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श्रीमद्भगवत् गीता

अष्टादशोऽध्यायः - मोक्षसंन्यासयोगः

aṣṭadaśo 'dhyāyaḥ - mokṣa saṁnyāsa yogaḥ

Chapter 18

Volume 2

अर्जुन उवाच *arjuna uvāca*

संन्यासस्य महाबाहो तत्त्वामिच्छामि वेदितुम् ।

saṁnyāsasya mahābāho tattvāmicchāmi veditum ।

त्यागस्य च हृषिकेश पृथक् केशिनिषूदन ॥

18-1

tyāgasya ca hṛṣikeśa pṛthak keśiniṣūdana ॥

श्री भगवानुवाच *śrī bhagavān uvāca*

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ।

kāmyānām karmaṇām nyāsaṁ saṁnyāsaṁ kavayo viduḥ ।

सर्वं कर्म फलत्यागं प्राहुस्त्यागं विचक्षणाः ॥

18-2

sarva karma phala tyāgaṁ prāhustyāgaṁ vicakṣaṇāḥ ॥

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।

tyājyaṁ doṣavidityeke karma prāhurmanīṣiṇaḥ ।

यज्ञदानतपः कर्म न त्याज्यमिति चापरे ॥

18-3

yajña dāna tapaḥ karma na tyājyamiti cāpare ॥

निश्चयं श्रुणु मे तत्र त्यागे भरतसत्तम ।

niścayaṁ śruṇu me tatra tyāge bharatasattama ।

त्यागो हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तितः ॥

18-4

tyāgo hi puruṣavyāghra trividhaḥ saṁprakīrtitaḥ ॥

यज्ञ दानतपः कर्म न त्याज्यं कार्यमेव तत् ।

yajña dāna tapaḥ karma na tyājyaṁ kāryameva tat ।

यज्ञोदानं तपश्चैव पावनानि मनीषिणाम् ॥

18-5

yajño danaṁ tapaścaiva pāvanāni manīṣiṇām ॥

एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।

etānyapi tu karmāṇi saṅgaṁ tyaktvā phalāni ca ।



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कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥

18-6

kartavyānīti me pārtha niścitaṁ matamuttamam ॥

As we saw last time. Arjuna asks Sri Krishna "what exactly are the meanings of the words **संन्यास** *saṁnyāsa* and **त्याग** *tyāga*. Do they really have distinctly different meanings? If so, what is the difference? Responding to Arjuna's question, **भगवान्** *bhagavān* says:

काम्यानां कर्मणां न्यासं *kāmyānāṁ karamaṇāṁ nyāsaṁ* is **संन्यासं** *saṁnyāsam*. Renunciation of all **काम्य कर्म** s *kāmya karmas* - all **कर्म**s *karmas* prompted by one's worldly desires of various kinds is called **संन्यास** *saṁnyāsa*.

Now, "**काम्य कर्म**s *kāmya karmas*" means what? So long as one entertains the notion of doership in action, every action of that person yields a **कर्मफल** *karmaphala*, a result of action, and consequently all actions of that person naturally become **काम्य कर्म**s *kāmya karmas* - desire prompted actions, whether or not one seeks or expects or cares for that **कर्मफल** *karmaphala*. Whatever be one's disposition towards one's, that disposition itself is the person's **काम** *kāma*-desire with respect to one's **कर्म** *karma* - action. Therefore, for the person who entertains the notion that he or she is the doer of **कर्म** *karma* and enjoyer of **कर्मफल** *karmaphala*, for that person, all of one's **कर्म**s *karmas* are **काम्य कर्म**s *kāmya karmas*, and renunciation of all such **काम्य कर्म**s *kāmya karmas* is called **संन्यास** *saṁnyāsa*.

On the other hand, **सर्वकर्मफल त्यागं** *sarva karma phala tyāgaṁ* is **त्यागं** *tyāgaṁ*. Renunciation of all fruits of one's actions, all results of one's actions is called **त्याग** *tyāga*. Thus, in general, **त्याग** *tyāga* is giving up **कर्मफल** *karma phala*, whereas **संन्यास** *saṁnyāsa* involves giving up **कर्म** *karma* itself. In order to be able to appreciate the mutually distinct nature of **त्याग** *tyāga* and **संन्यास** *saṁnyāsa*, we must consider the following four related Upanishad expressions, namely **कर्म** *karma* **त्याग** *tyāga*, **कर्म** *karma* **संन्यास** *saṁnyāsa*, **सर्वकर्म संन्यास** *sarva karma saṁnyāsa* and **सर्वकर्मफल त्याग** *sarva karma phala tyāga*.

कर्म त्याग *karma tyāga* simply means giving up **कर्म** *karma*. Anyone who can do a **कर्म** *karma* can also give up that **कर्म** *karma*, just by choice. People do various **कर्म**s



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karmas, and also give up various कर्म *karmas* at different times for different reasons. This is common knowledge. While such doing a कर्म *karma* or giving up a कर्म *karma* may or may not have anything to do with one's spiritual endeavors, it is always an expression of one's गुण *guṇa* at any given time. Thus, it is clear that कर्म त्याग *karma tyāga* - giving up कर्म *karma*, is open to any person, and it, by itself, has no particular spiritual significance.

कर्म संन्यास *karma saṁnyāsa* also means कर्म त्याग *karma tyāga* - giving up कर्म *karma*, but in this case, कर्म *karma* is given up by one who is a संन्यासी *saṁnyāsī*. Now, who is a संन्यासी *saṁnyāsī* ? In traditional Vedic life, a संन्यासी *saṁnyāsī* is one who, having become aware of the need to gain ब्रह्म ज्ञानं *brahma jñānam*, आत्म ज्ञानं *ātma jñānam* - Self-knowledge, for gaining मोक्ष *mokṣa* - Total Fulfillment in life, opts for a particular style of daily life, which involves:

- deliberately withdrawing oneself from normal family life, and giving up most (but not all) family duties and associated कर्म *karmas*, and
- joining some monastic order, divesting oneself from most of one's personal possessions
- changing one's name and external appearance
- taking some ritualistic vows of self-discipline and
- often choosing to live on alms, etc.,

all these with a view to dedicate oneself almost exclusively to the pursuit of आत्म ज्ञानं *ātma jñānam* - Self-knowledge, through Upanishad studies.

In this connection, we must remember that giving up any कर्म *karma*, is itself कर्म *karma*. Therefore, no matter how many कर्म *karmas* one may try to give up, one can never give up कर्म *karma* itself, so long as one considers oneself as the doer of any कर्म *karma*, as we have already seen in Chapter 4 (4 - 18). Therefore, all that a कर्म संन्यासी *karma saṁnyāsī* tries to do is to voluntarily impose upon oneself certain acts of self-discipline to help oneself to pursue Upanishad studies almost exclusively.

In Vedantic language, such कर्म संन्यास *karma saṁnyāsa* - such giving up of कर्म *karmas* is called आश्रम संन्यास *āśrama saṁnyāsa*. For our purpose here, let us call such कर्म संन्यास *karma saṁnyāsa* simply as "ordinary संन्यास *saṁnyāsa*" to



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distinguish it from "Absolute संन्यास *saṁnyāsa*" which is quite different, as we will shortly see.

Such ordinary संन्यास *saṁnyāsa* is an accepted way of life in Vedic society, and it remains so, even today in the Vedic tradition. All संन्यासीs *saṁnyāsīs* we see in Hindu Society today are only ordinary संन्यासीs *saṁnyāsīs*. When Arjuna talks about संन्यास *saṁnyāsa*, he means only ordinary संन्यास *saṁnyāsa*. For any person who wants to gain मोक्ष *mokṣa*, the choice of life-style is only between ordinary संन्यास *saṁnyāsa* and कर्म योग *karma yoga*.

Thus, the word संन्यास *saṁnyāsa* generally means only ordinary संन्यास *saṁnyāsa*. An ordinary संन्यासी *saṁnyāsī* also is a doer of कर्म *karma* and gainer of कर्मफल *karmaphala*. His कर्म *karma* is primarily the pursuit of ब्रह्मविद्या *brahma vidyā* Knowledge and his कर्मफल *karmaphala* is ब्रह्म ज्ञानं *brahma jñānaṁ*, आत्म ज्ञानं *ātma jñānaṁ* - Self-knowledge. Even though the ordinary संन्यासीs *saṁnyāsīs* and कर्म योगीs *karma yogīs* follow different lifestyles, both do कर्म *karma*, both gain कर्मफल *karmaphala*, and ultimately, both gain मोक्ष *mokṣa* - Total Fulfillment in life. That is why Sri Krishna said earlier (5 - 5)

यत् सांख्यैः प्राप्यते स्थानं तत् योगैरपि गम्यते *yat sāṁkhyaiḥ prāpyate sthānaṁ tat yogairpi gamyate* - The ultimate destination reached by संन्यासीs *saṁnyāsīs* is also reached by कर्म योगीs *karma yogīs*.

Thus, let us understand that the expression कर्म संन्यास *karma saṁnyāsa* is applicable only to those who have chosen to live a life-style of ordinary संन्यासीs *saṁnyāsīs*, which life style is only a particular form of self-discipline helpful for the undistracted pursuit of ब्रह्मविद्या *brahma vidyā* Knowledge.

Now about सर्व कर्म संन्यास *sarvakarma saṁnyāsa*. सर्व कर्म संन्यास *sarva karma saṁnyāsa* literally means giving up all कर्मs *karmas* absolutely. Thus सर्व कर्म संन्यास *sarva karma saṁnyāsa* is Absolute संन्यास *saṁnyāsa*, or True संन्यास *saṁnyāsa*. It is obvious that such Absolute संन्यास *saṁnyāsa* is practically



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impossible for any human being because no person can give up all कर्मs *karmas*. Then, what does सर्व कर्म संन्यास *sarva karma saṁnyāsa* mean? The term सर्व कर्म संन्यास *sarva karma saṁnyāsa* only indicates the disposition of the अन्तःकरण *antaḥ karaṇa* - mind and बुद्धि *buddhi* of a ज्ञानी *jñānī* in whom the sense of doership in action is naturally absent. Such a person has already gained Self-realization, Self-recognition of oneself as सर्वभूतात्मभूतात्मा *sarva bhūtātma bhūtātmā* - ONESELF as The Self of all beings. As Sri Krishna said earlier:

सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते (5 - 7)

sarva bhūtātma bhūtātmā kuravannapi na lipyate

such a Self-realized, Self-recognized person, even while performing actions of various kinds, is not bound by any action, is not touched by any action.

The one who realizes one's true self as सर्वभूतात्मभूतात्मा *sarva bhūtātma bhūtātmā*, recognizes the true nature of oneself as सत् चित् आनन्द स्वरूप आत्मा *sat cit ānand svarūpa ātmā*.

आत्मा *ātmā* - The self, does not perform any action. In the presence of आत्मा *ātmā*, all actions take place. On such realization, the person, even while being busy in life, remains Actionless, free from any कर्म *karma*. Such a person is a सर्व कर्म संन्यासी *sarva karma saṁnyāsī* - an Absolute संन्यासी *saṁnyāsī*, a true संन्यासी *saṁnyāsī*, a ज्ञानी *jñānī*.

Why is such a person called सर्व कर्म संन्यासी *sarva karma saṁnyāsī*, when there is really no कर्म *karma* for him to give up? He is so called because That is the state of existence that every ordinary कर्म संन्यासी *karma saṁnyāsī* hopes to reach in one's own lifetime, through his lifestyle of ordinary संन्यास *saṁnyāsa*.

That state of existence is indeed मोक्ष *mokṣa*, which is his destination in life. When a कर्म योगी *karma yogī* gains मोक्ष *mokṣa*, he is also a सर्व कर्म संन्यासी *sarva karma saṁnyāsī*, a ज्ञानी *jñānī*. Therefore सर्व कर्म संन्यास *sarva karma saṁnyāsa* or Absolute संन्यास *saṁnyāsa* or true संन्यास *saṁnyāsa* simply means the state of existence of a ज्ञानी *jñānī* - a Self-realized, Self-recognized person.



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What we need to understand is this. When Gita talks about कर्म *karma*, or ordinary संन्यासी *saṁnyāsī* or कर्म योगी *karma yogī*, the discussion is not about सर्व कर्म संन्यासी *sarva karma saṁnyāsī* or ज्ञानी *jñānī*. The discussion is only about people who entertain the notion that they are doers of कर्म *karma* and enjoyers of कर्मफल *karmaphala*. Every कर्म *karma* naturally produces a कर्म फल *karma phala* for the one who does the कर्म *karma*.

Now about सर्वकर्मफल त्याग *sarva karma phala tyāga*. सर्वकर्मफल त्याग *sarva karma phala tyāga*. means renunciation of all fruits of all actions, giving up all results of all actions, without exception. Everybody does कर्म *karma* and gains कर्मफल *karmaphala*. Occasionally people give up the कर्मफल *karma phala* of a कर्म *karma*, as an offering to परमेश्वर *parameśvar*. Such renunciation of कर्मफल *karmaphala* is NOT त्याग *tyāga*. Only when one gives up the fruits of all actions without exception, such giving up is त्याग *tyāga*. Such त्याग *tyāga* is possible only for a कर्म योगी *karma yogī*, the one whose अन्तःकरण *antaḥ karaṇa* - mind and बुद्धि *buddhi* is saturated with ईश्वर भक्ति *īśvara bhakti* and ईश्वर प्रसाद बुद्धि *īśvara prasāda buddhi*. For a कर्म योगी *karma yogī* every कर्म *karma* is ईश्वर कर्म *īśvara karma*, and every कर्मफल *karmaphala* is ईश्वर प्रसाद *īśvara prasāda*. A कर्म योगी *karma yogī* fully realizes what भगवान् *bhagavān* said earlier in Chapter 2.

"कर्मण्येवाधिकारस्ते मा फलेषु कदाचन

2 - 47

karmaṇyevādhikāraṣṭe mā phaleṣu kadācana

You have every right, authority, power, choice and duty, only with respect to the कर्म *karma* that you do, but you have absolutely no right whatsoever with respect to the कर्मफल *karmaphala* you get. Why? Because कर्मफल *karmaphala* does not belong to you. कर्मफल *karmaphala* belongs only to परमेश्वर *parameśvar*". Therefore, a कर्म योगी *karma yogī* returns the कर्मफल *karmaphala* naturally to परमेश्वर *parameśvar*, to whom it belongs.

If I get something which does not belong to me, what do I do? I naturally return it to the person to whom it belongs. Such return is simply a matter of proper conduct, and it is not a matter of any त्याग *tyāga* - any renunciation on my part.



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If every कर्म *karma* is ईश्वर कर्म *īśvara karma*, and if every कर्मफल *karma phala* belongs only to परमेश्वर *parameśvar*, then there is really nothing for a कर्म योगी *karma yogī* to renounce. Therefore, for a कर्म योगी *karma yogī*, सर्व कर्म फल त्याग *sava karma phala tyāga* - renouncing all fruits of all actions simply means enjoying the glory of परमेश्वर *parameśvar* and The Grace of परमेश्वर *parameśvar* at all times. That is what exactly the Upanishad says:

तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनं ॥

tena tyaktena bhujñithā mā gṛdhaḥ kasya sviddhanaṁ ॥

Therefore, let us understand now that

- कर्म त्याग *karma tyāga* is applicable to everyone who does कर्म *karma*, and that, by itself, has no spiritual significance
- कर्म संन्यास *karma saṁnyāsa* is applicable only to those who choose to live the life-style of ordinary संन्यास *saṁnyāsa*, and
- सर्व कर्म फल त्याग *sarva karma phala tyāga* is applicable only to कर्म योगी *karma yogīs*

Further, both ordinary संन्यासी *saṁnyāsīs* and कर्म योगी *karma yogīs* are doers of कर्म *karma* and enjoyers of कर्मफल *karma phala*, whereas सर्व कर्म संन्यास *sarva karma saṁnyāsa* is applicable only to ज्ञानी *jñānīs*, who are untouched by notions of doership of any कर्म *karma*. With this understanding, let us now proceed with the discourse.

Recalling briefly, responding to Arjuna's question about the difference between संन्यास *saṁnyāsa* and त्याग *tyāga*, भगवान् *bhagavān* says: संन्यास *saṁnyāsa* is काम्यानां कर्मणां न्यासं *kāmyānāṁ karmaṇāṁ nyāsaṁ* - renunciation of desire-prompted actions, and त्याग *tyāga* is सर्व कर्म फल त्याग *sarva karma phala tyāga* - renunciation of fruits of all actions. Continuing this message about कर्म *karma*, संन्यास *saṁnyāsa* and त्याग *tyāga*, भगवान् *bhagavān* says:

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।

tyājyaṁ doṣavidityeke karma prāhurmanīṣiṇaḥ ।

यज्ञदानतपः कर्म न त्याज्यमिति चापरे ॥

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yajña dāna tapaḥ karma na tyājyamiti cāpare ॥

There are two prevailing views about कर्म *karma*. One is

एके मनीषिणः प्राहुः *eke manīṣiṇaḥ prāhuḥ* - some learned people, some scholars, they are not ज्ञानीs *jñānīs*, but they know the words of the Vedas, and they have their own understanding of the Vedic knowledge. They say
त्याज्यं कर्म इति *tyājyam karma iti* - every कर्म *karma* should be given up. Why?
Because

दोषवत् *doṣavat* - every कर्म *karma*, whether it is good or bad, has a दोष *doṣa* - has an inherent defect. The defect is that every कर्म *karma* is the cause for bondage. Every कर्म *karma* produces पुण्य *puṇya* or पाप *pāpa*, and sometimes both, and they just keep the wheel of संसार *saṁsār* going. Therefore, all कर्मs *karmas* should be given up, and one should take to a life of संन्यास *saṁnyāsa* - कर्म संन्यास *karma saṁnyāsa* - ordinary संन्यास *saṁnyāsa*, to gain मोक्ष *mokṣa*. That is the view of some learned people. On the other hand

च अपरे प्राहुः *ca apare prāhuḥ* - there are also others, other learned people, who say that

यज्ञदानतपः कर्म न त्याज्यं इति *yajña dāna tapaḥ karma na tyājyam iti* - यज्ञ कर्म *yajña karma*, दान कर्म *dāna karma* and तपस् कर्म *tapas karma* should never be given up by anybody, including ordinary संन्यासीs *saṁnyāsīs*.

Since the life style of संन्यास *saṁnyāsa* is still in the mind of Arjuna, भगवान्'s *bhagavān's* view on this matter should be of particular interest to Arjuna. Therefore, भगवान् *bhagavān* says: On this matter

निश्चयं श्रुणु मे तत्र त्यागे भरतसत्तम ।

niścayaṁ śruṇu me tatra tyāge bharatasattama ।

त्यागो हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तितः ॥

18-4

tyāgo hi puruṣavyāghra trividhaḥ saṁprakīrtitaḥ ॥

Addressing Arjuna as भरतसत्तम *bharatasattama* and पुरुषव्याघ्र *puruṣavyāghra*,

भगवान् *bhagavān* calls for Arjuna's particular attention to this very important matter.

भगवान् *bhagavān* says,

O! Arjuna



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तत्र त्यागे *tatra tyāge* - On this matter of त्याग *tyāga* - giving up कर्म *karma*

निश्चयं श्रुणु मे - मम वचनं श्रुणु *niścayaṁ śruṇu me - mama vacanaṁ śruṇu* - please listen to My words, and clearly understand the truth about त्याग *tyāga*, definitely and decisively (निश्चयं *niścayaṁ*), because decisive knowledge on this matter is very important for everyone who wants to get the best out of one's life of कर्म *karmas*

त्यागो हि त्रिविधः संप्रकीर्तितः *tyāgo hi trividhaḥ samprakīrtitaḥ* - Indeed, त्याग *tyāga* has been rightly and very well pointed out in our Sastras in terms of the three-fold गुण *s guṇas*, because, it is the nature of one's गुण *guṇa* that makes one's कर्म *karma* as cause for one's bondage, not the कर्म *karma* itself. Since one's गुण *guṇa* is three-fold, namely सत्त्व *sattva*, रजस् *rajas* and तमस् *tamas*, so is one's त्याग *tyāga*.

Sri Krishna's view of त्याग *tyāga* is naturally the most authoritative expression of Veda-Vedanta Sastra, and it is that knowledge about त्याग *tyāga* which every person must know. That knowledge is:

यज्ञ दानतपः कर्म न त्याज्यं कार्यमेव तत् ।

yajña dāna tapaḥ karma na tyājyaṁ kāryameva tat ।

यज्ञोदानं तपश्चैव पावनानि मनीषिणाम् ॥

18-5

yajño danaṁ tapaścaiva pāvanāni manīṣiṇām ॥

एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।

etānyapi tu karmāṇi saṅgaṁ tyaktvā phalāni ca ।

कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥

18-6

kartavyānīti me pārtha niścitaṁ matamuttamam ॥

यज्ञ दानतपः कर्म न त्याज्यं *yajña dāna tapaḥ karma na tyājyaṁ* - The यज्ञकर्म *yajña karma*, दान कर्म *dāna karma* and तपस् कर्म *tapas karma* should never be given up by anybody

तत् कार्यमेव *tat kāryameva* - The यज्ञकर्म *yajña karma*, दान कर्म *dāna karma* and तपस् कर्म *tapas karma*, each one of them, is कर्तव्यं कार्य *kartavyaṁ kārya*,



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कर्म *karma* to be done by everybody. That is the clear, conclusive and definitive declaration of Sri Krishna - The परमेश्वर *paramēśvar*, with respect to यज्ञकर्म *yajña karma*, दान कर्म *dāna karma* and तपस् कर्म *tapas karma*. As we have already seen

- यज्ञकर्म *yajña karma* is any form of ईश्वर उपासन *īśvara upāsana* - worship of परमेश्वर *paramēśvar*, not limited to Vedic rituals. A totally worshipful attitude towards all of one's duties arising from one's station in life is यज्ञकर्म *yajña karma*.*
- दान कर्म *dāna karma* is maintenance of a charitable disposition of giving and a willingness and readiness to help others in need, in whatever way one can; maintenance of such a charitable disposition at all times is दानं *dānam*, and
- तपस् कर्म *tapas karma* is maintenance of a constant disposition of personal discipline, as described in the last chapter, in terms of काय तपस् *kāya tapas* (discipline at the body level in general) वाक् तपस् *vāk tapas* (discipline at the level of speech in particular), and मानस तपस् *mānasa tapas* (discipline at the level of mind and बुद्धि *buddhi* - faculty of thinking and judgment).

All these three kinds of कर्म *karmas*, are कर्म *karmas* to be done by every person, whether one is a संसारि *saṁsāri*, कर्म योगी *karma yogī* or संन्यासी *saṁnyāsī*. That is the mandate, direct from परमेश्वर संसारि *paramēśvar* Itself, which means, the above three kinds of कर्म *karmas* are inseparable components of सनातन धर्म *sanātana dharma* - Eternal law of life.

Why are those three kinds of कर्म *karmas* so important for human life? Because

यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् *yajño dānaṁ tapaścaiva pāvanāni manīṣaṇām*

* That means, by giving up one's duties, one cannot become a कर्म संन्यासी *karma saṁnyāsī*. This is particularly a message not only for Arjuna, but also for everybody.



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ब्रह्मविद्या **Brahma Vidya**

मनीषिणाम् *manīṣaṇām* - For people in general, especially as they cultivate their ability to think, understand and appreciate properly the nature and purpose of कर्म *karma* in life, they realize that यज्ञकर्म *yajña karma*, दान कर्म *dāna karma* and तपस् कर्म *tapas karma* are पावनानि *pāvanāni*, which means शुद्धिकरं *śuddhi karaṁ* - they together have the inherent capacity to continuously purify the अन्तःकरण *antaḥ karaṇa* - mind and बुद्धि *buddhi*, and keep them clean and clear at all times.

Even though अन्तःकरण *antaḥ karaṇa* - mind and बुद्धि *buddhi*, as an instrument, is naturally pure, it is still susceptible to become impure by contamination with impurities arising from काम्य कर्म *kāmya karmas* impelled by one's राग द्वेष *rāga dveśa* forces of likes and dislikes. Therefore continuous removal of such impurities is absolutely necessary to keep the mind and बुद्धि *buddhi* clean and clear every day of life; and that is what यज्ञकर्म *yajña karma*, दान कर्म *dāna karma* and तपस् कर्म *tapas karma* do to everybody in everyday life.

In order for the above कर्म *karmas* to be effective as purifiers of one's अन्तःकरण *antaḥ karaṇa* - mind and बुद्धि *buddhi*, they should be done with proper attitude, says Sri Krishna in the next verse:

एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।
etānyapi tu karmāṇi saṅgaṁ tyaktvā phalāni ca ।
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥ 18-6
kartavyānīti me pārtha niścitaṁ matamuttamam ॥

We will see this verse in detail next time.