

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 3: Karma-Yoga

2/3 (Ślōka 13-25), Sunday, 02 March 2025

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YouTube Link: <https://youtu.be/koVQa8nL4q8>

Performing one's worldly duties without attachment for the welfare of the others is a Yajña

The 3rd chapter of the Bhagavadgītā is **Karma-Yoga - The Yoga of Action.**

The session started with prayers to Bhagavān Śrī Krishna followed by the lighting of the auspicious lamp so that we are guided towards the path of Dharma, with the blessings of the Paramātmā our Guru and the light of knowledge.

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 kleśanāsāya 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 pārthāya pratibodhitāṁ bhagavatā nārāyaṇena svayaṁ,

***vyāsenā grathitāṁ purāṇamuninā madhye mahābhārāte.
advaitāmṛtavarṣiṇiṁ bhagavatīmaṣṭādaśādhyāyiniṁ,
amba tvāmanusandadhāmi bhagavadgīte bhavadveṣiṇiṁ***

O Bhagavadgītā, 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.

The discourse began with seeking the blessings of our Guru, Param Pujya Swamiji Śrī Govind dev Giriji Maharaj, and a hearty greeting to all the Gītā Sadhaks present at the session.

This is the second of the three-part interpretation session of the 3rd chapter of Śrīmadbhagavadgītā, where Bhagavān expounds on **Karma Yoga** or the Yoga of Action. This is one of the most critical chapters of the Bhagavadgītā and today we will delve into some very important concepts of Karma Yoga.

Our entire Sanatana Dharma, our Vedas are based on a beautiful connect between four things which are.

- An individual
- An individuals connect with Prakṛti, the surroundings.
- The connect between the surroundings and society.
- And finally, societies connect with the cosmic energy.

Due to our westernized education and our current perceptions, we seem to be very inward looking and see ourselves and our families as the central individuals in our lives. In this process we seem to forget our ultimate connect with the cosmos. Bhagavadgītā gives us a unique and beautiful concept that helps us realize the connects between us as an individual with Prakṛti, or nature, society and eventually the cosmos.

This entire interrelation is explained with the theory of Perceiving ones Karma as an **Yajña** or an act of devotion and worship in Bhagavadgītā. Our usual perception of **Yajña** is a fire burning in a Yajña Kund or fire alter to which people make *Ahuti* or sacrificial offerings. Bhagavadgītā however tells us that **Yajña** is much more than that. Śrī Krishna says that our Karma or activities, be it big or small, is nothing but a **Yajña**.

Yajña is explained in depth in other chapters of Bhagavadgītā. In fact, in the 10th Chapter, wherein Śrī Krishna explains HIS Vibhūtis or infinite opulence and glories, HE says that HE represents the **Japa Yajña** which is the highest form of **Yajña** and represents the sacrifice through devotional repetition of the divine names of Bhagavān. Thus, **Yajña is the very essence of this Śrīsti or Creation**. It has existed from the beginning of Nature and Time and continue to do so.

Śrī Krishna, throughout the Bhagavadgītā has said that one can please the Paramātmā and Devas through performance of the **Yajñas** in a dutiful and proper manner. The reason why fire symbolizes **Yajña** is because **Agni** or Fire is said to signify the mouth of Bhagavān and whatever we offer in the **Yajña** fire, directly reaches Bhagavān.

An example to understand this would be that of us having a medicine through our mouth when we are unwell. The medicine reaches the exact point of our illness in our body and heals us. Likewise, the fire is the medium through which our offering reaches the feet of Bhagavān.

We ended the last session with the understanding that **our Karma is also an offering and if we treat it as a Yajña, it will surely reach Bhagavān**.

We will continue to delve further in the concept of Karma Yoga in today's Vivechan.

3.13

**yajñasīṣṭāśinaḥ(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.

We have seen how Bhagavān tells us to do all our activities as a **Yajña** including the daily activity that we perform. We should in fact treat our daily act of cooking and eating as a **Yajña**. Before we eat the food that we have cooked, we should check if we have done any action in the process which can be considered as a **Yajña** or offering. Our scriptures advise us to feed the first Roti to a cow, and the next Roti should be given to any visitor to the house. Such acts are considered as an offering.

Doing some good deed for the society can be considered as **Yajña**. Those who have knowledge can teach and share that with others, while those who have wealth can share it with the needy. Those who have time can give it to the ones who are lonely. All such acts are examples of **Yajña**, as they are being done for the betterment of society. We should consume only that what remains after we perform our **Yajña** of offering to others. That is **yajña-sīṣṭa** or the remnants of our Yajña, our sacrifice, our actions.

Bhagavān says such acts helps us get freedom from the scourge of sins and cleanses our lives. We are not needed to perform big and ceremonial **Yajñas**, small acts of offerings in our daily lives and acts are enough to be considered as **Yajña**.

Bhagavān says, on the other hand, those who act in self-absorption and selfishly, earning and acting only for the benefit of themselves and completely devoid of the emotion of offering, are devouring sins and are terrible sinners.

How is our small Karma connected to the *Brahmā-tattva* or the primal creation of the cosmos?

It is known that water in the ocean evaporates because of the heat generated by the Sun. The water vapor rises in the atmosphere and when it cools down, it forms tiny water droplets through the process of condensation. These turn into clouds, and when they grow bigger and become too heavy it begins to rain on earth. This is how the water cycle goes on infinitely where it changes from one form to the other. We are able to comprehend this since we are able to understand the process of transformation of water in the water cycle. Likewise, we need to understand the connections of our Karma with the cosmos.

In the next few Shlokas, Bhagavān explains the larger context of the universe, beyond individuals and societies.

3.14, 3.15

**annādbhavanti bhūtāni, parjanyaḍannasaṃbhavaḥ,
yajñādbhavati parjanyo, yajñāḥ(kh) karmasamudbhavaḥ. 3.14
karma brahmodbhavaṃ(ṽ) viddhi, brahmākṣarasamudbhavam,
tasmātsarvagataṃ(m) brahma, nityaṃ(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.

Bhagavān explains the connection between the cosmos and us in these two Shlokas, using the food cycle

as an example.

Food is consumed by everyone every day to nourish oneself. Bhagavān in fact, says all beings are created from food. We are what we eat.

Bhagavān says *annād bhavanti bhūtāni* where HE states that our birth and existence is attributed to the food we consume. Next, HE explains how this food is obtained.

Food is obtained by the virtue of rains (*parjanyaḍ anna-sambhavaḥ*). Rain is created as a result of performance of **Yajña** (*yajñād bhavati parjanyo*), leading to the water cycle that we just discussed. As explained earlier, **Yajña** is the act of performance of selfless sacrifice or *karma-samudbhavaḥ*.

While the fact that we are made of the food we eat or that the food grows due to rain are universal phenomenon, the performance of **Yajña** to get rainfall is very unique to our Bharat Bhoomi. Hence, one may wonder, if **Yajña** is the cause of rain, how does it rain in foreign countries where they do not perform such **Yajña**.

Bhagavadgītā has the answer for this:

We have earlier discussed, how our acts of goodness or *Sat-Karma* can be considered to be **Yajña**. Across the world, people perform acts of goodness and kindness, and it is this **Yajña** that universally brings the rain to the parched soil to grow food. The rain is the result of a **Yajña**; be it from the **Yajña** prescribed in the Vedas, or the Karma **Yajña** of good deeds performed by the people.

The next Shloka dwells on who defines the Karma, the duties to be performed by all beings to be considered as **Yajña**. Śrī Paramātmā said, the duties of each one, have been mentioned by Brahmā in the Vedas.

These shlokas beautifully connect the creation of our existence through food to brahmākṣhara-samudbhavam, the Parampita Paramātmā HIMSELF.

In Marathi, there is a prayer which is chanted before partaking food. It says, **Anna He Purnabramha** which means, food is all-encompassing, or food is complete and divine.

This shows how our food and the Karma we perform is connected to the **ParaBrahmā**, the Supreme Being.

Bhagavān makes a very decisive statement when HE says, *tasmāt sarva-gataṁ brahmā nityaṁ yajñe pratiṣṭhitam* or that one is always connected to the **ParaBrahmā** through their **Yajña**. An apt example would be of the faculties of Geeta Pariwar who through their sewa are performing **Jñāna Yajña**. Through this **Yajña**, they are all trying to establish their connect with the *Brahmā tattva* or the Paramātmā.

3.16

**evam pravartitaṁ(ñ) cakraṁ(n), nānuvartayatīha yaḥ,
aghāyurindriyārāmo, moghaṁ(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.

Bhagavān says to Arjuna that in the manner described earlier, the wheel of the universe keeps moving constantly, and concurrently everything that must happen continues to happen.

If one does not perform one's prescribed duties, one is said to be leading a sinful life (**aghāyu**), indulging only in sensual pleasures (**indriyārāmo**). Such people are egocentric, self-obsessed and not concerned

about anybody other than themselves. They have no concern for the society or the environment around them. They opine that one is born only to enjoy life. Bhagavān says lives of such people are worthless.

Dnyaneshwar Maharaj has used a beautiful metaphor to describe such people. He says, they are like the untimely cloud which rains when not required, without any positive outcome and sometimes creating damage.

We are all familiar with words such as 'Local' or 'Global', which has been taught to us primarily by Western education. However, the teachings of Gītā Ji takes us beyond this world to our connections at the cosmic level and how our actions are impact and are connected with our birth. Śrī Krishna tells us to think cosmic and much beyond the concepts of Local or Global.

We may still be constrained by our power of thinking and wonder, how can a small human being be impacted or impact something as infinite as the universe, the cosmos. Let us imagine the cosmos to be like a huge machine with each of us being a miniscule fitting to it, all working together to make the machine run. We may be very small, but our small actions contribute towards making the cosmos work as it does.

In fact, we are, to some extent already seeing the impact of our inaction of our previous generations wherein we have not been able to ingrain the doctrines of good Karma of the Sanatana Dharma in the next generations. It is not enough to just learn the Bhagavadgītā, it is important to spread the knowledge and teach the future generations to live by its teachings. If we don't wake up to act now, we may face the risk of annihilation.

We need to realize and believe that life is not only for enjoyment. The purpose of life is to discharge one's prescribed duties, as a son, as a father, as a student, as a professional, as a responsible citizen and so forth. As Gītā teaches us we are equally obligated towards our society and environment as we are towards our families and self.

One may be curious to know if anyone is exempted from this cycle of Karma. Bhagavān provides the answer in the next Shloka.

3.17

yastvātmaratireva syād, ātmatṛptaśca mānavaḥ, ātmanyeva ca santuṣṭaḥ(s), tasya kāryaṃ(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.

All are bound by the need to perform their own duties, but there are some who need not perform any duties. They are relieved of all the bindings, they are liberated. Such individuals are those who are **ātma-ratiḥ**. They rejoice in the Self as they are the ones who have achieved union and have become one with the HIM. They are completely content in the Self (**santuṣṭaḥ**). They do not have anything further to seek in life. They have achieved what they had to achieve, learned what they had to learn, and performed all they had to perform and got all that they wanted. There is no action left to be done by them as they have no further goal to achieve. These are the people who are absorbed in Ishwar and in turn in eternal happiness and peace.

There are such learned persons who have no desires or requirements for themselves but continue to perform their duties for the welfare of others.

Śrī Krishna talks more about such people in the next Shloka.

3.18

naiva tasya kṛtenārtho, nākṛteneha kaścana, na cāsyā sarvabhūteṣu, kaścīdarthavyapāśrayaḥ. 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.

This is a very important Shloka.

Bhagavān says, such persons who continue to perform their activities and duties for the welfare of others have nothing to gain from this world or from anyone else and is beyond any kind of self-interest. They are beyond the ego and are completely contented and have nothing to gain by performing actions or from not performing actions.

They are the people who have taken care of all their material responsibilities and not required to do much. Despite this, they continued to work so that it benefits someone else. They are not required to do any action and at the same time are not required to abstain from doing them too. An analogy would be like those students who study through out the year and are prepared to give the exam at any time. They don't really have to give the exam till the time comes but are always ready to sit for it. However, can those students who do not study through out the year afford not to study just before the exam? Definitely not. We, common people fall in the second category while our Sants or Saints fall in the first category.

A medical student in their first or second year of education cannot compare their skills to do a complex surgery with a doctor who is well versed and experienced. We, who have just embarked on our spiritual journey likewise cannot compare ourselves to the action (or inaction) of learned saints who have reached the pinnacle of their spiritual journey through their Sādhanā and intensely practicing Karma Yoga or Bhakti Yoga.

In the next Shloka, Bhagavān tells us what ordinary people like us can do to enhance our spiritual quotient.

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.

Bhagavān says, **one should always be engaged in performing their actions conscientiously and with persistence.**

Paramātmā advised one to perform only the "**kāryaṃ Karma**" i.e. action that is good to be performed, with **asaktaḥ** or detachment and do it well. **We all should endeavor to do at least one good deed in a day from which we have no selfish motive.**

Here, Bhagavān says, that one must perform the **kāryaṃ Karma** ensuring a high standard of quality in them and without considering ensuing consequences.

Performance of one's duty without attachment to the gains, give param āpnoti that is attaining the Supreme Being. This act of performing one's duty consistently is akin to the student, who has studies well throughout the year and has no fear of the exam and can give it at any time.

However, to get detached, one needs to understand the causes of attachment to our Karma in order to break them.

One of the causes is one's ego, the feeling of "I" or claim to doership. **The next is our attachment to the fruits of the Karma** which makes us want to know the benefit of doing such actions without any attachment. **The third is our attachment to a particular type of Karma** which we are comfortable to perform or feel that it will give us better limelight and so forth.

In order to perform an action in an *asaktaḥ* or detached way, we need to ALWAYS leave our ego, not be bothered about the outcome of the action and not have any attachment to the Karma itself.

Great Saints have followed this path to reach their high state of spirituality. We too can follow in their footsteps to enhance spirituality in our lives. Bhagavān elaborates on this point in the next Shloka.

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.

In this Shloka, Bhagavān takes the example of King Janaka who is not a monk living on abstinence. HE tells Arjuna that how King Janaka attained the Supreme Being while performing his prescribed duties as a king.

The knowledge of King Janaka is truly vindicated by the fact that the great saint Veda Vyas Ji sent his son Shukadeva to him for tutelage. King Janaka had reached this exalted position through his diligent and persistence practice on the principles of Karma Yoga, that is performing his duties in the best possible manner but without any attachment to them or their outcome.

When we look at Karma from this viewpoint of doing our duties as a Yajna without any attachment to the outcome, the entire perspective of how we see Karma changes. It is like cleansing our vision to how we see Karma. This helps us to better understand our position and connection to the infinite cosmos.

One day, a reporter from a news channel went to a small school in a village and asked the teachers as to why they taught at the school. One said that he did it to earn money for the subsistence of his family and him. The second teacher said that he was an ex-student of the school and wanted to see his school produce some top rankers who would bring name and fame to the school. Clearly, the intention of the second teacher is likely to give a better outcome as the teacher is committed to the welfare of others. Śrī Krishna says, that this is the kind of attitude one needs to have while performing one's duties. One needs to do the actions for the betterment and good of the society, which is connected to the cosmos.

There is a saying, ***Drishti badalte hi Srishti badal jati hai***, that is the entire world changes when our perspective changes.

Bhagavān says, that is what we should do and set example for others to follow.

3.21

yadyadācarati śreṣṭhaḥ(s), tattadevetaro janaḥ, sa yatpramāṇaṃ(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. Thus, it is just not enough to attain spirituality for oneself. One needs to keep practicing it and ensure that he leaves a mark and path for others to follow.

Let us take the example of a person who crosses a river and burns the boat. While he may have been successful in crossing the river but by his act of burning the boat, he has made it impossible for others to cross.

One needs to be persistent and continue on the path of Sādhanā even if he has reached the highest state of spirituality.

Some of us may be familiar with the story of how Dnyaneshwar Maharaj and his brothers were denied the right to have the sacred thread ceremony for the full admission to the Brahmin caste as their father was a renunciate who had returned to his life as a householder. Since all the brothers were very learned and knowledgeable in the scriptures, the guru of Dnyaneshwar Maharaj said it was fine for them to not have the thread ceremony. Dnyaneshwar Maharaj was not in agreement with his guru as he felt that others may follow them, and the sanctity of the thread ceremony would be lost. They thus went to the Paithan court and proved they had indeed reached that stage of **Atma Jñāna**, or enlightenment needed for them to be admitted to the pantheons of Brahmins without any further ritual.

By this action, Dnyaneshwar Maharaj established that the *Sanskar* or ritual of the thread ceremony was indeed important and needed to be followed.

When Prime Minister Modi initiated the *Swachhata Abhiyan* (cleanliness campaign), something magical happened. Never before, had we seen such awareness about cleanliness where leaders including politicians who might never have picked up a broom before were cleaning. Other people who saw this happening followed suit. Because one great leader showed the way, our cities are cleaner, our environment is better, and people are more conscious.

The behavior of the elders in the house is usually picked up by the youngsters. The culture of living in our families influence the behavior of the children. The example an elder sets in the family or a teacher to his student, a boss to his team member determines the behavior of the others who follow them.

The manner in which great people conduct themselves sets a standard in the world for others to emulate. Therefore, setting an example is the job of the learned or the great people; like that has been done by our leaders like Shivaji Maharaj or Jhansi ki Rani or Bhagat Singh and a host of many others highlighted in the song '*Sadguno ki Sādhanā mein*' that is played at the start of the vivechan:

The link for the above-mentioned song is shared below:

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

3.22

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

In this Shloka, Śrī Krishna gives his own example. HE says that HE has no business to conduct in all the three worlds. He is already an *Atma Jñāni* (self-realized) and hence what need does HE have to do anything in this world?

Here HE uses two important words: **anavāptam** and **avāptavyam**.

Anavāptam 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.

Avāptavyam means there is nothing worthy of acquiring because HE has everything. Nothing is inaccessible to HIM.

Yet, even in the personified form of Śrī Krishna, all HIS actions were selfless, and was for protection of Dharma. HE laid seize on many kingdoms in his entire lifetime, but never kept anything for HIMSELF. HE neither kept Mathura for HIMSELF, nor established HIS own kingdom. In fact, HE never declared HIMSELF as a 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 bring back HIS guru Sandipani Ji's son to life.

HE was so powerful, yet HE was continually engaged in doing HIS Karma.

Śrī Krishna was constantly focused on doing HIS Karma, whatever it be from the moment of HIS birth in the human form. HE was always in the mode of *karman vart eva* that is performing HIS prescribed duties. Despite being the son of the village head, Nanda, HE took to the task of being a cowherd and tended the cows. During the **Yajña** performed by Yudhistira, HE opted to pick up the dishes used by the guests. 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.

Śrī Krishna thus sets an example by doing HIS duties to protect Dharma, well aware that people are sure to follow suit if HE does his duties well.

3.23

yadi hyahaṃ(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.

In this Shloka, Śrī Krishna explains what happens if HE fails to engage and do HIS duties in a focused and diligent manner (**atandritaḥ**).

HE says, if HE doesn't do HIS duties with full concentration, others will use it as an excuse to become slack by saying that since Śrī Krishna is not doing his duty, they too can do so.

There is a story of little Swami Vivekananda telling his mother that he wanted to become a Coachman when he grew up. On hearing his reply his mother told him that if he really wanted to become a Coachman, he should aim to be one like Bhagavān Śrī Krishna who was the charioteer, similar to a Coachman for Arjuna in the greatest battle on earth. In this role, he guided Arjuna through his depression and confusion and showed him the right path to follow.

Bhagavān is aware that people will follow HIS path when HE says, **mama vartmānuvartante manuṣhyāḥ.**

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.

3.24

**utsīdeyurime lokā, na kuryāṃ(ñ) karma cedaham,
sañkarasya 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 Shloka highlights how the society is designed and structured in a specific way, where everyone is expected to fulfill their obligations and duties.

Śrī Krishna explains that if people start walking on the wrong path and neglect their duties, everything will fall into disarray and eventually perish. The entire social structure, which has been carefully created, would collapse.

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.

Today's generation is excessively attached (*āsakti*) to their Karma and its outcome indicating growing ignorance (*avidvānsaḥ*). Everyone seems to be attached to the fruits of their actions and work with full dedication towards achieving that.

Śrī Krishna says that wise (*vidvān*) too work with similar dedication but its towards *loka-saṅgraham*, or the welfare of the world rather than for self-satisfaction and recognition.

Swami Govind Dev Giri Ji Maharaj is a perfect example of such a realized wise man. Despite achieving the state of *Atma Jñāni* (self-realized soul), he travels extensively to multiple cities within a week, conducting morning and evening sessions for **jana jagruti** (public awakening).

He founded Geeta Pariwar so that common and ignorant people like us can read and learn Bhagavadgītā to improve our quality of life and also serve the society in a positive manner.

His work isn't for personal gain but for enlightening society and teaching people and benefitting the world at large.

This reminds us that true greatness lies in working for society's benefit without attachment to recognition and 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 Jñāni*. We will take this up in the next session.

The session concluded by offering the discourse and with the prayers to stay inspired to do our duties for the benefit of others at the lotus feet of Bhagavān Śrī Krishna and Param Pujya Gurudev.

This was followed by a Questions and Answers session and chanting of the Hanuman Chalisa.

Questions and Answers

Geeta C Ji

Q: How do we payback our *Samaj Rrn* or debt to the society at large since we are so dependent on and hence in debt to the farmers, the weavers, our house helps and those close to the soil but can do little for them?

A: Let us take the example of the security guard in our society. They are the *Samaj Rakshak*. Speaking to them with respect, offering a glass of water to a Postman on a hot day is a way to return what they give to us through their services. However, we should be careful to not appear patronizing to them but truly show our appreciation and respect for what they do. In fact, if they are not financially well off, we can help by maybe sponsoring the education of their children. That would be service with knowledge.

Swami Ji advises that *Grantha Daan* or distributing good books is also a major service to society.

Babaji Charan Dash Ji

Q: Is all Karma a **Yajña** or only *Nishkam Karma* that is selfless action is a **Yajña**? What about the actions done by a thief?

A: A *Sat Karma* or a good deed is considered a **Yajña**. That action which is done for *loka-saṅgraham*, or betterment of people can be considered as a **Yajña**. Thus, theft can't be considered as a **Yajña**. Actions done by a salaried person who is working to earn money if done with a sense of doing good can be a **Yajña** and the treatment done by a doctor focused only on the rich to earn more money cannot be considered a **Yajña** though healing per se is considered a **Yajña**.



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Thank you-For reading the summary

You have enjoyed this vivechan writeup! In spite of intense editing and proofreading, errors of grammar, as also of omission and commission may have crept in. We appreciate your forbearance.

Jai Shri Krishna!

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