actions can bind when performed with a sense of ownership or expectation of recognition. One may help another but secretly expect gratitude or reciprocation—this too is bondage.

The goal of life is to transcend all three guṇas—sāt̥tvika, rājasika, and tāmasika—and to act in perfect freedom, surrendering everything to the Divine Will.

### **Conclusion**

- The one who acts without attachment, dedicating every deed to the Paramātmā, becomes like the lotus—untouched by the muddy waters in which it grows.
- Such a person enjoys peace here and liberation hereafter. For them, mokṣa is assured—freedom from all bondage of karma.
- To live by this teaching is to live in the world yet remain above it—to act, but not be acted upon; to give, but not cling; to serve, but not seek reward.

That is the essence of true renunciation—the spirit of the Bhagavad Gītā.

### **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.

### **The False Sense of Doership**

Bhagavān begins by correcting a fundamental misconception deeply rooted in human nature — the belief that “I am the doer”. Every individual feels, “I have done this,” or “This achievement is mine.” But Bhagavān reveals to Arjuna that this notion is a delusion born of ignorance.

He explains that every action, whether good or bad, visible or subtle, is the result of five essential factors. Understanding these helps dissolve the ego of doership (kartṛtva-bhāva) and frees one from the binding reactions of karma.

### **Background: The Sāṅkhya Doctrine**

Bhagavān refers to the Sāṅkhya Darśana — the ancient philosophical system established by Maharṣi

Kapila, a divine incarnation born to Kardama Ṛṣi and Devahūti.

Sāṅkhya is not an atheistic doctrine but an analytical one (sa-akhya — “that which explains distinctly”). It examines the composition of reality by categorizing the elements of creation and explaining cause and effect relationships.

Through this analytical understanding, one learns to discriminate between Puruṣa (consciousness) and Prakṛti (matter), thereby realizing that the Ātman is ever-unaffected by action. Bhagavān here employs that same analytical framework to help Arjuna understand that the self is not the doer, and hence not the enjoyer or sufferer of karmic fruits.

## 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.

Bhagavān enumerates these five essential elements without which no karma can take place. Let us understand each of them in detail.

#### **1. Adhiṣṭhānam — The Base or the Seat of Action (the Body)**

Adhiṣṭhānam means “the place of residence.” Here it refers to the śarīra — the body. All karmas can only be performed when the jīva, the individual soul, resides within the body. Once the soul departs, the body becomes lifeless and incapable of performing any karma. Thus, the body serves as the field of activity — the very stage upon which all actions unfold.

#### **2. Kartā — The Doer (the Soul)**

Kartā refers to the jīvātman, the individual soul. Though the soul in its pure state is akartā (non-doe), by identifying itself with the body, mind, and intellect due to ego (ahaṅkāra), it begins to feel, “I am acting.”

It is actually the soul’s presence that inspires the body-mind mechanism to function. Because of this animating presence, the organs perceive, the intellect thinks, and the body acts. Thus, while the soul does not perform action in itself, it becomes the inspirer of action.

Scriptures affirm this truth:

- The Brahma Sūtras declare that it is the soul that is both the knower (jñātā) and the doer (kartā).
- The Vedas too state that it is the soul that sees, hears, touches, tastes, thinks, and comprehends.

Therefore, the soul is rightly regarded as one of the five causes behind every karma.

#### **3. Karaṇam — The Instruments of Action (the Senses)**

The karaṇas are the organs and senses through which the soul interacts with the world. Without them, no action can be executed. The jīvātman experiences the world through the five jñānendriyas (organs of knowledge — eyes, ears, nose, tongue, skin) and performs actions through the five karmendriyas (organs of action — hands, legs, speech, and the two organs for excretion and reproduction).

Without these ten instruments, the soul would remain incapable of perceiving or expressing anything. Hence, the senses too are essential contributors to all human activity.

#### **4. Ceṣṭāḥ — Various Kinds of Efforts**

Even if the first three — body, soul, and senses — are present, no action will occur without ceṣṭā, effort. The willingness to strive is crucial.

As Cāṇakya Paṇḍita says in his Nīti Sūtras:

*“With proper effort, even misfortune can be turned into good fortune; without effort, even good destiny can turn into disaster.”*

Thus, effort is the spark that activates all other factors. It is the dynamic power that propels karma into motion. One may have a capable body and sharp senses, yet without initiative and perseverance, no result will manifest.

#### **5. Daivam — Divine Providence**

Lastly, Bhagavān includes Daivam — the unseen divine factor. Paramātmā, seated within all beings as the witness (upadraṣṭā) and permitter (anumantā), bestows abilities and results according to each one’s past karmas.

It is by His sanction that the circumstances, resources, and opportunities for action arise. He is the hidden hand guiding all outcomes.

We may observe how different individuals are naturally endowed with distinct talents — one excels in music, another in art, another in finance, and yet another in sports. These are not random gifts but the fruits of divine providence.

For example, two people may start their cricket careers together — one becomes a legend like Sachin Tendulkar, while another, equally hardworking, remains unknown. Such differences reveal the play of daiva — the divine factor that governs success and opportunity.

Thus, Daivam too becomes an indispensable cause for the fulfillment of karma.

#### **Understanding the Fivefold Framework**

Bhagavān concludes that all actions arise only when these five factors cooperate.

If a farmer plants seeds and says, “I have cultivated the crop,” Bhagavān would remind him — “No. Without the soil (adhiṣṭhānam), your bodily effort (kartā), your tools (karaṇam), your hard work (ceṣṭā), and My grace (daivam), no crop would have grown.”

Hence, to claim exclusive ownership of any karma is ignorance. The wise understand that they are but one participant in a divine orchestration.

#### **Moral Insight**

Therefore, Bhagavān instructs that one should never proudly say, “I am the doer.” He declares — “You alone can do nothing. These five factors together make every karma possible.”

When one truly grasps this, the sense of doership dissolves, and actions become free from bondage. Such a person acts without attachment, dedicating all outcomes to Bhagavān — the supreme witness and source of all power.

## 18.15, 18.16

**śarīravāñmanobhīryat, karma prārabhate naraḥ,  
nyāyyaṃ(m) vā viparītaṃ(m) vā, pañcaite tasya hetavaḥ. 18.15  
tatraivaṃ(m) sati kartāram, ātmānaṃ(n) kevalaṃ(n) tu yaḥ,  
paśyatyakṛtabuddhitvān, na sa paśyati durmatīḥ. 18.16**

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

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 continues to elaborate upon the teaching of the pañca hetavaḥ — the five causes of action described in the previous verse (18.14).

All human actions, whether done through the body (śarīra), speech (vāk), or mind (manas), and whether righteous (nyāyya) or unrighteous (viparīta), are carried out through these five contributing factors — the body (adhiṣṭhāna), the soul (kartā), the senses (karaṇam), the various efforts (ceṣṭāḥ), and divine providence (daivam).

When one acts without awareness of this truth, and believes “I alone am the doer,” such a person’s intellect is said to be deluded (akṛta-buddhi).

### **The Illusion of Doership**

Bhagavān now reveals a profound truth:

The Ātman — the pure Self — is not the kartā (doer) of any action.

The Self is like ākāśa — vast, unattached, and untouched by what occurs within it. It is merely the silent witness (sākṣī).

What drives karma are the latent impressions (saṃskāras), the mind, and the senses propelled by desires. These, when activated, lead to the performance of actions through the body.

Thus, the Ātman remains ever pure and untainted. It neither performs virtuous nor sinful actions, and it does not experience pleasure or pain. These experiences belong solely to the mind.

Desires arise in the mind, and the mind alone bears their consequences — joy, sorrow, restlessness, or peace.

### **The Immutable Law of Karma**

Bhagavān’s law of karma operates with perfect justice — far beyond human judgment. In worldly courts, one may see injustice: an innocent punished, the guilty freed. But in the divine jurisdiction, such miscarriage of justice never occurs.

Every being must experience the exact fruits of their actions — pleasant or painful.

- If one performs pāpa (demerit), one must endure its result.
- If one performs puṇya (merit), one must receive its reward.

The two do not cancel each other. Puṇya and pāpa run parallel, each yielding its own result in due course. Hence, one cannot “trade” or “balance” karmas — a good deed does not erase a sinful one.

This divine law may seem stringent, yet it is perfectly fair. Therefore, before engaging in any

inauspicious thought, speech, or act, one must pause and reflect — “Will this bind me or free me?”

Even thoughts are registered as karma. One may say, “I have only thought about it; I haven’t done anything.”

But Bhagavān says: “When you think, the karma is already sown.”

Though its consequence may be lighter than a physical act, it is still recorded in one’s karmic account. Words too are karmas — once spoken, they cannot be taken back, like an arrow released from a bow.

Hence, before speaking, one must discern — “Is this speech auspicious or harmful?”

### **Who Experiences Joy and Sorrow?**

The Ātman does not experience joy or sorrow; the mind does.

The mind, stirred by desires, becomes bound to the outcomes of karma, while the Self remains untouched.

Ignorant beings, however, due to delusion, identify themselves with the body-mind complex and regard the Ātman as the doer. Consequently, they become entangled in bondage and reap the fruits of their actions.

Such persons, though they may have read about the soul in scriptures, fail to realize its true nature. The knowledge remains intellectual and does not transform their conduct. True knowledge of the Ātman arises only through realization, not mere reading.

### **The Vision of the Wise and the Words of the Saints**

Saint Kabīra beautifully illustrates this truth:

“The ignorant weep saying they have lost God. The hypocrites boast saying they have found God. But the wise say, ‘How can I attain That which I never lost?’”

The jñānī thus recognizes that the Ātman — being a fragment of Paramātman — is ever pure, eternal, and complete. It is akartā (non-doer) and abhoktā (non-enjoyer).

### **Apparent Contradiction Resolved**

A question may arise:

Earlier, it was said that the Ātman inspires the body and senses to act — does that not make it a doer?

In reality, it is not a contradiction. The Ātman, though actionless itself, lends the power of activity to the five instruments of action through its mere presence.

Like the sun that makes all living beings active by its light but itself remains motionless, the Ātman illuminates and energizes the faculties without itself acting.

It is this detached presence of the soul that activates the five causes to function. But when, out of ego, the soul identifies with them and says, “I am doing,” bondage begins.

Just as a color-blind person cannot distinguish colors correctly, so too the ignorant cannot perceive the true nature of the Self. The mystery of this divine truth can be understood only through inner realization — through yoga sādhana and meditation.

When the yogī experiences this oneness, he realizes: Ātman is none other than Paramātman.

If one identifies with anything less than the Supreme Brahman, it is a delusion born of the mind's ignorance.

### **The Three Levels of Action**

Bhagavān further explains that karma operates on three planes:

- **Physical (Śārīrika)** — actions of the body.
- **Verbal (Vācika)** — actions of speech.
- **Mental (Mānasika)** — actions of thought.

All three are karmas, whether virtuous (puṇya) or sinful (pāpa), prescribed or forbidden. In all these, the same five factors operate as causes.

However, due to ego, humans think — “I achieved this. I will accomplish that. I succeeded.”

This false sense of doership (ahaṅkāra) binds the soul to karma and its fruits.

Bhagavān imparts this wisdom to dissolve the soul's pride of doership and to restore its pure witness-nature.

He teaches: “Do not involve your pure Self in the drama of action. The body and senses are performing their functions — let them act. You remain the silent observer.”

### **Complementarity of the Soul and the Body**

If the soul were not granted a body by Bhagavān, it could perform no karma.

And if the body were not enlivened by the soul's presence, it would be inert.

Thus, both are complementary — neither can function without the other.

### **The Upaniṣads express this truth profoundly:**

- “Brahman cannot be described by speech; yet, by His power, speech arises.”
- “Brahman cannot be comprehended by the mind; yet, by His power, the mind thinks.”
- “Brahman cannot be seen by the eyes; yet, by His power, the eyes see.”
- “Brahman cannot be heard by the ears; yet, by His power, the ears hear.”
- “Brahman cannot be moved by prāṇa; yet, by His power, prāṇa functions.”

Thus, while Brahman or Ātman is not the doer, it is the substratum that enables all doing.

A fitting analogy is that of a driver and a car:

The driver steers and directs, yet does not become the car itself.

Similarly, the soul governs the actions of the body, mind, and intellect, but should not claim ownership or credit for them.

### **Freedom from the Pride of Doership**

If we perceive ourselves as the sole cause of action, we naturally seek the enjoyment of the fruits. But when we transcend this pride and attribute all success to the grace of Bhagavān and the instruments He has provided, we realize that we are not the enjoyers either — only His instruments.

All actions then become offerings unto Him.

This understanding leads to **niṣkāma karma** — desireless action — where every act of yajña (sacrifice), dāna (charity), or tapa (austerity) is performed solely for His pleasure.

Bhagavān will elaborate this sublime principle in the next verse (18.17).

## 18.17

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

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

The essence of this verse lies in the level of consciousness. One who has transcended the identification with body and mind, and is firmly established in the consciousness of the Spirit—the Ātman—remains untouched by the consequences of action.

Such a person may even engage in acts that, from the material standpoint, seem violent—like slaying in battle—but incurs no sin, for there is no selfish or motivated intention behind the act. The act flows from duty, not desire.

The body-mind-intellect complex functions under the influence of the three guṇas (sattva, rajas, and tamas), whereas the Ātman is beyond these. The Ātman—being nirguṇa (free from guṇas), nirvikāra (unchanging), and asaṅga (unattached)—is untouched by the ripples of pleasure or pain arising from the actions of the body and mind. It is nitya, nirvāṇa, and gati-rahita—the still, pure Witness.

#### **Freedom from Ego—Freedom from Karma**

Ego (ahaṅkāra) is the only binding factor. When the ego of doership is destroyed, the yogī becomes free and unbound, even while acting. Hence Bhagavān declares that “even while killing, such a one neither kills nor becomes bound.”

Now a question arises: If Paramātmā, the Supreme, dwells in all beings as the inner Self, why does He permit killing or sinful acts? Why does He allow injustice and crime to occur?

The answer lies in prakṛti and guṇas. While the Supreme indeed pervades all, beings act according to their guṇas—their inner nature shaped by past saṃskāras. Those dominated by tamas or rajas act out of delusion and passion. Those endowed with sattva act with clarity and restraint.

Every being is endowed with free will. No one forces another to choose the path of righteousness or sin. Paramātmā gives the faculty of choice but never dictates it. Thus, until one rises beyond the three guṇas, one remains bound by them and must face the consequences of one’s karma.

#### **Danger of Half-Knowledge**

This verse can easily be misunderstood. When interpreted with an impure or immature intellect, it may be used to justify immoral acts under the pretext of being “non-doer.” Such misuse of knowledge is perilous. One who has not conquered desire, ego, and attachment cannot claim freedom from karma.

For example, one may say, “I am not attached; therefore, my actions do not bind me,” while still harboring selfish motives. True freedom from bondage arises only when the heart is utterly pure and desireless.

#### **The Egoless Sage**

The enlightened being acts without attachment. He does not crave pleasures, yet if some material

comfort comes to him unasked, he does not reject it. His acceptance is spontaneous, not motivated. His vision is all-encompassing—he neither shuns the world nor clings to it.

Such a person does not live like a false ascetic who avoids people or situations out of fear of temptation. One whose mind is pure does not fear the senses, for he has already conquered them.

There once lived a saintly Swāmī who was often seen visiting gambling houses and brothels. A senior disciple, puzzled, once asked, “Swāmīji, is it proper for a spiritual teacher to visit such vile places?”

The Swāmī smiled and replied, “First, know that I am no ‘religious leader.’ Secondly, I go there because that is where I find the souls who are truly searching for happiness. The hypocrites of the so-called good society listen but never practice. But these people, who dare to sin openly, possess courage. They seek joy in temporary pleasures. I approach them not to condemn, but to show them the path to ānanda—the eternal bliss that needs no intoxication or lust to awaken.”

The Swāmī never indulged in gambling, alcohol, or sensuality. He sat among such people only to uplift them, to help them redirect their search for joy from the fleeting to the everlasting.

This exemplifies the essence of niṣkāma karma—action without ego or attachment.

### **The Pure Intellect**

Bhagavān now distinguishes the pure intellect from the impure. Those with pure intellect (śuddha-buddhi) are free from the pride of being the doer. They neither seek the fruits of their actions nor claim ownership of them. Thus, they are never bound by karma.

This principle is echoed earlier in the Gītā (5.10):

***brahmaṇy ādhāya karmāṇi saṅgaṁ tyaktvā karoti yaḥ  
lipyate na sa pāpena padma-patram ivāmbhasā***

“One who performs actions renouncing attachment, offering them to the Supreme, is not tainted by sin, just as a lotus leaf remains untouched by water.”

### **The Example of Rāhīm and Tulasīdāsa**

A beautiful incident from history illustrates this truth. During the Mughal period lived a Muslim saint and poet, Abdur Rahīm Khān-e-Khānān—known as Rāhīm. Though Muslim by birth, he was a great devotee of Bhagavān Kṛṣṇa.

When Rāhīm gave dāna (charity), he would raise his hands high but keep his eyes lowered. Curious, Tulasīdāsa once asked, “Rāhīm, why do you give with raised hands but lowered eyes?”

Rāhīm smiled and replied, “Because the true Giver sits above. My hands point to Him. Yet the world credits me as the giver, so I lower my eyes in humility.”

This simple gesture conveys profound wisdom. The moment we realise that we are merely instruments of Paramātmā’s will, all pride dissolves.

### **The Essence**

Understanding that we are not the sole cause of our actions frees us from the false pride of doership. Offering all efforts to the grace of Bhagavān, we act without ego. Such action neither binds nor taints; it becomes seva, a sacred offering.

Thus, one who performs actions selflessly, in harmony with Dharma, without pride or attachment,

remains untouched by karma—though appearing to act in the world, inwardly he remains ever free.

## 18.18

### **jñānaṃ(ñ) jñeyam(m) pariñātā, trividhā karmacodanā, karaṇam(ṅ) karma karteti, trividhaḥ(kh) karmasaṅgrahaḥ. 18.18**

The Knower, knowledge and the object of knowledge—these three motivate action. Even so, the doer, the organs and activity—these are the three constituents of action.

Having described the five causes of action in the previous verses, Bhagavān Śrī Kṛṣṇa now moves further to explain the science of karma in a systematic manner. He elaborates the limbs of action—that is, what constitutes an action, what induces it, and how one may ultimately transcend the bondage it creates.

Here, He presents two triads—  
The Triad of Knowledge (Jñāna-traya):

- **Jñānam** — Knowledge
- **Jñeyam** — The object of knowledge
- **Pariñātā** — The knower

Together these three form the karma-codanā—the impulse or motivation behind all actions.

The Triad of Action (Karma-traya):

- **Karaṇam** — The instrument of action (body, mind, senses)
- **Karma** — The action itself
- **Kartā** — The doer

Together these three form the karma-saṅgraha—the aggregate or constitution of action itself.

#### **The Triad of Knowledge — The Motivation for Action**

Knowledge (jñāna) provides the impetus for action. It offers understanding to the knower about the object of knowledge and stimulates movement toward it. Thus, this triad functions as the karma-codanā—that which induces or inspires action.

For example:

- An employee works because of the knowledge that remuneration awaits him. That awareness becomes the motivating force behind his effort.
- Gold prospectors rushed to distant lands because they had received information about gold discoveries—their knowledge triggered a wave of action.
- An athlete practices tirelessly for years because of the awareness of winning an Olympic medal. The knowledge of that goal fuels perseverance.

Thus, knowledge directly shapes the motivation and quality of action.

Furthermore, the quality of knowledge determines the quality of work. A degree earned from an esteemed institution like IIT or IIM carries greater professional value because it reflects a higher level of intellectual preparation. Corporations understand that those who possess refined knowledge perform tasks more skillfully.

That is why leading organizations invest in continuous learning—sponsoring employees for training and seminars—because enriched knowledge enhances both performance and perspective.

Hence, Bhagavān emphasizes that knowledge is not static; it must be constantly refined and expanded. Knowledge (jñāna) remains the prime mover behind all karmas.

### **The Triad of Action — The Components of Karma**

The second set, known as the Karma-traya, includes:

- **Karaṇam** — the instruments of action (the body, senses, and mind),
- **Karma** — the action itself, and
- **Kartā** — the doer who employs the instruments to perform the action.

These three together constitute the karma-saṅgraha—the complete structure of an action.

In essence, the kartā (doer) utilizes the karaṇam (instruments) to execute the karma (action). Thus, action arises when the knower, impelled by knowledge, employs the appropriate means to achieve a desired result.

### **Diversity in Human Actions**

Śrī Kṛṣṇa will next relate these triads to the three guṇas—Sattva (purity), Rajas (passion), and Tamas (inertia)—to explain why human beings differ in their motivations, intentions, and modes of action.

The same triads—jñāna-traya and karma-traya—manifest differently according to the predominance of guṇas within an individual. A Sāttvika person's knowledge, motivation, and action differ vastly from those of a Rājasic or Tāmasic person.

Hence, by understanding these triads, one understands not only the anatomy of action but also the psychology behind why people act as they do.

### **In summary:**

Bhagavān reveals that every action is born from knowledge, executed through means, and fulfilled by a doer. The quality of each depends upon the predominance of guṇas. By purifying one's knowledge, instruments, and intentions, one gradually transforms all actions into worship—karma becomes yajña, leading ultimately to liberation.

## **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.

### **The Background of the Sāṅkhya System**

The Sāṅkhya system of philosophy, originally propounded by Maharṣi Kapila, is one of the six orthodox (ṣaḍ-darśanas) schools of Indian philosophy. It provides a rational and analytical framework for understanding the relationship between Prakṛti (material nature) and Puruṣa (the conscious self).

The six systems of Indian thought are:

- **Nyāya** – The system of logic and reasoning.

- **Vaiśeṣika** – The atomic theory, analyzing matter into indivisible particles.
- **Sāṅkhya** – The analytical philosophy distinguishing Prakṛti and Puruṣa.
- **Yoga** – The discipline of self-realization through mind control.
- **Pūrva-Mīmāṃsā** – The science of ritual and duties.
- **Vedānta (Uttara-Mīmāṃsā)** – The science of Brahman and God-realization.

Among these, Sāṅkhya is recognized as the most authoritative in the analysis of Prakṛti—the material nature—and Puruṣa—the conscious soul. It teaches that the cause of all suffering (duḥkha) is the soul’s desire to enjoy Prakṛti, i.e., the material world. When this desire ceases, the soul attains freedom (mokṣa).

However, Sāṅkhya does not acknowledge Paramātmā—the Supreme Being—who governs both Prakṛti and Puruṣa. It speaks only of multiple Puruṣas (individual souls) and Prakṛti. Hence, while Sāṅkhya provides valuable analytical insight into the composition of the body and the operation of nature, it is considered incomplete in realizing the Absolute Truth, for it omits the ultimate source—Bhagavān, the Supreme Puruṣa.

### **The Constitution of the Body and the Role of the Soul**

According to Sāṅkhya, the human body (kṣetra) consists of 24 elements, as described earlier in the 13th chapter of the Gītā. These include:

- **1: Mahābhūta (the great elements)** – earth, water, fire, air, ether (5)
- **1: Ahaṅkāra (ego)**
- **1: Buddhi (intellect)**
- **1: Manas (mind)**
- **5: Jñānendriyas (organs of knowledge)**
- **5: Karmendriyas (organs of action)**
- **5: Tanmātras (subtle elements)**—sound, touch, form, taste, smell

These together total 24 elements (tattvas), which form the material framework of Prakṛti.

Yet, all these remain inert unless enlivened by the presence of the actionless Puruṣa—the Ātman—the conscious principle within. Without the soul, none of these elements can function.

### **The Need for Spiritual Realization**

According to Sāṅkhya, the true test of knowledge lies in being able to distinguish clearly between Prakṛti (matter) and Puruṣa (spirit). This discrimination (viveka) is possible only through inner purification and spiritual realization.

While Prakṛti cannot be directly perceived in its unmanifest form, its effects are experienced through the three guṇas—Sattva, Rajas, and Tamas—which govern all activities in the world.

Śrī Kṛṣṇa had earlier (in Chapter 14) explained how these three guṇas bind the soul to the cycle of birth and death. Later, in Chapter 17, He elaborated how they influence faith (śraddhā), food habits, austerity (tapas), and charity (dāna).

Now, He applies the same framework to explain how knowledge (jñāna), action (karma), and the doer (kartā) each manifest under the influence of these guṇas.

### **The Threefold Division**

Thus, Bhagavān explains that:

- Knowledge (Jñāna) is of three kinds – Sāttvika, Rājasa, and Tāmasa.
- Action (Karma) is of three kinds – Sāttvika, Rājasa, and Tāmasa.
- Doer (Kartā) too is of three kinds – Sāttvika, Rājasa, and Tāmasa.

These distinctions reveal how the same outward work can differ vastly in its inner motivation and spiritual effect, depending on the guṇa that dominates the mind of the doer.

### Summary

In essence, Sāṅkhya provides the analytical foundation upon which Śrī Kṛṣṇa now builds a complete spiritual vision. While Sāṅkhya stops at distinguishing Prakṛti and Puruṣa, Bhagavān proceeds beyond, revealing the supreme truth of Paramātmā, who transcends both.

By understanding how knowledge, action, and the doer function under the three guṇas, a seeker can discern what leads to bondage and what leads to liberation. This insight prepares the ground for Niṣkāma Karma—desireless action dedicated to Bhagavān—which alone frees one from the reactions of karma.

### 18.20

#### **sarvabhūteṣu yenaikaṃ(m), bhāvamavyayamīkṣate, avibhaktaṃ(m) vibhakteṣu, tajjñānaṃ(m) viddhi sāttvikam. 18.20**

That by which man perceives one imperishable divine existence as undivided and equally present in all individual beings, know that knowledge to be Sāttvika.

#### **The Essence of Sāttvika Knowledge**

Bhagavān explains that true knowledge (jñāna) is that which helps a person see oneness amidst apparent diversity—the eternal and indivisible Self dwelling equally within all beings.

This phenomenal universe appears to be full of multiplicity—countless names, forms, times, and spaces. Every being views the world differently based on one’s own deśa (place), kāla (time), and pātra (perspective). Yet, beneath all these relative appearances lies a single, unchanging, all-pervading reality—Paramātmā.

The Sāttvika Jñānī, through spiritual sādhana and purified perception, perceives this underlying unity. Just as the same electricity flows through different devices—fan, refrigerator, lamp, or heater—though their forms and functions differ, so does the one consciousness enliven all beings.

Similarly, a goldsmith sees the same gold in all ornaments—necklace, ring, bracelet, or crown. The names and shapes differ, but the essence remains one.

#### **The Vision of the Wise**

The ṛṣis and yogis declare that this is the highest vision of knowledge—to behold the one Reality (Brahman or Paramātmā) manifest in countless forms. Behind the ever-changing panorama of creation, they see the changeless, eternal presence of Śrī Bhagavān.

Śrī Mahāprabhu Caitanya described this state beautifully—

“There is only one tattva, one eternal entity in existence—Śrī Kṛṣṇa, who pervades everything as the Supreme Reality.”

This vision is not intellectual; it is born of purified consciousness through sādhana. The material eyes see only difference; the spiritual eye sees oneness.

## Śrī Kṛṣṇa — The One Without a Second (Ekaḥ Eva Advitīyaḥ)

The great seers have identified four ways by which Śrī Kṛṣṇa alone fulfills the definition of the Absolute Oneness (Eka-sādhanatva):

- **Sajātiya-bheda-śūnyaḥ — One with all similar entities:**

Śrī Kṛṣṇa is one with all divine forms such as Śrī Rāma, Śiva, Viṣṇu—they are His manifestations, not separate divinities. Hence, He is Satya—the one without internal difference.

- **Vijātiya-bheda-śūnyaḥ — One even with dissimilar entities:**

That which seems different from Him, namely Māyā, is actually His energy. Just as fire and its heat are inseparable, Māyā is not independent of Him.

- **Svagata-bheda-śūnyaḥ — Oneness within Himself:**

The limbs of His divine form are non-different from one another. Each part of His body can perform the functions of all the others. As the Brahma-saṁhitā states: “Each of His senses performs the work of all others—He can see through His feet, hear through His eyes, taste through His hands.”

- **Svataḥ-siddhaḥ — Self-existent and Independent:**

Both Māyā and the individual souls (jīvas) depend on Him for their existence. If He were to withdraw His energy, all would cease to exist. But He depends on none—He is self-sufficient, the eternal support of all.

Thus, Śrī Kṛṣṇa alone fulfills all conditions of the Absolute Truth—Ekaḥ Eva Advitīyaḥ Brahman.

This realization—seeing Śrī Kṛṣṇa as the one eternal essence pervading all—is Sāttvika Jñāna, the highest and purest form of knowledge.

### Universal Love Born of Sāttvika Knowledge

When one attains this Sāttvika vision, love ceases to be limited by race, religion, or nationality—it becomes universal. Such a person sees all beings as manifestations of the same Divine, and naturally feels compassion, tolerance, and equality toward all.

However, this transformation often appears strange to others who remain bound by worldly distinctions. To illustrate this, consider a simple yet profound story.

### A Story: Seeing with New Eyes

A 26-year-old young man was traveling with his father in a train. As the train moved, the boy joyfully exclaimed, “Father, look! The trees are running past us! Look at the clouds—they’re moving with us!”

A couple seated nearby found this behavior odd. They whispered, “He’s grown up, yet behaving like a child!”

Unable to contain themselves, they finally said, “Sir, your son seems... not quite normal. You should consult a doctor.”

The father smiled and replied gently, “We are returning from the doctor. My son was blind since birth. Today, after a successful surgery, he is seeing the world for the first time.”

Hearing this, the couple fell silent, their hearts filled with remorse. They realized how quickly they had judged without understanding.

### Lesson: From Prejudice to Perception

This story mirrors our everyday tendency to form opinions without true knowledge. Our judgments become the prison of our prejudice. The first step of Yoga is to see clearly—to observe without bias, to

perceive without preconception.

True Sāttvika Jñāna liberates us from prejudice and awakens in us an open mind and a compassionate heart. It teaches us to look at the world with new eyes—like that young man who saw everything with wonder and gratitude.

An impartial mind and joyful heart are not only signs of spiritual maturity—they are the very foundation of inner peace and growth.

### **Conclusion**

Thus, Sāttvika Jñāna is the divine vision that perceives:

- The one undivided Reality within all diversity.
- The one Consciousness in every heart.
- The one Śrī Kṛṣṇa who pervades all beings.

To cultivate such vision is the true purpose of jñāna-yoga and sādhana. Once the seeker attains this eye of unity, every act, every person, and every moment becomes sacred—because he sees Bhagavān in all and all in Bhagavān.

### **Jai Śrī Kṛṣṇa.**

The next verses will be discussed in the upcoming Vivechan next week. The floor is now open for any questions, reflections, or clarifications you may have.

### **QUESTION AND ANSWER**

#### **Rajendra ji**

**Question: If Bhagavān created everything, then why did He create both good and bad people? Why does He create beings who do wrong and then Himself come to destroy them?**

**Answer:** Bhagavān has created Prakṛti (Nature) with its three guṇas—Sāttvika, Rājasika, and Tāmasika. He expects us to follow the Sāttvika path, but He has also given us free will—the freedom to think and act as we choose. When we misuse that freedom and act under Rajas or Tamas, we create negative consequences for ourselves.

Bhagavān does not create anyone as evil; our saṃskāras (past actions) shape our tendencies. Variety among people is necessary for the world's harmony—if everyone were alike, life would lose its purpose and charm.

Human birth is a divine opportunity—a test of how we use our intellect (viveka-buddhi) to rise above Prakṛti and attain Bhagavān. If Bhagavān granted liberation to everyone without effort, it would be unjust to those saints who strove for lifetimes to realise Him.

So Bhagavān is impartial:

You do good, you receive good; you do wrong, you face the result.

He only provides the field and the freedom—how we act within it determines our destiny.

#### **Sushila ji**

**Question: If pigeons or insects enter our home, should we kill them? Will that add pāpa (sin) to our record?**

**Answer:** No. The right way is prevention, not killing. Install pigeon nets in balconies and windows so they don't enter. For mosquitoes, rats, or insects, do regular pest control to maintain hygiene.

If some harmful pests still enter and threaten health, removing or killing them is not sinful—it is ārogya-rakṣaṇa (protection of health). Maintaining good health is essential for spiritual sādhana. Eliminating such obstacles is not considered pāpa; it is self-protection.

The discourse concluded with a prārthanā (prayer) at the padakamala (lotus feet) of Śrī Hari, followed by the recitation of the Hanumān Chalisa.



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

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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.

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**Jai Shri Krishna!**

Compiled by: Geeta Pariwar - Creative Writing Department

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