

## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

### Chapter 3: Karma-Yoga

2/3 (Ślōka 11-26), Saturday, 01 March 2025

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YouTube Link: <https://youtu.be/mL8Y1sP3n-c>

## A Jñānī acts selflessly for Loka-Saṅgraha - the welfare and upliftment of society

The third chapter of the Śrīmad Bhagavadgītā is Karma-Yoga - The Yoga of Action.

Today's session started with the ceremonial lighting of the lamp invoking the blessing of Śrī Bhagavān, followed by prayers to Śrī Bhagavān, Veda Vyasa Ji and salutations to GuruDev.

Arjuna was confused about whether Karma Yoga or Jñāna Yoga was superior. From Bhagavān's teachings, he struggled to determine which path held greater significance. In his understanding, Jñāna Yoga was superior, and he wished to renounce the battle and seek knowledge. However, Bhagavān was instructing him to fight, which left him unable to reconcile the two. So he pleaded to Bhagavān to clearly tell him which of the two paths was more beneficial for him.

तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ 3.2॥

*Please tell me decisively the one path by which I may attain the highest good.*

Bhagavān explained that HE had described both paths because attaining knowledge (Jñāna Yoga) is not possible by merely abstaining from work or renouncing the world. True knowledge cannot be attained with an impure mind. It must be accompanied by congruent action (Karma Yoga) that purifies the mind and intellect.

न कर्मणामनारम्भात्त्रैष्कर्म्यं पुरुषोऽश्रुते ।

न च संन्यसनादेव सिद्धिं समधिगच्छति ॥ 3.4॥

*One cannot achieve freedom from karmic reactions by merely abstaining from work, nor can one attain perfection of knowledge by mere physical renunciation.*

**Bhagavān advised that one should continue performing one's inherent duty, as no one can live**

**without engaging in action.** Karma binds us, but when actions are performed for the welfare of society and the universe, or as a yajña (sacrifice), they free one from this bondage.

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।  
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ 3.9॥

*Work must be done as a yajna to the Supreme Lord; otherwise, work causes bondage in this material world. Therefore, O son of Kunti, for the satisfaction of God, perform your prescribed duties, without being attached to the results.*

At the beginning of creation, Brahmā Ji assigned specific duties to every living being. By fulfilling these duties, the celestial gods are pleased, bringing prosperity and harmony to the universe.

### 3.11

**devānbhāvayatānena, te devā bhāvayantu vaḥ,  
parasparaṃ bhāvayantaḥ(ś), śreyaḥ(ph) paRāmavāpsyatha. 3.11**

Foster the gods through this sacrifice, and let the gods foster you. Thus, each fostering the other selflessly, you will attain the highest good.

These divine beings play a crucial role in maintaining the balance and functioning of the cosmos, making it essential to honour them. When they are pleased, they bestow abundance and ensure the smooth operation of the natural order. The trees, the Himalayas, the sacred Ganges, Varuna Devata (the deity of water), Agni Devata (the deity of fire), and many others are all celestial gods who sustain and nurture life.

Just as we are unable to realise the Ātma Tattva or Paramātmā Tattva within ourselves, we are also oblivious to the true essence of these celestial beings. However, by honouring and pleasing them, a mutual benefit is achieved by cooperation between humans and the celestial gods, as their blessings ensure harmony and prosperity in the society, in the environment as well as the universe.

### 3.12

**iṣṭānbhogānhi vo devā, dāsyante yajñabhāvitāḥ,  
tairdattānapradāyaibhyo, yo bhuṅkte 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.

The heavenly gods, being satisfied by the performance of sacrifice or duties (**yajña-bhāvitāḥ**), will grant (**dāsyante**) one all the desired necessities of life (**iṣṭān bhogān**).

However, HE said that those who enjoy (**bhuṅkte**) what is given to them, without making offerings in return (**apradāya**), are like thieves (**stena**).

**Everything we acquire from the universe becomes a liability or ṛṇa.**

- **Pitr ṛṇa** - the debt we owe to our parents and ancestors. Parents take care of children and

when children grow up it is their duty to take care of their old parents.

- **Deva ṛṇa** - We enjoy sunlight, fresh air, rain, and water, all of which are gifts from the Devatās, as these blessings come from the celestial beings to whom we offer prayers, acknowledging their role in sustaining life.
- **Rishi ṛṇa** - which we owe to the sages (*Rishis*) and scientists who dedicate themselves to discovery and knowledge, enabling us to live in comfort and progress.
- **Samāj ṛṇa** - Is our obligation to society. For example, the school we studied in was made by someone. Similarly the roads we walk on are constructed by someone else. The collective efforts of countless individuals in society contribute to the final product we enjoy.

Thus, the yajña performed by various members of society benefits us all. It is our binding duty to give back to the society, to the Devatās, and to our parents. But how should one repay these debts? **By sincerely performing our duties as an act of gratitude.** Though it is impossible to fully repay these debts, our efforts should be directed toward reducing them, fulfilling our role in the cycle of giving and receiving.

A famous sanskrit verse emphasises selfless service and the importance of thinking, speaking, and acting for the benefit of society and the greater good (**Lokahitam**).

मनसा सततं स्मरणीयं  
वचसा सततं वदनीयं  
लोकहितं मम करणीयम् ॥ लोकहितम् ॥

*With my mind, I should constantly remember (the welfare of the world)*

*With my words, I should always speak of it.*

*It is my duty to act for the well-being of the world.*

Dnyaneshwara Maharaj Ji said it is almost impossible to repay these debts. However, by complete self-surrender (*Sharanagati*) to Bhagavān and selfless service to society, sages, and ancestors, one can gradually reduce these debts.

ऋण उरले ह्यणिजे, तंव येईल हे सांडोनि।  
तेणे ते फेडोनियां, अवशिष्ट न राहे काहीं ॥

*As long as the debt remains, one must continue striving to repay it. By surrendering oneself completely, one can gradually reduce it until nothing remains.*

The entire universe is interconnected, homogeneous, and interdependent. We are not self-made. Our existence and well-being depend on countless others. Someone builds a house for us to live in, another weaves cloth so we can have clothes to wear, and a farmer works tirelessly to grow the food we eat. Miners extract coal, which serves as a source of electricity, powering our daily lives.

Recognising this interdependence, it becomes our duty to give back to society. Just as we receive, we must contribute, whether through service, gratitude, or selfless action to maintain the harmony and balance of the world.

### 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.

Bhagavān said the spiritually-minded, who eat food that is first offered in sacrifice (**yajña-śhiṣṭā**), are released from all kinds of sin (**muchyante sarva-kilbiṣhaiḥ**), and thus from bondage. Others, who cook food for their own enjoyment, such sinful people will consume nothing other than sin.

Traditionally we keep the first roti cooked for the cow. By doing so, we give creation its rightful share. The one who consumes their share only after giving everyone their due is considered noble. Such a person becomes free from sin.

On the other hand, a person who lives solely for their own selfish desires, without understanding the cycle of creation or contributing to it in any way, while continuing to enjoy the services provided by creation, is merely consuming sin.

### 3.14, 3.15

**annādbhavanti bhūtāni, parjanyaḍannasaṃbhavaḥ,  
yajñādbhavati parjanyo, yajñaḥ(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.

These verses explain the interconnectedness of creation, emphasising the food cycle (Annād), the role of celestial beings in sustaining life, and the divine order established through the Vedas.

Bhagavān reveals that countless cycles are continuously operating in the universe. One such essential cycle is the Annād or Food Cycle.

Every living being consumes food daily for nourishment. Bhagavān emphasises that all beings originate from food. Food is produced in the soil due to rains (**parjanyaṭ**), which are governed by Varuṇa, the rain god. These rains occur as a result of the Yajña of celestial deities like Surya Bhagavān (the Sun deity) and Vāyu (the wind deity), who perform their duties by generating heat and causing evaporation.

It is well known that the Sun's heat causes water in the oceans to evaporate, forming water vapour. As this vapour rises and cools, it condenses into tiny water droplets, creating clouds. When these clouds grow larger and heavier, they release rain, nourishing the earth and allowing food to grow. Thus, the cycle of creation continues seamlessly.

However, we must recognise that food does not reach our plates solely due to the efforts of farmers. It is also a result of the Yajña performed by the celestial Devatās, who sustain the natural order through their duties.

**Fulfilling one's own karma (duty) is Yajña. And when the karma is performed as an offering to the divine and for the welfare of all, it becomes Yajña and leads to liberation (mokṣa).**

Further Bhagavān explained that **every being's duties have been prescribed by Brahmā ji in the Vedas**. Just as an organisation functions based on policies, and a country follows its constitution, the universe operates according to the divine laws outlined in the *Vedas*.

The *Vedas* are the eternal, impersonal (**apauruṣeya**) revelations, not written by any human. They emerged (**udbhavam**) from the exhalation of **Akṣara Parabrahmā**, the Imperishable Absolute, and were

received by ancient sages through deep meditation. **Everything in the universe functions according to these divine instructions.**

The ultimate goal of life is to realise Paramātmā, who is omnipresent, i.e., present in everything and everywhere. **HE is Nityam Yajñe Pratiṣṭhitam, meaning HE resides in every Yajña or duty performed in this universe.**

Every being strives for happiness but when does one experience true bliss?

**Lasting contentment arises from performing selfless and virtuous actions.** This fulfilment stems from recognising **Paramātmā as the true doer.** Such a realisation leads to **Sat-Chit-Ananda** - the eternal bliss (*Ananda*). Performing righteous duties brings us closer to Paramātmā and grants us a glimpse of this divine bliss.

If every being fulfils its prescribed duties, the universe would function in perfect harmony.

### 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.

Bhagavān said those who do not accept their responsibility (**nānuvartayati**) in the cycle of creation established by the Vedas are living a sinful life (**aghāyuh**). They live only for the delight of their senses (**indriyārāmah**); indeed their lives are in vain (**moghaṃ**).

Life is not just about consuming what is available but also about giving back. If everyone only took from nature without contributing in return, their life is a waste.

The following story beautifully illustrates the principle of Yajña. A boy saw an old man planting some plants in a garden. Curiously, he asked the old man what he was planting. The old man said that he was planting a mango tree. The boy asked him why he was doing so when he would not be alive to see the tree bear fruit. The old man explained that just as he had enjoyed mangoes from trees planted by others before him, he too had a duty to plant trees for future generations. He understood that life is not just about consuming what is available but also about giving back. If everyone only took from nature without contributing in return, the cycle of abundance would break.

We too must fulfil our duties with a sense of responsibility and gratitude. Our endeavour should be to perform at least one task each day for the welfare of others. Teaching the less privileged, helping the elderly are a few examples.

Bhagavān advises to remain engaged in the welfare of all beings -

**सर्व-भूत-हिते रताः**

True fulfilment lies in giving rather than just receiving, ensuring that everyone receives their share.

### 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.

Bhagavān further stated that those who rejoice in the self (**ātma-ratih**), who are illumined and fully satisfied in the self (**ātma-tṛptah**), for them, there is no duty ( **kāryaṃ na vidyate**).

Bondage arises when one feels compelled to act out of attachment, desire, or a sense of burden. However, when the same action is performed with selfless gratitude by offering to the Divine, it no longer binds the doer. Instead, it becomes Yajña, a means of inner purification and liberation.

When one is freed from duty in this sense, they do not abandon action, rather transcend the sense of doership. Such a person continues to act in the world, but without personal attachment or expectation, but for the welfare of others.

In this world, there are 4 types of people.

- Those **who have nothing and have to work for a living and so perform their duties.**
- Those **who have everything because of their parents and need not do anything for a living. They do not do anything.**
- Those **who have nothing and even then do nothing** and
- Those **who do not have to work for a living, but work and perform all their duties for the benefit of others.**

Naturally the last category of people are the most superior among the others.

### **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.

Such self-realised souls have nothing to gain (**ārthah**) or lose either in discharging or renouncing their duties. Nor do they need to depend on (**vyapāśhrayaḥ**) other living beings to fulfil their self-interest (**kaśhchid artha**).

Bhagavān says that those who continue to perform their duties selflessly for the welfare of others have nothing to gain from the world or from anyone else. They are beyond self-interest, free from ego, and completely content. Their actions are not driven by personal desires or expectations.

There was a man who had fulfilled all his responsibilities, his children were well-educated and married, and he had no pressing obligations. Yet, he continued to work, not for personal gain but to support his relatives children in settling down. He was neither required to act nor compelled to abstain from action, yet he chose to serve selflessly.

In the *Geeta Sadhana Shivir*, Swamiji emphasises on the following statement:

**दूसरों को अपनी सेवा का अवसर न देकर भी दूसरों की सेवा करने का प्रयास मैं करूंगा**

"I will make an effort to serve others while not allowing others the opportunity to serve me."

Bhagavān said those who continue to serve selflessly, even when they have no personal need to do so, are truly superior.

When a person's hands and feet are tied, and he is placed in a moving car, he has no choice but to go wherever the car takes him, as he is bound to it. Similarly, **we are bound by our karmas, compelled to act without freedom.** However, when one is not bound and is free, movement becomes a matter of choice, one may remain still or move according to one's will.

In the same way, a realised soul is free to act or refrain from action. Yet, **such a being chooses to act, not out of compulsion, but out of a selfless desire to benefit others and by doing so reach his ultimate destination i.e., HIS Abode.**

### 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 said therefore (**tasmād**), perform your duty (**kāryaṃ**) constantly (**satataṃ**) without attachment (**asaktaḥ**), because by working without being attached to the fruits, one attains (**āpnoti**) the Supreme (**param pūruṣaḥ**).

HE clearly stated that every person should perform their prescribed duties. **There is a difference between karma and kārya** (action and task). Karma refers to all actions, whether good or bad, whereas kārya refers only to those actions that are worthy of being performed. Just as potable water is called *peya* (drinkable water), in the same way, actions that are appropriate and righteous are called kārya (worthy tasks).

Bhagavān here does not refer to every action, but only to those that are truly worthy of being performed (**Kāryaṃ Karma**), ensuring a high standard of quality in them (**samāchara**), and without considering ensuing consequences (**asaktaḥ**). It could be as simple as teaching math to a poor student. Moreover, such actions should be carried out with complete awareness and not merely out of habit or indifference, thinking that they do not affect us.

Every action should be intentional, purposeful, and aligned with righteousness without being attached to the fruits. By doing so one can attain the Supreme being.

### 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.

Herein, Sri Paramātmā reiterated that by mere performance of duties with perfection (**sansiddhim**) and without attachment, one can attain the Supreme. It is not essential to desert one's family or renounce all that one possesses.

Bhagavān gave the example of King Janaka, who attained the Supreme while diligently performing his prescribed duties. Similarly, HE advised Arjuna to engage in battle without attachment to its consequences, as it was his Kṣatriya duty. Bhagavān clarified that Arjuna should not fight for the sake of reclaiming his kingdom but for the welfare of his subjects and the protection of *Dharma*.

HE repeatedly reminded Arjuna of his responsibilities as a Kṣatriya, which stood in stark contrast to Arjuna's desire to renounce battle and live by begging rather than slaying his elders, relatives, and friends.

Whenever in doubt, one should introspect and ask oneself - Is this merely a karma (action), or is it a kārya (a worthy and righteous task)? Furthermore, is it my kartavya (duty) to perform it? If the answer is kārya and kartavya, then one must perform it for the welfare of all (**loka-saṅgraha**). It was reiterated that even when a kārya is not needed for the self, one must keep performing for the welfare of others - **Lokahitam**.

मनसा सततं स्मरणीयं  
वचसा सततं वदनीयं  
लोकहितं मम करणीयम् ॥ लोकहितम् ॥

*With my mind, I should constantly remember (the welfare of the world)*  
*With my words, I should always speak of it.*  
*It is my duty to act for the well-being of the world.*

### 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.

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

It is seen the behaviour of the elders in the house is usually copied by the youngsters as they consider the elders as their role models. Therefore, setting an example is the job of the learned or the great people. Thus Paramātmā kept coaxing Arjuna to perform his inherent duty as he had the responsibility to set the right example, despite the fact that it was not his preferred path.

Dnyaneshwar Maharaj reiterated the same in the following ovi:

एथ वडील जें जें करिती । तया नाम धर्मु ठेविती ।  
तेचि येर अनुष्ठिती । सामान्य सकळ ॥

Whatever the elders do, the others call it right conduct. All ordinary people follow their lead.

हें ऐसें असे स्वभावे । म्हणौनि कर्म न संडावे ।  
विशेषे आचरावे । लागे संतीं ॥

Since this is a natural thing, no one should renounce action. Especially realised sages should continue to perform action even when there is no need for them to do anything.

For example, when the telephone rings, if a father tells his son, to say that he is not present at home,

this would influence the boy to assume that lying is the right thing to do. Likewise, if a mother reprimands her child for using the phone, but she herself is on the phone all the time, it is setting a wrong example. The child will invariably learn the same example displayed by the parents.

Therefore, one should set an example of doing good deeds which others can emulate. Paramātmā HIMSELF is an example of this.

### 3.22

**na me pārthāsti kartavyaṃ(n), triṣu lokeṣu kiñcana,  
nānavāptamavāptavyaṃ(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.

Paramātmā said Arjuna, there is nothing in the three worlds (**triṣu lokeṣhu**) that HE has to perform, and there is nothing to be attained (**avāptam**) by HIM, or to be gained (**avāptavyaṃ**) by HIM. HE is the king of all the three worlds. Even then HE said, HE continues to work (**varta eva cha karmaṇi**).

As one has observed, there is nothing that Śrī Paramātmā has not done - from grazing cows in HIS childhood to picking up used plates during the *Anasuya* Yajña. During the war, HE became Arjuna's charioteer and fulfilled all the duties of that role.

HE nursed the wounded horses during the ceasefire, bathed them, fed them, and cared for them because HE considered it HIS duty as a charioteer and wanted to set the right example for the world. Despite being Bhagavān, the Supreme, there was no necessity for HIM to do all this, yet HE did, demonstrating the ideal way to live.

Sri Krishna is not just an individual. Arjuna himself said that HE is not an ordinary person but the Supreme Bhagavān. HE manifests in the form of Śrī Krishna and Sri Rama and continues to perform HIS divine work. This is only to set an example for others.

In the next verse, Bhagavān explains what would happen if HE did not act in this manner.

### 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.

Bhagavān said that if HE did not perform the prescribed Vedic activities meticulously (**atandritaḥ**), then so many lesser personalities would follow in HIS footsteps, thinking that violating them was the standard practice. HE stated that HE would be at fault for leading mankind astray.

The Yaksha once asked Yudhishtira to answer in a single sentence how one should perform actions. **Yudhishtira replied that actions should be performed with awareness and diligence.**

Similarly, Bhagavān said that if HE does not perform actions with complete awareness and diligence, then people will follow HIS example in all ways. That is why HE must act with utmost care. HE does so

to set the right example for the world.

Even while doing a job, one should consider it their duty and perform it with sincerity. A teacher should do his job thinking he is responsible for shaping the future generations of this country. This sense of duty should come from the understanding that the responsibilities one has received are entrusted by Bhagavān, and therefore, they must be fulfilled in the best possible way.

When one performs their duty with the thought that this is an offering to Bhagavān, it becomes a Yajña.

### 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.

Bhagavān explained that if HE ceased to perform HIS prescribed actions, all these worlds would perish (**utsīdeyuh**); and HE would be responsible for the pandemonium (**upahanyām**) that would prevail.

**Can one imagine what would happen if Śrī Bhagavān did not perform HIS duties?**

Human beings live on this earth, and the earth sustains everyone; but who sustains the earth? It is the Sun's gravitational force that holds the planets in their orbits, ensuring that Earth moves in its designated path. But what is the force that holds the Sun, countless other stars, the Milky Way, and the galaxies in the vast sky? It is none other than Śrī Paramātmā.

HE declared that if HE ever failed to perform HIS *Karma*, the entire universe would collapse. HE would be seen as a betrayer of Dharma. That is why Paramātmā continuously performs HIS duties without fail, in all HIS incarnations, maintaining the harmony of creation.

Similarly, one must always perform one's duties, not merely out of personal necessity but for the welfare of others.

### 3.25

**saktāḥ(kh) karmaṇyavidvāṃso, yathā kurvanti bhārata,  
kuryādvidvāṃstathāsaktāḥ(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 addressed Arjuna as Bhārata and said just as ignorant people (**avidvānsah**) perform their duties with attachment (**saktāḥ**) to the results, so should the wise (**vidvān**) act without attachment (**asaktah**), for the sake of leading people on the right path (**loka-saṅgraham**).

A human being tirelessly engages in action, driven by the purpose of achieving a desired outcome. He envisions his goal and believes that by performing his duties in a particular way, he will attain what he seeks. **His attachment to the goal compels him to put in his best efforts.**

Similarly, the wise should also remain engaged in action, but unlike the ordinary person who acts with

attachment, **the Jnani (enlightened one) should perform duties without any attachment to the results.** If a Jnani embraces duty as a means of selfless service, he can attain Paramātmā.

For a person struggling to fulfil basic needs, selfless service may seem irrelevant. However, after attaining everything, when there is seemingly nothing left to achieve, one must continue to perform one's duties for the welfare of others. This is the highest ideal as prescribed in the Bhagavad Gītā.

In *Geeta Parivar*, thousands of people serve selflessly, expecting nothing in return. They find joy in teaching the Gītā, not as a means to an end but as the very goal itself. Their actions are driven by the understanding that spreading the wisdom of the Gītā leads to universal well-being. **This is what it truly means to live the teachings of the Gītā.**

### 3.26

#### **na buddhibhedaṃ(ñ) janayed, ajñānāṃ(ñ) karmasaṅginām, joṣayetsarVākarmāṇi, vidvānyuktaḥ(s) samācharan. 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 should not create discord in the intellects (**buddhi-bhedaṃ**) of ignorant people (**ajñānāṃ**), who are attached to fruitive actions (**karma-saṅginām**), by inducing them to stop work. Rather, by performing their own duties in an enlightened manner (**vidvān yuktaḥ**), they should inspire (**joṣayet**) the ignorant to do their prescribed duties properly (**samācharan**).

Bhagavān Śrī Krishna said that it is the responsibility of the enlightened ones (jñānīs) not to create any confusion (*buddhi-bheda*) in the minds of the ignorant. This is crucial because ordinary people naturally follow their example. Therefore, Bhagavān Śrī Krishna urges that the wise should not say or do anything that could mislead the ignorant or cause their downfall. Instead, they should have compassion for those who lack knowledge.

The jñānīs must lead by example. The Marathi saying:

**अधी केले मग सांगितले**

means **First do it, then tell (or preach) about it.**

It emphasises leading by example rather than just giving instructions. This aligns with the teachings of Bhagavān Śrī Krishna, who five thousand years ago, HIMSELF set an example through HIS actions and demonstrated the ideal way of living, before imparting knowledge to Arjuna. Thus deeds performed for the welfare of all serve as timeless inspirations.

Even within families, the conduct of the elderly shapes the younger generation. For instance, when parents wake up early and engage in prayer and worship, these values naturally pass on to their children. Śrī Bhagavān emphasises that one should perform actions with skill and sincerity so that children, observing them, learn to do the same with excellence.

With this profound teaching, this deep and insightful session is concluded after offering it at the lotus feet of Śrī Bhagavān.

### **Riddhi Thakkar Ji**

**Question:** What is the difference between *Samāchar* and *Samācharan*?

**Answer:** *Samāchar* means the instruction to act properly. *Samācharan* means to bring it into practice properly.

### **Indira Natarajan Ji**

**Question:** If someone in the family passes away, it is customary not to perform worship for eleven days. Can we still attend Bhagavad Gītā classes during this period?

**Answer:** Absolutely. While formal worship is not performed, one can still read, teach, and learn the Śrīmad Bhagavad Gītā. There is no *aśauca* (ritual impurity) for the Gītā because it is recited through speech.

### **Radheshyam Gupta Ji**

**Question:** How long did it take for Bhagavān Śrī Krishna to deliver the Gītā discourse to Arjuna?

**Answer:** The Gītā is a dialogue between Bhagavān Śrī Krishna and Arjuna. *Samvāda* means conversation, Arjuna asked questions, and Bhagavān explained and answered them. This dialogue lasted approximately **40 to 45 minutes**. Bhagavān Veda Vyās ji heard this conversation and composed it into verses, giving us the Śrīmad Bhagavad Gītā. We are blessed by the grace of Bhagavān Veda Vyāsa.

**Question:** Was this conversation held in Sanskrit?

**Answer:** It is believed so because a few centuries ago, **Sanskrit was the spoken language**. Sanskrit is the most ancient and scientifically structured language, also known as **Deva vāṇī** (the language of the gods). Therefore, it is certain that their conversation took place in Sanskrit.

### **Manisha Sharma Ji**

**Question:** Do our children also have to bear the results of the actions (karma) we perform?

**Answer:** A living being must bear the results of their **own** karma. However, if we act for the welfare of our children, it will benefit both them and us because we perform those actions with a sense of duty. Providing good values (*sanskaras*) and upbringing to children is the responsibility of parents.

**Question:** I do Japa Mala of various Deities. Is it a wrong practice?

**Answer:** There is one Paramātmā. All other Deities are manifestations of the same ParaBrahmā. So we can worship any *swaroop* with the *bhaava* of worshipping the Supreme.

However, Japa should be done meditating upon one form as it helps concentrate. Eg. when boring for water we do not bore for 10 feet in one place and move to another site and bore for another 10 feet again. We will have to bore for 50 feet in one place to extract water. Likewise meditating upon one form of the Supreme helps in better focus and concentration.

### **Trinath Thakur Ji**

**Question:** In the 19th verse, the word *Puruṣa* has a long 'Pū', but in other places, *Puruṣa* has a short 'Pu'. Why is this so? Please explain.

**Answer:** From a grammatical perspective, both 'Pu' (short) and 'Pū' (long) in *Puruṣa* are acceptable and carry the same meaning. However, according to the rules of *Anuṣṭubh* meter (*chhanda*), the sixth syllable of the verse line must be long (*guru* or *dīrgha*). Therefore, in this specific verse, 'Pū' is long to conform to metrical rules.



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**Jai Shri Krishna!**

Compiled by: Geeta Pariwar - Creative Writing Department

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