

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 4: Jñāna-Karma-Sannyāsa-Yoga

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YouTube Link: <https://youtu.be/qCjI2cuGaSs>

Transforming Karma to Akarma & Finding Akarma in Karma

The 4th chapter of Bhagavadgita is known as the **Jñāna-Karma-Sannyāsa-Yoga - The Yoga of Knowledge and disciplines of Action and Knowledge.**

Today's Vivechan started with the traditional lighting of the lamp followed by prayers offered to Sri Bhagavān and Guru Vandana.

The 4th chapter of the Bhagavadgītā holds great significance. It covers various essential aspects, such as the importance of acquiring knowledge, understanding the eternal nature of the soul, and the significance of selfless action (karma).

The more one delves into the immense knowledge contained not only in this chapter, but the entire text, the more one is enriched by its wisdom. This is a text that cannot be absorbed with a single reading. Just as one needs to dissolve sugar in milk to sweeten it, similarly, once we immerse ourselves in the nectar of the Gītā, we begin to live by the teachings expounded by Bhagavān herein, and elevate one's life to inner peace and fulfilment.

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.

It is very easy to attain the Supreme, Bhagavān explained. **HE said by just freeing oneself of attachment (vītarāga), fear (bhaya) and anger (krodhā) one can become one with HIM.**

Have we ever contemplated how one can free oneself from attachment, fear, and anger? We are born of Prakṛti. Just as nature changes seasons, we also undergo immense changes and swings over the

course of life. In extreme heat, one must endure it and patiently wait for the season to change to monsoon. Similarly, one should acknowledge the adverse effects of attachment, anger, and fear, without reacting to them. We are advised to patiently wait for these phases to pass, which lasts as little as 45 seconds. Ten deep breaths of Prāṇayama can help one overcome fear, pain, or anxiety.

Each chapter of the Bhagavadgītā is called Yoga, as there are numerous ways to unite (yoga) with HIM. While on the path of yoga, one needs to have devotion (Bhakti) towards Bhagavān. HE explained that without faith (shraddha) one cannot attain knowledge.

श्रद्धावान् लभते ज्ञानं

Those whose faith is deep and who have practiced controlling their mind and senses attain divine knowledge. HE also said there is nothing as purifying as divine knowledge.

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते |

One who has attained purity of mind through prolonged practice of Yoga, receives such knowledge within the heart, in due course of time.

Jnana, in this context, is not the kind of knowledge one can acquire from a book or the internet. **It is the wisdom gained through dedicated practice and devotion to Paramātmā, which can only be experienced.** This is why it is advised that sincere contemplation for just 45 seconds can purify the mind by surrendering all negativities and positivities to HIM. We should not approach HIM only with our problems but with a heart full of devotion and surrender.

It has been said that the state of mind with which one goes to sleep is the same state of mind with which one wakes. Similarly, the state of mind at the time of death determines the state of mind at the time of rebirth. Thus, cultivating a peaceful and devoted mind is crucial for both daily life and the journey beyond.

Hence, it is advisable to be conscious of our state of mind and always keep it engrossed in sattvic karma. This itself is Yoga, or union with Paramātmā.

4.11

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

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.

Bhagavān said that in whatever way people surrender unto HIM, HE reciprocates accordingly. HE willingly enslaves Himself to the love of HIS devotees who devote themselves to HIM selflessly.

HE uses the word **bhajāmyaham**, which means “to serve.” **HE said HE serves the surrendered souls, by bestowing divine bliss, divine knowledge, and divine love.**

You call HIM once, and like an echo, HE responds seven times. This echo is influenced by how we remember HIM, our righteous deeds, and our immersion in the knowledge of truth.

When praying to Paramātmā, one should not rush away but wait for HIS response. The best time to experience HIS presence is while meditating in Shavāsanā. During this practice, one becomes truly conscious of the self, hearing the heartbeat, feeling the contractions and relaxation of muscles, and becoming aware of the surroundings. Birds chirp all day, but only in this state do we truly hear their song.

Our focus should turn inward, as HE resides within. However, we often remain preoccupied with the outward flow of thoughts. **Reversing this flow, turning our attention inward, is the true path to union with Paramātmā. It is in this inward focus that we can hear HIS voice and experience HIS presence.**

4.12

kāñkṣantaḥ(kh) karmaṇāṃ(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.

In this world, those desiring success in material activities worship the celestial gods (Devtas), since material rewards manifest quickly. Attaining the Supreme is not an easy task.

This was explained with the analogy of the Sun and a Deepak offered during prayer. It is impossible to reach the Sun, but one can experience its radiance in the Deepak. This small flame is neither as bright nor as hot as the Sun, making it easier to handle and gaze upon. Similarly, it is easier to please the celestial deities, who bestow boons through the powers granted to them by the Supreme Divine.

All Yajnas performed are meant to please these celestial Gods and obtain small *siddhis* (abilities obtained by spiritual austerities). We can achieve a siddhi when we perform any karma with dedication and perseverance, with a particular desire in mind. In our worldly life, we have many requirements and to fulfil them, many a times we try to appease various Deities. They bless us with these minor *siddhis*.

Who are Spirits? These are of three kinds

- The **Pret Atmas** : are the souls of people who led an extremely unrighteous life. They are unable to find an unrighteous womb and thus they keep wandering in search of a compatible womb. It is seen that they facilitate unrighteous *siddhis* and activities of unrighteous people.
- The **Deva Atmas** : are souls of righteous and virtuous people. They too facilitate righteous *siddhis* and activities, and sometimes need to wander in search of extremely virtuous wombs.
- The ordinary souls immediately find compatible wombs and do not wander or wait.

In the previous shloka, we discussed that the state of mind at the time of death determines the state of mind at the time of rebirth. Very few people come into this world in a happy state; most take their first breath crying, reflecting their unhappiness or worry at the time of death. Conversely, happy souls remain joyful even in hardships. Their focus is not on what they lack, but on what they have. Such individuals spread happiness wherever they are.

Upasana means to sit beside and pray. Therefore, one should spend time with saints and righteous people to imbibe their virtues. This choice is ours. The letter C, positioned between the alphabets B and D, symbolises **CHOICE**, where B and D represent **BIRTH** and **DEATH**. When facing adversities, it is our choice to respond with happiness or sorrow. Bhagavān advises us to treat adversities with the same spirit, maintaining equanimity regardless of the circumstances.

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ।

treating alike happiness and distress, loss and gain, victory and defeat.

Like the seasons, the times in one's life also change. Whatever the circumstances, change is inevitable. Therefore, one should not get carried away by circumstances but remain composed and equanimous in all situations. Keep moving forward with positivity and contentment, knowing that change will happen soon.

**निर्माणों के पावन युग मे हम चरित्र निर्माण न भूले
स्वार्थ साधना की आंधी मे वसुधा का कल्याण न ना भूले**

When we work with a happy mind, we make our inner being happy. This way we do service of Bhagavān. When we do a karma, without any selfish motive, and express gratitude and acknowledge all the blessings we have received in our life, we are automatically appeasing the Supreme.

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.

HE said that HE is creator of the four classes (**cāturvarṇyaṃ**). HE classified the society into four categories viz., the Brāhmana, the Kṣatriya, the Vaiśya and the śūdra. This classification was done basis occupations and nature of the people (**guṇakarmavibhāgaśaḥ**) and not according to their birth. HE further stated that although HE is the Creator of this system, consider HIM to be the Non-doer and Eternal.

Such a variety of occupations exist in every society. This classification was done for the betterment of society, based on the individual's qualifications and experience. Even in current times, candidates are selected for specific job profiles based on their qualifications and experience, regardless of the family they were born into. Many people criticize the Bhagavadgītā for dividing society into classes, but they fail to understand that this division is based on one's occupation, not birth. **All these classes enjoy equal status, and none is superior to the other.**

Distribution and delegation of work are fundamental principles of modern management. Even today, work is delegated based on an individual's capabilities. Bhagavān stated that although He created the four orders of society, He is the non-doer (**akarta**). This is similar to Tata Salt, which is named after Ratan Tata, the owner of the company. He is not personally involved in manufacturing the salt. Instead, he has appointed staff with the necessary qualifications to acquire, fortify, and pack the salt, making it available in the market.

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.

Bhagavān explained that HE is not attached to the fruits of HIS actions, making every karma of HIS as Akarma. One who knows HIM in this way is never bound by the karmic reactions of his actions.

One should also not get attached to the fruits of one's actions. A flower blooms in the Sun's radiance, yet the Sun does not shine solely for the flower. It radiates selflessly for all life to flourish. Similarly, a river does not flow to quench the thirst of any one individual; its water is available to all who need it, regardless of whether they worship it or not. Every action of nature is selfless and devoid of any craving for rewards, thereby making every action an act of Akarma (inaction in action).

All actions of Śrī Krishna in Vrindavan are described as 'Krishna Leela' and not 'Krishna charitra'. They were performed just to spread and experience pure joy.

We mortals live with ulterior motives. However, the day we learn to perform Akarma (inaction in action), we will find the path to our ultimate goal. The challenges of life will not affect us.

As described in this poem by Golwalkar Guruji:

ये उथल-पुथल उत्ताल लहर पथ से न डिगाने पायेगी।
पतवार चलाते जायेंगे मंजिल आयेगी-आयेगी॥

लहरों की गिनती क्या करना कायर करते हैं करने दो।
तूफानों से सहमे जो हैं पल-पल मरते हैं मरने दो ।

We will have the courage to brave out the ups and downs of life. We will become fearless / Abhaya, which is the first Daivi Sampatti expounded by Bhagavān.

As described in this poem by Atal Bihari Vajpayee, no matter how many troubles come our way, we should not waver. This spirit makes our life filled with happiness.

बाधाएं आती हैं आएं
घिरें प्रलय की घोर घटाएं,
पावों के नीचे अंगारे,
सिर पर बरसें यदि ज्वालाएं,
निज हाथों में हंसते-हंसते,
आग लगाकर जलना होगा.
कदम मिलाकर चलना होगा.

Life can be challenging, but by living selflessly and fearlessly, and serving HIM in every action, we can purify ourselves. We should strive to be like perfume that, when applied, spreads its fragrance to everyone around. In the same way, a happy soul spreads joy and positivity to others.

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 said that the ancient seekers performed their action without attachment to the results and without sense of doership. HE advised Arjuna to follow their footsteps and perform his duty without thinking about consequences and without sense of doership.

Bhagavān repeatedly explained that, although change is inevitable, nothing in this world can be destroyed.

Matter can neither be created nor destroyed; it can only change form. In all its commentaries, Geeta Press never uses the term "**nashtha**" (destroy). Instead, they use the term "**lupta**" (lost), emphasising that while forms may change, the essence remains eternal.

To illustrate this concept, consider the life cycle of a tree. A tree begins as a seed, which germinates and grows into a sapling. Over time, the sapling matures into a full-grown tree, bearing flowers and fruits. When the fruits ripen and fall to the ground, their seeds are released. These seeds can then germinate, beginning the cycle anew and growing into new trees thus demonstrating that while the form of the tree changes, the essence of the tree remains constant. The matter that comprises the tree is not destroyed; it merely transforms, perpetuating the cycle of life. Thus nothing is ever truly lost; it simply takes on a new form, reflecting the eternal nature of the cosmos.

An incident was narrated to showcase that words spoken are retained by the cosmos and can be retrieved through special Sādhanā. The narrator met a learned Swami Ji and was deeply impressed by his talks. He invited Swami Ji to give lectures in various faculties of his colleges on various topics such as renewable energy, law, Ayurveda, and Naturopathy. Swami Ji agreed, and his first lecture was at an international physics conference where scientists from around the world presented data and figures on the quantum of renewable energy produced by their respective countries.

Swami Ji arrived a little late, after most of the other scientists had already presented. During his lecture, he accurately recited the same figures that had been presented by the other scientists. The narrator was amazed by Swami Ji's vast knowledge and memorisation skills. When he asked Swami Ji how he found the time to accumulate such knowledge, Swami Ji replied that he did not read or memorise anything. He explained that everything is available in the cosmos, and through his Sādhanā, he connects to the cosmos and retrieves the knowledge from there. Later, Swami Ji lectured in other disciplines with equal proficiency.

The vast ancient knowledge has been passed down from generation to generation through the dedicated efforts of ancient seekers. We too, must follow in their footsteps and seek the knowledge of truth, thereby contributing to the preservation and transmission of this wisdom for future generations.

4.16

kiṃ(ñ) karma kimakarmeti, kavayo'pyatra mohitāḥ, tatte karma praVākṣyāmi, yajñātvā mokṣyase'śubhāt. 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.

Bhagavān said that even the wise are confused in determining what is action and what is inaction. Hence, HE explained the secret of action, by knowing which, one may free oneself from material bondage.

Even the most learned are unable to distinguish Akarma from Karma. In the last session we had discussed the differences between Karma, Vikarma and Akarma.

- **Karmas** are actions performed from the intellect for daily sustenance or selfish reasons. These are the tasks we need to do, even when we may not be interested in them.
- **Vikarmas** are prohibited actions driven by the mind, actions that the intellect does not permit and are considered harmful or unethical.
- **Akarma** are actions performed selflessly, without any expectations of rewards or outcomes. These actions are done with a sense of duty and devotion, embodying the true spirit of selflessness.

4.17

karmaṇo hyapi boddhavyaṃ(m), boddhavyaṃ(ñ) ca vikarmaṇaḥ, akarmanāśca 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.

Bhagavān told Arjuna that everyone must understand the nature of all three kinds of action: Karma, or recommended action; Vikarma, or wrong action; and Akarma, or inaction. The truth about these is profound and difficult to comprehend. One needs *vivek* (discretion) to discern the differences among them.

A cow ran away from a butcher and sought refuge at a Brahmin's house. The butcher soon arrived, looking for the cow. The Brahmin faced a moral dilemma: whether to reveal the cow's whereabouts and risk its life or to lie and incur sin. However, discerning that saving the life of the cow was the right course of action, the Brahmin chose to lie. The value of preserving a life outweighed the sin of telling a small lie.

In the entire Bhagavadgītā, Bhagavān encouraged Arjuna to fight the Kauravas and slay them, emphasising that fighting a battle is the rightful action for a Kṣatriya. Running away from the battle would result in Arjuna's infamy and dishonour. Bhagavān incarnated to destroy unrighteousness and restore dharma. HE reminded Arjuna of his duty to avenge the attack on the modesty of a helpless lady, underscoring the importance of standing up against injustice and protecting righteousness.

ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि || 2.38||

Fight for the sake of duty, fulfilling your responsibility in this way, you will never incur sin.

In the 11th chapter of the Bhagavadgītā, when Bhagavān revealed HIS Divine Cosmic Form to Arjuna, Arjuna was both amazed and terrified. He witnessed the Kauravas, along with Bhīṣma pitāmaha, Dronacharya, Jayadratha, Karna and many others, entering Bhagavān's mammoth mouth. Their bodies were stained with blood; some were half-chewed, and others were already crushed under HIS teeth. This vision terrified Arjuna and he asked the Divine what it meant. HE replied

द्रोणं च भीष्मं च जयद्रथं च, कर्णं तात्यानपि योधवीरन् ।

मया हतंस्त्वं जहि मां व्यतिष्ठा, युध्यस्व जेतासि राणे सपत्नान् || 11.34||

Dronacharya, Bhīṣma pitāmaha, Jayadratha, Karna, and other brave warriors have already been killed by ME. Therefore, slay them without being disturbed. Just fight and you will be victorious over your enemies in battle.

This showcases the inevitability of their destruction and the cosmic nature of Bhagavān's will, highlighting the importance of Arjuna fulfilling his duty as a warrior.

In the last verse of the 11th chapter Bhagavān told Arjuna to slay the enemy without malice, and with a sense of duty

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव

As action done in malice or hostility results in repentance.

Soldiers are authorised to kill the enemy when commanded, and this act is not considered a sin. In

fact, if a soldier dies while protecting his country, he is honoured and given the status of a martyr. The same HE reiterated to Arjuna:

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् | 2.371

If you fight, you will either be slain on the battlefield and go to the celestial abodes, or you will gain victory and enjoy the kingdom on earth.

Actions performed selflessly without any expectations of rewards or outcomes, **Akarma, result in discernment, efficiency, skill, and eternal happiness.** These actions are undertaken with a sense of duty and devotion. When one engages in **Akarma, the focus is on the purity of the action itself rather than the fruits it may bear.** This mindset fosters clarity and discretion, allowing one to make wise decisions and enhances one's abilities and efficiency.

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.

Parmeshwara said those who see action in inaction and inaction in action are truly wise amongst humans. Although performing all kinds of actions, they are yogis and masters of all their actions.

Is this possible? Yes it is. One can convert all karmas into akarma by making a slight shift in mindset. This involves viewing and performing everyday actions as offerings to the Divine. For instance, if you are a shopkeeper, serve your customers as if you are serving the Divine. If you are a housewife, cook food with the intention of offering it as *bhog* to Bhagavān, rather than simply feeding the family. Feed *rotis* to birds, dogs, cows, beggars, etc., and then consider the food shared with your family as *prasadam*.

By dedicating each action to the Divine and performing it with devotion and selflessness, one can transform ordinary tasks into acts of worship. Gītā propagates Karma Yoga. That is why this text does not permit to leave action / karma. Being a valiant warrior Arjuna could never truly leave his duties of a warrior and become an ascetic. Bhagavān repeatedly encouraged Arjuna to perform his duties of a Kṣatriya, without attachment to results of his actions, converting karma to akarma.

The Bhagavadgītā showcases how to make every work an act of devotion, how to draw power from every action, and how to convert that power into charity.

4.19

**yasya sarve samārambhāḥ(kh), kāmasaṅkalpavarjitāḥ,
jñānāgnidagdhakarmāṇaṃ(n), tamāhuḥ(ph) paṇḍitaṃ(m) budhāḥ. 4.19**

Even the wise call him a sage, whose undertakings are all free from desire and Sankalpa (thoughts of the world) and whose actions are burnt up by the fire of wisdom.

The enlightened sages call those persons wise, whose every action is free from the desire for material

pleasures and who have burnt the reactions of work in the fire of divine knowledge.

While initiating any work, one should wish that the action performed contributes to the welfare of society. This intention transforms the work into a selfless service, aligning personal efforts with the greater good.

The following mantra emphasises the same.

सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः ।
सर्वे भद्राणि पश्यन्तु मा कश्चिद्दुःखभाग्भवेत् ॥

While practicing yogasana, one should cultivate the thought that these exercises will bring happiness to those around. This is because only when we are healthy can we contribute to the welfare of others. Maintaining a state of calm and composure is essential, as it enables effective handling of adverse situations.

A poignant example of this principle is found in the story of Buddha. One day, a woman spat on Buddha. Instead of reacting with anger or distress, he calmly asked, "Do you want to say something more?" The woman felt guilty after witnessing Buddha's non-reactive demeanor. The next day, she returned with garlands to apologize. Buddha, remaining composed, asked the same question, "Do you want to say something?" His disciples were perplexed by his reaction. Buddha explained that he neither accepted her abuse nor her praise; he remained equanimous and detached from external reactions.

In the 12th chapter while listing the attributes of HIS devotees Bhagavān said

तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येन केनचित् ।

those who take praise and reproach alike, who are given to silent contemplation, content with what comes their way, without attachment to the place of residence, whose intellect is firmly fixed in Me, and who are full of devotion to Me, such persons are very dear to Me.

Thus by maintaining inner peace and balance, regardless of external circumstances, we can navigate life's challenges with grace and contribute positively to the well-being of others.

4.20

**tyaktvā karmaphalāsaṅgaṃ(n), nityatṛpto nirāśrayaḥ,
karmaṇyabhipravṛtto'pi, naiva kiñcitkaroti saḥ. 4.20**

He, who, having totally given up attachment to actions and their fruit, no longer depends on anything in the world, and is ever content, does nothing at all, though fully engaged in action.

Those who have given up attachment to the fruits of their actions, are always satisfied (**tṛpto**) and are not dependent on external things (**nirāśrayaḥ**). Despite engaging in activities, they do not do anything at all.

We were encouraged to remain content and happy regardless of the circumstances. Eat the food served with satisfaction, without complaining about its taste or the lack of salt. The more one cultivates contentment within, the more one can distance oneself from sorrows. Contentment fosters a sense of inner peace, helping us to accept and appreciate what we have, rather than focusing on what we lack.

With this lesson, ended today's beautiful session.

Question and Answer Session

Bhushan ji

Question: As discussed the soul immediately takes birth in a new body. Then why do we perform Shraddha Karma?

Answer : Determining whether a soul has been reborn or still remains in this world is a profound mystery, one that often transcends human understanding. Bhagavān told Arjuna that "You and I have taken many births which you do not know, but I know." This indicates the vastness and complexity of the cycle of birth and rebirth, which is beyond the comprehension of most humans.

The Shraaddha ritual, when performed with genuine devotion, pleases the ancestors if they are still present in this world. If they have moved on, the entire cosmos, including nature and creation, acknowledges and blesses us for our sincere efforts and feelings.

Subhash Ji

Question: In how much time did Bhagavān expound the teachings of the Gītā to Arjuna?

Answer: It takes 45 minutes to read the entire text. So this is the estimated time taken by Bhagavān to give this discourse. However, just as a mother conveys her feelings to her children through her eyes, allowing the child to understand whether she is disapproving or happy, Sri Bhagavān must have also communicated with Arjuna in a profound and non-verbal way. The divine connection and understanding between them would have allowed Arjuna to grasp the deeper meanings and emotions that Krishna intended to impart, even if these were not explicitly spoken.

Question: What is the meaning of Paryupaste?

Answer: It means continuous worship and devotion.

Om Prasad Ji

Question: When the Kauravas defeated the Pāṇḍavas in the game of dice and they had to go into exile, Arjuna went to IndraDev and acquired weapons. Then why did Arjuna get despondent at the time of war?

Answer: Arjuna, was valiant, mighty, and equipped with numerous weapons. His training and prowess as a warrior were unquestionable. He did not grieve out of fear at the time of the war. Instead, his sorrow stemmed from a deep sense of attachment upon seeing his relatives standing before him on the battlefield. Despite his momentary hesitation and emotional conflict, we all know that Arjuna used the weapons he had acquired with great skill and effectiveness during the war.

Chitra Ji

Question: How does inaction in action and action in inaction happen?

Answer: If you undertake cooking with the intention of offering it to Bhagavān, then your work transcends ordinary karma and becomes akarma (non-action). This shift in intention elevates your task into an act of devotion, free from attachment to the results.

On the other hand, consider if your neighbour is sick and you know her small children need food. Preparing food for them with selfless and good intentions is an act of karma in akarma (action in inaction) as well. Furthermore, if you pack the food for your neighbour's children with the same care and love as you do for your own family, this becomes akarma in karma (inaction in action).

Deepak Ji

Question: What is the justification of sannyāsa in the name of this chapter?

Answer: The concept of Sannyāsa in the Srimad BhagavadGītā extends beyond the simple

renunciation of fire rituals or donning saffron robes. In this sacred text, Sannyāsa signifies a profound transformation of one's inner self. It involves a journey towards renunciation that leads us from action to inaction, allowing us to reflect the acquired knowledge in our daily lives.

Our four Ashrams (stages of life) are interconnected. Vanaprastha Ashram serves as a transitional phase between the Grihastha (householder) and Sannyāsa Ashram. This stage symbolises turning one's back on the household life and facing the forest, representing a gradual shift towards renunciation while still living at home. This gradual process of letting go and continuous practice of detachment is essential for eventually attaining the state of Saṁnyāsa.



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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

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