

GI:THA: JYO:THI

A garland of 48 Sloka:s selected from Bhagavadgi:tha

**“A LAMP DISPELS DARKNESS, EVEN IF IT IS SMALL, SO IGNITE IT.”**

(4)

ne:ha:bhikrama na:so:sthi  
prathyava:yo: na vidyathe: |  
swalpam apyasya dharmasya  
thra:yathe: mahatho: bhaya:th ||

2-40

Certain rights and duties are born along with every individual. However, we only know how to struggle to enforce our rights, due to our concern for physical pleasures. At times that struggle becomes severe and latter it ceases. When one realizes the purpose of life, he will identify that the soul and supreme soul are together in this body. This is a vehicle to the soul provided by the Lord to make the journey comfortable, cutting the barriers of the 'karma'. Whatever is needed to maintain the vehicle is no doubt important to acquire. But one should not miss the goal in this pursuit. So many things come on the way. Then one has to realize his duty and perform that, though it may seem to be painful, at times. That happens when one recognizes one's own responsibilities. The society always respects such a dutiful person and adores him a good citizen. The Supreme Lord will also be pleased with him.

The Lord will definitely not be compassionate on an irresponsible person. Even the society also will condemn him. Hence he who recognizes his duty

and leads a dutiful life is known as Karma Yo:gi. There are certain duties, which are to be performed towards ones own self, ones families and towards the society. There are many duties, which are to be rendered towards the almighty. While performing these duties we should be cautious not to harm others. Let us try to understand the right process of performing our duties. For example, it is our duty to keep the body, which is instrumental in achieving our goal, in good condition. Everybody lives in some or the other family. An individual should not disturb the equilibrium of the family in the process of keeping his body in good condition. That desire of attaining individual happiness at the cost of family happiness is to be condemned. One has to overcome such a desire, as he is only a member of the family. By realizing and practicing this principle, one leads a responsible family life.

Similarly the activities of the family should not disturb the neighbors and the society. If others are disturbing us it becomes our duty to rectify them. Similarly the activities of a community should not disturb others and the country at large. If it happens so, it is the duty of each and every individual of that society to set them right.

Worship of the Supreme Lord in a particular form and in a

particular process by a particular section, should not disturb other sections in the society. If it is disturbing it should be rectified. It is the responsibility of every individual to strive to cultivate mutual harmony among various sections of the society. Each and every one of us should adopt the motto "WORSHIP YOUR OWN (religion, mother etc.) RESPECT ALL. We might worship different forms based on our belief and tradition, but it is only one Supreme Lord who accepts all our worship. Lord Krishna has declared the same in BHAGAVAD GEETHA. Hence offering the results of all the good deeds we do towards all the beings is the greatest service to the Omni-present Lord. One should learn to "SERVE ALL BEINGS AS SERVICE TO GOD." This is the process adopted by the most advanced Karma-Yo:gis.

The moment we think of practicing it we start to ponder and question ourselves in the following ways, Can we practice it with such a pure state of mind?

Will it always be fresh in our memory?

Even if we practice it, when will we attain our goal?

What will happen if we discontinue it?

Among various aspects of life what priority should be given to such practices? What is the use of practicing it?

Why should we burden this easy going life with such complexities?

If we discontinue such practices in between, it may be fruitless, in such a case all the time and expenses incurred will go waste?

Instead of that, is it not better to mind our own business?

In fact, the Lord has given the following assurances to such Pessimists. If we start practicing Karma Yo:ga as service to Lord by understanding the above mentioned secret, it will definitely become fruitful. The activities that are started with selfish motive and attachment, if discontinued before the completion, may not be fruitful. They may also lead to adverse effects. Sometimes, they may be fatal and self-destructive. Even if we successfully complete such actions, the fruits of such actions will be negligible and ephemeral.

However if one adopts Karma Yo:ga, the Lord himself says "abhikrama na:sa:ha iha na" which means even if one thinks of practicing in it or if one discontinues it after starting, becomes fruitful and it will never go waste. Even if it is not correctly performed, yet, it will not lead to adverse effects or for destruction.

Lord Krishna has revealed that "even a little part of such beginning itself saves the soul from dreadly bondage of ego" by saying "mahatho: bhaya:th thra:yathe:". By saying "swalpam api" He assures us, even if we do not practice it properly, a little endeavour in this direction will lead us a long way. So let us realize our responsibilities and do our duties as service to The Lord. Let us not idle our time aimlessly and let us put an end to indifference and irresponsibility. Let us have confidence in the assurance of the Lord and start practicing KarmaYo:ga

Z