

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 3: Karma-Yoga

1/4 (Ślōka 1-11), Sunday, 10 November 2024

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YouTube Link: [https://youtu.be/y\\_3QJP5JDtY](https://youtu.be/y_3QJP5JDtY)

## Action that is Fundamental to Life should be dedicated to a Higher Ideal

Third Chapter of Shrimad Bhagavad Gītā--the **Karma Yoga**: the **Yoga of Action**.

The session began with the lighting of an auspicious lamp, followed by Aarti and prayers to Spiritual Guru, Ma Sharada and Bhagavān Śrī Krishna.

Despondent and overwhelmed by doubt, Arjuna lays down his weapons and declares, "I will not fight." In response, Śrī Krishna begins explaining key spiritual concepts to him, starting with Sāṅkhya Yoga—the knowledge of the soul, or Atma—and Jnana Yoga, which reveals the qualities of a wise, steady-minded person, or Sthitaprajna. Śrī Krishna urges Arjuna to accept his duty as a warrior (Kṣatriya) and stand up against unrighteousness. Yet Arjuna, clouded by ignorance, finds it difficult to distinguish between Dharma (righteousness) and Adharma (unrighteousness), as well as between the eternal soul and the temporary material body. Recognizing this, Śrī Krishna seeks to address the root of Arjuna's confusion by explaining Buddhi Yoga and Karma Yoga, which involve selfless actions done with devotion to the Supreme.

The conversation between Krishna and Arjuna was not originally divided into chapters; this structure was added later by Sage Vyasa to make it easier for people to understand. Arjuna, however, becomes puzzled when he misinterprets Krishna's teaching in verse 49 of Chapter 2:

***dūreṇa hy-avaraṁ karma buddhi-yogād dhanañjaya  
buddhau śharaṇam anvichchha kṛpaṇāḥ phala-hetavaḥ***

Arjuna interprets this to mean that knowledge is superior to action, especially when action involves violent conflict. He begins to doubt whether fighting is necessary and turns to Krishna not only as a friend and cousin but now as his teacher, surrendering to him as a disciple. Arjuna expresses his belief that self-knowledge (Atma Jnana) is more important than action (Karma) on the path to liberation.

Through Karma yoga, Śrī Krishna explains, a person can fulfill their responsibilities while remaining mentally balanced, achieving inner peace and eventual liberation. By guiding Arjuna with patience and

wisdom, Krishna encourages him to move beyond his fears and embrace action as a way to grow in strength, clarity, and spiritual understanding. This chapter, therefore, is not just a guide for Arjuna; it offers timeless wisdom on finding purpose and courage through meaningful action, making it relevant for all seekers on the spiritual path.

### 3.1

**arjuna uvāca :**  
**vyāyasī cetkarmaṇaste, matā buddhirjanārdana,**  
**tatkiṃ(ñ) karmaṇi ghoṛe māṃ(n), niyojayasi keśava. 3.1**

Arjuna said :Kṛṣṇa, if You consider Knowledge as superior to Action, why then do You urge me to this dreadful action, Keśava!

In his confusion and frustration, Arjuna questions Krishna earnestly, "Hey Krishna, what are you asking me to do? You say that Buddhi Yoga-the path of knowledge-is superior, yet you also instruct me to engage in this intense battle as part of Karma Yoga, the path of action. How am I to understand this?"

Arjuna's dilemma runs deep. As a Kshatriya, his duty, or Dharma, is to protect society and fight for justice. But the idea of waging war against his own kin seems like a terrible, dark task (Ghor Karma) to him. In his mind, the actions required of him feel cruel and contradictory to his values. Even though he has dedicated his life to becoming a skilled warrior, he now sees his duty as a burden. Overwhelmed by doubt, Arjuna struggles to understand why he should fulfill this duty if it seems so morally troubling.

In his plea, Arjuna addresses Śrī Krishna with respect, calling him "Janardana" (Savior of all) and "Keshava" (the one who destroys darkness). He repeats these names, showing his genuine need for guidance and his trust in Śrī Krishna as his friend and teacher. Arjuna is clearly lost-his heart tells him that fighting is wrong, yet he's aware that Śrī Krishna's words carry wisdom. He desperately seeks clarity, asking, "Why do you ask me to perform these actions if Buddhi Yoga, the path of knowledge, is better? Help me understand."

### 3.2

**vyāmiśreṇeva vākyaena, buddhiṃ(m) mohayasīva me,**  
**tadekaṃ(ṽ) vada niścitya, yena śreyo'hamāpnuyām. 3.2**

You are, as it were, puzzling my mind by these seemingly conflicting expressions; therefore, tell me the one definite discipline by which I may obtain the highest good.

Arjuna expresses his confusion to Śrī Krishna, feeling caught between what he sees as two conflicting paths: Karma Yoga, the path of selfless action, and Jnana Yoga, the path of wisdom. In his uncertainty, he asks, "Which path is best?" Sant Dnyaneshwar Maharaj **compares Arjuna's struggle to that of a blind person who is given multiple directions but lacks the vision to follow any.** Arjuna, unable to distinguish the right course on his own, seeks clear guidance, humbly surrendering himself to Śrī Krishna and setting aside any personal preferences or conditions.

In verse 7 of Chapter 2, Arjuna openly admits his ignorance and humbly seeks instruction as a disciple, saying:

**kārpaṇya-doṣhopahata-svabhāvaḥ  
prichchhāmi tvāṁ dharma-sammūḍha-chetāḥ  
yach-chhreyaḥ syānniśhitaṁ brūhi tanme  
śhiṣhyaste 'haṁ śhādhi māṁ tvāṁ prapannam**

"My heart is overwhelmed by weakness; my mind is confused about what is right. I ask You, what is truly best for me? I am Your disciple, surrendered to You. Please instruct me."

Seeing Arjuna's sincere surrender, Śrī Krishna recognizes that Arjuna needs a deeper understanding of Karma Yoga to dispel his doubts. Rather than commanding him to fight, Śrī Krishna begins to patiently address each of Arjuna's questions, giving him the wisdom of the Gita-the ultimate guide for humanity. Here, as in Chapter 2, Arjuna's struggle to comprehend reflects the same confusion, and Śrī Krishna chooses to carefully explain the essence of Karma Yoga to him.

### 3.3

**Śrībhagavānuvāca :  
loke'smindvividhā niṣṭhā, purā proktā mayānagha,  
jñānayogena sāṅkhyānām(ñ), karmayogena yoginām. 3.3**

Śrī Bhagavān said:Arjuna, in this world two courses of Sādhanā (spiritual discipline) have been enunciated by Me in the past. In the case of the Sāṅkhyayogī, the Sādhanā proceeds along the path of Knowledge; whereas in the case of the Karmayogī, it proceeds along the path of Action.

In this verse, Śrī Krishna lovingly addresses Arjuna with the name "Anagha," which means "one without malice" or "pure-hearted." This gentle title shows how much Bhagavān values Arjuna's sincerity and his humble, genuine request to learn the best path for him. Arjuna isn't demanding victory or wealth in the battle; instead, he is seeking what is truly beneficial. Śrī Krishna recognizes this purity in Arjuna, which is essential for understanding and following the path of karma yoga. This is a reminder for us, too: if we wish to turn our actions into karma yoga, we must first cultivate a pure and clear mind.

Śrī Krishna explains that there are two main spiritual paths for reaching liberation: Jnana Yoga (the path of knowledge) and Karma Yoga (the path of selfless action). He compares them to different routes to the same destination, like two ways to travel to a city—one by train and another by plane. Each path is chosen based on an individual's abilities and circumstances. Just as one might choose to travel by train if flights are too costly, similarly, each person can choose Jnana Yoga or Karma Yoga depending on their spiritual capacity and readiness.

Śrī Krishna illustrates this further by comparing it to birds and humans picking mangoes from a tree. Birds, with their ability to fly, can simply land on a branch to enjoy the fruit. Humans, however, need tools and effort to reach the same fruit. Likewise, while Jnana Yoga may suit those with an intense focus on meditation and knowledge, Karma Yoga is a practical path suitable for most people, especially those who need to work and interact in the world.

### 3.4

**na karmaṇāmanārambhān, naiṣkarmyaṁ(m) puruṣo'snute,  
na ca sannyasanādeva, siddhiṁ(m) śamadhigacchati. 3.4**

Man does not attain freedom from action (culmination of the discipline of Action) without entering upon action; nor does he reach perfection (culmination of the discipline of Knowledge) merely by

ceasing to act.

Śrī Krishna then introduces a profound idea—**Nishkama Karma Siddhi**, or the perfection of action without attachment. This **means reaching a state where, even in the midst of action, one is unaffected by the results**. He uses the example of the sun, which rises every day and nourishes all life on Earth without any sense of “doing” or attachment. The sun’s light causes plants to grow and awakens the world, yet the sun remains unmoved, simply being itself. This is true Nishkama, or action without ego.

Śrī Krishna clarifies that achieving this state of detached action doesn’t mean doing nothing or running away from the world. Liberation doesn’t come from inaction but through dedicated action with a pure heart. Just as hunger can only be satisfied by eating, liberation requires effort, beginning with selfless work. For us, the path of karma yoga selfless action—leads us closer to liberation, freedom from sorrow, and ultimately, moksha, the end of the cycle of rebirth.

For most people, Karma Yoga is a practical path, one that encourages engagement in the world with a spirit of humility and service. It’s not easy to attain true detachment, but Śrī Krishna reassures Arjuna that it is possible, step by step, by doing our duty without attachment to the outcome. This journey in karma yoga is a gradual path toward liberation, toward the inner peace that comes from embracing action with a pure, humble, and devoted heart.

### 3.5

**na hi kaścitkṣaṇamapi, jātu tiṣṭhatyakarmakṛt,  
kāryate hyavaśaḥ(kh) karma, sarvaḥ(ph) prakṛtijairguṇaiḥ. 3.5**

Surely, none can ever remain inactive even for a moment; for, everyone is helplessly driven to action by modes of Prakṛti (nature born qualities).

In this verse, Śrī Krishna reveals the root of Arjuna’s confusion: ignorance about the powerful forces at play within us. Śrī Krishna explains that all beings in this world are born of Prakṛti (nature), and Prakṛti operates with three basic qualities, or gunas: **sattva (goodness), rajas (passion), and tamas (ignorance)**. Every person, object, and action in the universe embodies a mix of these three qualities. One quality may be more dominant in a person, giving them a **sattvic, rajasic, or tamasic** nature, but no one quality exists alone. These three qualities shape our actions and reactions, pulling at us like the strings of a puppet.

Śrī Krishna uses the word **Prakṛti-ja**, which means “born from nature,” to remind Arjuna that our very being and all actions are deeply rooted in these three qualities. Because we are born into this nature, we are bound to act; action is inescapable. Even if we try to sit in complete silence, we are still performing actions, whether it’s breathing, listening, thinking, or even holding our breath. Śrī Krishna emphasizes that there is no moment when we are truly doing “nothing.” Just sitting and listening is an action, and so is speaking, blinking, or thinking.

Śrī Krishna says that it is human nature to sometimes want to escape action, thinking that we can somehow control our urges and restrain ourselves from every kind of activity. For example, on a fasting day, a sadhak may resolve not to eat anything. But the moment they see delicious food around, their mind may drift toward those temptations, creating inner turmoil. In trying to resist the senses, they are often pulled into thinking about the very things they are trying to avoid.

This verse reminds us that we cannot control our natural need to act, and attempts to do so often cause internal conflict. Instead of trying to escape action, we should accept that it is in our nature to

engage, and seek to purify our actions with the right intent and awareness. **Śrī Krishna encourages Arjuna—and all of us—to understand that true mastery is not in avoiding action but in performing it without attachment.**

### 3.6

**karmendriyāṇi saṁyamya, ya āste manasā smaran,  
indriyārthānvimūḍhātmā, mithyācāraḥ(s) sa ucyate. 3.6**

He who outwardly restraining the organs of sense and action, sits mentally dwelling on the objects of senses, that man of deluded intellect is called a hypocrite.

In this verse, Śrī Krishna explains to Arjuna a common mistake we make in our spiritual journeys: we try to control our actions by restricting our senses, thinking that this will lead to mastery over our desires. But Śrī Krishna highlights that the true root of our impulses and enjoyment lies in the mind, not in the senses themselves.

Imagine someone who decides to stop watching television. They may avoid looking at the screen, but in their mind, they're constantly thinking, "I won't watch, I won't watch," and soon, they start missing it even more. In this way, our attempts to control the senses by sheer force actually increase our desire and frustration.

**Śrī Krishna explains that it's the mind—not the eyes, ears, or tongue—that truly enjoys and attaches itself to pleasures.** Our eyes may see the television, but it's the mind that becomes engrossed. Our ears may hear beautiful music, but it's the mind that takes pleasure in it. Even with food, it's not just the taste on the tongue; it's the mind that revels in the flavors. Our senses are simply channels for enjoyment; they don't seek pleasure on their own.

This is why Śrī Krishna calls this approach of merely controlling the senses "hypocritical." We're fighting against the senses when, in reality, it's the mind that needs to be addressed. By focusing on controlling the senses alone, we end up masking our true desires instead of truly letting them go.

Śrī Krishna urges that, rather than forcing external restraint, we should focus on mastering the mind itself. Only by guiding our mind to a state of awareness and self-control can we truly experience peace and overcome attachments. This internal shift, Śrī Krishna says, is the foundation for true discipline and spiritual progress.

### 3.7

**yastvindriyāṇi manasā, niyamyārabhate'rjuna,  
karmendriyaiḥ(kh) karmayogam, asaktaḥ(s) sa viśiṣyate. 3.7**

On the other hand, he who controlling the organs of sense and action by the power of his will, and remaining unattached, undertakes the Yoga of selfless Action through those organs, Arjuna, he excels.

- **yas tvindriyāṇi manasā:** Controlling the senses with mind.
- **asaktaḥ sa viśiṣyate:** The mind which is detached is superior

As Śrī Krishna explained in the previous verse, the mind is the true driver behind our pursuit of sense objects. When we crave a certain food or feel drawn to a TV show, it's not our taste buds or eyes

urging us forward—it's our mind. **Therefore, real control over our senses comes from guiding and disciplining the mind itself.**

A relatable example today is children or teenagers who seem “glued” to their mobile devices, neglecting their studies. Some parents respond by simply taking away the device. However, the most effective approach would be to foster in children a genuine interest in their studies—since we're naturally drawn to pursue what we enjoy. **Guiding their minds to find meaning or excitement in learning is much more impactful than enforcing temporary restraint.**

Our mind shapes the quality and intent of each action, making it either meaningful or hollow. For example, if we recite the *Ramraksha* but our thoughts are distracted, the purpose of chanting is not fulfilled. But if we sit in front of a picture of Rama, focusing on his lotus feet while reciting, our mind directs our eyes, voice, and heart to stay engaged in devotion. Similarly, **when studying the Gītā, our eyes may read the shlokas, and our tongue may recite them, but only through our mind can we truly absorb the essence and apply the wisdom in our lives.**

Krishna compares our senses to horses in a chariot, with the mind as the charioteer. Our senses may pull us toward pleasure, but it's the mind that steers the direction of our actions. **To truly overcome indulgence, we need to develop mental detachment, a key element of Karma Yoga. This mental discipline transforms our actions, guiding us toward selfless service and liberation.**

In the upcoming verses, Śrī Krishna beautifully unfolds the principles of Karma Yoga, showing how a detached mind can lead us to a life of purposeful action.

### 3.8

**niyataṁ(ñ) kuru karma tvam(ñ), karma jyāyo hyakarmaṇaḥ,  
śarīrayātrāpi ca te, na prasiddhyedakarmaṇaḥ. 3.8**

Therefore, do you perform your allotted duty; for action is superior to inaction. Desisting from action, you cannot even maintain your body.

Śrī Krishna teaches Arjuna that action is always superior to inaction. Every person has duties to fulfill to sustain themselves, and just as our physical bodies are constantly at work—even without our conscious effort—so too is the entire universe engaged in endless cycles of action for our benefit. These essential actions can be thought of as **Karmayagyas**—sacrificial actions that align with the spirit of Karma Yoga.

Let's understand Karma Yoga step-by-step:

- **Our body is always in motion:** Our physical form is engaged in one action or another, even when we're unaware of it. We cannot exist without acting, even for a single moment.
- **Action is always superior to inaction:** Purposeful action is the way forward; to avoid it leads us nowhere.
- **Mindful action matters:** It's essential to focus our minds on positive, meaningful activities. The mind's direction shapes the value of our actions.
- **We are bound by our duties (Dharma):** As prescribed in the Vedas and Shastras, everyone has niyat karmas, or essential duties, which they are obligated to fulfill.
- **Perform each duty as a yagya karma:** Approach each task as an offering, with the same devotion and sincerity as a sacrificial ritual, making each action sacred.

This step-wise understanding of Karma Yoga transforms daily actions into a path toward spiritual



growth and fulfillment.

### 3.9

#### **yajñārthātkarmaṇo'nyatra, loko'yaṃ(ñ) karmabandhanaḥ, tadarthaṃ(ñ) karma kaunteya, muktasaṅgaḥ(s) samācara. 3.9**

Man is bound by his own action except when it is performed for the sake of sacrifice. Therefore, Arjuna, do you efficiently perform your duty, free from attachment, for the sake of sacrifice alone.

Now-a-days, we often hear about sustainability and environmental responsibility, but these principles were well-understood even in ancient Vedic culture. The Vedas describe various actions, known as **Vihit Karmas**, specifically intended to sustain and balance the environment. One of these Vihit Karmas was the practice of yagya, or ritual offerings, aimed at nurturing and preserving nature itself.

In our daily lives, we perform essential duties known as **Niyat Karmas**, which are actually subsets of Vihit Karmas. The Vedic system of *Chaturvarna* was designed to assign different roles within society, bringing balance by defining duties for various groups. In the past, each generation typically carried forward their family's traditional occupation. Today, however, people are free to choose professions based on personal interests. Even so, performing the core duties of our chosen path, or Niyat Karmas, remains important—and these too should be done in the spirit of yagya.

Śrīmad Bhagavad Gītā beautifully elaborates on this concept, encouraging us to approach our duties with the selflessness of a yagya. In ancient times, the yajman (sacrificial host) conducted yagyas for the welfare of the whole community, symbolizing selfless contribution. Through offerings like pure cow ghee or samidha (sacrificial wood), the yagya was thought to support both nature and human society. While the ritual also symbolized fulfilling desires, its essence was in the act of sacrifice for the benefit of others.

Krishna's teachings emphasize that our daily actions should also carry this selfless spirit. Living in society, we depend on countless others, and in this mutual reliance lies the principle of yagya karma. For instance, when we buy a beautiful dress, we may feel pride in owning it, but many people contributed to its creation: the farmer who grew the cotton, the workers who spun and dyed the fabric, the tailor who stitched it, and the shopkeeper who sold it. Thus, each time we wear such clothing or eat a meal, we should cultivate gratitude for all who made it possible. Each meal we enjoy, whether at home or in a restaurant, has been brought to us through the yagya of others' labour.

This sentiment of gratitude is poignantly expressed in a beautiful poem by revered Swami Shri Ramsukhdasji Maharaj:

मैं नहीं, मेरा नहीं,  
यह तन किसी का है दिया।  
जो भी अपने पास है,  
वह धन किसी का है दिया॥

देने वाले ने दिया,  
वह भी दिया किस शान से।  
मेरा है यह लेने वाला,  
कह उठा अभिमान से।  
मैं, मेरा यह कहने वाला,

मन किसी का है दिया ॥

मैं नहीं, मेरा नहीं,  
यह तन किसी का है दिया।  
जो भी अपने पास है,  
वह धन किसी का है दिया ॥"\*

Our bodies, given to us by our parents, our food grown by farmers, and the environment we enjoy are all provided by the selfless yagya karmas of others. Though these benefactors may never claim credit, their service is invaluable, and we owe them a debt of gratitude. Instead, however, we often let pride take hold—claiming things as "mine" and inflating our own sense of importance. This pride binds us to our own actions, creating asakti (attachment) and undermining the spirit of yagya.

Śrī Krishna explains that yagya karma—this ancient ideal of selfless duty—is not a new concept. It was established by Brahma himself and passed down through generations to help humanity fulfill its role within the universe. Through the practice of yagya, we can cultivate humility, detach from the ego, and act in service to others, contributing to the greater harmony of life.

### 3.10

**sahayajñāḥ(ph) prajāḥ(s) sṛṣṭvā, purovāca prajāpatiḥ,  
anena prasaviṣyadhvam, eṣa vo'stviṣṭakāmadhuk. 3.10**

Having created mankind along with Yajña, at the beginning of creation, the creator, Brahmā, said to them, "You shall prosper by this; may this yield the enjoyments you seek.

Brahmā explained that he designed the entire srishti (creation) to function as a yagya—an act of performing selfless duties for the benefit of others. He encouraged everyone to approach their actions with a spirit of sacrifice, doing good not for praise or reward, but for the welfare of those around them. For instance, if one prepares a meal with the intention of nourishing the family, rather than seeking compliments for the recipe, then that act of cooking becomes a yagya karma.

Brahmā went on to say that when we perform yagya karmas, we naturally honor the gods, who, in turn, bless us with prosperity and abundance. In his blessing to his praja (people), Brahmā added, "May the yagya you perform bring you the enjoyment and fulfillment you seek." This profound message is conveyed beautifully in the third and fourth charan of the verse, reminding us that selfless service is not only a way to honor creation but also a path to receiving the rewards we desire.

### 3.11

**devānbhāvayatānena, te devā bhāvayantu vaḥ,  
parasparam bhāvayantaḥ(ś), śreyāḥ(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.

In this verse, it is explained that performing yagya karma—selfless duty with a sense of service—pleases the **devā** (celestial gods), who, in turn, bless us with prosperity. This cycle of mutual benefit, or **parasparam bhāvayantaḥ**, creates harmony and abundance in society. Brahmā explains that by this principle of interdependence and selfless action, one achieves great prosperity.



Let's understand this through a story from the time of Adi Shankaracharya. Once, Shankaracharya arrived at a poor woman's house seeking alms. She had almost nothing, but, feeling a strong sense of duty, she searched her home for something to offer. In one corner, she found a single amala (gooseberry) and presented it to Shankaracharya with humility. Deeply moved by her selflessness, Shankaracharya recited the **Kanak Stotra**, a prayer to Lakshmi, the goddess of wealth. Miraculously, her home was then filled with golden amalas, symbolizing that any miracle is possible through Karma Yoga—selfless duty performed with a heart of service. This illustrates that by fulfilling our duties with a spirit of giving, we become aligned with the natural harmony of creation, and prosperity follows naturally.

## Questions and Answers

### Kanchan Ji (Dedicated Sevi)

**Question:** I have some questions about the 11th verse. Is it referring to God or the deities? Does it mean that gods give us what we ask for by performing a yagya? Is parasparam used in this context?

**Answer:** Not quite. The gods are pleased by our selfless karma yagya—the attitude of serving without expecting anything in return. When they are pleased, they bless us with prosperity, as illustrated in the story of the amala fruit. "Parasparam bhāvayantaḥ" means "by pleasing one another." This connection is achieved through devotion to God, hinted at by the words "param avāpsyatha." While there are many types of yagya, karma yagya is the most accessible to everyone. Seeking the divine through selfless action, rather than seeking direct rewards, helps us achieve a natural flow of blessings from the divine.

**Question:** Does this mean that by asking for the welfare of society, we'll see results? And does it also imply that yagya is always performed for a reward, whether for family or society?

**Answer:** Yagya is not about asking. It's about doing our duties selflessly. Some yagyas indeed aim for broader benefits, like the Gītā Yagya of the Gītā Parivar, whose purpose is to inspire people to connect with the wisdom of the Gītā and live according to its teachings.

### Tukaram Ji

**Question:** Could you explain the difference between Gyan yoga and Karma yoga?

**Answer:** Gyan yoga is the pursuit of supreme knowledge, while Karma yoga is about understanding the science of our actions. When we perform actions, the energy to do so flows from the Supreme Being. This connection to the source of all energy is the essence of gyan yoga, explored in chapters like **Kshetra Kshetragya Vibhag** and **Gyan Vigyan Yog**. Connecting with the divine can happen through various means, like meditation, as done by sages. Karma yoga is one path toward that connection; by acting with a yagya spirit, we can unite with the Supreme. Mastering karma yoga brings insights of gyan and devotion as well.

**Question:** In the discussion about the 8th verse, you mentioned niyat and vihit karmas. What's the difference?

**Answer:** Vihit karmas are duties prescribed by the Vedas, like protecting the environment or performing grand yagyas for societal benefit. Niyat karmas are personal responsibilities—daily duties that fall within the broader vihit framework.

**Question:** You mentioned two types of karmas. I understand niyat karmas, but what's the other type called, the one focused on societal good?

**Answer:** That's vihit karma, such as environmental conservation for the larger good.

## Hemalata Ji

**Question:** Do you mean that karma yoga is better than karma itself?

**Answer:** No, the point was that action is superior to inaction. We cannot stay inactive forever, so initiating action is essential. Just as we need to act to achieve anything in life, we must engage in specific actions to attain moksha.

## Chandrashekhar Ji

**Question:** I feel gyan yoga and karma yoga are connected—how can we act without knowledge?

**Answer:** There is a distinction between worldly knowledge and spiritual knowledge. Gyan yoga is the wisdom that guides us to connect with the Supreme, often through Sāṅkhya Yoga. True knowledge will emerge through karma yoga.

We often wonder about our niyat karmas. Deciding to fulfill our roles sincerely defines these duties, whether as parents or as employees contributing to our organization's well-being. Gyan yoga doesn't dictate these duties; understanding them requires experience. Achieving perfection in karma yoga leads to insights in buddhi yoga and gyan yoga, bringing us closer to understanding the Supreme, as revealed in Rāja Vidyā Rāja Guhya Yoga and other teachings.

**Question:** Is Gyan yoga superior to Karma yoga?

**Answer:** These are three paths—each leading to moksha and union with the Supreme. We can choose the one that resonates with us, as they all eventually converge.

## Gopal Krishna Ji

**Question:** You mentioned different types of yagyas. Would you call what you do a vivechana yagya?

**Answer:** My work is part of gyan yagya, with vivechana being one aspect. I also view it as karma yagya since I serve as a Gītā Sevi, following my duties as directed by my seniors. Whether it's sharing insights from Swamiji or teaching shlokas, I perform this as an act of service. All Gītā trainers sharing their knowledge are contributing to gyan yagya.

**Question:** You used mathematical terms when you mentioned niyat as a subset of vihit karmas. Are there more mathematical concepts in the Gītā?

**Answer:** I use analogies to make concepts relatable. Practical examples help people connect with spiritual ideas. For instance, a housewife may better understand concepts if they're tied to everyday tasks, like cooking. Similarly, a mathematician might relate better to examples from their field. Keeping explanations simple and relevant makes the teachings more accessible.

## Rajashri Ji

**Question:** I have the link to the song you sang. May I share it in our Gītā groups?

**Answer:** It's best not to share external links in our groups. Instead, you could write down the lyrics and share a photo of it.

The session concluded with prayers and chanting of Hanuman Chalisa.

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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:

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**Jai Shri Krishna!**

Compiled by: Geeta Pariwar – Creative Writing Department

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