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श्रीमद्भगवत् गीता

अष्टादशोऽध्यायः - मोक्षसंन्यासयोगः

aṣṭadaśo 'dhyāyaḥ - mokṣa saṁnyāsa yogaḥ

Chapter 18

Volume 4

न हि देहिभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।

na hi dehibhṛtā śakyaṁ tyaktuṁ karmānyaśeṣataḥ ।

यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥

18-11

yastu karma phala tyāgī sa tyāgītyabhidhiyate ॥

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।

aniṣṭmiṣṭaṁ miśraṁ ca trividhaṁ karmaṇaḥ phalam ।

भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥

18-12

bhavatyatyāgināṁ pretya na tu saṁnyāsināṁ kvacit ॥

पञ्चैतानि महाबाहो कारणानि निबोध मे ।

pañcāitāni mahābāho kāraṇāni nibodha me ।

सांख्ये कृतान्ते प्रोक्तानि सिद्धये सर्व कर्मणाम् ॥

18-13

sāṁkhye kṛtānte proktāni siddhaye sarva karmaṇām ॥

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।

adhiṣṭhānaṁ tathā kartā karaṇaṁ ca pṛthagvidham ।

विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥

18-14

vividhāśca pṛthakceṣṭa daivaṁ caivātra pañcamam ॥

शरीरवाङ्मनोभिर्यत् कर्म प्रारभते नरः ।

śarīravāṅmhanobhiryat karma prārabhate naraḥ ।

न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥

18-15

nyāyyaṁ vā viparītaṁ vā pañcaite tasya hetavaḥ ॥

Sri Krishna has been talking about सात्त्विक त्याग *sāttvik tyāga*, a त्याग *tyāga* - an act of renunciation, or giving up of something born of सत्त्व गुण *sāttva guṇa*. When we talk about सात्त्विक त्याग *sāttvik tyāga*, we are talking only about नियत कर्म *niyata*



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karmas - scripturally ordained कर्मs *karmas*, which include all of one's obligatory duties, whether they are ritualistic or secular. With respect to such नियत कर्म *niyata karma*, सात्त्विक त्याग *sāttvik tyāga* means doing the कर्म *karma* with श्रद्धा *śraddhā* and devotion, totally giving up कर्मसङ्ग *karma saṅga* and कर्मफल *karma phala*. Therefore in सात्त्विक त्याग *sāttvik tyāga*, कर्म *karma* is not given up. What is given up is कर्मसङ्ग *karma saṅga* and कर्मफल *karmaphala*.

In the context of सात्त्विक त्याग *sāttvik tyāga*, giving up कर्मसङ्ग *karma saṅga* means giving up totally all notions of self-glory in being the doer of one's own नियत कर्मs *niyata karmas* - obligatory duties. One's very birth itself confers upon oneself, the duty to do one's नियत कर्मs *niyata karmas*. Therefore, in doing one's own obligatory duties, there is really no self-glory involved.

Giving up कर्मफल *karmaphala* means giving up totally all fruits of नियत कर्मs *niyata karmas*, which means the act of doing the नियत कर्मs *niyata karmas* is not motivated by expectation of gaining any कर्मफल *karmaphala*, simply because कर्मफल *karmaphala* belongs only to परमेश्वर *parameśvar*. Every कर्म *karma* yields कर्मफल *karma phala* for the doer of the कर्म *karma* - whether one expects or not, whether one wants or not. When you do कर्म *karma*, some कर्मफल *karmaphala* will necessarily come to you, but it does not belong to you. Therefore, you return the कर्मफल *karma phala* to परमेश्वर *parameśvar* as an act of worship. Whatever then comes to you, receive that as ईश्वर प्रसाद *īśvara prasāda* - that is the attitude.

Thus, doing every नियत कर्म *niyata karma* with proper attitude, namely, giving up कर्मसङ्ग *karma saṅga* and कर्मफल *karmaphala* is सात्त्विक त्याग *sāttvik tyāga*. Doing every नियत कर्म *niyata karma* as सात्त्विक त्याग *sāttvik tyāga* is कर्म योग बुद्धि *karma yoga buddhi*. For a person who has कर्म योग बुद्धि *karma yoga buddhi*, every कर्म *karma* that comes to him in his lifetime is only नियत कर्म *niyata karma*, ईश्वर कर्म *īśvara karma*. There is no other कर्म *karma* for a कर्म योगी *karma yogī*. Therefore, for a कर्म योगी *karma yogī*, doing नियत कर्म *niyata karma* means doing every कर्म *karma* totally giving up कर्मसङ्ग *karma saṅga* and कर्मफल *karmaphala*.



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Such "giving up", such त्याग *tyāga*, then becomes सर्वकर्मफल त्याग *sarva karma phala tyāga* - renunciation of the fruits of all actions. Referring to such सर्वकर्मफल त्याग *sarva karma phala tyāga* of a कर्म योगी *karma yogī*, भगवान् *bhagavān* says:

न हि देहिभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।

na hi dehibhṛtā śakyam tyaktuṁ karmāṇyaśeṣataḥ ।

यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥

18-11

yastu karma phala tyāgī sa tyāgītyabhidhiyate ॥

देहभृत् *dehabhṛt* is any being which sustains a body. Therefore, in the context here देहभृता *dehabhṛtā* - for a person

कर्मणि अशेषतः त्यक्तुं न शक्यं *karmaṇi aśeṣataḥ tyaktuṁ na śakyam* - it is impossible to give up entirely all कर्मs *karmas*. For any person, it is impossible to give up all actions entirely. Why? Because, as भगवान् *bhagavān* pointed out earlier, (3 - 5)

न हि कश्चित् क्षणमपि, जातु तिष्ठति अकर्मकृत् ।

na hi kaściat kṣaṇamapi, jātu tiṣṭhati akarmakṛt ।

कार्यते हि अवशः कर्म, सर्वः प्रकृतिजैः गुणैः ॥

3 - 5

kāryate hi avaśaḥ karma, sarvaḥ prakṛtijaiḥ guṇaiḥ ॥

At any time, even for a moment, a person does not remain without performing action, because, every person is necessarily impelled to act, impelled to engage in some kind of action, in accordance with one's own in-born nature, one's own स्वभाव *svabhāva*, one's own माया गुणs *māyā guṇas* - the सत्त्व *sattva*, रजस् *rajas*, तमस् गुणs *tamas guṇas*. That is the nature of प्रकृति *prakṛti*.

Nobody escapes कर्म *karma*, whether one is a ज्ञानी *jñānī* or अज्ञानी *ajñānī*. Even though that is so, भगवान् *bhagavān* declares here (please listen):

यः तु कर्मफलत्यागी स त्यागी इति अभिधीयते *yah tu karma phala tyāgī sa tyāgī iti abhidhiyate* - The one who is a कर्मफल त्यागी *karma phala tyāgī*. We must recall here that भगवान् *bhagavān* has already defined त्याग *tyāga* as सर्वकर्मफल



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त्याग *sarva karma phala tyāga*. In other words, the one who gives up some isolated or limited कर्मफल *karma phala* is not a त्यागी *tyāgī*. A त्यागी *tyāgī* is one who gives up all कर्मफलs *karma phalas* - the fruits of all actions, that person alone is a त्यागी *tyāgī*. Therefore,

यः तु कर्मफल त्यागी *yah tu karma phala tyāgī* means the one who is a सर्वकर्मफल त्यागी *sarva karma phala tyāgī* - the one who gives up the fruits of all actions. In other words, a सात्त्विक त्यागी *sāttvik tyāgī*, a कर्म योगी *karma yogī* अभिधीयते *abhidhīyate* must be recognized as

स त्यागी *tyāgī* - That त्यागी *tyāgī* - which त्यागी *tyāgī*? The one who has given up कर्मणि अशेषतः *karmaṇi aśeṣataḥ* - all कर्मs *karmas* entirely, which means, a सर्वकर्म त्यागी *sarva karma tyāgī*. In other words, भगवान् *bhagavān* declares here:

- a सर्वकर्मफल त्यागी *sarva karma phala tyāgī* is indeed, in effect a सर्व कर्म त्यागी *sarva karma tyāgī*. Since कर्म त्यागी *karma tyāgī* is the लक्षण *lakṣaṇa* of संन्यास *saṁnyāsa*, what भगवान् *bhagavān* says here is,
- a सर्वकर्मफल त्यागी *sarva karma phala tyāgī*, a कर्म योगी *karma yogī* is indeed, in effect, a सर्वकर्म संन्यासी *sarva karma saṁnyāsī*- an absolute संन्यासी *saṁnyāsī*, a ज्ञानी *jñānī*.

Thus, any person, without ever taking to a lifestyle of a संन्यासी *saṁnyāsī*, just by always being a कर्म योगी *karma yogī*, doing all नियत कर्मs *niyata karmas* - all obligatory duties, but giving up the fruits of all कर्मs *karmas* and enjoying whatever comes as ईश्वर प्रसाद *īśvara prasāda*, which means, by being a सर्वकर्मफल त्यागी *sarva karma phala tyāgī*, ultimately becomes a सर्वकर्म संन्यासी *sarva karma saṁnyāsī* - an absolute संन्यासी *saṁnyāsī*, a ज्ञानी *jñānī*.

This is not a statement against taking to a lifestyle of an ordinary संन्यासी *saṁnyāsī*. This statement only reconfirms what भगवान् *bhagavān* said earlier, namely:

यत् सांख्यैः प्राप्यते स्थानं तत् योगैरपि गम्यतेम् । (5 - 5)
yat sām̐khyaiḥ prāpyate sthānaṁ tat yogairapi gamyatem ।



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The destination ultimately reached by ordinary संन्यासीs *saṁnyāsīs* is also ultimately reached by कर्म योगीs *karma yogīs* .

As we may recall, in Chapter 12, भक्ति योग *bhakti yoga*, Sri Krishna glorified सर्वकर्मफल त्याग *sarva karma phala tyāga* as the best form of कर्म योगी *karma yogī*, because such कर्म योग *karma yoga* is practically possible for every person. Prompted by काम *kāma* - desires of various kinds, one does कर्म *karma* for the sake of कर्मफल *karmaphala*. By giving up कर्मफल *karmaphala*, in effect, one gives up कर्म *karma* as well as काम *kāma*, as an act of worship of परमेश्वर *parameśvar*. By such act of worship of परमेश्वर *parameśvar*, सर्वकर्मफल त्याग *sarva karma phala tyāga*, in effect becomes सर्वकर्म त्याग *sarva karma tyāga*, and also सर्वकाम त्याग *sarva kāma tyāga*, which is the लक्षण *lakṣaṇa* - the distinguishing mark of a स्थितप्रज्ञ *sthitaprajña*, a ज्ञानी *jñānī*. As भगवान् *bhagavān* said in Chapter 2 (2 - 55)

प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान् ।

prjahāti yadā kāmān sarvān pārtha manogatān |

आत्मनि एव आत्मना तुष्टः स्थितप्रज्ञस्तदोच्यते

ātmani eva ātmanā tuṣṭaḥ sthitaprajñastadocyate ||

2 – 55

When one naturally and totally abandons, which means, when one naturally outgrows all काम *kāma* desires, as they arise in the mind, that person discovers Absolute Peace and happiness in oneself. That is the power and glory of सर्वकर्मफल त्याग *sarva karma phala tyāga* form of कर्म योग *karma yoga*. Continuing the discourse, भगवान् *bhagavān* says:

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।

aniṣṭamiṣṭam miśraṁ ca trividhaṁ karmaṇaḥ phalam |

भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥

18-12

bhavatyatyāginām pretya na tu saṁnyāsīnām kvacit ||

कर्मणः फलम् त्रिविधं *karmaṇaḥ phalam trividhaṁ* - The result of action, any action, is of three kinds. They are:



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इष्टं अनिष्टं मिश्रं च *iṣṭam aniṣṭam miśraṁ ca* - इष्टं *iṣṭam* - desirable, अनिष्टं *aniṣṭam* - undesirable, and मिश्रं *miśraṁ* - a mixture of both, a result which has both desirable and undesirable aspects, which means, some results are good, some are bad, and some are a mixture of good and bad, in terms of their effects on the disposition of one's अन्तःकरण *antaḥ karaṇa* - mind and बुद्धि *buddhi*.

Every ordinary person experiences, as well as accumulates such good bad and mixed कर्मफल *karmaphalas* arising from their daily activities throughout one's life. One's very birth itself is कर्मफल *karmaphala* of one's पूर्णजन्म कर्म *pūrṇa janma karmas* - an expression of the results of one's actions in one's previous births. That also means that even though every कर्म *karma* yields an immediate result, not all of them manifest immediately. Most of these results are in the form of seeds which sprout, grow and mature later, indeed very much later, forming the basis for one's next and subsequent births. Therefore, भगवान् *bhagavān* says here:

अत्यागिनां *atyāginām* - For those who are not सर्वकर्मफल त्यागी *sarva karma phala tyāgīs*, for those who do not give up the results of all of one's actions in this life, for those people

त्रिविधं कर्मणः फलम् *trividham karmaṇaḥ phalam* - the three-fold कर्मफल *karma phala*, the good, bad and mixed results of actions continue to exist even after death, which means, they cannot escape the experiences of such कर्मफल *karma phala* on death. They will have to experience and exhaust them through birth after birth. On the other hand

न तु क्वचित् संन्यासिनां *na tu kvacit saṁnyāsinām* - That never happens for सर्वकर्मफल त्यागी *sarva karma phala tyāgīs* - for those who do give up the results of all of one's actions, because, a सर्वकर्मफल त्यागी *sarva karma phala tyāgī* is a कर्म योगी *karma yogī* who naturally gives up the कर्मफल *karmaphala* of all actions. A कर्म योगी *karma yogī* is in effect, a सर्वकर्म संन्यासी *sarva karma saṁnyāsī* - an absolute संन्यासी *saṁnyāsī*, a ज्ञानी *jñānī*. For a ज्ञानी *jñānī*, there is no अहंकार *ahaṁkar* - no ego, no कर्ता *kartā*, कर्म *karma*, or कर्मफल *karmaphala* - no sense of doership, and hence no action or fruit of action.

Such a ज्ञानी *jñānī* is a परमहंस परिव्राजक *paramahansa parivrājaka** - an

*An ascetic of the highest order



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embodiment of परंब्रह्म *parambrahma*, who has given up everything, which means, who remains dissociated with everything by reason of one's realization of आत्म ज्ञानं *ātma jñānam* - Self-knowledge and consequent Self-recognition.

Thus भगवान् *bhagavān* points out again the power and glory of सर्वकर्मफल त्याग *sarva karma phala tyāga* - कर्म योग *karma yoga* for Self-realization and Self-recognition, which is indeed मोक्ष *mokṣa* - Total Fulfillment in life, Absolute Peace and Happiness. Further

पञ्चैतानि महाबाहो कारणानि निबोध मे ।

pañcāitāni mahābāho nibodha me ।

सांख्ये कृतान्ते प्रोक्तानि सिद्धये सर्व कर्मणाम् ॥

18-13

sāmkhye kṛtānte proktāni siddhaye sarva karmaṇām ॥

Thus far, in this chapter, भगवान् *bhagavān* has been talking about त्याग *tyāga* and संन्यास *saṁnyāsa*, with particular reference to कर्म *karma*, in response to Arjuna's opening question. Now the topic changes. Now भगवान् *bhagavān* extends the scope of His discourse to include the nature of कर्म *karma* itself, which is a big topic involving several aspects. We will be hearing Sri Krishna's words on this topic for the next several sessions. Calling attention to this change in topic, Sri Krishna tells Arjuna:

महाबाहो निबोध मे *mahābāho nibodha me* - मम वचनं निबोध *mama vacanam nibodha*

निश्चयं बोध *niścayaṁ bodha* - O! Arjuna, please understand this clearly from Me. Awaken yourself to this knowledge from My words, clearly, definitively and without any vagueness about it (निबोध *nibodha*). About what knowledge?

पञ्च एतानि सर्व कर्मणाम् सिद्धये कारणानि *pañca etāni sarva karmaṇām siddhaye kāraṇāni* - Here कारण *kāraṇa* means हेतु *hetu* - the causal means, the instrumental cause. Therefore, the knowledge here is about the five distinct factors, all of which together constitute the means, the instrumental cause, for the successful accomplishment of all actions.

Thus, Sri Krishna says "Arjuna, I am now going to talk about the five distinct factors, all of which together constitute the means, the instrumental cause, for the performance and



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successful accomplishment of any कर्म *karma*. Please listen to and understand these factors clearly, definitely without any vagueness. This knowledge is very important".

How important is that knowledge?

सांख्ये कृतान्ते प्रोक्तानि *sāṅkhye kṛtānte proktāni* - The knowledge about these five factors, which together constitute the instrumental cause for any कर्म *karma* is so important that they are pointedly stated and very well explained in कृतान्त सांख्य *kṛtānta sāṅkhya* - meaning Vedānta Sastra - The Upanishads. Let Me remind them to you again, says भगवान् *bhagavān*

कृतान्त *kṛtānta* means Vedānta, that which is said at the end of कर्म काण्ड *karma kāṇḍa* of the Vedas, namely The Upanishads. सांख्य *sāṅkhya* means knowledge that is presented concisely, precisely and completely. Thus कृतान्त सांख्य *kṛtānta sāṅkhya* is another name for Vedānta Sastra - The Upanishads. What is presented in the Upanishads is knowledge for enlightenment, not entertainment. That knowledge has to be understood, appreciated, absorbed and utilized effectively for one's own total fulfillment in life. Reminding Arjuna about the knowledge unfolded in the कृतान्त सांख्य *kṛtānta sāṅkhya*, on the five-fold factors constituting the instrumental cause for any कर्म *karma*, भगवान् *bhagavān* says:

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् । आयतनं
adhiṣṭhānaṁ tathā kartā karaṇaṁ ca pṛthagvidham ।
विचिधाश्च पृथक्चेष्टा दैवं चैवान्न पञ्चमम् ॥
vividhāśca pṛthakceṣṭa daivaṁ caivātra pañcamam ॥

18-14

The five factors involved in successful performance and accomplishment of any कर्म *karma* are the following:

अधिष्ठानं *adhiṣṭhānaṁ* means आयतनं *āyatanaṁ*. The base, the location from where all actions emanate, that is one's शरीर *śarīra* - one's physical body. One's शरीर *śarīra* - the physical body, is where all desires, likes, dislikes, pain, pleasure, knowledge, ignorance, etc. find expression in some form. Therefore, one's physical body is the अधिष्ठानं *adhiṣṭhānaṁ* - the main base, the location, for all of one's actions.

तथा *tathā* - Similarly



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कर्ता *kartā* - the second factor is कर्ता *kartā* - the doer of the action. Now, who is the doer of one's action? The doer is one's अहंकार *ahaṅkāra* - one's "I" notion, one's ego, which considers itself as the doer of the action, and the experiencer of the fruit of the action. Thus, one's अहंकार *ahaṅkāra* - ego, is the second factor.

करणं च पृथक् विधम् *karaṇam ca pṛthak vidham* - the third factor is करणं *karaṇam* - the different and distinct (पृथक् विधम् *pṛthak vidham*) instruments of actions, namely the कर्म इन्द्रिय *karma indriya* and ज्ञान इन्द्रिय *jñāna indriya* - the five organs of actions (speech, hands, legs, anus and the genitals) and the five organs of perception (ear, skin, eyes, tongue and nose) together with mind and बुद्धि *buddhi*.

First, one desires, and then one decides "Yes, I will do the action". Then, using one's organs of perception and action, one does the action. These means of action are manifold and diverse, each distinct from the other (पृथक् विधम् *pṛthak vidham*)

विविधाः च पृथक् चेष्टा *vividhāḥ ca pṛthak ceṣṭa* - The fourth factor is the distinct and varied activities governed by पञ्च प्राणस *pañca prāṇas* - the five physiological functions of प्राण *prāṇa*, अपान *apāna*, व्यान *vyāna*, समान *samāna* and उदान *udāna*, which are all vital for one's very existence. That means, the kinds of activities one does from time to time are governed by the atmosphere and the environment in which one breathes, one lives, and also the kinds of foods and drinks one consumes. Thus the activities of the पञ्च प्राणस *pañca prāṇas*, together constitute the fourth factor. Finally

दैवं च अत्र पञ्चमं *daivam ca atra pañcamam* - indeed, the fifth factor here is दैवं *daivam* - the presiding Deities of all natural functionaries, which are collectively called The Laws of Nature, known and unknown. The word दैवं *daivam* here must be understood properly. Wherever there is a natural function, there is a natural law, not a man-made law, which governs the function.

Why do eyes see and not the ears? Why do ears hear and not the eyes? etc. Therefore, there should be some law governing each and every natural function in this creation. The laws which apply to my eyes are also applicable to every other pair of eyes. That is why science is possible, and all the applications of scientific research are also possible. We must understand here that all such natural laws are also expressions of माया *māyā* - the inherent power of परमेश्वर *parameśvar*.



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If one looks at परमेश्वर *paramēśvar* through these natural laws, each law becomes a देवता *devatā*. All these देवताs *devatās* are collectively indicated here as दैवं *daivam*. Therefore, the five underlying factors constituting the entire instrumental cause for the successful performance of any action are:

अधिष्ठान *adhiṣṭhān* - one's शरीर *śarīra* - one's physical body

कर्ता *kartā* - one's अहंकार *ahaṁkāra* - one's ego, the "I" notion

करणं *karaṇam* - one's organs of perception and action, including mind and बुद्धि *buddhi*

विविधाः चेष्टाः *vividhāḥ ceṣṭaḥ* - one's पञ्च प्राणस *pañca prāṇas* - five physiological functions of प्राण *prāṇa* अपान *apāna* व्यान *vyāna* समान *samāna* and उदान *udāna*, and their associated components; and दैवं *daivam* - the laws of nature, known and unknown

शरीरवाङ्मनोभिर्यत् कर्म प्रारभते नरः ।

śarīravāṅmhanobhiryat karma prārabhate naraḥ ।

न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥

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nyāyyaṁ vā viparītaṁ vā pañcaite tasya hetavaḥ ॥

यत् कर्म प्रारभते नरः *yat karma prārabhate nara* - whatever कर्म *karma*, whatever action a person performs

शरीरवाक् मनोभिः *śarīra vāk manobhiḥ* - by one's physical body, speech or mind

न्याय्यं वा विपरीतं वा *nyāyyaṁ vā viparītaṁ vā* - whether that action is right or wrong, proper or improper, good or bad

पञ्च एते तस्य हेतवः *pañca ete tasya hetavaḥ* - these five underlying factors, together, are its means, its instrumental cause, and no other

Every कर्म *karma*, whether it is a शरीर कर्म *śarīra karma*, वाक् कर्म *vāk karma* or मानस् कर्म *mānasa karma*, whether it is a धर्म कर्म *dharma karma* or अधर्म कर्म *adharma karma*, every कर्म *karma* has, involved in it, all the five underlying factors indicated above, and no other, which means



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- One's शरीर *śarīra* - the body alone is not the हेतु *hetu* - the instrumental cause for any कर्म *karma*.
- One's अहंकार *ahaṁkāra* - ego, one's "I" notion alone is not the हेतु *hetu* for any कर्म *karma*.
- One's organs of perception and action, including mind and बुद्धि *buddhi*, that alone, is not the हेतु *hetu* for any कर्म *karma*
- One's पञ्च प्राणः *pañca prāṇas* alone, are not the हेतु *hetu* for any कर्म *karma*
- The देवताः *devatās* - The laws of nature alone are not the हेतु *hetu* for any कर्म *karma*,

All the above five underlying factors, together constitute the हेतु *hetu* - the instrumental cause for every कर्म *karma*, and there is no other हेतु *hetu* involved in the performance and successful accomplishment of any कर्म *karma*. That means, in particular, आत्मा *ātmā* - The Self I in oneself, is not the हेतु *hetu* - the instrumental cause involved in any कर्म *karma*, and hence आत्मा *ātmā* is not the doer of any कर्म *karma*.

Even though all कर्म's *karmas* take place in the presence of आत्मा *ātmā*, and blessed by the presence of आत्मा *ātmā*, आत्मा *ātmā* itself does not perform any कर्म *karma*. आत्मा *ātmā* is अकर्ता *akartā* - non-doer at all times. That is the message here.

Sri Krishna continues with this topic, which we will see next time.