

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 3: Karma-Yoga

3/3 (Ślōka 17-43), Sunday, 08 February 2026

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YouTube Link: <https://youtu.be/QjZ3Ghw4y0g>

The Qualities of an ascetic, control of desires, control of senses The path to become a Karma yogi

The third chapter of Śrīmad - Bhagavadgītā is - The Yoga of Action. The session began with the customary lighting of the lamp and prayers were offered to The Gurus.

वसुदेवसुतं देवं कंसचाणूरमर्दनम् ।

देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥ १ ॥

Meaning: I bow to Bhagavān Krishna, the son of Vasudev, the Supreme Lord Himself, the destroyer of Kansa and Chanura, and the one who brings supreme bliss to His mother Devaki — the Jagadguru (teacher of the world).

In the past sessions many of the spoken concepts have been discussed from many other chapters. The attempt is to comprehend as much as possible though some concepts may appear to be a little difficult. As much as we keep learning, all matters will become clearer and better understood. As we keep listening they can be understood gradually and clearly.

When the learning of Bhagavadgītā commenced we knew nothing, however as we went ahead in this journey of Gītā, many concepts have been learnt and understood and got clearer.

We have learnt many terminologies like the three modes of **Satvik, Rajasik, and Tamasik** and the qualities as described. Everything was new but they became familiar terms in due course of time.

Anything can be learnt and understood with little effort. As our clarity of thought increases, we can increase and practice only the good qualities.

**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.

The ones who do not want anything will also engage in some action. The **Rishis, Muni** and all the **sants** would have reached the point of liberation by increasing their knowledge and understanding the reality of **Parabrahma** by engaging themselves in a high degree of devotion and practices of scriptures.

Such sages need not do any work as they have already accomplished the state of knowledge and find no need to perform any actions. Even to this day there are many such ascetics who keep working for the benefit of the society, country and the world without an iota of desire for name and fame. They think of it as their responsibility.

3.18

**naiva tasya kṛtenārtho, nākṛteneha kaścana,
na cāsya 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.

- Why do these sages engage in actions?
- What is it that they want by engaging in work, especially when they do not have any desires or any goals?
- What feelings do they harbour in their minds as they have already achieved the blessings of Bhagavān?

The answer is that they only think of the good of the entire humanity. They do not just think of their family, their well wishers and anything for themselves.

Eg: Swami Vivekananda had nothing of his own but he immersed himself in spreading the **sanatana dharma**. He never had any desire to get name , fame and recognition.

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 that one should be beyond **asakti**- Which means being attached to any thought.

Eg: Some may have some attachment to play on the mobile, **or** just using the phone and so on.

It is ok to feel good and enjoy until they are engaged in any such activity. However, even after setting it aside, if the mind is thinking about that activity and the enjoyment it gives all the time, then, that amounts to being attached.

After coming back from a picnic and talking about it all the time, expressing the desire to go again as the mind keeps thinking about the enjoyment in the picnic is also an attachment to the action.

Bhagavān said to perform any actions but not get attached to the action and keep thinking of it. If this advice is followed Bhagavān will be pleased and takes us as HIS favourite. Enjoy the actions but be detached to the action.

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.

Lokasaṅgrahamevāpi- Performing actions to benefit for the larger good society in mind.

Bhagavān gives the example of **King Janaka** who was a favorite of all because of his good rule and for taking care of his subjects.

The good deed in removing obstacle:

- A boulder was lying in the middle of the road. People were passing through avoiding the obstacle with great difficulty without bothering to clear it.
- A good sant comes on that way and observes this. Though it was no hindrance to his walk on the road he put efforts to remove the boulder so that the people on vehicles could drive away without getting harmed. His thought was genuine as any such obstacle for a person passing through the road would have been a danger.

The sant thought of the well being of everyone and not just himself. He had in mind that everyone should be facilitated to drive on the road without the danger of the obstacle which would be more serious during night driving. He was thinking of a larger good.

When someone falls on the road, many times the people around move away without bothering to help. It is in such situations when we should lend a helping hand.

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.

The way the important people in the society conduct themselves make them a role model for all others.

Eg: In the class room if the class monitor does not behave properly it affects the behaviour in the entire class. The responsibility of the class monitor is to discipline the class. If the class monitor will start chatting and making noise all others will follow the same and class will be in chaos.

Our conduct should be responsible and good and in such a manner that everyone will appreciate to follow similar good conduct.

3.22

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

Bhagavān said that he has everything as HE is **Paramātmā** and HE has no desire or fear or needs to fulfil. Still HE is engaged in **kartavya karma**. Bhagavān follows this good practice as HE is the one whom we emulate and follow HIM.

Bhagavān Sri Krishna could have avoided the **kuruksetra** war in a moment. However HE ensured that there were no partial and direct decisions and went through all the steps of reconciliation, negotiation and convincing attempts.

If HE had not done so we also would in all probability follow such short cuts quoting HIM as an example.

A role model has to behave responsibly and follow the scriptures. The Bhagavadgītā is known as the manual for us to lead life meaningfully and usefully. Bhagavān has filled it with proper structured thoughts which give us a lot of good guidance.

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 is not careful at any time in HIS actions we may also get influenced by it.

Eg: In a family if the elders take a certain decision, the next generation will take that as an example and decide to do similar actions.

Bhagavān wants to be sure that HIS good conduct will be an inspiration for us to emulate.

HE has given a lot of good advice even as minute as the type of food that we should have and the qualities of Satvik that we should follow and the undesirable qualities of a Tamasik which we should avoid.

Bhagavān has stressed on this as a guiding spirit for our benefit.

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 has been connecting all the advice that is given to us unto HIMSELF and trying to make us understand.

- HE does not have any need for a property or food or vehicle or good clothes.
- HE does not have any such desires and still HE performs all that HE has to perform.

This is the point that HE is driving home to us that we should keep performing our actions in a proper acceptable manner by following HIS foot steps.

HE has given the opinion that if we perceive that HE does not do any work or does some actions improperly, it may result in us emulating such actions taking HIM as the example.

Eg: If a teacher stops teaching the students will also become undisciplined and think that they need not learn anything.

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.

One who lacks knowledge is referred to in this verse and said to act out of attachment.

A person who does not have the required knowledge whether it is the knowledge from Gita or any other scriptures think only of self and what they need and what they should do.

The one who has knowledge, performs their Karma devoid of and engages themselves in **nishkama karma- without getting attached to the action**. Such persons will be a **mahapurush- An eminent person**.

Eg: Swami Vivekananda and many other eminent persons did not have desires and were not attached to any of their actions but only thought of doing something to benefit humanity.

Bhagavān said that such persons should not be distracted and we should let them follow the path in which they are focussed. Such persons despite being in this state of self focused state of mind engage in actions

benefiting the society which the common people will not follow and hence Bhagavān's advice not to disturb them.

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 ones who have knowledge like the **rishi**, **muni** and **sants** should also not be disturbed in their actions by advising them on how they should conduct themselves. We as the common people need not tell them how to perform actions.

Eg: While learning to cycle they will be struggling on getting balance trying to reach the pedals. An expert in cycling may watch the struggle and discourage and advise the learner to give up.

Bhagavān is explaining that the person who is knowledgeable and follows a certain path should not be criticized and advised to take a different path by the common people who do not have that level of knowledge.

3.27

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

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

Who actually is making us be engaged in the Karma is spoken by Bhagavān in this verse. We until now have understood how Bhagavān performs his Karma, how the knowledgeable eminent person will perform Karma, and then as a comparison how us common people perform our Karma.

To explain this HE said that Karma is closely connected to the natural qualities of a person.

In the 14th chapter and the 17th Chapter this was learnt in detail about the three modes and the qualities representing each mode.

- **Question:** What are the three modes of qualities stated in 14th Chapter?
- **Answer:** Sushma ji and Spruha ji answered **satvik, rajasik and tamasik**.

In this verse Bhagavan said that all actions are carried out based on the naturally inherent qualities of each person.

- **Satvik:** Mode of Goodness

- **Rajasik:** Mode of desire and attachment
- **Tamasik:** Mode of ignorance

When we help someone it is guided by the Satvik quality. If a person does not intend to help it is lesser good than Satvik and is identified as Rajasik quality.

- If someone feels like sleeping it is Tamasik quality. However without Tamasik quality we cannot sleep.
- Every person has all the three qualities within us. The proportion of these qualities vary in each person.
- A person with more Satvik quality would exhibit good conduct and show goodness in all that they do and they think good and do good.
- If Rajasik guna is predominant then such a person will always think of fulfilling desires to earn more money, buy a good car and acquire materialistic comforts.
- If Tamasik guna is in higher proportion such a person sleeps a lot and has no desire to even go out. They only want to eat, do little work and sleep.

The best example of these three modes are in the three brothers Vibhishana, Ravana and Kumbakarna

- Vibhishana is known for being a Satvik on account of his scholarly eminence and good conduct
- Ravana is identified with Rajasik qualities as he desired wealth, prosperity and ostentatious affluence attached to material things.
- Kumbakarna was the Tamasik who for continuous 6 months just slept and woke up only to eat and go back to sleep.

Based on the quality that we exhibit at any given time such will be the action undertaken as all three qualities are part of every person.

We think we have done it, we got top marks, we are the winners. However it is to be understood that it is not we who earned it but because of the predominant quality that inherently existed within us when the action was performed.

3.28

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

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

The sages who understand these three modes and the qualities they are associated with have clarity of thought about the play of the three modes of **satvik, rajasik and tamasik**.

When they perform something they clearly understand that it was not them who did it but it was because of these qualities. The qualities are the ones who lead them to action whether it is good or bad or even for the action of resting. If Satvik quality is absent good conduct will not be seen in a person.

3.29

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

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

The knowledgeable ones should be supported and we should not interfere in their actions and disturb them.

3.30

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

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

What should be done to become a **mahāpūruṣa** - A great soul?

Bhagavān said that one who dedicates the **kartavya karma** to HIM can become a great soul

While studying, the thought of getting 90 percent makes us stressed out. Instead one should study with the thought that we have put our effort and Bhagavān takes care of the result.

- When we receive the keys for the home which we rent out there is no need to see within.
- When we perform any action we should not worry about it and just put effort and dedicate to HIM and just rest assured that HE will take care.
- We need not think of it as our studies, our result and mind should not have any troubled mind or desire and ownership of the actions.
- When we follow this we can be relaxed.
- This is the path to tread towards becoming a great soul by slowly and step by step imbibing some of these good qualities.

3.31

ye me matamidaṃ(n) nityam, anuṣṭhanti mānavāḥ, śraddhāvanto'nasūyanto, mucyante te'pi karmabhiḥ. 3.31

Even those men who, with an uncavilling and devout mind, always follow this teaching of Mine, are released from the bondage of all actions.

HE said the ones who follow the practice of dedicating the actions of our Karma to HIM will be HIS favourite and will be able to reach out to HIM.

3.32

**ye tvetadabhyasūyanto, nānutiṣṭhanti me matam,
sarvajñānavimūḍhāmstān, viddhi naṣṭānacetasaḥ. 3.32**

But they, however, who, finding fault with this teaching of Mine, do not follow it, take those fools to be deluded in the matter of all knowledge as lost.

The ones who will not follow the practice as described by HIM in the verse 30/31 above will be treading the path of degradation.

3.33

**sadṛśaṃ(ñ) ceṣṭate svasyāḥ(ph), prakṛterjñānavānapi,
prakṛtiṃ(ṡ) yānti bhūtāni, nigrahaḥ(kh) kiṃ(ñ) kariṣyati. 3.33**

All living creatures follow their tendencies; even the wise man acts according to the tendencies of his own nature. Of what use is restraint by force.

Everyone follows and acts as is their quality within. Hence there is no point in forcing someone to perform in a particular manner as they can only perform to the extent of their qualities and capabilities which will be the limiting factor.

A person can be helped but not pushed to reach the same levels as another person. Until they decide to put effort any external influence and force will not yield good results to be in tune with others expectations.

3.34

**indriyasyendriyasyārthe, rāgadveṣau vyavasthitau,
tayorna vaśamāgacchet, tau hyasya paripanthinau. 3.34**

Attraction and repulsion are rooted in all sense-objects. Man should never allow himself to be swayed by them, because they are the two principal enemies standing in the way of his redemption.

To be the favorite of Bhagavān we can follow Gītā. It may be difficult to learn all the scriptures but as we have started learning and understanding Gītā we can continue this **sadhana**.

If our practice is to become good and Satvik there are 2 obstacles that we will encounter which are desire and hatred which should be given up.

We should not have hatred in mind for any one. Attachment to desires to acquire something and achieve something is another negative influence to become Satvik.

Eg: Focus is important. One should not do some other work in the time dedicated for meditation and any such distractions are not to be welcomed. **We should have devotion but if the mind is not pure then**

we cannot become a yogi like Arjuna and and be the favourite of Bhagavān.

3.35

**śreyānsvadharṃo viguṇaḥ(ph), paradharmātsvanuṣṭhitāt,
svadharme nidhanaṃ(m) śreyaḥ(ph), paradharṃo bhayāvahaḥ. 3.35**

One's own duty, though devoid of merit, is preferable to the duty of another well performed. Even death in the performance of one's own duty brings blessedness; another's duty is fraught with fear.

Each one has their own duty and its merits as they perceive.

Eg: If someone is sitting in an AC office and working and in contrast there is another person who is a labourer working in the hot Sun, the work being performed by either of them has a very perceptible difference.

However a labourer cannot decide to sit in an office and do the work as it is not his skill.

Eg: At the age of studying if the focus shifts to earning it does not work out that way. When the time is to study one has to focus only on that.

3.36

**arjuna uvāca :
atha kena prayukto'yaṃ(m), pāpaṃ(ñ) carati pūruṣaḥ,
anicchannapi vārṣṇeya, balādiva niyojitaḥ. 3.36**

Arjuna said :Now impelled by what, Kṛṣṇa, does this man commit sin even involuntarily, as though driven by force?

Arjuna asked a question to know how we get influenced to do actions which are classified as a sin.

When we earn **punya** from our good deeds our account is credited and if we thieve then that will be a sin which reduces the balance of **punya** in our account. Bhagavān further elaborates on this.

3.37

**Srībhagavānuvāca :
kāma eṣa krodha eṣa, rajoguṇasamudbhavaḥ,
mahāśano mahāpāpmā, viddhyenamīha vairiṇam. 3.37**

Śrī Bhagavān said :It is desire begotten of the element of Rajas, which appears as wrath; nay, it is insatiable and grossly wicked. Know this to be the enemy in this case.

The desires are surfacing because of Rajasik nature. This is the root cause of sinning.

Eg: If we desire to possess a mobile phone but we do not have money and there is a burning desire in the mind what may happen. The parents do not agree to buy one, but the desire keeps bothering the mind and affects concentrating on studies. The strong desire results in thinking of an undesirable way to take out money from a parent's wallet without informing. The desire has led to a sinful action of theft just to fulfil and own a mobile phone. These wrong actions lead to sin and are fueled mainly by the desire in mind.

3.38

**dhūmenāvriyate vahniḥ(r), yathādarśo malena ca,
yatholbenāvṛto garbhaḥ(s), tathā tenedamāvṛtam. 3.38**

As fire is covered by smoke, mirror by dust, and embryo by the amnion, so is knowledge covered by desire.

Desire is a very strong emotion.

- Just like the fire burns and gives out smoke resulting in camouflages the fire because of which the flames are not visible.
- Just like the mirror which if covered by a film of dirt over it nothing can be seen.

The analogy given by Bhagavān is to explain that when the mind is clouded because of desire the action leads to negative actions. The desire covers the ability to see the difference between right action and wrong action.

3.39

**āvṛtaṃ(ñ) jñānametena, jñānino nityavairiṇā,
kāmarūpeṇa kaunteya, duṣpūreṇānalena ca. 3.39**

And, Arjuna, Knowledge stands covered by this eternal enemy of the wise, known as desire, which is insatiable like fire.

Further Bhagavān reiterates that the desires are so strong and compares it to the raging fire which can consume any amount. A desire is similar to this as it never is satiated.

Eg: A phone bought also may not satisfy and leads to further desire to keep procuring better and better models as the desire keeps increasing.

3.40

**indriyāṇi mano buddhiḥ(r), asyādhiṣṭhānamucyate,
etaivimohayatyeṣa, jñānamāvṛtya dehinam. 3.40**

The senses, the mind and the intellect are declared to be its seat; covering the knowledge through these, it (desire) deludes the embodied soul.

The desires are embedded in our mind and in our senses and the intellect. It finds these three abodes to settle down.

It traps us because of this quality of desire to get itself attached to our senses. When we chant Gītā and pray with devotion our knowledge and mind will get stronger and we will be able to get out of the trap of desires.

3.41

tasmāttvamindriyāṅyādau, niyamyā bharatarṣabha, pāpmānaṃ(m) prajahi hyenaṃ(ñ), jñānavijñānanāśanam. 3.41

Therefore, Arjuna, you must first control your senses, and then kill this evil thing which obstructs Jñāna (Knowledge of the Absolute or Nirguṇa Brahma) and Vijñāna (Knowledge of Sākāra Brahma or manifest Divinity).

Firstly we should control our senses. We know in the ashtanga yoga where the sequence of how to control the senses is explained in patanjali yoga sutra. The eightfold path are:

- **Yama** (ethics)
- **Niyama** (observances)
- **Asana** (postures)
- **Prāṇayama** (breath control),
- **Pratyahara** (sense withdrawal)
- **Dharana** (concentration),
- **Dhyana** (meditation)
- **Samādhi** (enlightenment/bliss)

We must have control of our senses and know how much and what to see, how much to hear, how much to eat. If our senses do not listen to us the desires will never subside. Indulging in any activity will not help us control. Some activities which we should not perform are the ones we should control.

If we chant Gītā all day it is a good activity. When we study Gītā the pleasure of continuing in immersing ourselves is very different and it takes us to a different form of desire for becoming Gītāvratī and such good divine activities.

Only when we control our senses we will be able to control our mind.

3.42

indriyāṅi parāṅyāhuḥ(r), indriyebhyaḥ(ph) paraṃ(m) manaḥ, manasastu parā buddhiḥ(r), yo buddheḥ(ph) paratastu saḥ. 3.42

The senses are said to be greater than the body; but greater than the senses is the mind. Greater than the mind is the intellect; and what is greater than the intellect is He, the Self.

The body, mind, intellect and soul are all in our body and for these to perform their functions there are

many which facilitate the actions by them.

The 24 facilitators are:

- **Pancha mahabhuta** - The five elements of Earth (Prithvi), Water (Jal/Apas), Fire (Agni), Air (Vayu), and Space/Ether (Akasha)
- **Panch tanmatra (sensory perception)** - Sound (Shabda), Touch (Sparsha), Vision (Roopa), Taste (Rasa), and Smell (Gandha)
- **Panch karmendriya**: The five working senses – voice, hands, legs, genitals, and anus.
- **Panch gyanendriya**: The five knowledge senses – ears, eyes, tongue, skin, and nose.
- **The Mind, intellect, ego, and prakṛiti.**

In this verse Bhagavan also stated which is stronger out of the Body, Mind, **buddhi**(Intellect) and the Soul.

- It is not the body as the senses are stronger than body
- Not the mind as Intellect is stronger than mind
- Not the intellect as the soul is stronger than all of these.

3.43

**evaṃ(m) buddheḥ(ph) paraṃ(m) buddhvā, saṃstabhyātmānamātmanā,
jahi śatruṃ(m) mahābāho, kāmarūpaṃ(n) durāsadam. 3.43**

Thus, Arjuna, knowing the Self which is higher than the intellect and subduing the mind by reason, kill this enemy in the form of desire that is hard to overcome.

Bhagavān finally stresses that we must understand that the soul which is strongest and helps us with having the intellect to control and eliminate the desires.

- To achieve this we have to put in efforts in the right direction. Once we achieve this the desires will not even raise its head in us.
- Step by step we can practice by increasing our knowledge.
- Today we are understanding Gītā. As we progress in our learning and gain the higher capacity to understand we can try to adopt it in life and improve knowledge and avoid allowing desires.

Shankaracharya said “**kamyemate tyajyatham**” to shun desires.

As desires get lesser and lesser the feeling of contentment takes over.

Eg: A person may be fixated on buying a particular brand whereas another person may not be particular about brands and just wants some stuff which has practical usage indicating that desire is controlled.

We are in Geeta pariwar and our understanding will improve when we start to follow what we learn from Gītā and then we can start learning scriptures. As children grow up they can study upanishads and darshanas also.

When the knowledge is increased the Satvik activities also increase and desires can be controlled.

By performing actions with the mindset of nishkama bhava - selflessness in action and by dedicating to HIM we will be able to practice Karma yoga

The session ended with Harisankirtan.

**Om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu
brahmavidyāyāṁ(ṁ) yogaśāstre śrīkrṣṇārjunasaṁvāde
karmayogo nāma tṛtīyo'dhyāyaḥ**



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Jai Shri Krishna!

Compiled by: Geeta Pariwar - Creative Writing Department

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