



ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 18: Mokṣa-Sannyāsa-Yoga

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YouTube Link: <https://youtu.be/zMlfb4MmkAg>

Purification of the mind through Yajna, Dana, and Tapa

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

The session began with the auspicious lighting of lamps followed by prayers. We will go ahead with this chapter after salutations to Swami Guru Govind Dev Ji Maharaj, blessings from Dnyaneshwar Maharaj, and prayers to Saraswati Mata.

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः ।

गुरुः साक्षात् परं ब्रह्म तस्मै श्री गुरवे नमः ॥

The Guru is Brahmā, the Creator; Viṣṇu, the Preserver; and Mahēśvara, the Transformer. The Guru is verily the manifest Supreme Brahman. Salutations to that revered Guru.

नमामि सद्गुरुं शान्तं सच्चिदानन्दविग्रहम् ।

पूर्णब्रह्मपरानन्दम् ईशमाळन्दिवल्लभम् ॥

I bow to the true Guru, who is tranquil, whose form is Existence-Consciousness-Bliss, who abides in the supreme joy of complete Brahman, and who is the beloved Lord of His devotees.

यानन्द श्रुति मन्त्र शक्तिमहती ब्रह्मात्म विद्यावती ।

या सूत्रोदित शास्त्रपद्धतिरिति प्रद्योतिनान्तरद्वयुतिः ॥

या सत्काव्यगतिप्रसादितर्मतिर्नागुणालङ्कृतिः ।

सा प्रत्यक्ष सरस्वती भगवती मान्नायतां भारती ॥

That divine speech which is filled with the blissful power of the Vedas and mantras, which illuminates the path of Brahma-knowledge, which shines through the disciplined systems of the scriptures, which refines the intellect through noble literature and diverse virtues—may that manifest Saraswati, the divine embodiment of wisdom, protect us.

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं ।
व्यासेन ग्रथितां पुराणमुनिना मध्ये महाभारतम् ॥
अद्वैतामृतवर्षिणीं भगवतीमष्टादशाध्यायिनीम् ।
अम्ब त्वामनुसन्दधामि भगवद्गीते भवद्वेषिणीम् ॥

That which was taught to Arjuna by Bhagavān Nārāyaṇa Himself, composed by the great sage Vyāsa in the midst of the Mahābhārata—O Bhagavad Gītā, You pour forth the nectar of non-duality through Your eighteen chapters. O Divine Mother, I meditate upon You, for You remove all worldly afflictions.

नमोस्तुते व्यास विशालबुद्धे फुल्लारविन्दायतपत्रनेत्र ।
येन त्वया भारततैलपूर्णः प्रज्वलितो ज्ञानमयः प्रदीपः ॥

Salutations to Vyāsa of vast intellect, whose eyes resemble the wide petals of a blooming lotus, who filled the Mahābhārata with the oil of wisdom and ignited the luminous lamp of knowledge.

We offer prayers at the feet of Mā Saraswatī, Bhagavān Vedavyāsa, Sant Jñāneśwar Mahārāj, and Guru Govind Giri Mahārāj, and extend a warm welcome to all seekers of the gītā whose hearts are overflowing with love. The speaker desires to merge the outpourings of love for the gītā with that of the students.

Chapter 18 is the last and is referred to as '**Kalash adhyay**' as Dnyaneshwar Ji said. The gītā is a song rendered in the battlefield by Bhagavān to Arjuna who was dejected and wanted to deviate from the path of duty. Hence it was to make Arjuna understand his duty that Sri Krishna as his charioteer rendered the gītā. Hence the eternal truth poured out of the divine.

Gurudev said that it was a dialogue lasting 40-45 minutes in the battlefield when war instruments were played - Mridanga, dhol, tasha (drum), and conches. Arjuna was totally dejected and in deep state of depression as he was overcome by attachment. Bhagavān is a great psychologist! He knew exactly how to uplift the mind!

Dwarika Prasad Maheshwari in his poem said:

मन के हारे हार सदा रे, मन के जीते जीत,
मत निराश हो यों, तू उठ, ओ मेरे मन के मीत!

**The mind always loses, the mind always wins,
Don't be disappointd like this, get up O friend of my heart.**

The mind has the ability to make one lose as well as make one achieve great heights! The gītā is therefore a great scripture to train the mind for one's upliftment. Bhagavān in his flow did not give Arjuna an opportunity to ask a question! In order to answer Arjuna's question, Bhagavān proceeded to answer without a pause.

Hence through 700 verses of the gītā, Bhagavān delivered profound thoughts - akin to the ocean of knowledge condensed in a pot! Sometimes when we visit temples like in Pandarpur or Tirupati, the crowd is soo much that one becomes unable to get a glimpse of the deity. So one becomes satisfied by the 'Kalash darshan'. It is said that one attains all merits equivalent to having a darshan of the idol.

Dnyaneshwar Ji said:

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.

All the sutras or principles mentioned in the earlier 17 chapters have been summarized by Bhagavān in the 18th chapter. Just as we read an overview, so has Bhagavān given a summary in this chapter. Thus the 700 verses is a summary of the entire Upanishads and Mahabharat as well! The gist of the vedas are in Mahabharat; and the gist of Mahabharat is found in the gītā! The gist of the gītā is its last chapter viz. the 18th chapter.

Dnyaneshwar Ji said:

अठरावा अध्यावो नोहे । हे एकाध्यायी गीताचि आहे ।

जै वांसरुचि गाय दुहे । तै वेळु कायसा ॥ ८४ ॥

This one chapter comprises the entire gita. If we are unable to recite the entire gita, reading this chapter alone will enable us to benefit the merits equivalent to that of reading the entire gita!

Such is the importance for the 18th chapter. Dnyaneshwar Ji prayed to his guru first, before embarking on a commentary of this chapter. Why should he pray?

Dnyaneshwar Ji explained that he was able to give a commentary on the gītā only with the divine grace of his Sadguru!

तैसा तूतें जेथ मी स्मरें । तेथ मीपण मी विसरें ।

मग जाकळिला ढेंकरें । तृप्तु जैसा ॥ १७ ॥

Just as he remembers his Sadguru, his ego melts away. He forgets the feeling of 'I' and he feels expansive. This is why he desired to think of his Sadguru before writing the commentary of chapter 18 of the gītā.

The 15th chapter is called '**Purushottam Yog - The Yoga of the Supreme Being**' - **The Supreme Creator.**' This was referred by Bhagavān as the most secretive shastra! When this had been said, the following two chapters viz. 16 and 17 serves as an appendix, just as we normally find in all books. This was followed by the 'Kalash adhyay' - the 18 chapter, which is the last.

Arjuna was not given a chance to ask questions, hence the 18th chapter began with a question by him. Nearly 5000 years ago Bhagavān delivered the song of the gītā in the midst of the great Mahabharata war! Bhagavān knew very well that subsequent generations especially during Kaliyug, people would suffer from turmoil the most. Their Kurukshetra would be unimaginably difficult and their mental state in tatters with respect to - fame-disgrace, honour-dishonour, profit-loss, praise-criticism. etc - such dualities will batter them.

With this in mind, Bhagavān rendered the eternal truth and knowledge through the gītā for the benefit of all. Our minds are always bogged down by the problems faced by us. So was the case with Arjuna. He wanted Bhagavān to hear his problem first. He was in the battlefield and was overcome by attachment on seeing Bheeshma Pitamah, Dronacharya, etc. He wanted to flee from the battlefield and explained the reasons behind it.

Our worries are in accordance with the flow of our life. It is only from our stance in life that our worries arise. Bhagavān went on to explain knowledge, devotion, action, and other such yogis. Arjuna thus spoke telling that he could understand only that much as he could, and desired Bhagavān to solve his

current problem. Arjuna desired to not fight the war and sought clarification from Bhagavān whether that would be equivalent to sanyasa - detachment? Can it be called sacrifice?

Arjuna sought clarification on detachment and sacrifice. Arjuna thus directed Bhagavān towards his own burning problem.

18.1

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

Arjuna said:

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

Arjuna addressed Bhagavān as:

- **Mahabaho** -O mightyarmed
- **Hrishikesh** - Indriya - senses and Ish - controller ie. Sri Krishna, and
- **Keshinishodan** -slayer of Kesi
- **Ichchami - Desire**
- **Ved - To know**
- **Tattva - The essence of truth**

Arjuna desired to know how relinquishment was distinguished from renunciation. Why did he ask Bhagavān? Bhagavān was the slayer of the demon Kesi. Similarly, the sinful nature within Arjuna was to be quelled by Bhagavān. Bhagavān had elaborately mentioned the divine and demonic qualities in Daiva Asura Sampat Vibhaga Yog - chapter 16. Bhagavān is mighty as HE had won 17 wars! Even in the Mahabharata war, HE held the reins of Arjuna's chariot.

Bhagavān had vowed and said earlier that HE would not lift weapons and wage war but instead would only be an onlooker. Of course, HE broke HIS promise a couple of times - HE ran towards Bheeshma Pitamah with his Sudarshan Chakra.

It was Arjuna's binding duty to fight the war. He wanted clarification from Bhagavān if it was sacrifice if he doesn't fight the war? A housewife on whom her family is dependent - her child or sons/daughters whose care she is responsible for - if she leaves them - can it be termed sacrifice or renunciation?

Arjuna wanted clarification on the terms **sanyasa** - renunciation, and **tyaga** - sacrifice. He knew the meanings of the two words but desired "**Samyak Nyas**" - the concept of proper renunciation or rightful abandonment. He wanted to know well whether it was right to not fight the war. He wanted to analyse before he took any decision.

Is wearing saffron robes, leaving the house, abandoning one's duty, all mean one has renounced the world? Just as we know childhood - the form and nature of the child, aged, motherhood, etc; Arjuna wanted to know '**Tat va**' or the essence of truth.

Dnyaneshwar Ji explained the term Samnyāsa beautifully 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. He has completely forgotten the self and there is only 'HIM (Bhagavān) and HIS.'

Human nature comprises of 'I' and 'Mine'. We never forget the gift we gave others. We never sacrifice the thought even after giving! We also ask the person whom we gifted why they have not worn the sari given by us! We ask such questions even after two years of time have elapsed! The mind is attached with the object and makes us never to forget. Dnyaneshwar Ji said that one whose mind is detached from the external world is a true sanyasi.

A sanyasi does not remember what he gave others or what he wears. He is only focused inwards towards the divine. He concentrates internally and carefully observes where his mind is hooked. He immerses in the thought of eternal attachment with the divine.

Bhagavān did not give a straight forward answer to Arjuna at the outset. HE narrated the opinions of 'Manishis' (the learned), poets, and thinkers.

18.2

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

Śrī Bhagavān said :

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

The three words used by Bhagavān are:

- **Kamyanam - desireful**
- **Karmanam - actions**
- **Nyasam - renunciation**

We are here to perform actions constantly in some form or the other. Bhagavān had already mentioned in chapter 3 and had repeated in this chapter.

'**Kamya karma**' refers to actions performed for accomplishment of our desires.

There are different types of actions:

- **Nitya** - Daily obligatory duties like prayer, bath, taking food and water. When one is thirsty, he drinks water to quench the thirst. Karma is performed and result attained. Such actions does not accrue in our Sanchit karma as results are obtained instantly. Bathing purifies the body. Hence action gives immediate result.
- **Naimittik** - Duties for specific occasions like eclipse rituals or during festivals like Sankranti.

The results of such actions are delayed but attained. Just as we plant a mango tree and gain its fruits over a period of 6-7 years. Such actions accrue for a limited period as Sanchit karma until results are obtained. Once the action yields results, the karma becomes Prarabdha. Sanchita Karma is the vast storehouse of all accumulated actions from past lives, while Prarabdha Karma is the specific portion of that Sanchita Karma chosen to ripen and be experienced in the present lifetime, determining one's current destiny, body, and life circumstances. Therefore Sanchita Karma is carried by us over various lives and the fruits of our actions when experienced becomes our Prarabdha Karma.

- **Kamya** - Optional actions performed for desired results like ritual for wealth, progeny, etc.
- **Nishiddha** - Forbidden actions as per scriptures.
- **Niyata** - Specific obligatory duties like a soldier to fight, or a student to study, etc.

Bhagavān enumerated the opinions of:

- Kavayaha - The poets
- Viduhu - The knowledgeable
- Vichakshanaha - The thinkers

The poets and the learned are of the opinion that those actions performed for fulfillment of one's desires should be renounced. This is because the results obtained will have to be borne by such individual. If the results remain unfulfilled, it will add to one's Sanchit Karma.

Guru Dev refers to:

- **Sanchit Karma** as a fixed deposit in the bank.
- **Prarabdha Karma** as a matured fixed deposit to be enjoyed by the individual.

Another example:

- A quiver full of arrows refers to Sanchit Karma
- The arrows used for action is Prarabdha Karma.
- We can reduce our Sanchit Karma by offering our actions to Bhagavān.
- Prarabdha Karma has to be borne only by us, be it favourable or unfavourable. There are different types of Prarabdha Karma like **Teevra and Manda**.

The thinkers on the other hand feel that one can perform actions for fulfillment of their desires but should sacrifice the results of such actions. However, it is not possible to sacrifice one's actions. Bhagavān had already warned us about it as breathing, walking, seeing are all actions performed constantly by us.

Bhagavān further proceeded to enumerate the opinions of others.

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.

Bhagavān said that all action yields results which has to be borne by us. The results are mixed - both good and bad.

The **Manishinas** (having indepth knowledge of the mind) therefore feel that it is better to sacrifice all actions so that one can escape the results of such actions. Still others feel that one should never renounce **yajna**(sacrifice), **dana**(charity), and **tapa**(penance) as they purify the human minds.

Finally, Bhagavān gave his opinion on detachment and renunciation.

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.

- **Puruṣavyagrah** - The best of men
- **Bharatasattam** - The best of the Bharatas

Bhagavān gave HIS decisive opinion. HE said that sacrifice is of three types. Can Arjuna's desire to flee from the battlefield be termed sacrifice? Well, it would be termed as tamasic tyaga as it was because of fear and attachment - the emotions of tamo guna.

Bhagavān also went to explain the karmas that should not be abandoned at any cost. This was explained by Bhagavān to Arjuna as Arjuna considered Sri Krishna as his guru and sought refuge in HIM.

कार्पण्यदोषोपहतस्वभावः

पृच्छामि त्वां धर्मसंमूढचेताः।

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे

शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम्॥2.7॥

With my heart stricken by the fault of weak compassion, with my mind perplexed about my duty, I request you to say for certain what is good for me. I am your disciple. Teach me who have taken refuge in you.

When a guru advises and the disciple follows it, it will definitely lead to one's good (**Shreyas**).

18.5

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

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

Bhagavān advised three things that never should be sacrificed; that which makes life meaningful:

- **Yajna - Sacrifice**
- **Dana - Charity**
- **Tapa - Penance**

We have seen in Chapter 4:

द्रव्यज्ञास्तपोयज्ञा योगयज्ञास्तथापरे।

स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः॥१४.२८॥

Similarly, others are performers of sacrifices through wealth, through austerity, through yoga, and through study and knowledge; others are ascetics with severe vows.

If one wants to uplift one's life then the above should never be sacrificed. Life is never still; it either elevates us or brings us down. If we desire to uplift ourselves, we have to keep going '**Charaiveti, Charaiveti (Keep moving, "Walk on," or "Continue the journey).**' The path chosen should be the right one as shown by a guru by doing yajna, dana, and tapa. It is just like a bicycle which either moves or falls down.

Einstein had said that life is like riding a bicycle. To make the best of life, yajna, dana, and tapa are important; else we will fall! Gītā is a means to make our life the best.

- **Eva - Indeed a must**
- **Manishinam - The wise who always seek to uplift and purify the mind.**
- **Pavanani - Purifiers**

There are two types of life:

- Ordinary
- Best

We have seen that Chatrapati Shivaji Maharaj at the age of 16 took an oath at Raireswar temple. He cut his little finger and let his blood fall onto the Shivling as a symbol of his complete commitment to this cause **Hindavi Swarajya**, meaning self-rule for the people, free from the oppressive rule of the Moghals. He wanted to free his land from the hands of terrorists and invaders. He wanted to wipe out the injustice done to women and children as well as to the temples.

Such was his burning desire to uplift his life at such a tender age of 16. Such brave heroes serve the creation. Some are noble by serving in the field of knowledge while some in research. Scientists sacrifice their lives in service of creation.

As the popular bhajan goes:

हे नाथ अब तो ऐसी कृपा हो

जीवन निरर्थक जाने न पाये

यह मन न जाने क्या क्या दिखाए

कुछ बन ना पाया मेरे बनाए ॥

Bhagavān, please bless me so that my life does not go waste. I don't know what all this mind shows me. I am unable to achieve anything!

In order to uplift our lives and make it meaningful, we have to serve the creation.

Yajna in its true meaning is an action performed in a group for the welfare of all. It is like '**TEAM work**'. The speaker worked in the electricity department. No one person can accomplish the task

alone. It is a group activity for providing electricity for all to use. All actions in nature are accomplished by team work as Bhagavān created nature as an entire team.

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः।

अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक्।।3.10।।

In the beginning, when the Creator Brahma Ji created all beings by the sacrifice of HIMSELF, HE said to them: 'Through sacrifice you can procreate, and it shall satisfy all your desires.'

Thus there is interdependence in nature which arose out of sacrifice.

The expansion of the word TEAM includes:

- **T - Together**
- **E - Everyone**
- **A - Achieves**
- **M - More**

Work in a household is also accomplished by teamwork.

- **Dana** - refers to **Danam Samvibhagaha** which includes the dual ethical principles of **danam** (charity/giving) and **Samvibhagaha** (sharing/distribution). Shankaracharya Ji had given this explanation. How does one get fame? Yaksha had asked this question to Yudhistira in the Mahabharata. This was one of his 100 questions.

Question by Yaksha and answer by Yudhistira.

किं द्विम् एक पद यशः? दानमेकपदं यशः।

What is the path to fame? Charity is the path to fame.

Impurities within the self disappear when one does charity. Guru Dev says that charity is like an exhaust fan. The wealth obtained by us is always not pure. There are some impurities in the process. In order to purify, to remove impurities, and to liberate ancestors; it is important to undertake charity. We always tend to think of charity only in terms of wealth. Whatever we have extra we can give be it knowledge, time, strength (through work), and money. Whatever one has it can be shared with others.

Sharing of knowledge is considered supreme amongst all others as it results in more knowledge.

As a famous prayer song:

गुरुने दिला ज्ञानरूपी वसा

गुरुने दिला ज्ञानरूपी वसा

आम्ही चालवू हा पुढे वारसा

आम्ही चालवू हा पुढे वारसा

गुरुने दिला ज्ञानरूपी वसा

आम्ही चालवू हा पुढे वारसा

आम्ही चालवू हा पुढे वारसा

The guru gave us wealth of knowledge (2)

We will carry on this legacy (2)

Knowledge is never stagnant. It has to be communicated. As the knowledge given by the guru is considered as '**Prasad**', the disciple becomes eager to share it with others. He can never keep it to himself. The fantastic aspect about sharing of knowledge is that both the receiver and the one who imparts stand to gain. The teacher also gains knowledge by sharing! Hence it is the greatest form of charity!

Next Bhagavān dealt with 'Tapa'. We have seen about the gunas - sattvik, rajasik, and tamasik. We will see more in this chapter as to how Bhagavān explained to change our perspective of all the things in nature. We are distanced from Bhagavān by nature. So, in other words nature is inbetween our self and our atma! Nature is imprinted on our mind and thoughts. Hence Bhagavān had given a very scientific explanation of nature.

Dnyaneshwar Ji had also given excellent commentaries on '**Tapa.**' Yaksha had questioned Yudhistira also on '**tapa.**'

तपसा धर्मं वर्तितव्यम्।

Duty/Righteousness should be practiced through austerity/self-discipline. Yudhistira answered it as '**Swadharmā vartitvam**' - To follow one's duty. We all know the meaning of dharma which in gītā's parlance is righteousness. '**Dharmakshetre Kurukshetre**' - To perform one's duty in one's own field.

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः।

तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥१८.७८॥

Wherever is the Sri Krishna, the Lord of yogas, and wherever is Arjuna, the Great Archer, I am more than convinced that good fortune, victory, happiness and righteousness will follow."

Thus the gītā is all about '**Dharmakshetre** and '**Mama**' - the all encompassing first and last words - meaning the goal of life is to perform one's duty. It is difficult to perform one's duty as there are many hurdles; be it service to society, family, relations, etc. Parenthood is difficult as it is not easy to raise children. All the hurdles in performance of one's duty falls under the class of '**tapa.**'

We, involved in the family or work wonder how we can perform penance sitting on the banks of the Ganges? Neither can we stay in the Himalayas. '**Tapa**' therefore is clarified by Bhagavān as performance of one's duty diligently and continuously. All the hurdles faced in the process are classified as '**Tapa.**' Hence, it is obvious that we should never abandon our duty.

Gopis said that charity of one's love for Sri Krishna is the most supreme. All saints shower love on the divine.

Dnyaneshwar Ji on Yajna said:

स्वधर्मं जो बापा । तोचि नित्ययज्ञु जाण पां।

म्हणौनि वर्ततां तेथ पापा । संचारु नाहीं ॥ ८१॥

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

Human life is one of indebtedness. We were also raised when we were a child. There are four kinds of **debt** viz: Towards

1. **Devas**
2. **Rishis**
3. **Pitron - ancestors, and**
4. **Society**

Thus humans are liberated from the above debts by performing yajna, dana, and tapa.

Bhagavān further cautioned Arjuna that while performing such actions, how should the mind be? If the ego is high or one desires to experience the results of their actions, then our life goes downhill!

18.6

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

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

Similarly, man tends to carry the results of his actions within him. Therefore he loses his creativity, simplicity, and bliss. Bhagavadgītā tries to show us the path to bliss and teaches us to live life liberated. It tells us to keep moving in the path of duty and keep sharing with others. Nothing is ours to own, so why not share?

Kabir Das Ji said:

जो कुछ किया तुम किया, मैं कुछ किया नाही।
कहां कहीं जो मैं किया, तुम ही थे मुझ माहीं।।
Whatever I did, YOU did, I did nothing.
Whatever I did, YOU were within me.

Dnyaneshwar Ji said:

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.

He owes it all to his Guru saying that which came out of him was because of his divine grace. It is not just merely said, but he served as a medium and lived his life! To live life like an instrument and be a tool in the hands of the player. To shell out tune the way the player desires. For this, one should develop one's capabilities.

Dnyaneshwar Ji clearly said that he is a servant of his guru. His guru has the capacity to get things done through him and that he personally had no role in it.

Thus the obligatory actions that arise as one's duty should never be abandoned.

Dnyaneshwar Ji said:

म्हणौनि फळीं लागु । सांडोनि देहसंगु ।
कर्म करावीं हा चांगु । निरोपु माझा ॥ १७६ ॥

One should leave the expectation of the fruits of labour and attachment to the physical body, and perform actions to the best of the ability. This is HIS divine message.

Thus one can uplift one's life and continue to perform one's duties. Actions thus performed should be offered at the Lotus feet of Bhagavān, thus paving the way for righteous deeds.

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.

Further, Arjuna had asked about **sanyasa**. Bhagavān said that to abandon the obligatory duties is a complete no no.

What is Niyata Karma and Vihita Karma?

Dnyaneshwar Ji had used the term **Vihita Karma**. To breathe, to sit, to talk, are all karmas. Every second humans keep performing karmas - rest and sleep included; as it involves breathing, and other metabolic processes within the body. Entire nature is duty bound. With the rising sun, the birds also perform their karmas. The flowers bloom and fruits ripen. So there is no question of sacrifice of karma.

Tamasik nature leading to abandonment of karma are due to:

- Attachment,
- Ignorance,
- Difficulty to the physical body,
- Wrong notions.

Bhagavān advised Arjuna to think for himself as to which category of karma he belongs to. Arjuna was also reputed and wanted to leave the battlefield as a result of attachment. Can his action be justified as Saṁnyāsa No. It will be considered as tamasik tyaga. Bhagavān started with tyaga and categorized as per the gunas.

- **Niyata karma** refers to **obligatory duties**.
- **Vihita karma** refers to prescribed **duties as per varna or stage of life**. Those who studied mathematics would know of sets and subsets. For eg:
 1. **A teacher**: Duty is to teach the students, conduct exams, evaluate papers for answers and publishing of results. Day to day duties may involve conducting oral tests or evaluating answer sheets which becomes **Niyata karma**.
 2. A **housewife**: To take care of the household. Daily chores and catering to guest or sick person for the day, becomes **Niyata karma**.
 3. **A soldier**: To guard the border, exercise to stay fit becomes **Vihita karma**. **Niyata karma** may involve retaliation if an enemy attacks.

In other words, **broad spectrum duties are called Vihita karma** and **day to day duties comprise Niyata karma**. Another eg. to honour the gītā is Vihita karma, and to listen to its vivechan is Niyata karma. The speaker worked in the Electricity board at Chandrapur. Temperatures may reach upto 50 degrees celsius and insulators used to burst. There used to be occurrences and interruptions. Whatever duty demands each day is Niyata karma.

18.8

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

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

If Niyata karma is abandoned for reasons out of fear of:

1. Sadness

2. Pain or strain to the physical body

Then it falls under the category of **rajasik tyaga**. If a homemaker refused to cook saying it is a sacrifice, then it is rajasik tyaga. They will not derive any fruits out of such sacrifice.

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.

Actual sacrifice which deserves merit is **satvik tyaga**.

- **Karyam** - that which is worth doing

The daily obligatory duties done without attachment and expectation of results is considered **satvik tyaga**. Dnyaneshwar Ji said that attachment to actions is also a factor to be worked on.

The attachment towards karma is of 3 types viz:

1. **Kartrutva** - I have done
2. **Bhogtrutva** - Reaping the results of one's actions
3. **Karmasakthi** - To choose the karma one desires to perform

Dnyaneshwar Ji said:

तैसा कर्तृत्वाचा मदु । आणि कर्मफळाचा आस्वादु ।
या दोहींचें नांव बंधु । कर्माचा कीं ॥ २०५ ॥

Karma has three attachments towards the doer, the reaper, and the desire to choose karma.

Hence we have to follow the avatars of Bhagavān and learn to live by HIS principles. We commonly say:

कर्मयोगी कृष्ण जैसे वीर हो हम पार्थ

This is based on the gītā, which inspire Arjuna to perform **nishkam karma** (action without desire for fruit) and have faith in Sri Krishna such as '**karma karna Parth**'- do your work, give up attachment to the fruit and become a warrior like Sri Krishna - the selfless feeling and surrender to Bhagavān.

Bhagavān is a karma yogi and HE took avatars to teach the importance of karma and showed how it should be performed. HE said in chapter 9 that karma does not put HIM in bondage. Why? HE performs action without attachment and expectation of the fruits of such action. HE fought several wars. HE killed Kamsa. HE did not do it for the throne and kingdom. Infact, HE made Ugrasena (Kamsa's father) as the king.

All the wars fought by Bhagavān were for the sake of karma and establishment of righteousness. Whoever deserved the throne was made the king after waging wars. Sri Ram fought against Ravana in Lanka. After killing Ravana, HE did not annex the kingdom and sit on the throne. Instead,

Vibheeshana was made the king of Lanka.

Bhagavān gave a detailed analysis of karma and the necessity for performing Niyata karma. We like to perform easy actions and avoid the difficult ones. This is because we feel good doing certain actions as we have expertise in them. We tend to avoid those that are difficult or not to our liking.

18.10

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

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

How is it possible to not get attached to our actions and fruits of such actions? We should not get stuck, instead keep moving with one action after another. This is Bhagavān's message.

The two actions include:

1. **Akushalam karma** - Difficult and undesirable action
2. **Kushalam karma** - Easy and desirable action

A wise man who has attained purity of satva guna will not detest undesirable karma and neither will be attached to the desirable actions. Only such a person is knowledgeable as his doubts are all solved. He alone can be called a **Medhavi** or intelligent person.

There are three levels of **intelligence are** viz:

1. **Buddhi**
2. **Medha**
3. **Pragnya**

18.11

na hi dehabhṛtā śakyaṃ(n), tyaktuṃ(ñ) karmānyaśeṣataḥ, 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.

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

Actions have to be performed. Food has to be cooked and food has to be eaten for sustenance. He is a true tyagi who sacrifices the results of his actions.

Dnyaneshwar Ji said:

परिस पां सब्यसाची । मूर्ति लाहोनि देहाची ।

खंती करिती कर्माची । ते गांवढे गा ॥ १४५ ॥

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

Stagnant water gets contaminated easily. One who does not perform actions becomes stagnant in life. The main fruit of performing actions is:

चित्तस्य शुद्धये कर्म न तु वस्तु उपलब्धये ।

Actions are to be performed for the purification of the mind and not to acquire material wealth.

When we are sad and do not perform any action, the mind becomes heavier. Even if we lift a broom to clean the house, the mind gets involved and thus purified. The burden therefore is said to become less.

परिस पां सव्यसाची ।

Why is Arjuna referred to as Savyasachi? Dnyaneshwar Ji explained thus:

Arjuna was capable of shooting the arrow with both the hands. He was advised to engage both his hands to shoot the arrows and perform actions to the best of his ability. No human can ever abandon his duty.

A beautiful poem in Marathi by Bahina Bai Ji. Though she was illiterate she had written such verses with profound meanings:

अरे खोप्यामधी खोपा

अरे खोप्यामधी खोपा

सुगरणीचा चांगला

देखा पिल्लासाठी तिनं

झोका झाडाले टांगला

Oh the beautiful sight of the sugarcane

In the hollow of the skull, she hung it up for the chick.

पिल्लं निजली खोप्यात

जसा झुलता बंगला

तिचा पिलामधी जीव

जीव झाडाले टांगला

The chicks lay in the nest like a swinging bungalow,

Its life hung in the air, its chicks hanging in the air.

सुगरीण सुगरीण

अशी माझी रे चतुर

तिले जल्माचा सांगती मिये

गण्या गण्या नर

Sweet my Bhagavān, you are so clever

You tell me the story of a man

Who is a man of many talents.

खोपा इनला इनला

जसा गिलक्याचा कोसा

पाखराची कारागिरी

जरा देख रे माणसा

The Hoe is like a squirrel's beak

Just look at the craftsmanship of the bird, man.

तिची उलूशीच चोच

तेच दात, तेच ओठ

तुले दिले रे देवानं
दोन हात, दहा बोटं

Her beak is the same, her teeth are the same

Her lips are the same

God gave you two hands and ten fingers!

Sugran is the Marathi word for the Baya Weaver bird, which is sparrow sized and known for its extraordinary nest building capabilities. The bird has only a beak and how beautifully she crafts her nest.

We have come to this earth to perform karma. We will see in the following verses detailed narration on tyaga, karma, kartha, knowledge, happiness, fortitude, and how they are classified as per the three gunas. Bhagavān inspires us to peek within and change our perspective.

With the grace of Guru Dev, the speaker has tried her best to impart nuggets of knowledge.

The session was offered at the Lotus feet of Guru Dev.

Dnyaneshwar Maharaj Ki Jai!
Sadguru Dev Bhagavan Ki Jai!

Question & Answer Session:

Chhama Ji

Question: Can you mention the 16 pillars

Answer:

Purusharth - Dharma, Artha, Kama, Moksha.

Ashram - Brahmacharya, Grihastha, Vanaprastha, Sanyasa.

Varna - Brahman, Kshatriya, Vysya, Shoodra

Sadhana - Jnana, Karma, Bhakti, Yog

Chandresh Ji

Question: Difference between karma, kartavya, and dayitva.

Answer: **Karma** as per gītā is only good actions.

Dnyaneshwar Ji said:

तरी उचितें कर्म आघवीं । तुवां आचरोनि मज अर्पावीं ।

परी चित्तवृत्ति न्यासावी । आत्मरूपीं ॥ ३.१८६ ॥

Therefore, perform your legitimate duties and dedicate them to ME, all the time keeping your mind fixed on ME. This is how karma yoga is obtained.

Uchith means good actions. We cannot offer sinful actions to Bhagavān. Karma in general can be good and bad.

Kartavya is compulsory duty that we have to perform towards household, work, society, etc. A soldier guarding the border has the right to kill the enemy. Hence his **kartavya karma** is not **Nishidha** ie. forbidden.

Dnyaneshwar Ji said:

स्वधर्म जो बापा । तोचि नित्ययज्ञु 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."

Dayitva is similar to Kartavya karma but it has been handed over by an elder or a special person. It is an obligation entrusted to an individual. The responsibility of conducting a vivechan was entrusted to the speaker. One then becomes free from the result and hence can be offered to Bhagavān.

Satya Ji

Question: Please elaborate on tapa.

Answer: To know the self one has to put into disciplined practice the body and mind, to meditate, and to control breath and senses. While performing one's duty the endeavours and hardships one faces is referred to as tapa. Based on the gunas, tapa is also classified into three types.

In Savikalp samadhi, we meditate upon the idol or form, temple, divine plays, or qualities. In Nirvikalp meditation is on the formless and without attributes.



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

Jai Shri Krishna!

Compiled by: Geeta Pariwar - Creative Writing Department

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