

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 4: Jñāna-Karma-Sannyāsa-Yoga

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YouTube Link: <https://youtu.be/4ByAB61vMrY>

## The Sword of Wisdom to Cleave all Doubts & treat Wisdom as a Perennial Way of Life

Chapter 4 of Śrīmad Bhagavadgītā is called **Jnana Karma Saṁnyāsa Yoga - The Yoga of Knowledge and the Disciplines of Action.**

The session began with salutations to Maa Saraswati, pranams to Guru Govind Dev Ji Maharaj, Ved Vyas Ji, and Dnyaneshwar Maharaj Ji; and namaskar to all Gita lovers.

Bhagavadgītā the song of Bhagavān was rendered out of love to HIS favourite disciple Arjuna and thereby to all of us who are on the path of learning the Gītā. We all endeavour to follow the path of Gītā as shown by our Guru Ji. The Gītā was rendered by Bhagavān at the battlefield to bring Arjuna to the line of duty.

Duty is referred to as dharma and hence the opening lines of the Gītā :

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः।  
मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय॥1.1॥

The gita ends with the verse:

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः।  
तत्र श्रीर्विजयो भूतिर्धुवा नीतिर्मतिर्मम॥18.78॥

Hence, the Gītā begins with the word 'dharma' or duty and ends with 'mama' – meaning 'my' ie. 'My duty.' We are born into this world and all our duties pertain to the actions performed by us like duty of a son, of a daughter, mother, father, towards the nation, and the like. We are born to perform our duties and it is the foundation of our life. How to perform our duty happily is described in the Gītā which is called yoga Śāstra.

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन। 4:5

This is all revealing verse of Bhagavān wherein HE says that both HIM and Arjuna have been through several births, but HE knows all of it while Arjuna and the rest of us are not aware. So, our purpose is to

know that which is not known - i.e. Paramātmā. Our aim should be to establish connection with HIM forever. We should hand over the reins of our life to HIM. Just as Arjuna made HIM a charioteer to steer him towards the right path, we too should endeavour to make Paramātmā as the charioteer of our life. Though we are unable to see Bhagavān, the song rendered by HIM eons ago is available to us in literary form of the principles one should follow in life.

**‘जयतु जयतु गीता, वाङ्मयी कृष्णमूर्तिः**

Even if we try reading the Gītā or learn by rote a few verses, it opens up our intellect and that is the beauty of the Gītā. Guru Dev Ji says that the Gītā directs us to our duty and lights up our intellect. It teaches us the most important duty, what action to be performed and when, vanquishes the doubts, and increases our devotion. Every living being on earth has the task of finding its original form. Gītā helps in revealing our atma, actions to be performed based on that which is good for us and for our welfare.

Bhagawan reveals the gems from his treasure trove to Arjuna because he is sinless and a true devotee. He has complete faith and devotion in Bhagavān. Paramātmā had descended on earth in his avatar as Śrī Krishna. Bhagavān being Nirguna Nirakaar (formless and without attributes) takes avatar only for the love of HIS devotees. Sakaar (with form) is the truth as Nirakaar; as explained by Sant Gulab Rao Ji. We in human form worship Bhagavān with form as explained in chapter 12. Idol worship is also a type of worship just like worshipping Paramātmā in his formless state. **Why should Paramātmā descend on earth?**

**यदा यदा हि धर्मस्य ग्लानिर्भवति भारत।**

**अभ्युत्थानमधर्मस्य तदाऽऽत्मानं सृजाम्यहम् ॥१४.७॥**

Paramātmā takes avatar whenever there is danger to dharma and when unrighteousness prevails. To right the wrong and show the way HE comes to earth.

**परित्राणाय साधूनां विनाशाय च दुष्कृताम्। 4:8**

Paramātmā comes to save the good people and vanquish the wicked who perform unrighteous acts.

**संघे शक्ति कलयुगे।**

In the present time called Kaliyug, Paramātmā will appear only as strength in good people. Only when such individuals join together can the wicked ones be destroyed. For this, our intellect should be kindled, and this is the change that reading the Gītā brings about. Dnyaneshwar Maharaj Ji says just like Paramātmā appears as avatar of Ram Ji and Śrī Krishna; similarly, HE creates awareness and kindles our intellect from within.

In other words, HE removes our ignorance! Dnyaneshwar Maharaj Ji says:

**मी अविवेकाची काजळी । फेडूनि विवेकदीप उजळीं ।**

**तैं योगियां पाहे दिवाळी । निरंतर ॥५४॥**

Paramātmā lights the lamp of knowledge thereby removing the ignorance. The soot formed by the light of the lamp is removed by HIM and thus unrighteousness is vanquished.

**सत्सुखें विश्व कोदें । धर्मुचि जगीं नादें ।**

**भक्तां निघती दोदें । सात्त्विकाचीं ॥५५॥**

**तै पापांचा अचळु फिटे । पुण्याची पहांट फुटे ।**

**जै मूर्ति माझी प्रगटे । पंडुकुमरा ॥५६॥**

When Paramātmā takes an avatar all sins are destroyed and only good arises.

If we question our actions, our conscience directs us only towards what is right and good for us.

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः।।18.66।।

Bhagavān desires that we take refuge in HIM so that HE can guide us on what is good and righteous. HE will help to uplift us without hurting others.

परोपकारः पुण्याय पापाय परपीडनम् |

Ved Vyas Ji distinctly describes doing good to others is merit while harming others is sin.

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः।

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन।।4.9।।

To know Paramātmā is difficult. We read the scriptures, our spiritual upbringing, idol worship, and temple visits make us believe in HIS presence. But still, we do not know HIM as a whole. Paramātmā 's avatar and HIS leela are not known to all. So how to know HIM?

As the story goes:4 blind men describe an elephant by feeling its various parts of the body -one who touched its legs said that it was a pillar. The other who touched its tail said it was a snake. One felt its stomach and said that it was a drum. The last one felt its ears and said it was a hand fan. The blind men described only parts of the elephant but one with a vision can put together the parts and see the whole - in this case the elephant. Similarly, one who sees Paramātmā as a whole can merge unto HIM. This is to be achieved during one's lifetime and not upon death.

#### 4.10

**vītarāgabhayakrodhā, manmayā māmupāśritāḥ,  
bahavo jñānatapasā, pūtā madbhāvamāgatāḥ. 4.10**

Completely rid of attachment, fear and anger, wholly absorbed in Me, depending on Me, and purified by the penance of wisdom, many have become one with Me even in the past.

One who is attached to material possessions has feelings of fear and anger. Fear of losing the wealth or commodity; and anger if it is destroyed by others. As the sanskrit subhashita goes:

भोगे रोग भयं कुले चुत्पी भयं विते त्रुपालाद भयं

मौने देन्य भयं बले रिपु भयं रूपे जराया भयं

शास्त्रे वाद भयं गुणे खल भयं काये कृतांताद भयं

सर्व वस्तु भयान्वितम भुवि त्रुनाम वैराग्य मेवा भयं।

There is fear in every aspect - fear of disease on eating, fear of losing a good lineage, fear of losing wealth, fear of losing beauty on account of old age, fear of death, etc.

Paramātmā is Satchitanand - only one who has overcome fear can see this form of HIM. 'Sat' that which is permanent, 'chit' is the whole truth, and 'anand' eternal bliss not limited and dependent on material possessions. One who seeks shelter in HIM, has overcome desire and resultant fear and anger, one who does penance to attain the pure knowledge of truth, merge and dwell within Paramātmā.

Saints are realized atma and Eknath Ji Maharaj was one who was called Shanti brahma. Some people tested him to incite anger. They behaved in ways to make Maharaj Ji angry by wearing footwear while inside the premises, and by jumping on the back of his wife Girija.

Eknath Maharaj Ji said to his wife:

“Take care lest this big child falls down.” And she knew her husband’s mind and was as patient as he answered quite composed: “Don’t worry on his account for carrying a child on my back while working is not new to me. He won’t fall down.”

Girija Ji was so divine that she also did not mind the shenanigans of such people. To achieve such a positive mental state is not easy. Guru Govind Dev Ji Maharaj tells everyone to pray to such saints and read their literature. Why?

The saints while still living reached such an exalted state as described in our scriptures. Be it sant Dnyaneshwar, sant Thukaram, or Goswami Tulsidas Ji - all of them have faced several hardships and overcome them. Dnyaneshwar Maharaj Ji was called a sant's son because his father sant Vitthala Pant had taken Samnyāsa Later because of his guru's instruction and also the penance of his wife he came back to grihasthashram. Dnyaneshwar Ji was fed poison just like Neelkant (Shiva). Despite that his great literary work Dnyaneshwari was the outcome.

Bhagavān refers to such great saints who became one with HIM because of their untiring devotion to HIM. Bhagavān assures Arjuna that he can also reach that state which the saints have attained.

#### 4.11

**ye yathā mām prapadyante, tāmstathaiva bhajāmyaham,  
mama vartmānuvartante, manuṣyāḥ(ph) pārtha sarvaśaḥ. 4.11**

Arjuna, howsoever men seek Me, even so do I respond to them; for all men follow My path in everyway.

Bhagavan tells Arjuna that those who pray to HIM be it HIS idol or formless version, HE reciprocates in the same way to HIS devotees.

Sant Tukaram Maharaj Ji said:

जेथे जातो तेथे तू माझा सांगाती चालविशी हात धरूनिया.

Wherever I go, Thou art my companion. Having taken me by the hand Thou movest me.

Bhagavān says, 'all the people who are devoted to me will follow my path.' There are three types of Bhakti or devotion.

#### 1. Devotee - who shows devotion to Paramātmā .

विभक्त नव्हे तो भक्त'

Samarth Ramdas Swami Ji aptly describes those who desire only to be with Paramātmā.

**2. Disciple's devotion towards his Guru** - the more the disciple is devoted to his guru, the more qualities of the guru he imbibes.

**3. The devotion reciprocated by Bhagavan towards his devotees.** How much should one desire

Bhagavān? That much which makes Bhagavān constantly think of HIS devotee.

**Devotion is always reciprocative.** One can be devoted to Bhagavān in many ways. Ways of expressing devotion include:

- 1. **Lalan** Bhakti e.g. Ramakrishna Paramahansa who considered himself as a son of Jagadamba or Kali Maa.
- 2. **Vatsalya** Bhakti e.g. Yashoda Ji towards Śrī Krishna and Kaushalya Ji towards Śrī Ram.
- 3. **Aunshanya** - as a part. e.g. considering Bhagavān as a whole and oneself as a fragment of HIS.
- 4. **Shanta** bhav - where Bhagavān is considered as king and devotees as HIS subjects.
- 5. **Dasya** bhav - as a servant to the master. e.g. Devotion of Hanuman Ji towards Ram Ji.
- 6. **Sakhya** bhakti - As a friend. e.g. Arjuna towards Śrī Krishna.
- 7. **Madhurya** bhakti - Sant Gulab Rao Ji Maharaj has extolled this kind of devotion as that between a husband and wife. This kind of devotion is difficult but helps in knowing the truth. Gopikas used to observe fast and pray to Katyayani to attain HIM as their husband.

In all the above forms of devotion, Bhagavān plays a complimentary role as a parent, king, master, friend, and husband respectively. Not all pray to Paramātmā. Some pray to various deities like Varuna dev the deity of rain, Vayu the deity of wind, Ganapati Bappa deity for education, Mata Lakshmi for wealth and prosperity. Just like the Government has various departments like finance, power, etc.; so are the deities who reward for devotion and duty in their respective fields.

#### 4.12

**kāṅkṣantaḥ(kh) karmaṇām(m) siddhiṃ(m), yajanta iha devatāḥ,  
kṣipraṃ(m) hi mānuṣe loke, siddhirbhavati karmajā. 4.12**

In this world of human beings, men seeking the fruition of their activities, worship the gods; for success born of actions follows quickly

Bhagavān says that praying to deities will result in fruition of their actions. To bear good results for one's actions we pray to deities, but to attain the love of Bhagavān we should pray to Śrī Krishna.

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति।

तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम्।।7.21।।

Bhagavān is the cause of devotion in an individual and HE is the one who gives the fruits of actions through the means of deities.

This is similar to the Prime Minister allocating funds to various departments. Devotees appease Bhagavān with tulsi water, Ganesh Ji with milk, Shiv Ji with the leaves of Bel tree, pray to Lakshmi Ji during the festival of Deepavali; in order to attain success in their endeavours.

By constantly doing our duty we become experts in our field. e.g. a doctor who constantly practices improves in his profession and becomes an expert.

#### 4.13

**cāturvarṇyaṃ(m) mayā sṛṣṭaṃ(ñ), guṇakarmavibhāgaśaḥ,  
tasya kartāRāmapi māṃ(m), viddhyakartāRāmavyayam. 4.13**

The four orders of society (viz., the Brāhmana, the Kṣatriya, the Vaiśya and the śūdra) were created

by Me, classifying them according to the Guṇas predominant in each and apportioning corresponding duties to them; though the originator of this creation, know Me, the Immortal Lord, to be a non-doer.

Bhagavān is the creator of nature and maya the illusion. This resulted in four orders of society. Gunas or qualities are based on:

### 1. The gunas or qualities are in accordance to karma.

### 2. Gunas also refer to

- **a. Sattva** - where one respects knowledge.
- **b. Rajah**- focus on increased activity or karma.
- **c. Tamah** - Inactive or in a state of rest.

### The four orders of the society are:

- **1. Brahman** - who have the knowledge.
- **2. Kshatriya** - who are brave and have strength.
- **3. Vysya** - who are into finance.
- **4. Shuudhra** - who are bound by service. They are the workforce and wrongly interpreted as cleaners. They are also called 'Tantropa jeev or Kalopi jeev.'

The above four categories are found in nature and had formed on its own order as per nature's requirement. All countries comprise the above four categories of people with Knowledge is important and Chandrayaan mission is proof of it. Soldiers are required to protect our borders from enemy attacks. The economy of the nation rests on trade, industries, and agriculture. For a nation to progress workforce is very important. If electricity is to reach every household; manpower ensures that it is accomplished.

For a sweet making factory, one requires:

- **1. Research and Development** people to bring in innovation.
- **2. Management** to steer the business.
- **3. Finance** to get the factory rolling.
- **4. Workforce** to deliver the product to the market.

All the above four are equally important. It is only humans who have discriminated between the categories as high and low. If we take our own example - we require knowledge to work, we require strength to carry out our actions, we require money to run the house, and we have to render service to the sick and needy of the household.

Based on the karma and society order one has to perform his duties. A man accused of murder is tried in a court and punished by hanging. He dies not because of the judge who proclaimed the order or because of the hangman who only did his duty. He dies because of his own actions.

We acquire certain qualities at birth genetically. We acquire some through the environment. For e.g. in a family where many serve the military - the environment is such that the children greatly imbibe the feeling of patriotism and service to the nation. Other examples include doctor's son, leader's son, teacher's son, etc. - they are all naturally influenced by the environment in the house during their growing years and hence they become adept in learning and performing the corresponding duties.

Greece is a country with phenomenal knowledge. But their country was constantly plundered and destroyed as they did not have a strong military.

#### 4.14

### **na māṃ(ñ) karmāṇi limpanti, na me karmaphale sprhā, iti māṃ(m) yo'bhijānāti, karmabhirna sa badhyate. 4.14**

Since I have no craving for the fruit of actions, actions do not taint Me. Even he who thus knows Me in reality is not bound by actions.

Bhagavadgītā teaches us to know Bhagavān and perform one's duty as HE does. Bhagavān performs HIS duties across all orders of society and has no desire of fruits of HIS karma. HIS detached nature while performing HIS duties makes HIM free of HIS actions. One who follows this and performs his duty like Bhagavān will know his true self and also not be bound by his actions. Bhagavān says that Arjuna is born as a Kṣatriya and he is to perform his duty at any cost. A Kṣatriya can never turn back on his duty.

**हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।  
तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥2.37॥**

Bhagavān advises Arjuna to rise and perform his duty that will lead to liberation.

**What about us?** We should perform our duty. We should understand our purpose in life and work towards it.

Dnyaneshwar Maharaj Ji says:

**हैं मजचिस्तव जाहलें । परी म्यां नाहीं केलें ।  
ऐसें जेणें जाणितलें । तो सुटला गा ॥८१॥**

The four orders of society were not created by Bhagavān but has formed on its own as a process of nature. One who understands this will not be bound by his karma.

One should strive to know the world, to know Paramātmā, and to know how Paramātmā does HIS karma in HIS avatar.

**न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।  
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥3.22॥**

Paramātmā has created this universe, and everything belongs to HIM. What is the need for HIM to do work?

HE leads by example be it playing the flute, herding the cows, performing vysya duties, kshatriya karma wherein Paramātmā had fought 17 wars, or acquiring knowledge under Rishi Sandipani. We are bound by our karma and thereby fear of the repercussions of our duty. Arjuna feared fighting because he had to wage war against his own family.

Dnyaneshwar Maharaj Ji says:

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

I have done this and will continue to do the same. This is bondage of karma.

Bhagavadgītā teaches us how to not get attached to the karma and how not to expect fruits of our labour.

#### 4.15

### **evaṃ(ñ) jñātvā kṛtaṃ(ñ) karma, pūrvairapi mumukṣubhiḥ, kuru karmaiva tasmāttvaṃ(m), pūrvaiḥ(ph) pūrvataraṃ(ñ) kṛtam. 4.15**

Having known thus, action was performed even by the ancient seekers for liberation; therefore, do you also perform actions as have been performed by the ancients from antiquity.

Bhagavān advises Arjuna to follow by example. The karma he desires to perform can be emulated from those who have already trodden the path. In Mahabharata 'Vridhopa seva' is mentioned. It means to follow the path taken by exponents in the respective field. There are four types of Jīva:

- **1. Vishay** - those who run after material things.
- **2. Baddha** - those bound by mortal beings
- **3. Mumukshu** - those who desire to get liberated.
- **4. Mukta** - those who are truly liberated.

Since Arjuna wants liberation, Bhagavān advises him to follow those who have achieved success in that path. We in our daily lives reach out to people to find out how they went about achieving what they did. Otherwise, even the most knowledgeable veer off from their path.

#### 4.16

### **kiṃ(ñ) karma kimakarmeti, kavayo'pyatra mohitāḥ, tatte karma praVākṣyāmi, yajñātvā mokṣyase'subhāt. 4.16**

What is action and what is inaction? Even men of intelligence are puzzled over this question. Therefore, I shall expound to you the truth about action, knowing which you will be freed from its evil effects i.e., the shackles of karma.

One has to know the purpose of one's life. It is important to know one's karma.

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।

शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥३.८॥

To breathe, eat, sleep, are also one's duty. It is impossible to be in a state of inaction.

Even the most knowledgeable fail to perceive their duty. To know what is right to do clears all the negativity around and enables one to proceed performing his karma. One should never ignore his duty. **To know what to do with the help of the light of knowledge and then performing it is the underlying theme of this chapter.**

#### 4.17

### **karmaṇo hyapi boddhavyaṃ(m), boddhavyaṃ(ñ) ca vikarmaṇaḥ, akarmaṇaśca boddhavyaṃ(ñ), gahanā karmaṇo gatiḥ. 4.17**

The truth about action must be known and the truth of inaction also must be known; even so, the truth about prohibited action (Vikarma) must be known. For, mysterious are the ways of action.

Akarma is doing duty which yields no results ie actions that free from the cycle of birth and death. When one ordinarily performs his duties, he is burdened physically (exertion) and mentally (worry regarding the outcome). To perform karma without being burdened is called '**Naishkarmya siddhi.**'

Saints attain this stage. Kabir Das Ji has said:

जो कुछ किया सो तुम किया, बंदे से कुछ नहीं  
कहूँ जो कि मैं किया, तो तुम ही थे मुझ मांही

Whatever was done was done by you This mortal could do nothing Even if I say I did something You were the one in me doing it.

Bhagavān tells Arjuna to know what is:

- 1. **Karma** - duty.
- 2. **Akarma** - Actions that frees one from the cycle of birth and death.
- 3. **Vikarma** - has two meanings as told by Dnyaneshwar Maharaj Ji given below:
  - a. **Special karma** - as discussed by Vinoba Bhave Ji - special attention to be paid before performing the action. This slowly by practice over a period of time becomes akarma. Eg. while learning to drive we concentrate on every aspect of it. Later with practice, one effortlessly performs this activity coupled with other distractions like talking over the phone and listening to music. Swimming is another example.
  - b. Actions that are **performed through the misuse of one's freedom and that direct one to the lower life forms.**

4.18

**karmaṇyakarma yaḥ(ph) paśyed, akarmaṇi ca karma yaḥ,  
sa buddhimānmanuṣyeṣu, sa yuktaḥ(kh) kṛtsnakarmakṛt. 4.18**

He who sees inaction in action, and action in inaction, is wise among men; he is a Yogī, who has performed all actions.

Bhagavan advises Arjuna to examine the karmas performed by jnanis or the wise ones. **What to observe?**

1. To see akarma in karma - i.e. that which frees from the cycle of birth and death.

Sant Tukaram Maharaj ji says:

आपुलिया बळें नाहीं मी बोलत । सखा कृपावंत वाचा त्याची ॥१॥  
साळुंकी मंजूळ बोलतसे वाणी । शिकविता धणी वेगळाची ॥धु.॥  
काय म्यां पामरें बोलावीं उत्तरें । परि त्या विश्वंभरें बोलविलें ॥२॥

I am not speaking with my power, but this Pandurang who is the gracious friend is speaking with my voice. Salunki speaks in plain language but the master who teaches her is different. I am a palmer, what shall I preach to anyone, but the whole universe is preaching through my mouth, and he is preaching to others.

Dnyaneshwar Maharaj Ji says in Amrutanubhav:

ते ऋणशेष वाचा इया । न फेडवेचि मरोनिया ।  
ते पाया पडोनि मिया । सोडविले ॥३.३२॥

The requirements of the four levels of speech Cannot be satisfied even by their self-sacrifice. I have satisfied them by bowing my head at the Holy Feet of the Guru.

He says one can never repay for the voice we have been endowed. Only by Sharanagati can one endeavour to repay for the voice, sight, smell, hearing, etc. Hence taking these factors into account and seeing akarma in karma leads to liberation.

2. To see karma in akarma - this is very difficult.

One who sees and understands both aspects is called the most knowledgeable. One who does the karma without the feeling of doing it and one who does not do the karma but still has ownership and does it all.

Dnyaneshwar Maharaj Ji says:

**आणि उदोअस्तुचेनि प्रमाणें । जैसे न चालतां सूर्याचें चालणें ।  
तैसें नैष्कर्म्यत्व जाणें । कर्मीचि असतां ॥१९॥**

And even as the motionless sun seems to go round the world, because of the sunrise and sunset, so a person knows himself to be inactive even while working.

The sun is stationary, but it appears to rise and set on earth. It is oblivious of the day and night on earth. It is only the earth revolving around the sun, thus creating day and night.

The bible said that the earth was stationary and that the sun revolves around it. Galileo said about 400 years ago that the earth revolves around the sun. He was forced to write otherwise as per the Bible. He said that it will not change the truth. Dnyaneshwar Maharaj Ji said the same in about 700 years ago!!

Dr Radhakrishnan former President of India visited Ramakrishna Paramahansa. He experiences so much peace that he said, 'he is doing nothing, but he has achieved the greatest thing.' The rising sun makes the birds chirp and forage, and all life forms perform their tasks. Did the sun make them do the work? Actions are performed in the presence of sunlight.

In an office, people get busy, and a lot of work gets done in the presence of the boss. Is the boss doing the work? His mere presence makes the work get done. Even in households, the mother-in-law performs her duties and in her presence all daughters in law do their work. The presence of an elderly in the house like grandfather or father, makes the children engage in studies; in other words, in their akarma, karma takes place. When saints visit or ministers visit there is always a lot of activity and cleanliness around. This is seeing akarma in karma as their presence is suffice for actions to be performed.

To see karma in akarma, and akarma in karma, how actions are performed leading to happiness, will all be discussed in detail in the next session.

The session thus ends with pranams to Dnyaneshwar Maharaj Ji and Guru Govind Dev Ji Maharaj.

**Question and Answer session:**

**Mayuri Ji**

**Question:** Is it wrong to desire the welfare of our children?

**Answer:** No. We can desire the welfare of our children, but it is wrong to have expectations of them serving us in future. We cannot expect to receive reciprocation for the service rendered by us from anyone.

## Sheela Ji

**Question:** To explain verse 17.

**Answer:** To know karma, akarma, and vikarma is important.

## Sapana Ji

**Question:** Verse 13 with respect to Valmiki Rishi.

**Answer:** Valmiki was a robber in the initial years. Later, he mended his ways and by his good karma attained knowledge to write his version of the Ramayana and other literary works.

## Leena Ji

**Question:** If we do wrong and hurt someone, how do we resolve it?

**Answer:** If a mother scolds a child for his own welfare, then such an action is considered as good. It all depends on the state of mind - if it is for the good of others then scolding is not an offence. The better we do, the bad nature in us will naturally decrease and we will not hurt others easily. If we hurt someone unintentionally, then one can immediately ask for pardon.



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### **Jai Shri Krishna!**

Compiled by: Geeta Pariwar - Creative Writing Department

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