

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 3: Karma-Yoga

2/3 (Ślōka 11-26), Sunday, 25 February 2024

Interpreter: **GĪTĀ VIDUṢĪ SAU VANDANA WARNEKAR JI**

YouTube Link: <https://youtu.be/ZO3NzDQKhQ>

Unison with Paramātmā through Selfless Service

The 3rd Chapter of the Śrīmadbhagavadgītā is **Karma-yoga -Yoga of Action** and describes the path to self-realisation by performing duties through detachment and as an offering to the Supreme.

The session started by lighting of the holy lamp and prayers to Bhagavān, Maa Saraswati, Veda Vyasa ji, Dnyaneshwar Maharaj and Guru Dev.

Bhagavān rendered this exquisite song - The Bhagavadgītā - to enlighten humanity through Arjuna, elucidating various paths to reach HIM. Yoga, meaning union, manifests in each chapter, presenting distinct avenues to attain HIM. In this chapter, the emphasis lies on Karma Yoga, advocating the fulfilment of duties with sincerity, devoid of attachment to outcomes / consequences.

There are various paths to reach HIM, yet one must select a suitable one. To explain this further HE gave another perspective to Arjuna. HE elucidated that Brahmā ji fashioned the universe so that all creatures are interdependent. Therefore, each individual must fulfil his/her inherent duties, ensuring that everyone works for the upliftment and success of others. Only then will the universe operate harmoniously, fostering happiness.

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।

अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥ 10॥

In the beginning of creation, Brahmā created humankind along with duties, and said, “Prosper in the performance of these yajñas (sacrifices), for they shall bestow upon you all you wish to achieve.”

Bhagavān described this interdependent existence as a yajna. Offering ghee and grain oblations into the fire is not the only form of yajna. Everyone should contribute to the welfare of each other through mutual cooperation. **One's own success is intertwined with the success of the family, society, nation, and ultimately the entire creation.**

व्यष्टि- मैं, मेरा परिवार।

समष्टि- समाज।

Vyashti, Samashti, Srishti and Parameshti are the four levels where life is lived. *Vyashti* means individual, *Samashti* means the entire human community, *Srishti* means the entire universe and *Parameshti* means Brahman or the Supreme. Only when a person lives his life in harmony with *Samashti, Srishti and Parameshti*, then his life becomes happy and meaningful.

This was illustrated with the example of a doctor and an engineer. Both cannot claim that they are not dependent on each other. A doctor relies on the engineer for manufacturing or innovation of his tools or equipment. Similarly, the engineer cannot cure himself and thus requires a doctor. Likewise, all of creation is dependent on others for its various needs.

3.11

devānbhāvayatānena, te devā bhāvayantu vaḥ, parasparaṃ bhāvayantaḥ(ś), śreyasḥ(ph) paRāmavāpsyatha. 3.11

Foster the gods through this sacrifice, and let the gods foster you. Thus, each fostering the other selflessly, you will attain the highest good.

Bhagavān advised pleasing the deities through offering oblations to Agni Deva (performing yajnas). In turn, HE said, the deities will please you. The Demigods (Devatas) are responsible for the functioning of the universe. The gravitational force of the universe sustains the earth in its place, while the Sun illuminates it. Additionally, the earth orbits around the Sun. Similarly, all other demigods fulfil their duties, contributing to the smooth functioning of the universe.

Working for the welfare of all should be one's motive. This approach not only leads to material prosperity but also cultivates mental peace. WE are not Self Made. A mother nurtures her children, a teacher educates them, and a farmer feeds them. These roles constitute the samashti, or collective contribution to society. Bhagavān created the trees that provide oxygen for us to breathe, and the wind represents our Prāṇa energy, which sustains us.

We have not created these essential elements.

क्या धरा हमने बनाई, या बुना हमने गगन,
क्या हमारी ही वजह से बह रहा सुरभित पवन।
या अगन के हम हैं स्वामी, नियन्ता जलधार के,
या जगत् के सूत्रधारक, नियामक संसार के।
यदि नहीं, तो सब हमारे मन मुताबिक क्यों चले?
क्यूं हमारी चाह से सूरज उगे, सूरज ढले?

So while performing one's duties, it is important to understand that our duties serve to relieve us from four kinds of debts (Ṛṇa):

- **Devatā Ṛṇa** – debt of deities
- **Ṛṣi Ṛṇa** – debt of saints
- **Pitr Ṛṇa** – debt of forefathers
- **Samāj Ṛṇa** – debt of society

To illustrate this a story was narrated. An old person was sowing mango trees. A few youngsters passing by questioned him why he was sowing mango trees as he would not be alive to relish the

fruits, as they take 4-5 years to fruit. The old man replied that he had not sown the mangoes he ate during his lifetime. Someone did it for him. So now it was his turn to give back to society.

Similarly, individuals should strive to contribute to society to the best of their abilities. For instance, some doctors dedicated themselves to developing the COVID-19 vaccine, without which there would have been widespread suffering. Likewise, authors produce books for doctors and engineers to expand their knowledge, thereby promoting societal prosperity and happiness. Bhagavān emphasised that failing to contribute to society is akin to theft and one doing so is a **thief**.

3.12

iṣṭānbhogānhi vo devā, dāsyante yajñabhāvitāḥ, tairdattānapradāyaibhyo, yo bhūṅkte stena eva saḥ. 3.12

Fostered by sacrifice, the gods will surely bestow on you unasked all the desired enjoyments. He who enjoys the gifts bestowed by them without offering their share to them, is undoubtedly a thief.

There are two kinds of time

- **Aadan kaal** - is the time to take
- **Pradaan kaal** - the time to give

Whatever one receives, one should remember to give back. Gurudev says that one can never fully repay the debts owed to parents and teachers. However the mere intention to repay one's debts is also sufficient to fulfil them. One must strive to repay the four kinds of debts of life. Bhagavān told Arjuna that by following Svadharma he could repay his debts.

Dnyaneshwara Maharaj ji said the same in the following Ovi:

**स्वधर्म जो बापा। तो नित्ययज्ञु जाण पां।
म्हणौनि वर्ततां तेथ पापा । संचारु नाहीं ॥ 81 ॥**

Arjuna, you may not be able to achieve great feats in life, but simply fulfilling your svadharma is enough to repay all debts.

One must equally share strength, time, talent, and knowledge. If one does not do so, one no better than a thief, who merely takes but never donates and shares. An egocentric life (living for the self) must yield to make it geocentric (for the society) and then further cosmo centric by dedicating to the Almighty. Such a person will have his sins erased.

**म्हणौनि स्वधर्मु जो सांडील । तयातें काळु दंडील ।
चोरु म्हणौनि हरील । सर्वस्व तयाचें ॥ ११२ ॥**

He who makes no attempt to reduce his debt, will suffer over time. He will be punished by *Srishti*.

The word "dharma" has no relation to any particular religion. In the Bhagavad Gītā, we have seen that it means righteous living. One who does not abide by dharma is punished.

Aurangzeb lived an unrighteous life, as evidenced by his brutal actions such as beheading his three brothers and sending their heads to his imprisoned father. Upon Aurangzeb's death, a diary was discovered in which he confessed his misdeeds and expressed fear about his fate after death.

On the other hand, the stories of Bhagavān Rama and His three brothers exemplify selfless sacrifice. Each brother prioritized the well-being of the others over personal happiness. Śrī Rama honoured His

father's promise by going on a 14-year exile. Bharat, out of respect for Śrī Rama's rightful rule, declined the kingdom and ruled from Nandigram with Bhagavān Rama's *padukas*. Shatrughna dutifully protected the kingdom during Rama's absence, while Lakshmana accompanied Śrī Rama, serving Him throughout the exile.

It is for us to decide whether we want to follow Sri Rama's example or Auranzeb's. Bhagavān said those who follow dharma are freed from all sins.

3.13

yajñāśiṣṭāśinaḥ(s) santo, mucyante sarVākilbiṣaiḥ, bhuñjate te tvaghaṃ(m) pāpā, ye pacantyātmakāraṇāt. 3.13

The virtuous who partake of what is left over after sacrifice, are absolved of all sins. Those sinful ones who cook for the sake of nourishing their bodies alone, partake of sin only.

Bhagavān said that people who, after performing yajna, eat the leftover food are freed from all sins. Those sinners who only think about and prepare food for themselves are eating nothing but sin.

Gurudev teaches us to continue performing virtuous acts. Bhagavān has created this beautiful universe and wants us to enjoy HIS creation, but only after giving back to the universe what is due.

In the Ishavasopnishad it is said:

तेन त्यक्तेन भुञ्जीथाः

take after giving.

Bhagavān told Arjuna that those who comprehend that HIS creation operates as a collective effort are absolved of all sins. They will never take without giving in return. They are cleansed and lead a virtuous life. The Bhagavadgītā teaches us how we can purify ourselves and live virtuously. Yajna, daan (charity), and tapa (austerity) are the three means through which one can purify oneself.

HE encouraged Arjuna to perform selfless task as a yajna of team work. Here TEAM as acronym is specified as :

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

Living by giving back to the universe leads to happiness and prosperity.

Nowadays, forests are being cleared to make way for towns and cities, leading to increased pollution. In Canada, there are approximately 800 trees per person, while in America, there are more than 400 trees per person. However, in India, there are only 28 trees per person. It is disheartening to see the land on which the Bhagavadgītā originated being exploited in such a manner. Bhagavān draws our attention to the fact that the universe blesses those who care for it, those who give back.

3.14, 3.15

**annādbhavanti bhūtāni, parjanyaḍannasaṃbhavaḥ,
yajñādbhavati parjanyo, yajñah(kh) karmasamudbhavaḥ. 3.14
karma brahmodbhavaṃ(ṽ) viddhi, brahmākṣarasamudbhavam,
tasmātsarvagataṃ(m) brahma, nityaṃ(ṽ) yajñe pratiṣṭhitam. 3.15**

All beings are evolved from food; production of food is dependent on rain; rain ensues from sacrifice, and sacrifice is rooted in prescribed action.

Know that prescribed action has its origin in the Vedas, and the Vedas proceed from the Indestructible (God); hence the all-pervading Infinite is always present in sacrifice.

Bhagavān said all beings evolve from food; the production of food depends on rain; rain arises from sacrifice, and sacrifice is rooted in prescribed action.

When everybody performs their prescribed duties, the entire humankind benefits. However, the key to Karma Yoga is performing actions without assuming ownership or attachment. Not only in India but also in countries like America, when people perform their duties with cooperation and sincerity, prosperity follows. Brahmān prevails in such places and they are blessed with happiness and peace.

स्वार्थी विना सेवा जिते, तेथे तुझे पद पावना।

तिमिरातुन तेजा कडे, प्रभु आमना चे जीवना।।

Where people work selflessly, Brahmān prevails. Oh God, dispel the darkness within and guide me towards the light.

3.16

**evaṃ pravartitaṃ(ñ) cakraṃ(n), nānuvartayatīha yaḥ,
aghāyurindriyārāmo, moghaṃ(m) pārtha sa jīvati. 3.16**

Arjuna, he who does not follow the wheel of creation thus set going in this world i.e., does not perform his duties, leads a sinful and sensual life, he lives in vain.

The cycle of creation itself is a sacrifice through selfless action. One needs to understand the ignorant fool who does not sacrifice his participation in this yajna of selfless karma, who indulges the senses by performing bad deeds, is the source of sin and is only a burden to the earth. Such a land is only burdened by humans and the balance of nature is disturbed.

Those who live solely for the gratification of their sense organs—seeing pleasant things with their eyes, hearing pleasant things with their ears, smelling pleasant scents with their nose, tasting delicious food with their tongue, or feeling pleasurable sensations through touch—are considered sinners.

Bhagavān coaxed one to connect with cosmic energy and perform righteous actions. Those who are conceited and preoccupied with 'me' and 'mine' are unable to connect with cosmic energy and therefore act unrighteously.

Dnyaneshwara Maharaj took samadhi at the age of 22. People who initially disregarded and condemned him later began to worship him. However, he prayed to HIM, expressing that he did not seek such praise. All he desired was to please HIM with his selfless actions (bhagya yajna) and sought HIS blessings.

In one of his bhajan Gurudev says:

हे नाथ अब तो ऐसी दया हो,
जीवन निरर्थक जाने न पाए।

Life is infinite in the form of consciousness and limited in the form of body. Therefore, the life we have got should not go in vain, it should become meaningful.

True seekers must always do good to others without expecting anything in turn. It becomes very important to develop cosmic thinking - to reflect on how one's deeds are impacting the universe and act accordingly.

3.17

**yastvātmaratireva syād, ātmatṛptaśca mānavaḥ,
ātmanyeva ca santuṣṭaḥ(s), tasya kāryaṃ(n) na vidyate. 3.17**

He, however, who takes delight in the Self alone and is gratified with the Self, and is contented in the Self, has no duty.

Here Śrī Bhagavān talks about the self-realised seeker who rejoices in the Self. Such a person who is satisfied in **ātmatṛptaḥ** (the self) has no duty remaining to be performed and need not participate in action. These are people who are aligned with the ātmā.

Dnyaneshwar Maharaj said

परिस पां सव्यसाची । मूर्ति लाहोनि देहाची ।
खंती करिती कर्माची । ते गांवढे गा ॥

All embodied souls have to perform action. However, the body without the conscious principle cannot function on its own.

Arjuna was addressed as *Savvyasachi* here because he was dextrous. He could use both his hands with equal perfection and ease.

जे तो आत्मबोधे तोषला, तरी कृतकार्यु देखें जाहला ।

म्हणोनि सहजे सांडवला, कर्मसंगु ॥ १४७ ॥

He who has understood the Self (learns to distinguish between the *Deh/jiva* and the *Dehi/jivatma*) need not engage in any action.

When a pregnant woman learns about her conception, all her actions become favorable for the fetus. Once the child is born, all her thoughts and actions are directed towards the welfare of her child. Similarly, we are encouraged to align our thoughts and actions with the Almighty until we truly abide in HIM.

3.18

**naiva tasya kṛtenārtho, nākṛteneha kaścana,
na cāsya sarvabhūteṣu, kaścīdarthavyapāśrayaḥ. 3.18**

In this world that great soul has nothing to gain by action nor by abstaining from action; nor has he selfish dependence of any kind on any creature.

The self-realised person has no remaining desires to fulfil. Since Paramātmā takes care of all their needs, the rules for action that bind other individuals no longer apply to them. Their deeds are not driven by selfishness. The one who attains this state of non-attachment to action and desire less state (niṣkāma karma) has only one duty remaining—to walk and set an example on the path of enlightenment for others.

Dnyaneshwar Maharaj said that he achieved what he desired.

देखें प्राप्तार्थ जाहले। जे निष्कामता पावले।
तयांही कर्तव्य असे उरलें। लोकांलागीं ॥

However great saints do not abstain from action as they need to set an example for their followers to enlighten them too.

तया सर्वात्मका ईश्वरा। स्वकर्मकुसुमांची वीरा।
पूजा केली होय अपारा। तोषालागीं ॥

Implying Arjuna to reach that stage, Śrī Bhagavān advised him to follow the path of carrying out karma in a detached manner.

3.19

**tasmādasaktaḥ(s) satataṃ(ñ), kāryaṃ(ñ) karma samācara,
asakto hyācarankarma, paramāpnoti pūruṣaḥ. 3.19**

Therefore, go on efficiently doing your duty at all times without attachment. Doing work without attachment man attains the Supreme.

Gurudev says that great seers can be distinguished from ordinary individuals.

Ramana Maharshi spent years on a mountain in Arunachal, to investigate 'Koham' - **Who am I?** Our first president Dr. Sarvapalli Radhakrishnan visited him once. On his return people enquired what was Ramana Maharshi doing. Dr. Radhakrishnan replied - **He is doing nothing but he is doing the greatest.**

Bhagavān did not want Arjuna to emulate saints and retreat to the mountains in pursuit of the Self. Instead, he urged him to embody the virtues of great individuals and fulfil his svadharma, his duty as a Kṣatriya.

Drinking alcohol is never justified by dharma; it is considered adharmā or an unvirtuous act. By engaging in unvirtuous acts, we not only harm ourselves but also the universe. Therefore all actions should be performed carefully as per dharma. This pleases Paramātmā and *shrishti*.

Dnyaneshwar Maharaj said:

तया सर्वात्मका ईश्वरा। स्वकर्मकुसुमांची वीरा।
पूजा केली होय अपारा। तोषालागीं ॥

Bhagavān is pleased with the person who offers flowers of his deeds through his conduct, and he attains HIM.

Arjuna was perplexed as to why Bhagavān wanted him to engage in what seemed like an unrighteous act of waging war against the Kauravas, instead of pursuing a righteous act of penance in the mountains. He questioned how he could attain the knowledge of the Self amidst the chaos of war. Similarly, we often find it challenging to seek the Self while caught up in our daily chores.

Vinoba Bhave Ji remarked that the disturbance of action can become an obstruction in attaining

salvation. However Bhagavān explained that one need not abandon action to attain salvation. HE gave the example of Janak Raja Rishi who attained HIM while serving his kingdom.

3.20

karmaṇaiva hi saṃsiddhim, āsthitā janakādayaḥ, lokasaṅgrahamevāpi, saṃpaśyankartumarhasi. 3.20

It is through action without attachment alone that Janaka and other wise men reached perfection. Having in view the maintenance of the world order too, you should take to action.

"Janak" is a title. King Janak, the ruler of Mithila and the father of Maa Sita, was an enlightened soul, yet he continued to fulfil his svadharma by ruling his kingdom without attachment. Thus Bhagavān tells Arjuna to follow suit and attain enlightenment while following his Kṣatriya dharma without desiring for results.

Lok Manya Tilak ji wrote Gītā Rahasya - the commentary of chapter 3, 4 and 5 while serving in the mandala prison. He wrote that action is supreme. Karma cannot be abandoned till the last moment.

When Ved Vyas ji sent Shukdev Maharaj ji to King Janak to attain enlightenment, Shukdev ji wondered how a serving king guide him on the path to enlightenment. However, upon the advice of his father, Veda Vyasa ji, he went to King Janak. To Shukdev ji's surprise, King Janak, with his insightful wisdom, knew the thoughts that were crossing his mind. He tested Shukdev Maharaj. When Shukdev Maharaj passed the examination, King Janak preached the path to enlightenment. **Shukdev ji then realized that while externally a self-enlightened person may appear to be ordinarily carrying out his worldly duties, internally he is in unison with the Supreme.**

King Janak used to visit sage Yagyavaklaya every day to listen to his satsang. If he ever came late, the sage would wait for him and start the satsang only when he arrived, but some of his disciples started thinking that because he was a king, the sage waited for him. The sage knew what was in the minds of his disciples.

So one day during the satsang, by his resolve he set fire to the city of Mithila. While all the disciples hurried to save their huts, King Janak remained calm and did not stir. When the sage questioned him, King Janak replied, "I have already fulfilled my duties before coming here. Now that I am here to receive guidance, I have no responsibilities." **A true Mahatma always lives in the present moment.**

**Work while you work. Play while you play.
That is the way to be happy and gay.**

Just as King Janaka, despite being self-enlightened, continued to rule only for the sake of the Supreme, similarly, Bhagavān suggested Arjuna to turn his vision towards his inherent karma and do his duty only for the sake of the Supreme.

3.21

yadyadācarati śreṣṭhaḥ(s), tattadevetaro janaḥ, sa yatpramāṇaṃ(ñ) kurute, lokastadanuvartate. 3.21

For, whatever a great man does, that very thing other men also do; whatever standard he sets up, the generality of men follow the same.

If one is endowed with virtues from Paramātmā, he becomes a prominent figure in society. Such a person

is viewed as a role model by society, and people emulate his actions. Therefore, his responsibility is significant. In the interest of the public, a person of such eminence must always strive to give his best.

In a child's life, the mother holds the utmost importance. Children closely observe and mimic their parents' behavior. A child will never study if the mother is watching TV. But if she is reading something the child may also feel like studying.

The speaker shared the example of her father-in-law, a great Sanskrit scholar who received numerous awards and accolades. Despite his achievements, he led a simple life and independently carried out his work until his last day. He was a profound and noble influence in her life, inspiring her to undertake the Geeta Pariwar Seva due to his encouragement.

3.22

**na me pārthāsti kartavyaṃ(n), triṣu lokeṣu kiñcana,
nānavāptamavāptavyaṃ(ṽ), varta eva ca karmaṇi. 3.22**

Arjuna, there is no duty in all the three worlds for Me to perform, nor is there anything worth attaining, unattained by Me; yet I continue to work.

Here Bhagavān points out that HE HIMSELF has no need to act in three worlds at all, yet HE continues to act.

HE said **vāptavyaṃ**: there is no duty in all the three worlds for Me to perform, and,

āptavyaṃ: nor is there anything worth attaining.

Bhagavān fought in 17 battles, killed Jarasandha and even killed his uncle, yet HE did not seek anything for HIMSELF. In the annasuya yajna HE assigned HIMSELF the duty of picking up used paper plates. He acted in multiple ways - conducting yajnas, feeding cows, washing the feet of enlightened souls and more. In the Mahabharata war HE was fulfilling the duties of a charioteer. HE tended to the horses, fed them, nursed them every evening.

3.23

**yadi hyahaṃ(n) na varteyaṃ(ñ), jātu karmaṇyatandritaḥ,
mama vartmānuvartante, manuṣyāḥ(ph) pārtha sarvaśaḥ. 3.23**

Should I not engage in action scrupulously at any time, great harm will come to the world; for, Arjuna, men follow My way in all matters.

Bhagavān emphasized that if HE were to cease HIS deeds, those who follow HIM would become negligent in their own actions, ultimately harming society as a whole. People tend to emulate the actions of their leaders, mirroring the behaviour of the king. Bhagavān stressed that while ceasing karma no harm would be done to HIM, but abandoning it would harm those who follow HIM. Thus, HE remains continuously engaged in action to set a positive example for others.

Sant Dnyaneshwar Maharaj ji says:

एथ वडील जें जें करिती । तया नाम धर्मु ठेविती ।
तेचि येर अनुष्ठिती । सामान्य सकळ ॥

Whatever the elders do, the others call it right conduct. All ordinary people follow their lead.

Yaksha had asked a hundred questions and Yudhishtira answered them. Among those hundred questions, one of the questions was - what is the definition of Dharma?

Yudhishtira replied:

दाक्षम् एक पदम् धर्मम्

Work done with alertness is dharma.

Through the seven hundred verses of Srimad BhagavadGītā, HE filled the pot with an ocean of knowledge, which was shared to mankind through Arjuna.

3.24

**utsīdeyurime lokā, na kuryāṃ(ñ) karma cedaham,
sañkarasya ca kartā syām, upahanyāmimāḥ(ph) prajāḥ. 3.24**

If I ever cease to act, these worlds would perish; nay, I should prove to be the cause of confusion, and of the destruction of these people.

Bhagavān said if HE refused to act, the world would fall apart as others would stop working too. There is a clear web of dependence internally and externally.

All instruments work when all their parts are in perfect order. Even if a small screw of any instrument loosens it does not work efficiently and may even cause destruction to the instrument. Similarly, Sri Krishna's inaction would trigger inaction in the creation, leading to destruction. We are on the stage of the universe. HE is watching us.

Śrīmad Bhagavadgītā teaches us that we are always on stage, and even if we do not visibly see Paramātmā , HE is always present. When this faith is cultivated, we no longer rush through our work or desire rewards, because we know that the ultimate rewarder is observing our actions.

3.25

**saktāḥ(kh) karmaṇyavidvāṃso, yathā kurvanti bhārata,
kuryādvidvāṃstathāsaktāḥ(ś), cikīrṣurlokasaṅgraham. 3.25**

Arjuna, as the unwise act with attachment, so should the wise man, with a view to maintain the world order, act without attachment.

Bhagavān addressed Arjuna as Bharata (he who rides on the chariot of knowledge) in this verse.

Similar to how an ignorant person is attached to karma and the fruits of karma, eagerly pursuing actions solely for their outcomes, the wise, saints, and Mahatmas are unattached to the fruits of their actions. They harbor no desire for wealth, position, material possessions, or prestige. Their sole aspiration is to attain the divine principle, and once they have achieved it, they continue to act in accordance with this principle. A person pursuing materialistic pleasures always remains in action by being attached to desires, but a detached person should also be engaged in action. Wise people should work for creation and welfare of people. They should be role models. Other people will also follow the path of the ideal that is established.

Vinoba bhavaji said that a wise individual should be established in action just like the mother who participates in her child's play.

Dnyaneshwar Maharaj said:

मार्गाधारे वतवि । विश्व हे मोहारे लावावे ।
अलोकिक नोहावे लोकाप्रति ।

Those who have become enlightened should pave the way so that others less fortunate reach that divinity too.

3.26

na buddhibhedam(ñ) janayed, ajñānām(ñ) karmasaṅginām, joṣayetsarVākarmāṇi, vidvānyuktaḥ(s) samācaran. 3.26

A wise man established in the Self should not unsettle the mind of the ignorant attached to action, but should get them to perform all their duties, duly performing his own duties.

Bhagavān further cautions the jñāni, who is established in the self, not to disturb the ignorant busy in activities for fulfilling his desires. The wise who are immersed in the divine form of the Brahmān, should encourage the ignorant towards the activities that are beneficial to society.

The example of Swami Janardan was shared. He was profoundly self-aware, yet he remained committed to continuous learning and diligent work. He tirelessly worked all day, brooming, stitching, cleaning ensuring that the entire organization followed him.

Sant Dnyāneshwar said:

मार्गी अंधासरिसा । पुढे देखाही चाले जैसा ।
अज्ञाना प्रकटावा धर्म तैसा । आचरोनी ॥

Just as a man having sight guides the blind by walking in front of them, so a wise person should display to the ignorant his duty by his own conduct. The wise has to propel the ignorant in the direction of good deeds by setting an example with his own activity.

Vivekananda ji was also instructed in the practice of Samādhi by his Guru Ramakrishna Paramhansa, who bestowed upon him divine visions. With a mere touch on his shoulder, Vivekananda attained self-enlightenment. His Guru then brought him out of the Samādhi, reminding him that he needed to engage in work. Ramakrishna emphasized that if Vivekananda remained absorbed in Samādhi, who would carry out the necessary tasks?

Vivekananda ji later went to Chicago, laying the foundation for countless individuals to follow in his footsteps. Until his final moments, he remained tirelessly dedicated, even writing four letters on his last day despite knowing his body was failing due to illness.

Similarly, a jñāni should not alarm an ignorant by talking to him about jñāna which could distract and discourage him from his activity. He should rather be directed towards good deeds.

The session concluded with prayers at the feet of Bhagavān and Gurudev.

Question and Answer:

Geeta Ji

Question: After death, the soul is reborn again, why are the dead called our ancestors? Why should we do their Shraddha?

Answer: There is a debt of ancestors upon us, to get rid of that debt, Shraddha etc. is the ultimate necessity. Our forefathers also benefited from peace in any birth.

Mamta Ji

Question: What kind of Yajnas can ordinary people do?

Answer: Do a good deed and forget it. Do not desire for results. This is the best Yajna. Helping the needy is also Yajna.

Chandrika Ji

Question: I am unable to perform my daily pooja. How to improve on it?

Answer: Try to inculcate the habit of performing pooja. If for some reason you are not able to do pooja some day do manasa pooja.



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

<https://vivechan.learngeeta.com/feedback/>

Thank you-For reading the summary

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

Jai Shri Krishna!

Compiled by: Geeta Pariwar - Creative Writing Department

Har Ghar Gītā, Har Kar Gītā !

Let's come together with the motto of Geeta Pariwar, and gift our Geeta Classes to all our Family, friends & acquaintances

<https://gift.learngeeta.com/>

Geeta Pariwar has taken a new initiative. Now you can watch YouTube videos and read PDFs of all the interpretation sessions conducted earlier. Please use the below link.

<https://vivechan.learngeeta.com/>

Learn Geeta, Spread Geeta, Live Geeta
|| OM ŚRĪKṚṢṆĀRPAṆAMASTU ||