

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 3: Karma-Yoga

2/3 (Ślōka 12-26), Saturday, 14 June 2025

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

**By performing one's duties and actions without any attachment to results, one will be united with the Paramātmā through selfless Karma**

**Chapter 3** of the Srimad Bhagavad Gita - *Karma Yoga* - The Yoga of action

The discourse started with the auspicious lighting of the lamp. Prayers were offered to Paramātmā invoking divine grace and creating an atmosphere of spirituality.

Prayers were offered to revered Guruji.

***gururbrahmā gururviṣṇuḥ gururdevo maheśvaraḥ.***

***guruḥ sākṣāt paraBrahmā tasmai śrī gurave namaḥ.***

*Guru Brahmā, the Creator, Guru Vishnu, the Preserver, Guru Devo Maheshwarah (Śiva), the Destroyer, are the Guru Sakshat ParaBrahmā, the Supreme Being or Almighty. Guru is the embodiment of Para Brahmā and to HIM I bow.*

***kṛṣṇāya vāsudevāya haraye paramātmāne.***

***praṇataḥ kleśanāśāya govindāya namo namaḥ.***

*Obeisance to Krishna, Vaasudeva, Hari the Paramātmā, Govinda, we bow our heads to you for the destruction of all our grief.*

This was followed by prayers to Gītā Mata

***oṃ pāṛthāya pratibodhitāṃ bhagavatā nārāyaṇena svayaṃ,***

***vyāsenā grathitāṃ purāṇamuninā madhye mahābhārate.  
advaitāmṛtavarṣiṇiṃ bhagavatīmaṣṭādaśādhyāyiniṃ,***

## ***amba tvāmanusandadhāmi bhagavadgīte bhavadveṣiṇīm***

O Bhagavad Gita, you have been told to Arjuna, the son of Prtha by Bhagavān Narayana Himself and afterwards you were included within the Mahabharata by the ancient sage Vyasa. Your eighteen divine chapters are like a shower of the immortal nectar of wisdom of the Absolute. O mother, destroyer of man's rebirth into the darkness of this mortal world, upon you I meditate.

### **Karma and Karma-Yoga**

This chapter Karma-Yoga is a very important chapter of Bhagavad Gītā as it deals with an inseparable part of human life that is karma or action. Today we will be discussing the second part of this chapter.

In the earlier session we had discussed how a human being can not remain without doing any activity even for a minute. It may be mundane action or any significant action, one has to remain engaged in activity throughout.

Sloka 5 describes this feature - "***na hi kaśhchit kṣhaṇam api jātu tiṣṭhatyakarma-kṛit***"

Thus we understand what Karma is. We have to further understand, how to convert the **Karma of our life to Karma-yoga**. The slokas we are going to discuss in today's session will tell us how to convert Karma into Karma-Yoga.

Karma both voluntary and involuntary are being performed by sentient beings incessantly. Yoga means getting united with Paramātmā. The vital point remains how do we convert Karma into Karma-Yoga or in other words, how do we get united with Paramātmā through our Karma.

There are ways to perform all our actions in such a way that it is liked and adored by Prabhu. And more importantly if duties assigned to us in our embodied form are performed in such a manner which is liked by Bhagavān, the results are two-fold.

1. It will facilitate our union with Paramātmā.
2. It will enable us to sail through the miseries of this world seamlessly, smoothly and happily.

These results can be achieved, provided one does his action without any attachment to results. The work has to be performed with utmost sincerity and truthfulness but without any expectations of fruits of these actions.

The work has to be performed with absolute ownership and involvement while remaining completely detached to the results of these actions. The results are to be surrendered at the Lotus-feet. When work is performed in such a skillful manner, it automatically becomes Karma-Yoga.

Performing any action in such a skillful manner requires continuous practice and will power for not eyeing the results ("***yogaḥ karmasu kauśhalam***"). This way of performing **Karma** is nothing less than performing a **Yajna**.

Our usual understanding of **Yajna** is performing a fire sacrifice or Homa where people make Ahutis or sacrificial offerings. However in Bhagavad Gītā **Yajna** has a wider connotation. Sri Krishna says our actions whether big or small is nothing less than a **Yajna**. The correlation between **Karma** and **Yajna** is beautifully explained by Sri Krishna at many places in Bhagavad Gītā.

In today's session we will see the interrelation and analogy of Karma to Yajna.

## **iṣṭānbhogānhi vo devā, dāsyante yajñabhāvitāḥ, tairdattānapradāyaibhyo, yo bhunkte stena eva saḥ. 3.12**

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

As good Karmas accumulate so also bad Karmas. These bad Karmas, although performed unknowingly, are required to be nullified by doing more good Karmas like Yajna, Dana and Tapa which are more vividly pronounced by Sri Krishna in other chapters.

There are several ways in which one can serve humanity. There are different types of Yajnas-

- **Deva Yajna** (worshiping)
- **Pitru Yajna** (taking care of parents)
- **Manushya Yajna** (serving people and society)
- **Bhuta Yajna** (serving animals)
- **Brahmā-Yajna** (imparting knowledge, distributing spiritual literature among people)

By performing these Yajnas, we gradually cleanse our life. One should keep doing these Sat-Karmas so that sins if committed unknowingly get neutralised. Yajna in present day context means any good deed or service to mankind (and not necessarily the fire sacrifices). Any Sat-Karma done selflessly is a Yajna.

Bhagavān here tells Arjuna, who represents all of us, that if one does not give back part of his earnings to the society or people, it amounts to his stealing (stenaḥ) things.

Imparting knowledge through spreading Gītā-Jnan is also a pious Yajna. Our Guruji and other senior members of the organisation call it a Maha-Yajna as it spreads across the globe and involves many Sevis contributing their little bits or in other words giving their Ahutis in this Yajna to make it a grand success. As drops of water makes an ocean, similarly each little seva put together makes it a Maha-Yajna.

### **3.13**

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

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

The good practice is, one should first offer food in Yajna and then eat the remnants of food that is offered in the sacrifice.(yajña-śiṣṭāśinaḥ)

By adopting this practice one is released from all kinds of sins. And if one cooks and eats food only for his own enjoyment without making an offering, it amounts to his committing sin. Here the word food has a wider connotation. It means all things of enjoyment.

If we extrapolate it to the earlier example of a bank loan, one should first pay the instalment then enjoy the remaining amount.

People who do not adopt such practices are bound to incur sin or papa. Consuming all the comforts or abundance of nature without first earmarking a portion for the benefit of other human beings is an immoral act.

Bhagavad Gita among other things, emphasises on purification of life by inculcating good moral habits. Again Performance of Sat-Karmas should not be done as a one-off activity. It should be done on a regular basis. It should be made part of the living process. **Every small activity should be performed in a selfless manner without any expectations of results.** Doing the duty diligently and surrendering it at the lotus-feet should be the approach to life.

Bhagavad Gita, if adopted in life, enables a purification process. Time and again it emphasises on performing Sat-Karmas as Yajnas on a regular basis.

Although this sloka has emphasis on the importance of Karma; Yajna, Tapa and Dana also needed to be practiced simultaneously with equal vigor. In the 17th and 18th chapter Sri Krishna has explained the importance of all the three (yajña-dāna-tapaḥ-kriyāḥ)

All the three practices are essential for connecting to Param-Pita- Paramātmā.

How Yajna is connected to the eternal Brahmā realisation, is explained in the next two slokas.

### 3.14, 3.15

**annādbhavanti bhūtāni, parjanyaḍannasambhavaḥ,  
yajñādbhavati parjanyo, yajñāḥ(kh) karmasamudbhavaḥ. 3.14  
karma brahmodbhavaḥ(ṽ) viddhi, brahmākṣarasamudbhavam,  
tasmātsarvagataḥ(m) brahma, nityaḥ(ṽ) yajñe pratiṣṭhitam. 3.15**

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

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

In these two slokas Sri Krishna is describing the cycle of nature and explains the cosmic connection between us and nature.

**annāḍ bhavanti bhūtāni** means All living beings subsist on food.

The body is created out of the food we consume. It is therefore wisely said- **we are what we eat.**

**parjanyaḍ anna-sambhavaḥ** means from rains come the food grains.

Food is produced by the help of rain. Rains bring grains. Rain is created as a result of performance of Yajna (**yajñāḍ bhavati parjanyo**), leading to the water cycle. In Indian context it is appropriate to say that **Yajna is done to get rains as these are described as Vedic rituals.**

Recently in Dubai, there was no rain. They had to do some chemical processes in the environment to get

rain.

In India, our Vedas have prescribed such Vedic practices to be performed through Yajnas to rebalance the environment and cause rain. Vedas also speak about the scientific connection between nature and the sentient beings. Vedas are not only divine, spiritual texts. They are also very scientific. In science we have read about the water cycle which is explained in Vedas as a divine ritual.

This is quite comprehensible in the Indian context. How do the foreign lands then get rain? They do not perform Yajnas.

We can understand this if we clearly understand what Sri Krishna intended to tell us when He asked us to perform Yajnas.

Performance of Yajnas as explained in Bhagavad Gita means performance of any noble deed for the benefit of human beings and environment without any selfish desire. **Any small good deed is also a Yajna.** Therefore it can be empirically derived that although there are no performances of Yajnas or fire sacrifices in foreign lands, a number of good deeds and noble achievements are done there which can be construed as Yajnas and as a result of which they also get rain.

To quote a small story here:

Many centuries back there was drought in Nizamabad. Nizam was very worried as there was no rain for a long period of time. Rain is very essential to an agrarian society, hence obviously the king was worried. He consulted many Pandits.

They suggested Rishi Shringi should be invited to perform a Yajna on the state's soil. As he was an extremely pious soul, Yajna performed by him will definitely yield results. Rishi was invited to perform the Yajna. Rishi Shringi was such a holy person that as soon as he stepped in, rains started pouring in.

### **Linking Yajna to Brahma:**

We have seen that the human body comes from food ; food comes from rain; rain comes from Yajnas; and Yajnas come through Karmas. This is the cycle. Now we have to extrapolate this to understand how Karma and Brahma are connected.

Karma is prescribed in our scriptures which our ancestors followed and we learnt from them.

Our scriptures are the Vedas and the Vedas originated from the Brahma or Paramātmā Himself. Therefore Karma is arising from Brahma.

**Brahmākṣhara-samudbhavam** means The Vedas are directly manifested from the imperishable.

**Hence any Karma done with the perspective of Yajna goes directly to Brahma.** This is the entire cycle.

Next sloka describes the cycle further.

### **3.16**

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

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

The entire phenomenon is a cosmic cycle which starts with birth of the body and merges into the Paramātmā through Sat-Karmas. Once embodied, everyone has a role to play in this cycle of sacrifice and contribute to its smooth rotation.

Chakra or cycle means an ordered series of events. Those who do not follow the cycle (**nānuvartayatiha**) and do not accept their responsibility are sinful. They live only for the delight of their senses (**indriya-ārāmaḥ**). Their lives have no value.

As we partake the fruits of this natural cycle, we should also contribute to its rotation. If one wants to only enjoy the fruits of this creation without contributing actively to its smooth functioning, he can be compared to an untimely cloud which has no utility. He does not fit into the cosmic cycle.

In whatever manner one can contribute to the welfare of the society and people should try to do it, however small it may be. One gets several opportunities in life in the role of a parent, sibling, child, care-giver, housewife, teacher, preacher, doctor, leader and many other roles.

One can try and play a constructive role in any of these roles. One can become a Gita-Pracharak as many of us are playing this role now.

**Thus we have to rise above the concept of local, global and have to become cosmological.**

The chakra HE is talking about is an evolving chakra and takes everyone along with. Bhagavan has created a role for each one of us. No role is less significant.

We are all like tiny screws in a huge cosmic machine. All screws are equally important to the smooth functioning of the machine however tiny they may be.

One should ask himself what his contribution to society.?

With this meaning, a beautiful composition was written by Dnyaneshwar Maharaj Ji in Marathi :

**आतां विश्वात्मके देवे । येणे वाग्यज्ञे तोषावे ।  
तोषोनि मज द्यावे । पसायदान हे ॥ १ ॥**

May the God of the universe be pleased with my knowledge of speech (Dnyaneshwari) and grant me the offering (prasad).

In this compilation he has asked for happiness and prosperity of the entire universe.

In the next sloka Sri Krishna speaks about another category of people who are different from the general category of people and to them no duty is binding.

### **3.17**

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

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

Participating in the cycle of Karma is important for everybody but not mandatory for a particular category of people.

This category of people are those people who are fully satisfied (**ātma-tṛptaśh**). They have no

desire. They rejoice in the self. They are not dependent on an external object for their happiness. They remain in a meditative state and enjoy a blissful life.

### 3.18

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

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

These self realised personalities remain in a meditative state. It does not matter to them whether they are discharging their duties (**kṛtena**) or they are not discharging their duties (**akṛtena**). They do not depend on other living beings for being satisfied. They are ever satisfied.

It is like some students who study meticulously throughout the year need not do any extra preparation just a few days before their exam. They are ever prepared. Whether they study just before the exam or do not study does not make any material difference to their results. In contrast, students who have not studied enough throughout the year, need to study hard at least a few days ahead of the exam. They need to work hard.

Similarly, persons who are always engaged with Paramātmā, whether they do some actions or not, does not materially make any difference to their state of mind. Karma is done to purify the soul. These people are already purified souls and enjoy eternal bliss, hence Karma or no Karma, they are not affected.

### 3.19

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

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

Therefore (**tasmāt**), Bhagavān asks us to give up all attachments and instructs us to constantly (satataṃ) perform actions as a matter of duty. Only then one can aspire to realise Param Tattva.

The word “tasmāt” is always used in a sense as if conveying a final verdict based on some facts and figures. Here also after explaining nuances of Karma and yajna, Bhagavān finally says if one aims at merging into Paramātmā, one needs to remain constantly unattached not to work but to fruits of work.

One needs to continue doing his work without getting distracted and attached.

#### **Example of River Ganga**

River Ganga flows down from Himalayas and pours herself into the Bay of Bengal. It continues flowing without getting worried about the rough terrain, or overwhelmed by the tranquility around. It does not wait to see who is bathing in its Ghats. Neither does it wait a minute to silently witness the Ganga Arati done on the banks in its honour.

#### **Example of Surya Dev**

Another live example is Surya-Devata, the Sun. He bestows his sunshine equally on every one on this earth irrespective of whether someone is doing Surya-Namaskar or not.

For that matter even to Bhagavān Narayana, all are equal. He treats His entire creation equally. When someone makes extra effort to reach Him, He extends His hands and pulls him out of misery.

Some evolved souls like our Pujya Swami Govind Dev Giri Ji Maharaj may not have to struggle too much but ordinary people like us have to make enormous amounts of efforts to understand Paramātmā.

In the same manner Bhagavān wants us to remain steadfast, unwavering and desire free. That is the only way one can merge into the ocean of blissful divinity.

### 3.20

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

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

By performing their prescribed duties, king Janaka and some other kings had attained perfection. They worked for the welfare of the masses (**loka-saṅgraham**). They performed their duties diligently without making any differentiation. They set good examples. Bhagavan asked us to work in the same manner and set examples so that others can emulate.

**King Janaka** is always quoted as an example whenever Karma-Yoga is explained. He attained perfection through Karma-Yoga, while discharging his kingly duties.

King Janaka was a disciple of the sage Yajnavalkya. Yajnavalkya loved his disciples and particularly loved King Janaka. He used to wait for his arrival before starting the discourse. The other disciples felt that the sage was doing so just because Janaka was a king.

One day while class was going on, they got a report that a fire had broken out. All the disciples left the class and ran to protect whatever belongings they had. Janaka sat down undisturbed. When asked by his guru, why did not he leave to protect his wealth, Janaka replied I have completed all my duties, rest will be taken care of by Paramātmā. My duty at the moment is to sit and listen to my Guruji. That was his level of detachment and conviction. **In the true sense, King Janaka was a Karma-Yogi, absolutely detached from material belongings while performing his duties as a king to the minutest detail of taking care of his subjects.** He was so acclaimed that Maharshi Veda Vyasa ji also had sent his son to be his disciple.

**We should look around us and emulate people who work unselfishly.** One such example is our Guruji. We have to study scriptures and learn the practices to be adopted to convert Karma to Karma-Yoga.

### 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.

Whatever actions great persons perform, common people follow. The standard set by the great people,

becomes the measurement and the world follows.

Humanity is always inspired by live examples.

Let us analyse few such examples-

- When Modi ji took over as Prime Minister of India, he started Swachhata Abhiyan, the cleanliness drive. People got inspired and started cleaning up their surroundings. The most reluctant ones also came to the street with a broomstick in hand.
- Another example set by Modi Ji himself was punctuality. If the Prime Minister himself comes to the office by 9 am, the other ministers and staff could not afford to arrive late to the office.
- A teacher who wants to discipline the children has to remain disciplined first.
- If parents want their children not to get hooked on mobiles, they first have to abandon mobile phones after office hours.
- An officer can not ensure timely reporting of his staff members until and unless he himself arrives in time to the office.

We normally try to emulate good habits of our seniors and elders. In Gita Parivar, the politeness of the trainers is flowing in a top down approach. Yesterday's sadhakas are today's trainers. They had received polite behaviour and have inculcated the same politeness into their approach as well.

**The manner in which great people conduct themselves sets a standard in the world for others to emulate.**

Sivaji Maharaj, Bal Gangadhar Tilak, Ahilyabai Holkar are some of the personalities from our history who are epitomes of patriotism, bravery, selfless work. We all would like to learn from them.

There is a beautiful song depicting these great persons of our motherland:

**sadgunon kee saadhana mein, dhyey jyoti nit jale; sangraamay jeevan dhara par, veer baalak ham chale;  
aapada ko kuchalakar, veer baalak ham chale; sadgunon kee saadhana mein, dhyey jyoti nit jale.**

**3.22**

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

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

Sri Krishna quotes HIS own example in this shloka.

HE says, there are no jobs left in this world for HIM to do.

**nānavāptam avāptavyam** means HE has nothing to be attained and nothing to be gained.

**HE is entirely full. He does not aspire anything out of this material world. Still having taken this human form, HE is destined to work.**

HE defeated so many kings. If HE wanted, HE could have taken under HIS control all those kingdoms and become their king. But HE has no desire left.

If HE wanted, HE could have simply taken rest but instead He travelled all the way from Dwaraka and became a charioteer. HE did not aspire for any great position as HE had no desire. Everything was reachable to HIM but simply HE wanted nothing.

Whenever needed, HE did all mundane work like taking care of cattle as part of HIS family work. HE even cleaned vessels after the Brahmins had finished their meals. HE performed all His prescribed duties (**karmaṇi**).

### 3.23

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

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

In this sloka He elaborates why He did all the prescribed works. He knew People would follow Him. He had to set an example to the world. Hence He did all works whether mundane or of great significance.

He kept Himself engaged (**varteyam**) as He knew, People will emulate him. Having taken a human birth, He carefully kept Himself engaged in performances of prescribed duties. (**karmaṇyatandritaḥ**)

He knew if He sits idle, people would follow Him and will idle away their time doing nothing.

In the next sloka He tells us the detrimental effects that might occur, if HE refrains from performing HIS Karmas.

### 3.24

**utsīdeyurime lokā, na kuryāṃ(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.

Bhagavān says, if HE does not perform HIS Karmas, then all the three worlds will perish (**utsīdeyuh**).

It would destroy everything. HE further said as the Karta of this phenomenal world, HE would be responsible for this perishment.

### 3.25

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

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

Bhagavān said ordinary people perform their duties with dedication but with attachment to the results. On the other hand the wise people also work with dedication but they work for the betterment of the society and without any personal gains or attachment to results.

An ordinary business man works with sincerity with a motto of maximising his profits whereas the wise have no selfish motive. They work only for the welfare of others. Both may put in hard work but the basic difference is selflessness.

The live examples of these two categories: during the last Maharashtra assembly election, the politicians worked relentlessly for winning the election, for their personal benefits. During the same period Swamiji travelled far and wide making people conscious.

He started an organisation Geeta Parivar a few years back with only a few sevis. Now it has taken a humongous shape with twelve lakhs of people already benefited.

### 3.26

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

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

The wise people should not create confusion in the minds of the less knowledgeable people. Although people with lower knowledge work with attachment, at least they are performing Karma and not idling.

If the wise people go and ask them to practice detachment, they will get confused and might stop working altogether without understanding the correct meaning of detachment. They may mistake it as detachment from work altogether.

Instead by performing their own duties in an enlightened manner, these wise should rather inspire the ignorant to perform their prescribed duties diligently.

Already, these mediocre people's minds are clouded with so many ifs and buts. Should I do charity or not? What do I get by doing charity? Will my name appear in the donor's list? Should I learn Gītā? What do I get by learning Gītā?

Already there are lots of unsettled ideas in their mind. Instead of creating further confusion, they should rather provide guidance to their unsettled mind and help them in whatever sadhanas they are doing. Somewhere down the line they will settle down and make progress in their spiritual journey.

In this regard we can take the example of our Ashu Bhaiya who is clearing cobwebs from many sadhakas' minds and guiding them.

The session ends with the prayer and Hanuman Chalisa.

#### **Questions and Answers**

R M Thakur Ji

**Q:** How to do a Karma accompanied by detachment?

**A:** Detachment is to be done from the Karma-Phal not from the Karma. However in the upcoming session we will learn how to remain detached to Karma-Phala.

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**Jai Shri Krishna!**

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