

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

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

2/4 (Ślōka 10-18), Sunday, 20 April 2025

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YouTube Link: <https://youtu.be/j5CpYzx5RW4>

## Bhagavān's Wisdom on Action That Liberates the Soul

Chapter 4 of Śrīmad Bhagavad Gītā is **Jñāna Karma Sanyāsa Yoga - The Yoga of Knowledge and the Disciplines of Action**

The session commenced with a serene invocation, offering prayers to the revered Guru Paramparā and Bhagavān Śrī Kṛṣṇa:

**Guru Brahmā Guru Viṣṇuḥ Guru Devo Maheśvaraḥ  
Guru Sākṣāt Paraṁ Brahma Tasmai Śrī Gurave Namaḥ**

**Krīṣṇāya Vāsudevāya Haraye Paramātmāne  
Praṇatakleśanāśāya Govindāya Namo Namaḥ**

**Om Pārthāya pratibodhitām bhagavatā nārāyaṇena svayam  
Vyāseṇa grathitām purāṇamuninā madhye mahābhārata|**

**Advaitāmṛtavarṣiṇīm bhagavatīm aṣṭādaśādhyāyinīm  
Ambatvāmanusandadhāmi bhagavadgīte bhavadveśiṇīm||**

Verses 10 to 18 of Chapter 4 fall in the midst of one of the most profound and captivating sections of the Bhagavad Gītā. This chapter, often referred to as Jñāna Karma Sannyāsa Yoga, is especially significant, as Śrī Kṛṣṇa compassionately reveals the subtle art of action — what must be done, and what must be consciously avoided.

This discourse holds particular relevance for all of us, as it directly addresses the **nature of Karma** — the actions we perform in our daily lives. In the preceding verses, Bhagavān declares the very essence of His divine manifestations:

**paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām |  
dharma-saṁsthāpanārthāya sambhavāmi yuge yuge || 4 - 8 ||**

The central purpose of **His Avatāra** — His divine descent — is the **establishment of Dharma in the world**.

As human beings, our lives are entangled in countless desires — wealth, fame, power, pleasures. Yet, amidst this endless chase, there inevitably comes a moment when one begins to reflect on a desire truly worth pursuing: the longing for **Mokṣa** — liberation from the cycle of birth and death, the escape from the entrapment of this world.

Bhagavān paints a powerful metaphor: we are like fish caught in a net. Each of us clings to our own understanding of Mukti and treads paths that seem promising, but the mind often finds itself trapped in confusion. In this state of helplessness, Śrī Kṛṣṇa offers a remarkably simple yet profound teaching.

In this chapter, Bhagavān gently assures us that **liberation need not be distant or difficult. If one performs every action — however ordinary — with perfection, with the right understanding and attitude, that very action becomes the means to freedom.**

Śrī Kṛṣṇa reveals several key insights in this adhyaya:

- The divine purpose behind His **Avatāra** — His birth and presence in this world.
- The secret of performing **Karma** in a manner that purifies and liberates.

While Bhagavān's **Janma** (birth) and **Karma** (actions) are divine, beyond all binding, our own birth and actions are shaped by the residue of desires accumulated over countless lifetimes. Our present Janma and Karma are fruits born of those very impressions.

Bhagavān moves through the cycles of appearance and withdrawal in this world as a king would — freely, by choice. In contrast, our existence is comparable to that of a prisoner confined within the walls of a cell, bound by the iron chains of past actions and desires.

Beyond the grand cosmic purpose of re-establishing **Dharma**, Bhagavān's **Avatāra** has a more intimate and loving reason — to meet His Bhaktas, His devout devotees. Śrī Hanumānjī, the embodiment of devotion and service, was fully aware of this hidden purpose. Bhagavān descends so that His devotees might witness, learn, and walk the path that leads them from ordinary human existence to **Puruṣottama** — the best among men.

Through His own divine life — His **Divya Janma** — Bhagavān has demonstrated how one can live as an ideal son, an ideal friend, husband, father, and leader. And through the Bhagavad Gita, He has graciously laid open the path that leads to Him.

Verse 9 beautifully encapsulates the essence: by understanding the nature of Bhagavān's birth and actions, one is freed from the cycle of rebirth.

Just as a student must pass an entrance examination to qualify for a place among doctors or engineers, so too must the seeker gain the qualification for liberation — and that qualification is none other than the knowledge and deep contemplation upon the life and actions of Śrī Kṛṣṇa.

Bhagavān, with boundless compassion, reveals this timeless wisdom — **Vetti Tattva** (Knowledge of Truth) — to Arjuna, and through Arjuna, to each one of us.

**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.

In this verse, Śrī Kṛṣṇa beautifully reveals that to understand and attain Him, one must possess certain inner qualifications. Just as a student must meet specific criteria to secure admission into a school or college, a seeker must prepare and qualify oneself to receive the highest spiritual knowledge.

One of the foremost qualifications is **Tapa** — austerity. Here, **Tapa** does not merely imply enduring physical hardships, but rather the capacity to happily and willingly embrace challenges, without mental agitation or resistance. It is the cheerful endurance of difficulties for a noble purpose.

However, Śrī Kṛṣṇa emphasizes a specific kind of austerity — **Jñāna Tapa** — the austerity of knowledge. This involves the sincere and often challenging pursuit of spiritual understanding; the effort one puts into studying scriptures like the Bhagavad Gītā and other **Śāstras** is itself a form of **Jñāna Tapa**. The struggle to comprehend the subtle truths of the Gītā, the commitment to reflect deeply upon its teachings, and the perseverance to apply them in life — all these are steps in this sacred discipline.

Even **Sage Śukadeva**, before beginning the narration of the **Śrīmad Bhāgavatam**, declares that he is embarking upon a journey of **Jñāna Tapa**. The study of texts like the **Bhagavad Gītā** and the **Purāṇas** is itself a form of intellectual austerity, one that gradually purifies the mind and leads it closer to realization.

Another vital qualification highlighted in this verse is freedom from attachment, fear, and anger — **vītarāgabhayakrodha**. Life must be approached with the spirit of penance and surrender. Saints like **Mīrābāī**, **Tukārām**, and countless others exemplified this. Despite facing immense worldly struggles, they remained unshaken in their devotion and surrendered themselves entirely at the feet of Bhagavān.

Such wholehearted surrender and devotion gradually dissolve attachment, fear, and anger from the heart. This inner transformation prepares the seeker for true **Jñāna Tapa**. Bhagavān Himself refers to this as **Jñāna Ki Tapasyā** — the penance of knowledge — which purifies the heart, leading the aspirant, step by step, toward divine realization.

Ultimately, it is this process of purification, born of austerity, surrender, and study, that enables one to attain **madbhāvam** — oneness with Bhagavān.

**4.11**

**ye yathā mām prapadyante, tāmstathaiva 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.

This verse beautifully highlights the categories — the varied types — of seekers who turn toward Bhagavān, and also the fruit they receive as a result of offering their time, love, and devotion to Him.

Those who approach Bhagavān with sincerity are never left unanswered, for He, in turn, reaches out to them with equal grace and compassion. The relationship between the devotee and Bhagavān is always reciprocal.

When a devotee loves Śrī Kṛṣṇa as a mother would love her child — waking Him, feeding Him (**Bhojan**), singing to Him, adorning Him (**Śṛṅgār**), and serving Him in countless loving ways (**Sevā**) — Bhagavān too assumes the role of a child and offers His devotee the affection and attention a mother longs for.

When approached as a friend, as in the case of **Sudāmā**, Bhagavān welcomes and treasures the devotee with the same warmth and loyalty. Śrī Kṛṣṇa Himself declares that, however one approaches Him — whatever the intention, whatever the emotion — He accepts it, embraces it, and responds in kind.

Thus, the path of worship and the **bhāvanā** (emotional attitude) behind it are of great importance in realizing Bhagavān as **Param Tattva** — the Ultimate Truth.

The Bhagavad Gītā itself is a perfect example of this relationship. It was spoken by Śrī Kṛṣṇa to Arjuna, not as a distant master to a student, but as a compassionate friend (**Sakhā**). To truly understand the essence of the Gītā, one must place oneself in Arjuna's position — only then will its wisdom come alive and enter one's heart in a personal and transformative way.

The love and devotion Arjuna held for Śrī Kṛṣṇa are rooted in profound **bhāvanā** — pure and selfless emotion — and it is this attitude we must aspire to nurture in our own hearts.

#### 4.12

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

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

Śrī Kṛṣṇa further acknowledges a deep truth about human life — that many approach Him or other deities with desires to be fulfilled. He does not condemn this, for human life is inherently complex, entangled with unavoidable duties, responsibilities, and needs.

It is not wrong to seek the fulfillment of genuine desires. Just as every household has its basic necessities, the human heart, too, seeks security, comfort, and success in worldly life. Bhagavān has appointed various **devatās** (deities) to distribute and facilitate the fulfillment of such desires.

A mother lovingly plays many roles within the family to meet the needs of her children; similarly, the **Vedas**, revered as **Veda Mātā**, lay out various paths of worship tailored to specific desires.

Based on our aspirations, we worship different deities in different ways. We invoke **Gaṇeśa** for success, **Durgā Mā** for strength, **Satyanārāyaṇa Swāmy** for auspiciousness, and **Lakṣmī Devī** for wealth and prosperity. These forms of worship, when performed with faith, often yield results swiftly (**śighram**).

Bhagavān does not specifically mention these ritualistic **pūjās** in the Gītā, nor does He prohibit anyone from following the traditions of their family or culture. Such **pūjās** indeed hold their own

merits and make worldly life smooth and meaningful.

Yet, Śrī Kṛṣṇa gently reminds us that the ultimate purpose of life is not merely the fulfillment of worldly desires, but liberation (**Mokṣa**). The temporary blessings received through these **pūjās** should ultimately guide us toward the highest goal — union with Him.

#### 4.13

**cāturvarṇyaṃ(m) mayā sṛṣṭaṃ(ñ), guṇakarmavibhāgaśaḥ,  
tasya kartārāmapī māṃ(m), viddhyakartārāmavyayam. 4.13**

The four orders of society (viz., the Brāhmaṇa, 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.

In this verse, Bhagavān Śrī Kṛṣṇa discusses an essential aspect of societal order — the creation of the fourfold system known as **Varṇa Vyavasthā**. This system, often misunderstood, is established not merely based on **Janma** (birth) but primarily on the foundation of **Guṇa** (qualities) and **Karma** (actions).

The term **Guṇa** is a significant and technical term used throughout the Bhagavad Gītā, referring to the three fundamental qualities — **Sattva** (purity and harmony), **Rajas** (passion and activity), and **Tamas** (inertia and ignorance). Each individual, based on the predominance of these **Guṇas**, performs actions (**Karma**) that shape their role and contribution to society.

Bhagavān's design of this system is both precise and purposeful, intended for the smooth functioning and upliftment of society. Much like a well-governed nation divides its responsibilities into distinct departments — for defense, economy, social welfare, and education — this divine structure assigns roles for the collective benefit.

The **Varṇa** system comprises four broad categories: **Brāhmaṇa**, **Kṣatriya**, **Vaiśya**, and **Śūdra**. Each is a manifestation of one's inherent **Guṇas** and corresponding **Karma**. Bhagavān clearly states that He is the originator of this system — **Māṃ Viddhi** — yet He remains unattached to it, beyond the sense of doership.

This is a subtle but profound truth: **though the system is established by Him, He is not bound by its workings**. Similarly, the outcomes of our actions are shaped by our efforts and qualities. Bhagavān is like an impartial examiner — the one who has designed the framework but is not responsible for the student's performance. The student's success or failure rests solely on their preparation and effort.

This idea is elaborated further in the 14th Chapter, especially in the verse:

**ūrdhvaṃ gacchanti sattva-sthā madhye tiṣṭhanti rājasāḥ |  
jaghanya-guṇa-vṛtti-sthā adho gacchanti tāmasāḥ || 14 - 18 ||**

which explains how beings evolve or devolve based on the dominance of the **Guṇas**.

#### 4.14

**na mām(ñ) karmāṇi limpanti, na me karmaphale sprhā,  
iti mām(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.

Moving forward, Bhagavān Śrī Kṛṣṇa shifts focus to His actions. He introduces a beautiful term — **karmaphale sprhā** — the longing or attachment toward the fruits of one's actions.

Bhagavān declares that although He engages in Karma, His actions do not bind Him, nor does He harbor any attachment to their results. His actions are performed in perfect detachment, free from personal desire or expectation. This freedom keeps Him untouched, untainted, and unaffected by the outcomes of His deeds.

In contrast, human beings are usually bound by attachment to the fruits of their actions. The desire for success, fear of failure, and attachment to results create bondage and entangle one in the endless cycle of action and reaction, leading to repeated birth and death.

As **Ādi Śaṅkarācārya** beautifully reminds us in **Bhaja Govindam**:

**“punarapi jananam punarapi maraṇam  
punarapi janani jāṭhare śayanam”**

This cycle continues endlessly until one learns the art of detached action — acting without being enslaved by **karmaphale sprhā**.

Bhagavān assures Arjuna that many seekers in the past have adopted this path and attained liberation. Those who understand this wisdom and emulate Bhagavān's example of selfless action become free from the bonds of Karma, transcending both fear and desire.

**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 Śrī Kṛṣṇa reminds Arjuna that this profound path of right action — of understanding how to act without being bound by one's actions — is not a newly revealed teaching, but an eternal truth, followed and mastered by the great ones of the past.

He says that many noble souls in earlier ages perfected the art of detached action, understanding the subtle difference between outward activity and inward non-attachment. By doing so, they freed themselves from bondage and attained **Mokṣa** (liberation). These seekers, who earnestly longed for freedom from this endless cycle of birth and death, are referred to as **Mumukṣus** — those who seek **Mukti**.

Bhagavān encourages Arjuna to follow in the footsteps of these great souls, walk the same time-tested path, and uplift his own life. The ultimate aim, He says, must not be mere worldly success but true liberation, just as the **Mumukṣus** of the past have achieved.



#### 4.16

**kiṃ(ñ) karma kimakarmeti, kavayo'pyatra mohitāḥ,  
tatte karma praVākṣyāmi, yajjñātvā 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.

In this verse, Bhagavān further deepens the discussion by introducing the subtle and often misunderstood nature of **Karma**. He addresses the confusion that even the most learned — the **Kavayaḥ** (wise seers) — have faced over time.

These highly intelligent and scholarly sages, despite their knowledge, often grappled with the question: "*What truly is **Karma** (Action) and what is **Akarma** (Inaction)?*" Bhagavān points out how easy it is to fall into illusion regarding this distinction, as the truth of action is not always what it appears to be on the surface.

To dispel this confusion, Bhagavān promises to explain the secret (**rahasya**) of Karma, enabling one to discern between **Punya** (meritorious actions) and **Pāpa** (sinful actions), and ultimately helping the seeker transcend the cycle of cause and effect. By understanding this wisdom, one can avoid being bound by undesirable consequences and instead cultivate actions that are pure and liberating.

#### 4.17

**karmaṇo hyapi boddhavyaṃ(m), boddhavyaṃ(ñ) ca vikarmaṇaḥ,  
akarmaṇasca 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.

In this verse, Bhagavān Śrī Kṛṣṇa elaborates on the profound concept of **Karma**. *What truly is Karma?* It refers to righteous and appropriate action — actions that are in alignment with one's Dharma.

Bhagavān emphasizes the need to understand three distinct categories of action:

- **Karma** — prescribed and rightful actions, duties that are worthy and recommended.
- **Akarma** — the state of inaction within action, where one performs without attachment or ego.
- **Vikarma** — actions that are forbidden, those which should never be done.

Along with this, Śrī Kṛṣṇa highlights two essential terms: **Bodhavyam** and **Kartavyam**.

**Kartavyam** signifies the duty one must perform, whereas **Bodhavyam** refers to the knowledge one must acquire to truly understand the subtlety of action.

This distinction is delicate and often difficult to grasp, but through consistent contemplation and reflection, one gradually develops clarity. **Karma** refers to all the external duties performed by the physical body. **Akarma** is a fascinating concept — it refers to actions that happen without the doer being attached to the sense of 'I am doing.' On the other hand, **Vikarma** represents actions that are to be avoided, or those which are prohibited.

**Saint Jñāneśvar** and **Acharya Vinoba Bhave** have beautifully spoken about **Special Karma** — actions performed without attachment. When actions are executed without the sense of ownership or ego, the mind remains pure and free. But if attachment creeps in, it gives rise to pride and jealousy.

Consider an example: a senior assigns a task to a junior at work. The junior delivers an excellent presentation, but the senior's ego is hurt instead of being pleased. In truth, attachment to personal credit or status leads to suffering. The ideal approach is to be glad the work was done well, regardless of who performed it — that is the spirit of detached action.

#### 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.

This is one of the most significant verses in this chapter, where Bhagavān unfolds the real essence of **Karma** and **Akarma**.

Bhagavān says:

“One who perceives action in inaction, and inaction in action, is indeed the wisest among humans (**Buddhimān**). Such a person is the perfect doer of all actions.”

In the ordinary world, most people remain deeply entangled in material pursuits (**Saṃsāra**) and are unable to comprehend these subtle truths. From a practical viewpoint, humanity can broadly be divided into four categories:

- Those who have a lot to do, but do nothing.
- Those who have a lot to do, and are striving to complete it (this includes sincere seekers like us).
- Those who have nothing left to do and thus do nothing.
- Those who have nothing left to do, yet continue to act selflessly — these are the **Kṛtsna-Karma-Kṛt** — the ones who have attained complete knowledge (**Pūrṇatā**) and remain established in the Supreme.

Bhagavān teaches that one must develop the vision to see both action and inaction in their true essence:

- **1. Recognizing Action in Inaction:** This is easier to grasp. For instance, consider a person who hires another to commit a murder. Although the killer physically commits the act, the mastermind who facilitated the crime is equally responsible. When the case is judged, the court punishes the killer. However, when the judge pronounces the punishment, his action is not driven by personal motive or attachment. The murderer's act is Karma (a sinful action), whereas the judge's role is Akarma, as he acts purely following duty, free from personal desire.
- **2. Recognizing Inaction in Action:** This is a subtler and more challenging concept. Here, the evaluation of Karma goes beyond physical movement — it depends entirely on the mental state.

For example, suppose one longs to visit Ayodhyā for Darśan and worship, but circumstances prevent the journey. However, through deep concentration and faith, one closes the eyes and visualizes the journey, the Darśan, and the entire ritual with heartfelt sincerity. Though physically no action took place, the mind completed the worship — this mental offering (**Mānasika Pūjā**) becomes the real Karma.

Another example: Children are creating chaos in a classroom. The moment the teacher steps in, order is instantly restored — without her saying a word or taking any direct action. Her presence alone



initiates the desired change. Here, action is accomplished without visible movement, through the influence of her inner state.

Those who master this art, who can discern these subtle truths of **Karma** and **Akarma**, are known as **Kṛtsna-Karma-Kṛt** — the truly wise.

## Question & Answer

**P B Anjaneyulu Ji**

**Question:** What is the difference between **pravṛttiṁ** and **nivṛttāni**?

**Answer:** **Pravṛtti** refers to actions that we should engage in or pursue, while **nivṛttāni** refers to actions or behaviors we should avoid. The Bhagavad Gītā encourages the pursuit of righteous and beneficial actions, while advising against indulgence in harmful or distracting behaviors.

For example, **studying the Bhagavad Gītā** is an example of **pravṛtti**, as it is a recommended, positive action that fosters spiritual growth and wisdom. In contrast, excessive use of mobile phones or watching too much Netflix can be considered examples of **nivṛttāni**, things we should avoid to prevent distractions and misuse of time.

In essence, these terms guide us on the path of right conduct, helping us distinguish between actions that lead to growth and those that hinder it. The Bhagavad Gītā emphasizes this distinction, urging us to discern and align our actions accordingly. As seen in these verses:

*śrī bhagavān uvāca*

*prakāśaṁ ca pravṛttiṁ ca moham eva ca pāṇḍava |*

*na dveṣṭi saṁpravṛttāni na nivṛttāni kāṅkṣati || 14 - 22 ||*

*udāsīna-vad āsīno guṇair yo na vicālyate guṇā |*

*vartanta ity evaṁ yo'vatiṣṭhati neṅgate || 14 - 23 ||*

In these verses, Bhagavān Śrī Kṛṣṇa explains that those who are transcendental to the three **gunas** (modes of nature) do not desire the presence or absence of **sattva**, **rajas**, or **tamas**. They remain neutral, undisturbed by these forces and remain grounded in their true self, free from attachment or aversion to the fluctuations of nature.

In contrast, **Asuric** (demoniac) natures fail to distinguish between **pravṛtti** and **nivṛtti** and indulge in inappropriate actions. As Bhagavān mentions:

*pravṛttiṁ ca nivṛttiṁ ca janā na vidur āsurāḥ |*

*na śaucaṁ nāpī cācāro na satyaṁ teṣu vidyate || 16 - 7 ||*

Such individuals, whose actions lack discernment, possess neither purity, nor good conduct, nor truthfulness.

**Mukund Ji**

**Question:** How do you define **akarma**?

**Answer:** **Akarmā** refers to the state of inaction within action — a state where one is performing actions, yet remains detached from the results of those actions. In essence, **akarma** can be understood as a state of profound non-attachment, where the action is carried out without any

personal desire for the outcome.

***karmaṇy akarma yaḥ paśyed akarmaṇi ca karma yaḥ |  
sa buddhimān manuṣyeṣu sa yuktaḥ kṛtsna-karma-kṛt || 14 - 18 ||***

The verse indicates that those who are wise see **action in inaction** and **inaction in action**. They perform actions, yet remain detached from the ego and the fruits of those actions. Such individuals are yogis, established in true wisdom, and are masters of all their actions.

To elaborate, **akarma** does not mean a literal absence of action, but rather the state where one remains unaffected by the attachment to results while performing actions. A prime example of **akarma** can be seen in the **sun**. The sun provides light and energy for all life, but it does not actively 'do' anything. It simply exists, and in its presence, everything functions — it does not desire the fruits of its light.

Similarly, a leader or teacher, like **Swamiji**, may not be personally involved in every action, yet the foundation and vision they established continue to guide and shape the results. The actions continue, and their influence remains, even in apparent **inaction**. Swamiji's foresight, which initiated the teachings decades ago, is an example of how **akarma** can lead to a profound impact without direct involvement in every step.

Thus, **akarma** reflects a state of profound wisdom, where the individual performs actions without attachment to the results, aligning with divine will and the ultimate goal of self-realization.

The session concluded with prayers and chanting Hanuman Chalisa.



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**Jai Shri Krishna!**

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