

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 3: Karma-Yoga

3/4 (Ślōka 21-30), Saturday, 23 November 2024

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YouTube Link: <https://youtu.be/KHbe67RBWzw>

Karma Yoga: Balancing Action & Knowledge in Present Times

Third Chapter of Srimad Bhagavad Gītā is **Karma Yoga: The Yoga of Action**, which describes the nuances of Karma.

The session started with the auspicious lighting of the Lamp. Prayers were offered to Ma Sharada, Bhagavān Sri Krishna and the revered Swami Govind Dev Giriji Maharaj.

It is truly a blessing to reach a point in life where we can do something meaningful. Investing our time in understanding these profound teachings while performing all our duties (karma) is worth investing our lives in.

This chapter begins with an exciting note - a fascinating confusion from Arjuna. He is perplexed, that Sri Krishna was asking him to go ahead with the terrible karma of war, while yet upholding that knowledge (*jnana*) is superior to karma. By answering to Arjuna's queries, Śrī Krishna is taking us through a very beautiful journey. Last time, we saw that we should keep doing good deeds, however small they be, everyday.

Dnyaneshwar Mauli has said:

"हरि पाट पुण्याची गणना गुण करी"

"हरि मुखे मना"

*By your mouth, keep taking the name of Śrī Hari. Keep remembering Him, and by doing this, you are doing **punya (virtuous deeds)**. There is no need to keep a count of good deeds.*

By doing such good deeds in the best possible way - converting their karma into karma yoga - even people like King Janak achieved enlightenment. Despite being a king with so many responsibilities, he was able to achieve perfection, and earned Sri Krishna's attention, who mentioned him by name as the best example of a karma yogi.

Śrī Krishna teaches us something profound - He tells us how great kings like Janak achieved perfection through their actions. Through their deep faith in **karma yoga (the path of selfless action)**, they accomplished something remarkable. How did they do it? By pouring all their efforts into **loka sangraha - the welfare of their people**. They protected their citizens, took care of their kingdom, and through these very actions, they achieved something extraordinary. They didn't just gain knowledge - they reached the heights of **Atma Tattva (self-realization) and Brahma Tattva (ultimate reality)**. We, normal human beings leading a normal life need to follow in the footsteps of these great souls like Raja Janak and others who have illuminated the way. Stretching back to Satya yug, we have thousands of inspiring examples. In every age, there have been remarkable souls whose lives show us the way. We can study their conduct, follow their example, and bring those same divine qualities into our own lives, turning each of our actions into karma yoga.

Some one might think that he is already qualified with the knowledge about divine, and hence is free from the hassles of karma as a yoga. Infact, Arjuna himself is enlightened such that he was considered worthy of being shown the Vishwaroopa Darshana (cosmic form of Bhagavān). In order to erase this doubt, Śrī Krishna says something remarkable - Even if one has reached the highest peaks of spiritual knowledge, one must follow his own duties. This is explained in the next shloka.

3.21

**yadyadācarati śreṣṭhaḥ(s), tattadevetaro janaḥ,
sa yatpramāṇam(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.

Śrī Krishna explains that whatever great people do, others naturally follow. Let's look at a modern example - when Prime Minister Modi initiated the Swachhata Drive (cleanliness campaign), something magical happened. In forty years of life, never had we seen such awareness about cleanliness! Suddenly, everyone - even politicians who might never have picked up a broom before - were out there cleaning. When people saw this happening, something shifted. NGOs started talking about sustainability, about Reduce, Reuse, and Recycle. Because one great leader showed the way, our cities are cleaner, our environment is better, and people are more conscious. When people begin to align with **dharma (righteous living)**, it creates a beautiful chain reaction. Just as drops of water join to form a mighty river, individual actions inspired by great examples create powerful change.

The same applies to families - when parents spend too much time on their phones, how can they ask their children to study? The young ones look up to their parents and teachers as their first role models. Whatever the elders do, they follow. That's why the first step toward instilling good values in children is to embody those very values we wish to see.

This is what Śrī Krishna means when He says "**sa yatpramāṇam kurute**" - whatever standard is set by the great ones, people follow that as their measure. It's like a beautiful chain of inspiration - our elders guide us, and we guide those who come after.

Through these timeless teachings, Śrī Krishna shows us that true leadership isn't about position or power - it's about example. Whether we are parents, teachers, leaders, or simply individuals trying to live good lives, our actions light the way for others. When we live with awareness and purpose, we don't just transform ourselves - we help transform the world.

In life, we must pursue good values. But where do we find these values? We find them embodied in

great people, as highlighted in the song 'sadguno ki Sāadhanā me...' that is played at the start of the vivechan:

Sharing below the link for the above mentioned song:

<https://youtu.be/UpL-OaKz4l0>

- To be karma yogis like Śrī Krishna Himself
- To be courageous like Arjuna
- To be selflessly devoted like Govind Singh ji
- To live with purpose, serving others and making our lives a blessing for all.

Recently, our own Swami ji conducted the Shiv Chaitanya Yatra, sharing the tale of Shivaji Maharaj. His story exemplifies patriotism, showing how to instill love for one's nation among people. We learn about selfless love from Swami ji, who taught us how to love Śrī Krishna without conditions.

These are the qualities we seek to embody. We want to become karma yogis and live our lives to the fullest. If we want to fill our hearts with patriotism, we look to Shivaji Maharaj. If we want to protect our self-respect (**swabhimān**), we look to Maharana Pratap. These great examples come to us through the songs that Swami ji has taught us.

3.22

**na me pārthāsti kartavyam(n), triṣu lokeṣu kiñcana,
nānavāptamavāptavyam(वृ), 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.

Śrī Krishna explains this by giving His own example. He says that He has no business to conduct in all the three worlds. He is **already an atmagyani (self-realized). What need does He have to do anything in this world?**

He uses two important words: **anavaapta and avaptavya**.

- **Anavaapta** means there is nothing He is deprived of - unlike us who need wealth, happiness, or good health. He is Janardan, Parmeshwar, Yogeshwar, Jagdishwar who needs nothing.
- **Avaptavya** means there is nothing worthy of acquiring because He has everything. Nothing is inaccessible to Him.

Yet, even as the personified form of Śrī Krishna, all of His actions were selfless, and was for protection of dharma. He toppled many kingdoms in his entire lifetime, but never kept anything for Himself. He didn't keep Mathura for Himself, didn't establish His own kingdom, never declared Himself king. He was an epitome of the true essence of karma yoga - acting without attachment to the fruits of action.

Nothing was impossible for Śrī Krishna - He could revive his guru Sandipani ji's son from Yamaraj. HE was so powerful, yet, He is continually engaged in doing his karma

"कर्मण वर्त एव"

He was constantly focused on doing his karma, whatever it be from the moment of his birth as a human form. Following are a few examples:

- Despite being the son of the village head, Nanda, He took to the task of being a cowherd and tended the cows.

- During the Mahabharata war, He chose to play the role of Arjuna's charioteer, and also diligently tended to the wounded horses after sunset, every day of the war.
- During the yajna performed by Yudhistira, He opted to pick up the dishes used by the guests.

He set an example by doing His duties to protect dharma, well aware that people are surely to follow suit if the leader does his duties well.

3.23

**yadi hyaham(n) na varteyam(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.

Śrī Krishna explains what happens if He fails to do His duties, without any distraction (**atandritaḥ**).

If He doesn't do his work with full concentration, others will use it as an excuse: "Oh, Śrī Krishna is relaxing, let us also relax." He is aware that people will follow His path

"मम वर्तमान वर्तते मानु"

He speaks about the importance of performing one's duties with proper concentration. He warns that failure to do so will cause others to follow suit and deviate from their responsibilities. This deviation can lead to chaos - "**Everything would just perish**," as Śrī Krishna explains.

On a side note, the importance of proper pronunciation was touched upon, using the example of the word '**vartmanu**'. '**Vartama**' which means 'path' is often mispronounced as 'vartama' meaning 'present', changing the meaning of the shloka.

3.24

**utsīdeyurime lokā, na kuryām(ñ) karma cedaham,
saṅkarasya 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.

This verse highlights how the society is designed and structured in a specific way, where everyone is expected to fulfill their duties.

Śrī Krishna explains that if people start following the wrong path and neglect their duties, everything will fall into disarray. The entire social structure, which has been carefully divided into categories, would collapse.

To prevent this, Śrī Krishna emphasizes the importance of setting a good example. His previous avatar as Ram, taught us how to be an ideal son, husband, brother, and king. The concept of "**Ram Rajya**" is mentioned as the most peaceful kingdom that has never been surpassed.

Śrī Krishna then addresses those who might think they have achieved **self-realization**. Even in such cases, He insists they must continue their duties with the same conviction and work for others' welfare.

3.25

**saktāḥ(kh) karmaṇyavidvāṃso, yathā kurvanti bhārata,
kuryādvīdvāṃstathāsaktāḥ(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.

Śrī Krishna introduces the concept of "**vidvaan**" (the wise) versus "**avidvaan**" (the unwise). The unwise are those who are excessively attached to their karma (**karmana sakta**). This attachment manifests in various ways - seeking credit, expecting rewards, or even requiring appreciation for basic duties.

The modern society has become increasingly attached to recognition, as simple as social media validation (=likes) and the need for appreciation even for simple tasks. **This excessive attachment to karma (aasakti) indicates growing ignorance (avidya)**. In reality, we don't need external validation because Śrī Krishna is always watching. The **Parabrahma tattva (Supreme consciousness) knows all our actions, so those with self-realization, understand this truth**. When we find ourselves becoming overly attached to our actions, we must examine this from our own perspective. We shouldn't judge society, but rather look within ourselves when such tendencies arise.

Interestingly, Śrī Krishna notes that **attachment does have one advantage - it makes people work with great conviction and dedication**. He uses the verse "**yatha kurvanti**" to explain that wise people too should maintain the same level of dedication, but for "**lokasangraha**" (welfare of society), rather than for recognition.

Swami Govind Dev Giri Ji Maharaj demonstrated this principle through his Shiva chaitanya yatra in Maharashtra. Despite being **Atma jnani (self-realized soul)**, he traveled to multiple cities within a week, conducting morning and evening sessions for **jana jagruti (public awakening)**. His work wasn't for personal gain but for enlightening society, teaching people how to protect themselves through understanding their basic duties. The creation of Vedic schools isn't for personal benefit but for future generations, viewing the entire society as children who need guidance.

Other saints too like Samartha Ramdas Swami ji, who despite being self-realized, worked tirelessly for patriotic causes. This is how wise people should work - not for recognition, but for societal welfare.

This teaching reminds us that true greatness lies in working for society's benefit without attachment to recognition, following the example of enlightened beings who continue to serve despite having achieved self-realization.

Śrī Krishna explains an important concept about analyzing society and how everyone should follow the path of devotion. He notes that while society follows a similar path, there's a small but significant warning in the next shloka about people who are **Atma-jnanis**.

3.26

**na buddhibhedaṃ(ñ) janayed, ajñānāṃ(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.

This addresses an important point about people who are "**karma-sangi**" - **those who are deeply attached to actions**. For example, some people visit temples solely for the prasada (blessed food offerings), without caring about faith or deeper meaning. They're attracted to temples famous for their delicious prasada. These people are excessively attached to the karma (action) due to their ignorance.

For such people, Śrī Krishna gives crucial advice: "**buddhi bhedaṁ na janat**" - **do not create confusion in their minds**. Just as Arjuna was a dedicated warrior who had performed tapasya (penance) and received blessings from all gods to be an excellent warrior, he too became confused when presented with higher knowledge. This confusion or unsettlement can be detrimental to their progress.

Instead, **wise people (vidvān) should focus on their own balanced actions (yukta samaacharaṇa) without disturbing those who are attached to karma**. Why? Because this entire process of performing actions, even if initially done with attachment, will eventually lead to ultimate knowledge.

This concept is beautifully explained through the example of children's interest in festivals like Ganapati festival and Navaratri. Initially, children are only interested in the prasada. They line up eagerly for the distribution. Gradually, they develop an affinity for the aartis (devotional songs). This natural progression from being attracted to the prasada to eventually developing genuine devotion shows how attachment to action can lead to higher understanding.

3.27

**prakṛteḥ(kh) kriyamāṇāni, guṇaiḥ(kh) karmāṇi sarvaśaḥ,
ahaṅkāravimūḍhātmā, kartāhamiti manyate. 3.27**

In fact all actions are being performed by the modes of Prakṛti (Primordial Nature). The fool, whose mind is deluded by egoism, thinks: "I am the doer."

This verse further elaborates on this concept. Even for knowledgeable people, this gradual progression from action-oriented devotion to true understanding is important. We shouldn't create confusion by forcing higher knowledge too soon - let people progress naturally through their karma.

This process demonstrates how initial attachment to actions, though born of ignorance, can eventually lead to spiritual evolution and true understanding. It's a beautiful progression from fruit-oriented actions to selfless devotion.

Here, He introduces an important concept about "**ahankar**" (**ego**). Throughout the Bhagavad Gītā, the word "ahankar" shouldn't be simply equated with pride, as we often do in regional languages. Rather, it refers to the **false identification with "aham" - the notion of "I" and "mine."**

Just as clouds can create an illusion by hiding the clear sky, this false identification creates a delusion. **All actions are actually performed under the influence of "Prakṛti" (nature) and its three gunas (qualities). However, due to ignorance, people think "aham karta" - "I am the doer."**

3.28

tattvavittu mahābāho, guṇakarmavibhāgayoḥ, guṇā guṇeṣu vartanta, iti matvā na sajjate. 3.28

However, he who has true insight into the respective spheres of Guṇas (modes of Prakṛti) and their actions, holding that it is the Guṇas (in the form of the senses, mind, etc.) that move among the Guṇas (objects of perception), does not get attached to them, Arjuna.

Addressing Arjuna as "**Mahabaho**" (mighty-armed one), Śrī Krishna explains that all work happens under the influence of two factors:

- The three **gunas** (sattva, rajas, tamas)
- **Karma vibhag** (division of work) - whether someone is a teacher, Kṣatriya (warrior), businessman, or protector

The word "**tattva-vit**" (**knower of truth**) is particularly significant here, and can be understood through a beautiful analogy: A jeweler looks at a diamond as a precious stone, and an ordinary person sees just a sparkling object. But a scientist understands it from its basic element (tattva) as a carbon compound. Similarly, a *tattva-vit* understands the fundamental nature of karma - that **all actions are performed under the influence of gunas and one's natural disposition**.

3.29

prakṛterguṇasammūḍhāḥ(s), sajjante guṇakarmasu, tānakṛtsnavido mandān, kṛtsnavinna vicālayet. 3.29

Those who are completely deluded by the Guṇas (modes) of Prakṛti remain attached to those Guṇas and actions; the man of perfect Knowledge should not unsettle the mind of those ignorants of imperfect knowledge.

For the common people, as expressed in this verse there are two types of understanding:

- **Akṛitsnavid** (imperfect knowledge) - Those who remain attached to their karma due to incomplete understanding
- **Kṛitsnavid** (perfect knowledge) - Those who understand completely and aren't confused or unsettled by these principles

This teaching shows how our actions are deeply influenced by our gunas, while our sense of doership is actually a form of delusion. The truly wise understand this fundamental truth about karma and remain unshaken in their understanding.

The beauty of this teaching lies in how it reveals the deeper reality behind our actions while showing the path to perfect knowledge through understanding our true nature.

A person with complete knowledge does not get upset by challenges or become confused by the complexities of life. He understands his karma with clarity and see life's events as guided by Prakṛti (nature). Such an individual discards ego—the illusion of "I am the doer"—and realizes that everything is happening as part of a larger cosmic plan.

This distinction between a person of perfect knowledge and one with imperfect knowledge is profound. The one with knowledge, instead of arrogance, feels a sense of duty to uplift others. As Sant Jnaneshwar beautifully explains, just as we prepare puréed food for a child who cannot yet chew, similarly, knowledge must be simplified and offered to those who are not yet ready for deeper understanding. The wise do not force complex concepts on others; instead, they guide gently, letting

people grow at their own pace.

This knowledge isn't just to be read or taught but must be lived, in line with Swamiji's mantra: **"Gītā padhein, padhaayein, jeevan mein laayein"**— Learn the Gītā, teach it to others, and bring its principles into your life. While reading and teaching are relatively easy, living the teachings is the most challenging yet transformative aspect.

3.30

**mayi sarvāṇi karmāṇi, sannyasyādhyātmacetasā,
nirāśīrnirmamo bhūtvā, yudhyasva vigatajvaraḥ. 3.30**

Renouncing all actions in Me, with the mind centred in the Self, free from hope and egoism, and from (mental) fever, engage in battle.

Śrī Krishna introduces a crucial teaching that encapsulates karma yoga, bhakti yoga, and jnana yoga.

He explains that all tasks must be performed as an offering to Him. The term **Samnyāsa** refers to renunciation, not of actions, but of the ego and attachment to the results. Perform the duties with devotion, offering every action to the Divine. By doing so, one becomes free from the bondage of expectations and fears.

Arjuna's hesitation in the battlefield stemmed from fear—fear of the consequences, fear of sin, fear of losing loved ones. In our lives too, fears often paralyze us. What will people say? What if I fail? These thoughts hold us back. Śrī Krishna provides a solution: **surrender all fears to Him. Act with a focused mind and faith in the Divine, free from attachment to outcomes.**

nirāśīrnirmamo bhūtvā, yudhyasva vigatajvaraḥ

Be free from expectations and the feverish anxiety of "mine." Let go of possessiveness (mamatva), the attachment that makes us claim, "This is my action, my result." Instead, perform your duty without such entanglement.

He urges us to renounce this mental fever and take refuge in Him. As Sant Jnaneshwar explains, offer your actions to Śrī Krishna as you would offer the most beautiful flower in worship. You would never select a withered flower to offer to God. Similarly, give your best in every action, not out of fear of failure but as a heartfelt offering.

When actions are performed in this spirit, there is no fear of judgment or punishment. Consider a person responsible for executing a hanging. If this person carries out the act outside the authority of the court, he will be subjected to punishment. However, if the act is carried out under the orders of a judge, within a police station, then that individual is not liable for punishment. Why? Because the act is not his personal action but is performed as an extension of the judge's authority. This concept highlights the idea that the intent and context behind an action determine its consequences. The executioner, acting on the judge's order, is free from the results of that action.

Similarly, doctors perform surgeries, which involve cutting into the body. Yet, the intent here is the patient's benefit, not harm. The intention behind the action is critical—it defines the moral and ethical foundation of the act.

Understanding this with the teachings of Śrī Krishna, emphasizing that if one's intent is to dedicate their actions to God, they perform their duties in the best possible manner. By offering their work to

the divine, they become free from the results of those actions. The Bhagavad Gītā teaches this principle: perform actions with a pure mind, without attachment to the outcomes.

To illustrate further, understand how this detachment works. If one says, “I offer this to Śrī Krishna,” but still keeps a fraction of credit for themselves, that partial dedication won't work. Every task must be entirely and sincerely offered to God, without retaining personal credit.

True dedication requires complete alignment of mind and heart. Saying it aloud isn't enough; it must come from within, from the deepest part of one's mind and soul. When the mind is entirely dedicated to Him, the action automatically follows. Where the mind is focused, the results of one's actions are directed.

Swamiji offers a beautiful mantra and a morning prayer on his channel. This prayer is designed to instill the emotion of complete surrender in the mind. This prayer is transformative—when its essence and emotion become a part of one's consciousness, the mind naturally learns to dedicate all actions to the divine. This process, they explain, is not just intellectual but emotional, rooted in the heart and soul.

कर प्रणाम तेरे चरणों में लगता हूँ अब तेरे काज ।
पालन करने को आज्ञा तव मैं नियुक्त होता हूँ आज ॥

अन्तर में स्थित रहकर मेरे, बागडोर पकड़े रहना ।
निपट निरंकुश चंचल मन को, सावधान करते रहना ॥

अन्तर्यामी को अन्तःस्थित, देख सशक्त होवे मन ।
पाप वासना उठते ही हो, नाश लाज से वह जल भुन ॥

जीवों का कलरव जो दिनभर, सुनने में मेरे आवे ।
तेरा ही गुणमान जान मन, प्रमुदित हो अति सुख पावे ॥

तू ही है सर्वत्र व्याप्त हरि! तुझमें यह सारा संसार ।
इसी भावना से अन्तर भर मिलूँ सभी से तुझे निहार ॥

प्रतिपल निज इन्द्रिय समूह से, जो कुछ भी आचार करूँ ।
केवल तुझे रिझाने को बस, तेरा ही व्यवहार करूँ ॥

A few stanzas are explained here:

"युक्त होता हूँ आज"

It signifies a heartfelt offering to God, saying, “I bow to You and begin my day in Your service.” Whether one goes to the office or engages in any worldly task, it is not for oneself but for the family given by Him, for His creation. The understanding is that everything belongs to Him, and we are mere instruments fulfilling His will.

The next lines of the prayer beautifully convey:

"अंतर में स्थित रह कर मेरी बाग डोर पकड़े रहना"

“Reside within me, hold the reins of my mind, and guide it.” The mind, described as chanchal (fickle), tends to wander in all directions—be it indulging in distractions like binge-watching series, focusing on elections, or unnecessary thoughts. The speaker humbly prays to Śrī Krishna to stay within and take control, just as He held the reins for Arjuna, giving him strength and direction during the Mahabharata. Similarly, Śrī Krishna's presence within can guide us toward the right karmas.

It's difficult to control one's own mind which is so restless, jumping from one thing to another. Only Śrī Krishna, sitting within, can focus the mind and prevent it from succumbing to distractions and sins.

"पाप वासना उठते ही हो नाश लाज से बाह चलन"

"When sinful thoughts arise, they will dissolve immediately in His presence." The benefit of keeping Śrī Krishna in one's consciousness is profound—sinful tendencies vanish, and the mind becomes a slave to Śrī Krishna's divine will. With this surrender, the speaker explains, one naturally avoids actions that are morally or spiritually harmful.

The prayer further reflects on the chaos and distractions in the world:

"जीवों का कल रब जो दिन भर सुनने में मेरे आवे तेरा ही गुणगान"

Let these disturbances not sway me. Instead, let my heart and mind focus on Śrī Krishna's qualities, His praises, and His presence, deriving immense peace and joy.

"प्रतिफल निज इंद्रिय समूह से"

The group of sense organs, be it what we see, hear, speak, or do, should all be directed toward pleasing Him. This dedication transforms every action into the highest form of karma. When one's senses align with Śrī Krishna, every task becomes an act of devotion, and such karmas are free from error or selfishness.

The session concludes with reflections on **Karma Yoga**, explaining how devotion to Śrī Krishna leads to the purification of actions. The mind, when completely dedicated to Him, eliminates distractions, selfish desires, and wrongdoings. This alignment allows one to perform their best karma effortlessly.

Questions and Answers

Rukmini Ji

Q: Could you explain the between the word 'Ahankara' that appears in Chapter 3, shloka 27 and that in chapter 7, shloka 4?

A: Both references to Ahankara are similar but vary slightly in context. In Chapter 7, Ahankara refers to the cumulative sense of "I-ness" present in all beings as part of Prakṛti. It is a universal trait inherent in mankind. Meanwhile, in this chapter, it refers to the individual Ahankara, which manifests as one's personal identity or ego. While the concept of "I-ness" is the same, the application varies—universal versus individual.

Murali Ji

Q: Whenever I offer the fruits of my labor or food to God, I feel like the food still physically remains in front of me. Does this mean I am doing something wrong?

A: In spirituality, what matters most is your bhava (emotion). God perceives and consumes the devotion and intention behind your offering, not the physical food. If there is any doubt or hesitation in your mind about whether the food is truly being accepted, it reflects in the incomplete offering of your bhava. To strengthen this connection, offer with full faith and love. Over time, your feelings of hesitation will diminish, and your offerings will become more genuine and heartfelt.

Khare Ji

Q: When I offer food to God, I often feel like I am doing it for myself or my family. It feels dishonest, and I struggle to cultivate pure devotion. What should I do?

A: Acknowledging this struggle is the first step toward progress. Spirituality is a journey, and pure devotion takes time and practice. Start by offering to improve. Gradually, as you repeat this act with sincerity, your bhava will become purer. Think of it as filling a pot with water—initially, the water may appear muddy, but with consistent flow, the pot eventually becomes clean. Similarly, your devotion will become pure over time, even if it spans lifetimes.

Achyuta Nand Ji

Q: Despite many years of practice, I still struggle with emotional reactions, especially anger. What is the way to control such emotions?

A: Emotional mastery is a lifelong practice that cannot be achieved overnight. It involves consistent effort and self-awareness. When you catch yourself reacting emotionally, pause and reflect on the root cause. Regular meditation and mindfulness can help you cultivate detachment and self-control. Over time, with patience and perseverance, these emotions will reduce, and you will gain greater mastery over them.

Surendra Ji

Q: How can we develop the habit of practicing mindfulness and control over our speech?

A: Building a new habit, especially one like mindfulness or speech control, is a gradual process. Think of it as a Sādhana (spiritual practice) that requires months of consistent effort. Start small—like waking up early every day—and expand your efforts from there. For speech control, introspection is key. Recognizing where you falter is the first step toward rectification. Reciting and reflecting on Bhagavad Gītā verses, can guide your actions and thoughts. Gradually, this practice will transform your inner nature.

Chandrashekhar Ji

Q: When we begin learning the Bhagavad Gītā, there's a tendency to impose this newfound knowledge on others. How can we avoid confusing people with this?

A: The Bhagavad Gītā teaches us to balance action (karma) and knowledge (jnana). Śrī Krishna advises against imposing the superiority of knowledge over action. Allow people to follow their paths through action (karma yoga). For example, if someone is doing charity with the expectation of recognition, let them continue. Their actions still contribute to good. Over time, their motivations may evolve naturally. Avoid creating confusion by emphasizing jnana (knowledge) or Sāṃkhya yoga prematurely. Instead, encourage righteous actions (dharma) while allowing them to grow at their own pace.

Session ended with prayers and chants of Hanuman Chalisa.



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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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