



## ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

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

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## Action in Inaction: The Secret of Freedom Through Selfless Work

The fourth chapter of Bhagavadgītā is known as the **Jñāna-Karma-Sannyāsa-Yoga- The Yoga of Knowledge** and disciplines of Action and Knowledge.

The discourse commenced with the ceremonial lighting of the Dīpam (lamp) at the lotus feet of Śrī Bhagavān, invoking His divine presence and enveloping the gathering in an atmosphere of profound bhakti and reverence.

With deep devotion, we offer our prostrations to Mātā Sarasvatī, to GuruDev, and to Saint Jñāneśvar, the beacon of divine wisdom:

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः।

गुरुः साक्षात् परब्रह्म तस्मै श्रीगुरवे नमः॥

नमामि सद्गुरुं शान्तं सच्चिदानन्दविग्रहम्।

पूर्णब्रह्मपरानन्दम् ईशमाळन्दिवल्लभम्॥

यानंद श्रुतिमंत्र शक्ति महती ब्रह्मात्म विद्यावती  
यासूत्रोदित शास्त्रपद्धतिरीति प्रद्योदिनान्तरद्युतिः।  
या सत्काव्यगतिप्रसादितर्मतिर्नानागुणालंकृतिः  
सा प्रत्यक्ष सरस्वती भगवती मान्नायतां भारती॥

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयम्  
व्यासेन ग्रथितां पुराणमुनिना मध्ये महाभारतम्।  
अद्वैतामृतवर्षिणीं भगवतीमष्टादशाध्यायिनीम्  
अम्ब त्वामनुसन्दधामि भगवद्गीते भवद्वेषिणीम्॥

नमोस्तुते व्यास विशाल बुद्धे फुल्लारविन्दायतपत्रनेत्र।  
येन त्वया भारत तैलपूर्णः प्रज्वालितो ज्ञानमय प्रदीपः ॥

Countless salutations at the lotus feet of Mātā Sarasvatī, Bhagavān Vedavyāsa, and Śrī Govind Dev Giri Ji Maharaj, as we invoke their blessings at the start of this sacred journey of Gītā study.

### **The Illumination of Knowledge and the Testing of One's Actions**

The essence of spiritual refinement lies in observing and examining one's actions through the divine radiance of knowledge (jñāna). When the light of wisdom illumines the inner being, it becomes possible to discern with subtle clarity which actions ought to be performed and which must be renounced. This discriminative capacity, this awakened discernment, is known as viveka.

In the presence of true knowledge, actions are no longer impulsive or habitual; they are weighed against dharma, intention, and consequence. The seeker begins to evaluate each deed not merely by external standards but by its alignment with higher truth. Such discernment does not arise mechanically, it dawns gradually as consciousness becomes refined. When knowledge shines steadily, it reveals the moral texture of every action, exposing both its purity and its hidden motivations.

Thus, viveka is not merely intellectual analysis; it is a living awareness born of inner awakening. It is the ability to determine, in the light of jñāna, which karma is worthy of execution and which karma demands renunciation. This awakened discrimination is the foundation of spiritual progress.

### **The World as Karmabhūmi and Freedom from the Burden of Action**

This entire earth is karmabhūmi, a field of action, because the human being has manifested here primarily for the performance of karma. At every moment, a person remains engaged in some form of action, physical, verbal, or mental. Even in stillness, thoughts continue to arise, constituting subtle karma.

However, as actions accumulate, so too does their psychological weight. Gradually, an invisible burden gathers within the mind. Expectations, attachments to outcomes, regrets over the past, and anxieties about the future begin to cloud the inner sky. This accumulation of karmic impressions (saṃskāra) generates unrest within the citta, leading to agitation and dissatisfaction.

To quiet this unrest, one must experience the true essence, the authentic rasa, of karma. The key lies not in abandoning action but in transforming one's understanding of it. A profound shift occurs when a person internalizes the truth that karma itself is its own fruit. When action is performed in a spirit of offering, without clinging to external results, the act becomes complete in itself.

The seeker must deeply assimilate this noble sentiment, that the fulfillment lies in the doing, not in the reward. With this elevated attitude, one moves forward continuously in this karmabhūmi, free from psychological heaviness. Actions performed in this spirit do not bind; rather, they purify.

In this way, awakened viveka guides karma, and purified karma liberates the heart. The field of action remains the same, yet the inner experience is transformed. What once felt like burden becomes opportunity; what once created restlessness becomes a pathway to serenity.

Thus, through the illumination of knowledge and the awakening of discrimination, human life in this karmabhūmi evolves from mere activity into conscious, liberating action.

### **The Ideal of Bhagavān Vivasvān (Sūryadeva)**

In this context, Śrī Bhagavān presents the example of Vivasvan (Sūryadeva) to demonstrate how

prescribed duties are to be performed in a spirit of complete detachment (avirakta bhāva).

Just as the sun bestows light effortlessly and without any mental burden, so too should action be performed in the spirit of niškāma karma, desireless action. The sun does not expect anything in return for HIS radiance. There is neither pause nor negligence in HIS function, neither partiality nor preference, nor any longing for results. HIS activity is steady, impartial, and free from expectation. This becomes the ideal model of karma performed without attachment.

### **The Distinction of Karmayoga and Purification of the Antaḥkaraṇa**

This is the true uniqueness of karmayoga. If even a few actions in one's life begin to be performed in this spirit of non-attachment (niḥspṛha bhāva), then gradually (śanaiḥ-śanaiḥ) progress on this noble path becomes possible.

Śrī Bhagavān further describes those great beings who have attained perfection on this path. While living in the body, they purify their antaḥkaraṇa, the inner instrument of mind (manas), intellect (buddhi), ego (ahaṅkāra), and memory (citta). Though engaged in action, they remain inwardly pure and unattached.

Ultimately, after relinquishing the body, such purified beings attain Paramātmā. Thus, karmayoga becomes the means not only of right living but of inner purification and final liberation.

### **Nirmala Citta and the Realisation of Paramātmā**

To understand this truth, a beautiful illustration may be contemplated. If a diamond ring falls into muddy water, it becomes extremely difficult to locate it. However, if the water is pure and free from waves, even at great depth the ring becomes clearly visible, because the nature of clean water is transparency.

In exactly the same way, if the human antaḥkaraṇa (inner instrument) becomes completely purified, then even while living in the body, the realisation (sākṣātkāra) or direct enquiry into Paramātmā-tattva becomes entirely possible. The obstacle is not the depth, it is impurity and agitation. When the mind is calm and stainless, truth reveals itself naturally.

Śrī Bhagavān establishes this supreme principle while describing the characteristics of perfected beings. In this context, the following verse was examined:

**वीतरागभयक्रोधा मन्मया मामुपाश्रिताः।**

**बहवो ज्ञानतपसा पूता मद्भावमागताः॥**

(Śrīmad Bhagavad Gītā 4.10)

### **Those Qualified for the Attainment of Paramātmā, “Vītarāga-bhaya-krodhāḥ”**

Who attains “mad-bhāvam āgatāḥ”, that state, that divine disposition of Śrī Bhagavān?

Śrī Bhagavān declares: “vītarāga-bhaya-krodhāḥ” — those who have gone beyond attachment (rāga), fear (bhaya), and anger (krodha). When the mind and inner being rise above these three distortions, when attachment, insecurity, and anger no longer dominate the inner field, purification begins.

Such a person becomes “man-mayāḥ”—one whose mind is absorbed in HIM, and “mām upāśritāḥ”—one who has taken refuge in HIM alone, not in the unstable supports of the world, but in Paramātmā. The prayerful disposition becomes: “O Bhagavān, may the mind be established in YOU alone.”

Through this process, “bahavo jñāna-tapasā pūtāḥ”—many have become purified by the austerity of knowledge (jñāna-tapas). Being thus purified, they attain “mad-bhāvam āgatāḥ”, they become united with HIM, entering into HIS divine state.

### **The Principle of Mental Transmission — The Induction Analogy**

The transformation of the mind may be understood through the principle of transmission.

Consider the example from electrical engineering: in a transformer, when electricity flows through one coil, it is transferred, step-up or step-down, into another coil through the induction effect. Without direct contact, the current is transmitted naturally from one to the other.

In the same way, the human mind absorbs the qualities of that with which it constantly associates. The mind takes on the attributes of its object of contemplation. This is a subtle law of inner psychology.

For this reason, saints and realised beings are vigilant about the direction of the mind. They do not allow it to wander aimlessly. When the mind is joined to Paramātma, it gradually becomes like HIM—steady, pure, and free from distortion.

According to them, true bhakti means becoming one with the changeless Paramātma and, in that process, allowing one’s own mind to become changeless as well. When the association is divine, the transformation is inevitable.

Sant Jnaneshwar Mahārāj was an exalted siddha-jñānī who, at the tender age of sixteen, poured forth the Jñāneśvarī (also known as Bhāvārtha Dīpikā), presenting the inner meaning of the Bhagavad Gītā through nearly nine thousand oṽ. Through this monumental work, HE illumined the subtle wisdom of the Gītā for the common seeker.

Yet, despite such supreme realisation, HE gently instructed HIS own mind through a devotional abhaṅga:

"रुणझुणु रुणझुणु रे भ्रमरा।  
सांडीं तू अवगुणु रे भ्रमरा॥  
चरणकमळदळु रे भ्रमरा।  
भोगीं तू निश्चळु रे भ्रमरा॥  
रुणझुणु रुणझुणु रे भ्रमरा।"

HE addresses the restless mind as a bhramara—a bee that wanders from flower to flower, tasting various pollens and remaining ever attracted to sensory objects. HE counsels this bee-like mind: abandon defects and settle upon the lotus-feet (caraṇa-kamala) of Paramātma. Just as a bee draws nectar from the lotus, so should the mind draw its nourishment from the divine lotus-feet.

“भोगीं तू निश्चळु रे भ्रमरा”

O bee-like mind, partake of that nectar while remaining steady and unmoving. The message is clear: allow the mind to become still in divine absorption.

Similarly, Sant Tukaram Mahārāj expressed this same devotional absorption toward Vithoba:

"घेई घेई माझे वाचे गोड नाम विठ्ठलाचे"

O speech, chant the sweet Name of Vithṭhala.

"डोळे तुम्ही घ्या रे सुख पाहा विठ्ठलाचे मुख"

O eyes, behold the face of Vithṭhala and experience bliss.

"तुम्ही ऐका रे कान माझ्या विठ्ठलाचे गुण"

O ears, listen to the glories of Vithṭhala.

"मना तेथे धाव घेई राहि विठ्ठलाचे पायी"

O mind, run and remain at the lotus-feet of Vithṭhala.

Just as in

"भोगीं तू निश्चलु रे भ्रमरा, चरणकमळदलु रे भ्रमरा,"

here too the bee-like mind is urged to become steady at the lotus-feet of the Divine.

### **Mad-Bhāvam Āgatāḥ — Attaining HIS Divine State**

Śrī Bhagavān declares that such seekers become "mad-bhāvam āgatāḥ"—they attain HIS own divine state. This truth is visibly reflected in the lives of saints and realised beings. In their presence, one experiences that serene peace which abides in Paramātmā.

It is essential to understand the true meaning of bhakti. It is not merely ritual worship nor a mechanical means for worldly gain. Rather, it is a profound art of purifying the mind. When the mind is steadily joined to the sat-cit-ānanda (existence-consciousness-bliss) nature of Paramātmā, it gradually becomes imbued with the same quality.

Śrī Bhagavān offers a most significant assurance in the eleventh verse: HE proclaims that in whatever manner a seeker approaches HIM, in that very manner HE responds. Whatever inner disposition arises within the devotee, whatever role the devotee adopts in relating to Paramātmā, HE spontaneously assumes the complementary role.

### **Various Modes of Bhakti**

- If the devotee considers himself a servant (dāsa), Paramātmā becomes the Master. This is the devotion exemplified by Hanuman.
- If HE is approached as a friend (sakhā), HE becomes the Divine Companion. This mood is reflected in Arjuna's relationship in the Gītā dialogue.
- Great yogīs and realised beings may view Paramātmā as the Whole (amśī) and themselves as a part (amśa); accordingly, HE reveals HIMSELF in that fullness.

Śrī Bhagavān affirms that whether through dāsya (servitude), sakhya (friendship), lālana, vātsalya (parental affection), mādhyura (divine love), or the amśa-amśī relationship, whoever approaches HIM in any of these devotional sentiments, HE graciously reciprocates in that very spirit.

Thus, bhakti is a living relationship. It is the sacred process by which the restless mind becomes purified, steady, and ultimately united with the blissful nature of Paramātmā.

### **4.11**

**ye yathā māṃ prapadyante, tāṃstathaiva bhajāmyaham,  
mama vartmānuvartante, manuṣyāḥ(ph) pārtha sarvaśaḥ. 4.11**

Completely rid of attachment, fear and anger, wholly absorbed in Me, depending on Me, and purified by the penance of wisdom, many have become one with Me even in the past.

## **The Divine Reciprocation of Bhagavān — The Mystery of “Ye Yathā Mām Prapadyante”**

Here, Bhagavān Śrī Kṛṣṇa presents an exceedingly beautiful and profound churning of truth. HE declares that whatever devotional disposition (bhāva) a devotee adopts, HE assumes a corresponding and complementary role.

### **Key Points of the Explanation**

Ye Yathā Mām Prapadyante — O Pārtha! In whatever manner devotees approach HIM, in whatever spirit they seek refuge in HIM, HE accepts them accordingly.

Tanstathaiva bhajaamyaham — “Tān” means “those devotees”; HE reciprocates with them in the very same manner. How astonishing it is that Bhagavān HIMSELF proclaims that HE also serves HIS devotees and responds to their love.

mama vartmanuvartante, manusyah partha sarvsah — All human beings, in every way, ultimately follow HIS path alone.

Thus, Bhagavān clarifies that devotion is not one-sided. Not only do devotees worship Bhagavān, but Bhagavān, being bound by the love of HIS devotees, remains devoted to them as well. When HE incarnates upon the earth, HE does so to teach humanity the divine way of love and righteousness:

**"यदा यदा हि धर्मस्य ग्लानिर्भवति भारत।"**

(Śrīmad Bhagavad Gītā 4.7)

The descent of Paramatma in saṅuṇa form is not merely to teach dharma and bhakti; it is also to establish the ideals of sacred human relationships. Through HIS divine līlā, HE reveals the surrender of a disciple to the guru, the affection of Bhagavān toward HIS devotee, and the unwavering fidelity of the devotee toward Bhagavān. HE proclaims that HE reciprocates that same love, for ultimately, “mama vartmanuvartante, every being follows HIS footsteps.

### **The Various Forms of Bhakti and the Experience of Divine Rasa**

In the Indian spiritual tradition, three principal expressions of devotion are often mentioned:

- The devotee’s steadfast devotion toward Bhagavān.
- The disciple’s reverence toward the guru.
- Bhagavān’s own love toward HIS exclusive devotee.

A deeply touching episode illustrates this truth. Once, Devarṣi Nārada approached Bhagavān Śrī Kṛṣṇa with a subtle inquiry. The gatekeepers informed him that Bhagavān was engaged in private worship. Nārada was filled with wonder, whom could the worshipful of the entire universe be worshipping?

Peering through a window, he beheld Bhagavān offering lamps before the images of HIS beloved devotees, among whom were Nārada himself and Arjuna. This incident reveals that just as the devotee takes refuge in Bhagavān with a certain sentiment, Bhagavān embraces that same divine sentiment in return.

#### **1. Dāsya Bhāva — The Devotion of Śrī Hanumān**

Hanuman exemplifies the pinnacle of dāsya bhāva—the attitude of servitude. In this sentiment, the devotee regards himself as servant and Bhagavān as the Supreme Master.

Hanumān, described as buddhimatam varishtham (the foremost among the wise), embodies a rare synthesis of knowledge and service. When Śrī Rāma once asked him to explain their relationship, Hanumān offered a threefold vision:

देहदृष्ट्या दासोऽहम्। जीवदृष्ट्या अंशोऽहम्। आत्मदृष्ट्या त्वमेवाऽहम्॥

(From the standpoint of the body, he is HIS servant; from the standpoint of the individual soul, he is HIS part; from the standpoint of the Self, he is verily HE alone.)

Yet, among these, dāsya bhāva remained dearest to him. Gosvāmī Tulasīdāsa and many other saints embraced this same devotional attitude.

## **2. Sakhya Bhāva — The Friendship of Arjuna**

In sakhya bhāva, the relationship between devotee and Bhagavān is one of intimate friendship. Arjuna stands as its ideal exemplar. Such was the depth of this friendship that the Supreme Sovereign of the cosmos accepted the role of Arjuna’s charioteer, guiding his chariot amidst the battlefield.

## **3. Lālana Bhāva — Śrī Rāmakṛṣṇa Paramahaṁsa**

Ramakrishna Paramahansa embodied lālana bhāva, wherein the devotee sees himself as a child and Bhagavān as mother or father. Before Mother Kālī, he would fall like an innocent child, offering his entire being in total surrender.

## **4. Vātsalya Bhāva — Mother Yaśodā and Kauśalyā**

In vātsalya bhāva, the devotee loves Bhagavān as one’s own child. Mother Yaśodā and Mother Kauśalyā exemplify this sublime sentiment. They bathed the Supreme Brahman, adorned HIM with ornaments, and lovingly offered delicacies, treating the Infinite as their own tender child.

## **5. Mādhurya Bhāva — Sant Gulābarāo Mahārāj**

Gulabrao Maharaj articulated the philosophy of Madhurādvaita, in which mādhurya bhāva, the sweetest devotional sentiment, is regarded as supreme. In this mood, no separation remains between devotee and Bhagavān. Just as there is no veil of hesitation between husband and wife, so too, in this divine sweetness, the jīvātman and Paramātman become one.

This is the ineffable sentiment of Śrī Rādhā and the Gopīs, where the distinction between part (aṁśa) and Whole (aṁśī) dissolves completely.

Thus, Bhagavān affirms that whichever devotional sentiment a seeker adopts, dāsya, sakhya, lālana, vātsalya, mādhurya, or the relation of aṁśa-aṁśī, HE lovingly assumes the complementary role. Devotion, therefore, is not ritual alone; it is a living, dynamic relationship in which the heart is purified, and the finite soul gradually unites with the infinite Paramatma.

## **Worship of Devatās and the Supreme Source of All Fruits**

In this way, Bhagavān explains the true spirit of bhakti. A question may naturally arise, should one then refrain from praying to the devatās? The answer is not so. It is not that supplication to the devatās is to be denied or rejected.

Whatever is obtained by those who worship the devatās is, in truth, granted through Bhagavān alone.

An analogy helps clarify this principle. When citizens receive services from different government departments, the funds required for those services ultimately come from the central treasury of the government. Although the service appears to be delivered by a particular department, its sustaining authority and financial source lie in the central administration.

Similarly, even when a desired fruit is received from a devatā, that fruit is bestowed through the devatā by Bhagavān. The devatās function as divine agencies or channels, but the ultimate sanction and dispensation rest with Paramātma.

People often worship devatās for the attainment of happiness and specific worldly gains. Regarding this tendency, Bhagavān declares:

#### 4.12

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

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

#### **Devatā-Worship within the Divine Order of Paramātma**

While dialoguing with Arjuna, Bhagavān Śrī Kṛṣṇa clearly explains that although exclusive devotees (ananya-bhaktāḥ) worship Paramātma directly, the worship of devatās and the performance of yajña and other sacred rites for obtaining specific results are also prescribed within the cosmic order.

This entire moving and unmoving universe (carācarajagat) operates according to a well-established divine arrangement. In truth, the ultimate dispenser of all karmic fruits (karma-phala) is Paramātma alone. However, HE distributes these fruits through devatās, who function as presiding deities (adhiṣṭhāṭṛ-devatāḥ). These devatās are manifestations (vibhūtayaḥ) of Bhagavān and administrators of HIS cosmic powers.

Thus, while the Supreme Source remains one, the distribution of functions within creation occurs through various divine channels.

#### **Meaning of “Karmajā Siddhi”**

The term “karmajā” means “that which is born of karma”, success or attainment arising from action. In human life, accomplishments are achieved through effort. When actions are properly executed, success (siddhi) follows; when errors or deficiencies occur, failure (asiddhi) or even disrepute may result.

In order to ensure the smooth completion of undertakings and to obtain honour (yaśaḥ) or success, the worship of devatās has been prescribed. Yet, it must be understood that the capacity of devatās to bestow blessings is itself granted by Bhagavān.

#### **Devatā Worship in Indian Spiritual Culture**

For this reason, in the Indian spiritual tradition, specific devatās are worshipped for particular aspirations:

- For prosperity and abundance, devotees worship Lakshmi (Mahālakṣmī).
- For knowledge and wisdom, especially on Vasant Pañcamī, they worship Saraswati.
- For the removal of obstacles and the successful completion of tasks, they invoke Ganesha, the Vighnahartā.

However, behind all such worship stands one fundamental truth: the devatās operate within the divine order established by Paramātma. They are empowered functionaries within HIS cosmic administration.

Therefore, there is no contradiction between devotion to Paramātma and reverence for devatās. Rather, devatā worship is understood as functioning within the broader framework of divine governance. The fruits of karma are ultimately dispensed by Bhagavān, even when mediated through HIS various manifestations.

In this way, the harmony between karmic law, divine administration, and spiritual devotion becomes clear and complete.

### **Balancing the Spiritual Path and Worldly Responsibilities**

Although the ultimate goal of human life is to attain naiṣkarmya, the state beyond binding action—and to become absorbed in Paramātmā, the flow of life that exists between the present condition and that supreme destination must also be lived skillfully and wisely.

While progressing on the spiritual journey, it is necessary to address worldly obstacles and challenges with discernment. Spiritual advancement does not demand negligence of life's practical responsibilities; rather, it calls for harmonious balance. Clarifying this practical dimension, Bhagavān states:

### **इह मानुषे लोके कर्मणां सिद्धिम्...**

In this mortal human world (iha mānuṣe loke), those who desire the successful completion of their actions often take refuge in devatās. Seekers who aspire for siddhi—the accomplishment of their undertakings (kāṅkṣantaḥ)—perform worship (yajante) directed toward various devatās.

Such yajñas and acts of worship hold importance in ensuring that household life (gṛhasthāśrama) proceeds harmoniously and that obstacles along life's path are removed. Even while aspiring for naiṣkarmya and the realization of Paramātmā, one must continue navigating the intermediate stages of life responsibly.

Bhagavān explains that those who seek swift (śīghra) success in their karmic endeavors worship devatās, and through such worship they attain karmajā siddhi, success born of action, without delay.

### **The Fivefold Structure of Action: Daiva and Karma**

In the eighteenth chapter of the Bhagavad Gita, Bhagavān describes the five causes behind the accomplishment of action:

**अधिष्ठानं तथा कर्ता करणं च पृथग्विधम्।**

**विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम्॥18.14॥**

These five are:

- Adhiṣṭhāna — the body or basis of action
- Kartā — the doer
- Karaṇa — the instruments
- Ceṣṭāḥ — various efforts
- Daiva — the divine factor (destiny or unseen force)

Here, daiva, often understood as destiny or the accumulated effects of prior karma, is identified as the fifth factor. In contemporary language, this may be viewed as the unseen percentage of “fortune” influencing outcomes.

If obstacles arise due to past unfavorable karmic impressions, worship of devatās serves to pacify such hindrances and clear the path toward success. Thus, devotion functions not merely as ritual but as alignment with the cosmic order.

### **Nourishment of Faith and the Divine Ordinance**

In the seventh chapter of the Gītā, Bhagavān reveals the subtle arrangement governing faith and fruit:

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति।  
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥7.21 ॥

Bhagavān proclaims that whichever form a devotee desires to worship with faith, HE makes that very faith steady and unwavering. HE ensures that, through that devatā, the devotee receives the appropriate fruit.

Though HE alone is the ultimate giver of all fruits, their distribution occurs through the devatās. This is an essential aspect of the divine ordinance. It is through this structured administration of cosmic forces that worldly actions bear fruit and attain completion.

### **The Divine Order of Creation**

Having explained how the cosmic system operates and how karmic results are administered, Bhagavān proceeds further to describe the structural organization of society itself. HE reveals how HE established the cāturvarṇya, the fourfold social order, according to the divisions of guṇa (qualities) and karma (actions).

Thus, from individual effort to destiny, from devatā worship to social structure, Bhagavān gradually unfolds the comprehensive design by which the universe functions in harmony under HIS supreme governance.

## **4.13**

**cāturvarṇyaṃ(m) mayā sṛṣṭaṃ(ñ), guṇakarmavibhāgaśaḥ,  
tasya kartāRāmapi mām(m), viddhyakartāRāmavyayam. 4.13**

The four orders of society (viz., the Brāhmana, the Kṣatriya, the Vaiśya and the śūdra) were created by Me, classifying them according to the Guṇas predominant in each and apportioning corresponding duties to them; though the originator of this creation, know Me, the Immortal Lord, to be a non-doer.

### **Cāturvarṇya: The Divine Social Order Based on Guṇa and Karma**

Śrī Bhagavān clearly declares, that the fourfold social order (cāturvarṇya) has been created by HIM according to the divisions of guṇa (qualities) and karma (actions).

Wherever one travels in the world, across any region or nation, this fourfold functional arrangement is inevitably present in some form. However, it is essential to understand that Bhagavān does not perceive this system as one of superiority and inferiority. According to HIM, it is a necessary and scientific arrangement for the smooth functioning of society, founded entirely upon the classification of qualities and actions.

Due to misunderstanding of this verse, the spread of distorted interpretations, and the later imposition of hierarchical notions into the system, many people distanced themselves from studying the Gītā. They came to believe that Bhagavān had established a discriminatory social order. Therefore, in the present context, it is extremely important to understand the true meaning of this śloka so that unity and harmony may be restored within the entire Hindu society and the sense of high and low may be completely eradicated.

Bhagavān states:

“चातुर्वर्ण्यं गुणकर्मविभागशः मया सृष्टम्”

This means that the four varṇas were created based upon the division of qualities and actions. The

natural tendencies with which a person acts and the inherent qualities—sattva, rajas, and tamas—present within determine this classification. Birth has no role in this determination; varṇa is not decided by lineage. It is completely based upon guṇa and karma.

HE further declares:

“तस्य कर्तारम् अपि अव्ययम् माम्”

“माम् अकर्तारं विद्धि”

HE says that although HE is the creator of this system and is imperishable (avyaya), one should know HIM as the non-doer (akartā). Here a profound philosophical mystery is revealed. Though Paramātmā has created the universe and therefore appears to be the doer, in reality this arrangement arises naturally along with creation itself. For the orderly functioning of society, four fundamental powers are required.

## **The Four Essential Powers Within Society**

### **1. Jñāna-śakti (Power of Knowledge)**

This power governs intellectual work, scholarship, research, and innovation. Without knowledge, new discoveries and thoughtful progress cannot occur.

### **2. Śaurya-śakti (Power of Courage and Governance)**

This power includes defense forces, rulers, administrators, and those who manage systems. It protects national boundaries and ensures orderly governance and management.

### **3. Vitta-śakti (Financial Power)**

The third power is finance. Trade and commerce operate everywhere. In modern times, business and economic policy play a central role. For example, countries such as United States frequently modify tariffs, affecting global economic relations. Through financial strength, a nation's Gross Domestic Product (GDP) is measured, and its global ranking is determined.

### **4. Śrama-śakti (Power of Labor)**

Even if the other three powers exist, without labor no task can be completed. For instance, a sweet-making factory may have a research team (knowledge power), management (courage power), and investors (financial power). All machinery may be available. Yet without workers to operate it, the factory cannot function.

Today, if people sit peacefully in their homes studying the Gītā, it is because a vast system is functioning behind the scenes. Soldiers stand at national borders day and night, often for twelve-hour shifts, protecting the country. Sanitation workers maintain cleanliness; technical staff ensure systems operate smoothly. Without them, societal order would collapse.

## **Cāturvarṇya and Its Contemporary Relevance**

These four powers, knowledge, courage, finance, and labor, constitute cāturvarṇya:

- Knowledge power corresponds to Brāhmaṇa
- Courage and governance power correspond to Kṣatriya
- Financial power corresponds to Vaiśya
- Labor power corresponds to Śūdra

The term Śūdra does not imply inferiority. It includes those engaged in arts, craftsmanship, and technology. According to Gurudeva's explanation, this group may be described as tantropajīvi, those who earn their livelihood through technical or mechanical skills.

For example, in regions like Chandrapur, where temperatures may rise to fifty degrees Celsius, electrical workers in their fifties climb poles to repair broken wires so that uninterrupted electricity may reach households. Such technical workers and artisans are indispensable to society.

In every nation, these four divisions function continuously. Just as there are four blood groups, four primary categories of birds, four types of wild animals, and four types of plant life, similarly these four powers operate within creation. Their balance once enabled society to function like a harmonious family.

### **The Microcosm and the Macrocosm**

The same fourfold arrangement exists within the household and within the human body. A home requires financial management, cleanliness, education, and physical strength. If one desires to establish Paramātma within the temple of the body, these four aspects must be balanced.

Knowledge strengthens intellect; exercise enhances courage and vitality; livelihood sustains financial stability; service and cleanliness maintain health and harmony. What exists in the macrocosm (brahmāṇḍa) also exists in the microcosm (piṇḍa).

Thus, the misinterpretations surrounding this system are unfortunate. These four divisions are essential and functional, not hierarchical.

Bhagavān says:

“तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम्॥”

HE is the creator, yet HE is the non-doer.

This may be understood through an example: if a criminal commits murder and a judge sentences him to death, and the executioner carries out the sentence, who is the cause of the criminal's death? The executioner? The judge? The legal system? Ultimately, it is the criminal's own actions. Similarly, Bhagavān is not personally acting as a doer in a binding sense; the system unfolds according to the inherent structure of creation and karma.

### **Heredity and Environment**

In this context, the influence of heredity and environment must also be understood. A person's upbringing shapes tendencies, and genetic inheritance contributes inherent qualities. If heredity alone determined everything, all children of the same parents would be identical. If environment alone determined everything, all children raised together would be the same. Neither is exclusively decisive.

Therefore, individuals must be evaluated according to their unique qualities. Based on inherent tendencies and actions, one may function as a Kṣatriya, Vaiśya, technical worker, or knowledge-oriented Brāhmaṇa.

### **A Practical Family Example from the speaker's life**

A family illustrates this principle beautifully. The mother-in-law was a scholar of Sanskrit (M.A.), and the father-in-law was a distinguished Sanskrit poet who received a presidential award. Among their three sons:

- The eldest earned a Ph.D. in Computer Science and became a professor devoted to knowledge, thus fitting the Brāhmaṇa function.
- The second engaged in social service in Assam and managed an organization, thus performing a Kṣatriya role.

- The youngest became a civil engineer with business orientation, thus performing a Vaiśya function.

Within one family, varṇa was understood based on action, not birth.

Sometimes, due to heredity, a doctor's son aspires to become a doctor. A politician's child grows up observing public engagement and wishes to enter politics. Amid these influences, Bhagavān remains the non-doer, though HE is the ultimate source.

Sant Jñāneśvara Mahārāja expresses this in the Jnaneshwari:

“हे मजचिस्तव जाहलें, परी म्यां नाहीं केले।  
ऐसे जेणें जाणितलें तो सुटला गा ॥ ” (4.81)

One who understands that though everything has arisen from Paramātmā, HE has not personally acted in a binding sense becomes liberated from karma.

### **Freedom from Karmic Bondage**

Freedom from karmic bondage is the ultimate destination of human life, attainable only in the human birth.

According to saints such as Swami Satyamitranand Giri, Bhagavān delivered the Gītā's teaching to Arjuna not merely for self-knowledge but to free him from karmic bondage. Arjuna feared the consequences of action. Similarly, people often avoid action out of fear of its results.

Bhagavān teaches that one should act as HE acts, understanding the true nature of Paramātmā, the individual self (jīva), the world (jagat), and the Supreme Controller (Jagadīśvara), and their interrelationship. One should perform action solely from the standpoint of duty, without attachment to outcomes. When action is performed in this spirit, its results do not bind.

Thus, through right understanding of guṇa, karma, divine order, and non-doership, one gradually becomes free from karmic bondage—the supreme aim of human life.

### **4.14**

**na māṃ(ñ) karmāṇi limpanti, na me karmaphale sprhā,  
iti māṃ(m) yo'bhijānāti, karmabhirna sa badhyate. 4.14**

Since I have no craving for the fruit of actions, actions do not taint Me. Even he who thus knows Me in reality is not bound by actions.

### **Who Is Not Bound by Karma? — Freedom from Doership, Enjoyership, and Attachment**

Arjuna was deeply afraid of the consequences of action. As a Kṣatriya, his natural duty (svadharma) involved warfare. An army that works day and night to protect national boundaries must, in battle, slay enemy soldiers and leave the battlefield bloodstained. Undoubtedly, suffering and pain arise for those who stand face to face in such conflict.

A profound question therefore arises: How can such warriors remain free from the consequences of their actions?

Śrī Bhagavān answers:

“न मे कर्मफले स्पृहा।”

HE has no longing, desire, or craving for the fruits of action.

And further:

“न मां कर्माणि लिम्पन्ति।”

Actions do not taint or bind HIM.

HIS inner being remains completely untouched by the results of action.

HE then declares:

“इति मां योऽभिजानाति... कर्मभिर्न स बध्यते।”

The word abhijānāti is significant. It does not merely mean “to know” (jānāti), but to know fully, essentially, and in totality—to understand in truth and completeness. HE teaches that one who truly understands the manner in which HE performs action is not bound by karma.

### **The Three Results of Action**

While performing action, one must keep the inner being free from the burden of its consequences. Every action generates three primary results:

- **Kartṛtva (Doership)** – The feeling, “I have done this.”
- **Bhokṛtva (Enjoyership)** – The feeling, “I shall enjoy or suffer its result.”
- **Karmāsakti (Attachment to Action)** – The insistence, “I will do only this action,” or attachment toward a particular role or activity.

Bhagavān demonstrated through HIS own life that HE was free from attachment to action. HE loved playing the flute in Gokula, yet when HE left Gokula, HE left the flute behind without hesitation. After slaying Kāmsa in Mathurā, HE fulfilled HIS duty but did not desire the throne; instead, HE placed HIS grandfather Ugrasena upon it.

During the Mahābhārata war, HE performed the duty of a charioteer, guiding the horses. At the Rājasūya sacrifice, HE gladly accepted the service assigned to HIM—washing the feet of noble guests and even lifting used leaf plates. On the battlefield, HE removed arrows embedded in the horses’ bodies and applied ointment to their wounds. While others performed their evening prayers, HE completed HIS responsibilities as a charioteer.

Whatever duty came before HIM, HE performed it wholeheartedly and with full capacity. And when the time came to relinquish it, HE let it go effortlessly.

Often, attachment to action becomes evident at retirement, when one must leave a position or chair of authority. A person may become so attached to their work that they cannot imagine life without it. Even in small domestic matters, one may feel that no one else can cook in the kitchen as well as oneself. This is karmāsakti.

Bhagavān declares again:

“न मे कर्मफले स्पृहा।”

HE has no desire for either the action or its fruit.

### **The Subtle Ego of Doership**

Sant Jñāneśvara Mahārāja explains beautifully in the Jnaneshwari:

“तैसा कर्तृत्वाचा मद्दु, आणि कर्मफळाचा आस्वादु।

या दोहींचें नांव बंधु, कर्माचा कीं ॥ ” (18.205)

There exists a subtle intoxication in doership, a gentle ego that says, “I have done this.” Alongside it lies the inner desire to taste the fruit of action. These two—ego of doership and attachment to fruits, constitute the bondage of karma.

Every action and its result leave a deep imprint upon the inner being (citta). Whether the result is favorable or unfavorable, it affects the personality. Favorable results may produce an ego complex; unfavorable results may create an inferiority complex. Through attachment to action and its fruits, the personality becomes increasingly complicated.

Bhagavān teaches the living being (jīvātma) how to walk the path of action joyfully, free from these burdens.

### **The Tree as an Illustration of Karma-Yoga**

Sant Jñāneśvara Mahārāja gives a beautiful metaphor:

**“वृक्ष कां वेली, लोटती फळें आली,  
तैसीं सांडीं निपजलीं, कर्म सिद्धें ॥” (18.129)**

Just as trees and creepers naturally bear fruit, this is their inherent right—so too is action and fruition the natural right of a human being. However, one must keep the inner being free from attachment to the result.

If a tree were to think, “I will never let go of my fruits,” what would happen? It does not examine who takes its flowers—whether someone offers them to Paramātma, places them upon a corpse, or gives them elsewhere. The tree simply allows them to fall.

If it clings to its fruits, two consequences follow:

- The fruits will rot and produce stench.
- The tree will lose its creative capacity to bear new fruit.

Similarly, when a person clings to past actions and results, the inner being becomes burdened and loses creative vitality. Bhagavān teaches that one should remain creative until the final moment of life. Whatever results have come should be washed clean and placed into the hands of Paramātma.

In the ninth chapter context, Sant Jñāneśvara says:

**“परि सर्वथा आपुलां जीवीं, केलियाची शंका कांहीचि नुरवीं।  
ऐसीं धुवोनि कर्म द्यावीं, माझियां हातीं ॥” (9.401)**

All doubt and ego of “I have done this” should be washed away, and all actions should be offered into the hands of Paramātma. This is Karma-Yoga.

### **Freedom from Bondage**

Bhagavān’s instruction is clear: understand HIS way of action—complete engagement without ego, without craving for results, without attachment to role. Act fully, but remain inwardly unattached. Such a person is not bound.

Karma does not bind one who: Is free from kartṛtva (ego of doership), Free from bhokṛtva (claim over fruits), Free from karmāsakti (attachment to specific action), And who offers all actions and results to Paramātma.

By knowing this in truth (abhijānāti), one gradually becomes liberated from karmic bondage. This

liberation from karma is the supreme goal of human life, attainable only in the human birth.

Thus, Bhagavān prepares Arjuna not to escape action, but to perform it in such a way that action no longer binds.

#### 4.15

### **evaṃ(ñ) jñātvā kṛtaṃ(ñ) karma, pūrvairapi mumukṣubhiḥ, kuru karmaiva tasmāttvaṃ(m), pūrvaiḥ(ph) pūrvataraṃ(ñ) kṛtam. 4.15**

Having known thus, action was performed even by the ancient seekers for liberation; therefore, do you also perform actions as have been performed by the ancients from antiquity.

#### **The Path of the Mumukṣu: Learning the Art of Action from the Liberated**

In this context, a very important principle is presented: a human being must understand the true nature of the world and of Paramātmā. It is essential to know how Paramātmā, when incarnating, performs action, and how great souls move forward on the path of karma. A person should act in the same spirit.

If a person is a mumukṣu—one who desires liberation from the fruits of action, from consequences, and from karmic bondage, then action must be performed in that same spirit of niṣkāma-bhāva (desirelessness).

The śloka declares:

“एवं ज्ञात्वा पूर्वेः मुमुक्षुभिः अपि कर्म कृतम्”

Knowing thus, the seekers of liberation in ancient times also performed action.

It is therefore necessary to understand: Who is a mumukṣu?

#### **Four Broad Categories of Living Beings**

Living beings may be broadly classified into four categories:

##### **1. Baddha Jīva (Bound or Spiritually Unaware Person)**

These are individuals who have no awareness of life's higher purpose. Their thinking and intellect remain confined within narrow limits. They do not reflect upon ultimate goals or deeper meaning.

##### **2. Viśayī Jīva (Sense-Oriented Person)**

Such persons are continuously drawn toward sensory objects. The eyes seek form, the ears seek sound, and the mind constantly dwells upon sensory enjoyment. Their life revolves around engagement with sense-objects.

##### **3. Mumukṣu Jīva (Seeker of Liberation)**

When the desire for liberation (mumukṣā) awakens in the heart, the being becomes a mumukṣu. Such a person begins to feel that they are bound. They experience the weight of attachment, consequences, and inner impurities. Recognizing bondage gives rise to the desire for freedom. No being wishes to remain bound. Only when inner bondage is recognized does the longing for liberation awaken.

##### **4. Mukta Jīva (Liberated Being)**

This is the final stage beyond the mumukṣu. Here, the being is completely free, liberated from karmic bondage.

## Learning from the Liberated

Śrī Bhagavān explains that if the desire for liberation has arisen, one must understand (jñātvā) how earlier seekers acted. They performed action, yet remained inwardly free from attachment to results and purified their inner being.

HE says:

“तस्मात् पूर्वैः पूर्वतरं कृतम् कर्म एव त्वं कुरु”

Therefore, perform action exactly as it was performed by the ancients.

The use of the word eva (indeed, exactly) emphasizes that action must be performed in that very spirit, free from attachment and ego.

## A Practical Illustration from Worldly Life

This principle may be understood through a simple worldly example. If someone wishes to arrange their daughter's marriage, they naturally seek guidance from those who have successfully conducted such a responsibility before. They consult experienced individuals or marriage institutions that have already accomplished the task.

One does not experiment blindly; one learns from those who have succeeded.

Similarly, Bhagavān teaches that if one desires mokṣa, one must approach those who are liberated and learn the method by which they performed action.

Bhagavān had already revealed HIS own method in the previous śloka:

“न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा।  
इति मां योऽभिजानाति कर्मभिर्न स बध्यते॥”

Actions do not taint HIM; HE has no longing for their fruits. One who truly understands this style of action is not bound by karma.

Therefore, a human being should act with the same spirit of desirelessness in order to become free from bondage.

## Karma, Akarma, and Vikarma — A Subtle and Essential Teaching

After establishing this profound foundation, Śrī Bhagavān proceeds to an extremely important philosophical principle: the distinction between karma, akarma, and vikarma.

Understanding these three terms correctly is absolutely essential, because human life itself is a journey of action. Every moment, action is being performed—physically, verbally, or mentally.

For this reason, in the fourth chapter of the Bhagavad Gita, Bhagavān explains this doctrine with extraordinary subtlety and analytical depth.

To walk the path of liberation while remaining active in the world, one must discern:

- What truly constitutes karma (righteous or prescribed action),
- What is akarma (action in inaction, or non-binding action),
- And what is vikarma (misguided or prohibited action).

Without this discernment, one may remain active yet become bound; with right understanding, one may remain active yet become free.

Thus, the journey from bondage (baddha) to seeking (mumukṣu) and finally to liberation (mukta) depends upon understanding the art of action as taught by Bhagavān—acting fully, yet remaining inwardly untouched.

In the subsequent teaching, HE begins to unfold this profound and subtle analysis of karma.

#### 4.16

### **kiṃ(ñ) karma kimakarmeti, kavayo'pyatra mohitāḥ, tatte karma praVākṣyāmi, yajñātvā mokṣyase'śubhāt. 4.16**

What is action and what is inaction? Even men of intelligence are puzzled over this question. Therefore, I shall expound to you the truth about action, knowing which you will be freed from its evil effects i.e., the shackles of karma.

#### **Karma, Akarma, and Naiṣkarmya — The Subtle Art of Action Without Bondage**

Śrī Bhagavān makes it clear that Arjuna is inclined toward inaction (akarmaṇyatā), whereas earlier, in the second chapter of the Bhagavad Gita, HE had already established the fourfold foundation of Karma-Yoga:

“कर्मण्येवाधिकारस्ते मा फलेषु कदाचन।  
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि॥”  
(Bhagavad Gītā 2.47)

A human being should not become inactive. The thought, “If I do not desire the fruit of action, then I shall not act at all,” is entirely improper. Action continues to occur naturally through body, speech, and mind. Therefore, it is essential to understand what akarma truly means. It does not mean abandoning action and sitting idle in one place.

#### **What Is Karma? What Is Akarma?**

Bhagavān states a profound truth:

“किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः।”

Even the wise (kavayaḥ), the intelligent and highly perceptive thinkers, become deluded regarding what constitutes karma and what constitutes akarma. Those with extremely sharp intellect and extraordinary intelligence may still become confused in determining the true nature of action.

Yet, HE assures:

“यज्ज्ञात्वा मोक्षसेऽशुभात्।”

By knowing this principle correctly, one becomes free from aśubha—inauspicious consequences.

Here, it is necessary to understand what is meant by śubha and aśubha.

- Śubha is that which one wishes to occur in life.
- Aśubha is that which is contrary to one's heart—what one does not wish to experience.

A sincere follower of the Gītā's path deeply desires that no unrighteous or harmful action arise from them. The Gītā stands as a guiding light—a living verbal embodiment (vānmayī mūrti) of Bhagavān, directing the aspirant away from inauspicious outcomes.

Arjuna feared the disastrous results of war: the slaughter of countless warriors, destruction of families, collapse of family dharma, rise of social disorder (varṇa-saṅkara), and the absence of

descendants to offer tarpana to ancestors. He trembled before these consequences.

Bhagavān reassures him:

“तत्ते कर्म प्रवक्ष्यामि”

HE will explain that principle of action by knowing which Arjuna will be completely freed from inauspicious bondage.

### **Naiṣkarmya-Yoga: Karma, Akarma, and Freedom in Action**

Bhagavān now begins explaining the subtle distinction between karma, akarma, and naiṣkarmya.

#### **What Is Naiṣkarmya?**

Naiṣkarmya means performing action while remaining free from its binding consequences. It is a state where action occurs, yet inwardly it feels as though no action has been done. The inner being remains untouched—unburdened.

#### **An Illustration from Driving**

This can be understood through the example of driving a four-wheeler.

When a person first learns to drive, full attention is absorbed in pressing the clutch, brake, accelerator, and shifting gears. The mind feels burdened and tense.

Gradually, with mastery, the driver changes gears and presses pedals effortlessly. The mind may be listening to music or engaged in conversation, yet the vehicle moves smoothly. The action continues, but the sense of strain and doership disappears.

#### **Examples from Swimming and Cooking**

The same applies to swimming. Initially, effort is conscious and strained. With proficiency, the body floats and moves naturally.

Similarly, in cooking, once skill is developed, one no longer consciously calculates the precise moment to prepare sugar syrup; yet perfect sweets are prepared. The action flows spontaneously.

When the mind is no longer burdened by the weight of “I am doing this,” and when action proceeds without inner tension, this is termed akarma in the deeper philosophical sense. This is the state of naiṣkarmya.

#### **The Inner Principle**

Thus, akarma does not mean the absence of external action. It means the absence of inner bondage. Action continues. Duties are fulfilled. Responsibilities are embraced. Yet:

- There is no ego of doership.
- There is no anxiety over results.
- There is no inner burden.

Bhagavān is teaching Arjuna the art of acting fully while remaining inwardly untouched.

To withdraw from action out of fear is not wisdom. To perform action with mastery and detachment, that is wisdom.

In the forthcoming teaching, HE will further clarify how karma binds, how vikarma (misdirected action) corrupts, and how akarma liberates, so that one may walk the path of action without falling into bondage.

This is Naiṣkarmya-Yoga: to act in the world, yet remain inwardly free.

#### 4.17

### **karmaṇo hyapi boddhavyam(m), boddhavyam(ñ) ca vikarmaṇaḥ, akarmaṇasca boddhavyam(ñ), gahanā karmaṇo gatiḥ. 4.17**

The truth about action must be known and the truth of inaction also must be known; even so, the truth about prohibited action (Vikarma) must be known. For, mysterious are the ways of action.

#### **“Gahanā Karmaṇo Gatiḥ” — The Profound and Unfathomable Movement of Karma**

In the fourth quarter of this verse, Bhagavān declares:

**“गहना कर्मणो गतिः।”**

That is, the movement (gati) of karma is exceedingly profound, intricate, and extraordinary.

Karma is not merely an external act. Its full process encompasses:

- The initial intention (saṅkalpa)
- The mental formulation (vicāra)
- The physical or verbal execution (kriyā)
- The impressions left upon the mind (saṁskāra)
- The visible and invisible results (phala)

This entire process, its subtle mechanics, its impact upon the jīva (individual self) and the mind, the carrying of impressions at the time of death, and the subsequent attainment of a new birth under the force of karmic bondage, is part of a vast and meticulously ordered system.

This complete arrangement is the ordinance (vidhāna) of the Creator Himself Bhagavān. Since this system is extraordinarily complex, the Law-Giver Himself declares that the movement of karma is “gahanā”, unfathomably deep.

#### **The Perspective of the Ordainer (Vidhānakartā)**

The One who has designed this entire cosmic system, the Supreme Programmer, Bhagavān, explains what Arjuna must understand.

Thus, HE instructs that:

- “karmaṇaḥ api boddhavyam” — The true nature of karma must first be understood.
- “akarmaṇaḥ boddhavyam” — Then, the profound principle of akarma must be carefully comprehended.
- “vikarmaṇaḥ boddhavyam” — Thereafter, the nature of vikarma must also be known.

Why? Because “karmaṇaḥ gatiḥ gahanā”, the movement of karma is exceedingly deep and subtle.

#### **The Nature of Karma, Akarma, and Vikarma**

##### **1. Karma**

Karma refers to prescribed action—acts performed in accordance with śāstra (scriptural injunction) and one’s rightful duty (svadharma).

Such actions sustain order and harmony within both the individual and society.

##### **2. Akarma**

Akarma does not mean inactivity or the abandonment of action.

Rather, it signifies performing action in such a manner that no binding residue is left upon the inner

being. Outwardly action takes place, yet inwardly there is freedom from doership (kartṛtva) and attachment to results (phalāśā).

This is the state of naiṣkarmya, actionlessness within action. In this condition, even though action occurs, it appears as though no action has been performed. The mind carries no burden.

### **3. Vikarma**

The term vikarma has two meanings:

#### **(a) Vikarma as Prohibited Action**

This refers to actions forbidden by śāstra, those that are adharmic and ought not to be performed.

#### **(b) Vikarma as “Special Action” (Viśeṣa Karma)**

As clarified by Vinoba Bhave, vikarma may also signify action performed with complete mental absorption and total concentration—“vi” as viśeṣa (special).

Thus, vikarma carries both meanings:

- Opposed or forbidden action (viparīta karma)
- Special, intensified action (viśeṣa karma)

#### **From Special Action to Akarma: The Growth of Mastery**

When a person performs an action with full attention, discipline, and wholehearted engagement, gradually expertise develops. With mastery, the same action becomes effortless.

At that stage, the action no longer feels burdensome. It becomes natural and spontaneous. This transformation is the transition from karma to akarma—leading toward naiṣkarmya.

This state becomes extremely natural and easeful.

#### **This may be illustrated through the example of Sachin Tendulkar.**

In the early stages of learning cricket, HE must have practiced with total concentration, absorbing every technical nuance. However, upon attaining mastery, HE simply plays and enjoys the game. It appears as though no deliberate effort is being made. The ball arrives and boundaries are struck; a hundred or two hundred runs accumulate without conscious strain.

The action continues, yet there is no psychological burden. The mind remains unencumbered. That is the state of akarma—naiṣkarmya.

#### **Liberation from the Burden of Results**

Ordinarily, a human being remains mentally entangled in the results of action long after the action itself has concluded.

- Whether success or failure, the mind clings.
- If the result is favorable, pride or attachment lingers.
- If unfavorable, regret, resentment, or sorrow persists.
- Such impressions remain in the mind for years.

An analogy may be drawn: if fruit is held beyond its proper time, it begins to emit foul odor. Nature understands this truth. It releases old essence and prepares for fresh creation.

Only the human being clings to past actions and their fruits, whether pleasant or unpleasant, carrying them as lifelong burdens. Bhagavān desires to free the jīva from this accumulated weight.

Therefore, HE explains that it is essential to understand:

- How karma transforms into akarma,
- What the state of naiṣkarmya truly is,
- How action may be performed without leaving impressions upon the citta (mind-stuff).

### **The Significance of the Prefix “Vi”**

The Sanskrit prefix “vi” carries two primary meanings:

- Viśeṣa — special, intensified
- Viparīta — contrary, opposed

Thus, vikarma may signify either:

- Prohibited or inverted action (adharmic),
- Or special, intensified action performed with full awareness.

Understanding both meanings is crucial to grasp the depth of Bhagavān’s teaching.

### **Concluding Reflection**

When Bhagavān emphasizes that the mechanism of karma is not superficial. It is subtle, multi-layered, and governed by cosmic intelligence.

Only by properly understanding: Karma (right action), Akarma (actionlessness within action), Vikarma (both prohibited and intensified action), can one transcend the binding effects of action.

This wisdom liberates the jīva from the unseen bondage of karmic residue and leads toward inner freedom, naiṣkarmya, the serene state in which action continues, yet no trace remains.

## **4.18**

### **karmaṇyakarma yaḥ(ph) paśyed, akarmaṇi ca karma yaḥ, sa buddhimānmanuṣyeṣu, sa yuktaḥ(kh) kṛtsnakarmakṛt. 4.18**

He who sees inaction in action, and action in inaction, is wise among men; he is a Yogī, who has performed all actions.

### **“Karmaṇy Akarma Yaḥ Paśyet” — Seeing Inaction in Action and Action in Inaction**

Here, an exceedingly beautiful, deeply moving, and somewhat subtle principle is presented.

Bhagavān declares:

“यः कर्मणि अकर्म पश्येत्”

One who sees akarma (inaction) in karma (action).

And further:

“यः अकर्मणि च कर्म पश्येत्”

One who sees karma (action) in akarma (inaction).

Such a person is described as:

“स बुद्धिमान्मनुष्येषु”

That person is wise among human beings.

“स युक्तः कृत्स्नकर्मकृत्”

That person is a yogī and becomes the doer of all actions in their entirety.

- “karmaṇi akarma paśyet” means: performing action, yet inwardly remaining non-acting.
- “akarmaṇi ca karma paśyet” means: though not outwardly acting, yet action is being accomplished.

“Doing everything yet doing nothing; doing nothing yet accomplishing everything”—according to Vinoba Bhave, this is the wondrous music of life.

### **The Subtlety of Karma**

Bhagavān is illuminating here the subtle dimension of karma.

When a human being proceeds on the path of action, countless actions occur continuously. For instance, listening (śravaṇa) and reflecting (vivecana) are also actions. Yet the inner disposition should be: “It was not I who acted; Bhagavān granted the capacity, and HE alone acted through this instrument.”

Thus, performing action while abiding in the state of non-doership (akarta-bhāva) is the meaning of “acting yet not acting.”

This spirit is beautifully expressed by Sant Kabīr:

**“जो कछु किया सो तुम किया, मैं कछु किया नाहीं।  
कहूँ कहीं जो मैं किया, तुमही थे मुझ माहीं ॥”**

According to Kabir, whatever has been done was done by Paramātmā. HE granted speech, intellect, and the power of hearing. This body was not constructed by the individual, nor are its inner systems self-designed. Therefore, the realization should arise: “Paramātmā, seated within, is accomplishing everything through HIS own power. Nothing has been done by me.”

Such insight frees one from the burden of karma.

### **Sant Jñāneśvar Mahārāj’s Expression**

Sant Jñāneśvar Mahārāj conveys the same sentiment

**“किंबहुना तुमचें केलें, धर्मकीर्तन हें सिद्धी नेलें।  
येथ माझें जी उरले, पाईकपण ॥”**  
(18.1793)

HE expresses to HIS Gurudeva: “This entire dharma-kīrtana has been accomplished by YOU; what remains for me here is only servitude at YOUR feet.”

Considering oneself merely a servant and relinquishing the burden of doership is the state of “karmaṇi akarma”, action without bondage.

Thus, the first principle is fulfilled.

### **Naiṣkarmya: Doing Nothing Yet Accomplishing Everything**

**“akarmaṇi karma paśyet”**—means seeing action within inaction.

How is this possible?

To understand this, one may recall these poetic lines:

**“क्या धरा हमने बनाई या बुना हमने गगन।**

क्या हमारी ही वजह से बह रहा सुरभित पवन॥  
या अगन के हम हैं स्वामी नियंता जलधार के।  
या जगत के सूत्रधारक नियामक संसार के॥"

The human being is not the regulator of the universe. The Earth was not created by human effort. Water and air were not fashioned by human design. The very breath that enters and sustains the body is not self-generated.

With this awareness, one becomes free from the false burden of authorship.

### **The Illustration of the Sun**

To explain this principle, Sant Jñāneśvar Mahārāj gives the example of the Sun in the *Āśvatthāsmṛiti* (4.99):

"सूर्यो जगत्पालोऽस्य, सूर्यो न सूर्यो जगत्पालो जगत्पालो  
सूर्यो जगत्पालोऽस्य, सूर्यो न सूर्यो जगत्पालो जगत्पालो"

The Sun appears to rise and set. It seems as though the Sun is moving around the Earth. Yet in reality, the Sun remains steady.

Centuries later, Galileo Galilei was imprisoned for affirming the Earth's motion and the Sun's relative stability. However, long before this historical episode, Sant Jñāneśvar had declared the same cosmological truth.

Just as the Sun appears to move yet remains unmoving, similarly one must understand *naiṣkarmya*, being established in inaction even while actions occur.

The Sun does not personally perform the activities of the world. Yet, upon sunrise: Birds begin to chirp, Flowers bloom, Rivers evaporate and form clouds, Rain descends, Creatures awaken and begin their daily work.

Does the Sun directly perform these actions? No. It simply shines. Its presence alone catalyzes all activity. This is *naiṣkarmya*, doing nothing, yet everything is accomplished.

### **Everyday Illustrations of "Akarmaṇi Karma"**

This principle is observable in daily life. When a minister or dignitary visits a locality, roads are repaired and cleanliness campaigns begin. Did that person personally sweep or build roads? No. Their presence caused action.

Similarly, when a revered saint visits a home, preparations and cleaning occur. The saint did not perform these acts; their presence inspired them.

When Sarvepalli Radhakrishnan visited Ramana Maharshi at Arunachala, HE experienced profound peace. Ramana Maharshi rarely left Arunachala Mountain. Dr. Radhakrishnan remarked: "He is doing nothing, yet HE is doing the greatest thing."

The silent presence of a realized being radiates transformative influence.

In an office, when the officer is absent, employees may waste time. Upon the officer's arrival, work resumes immediately. The officer did not perform the tasks; yet action occurred due to HIS presence.

In a household, when the father is away, children may idle about. Upon hearing of HIS return, they immediately sit to study. The children performed the action, yet it was the father's influence that

activated it.

This is “akarmaṇi karma paśyeta.”

Even in families, an elderly mother-in-law may appear inactive, yet her presence maintains order and harmony. Her silent authority governs the functioning of the home.

### **The Influence of the Realized Being**

When a person ascends step by step on the path of selfless action (niṣkāma karma), eventually a powerful spiritual influence develops.

Such a being, through long practice of detached action, reaches the state where mere presence initiates movement in others.

Bhagavān therefore declares:

“स युक्तः कृत्स्नकर्मकृत्”

That person is united (yuktaḥ) and becomes the performer of all actions, though abiding in inaction.

Understanding this astonishing depth and uniqueness of karma is essential for human life. To see non-doership in action, and to recognize cosmic action within stillness—this is wisdom.

Continuing this teaching, Bhagavān further explains

### **4.19**

**yasya sarve samārambhāḥ(kh), kāmasaṅkalpavarjitāḥ,  
jñānāgnidagdhaḥkarmāṇaṁ(n), tamāhuḥ(ph) paṇḍitaṁ(m) budhāḥ. 4.19**

Even the wise call him a sage, whose undertakings are all free from desire and Sankalpa (thoughts of the world) and whose actions are burnt up by the fire of wisdom.

### **Freedom from Kāma-Saṅkalpa and the Burning of Karma in the Fire of Knowledge**

In this profound teaching, Bhagavān explains the true meaning of saṅkalpa.

HE declares:

“यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः”

One whose all undertakings (samārambhāḥ), even when scripturally sanctioned, are devoid of kāma (desire) and saṅkalpa (self-centered projection).

### **The True Meaning of Saṅkalpa**

Ordinarily, saṅkalpa is understood as a noble resolve—a determination to accomplish something good. However, in this context, its meaning is subtler and more specific.

Here, saṅkalpa refers to: Mentally projecting desirability upon objects of the world, Imagining something as highly desirable, Forming the inner notion: “This is excellent, and I must possess it.”

Thus, when action arises from the imagination of personal gain, desirability, or acquisition, that is saṅkalpa in the sense used here.

Bhagavān instructs that action should be performed free from such inner projections and cravings,

“kāma-saṅkalpa-varjitāḥ”, devoid of desire and possessive imagination.

When a person performs scripturally ordained duties without inner craving toward worldly objects, without attachment to imagined fulfillment, that person is superior.

### **The Fire of Knowledge that Burns Karma**

Within the human being exist different kinds of “fires”:

- **Kāmāgni** — the fire of desire,
- **Jaṭharāgni** — the digestive fire,
- **Jñānāgni** — the fire of knowledge.

In this verse appears the expression:

“ज्ञानाग्निदग्धकर्माणं”

One whose actions have been burned in the fire of knowledge.

What does this mean?

Just as roasted or burnt seeds cannot sprout again, similarly, actions that have been burnt in the fire of knowledge do not germinate into future bondage. Their results do not bind the doer.

Knowledge here means the clear realization:

- “I am not the independent doer.”
- “All capacities are granted by Paramātmā.”
- “Action occurs through this body-mind instrument by HIS ordinance.”

When such knowledge dawns, the subtle binding force of karma is destroyed.

Therefore, Bhagavān says:

“तमाहुः पण्डितं बुधाः”

The wise call such a person a paṇḍita (truly learned one).

Learning here is not mere scholarship. It is freedom from karmic bondage through the fire of knowledge.

### **Sant Jñāneśvar Mahārāj’s Explanation**

Reflecting on this profound statement of Bhagavān, Sant Jñāneśvar Mahārāj writes :

“आणि हें कर्म मी करीन, अथवा आदरिले सिद्धी नेईन।

येणें संकल्पेंही जयाचें मन, विटाळेना ॥”

(4.104)

The meaning is this: The one whose mind does not entertain the thought, “I shall perform this action,” nor claims, “I initiated and accomplished this success,” continues to perform scripturally ordained duties. Yet there is no egoism (ahaṅkāra) or sense of doership (kartṛtva-bhāva) within.

Such a person does not act from the inner resolve of self-centered authorship. The mind remains untouched by the impurity of possessive intention. The wise call such a person a paṇḍita.

### **The Essence of Freedom in Action**

Thus, three principles become clear:

- Action must be performed.
- Desire-driven projection must be abandoned.

The egoistic sense of authorship must dissolve in knowledge.

When action is: Free from craving, Free from possessiveness, Free from egoistic resolve, then it becomes purified. When purified action is illumined by knowledge, it becomes burnt, like a roasted seed incapable of sprouting future bondage. Such a being lives in the world, acts in the world, fulfills duties in the world, yet remains inwardly untouched.

Continuing this teaching further, Bhagavān elaborates even more deeply upon this state of inner freedom...

#### 4.20

### **tyaktvā karmaphalāsaṅgaṃ(n), nityatṛpto nirāśrayaḥ, karmaṇyabhipravṛtto'pi, naiva kiñcitkaroti saḥ. 4.20**

He, who, having totally given up attachment to actions and their fruit, no longer depends on anything in the world, and is ever content, does nothing at all, though fully engaged in action.

#### **Tyaktvā Karmaphalāsaṅgam — Acting Fully, Yet Remaining Unbound**

In this profound teaching, Bhagavān declares:

“त्यक्त्वा कर्मफलासङ्गं”

Having completely abandoned attachment to action and to its fruits.

It refers to one who has relinquished attachment not only to the results (phala), but also to the very sense of ownership in action (karma). When both action and its fruit cease to bind the mind through attachment (āsaṅga), true detachment (vairāgya) arises.

Such a person gives up clinging to karmic outcomes and remains inwardly free.

#### **The Meaning of “Nirāśrayaḥ”**

The verse further uses the term:

“निराश्रयः”

Literally, it means “without dependence” or “without worldly support.” However, its deeper meaning is not that one acts without any support whatsoever, but rather:

- One does not rely upon the world as the ultimate support.
- One performs action taking refuge only in Paramātmā.

Worldly supports are unstable. Circumstances change. Relationships dissolve. External structures collapse. What appears dependable today may disappear tomorrow.

Therefore, one should not anchor action in the perishable world, but in the imperishable foundation of Paramātmā.

In that sense, nirāśrayaḥ means: free from reliance on transient worldly supports, established instead in divine refuge.

#### **“Nityatṛptaḥ” — Ever Content**

The verse also describes such a person as:

“नित्यतृप्तः”

ever content.

Action should not be performed with the hidden expectation of gaining something in return.

Further, Bhagavān says:

**“यदृच्छालाभसन्तुष्टः”**

satisfied with whatever comes of its own accord.

In human life, many things are obtained through effort and desire. Yet when something unexpected is received as a spontaneous gift of nature, it brings special joy.

Bhagavān’s intention is that one should delight in what arises naturally from the order of creation—without restless craving. Remain ever content. Receive what comes unasked as a gift. Enjoy what arrives through the divine arrangement. Such contentment dissolves agitation and preserves inner serenity. Acting Fully, Yet Doing Nothing

Bhagavān further says:

**“कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः”**

Here, the word is not merely pravṛttaḥ (engaged), but abhipravṛttaḥ—fully, wholeheartedly, intensely engaged.

Thus, even when a person applies full effort, full attention, and full capacity in action, inwardly there remains the understanding: “I do nothing.”

Externally, action is performed with total excellence. Internally, the sense of doership is absent. In this way, action becomes effortless and unburdened. Whether successful or unsuccessful, no residue lingers in the mind. Bhagavān’s central intention is that the journey of action should become joyful, not heavy.

## **The Two Levels of Karma**

Two levels of action are clarified here:

### **1. The Physical Level**

**“कर्मण्यभिप्रवृत्तोऽपि”**

The body is fully engaged in action.

### **2. The Mental Level**

**“नैव किञ्चित्करोति सः”**

The mind abides in the understanding that nothing has been done. Though the body remains active, the mind is completely free from burden. This is the harmony between outer dynamism and inner stillness.

**“With You, Without You, In Spite of You”**

A deeply practical principle is often expressed as: “With you, without you, in spite of you.”

Its meaning is:

- If worldly support is available, good.
- If it is not available, action continues through reliance on Paramātmā.
- If opposition arises, action continues, overcoming obstacles.

The highest example of this spirit is Hanuman.

Acting solely for Śrī Rāma, HE crossed oceans, overcame obstacles, and advanced steadily despite every obstruction. HIS strength came not from worldly dependence, but from exclusive refuge in Bhagavān. Thus, action rooted in divine reliance becomes unstoppable.

### **The Essence of Freedom in Action**

When one: Abandons attachment to fruit, Relies not on the world but on Paramātmā, Remains ever content, Accepts what comes naturally, Engages fully in action, Yet relinquishes doership, then action ceases to bind.

The body acts. The mind remains untouched. Joy replaces strain.

Such a person truly embodies:

“नैव किञ्चित्करोति सः”

Though acting in every way, HE does nothing.

This is the sublime secret of karma-yoga—outer excellence with inner freedom.

### **4.21**

## **nirāśīryatacittātmā, tyaktasarvaparigrahaḥ, śārīraṃ(ñ) kevalaṃ(ñ) karma, kurvannāpnoti kilbiṣam. 4.21**

Having subdued his mind and body, and having given up all objects of enjoyment, free from craving, he who performs sheer bodily action, does not incur sin.

### **Yatacittātmā — Mastery of Mind, Freedom from Reaction, and Living in the Present**

In this teaching, Bhagavān uses the expression:

“यतचित्तात्मा”

This refers to a person who has established complete mastery over the inner instrument (antaḥkaraṇa) and the senses. Such an individual has freed the mind from the reactions that arise from action.

If karma is an action, its fruit is reaction. Therefore, it is essential that the mind remain free from the impact of reaction. Action may occur, but the mental ripple that follows—attachment, regret, pride, disappointment—must not bind the consciousness.

### **“Tyaktasarvaparigrahaḥ” — Freedom from Possessiveness**

The verse further says:

“त्यक्तसर्वपरिग्रहः”

Parigraha means accumulation or possessiveness—the tendency to gather and cling.

Ordinarily, a person remains entangled in: Ornaments and gold, Bank balances and financial security, Large houses and property, Status, position, and prestige. This obsession with accumulation is parigraha.

Bhagavān clarifies that one who has purified the inner being from attachment to these objects of enjoyment is truly “tyaktasarvaparigrahaḥ”—one who has renounced all possessiveness. Renunciation here is inward, not merely external. It is the absence of psychological dependence.

### **“Nirāśīḥ” — Freedom from Expectation**

Bhagavān also instructs:

“निराशीः”

free from expectation.

Expectations burden the mind. It is the anticipation of specific outcomes that generates anxiety and restlessness.

One who becomes free from expectation reaches the state described as:

“शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम्”

Performing merely bodily action, such a person does not incur any fault or sin (kilbiṣa).

Here, two levels are again distinguished:

- The body performs action.
- The mind remains untouched.

Because there is no expectation, no possessiveness, and no egoistic claim, no karmic impurity arises. The mind remains pure and sacred. No wave of karmic reaction disturbs its stillness.

### **Living in the Present Moment**

Sant Jñāneśvar Mahārāj describes this elevated state

“तैसेंचि बुद्धी का दिठी, जें तो देखों जाय किरीटी,

तें देखणें दृश्य लोटी, देखतेंचि दावी ॥”

The meaning is subtle and beautiful: When the eyes behold an object, the mind remains fully present there. It does not wander elsewhere. When listening through the ears, awareness remains completely established in the act of hearing.

The person becomes fully absorbed in the present experience—without drifting into past regret or future imagination. Such a being lives entirely in the present.

The word “present” is meaningful in two ways:

- It signifies the current moment (present tense).
- It also means a gift.

Thus, the present moment itself is a gift of immeasurable value.

One who abides steadily in this present moment becomes ever ready for new creation. The mind remains fresh, unburdened by the past and unagitated by the future. Gradually, such a person moves toward complete freedom from karmic bondage.

### **A Yajñamaya Life**

When the mind is free from: Reaction, Possessiveness, Expectation, no fault or impurity arises. Such a pure and stainless mind lives a yajñamaya life—a life consecrated as sacrifice. Every action becomes an offering rather than a transaction. Through such a life, one ultimately attains the highest knowledge, ātmajñāna (Self-knowledge), which Bhagavān declares to be supreme. The attainment of ātmajñāna is the final destination of human life.

the speaker gratefully bows at the feet of their Gurudeva, by whose divine grace this deep contemplation on the Gītā could be offered. Every word, every insight flowed from his lotus mouth, each one a mantra of wisdom.

And finally, all of this is lovingly dedicated at the holy feet of Śrī Jñāneśvar Mahārāj, whose blessings alone make it possible to reflect on the Bhagavad Gītā in this manner.

ज्ञानेश्वर महाराज की जय।  
सद्गुरुदेव भगवान की जय।

## **QUESTION AND ANSWER**

**Anuradha Ji**

**Question: In the nineteenth verse, you explained the meaning of saṅkalpa. How is that different from the saṅkalpa we take during worship?**

**Answer:** We make a saṅkalpa in the mind for doing something good, such as going for a morning walk or practicing yoga. That is one type. Saṅ means goodness, and kalpa means imagination or conception. Thus, saṅkalpa means envisioning or resolving toward something good.

The practices that elevate and uplift our life, resolving to follow them, is true saṅkalpa. It is a firm decision, a determination. However, creating desires in the mind for worldly objects and pleasures, and striving to obtain them, is something different. Those are cravings and desires. Their fulfillment can never be complete throughout one's lifetime. Such desires cannot be considered saṅkalpa.

**Suchitra ji**

**Question: What is Advaita?**

**Answer:** Dvaita means "two" it implies a sense of separation, that you and I are different. In spiritual terms, it refers to the understanding that the individual soul and Bhagavan are separate.

Advaita means "not two" — not separate. When one worships God with the idea that "God is different from me," it is called Dvaita bhakti. In this devotion, the devotee and Bhagavān remain distinct.

But when a devotee realizes and feels that the Lord and the devotee are not separate, that there is no difference between them, it becomes Advaita bhakti.

For example, Ramakrishna Paramahansa initially practiced Dvaita bhakti. He worshipped Mother Kali as his Divine Mother, seeing her as separate from himself.

However, when his devotion matured into the state of Advaita, he began to experience the presence of Mother Kali within himself. In that non-dual state, he would partake of the food offerings meant for the Goddess and even adorn himself with the flowers and garlands that were to be offered to Her, because he no longer experienced any separation between himself and the Divine.

**Anant Ji**

**Question: Please explain the word vikarma.**

**Answer:** The word vikarma, formed with the prefix vi-, has two meanings. One meaning is actions that are contrary to righteousness or prohibited actions. Acts performed under the influence of violence, deceit, or lust fall into the category of vikarma.

The discourse concluded with a prārthanā (prayer) at the padakamala (lotus feet) of Śrī Hari, followed by the recitation of the **Hanumān Chalisa**.



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**Jai Shri Krishna!**

Compiled by: Geeta Pariwar - Creative Writing Department

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