PART III
CHAPTER XIII

THE PHILOSOPHY OF ACTION: KARMA-YOGA

I The Seed of Karma-Yoga in the Vedas:

The Philosophy of Action is as important, according to the Vedas, as the Philosophy of knowledge i.e. Jnana-Yoga. Though in later religious literature especially in the Upaniṣads, we find a tendency to consider action less important than or rather subsidiary to knowledge, or in the Śāmkhya Philosophy it is accepted as a necessary evil, in the Vedas action is accepted as an essential aspect of life.

Karma-Yoga means, primarily, the acceptance of our existence on the material Plane. This leads to the building up of the body and the sharpening of the mind. It is for living a full life, with health, wealth, vigour in the joy of being. Secondly, Karma-Yoga is accepting the battle of life and fighting it with a will of victory and survival. Survival, in the Vedic sense, does not apply
to mere biological existence, it applies also to moral and spiritual life. Hence the battle of life is the battle between good and evil, calling up all that is most energetic and valiant in man to its service. Thus Karma-Yoga is based on the Ksatriya-like i.e. martial spirit and the heroic outlook on life.

The prayer of the Karma-Yoga in the Vedas is, therefore, a prayer for health and strength, for a perfect, sound body and long life and for the good things on the earth. It is also a prayer for valour and power and for victory over all kinds of evil. The God of the Karma-Yogin is the ideal Hero and warrior. Vedic Indra is the most typical representation of this conception.

Following is an exhortation, presumably to soldiers for a march to Victory.

"Go forward and conquer, Ye heroes, May God give you protection. Valiant be your arms, so that you remain unwounded."

The occurrence of this verse in each of the four Vedas indicates its representative character. The most characteristic element in the Vedic morals is the heroic outlook that is vigorously put forward. The same heroic outlook is seen in the Bhagavadgītā. The Blessed Lord Kṛṣṇa has repeatedly asked Arjuna to fight.

In the Jñānesvarī the same heroic outlook of the Vedas is seen.

"Now taking that be in thy hand, mount this chariot, and with an easy mind embrace the Duties of warriorship. Let thy fame
increase throughout the world, embrace the dignity of performing one's duty, and release the earth from this burden. Now, O Pārtha, leaving aside all doubt, do naught else but turn thy mind to fighting."^4

There are many verses in the Vedas praising the Ideal Hero, such asṚg Veda. VI/24/8. The references to deeds of valour, which are celebrated by poets in ballads and epics, are found in the Vedas, such asṚg. Veda. X/59/2.

In the Jñānēśvarī the same praise for heroic valour is seen. The Blessed Lord Kṛṣṇa says to Arjuna,

"Thou art the incarnation of heroism, a prince among Kṣatriyas, the fame of thy might echoes throughout the three worlds. Didst thou not overcome Hara in battle? Were not the demons Nivātakavaca slain by thee? Hast thou not made the heavenly bards sing of thy brave deeds? When compared with thee the three worlds are insignificant, O Pārtha, so great is thy valour."^5

Jñānēśvara like the author of the Bhagavadgītā has respected the Vedas and had paid great tributes to them in the Jñānēśvarī. Not only this, the philosophic influence of the Vedas is also seen in the Jñānēśvarī.

II The Philosophy of Action in the Bhagavadgītā:-

In determining the purpose of any treatise, we must note the question with which it opens (Upakrama) and the conclusion to which it leads (Upasamhāra). The Bhagavadgītā opens with a problem. Arjuna refuses to fight and raises questions and difficulties. To
convert him from this abstention from activity-fighting i.e. his swādharma and make him fight is the purpose of the Gītā. It raises the question whether action or renunciation of action is better and concludes that action is better. Right through, the Blessed Lord Kṛṣṇa emphasised the need for action. This Philosophy of action is stressed in the Gītā at many places.

There are innumerable commentaries on the Bhagavadgītā. But regarding the purpose or goal of it, there are only two important schools, which are diametrically opposed to each other. One school of extreme Renunciation is headed by Śaṅkarācārya, while the other advocates staunch Karmavāda. Lokamānya Tilak is the champion of this modern school. In spite of this they all agree on one point. According to all Ācāryas and Tilaka, Aravinda Babu Ghosha, Gāndhījī, Vinobājī or Dr. S. Rādhākrishanān, Arjuna was inclined towards 'Saṁnyāsa-Mārga' or renunciation. Prof. G.W. Kavīśhvara has criticised this viewpoint in the Fourth Chapter of his book "Gītā-Tatva-Darśana" or "Indian Ethics". In this scholarly book he has vehemently refuted the conceptions expounded on "Nīskāma-Karmayoga" by B.G. Tilak and by J.S. Karandīkar in his "Gītā-Tattva-Manjari."

"The teacher does not adopt the solution of dismissing the world as an illusion and action as a snare. He recommends the full active life of man in the world with the inner life anchored in the Eternal spirit. The Gītā is, therefore, a mandate for action."
Sankara, who upholds the method of Jñāna as a means of salvation, argues that Arjuna was a 'madhyamādhikarī' for whom renunciation was dangerous and so he was advised to take to action. But the Gītā adopts the view developed in the Bhāgavata religion which has the two fold golden purpose of helping us to obtain complete release and carry on work in the world. 8

Dr. S. Rādhākrishnan says, "It is incorrect to assume the Hindu thought strained excessively after the unattainable and was guilty of indifference to the problems of the world. We cannot lose ourselves in inner piety when the poor die at our doors, naked and hungry. The Gītā asks us to live in the world and save it." 9

The Saints are not indifferent towards the world. Jñānesvara says, "Follow the path of duty and show the way to the world." 10

III The Philosophy of Action in the Jñānesvarī:

Lokamānya B.G. Tilak has written a great Thesis on the Bhagavadgītā, which is known as "Gītā-Rahasya" or "Karma-yoga Śāstra." In his scholarly way, he has tried to prove that the Gītā is a mandate for action, which is very true. From his stray remarks on the Jñānesvarī, it is seen that he had not studied the Jñānesvarī in detail; otherwise he would have found an invaluable treasury of ovīs as references, supporting his doctrine of Nīṣkāma-Karma-yoga or the path of
selfless action.

But there is one important difference in their outlook towards Karma-Yoga. Tilak has taken Karma-yoga to be a means complete in itself. Jñānesvara like Śaṅkara takes Karma-yoga as a means for purification of the mind. He further treats it as a means of worshipping the Sarvātmaka-Deva or the Viśvātmaka-Deva. "Karme-Īṣu-Bhajāvā" i.e. "God should be worshipped by means of actions," is the essence of the philosophy of Action of Jñānesvara. His Karma-yoga is based on "Jñānottara-Karma". According to him "knowledge is the eye of actions." With open clear eyes i.e. with clear knowledge of the universal God, all duties should be performed. At one place he has advised to offer every action to God after cleansing i.e. purifying it.

Jñānesvara has expounded the path of action as complementary to the philosophy of devotion. Every discussion of Karma-yoga of Jñānesvara will merge into Bhakti-yoga, which is his speciality. Although Karma-yoga of Tilak is not, diverted of an element of devotion but it does not reach that qualitative intensity of devotion which Jñānesvara advocates. Śaṅkara has condemned Karma-yoga on the higher level of Self-Realization, while Jñānesvara has appreciated it as a means for guidance and service to humanity.

IV The Philosophy of Action According to Kabīra:

The Jñānesvarī is a commentary on the Bhagavadgītā, hence it is but natural that along with other Yogas, Jñānesvara
has expressed his own viewpoint on the philosophy of Karma-yoga also. In this connection along with the chapters three, four and five, Ṣaṅkṛityā has expanded his doctrine of Karma-Yoga in chapters Six, Nine, Twelve and Eighteen also. This shows his keenness on emphasising the Karma-yoga. Ṣaṅkṛityā has given importance to Karma-yoga, as an integral aspect of Jñāna-yoga and Bhakti-yoga. If all his thoughts, conceptions scattered throughout the Ṣaṅkṛityā on the Karma-yoga are brought together in a concise and orderly form, the complete picture of it will be clear. This is not the case with Kabīra.

Kabīra has very rarely referred to the doctrine of Karma-yoga. His utterances in relation to it are very few, hence practically no Hindi or English writers have written on his Karma-yoga except Dr. Rāmjīla Sahāyaka who has also written more about Karma-yoga in general and very little about Kabīra's Karma-yoga itself.

Kabīra himself was an incarnation of Karma-yoga. Throughout his life he earned his bread on a loom. Very proudly he has mentioned himself as 'Julāha' - 'Kori' i.e. weaver. He has aptly used the similes and metaphors of the components of weaving like 'Charakhā' (spin wheel), čāṭi (spindle), Dhoṭā (shuttle), Kāpas (cotton) 'Sūta' (yarn) etc. for the explanation, expression or exposition of his philosophic and spiritual conceptions. It also shows his great love towards his own profession of weaving. As he belonged to 'Julāha' or 'Kori' community of weavers, he has used the terminology in weaving itself as the medium of religious instructions to the illiterate
and depressed classes with great compassion. This was but natural for a saint like him.

The "Law of Action" is respected by all religions including Christian, Islam, but "Karma-vāda" is not accepted by them. Those who want to prove the influence of the Christianity or the Islam on Kabīra have safely neglected the influence of 'Karma-vāda', the Doctrine of Action on Kabīra, which is the foundation or key stone of the philosophy of Action propounded by the Hindu-religion.

All influences of Karma-vāda like belief in Re-birth; the conception of 'Pāpa and Punya' (merits and demerits) birth according to one's own merits and demerits; The Attainment of 'Svarga' (Heaven) or 'Naraka' (Hell) after death according to one's actions; the fruits of actions (Karmaphala); the abandonment of the fruits of action (Karma-phala-tyāga); Actions without attachments; Actions without any selfish motive (Niṣkāma-yoga); Actions for the benefit of the people and worship of God through one's own faithful duties are clearly seen in expositions of Kabīra.

It is needless to point out the above influences and references in Jñānesvara's expositions, as he was a firm believer in the Vedas, the Upaniṣads and the Bhagavadgītā, which accept them all. From the following sākhīs and padas of Kabīra it will be clear like crystal, that Kabīra was deeply influenced by these philosophical conceptions of the Hindu religion.
Kabíra's explicit faith in rebirth may be clearly seen in the following pódás and sákhís. His conception regarding "Pápa and Púnya" i.e. merits and demerits is also strikingly marked out. He says,

"In my previous birth, I was definitely a Brahmin, but I had to take a birth as 'Julāha' a weaver in this life because, I did not pray to God in that birth". ¹¹

At other places also Kabíra has confessed this belief in Re-birth as follows:

"Now I am completely engrossed in the devotion of God. Due to my actions in the previous birth, I had to take birth in the family of Julāha in this life." ¹²

In the following poems Kabíra has referred to the 'Karam-chakra', 'Āvāgamana-chakra' "Eightyfour lacks of births' 'Re-births', which will show his faith in the Karma-vāda. ¹³

Kabíra has accepted the conceptions of Svarga (Heaven) and Naraka (Hell) according to the Hindu Religion. He says,

"The mind is totally engrossed in the worldly pleasures and has forgotten the Lord entirely. He will have to face the music of his demerits, when he will go to the kingdom of Yama, the Lord of death. He will have to bare the terrible agonies there in Yama-loka." ¹⁴
Kabīra's faith in 'Sāncita and Prārabdha:

In the philosophy of Action, 'Karma-vāda' has got the supreme place and in it 'Sāncita', 'Prārabdha' and 'Kriyamāna' are very important components.

From the following references, it will be seen that Kabīra had accepted these conceptions. Kabīra says,

"These 'Siddha-sādhakas' i.e. yogīs having attained yogic powers, vainly boast that they have achieved the yogic powers. In reality they will consume the stores - 'Sāncita' of merits of good actions, because of not praying to the Lord or not chanting Rāma-Nāma."\(^{15}\)

At one place Kabīra refers to the 'Karam-Karīmā' Prārabdha' i.e. one's dues in the bank of life. Kabīra says

"What was due to your Prārabdha is already written on your name. Nothing can be added further to it. In spite of crores of efforts no one can change his fortune even a little bit."\(^{16}\)

This shows how much deep rooted was the influence of Hinduism on Kabīra.

Kabīra's acceptance of 'Karma-Phala-Parināma:

Kabīra's acceptance of the fruits of effects of Actions, 'Karma-Phala-Parināma' may be seen as follows. Kabīra says,

"Oh Mind! You should not get yourself involved entirely in the worldly affairs. Try to achieve 'Paraloka'
- "Satyaloka' by good actions. Why is it that one rolls on beautiful bed and the other wears torn clothes? It is nothing but the fruits of one's own actions". 

At one place he has accepted the conceptions of Kali-yuga and theory of Karmavāda.

(E) Kabīra's conception of Kathanā:

Said Saint Tukārāma." I bow (touch his feet) before him, who acts according to and (Karanī) his words." Kabīra had said it at least one hundred years earlier. "Oh Lord Rājrāma! Your ways are obscure and unknown. You are a king of justice! As per one's actions, he gets rewards or fruits. Who acts as per his truthful words, will easily cross this worldly ocean. It is not difficult to speak or to hear the truthful sayings - 'Sadvacana'. but it is very difficult to bring them into practice."

(F) Kabīra's explicit faith in Karma-yoga:

This can very well be seen in the following sākhī. Kabīra says,

"His mind is purified and is brightened, who works. He, who does not work, is not of pure mind. While doing one's own duties one can go ahead on the path of the Self-realization. He, who has not given attention to the Self-realization while working, is bound to ruin himself completely."

According to the followers of "Samnyāsa"- renunciation, the importance of Karma-yoga is only for purifying the mind and
and heart only. It is considered as only the means and not the end. Like Jñānesvara, Kabīra has also accepted this conception. But Kabīra has shown his radical outlook by saying that the Brāhmaṇ can also be realized while doing one's duties. Like Jñānesvara, Kabīra has also emphasised on 'Sat-Karma' and "Īśvarārpaṇa-Karma" i.e. Offering of one's actions to the Lord, which are the main links between the Karma-yoga and the Bhakti-yoga.

Kabīra, like Jñānesvara and other prophets, saints and Philosophers of the world, has given the first thought to the purpose and the ultimate end of human life. Kabīra has expressed his conception regarding the cause of human birth. He says,

"After being born in the world, what good deeds have you done? Now what explanation will you give to the Lord, who has sent you here in this world? We have not done any actions, which will either improve our life in this world or will be beneficial by good deeds to our path way to the Lord. The Lord has presented us a purified and sacred, 'Ātman', but we are destroying all sacredness, purity and cleanliness of it.21

Kabīra, throughout his life has vehemently emphasised on 'Sat-Karma' good actions and condemned evil deeds. He says,

"Oh Dear! why did not you think before doing such evil deeds? Now you will have to face all miseries. It is of no use repenting afterwards. How can you expect sweet mango fruits by planting "Babul" tree? (i.e. good results by doing bad deeds)"
V What is Action?

In the beginning of the Third Chapter Arjuna has put a very frank question to the Blessed Lord Kṛṣṇa, and requested him, "Tell (me) then decisively the one thing and by which I can attain to the highest good."

Jñānesvara was a great Siddha himself, but he knew the varied capacities and different natures of the aspirants seeking path ways to reach the ultimate goal of self-realization. He says, "In the same way both the ways of life lead to emancipating vision only, they differ in the ways in which they are put into action according to the respective capacities of the followers."

To explain his conception, he gives apt examples:

"Just see, a bird can with a single flight reach a fruit. Can a man take a flight like that and reach the fruit? He would go steadily from one branch to another, follow a suitable course and does ultimately reach the fruit in due time. In that way, adopting the birds' method, the Sāmkhyas follow the path of knowledge, and attain Liberation with a sweep. The others, following the path of action or duty perform actions according to the prescribed religion and in due course reaching the stage of the attainment of perfect knowledge attain Liberation."23

In the Bhagavadgītā Karma is defined as follows;

"Karma is the name given to the creative force that brings beings into existence."24
Karma is the creative impulse out of which life forms issue. The whole cosmic evolution is called Karma. Jñānesvara defines it thus,

"Thus where the author or the motive of the activity is not to be traced and yet the effect viz. the universe appears suddenly and growing rapidly with this manifold appearance of things which comes from the formless Brahman, without its doing anything, and wears a form perceptible to the senses is called Karma-creative movement."  

Jñānesvara has defined Karma-action in the Eighteenth Chapter also as follows:

"The structure that the door erects by making use of these instruments the magnitude of such a structure is the action here. The intellect of the goldsmith pervades the ornaments (prepared), or the full growth pervades the creeping plant, or the brilliance pervades the light or the sweetness pervades the sugarcane juice, or the sky pervades the cavity; in all these ways what remains pervaded by the activism of the doer. Oh, Dhanañjaya, is called 'action', and nothing else undoubtedly."

Jñānesvara says further,

"Here the knowing agent, knowledge, and the object to be known constitute the triple impulse to action; similarly the doer (agent), the instrument of action and the action, make up the triple composition of action."  

There are different conceptions regarding actions i.e. Karma. The Bhagavadgītā has pointed a few in the third verse of
the Eighteenth Chapter. Jñānesvara has criticised Sāṃkhya and Pūrva-Mīmāṃsakas very bitterly for their misconceptions regarding action or karma itself.  

The Pūrva-Mīmāṃsakas have laid emphasis on sacrifices, as there are no other means of securing purification of the mind. As such there is a difference of opinion and the subject of relinquishment has become controversial. The Bhagavadgītā has narrated it in three kinds. Like the Gītā Jñānesvara also does not condemn sacrifice, charity or austerity altogether, but they should be performed without attachment and expectations of fruits. Actions themselves are not bad or good, but the motives behind them that really matter. Jñānesvara was a firm believer in Karmayoga. Very boldly he gives an assurance and promises to show the skill of doing one's actions beneficially for one's emancipation or salvation.

Jñānesvara says,

"I now explain to you in the best way possible, Oh Kiśki, that process by which the (fetters of) actions are removed by the actions themselves."

VI  The Art of evading the fetters of Actions:

Jñānesvara explains this great secret with illustrations.

He says,

"The conceit, that one is the doer, should not be permitted even to stick to him while the actions headed by a great sacrifice, are being performed with absolutely no flow in them."
Jñānesvāra elucidates the secret of performing one's actions without getting involved in its fetters. He says,

"The action should be performed, with complete abstention from fruit-motive, in the way, a Pimple tree is watered with no expectation of any fruit. A cowherd, collects and takes out for grazing all the village cows, dropping all desire for milk. The same attitude should be adopted in regard to action-fruit."

To such Karma-yogis Jñānesvāra gives assurance. "Those that perform actions adopting this process, secure a meeting with their self i.e. get a vision of their self."

According to Kabīra, only Rāma can evade all the fetters of Actions. He says,

"Except the Lord - Rāma - nobody else can fulfill may desires and at the same time evade all the fetters of actions. A lake though full of water cannot satisfy a 'Cātaka' who remains always thirsty. My case is just the same. Although the world is full of pleasures, I am not satisfied. I came in contact with many saints but so far I have not met anybody who has realized the God himself and is capable of helping me in God's
realization. I shall be free from all sorrows and worries, when I shall meet such a saint. A fish in water cannot live only on water, it has to take air from outside too. In the same way Oh Lord! I am not happy with these worldly pleasures. Only you can make me happy." 

In another pada, Kabìra has expounded an art of getting free from the fetters of actions. He says,  

"He who is graced by God to witness his own death is very fortunate. Because it is the surest way to realize the Lord. Death becomes sweet to him. This death is nothing but denunciation of the worldly actions. He is not touched by the sins of actions."  

Kabìra has called actions as an axe. He says,  

"Our body is like a forest. We destroy it by means of bad actions which act as an axe."  

Kabìra has vehemently attacked egoism, which is a great hindrance on the path of Self-realization. All bad actions originate in ego, which is the main root of all vices. In following the philosophy of action—Karma-yoga the first condition is to get rid of ego or boasting. No progress should be expected of him in any field of life, who is intoxicated with egoism. All saints have stressed this point. Jñāneśvara says,  

"He performs acts of charity leading to public welfare with the same zeal as that of an ardent seeker, yet, does not harbour any beast for such performances:.... He behaves well in
the world with absolutely no feeling of 'Pride'.

The actions—Karma—are considered to be the cause of bondage. But in the Bhagavadgītā the Blessed Lord has shown a tact of doing actions, without getting involved in sins or fetters."

"Now the tendencies of the senses are attracted towards the appropriate objects of sense, activated by the energy of spirit. Just as all domestic activities may be carried on by the light of a lamp, so are all actions performed by the body of a yogi. Though he performs all actions, he is not bound by them, as a lotus leaf in the water is not touched by it."

Jñāneśvara has elaborately described the ways and the means to get rid of the fetters—bondage of actions.

VII Who is bound by the fetters of actions?

The deluded soul attributes the acts of Prakṛti to itself. There are different planes of our conscious existence and the self which becomes the ego attributes to itself the agency for actions forgetting the determination of nature. According to the Gītā, when the individual soul is entirely subject to nature, it does not act freely. Body, life and mind belong to the side of the environment. When one forgets this law of nature and he whose soul is bewildered by the sense of ego thinks, "I am the doer" is caught in the snare of actions.

Jñāneśvara says,

"Moreover, if we take the burden of another on our head,
will it not weigh us down? Similarly good and evil actions are wrought by the qualities of nature, but a deluded fool imagines that he is the doer. It is not right therefore to reveal this highest truth to an ignorant man deluded by egoism."  

The prescribed actions do not bind if they are done selflessly. Jñāneśvara explains this notion with apt examples.

Kabīra has supported the same doctrine of Karmayoga propounded by the Bhagavadgītā and expounded by Jñāneśvara. Kabīra has compared Jīvātma i.e. the individual self with that of a 'Vanika' - merchant. He says,

"When you have come to this foreign land, after all, for business of actions only, why don't you Oh Jīva! A Vanika! Chant your devotional actions at the earliest and pack up all your luggage (worldly attractions) because you have to go a long way of by a foot-path, which is difficult to tread on. In this world with the temptation of more profits, you never cared to see the Reality. By that indiscretion you have lost your "Pūrva Sañcita" i.e. original capital of good deeds. All the people are the slaves of temptation. He is the only real devotee, who protects the capital of the devotion of God."  

Kabīra says further with deep meaning in it, "An arrow of a warrior (Saint) penetrates through (gives him salvation), otherwise the devotee will never forsake him."  

According to Jñāneśvara, Karma-yoga ultimately merges into the Bhakti-yoga. Perfect Karma-yoga itself is Bhakti-yoga.
This doctrine is strongly supported by Kabīra. Really speaking Kabīra is in favour of 'Nivrtti-mārga i.e. forsaking all worldly actions and devoting one's life to the Lord only. From some of his padas and sākhīs, it seems that for livelyhood he was forced to continue as a weaver by first his mother and later by his wife.

According to Jñānesvara there are only two important factors, which bind oneself into fetters of actions. One is ego of action i.e. 'Kartṛtvā-made' and the other is the tempting taste of the fruit i.e. 'Phalāsvāda'.

Jñānesvara has elaborately explained this conception while commenting on the verse Twelfth of the Eighteenth Chapter.

VIII Is Actionlessness ever possible for a human being?

According to the Bhagavadgītā, no one can remain even for a moment without doing work; everyone is made to act helplessly by the impulses born of nature (Bg.III:V)

Commenting on this verse Jñānesvara has defined ignorance. He says,

"As long as a man is born of nature, it is ignorance to say that action may be performed or avoided. Action is under the sway of the qualities inherent in matter."

Jñānesvara asks humorous questions to those who want to abandon their prescribed duties:

"Even if every obligatory action were abandoned would
the tendencies of the sense organs cease? Would the ears cease to hear? Would the light of eyes fail? Would birth and death cease?"\(^{43}\)

"Wordsworth has expressed the same idea thus, "The eye cannot choose but see, we cannot bid the ear be still, our bodies feel where'er they be against or with our will."\(^{44}\)

Jñānāśvara then concludes thus, "If these do not cease, then has anything been abandoned? Therefore it is not possible for those who are in the body to avoid action. Action is born of, and is dependent on, the qualities of nature; thus it is useless to say that one can choose whether to act or not."\(^{45}\)

Jñānāśvara explains by apt illustrations, how every embodied one is empowered or ruled by the nature, Prakṛti. "If one enters a chariot and remains motionless in it, still one moves as one travels, dependent on the chariot. As a dried leaf, lifted by the force of the wind, circles in the sky although it does not move of itself."

At the end of the discussion Jñānāśvara concludes thus, "So by the force of nature, and through the tendencies of the organs of action, even one who is detached from action is always active. Therefore, so long as there is any connection with matter, abandonment of action is impossible. Those who say, in spite of all this, that they can cease from action are merely obstinate."\(^{46}\)

Jñānāśvara has explained this point very clearly by
familiar examples and he concludes thus,

"In all these ways so long therefore as there exists the semblance of the body form, what point is there in entertaining the silly ideas of relinquishing all actions?"  

Swami Vivekananda has very vehemently criticised inactivity. He says,

"Inactivity should be avoided by all means. Activity always means resistance. Resist all evils mental and physical; and when you have succeeded in resisting them calmness will come."

Whether to work or not to work is not in our hands, but what to work and how to work i.e. "Karma Svātantrya" is left to us. If at all work is inevitable, then Jñānesvara asks why it should not be done in a proper and beneficial way?

His commentary on the verse 48 in the Eighteenth Chapter to this effect is worth noting. The substance is "Niyatam Kuru Karma tām"

IX Is Actionlessness "Karma Sūnyatva"—desirable?

There is a false notion regarding renunciation which believes that abstention from work will help in attaining freedom from action. They believe that by mere renunciation perfection can be attained. The Blessed Lord has removed these misconceptions in the Bhagavadgītā."

"Jñānesvara has bitterly criticised such people who want to abstain from their prescribed duties or actions in the
name of renunciation. Such people are not escapists only but fools also. Jñānesvara remarks,

"As long as there is no freedom from desire, so long action must be performed; when contentment is gained, then activity naturally ceases." 51

The Blessed Lord himself has exposed such hypocrites. 52 Jñānesvara has criticised them very bitterly.

"They who abandon proper action and seek to become free from action only by controlling the tendencies of the sense organs, have not really abandoned action, for the thought of the action still remains in the mind. Such outward show is to be despised. O Pārtha, there is no doubt whatever that such men can be truly known as wholly attached to the objects of sense." 53

Is it necessary for the Saints to abandon actions?

Jñānesvara was a firm believer in the Karma-yoga. He knew the importance of doing one's own duties selflessly for the sake of the society. Jñānesvara says,

"They who have realized their desires and have reached non-attachment, yet for them also action has to be performed for the sake of the people. As on the road a man with sight will walk in front of a blind man, so should those who know point out the path to those who do not."

Jñānesvara asks, "Were we not to do so, how could the ignorant understand? How could they know this path? He further observes,
"In this world, whatever the elders do, other people regard as a duty and usually seek to follow it. So, naturally, action should never be abandoned; especially should good men perform action."\textsuperscript{54}

Jñāneśvara has greatly stressed the responsibilities on the elderly persons and leaders as follows:-

"Therefore, especially he who is powerful and has all knowledge should never cease from action. The disinterested man should act whole-heartedly, in the same way as that of a foolish man who works with hopes for the fruit of his actions. Oh, Arjuna, the stability of the worlds must be steadily maintained and we should, therefore, follow the path of duty and show the way to the people, and we should not consider ourselves as different from them."

Is it not a clear guidance in these days also?

Jñāneśvara gives further guidance to the leaders, who have to lead the nation, the religion and the society. "How can a child only just able to seek the breast, eat seasoned food? Therefore, such food should not be given to it. So non-attachment (to the fruit of action) should especially not be indiscriminately taught to the unworthy. They should be encouraged to perform proper action; such action alone must be extolled and the dis-interested should show it by their conduct. When, in such a manner, action is performed for the welfare of the world, it can have no power to bind."\textsuperscript{55}

Dr. S. Rādhākrishnan has expressed the same idea in the modern language. This will reveal the heart of
Jñānesvara. He says,

"Common people imitate the standards set by the elect. Democracy has become confused with disbelief in great men. The Gītā points out that the great men are the path-makers who blaze the trail that other men follow. The light generally comes through individuals who are in advance of society."^®

Is it not a great irony that, in spite of such practical instructions to the world and love towards all human-beings the Saints, especially Jñānesvara is accused of spreading pesimism and held responsible for the surrender of the Hindu Kingdom to the Mougal Rule?

XI *Vikarma* - The key to Karma-yoga.

In the Bhagavadgītā, the word 'Karma' is often used in the sense of 'Swādharma'. Our eating, drinking, sleeping, office work, business are all actions i.e. 'Karma'. These mean the practice of Swādharma. In fact the whole creation in Karma. But in order to achieve freedom from desire through the practice of Swādharma, something more is necessary namely, the victory over craving (Kāma) and anger (Kroḍha).

The actions performed to purify the mind, is called 'Vikarma in Gītā. The three words. "Karma", "Vikarma" and 'Akarma', occurring in the Fourth Chapter of the Gītā are of utmost importance. 'Karma' is concrete, outward action performed as Swādharma. The participation of the Citta, the mind and heart, in this external action is 'Vikarma'.
The mind must stand united with the action; this application of the mind, the Gītā calls, "Vikarma". Many kinds of Vikarma, with typical examples, are given in the Fourth Chapter of the Jñāneśvarī. These are further developed from the Sixth Chapter onwards.

Jñāneśvara's definition of Karma may be seen which throws light not only on his doctrine of Karma-yoga, but on the whole philosophy of life. He says, "Action is that natural action through which the manifestation of the universe becomes possible." Further he remarks,

"Generally speaking, however, the world is dependent on action, so great is its universality." Commenting on action and inaction he says,

"What is action, and what characterizes inaction? Even wise men when they consider this problem are perplexed. As a counterfeit coin, when looked at, makes us doubt, what our eye sees by its semblance to one that is genuine, so in the delusion of non-attachment to action, even such souls as are able by thought-power to create another world become involved in actions."

In the Mahābhārata the riddles of action and inaction are solved, which are very difficult to judge as they are based on 'Svadharma' and 'Aḍharma'.

When Vikarma, the action of the mind and heart, enters into Karma, the outward action, desirelessness grows. When Vikarma is applied to Karma, the latter begins to acquire divine
radiance. When 'Vikarma' is combined with Karma, a power is released, which results in 'Akarma' (inaction in action). 60

The fire of 'Vikarma' reduces Karma to the ashes of Akarma. By 'Vikarma', by inner purity, Karma ceases to be Karma. An action performed with pure heart does not attach itself to us. It leaves no residue of sin or virtue, 'päpa or punya'. If Karma is combined with 'Vikarma', the mind becomes still steady and radiant, like the pole-star. When 'Vikarma' is put into Karma, it becomes 'Akarma'. 61

But how to learn this art of Vikarma and Akarma and to bring them into practice? Jñānesvara very compassionately has shown the way also. He presents a Master-key into the hands of the Sādhakas thus,

"Such knowledge is the best, Oh Arjuna; if one desires to find it he should serve these sages with all thy heart. They are the home of all knowledge and service to them is the threshold for entry; lay hold of it, Oh, Best of warriors, therefore prostrate thyself at their feet, with body, mind and soul and serve them in all humility. Then whatever thou askest they will explain to thee, thy heart will then be enlightened and all desire will vanish." 62

Jñānesvara further stresses the importance of the blessings of the teacher i.e. Guru-krpa.

"With the illumination of their teaching thy mind will lose its fear and thou wilt become as free from doubt as Brahma, himself. Then wilt thou see thyself, with all other beings, as
being for ever (absorbed) in My eternal Form. Oh Pärtha, thus the morning of wisdom will dawn, the darkness of confusion be dispelled, through the mercy of one's teacher."63

XII What is Renunciation of action or Naïśkarmya?

The Bhagavadgītā defines renunciation as follows; "What they call renunciation, that know to be disciplined activity, O Pāṇḍava, for no one becomes a Yogin who has not renounced his (selfish) purpose."64

Renunciation consists in the accomplishment of the necessary action without an inner motive for reward. This is true Yoga, firm control over oneself that is complete self-possession.

Jñānesvara comments on this verse thus,

"Know that a Saṁnyāsī is the same as a Yogi; this truth has been universally proclaimed by many in various scriptures. When the will, being renounced, is finally given up, then the essence of Yoga is discovered through the pose gained from experience."65

Jñānesvara has strongly refuted Renunciation (Saṁnyāsa) propounded by Śaṅkara and clearly instructed the people not to abandon their "Gṛhaṭhārama" that is home and household prescribed duties. He says,

"According to his destiny he has already on his shoulder the burden of a householder's duties; the practice of Saṁnyāsa only adds to it. So, one should not abstain from worshipping
fire or fail to carry out one's appointed duties. The bliss of yoga is within one's self."

Those who neglect their household duties, Jnanesvara has very sarcastically remarked, "their worldly welfare comes to nought; so why consider their heavenly state? Think about this, O Son of Pāṇḍu."67

According to the Sāmkhya philosophy Akarma—renunciation is abandoning the actions, but the Gītā puts it in a different way. The conception of Naiskarmya—Renunciation of action in the Gītā is very well explained by Jnanesvara thus,

"So he, while in the midst of action, knows clearly that it is illusory and that he himself is detached from it. As also, owing to the rising and setting of the sun, it seems to move though in reality it is stationary, so realise that freedom from action lies in action. Such a man seems to be as other men, but he is not affected by human nature, like the sun which can never be drowned in water. He has seen the universe without seeing it, he does all without doing it and he enjoys all pleasures without involvement in them. Though seated in one place, he travels everywhere, for even while in the body he has become the universe." 68

So long as work is done with a spirit of detachment, mental balance is not disturbed. True non-activity is to preserve inner composure and to be free from attachment. Akarma means the absence of bondage resulting from work because it is done without attachment. He who works without attachment is not bound. The action of the wise or saints has the same fruit as
that of renunciation.

Śaṅkara explains that in Ātman there is no action; in
the body however there is no rest, even when it seems to
be at rest. Rāmānuja holds that Akarma is Ātmajñāna. The wise
man is he who sees Jñāna in the true performance of Karma. For
him Jñāna and Karma go together. According to Mādhva, Akarma is
the inactivity of the self and the activity of Viṣṇu. Therefore,
the wise man is he who sees the activity of the Lord whether
the individual is active or not. 69

Jñānesvara has refuted Karma-tyāga of the Saṃnyāsins
and advocated "Karma-Phala-Tyāga" propounded by the Bhagavadgītā,
but Kabīra like Saṃnyāsin has advocated Karma-tyāga. He says,

"Oh Jīva! Abandon all your actions like a Satī, who
leaves all her ornaments (Śṛṅgāra). You keep your mind quite away
from anger and hatred, and if at all they rise up, don't think
about them. Otherwise you will be nowhere." 70

This shows Śaṅkara's great influence on Kabīra.

XIII What is "Niṣkāma-Karmayoga"?

Jñānesvara has laid a special emphasis on the Niṣkāma-Karma-Yoga in the Jñānesvarī with apt examples. He says,

"And then whenever and whatever actions might be
committed by you, abandon all thought about their fruit. Just
as the trees or creepers drop down all their fruit they yield,
in that way you renounce all the fruit of action that may be
successfully performed. Not only that; let there even be no
notion that I should be remembered or that the actions have to
be done on my own account. Let them all be extinguished into
the great void, together with their fruit." 71

Jñānesvāra further elucidates his conception by quoting
very familiar or common illustrations. 72

Jñānesvāra has described the signs of Nīskāma-Karma-
yoga in the seventh verse of the Third Chapter of the Jñānesvāra
from ovis 68 to 75. In these ovis Jñānesvāra has criticised the
hypocrites very bitterly. His outburst will remind us of
Kabīra's bluntness.

XIV " Samatva-Buddhi-Yoga" means "Karma-Yoga"

"Surrendering in thought all actions to Me, regarding
Me as the supreme and resorting to steadfastness in under-
standing, do thou fix thy thought constantly on Me." 73

A perfect self-giving to the universal-self i.e.
Viśvātmaka-Deva makes Him the spirit of our life. In the above
verse a beautiful combination is sought of Buddhiyoga and Karma-
Yoga. Jñānesvāra has paid high tributes to this Buddhiyoga.
Jñānesvāra's two watchwords are very important in the Jñānesvarī
for understanding his basic view points on life. One is
"Svadhārma" and another is 'Viveka' i.e. thoughtful reasoning.

Jñānesvāra has commented thus,

"It is for this, Oh Dhanañjaya, that you should renounce
into Myself, all your actions in their entirely viz. dedicate
them all to Me. But that renunciation, Oh Warrior, should only
be of such actions as could be renounced. You should engage
your mind in the contemplation of the Self. On the strength of
that contemplation you will be able to see clearly in Me your
own self as separated from actions." He concludes,

"In that way you should always be doing something
that will make your mind remain steady in Me, shearing it of
all its way-ward tendencies." 74

In the second chapter of the Bhagavadgītā, this word
"Buddhi-Yoga" is deliberately used by the teacher in verses 39
and 49 instead of Karma-yoga, only to differentiate his Karma-
Yoga from that of Karma-Kāṇḍa Ritualism of the Pūrva-mīmāṃsakas.
Really speaking Karma-yoga in the Gītā commences from the verse
39 of the second chapter ( buddhyā yukto yayā pārtha Karmabandham
prabhāsyasi ). In the Gītā at many places the word 'yoga' is used
in place of "Samatva Buddhi". Jñānesvara's commentary on the
verses 40, 41, 48, 49 & 51 of the second chapter are worth
noting for the clarification of this subject.

Jñānesvara has compared the Buddhi-Yoga or Niṣkāma-
Karma-Yoga with armour of steel. He says,

"When one is imbued with the principle of duty for
duty's sake ( free from expectation of any reward ), one is
easily immune against any contagion (bondage) of action. On
wearing an armour of steel one can bear a shower of arms and
can come out with unquestioned victory at the same time
protecting himself." 75

The Bhagavadgītā explicitly cautions against abandoning
our own prescribed duties or actions which are due according to
birth, even though they may be full of defects, as all activities
are overlaid with defects, like the fire with the smoke. Jñānesvara has stingingly criticised those who complain against prescribed duties, because they are difficult to perform. He is deadly against those, who try to find fault with one's own religion. He has given apt examples to support his arguments.

Jñānesvara concludes this discussion of Karma-yoga by plunging into Bhakti-yoga.

XV When do Actions turn into 'Brahmakarma?

Commenting on the 24th verse of the Fourth Chapter of Gītā, Jñānesvara concludes thus,

"One who understands that all action is Brahman, O Wielder of the bow, is free from the bonds of action even though he performs actions."

Swāmi Vivekānanda expresses his conception of Divya (divine) or Brahmakarma thus:

"To give an objective definition of duty is thus entirely impossible. Yet there is duty from the subjective side. Any action that makes us go Godward is good action and is our duty; any action that makes us go downward is evil and is not our duty."

Sacrifices, charities and austerities are the well-known means of binding men and mundane existence by their rewards. Yet these accompanied with 'Praṇava' make it easy for them to secure emancipation. Commenting on the repounded
verse-25th of the seventeenth chapter Jñānesvara says,

"Therefore the world 'Sat' is reserved with the
object that supreme Brahman, which is felt as being
something distinct from one through his egoism as being the
doer, should be experienced(by the doer) as his very self".

The actions that have merged in Brahman through words
'Om' and 'Tat' are commended in the word 'right-proper'.
According to Jñānesvara if all actions are done in the name
of God Vitthal for the sake of God and in the remembrance of
God, they will automatically become Brahmakarma. Thus he links
Karma-Yoga with Bhakti-yoga. Jñānesvara's commentary on this
art of turning all prescribed actions into Brahma-karma may
be seen in the Seventeenth chapter.

Yajna, Dāna, Tapas if done with selfish motive prove
binding to oneself. Jñānesvara by giving apt illustrations
explains, how those can be useful for one's salvation.

XVI
"Bhagavadartha" and "Bhagavadarpapa"

"Whatever thou doest, whatever thou eatest, whatever
thou offerest, whatever thou givest away, whatever austerities
thou dost practice do that, 0 Son of Kuntī (Arjuna), as an
offering to me."

This verse is a sweet combination of Karma-yoga and
Bhakti-yoga. Karma-mārga or the way of works which starts
with the duty of performance of prescribed rites concludes
with the position that all tasks are sanctified when done.
with disinterestedness and dedication. The tide of the
common tasks of daily life must flow through the worship of
God. Love of God or devotion is not escapism from the
harshness of life but a dedication for service with purified,
steady and determined mind and intelligence.

In the Bhagavadgītā the selfless action i.e. Nīskāma-
Karma-yoga" is described with the help of many other synonyms
as "Samstvayoga", 'Buddhi-yoga' 'Karma-yoga' 'Taḍartha-karma'
'Maḍartha-karma', 'Maḍarpaṇa; 'Maṭkarma', 'Sātvikatyōga' etc.
In the same way the words 'Svaḍharma', 'Viphitā-karma'
Svabhāvajya-karma' 'Svabhāvanīyata karma' etc. are used in the
same meaning.

There is yet a very subtle but important difference
between 'Maḍartha' or 'Bhagavadartha' and 'Maḍarpaṇa' or
Bhagavadarpana. In the former there can be many kinds of
Karma, as to work for the sake of God or by His command etc.
The example of Bhaktarājā Dhruva may be cited. But in the case
of Bhaktarājā Prahlāda, he knew nothing except God. His all
actions were very automatically offered to God with the least
efforts or intentions. They were "Bhagavadarpana". According
to the Bhagavadgītā selfless actions- Nīskāma-Karma-Yoga is
possible only to those, who are real devotees of God i.e.
Viśvātmaka-Deva of Jñāneśvara and Nirguna-Rāma of KabIra.
This is a fundamental difference between Nīskāma-Karma-yoga
expounded by Tilak, which lacks the warmth of devotion and
that of Jñāneśvara, which is replete with devotion.
"Tava Karmā Īṣu Bhajāvā" is the theme for message of Jñānesvāra throughout his preaching in the Jñānesvarī. Jñānesvāra has commented on this verse thus,

"However thou mayest act, whatever pleasures thou mayest enjoy, whatever sacrifices of many kinds thou mayest perform, whatever gifts thou mayest grant to deserving suppliants, whatever wages thou mayest pay thy servants, whatever austerities and vows thou mayest observe, all such actions, according to their own nature which thou mayest do with steadfast devotion, should be offered to Me. But in thy mind let there remain no memory of having performed these actions; thus purified, offer every action to Me."\(^{85}\)

Jñānesvāra sums up his message in one oval only.

"They who know Me as such and destroy the seat of egoism, worship Me with their whole soul and in every action."\(^{86}\)

Jñānesvāra's lucid commentary on the tenth verse of the Twelfth chapter in Jñānesvarī is nothing but great 'Bhāṣya' on Karma-yoga, which is intermingled with Bhakti-yoga. He says,

"Do not restrain the senses, do not interfere with the enjoyment of sense-objects, and do not leave the pride of your own caste. Follow your family rites and customs, and observe the enjoined traditions, and then you have the liberty of following freely your own course."

Jñānesvāra further gives illustrations of offering one's actions to God.
"You carry on your living in a way that would make you attain its proper purpose. The water-flow quietly follows the gardener, wherever he conducts it; you should be pliant like that water-flow (dropping all egoistic sense of your capacity for action)."

Jñānesvara gives clear guidance and assurance to the aspirants. "Do not encumber your heart with loads such as activism and renunciation, but fix up your heart unceasingly unto Me. And whatever action is turned out, do dedicate all quietly unto Me. Make no attempt to weigh it in a balance. With such a conviction of mind you will, Oh Arjune, come unto Me, the home of the union of the Supreme and the individual-souls when you discard your body."87

Mahārṣi Aurobindo has expressed the same thoughts in his remarkable commentary "Essays on the Gītā."

"Make the work you have to do here your means of inner spiritual rebirth, the divine birth, and having become divine, do divine works still as an instrument of the Divine for the leading of the peoples."88

In "Life Divine" Aurobindo has said, "All work for the Divine is equally divine, manual labour done for the Divine is more divine than mental culture done for one's own development, fame or mental satisfaction."89
Swami Vivekananda expounds the same conception thus:

"He who does the lower work is not therefore a lower man. No man is to be judged by mere nature of his duties, but all should be judged by the manner and the spirit in which they perform them." 90

Mahatma Gandhi sums up Karma-Yoga thus:

"I call this ( third ) chapter the key to an understanding of the Gita and the gist of it is that life is given us for service and not for enjoyment. We have therefore to impart a sacrificial character to our lives." 91

XVII Conclusion:

In short, the Ideal of Karma-Yoga propounded by Swami Vivekananda, the Niskama Karma-Yoga emphasised by Lokamanya Tilaka; the Anasakti-yoga preached by Mahatma Gandhi, the Divine Life propagated by Maharshi Aurobindo, the Sthitaprajña praised as 'Karma-yoga' yogi by Vinoba ji are found in the Jnanesvarī. It is the complete 'Bhāṣya' and 'Śāstra' of the Philosophy of Action, the Karma-yoga! Jnanesvara's Karma-Yoga leads one from incomplete life (Apūrṇa Jīvana) to complete life (Pūrṇa Jīvana) i.e. divine life! The message of "Life Divine" given by Maharshi Aurobindo Bābu Ghos, was expounded by Jnanesvara seven hundred years ago in the Jnanesvarī.

Kabirā himself was an embodiment of Karma-Yoga. Throughout his life he earned his livelihood on a Boom, but he has very rarely referred to the doctrine of Karma-Yoga directly. From his stray utterances it can be easily proved that he was
the firm believer of "Karma-vāda" of the Hindu religion.

There is one fundamental difference between Jnānesvara and Kabīra towards the viewpoint of the importance of Karma-Yoga in life. Kabīra pleads 'Samnyāsa' from all the worldly actions, as they are the fetters, bondages or obstacles in the path of Self-Realization according to him. Jnānesvara on the contrary emphasises selfless action or devotional action throughout the life even after attaining the highest stage of Self-Realization, for the welfare of the people. His message for the enlightened devotees is thus:

"We should, therefore, follow the path of duty and show the way to the people and we should not consider ourselves as different from them."

"Let thy fame increase throughout the world, enhance the dignity of performing one's duty, and release the earth from this burden."
PART III

CHAPTER XIII

THE PHILOSOPHY OF ACTION: KARMA-YOGA

1. The Call of the Vedas: A.C. Bose: Pg. 219
2. Rg.V. X-103-13; Sam. V.: 1862
   Quoted from The Call of the Vedas: By A.C. Bose
3. B.G. II: 3; III:30 IV:42; XVIII:59
5. B.G. II:2; Jñi.:9-11.
6. B.G. II:18,37; III:19; IV:15; VII: 7 ; XI:33; XVI:24
   XVIII: 6, 72.
8. Ibid Pg. 67
9. Ibid Pg. 67
11. K.G. Pg. 129; Pada: 250.
12. K.G. Pg. 135; Pada: 271.
13. K.G. Pg. 127; Pada 244; K.G. Pg.126; Pada 238;
    K.G. Pg. 111; Pada 179; K.G. Pg.112; Pada 183.
14. K.G. Pg. 23; Sakhí 17.
15. Ibid Pg. 102; Pada 146.
16. Ibid Pg. 45; Sakhí 7.
17. Ibid Pg. 44
18. Ibid Pg. 44, Sakhí 2.
19. Ibid Pg. 117; Pada 200.
20. Ibid Pg. 17, Sakhí 21.
21. Ibid Pg. 18, Sakhí 25.
22. Ibid Pg. 23; Sakhí 27.
23. B.G. III: 3; Jñi: 40-44.
24. Ibid. VIII : 3,
25. Ibid VIII:3; Jñi: 28-29 (Bh. Ed.)
27. Ibid XVIII: 3; Jñi.: 135-138.
28. Ibid XVIII: 5; Jñi: 165 (Bh.Ed.)
29. Ibid XVIII: 6 ; Jñi: 166 (Bh.Ed.)
30. B.G. XVIII: 6; Jñí.: 173-177 (Bh. Ed.)
31. K.G. Pg. 96; Pada 119.
32. K.G. Pg. 55
33. K.G. Pg. 19; Sakhí 44.
34. B.G. XIII: 8 ; Jñi.: 525-527 (Bh. Ed.)
35. B.G. V : 2.
400

37 B.G. XVII; 23; Jñī.: 345-353 and B.G. XVIII; 9; Jñā.: 203-205 (Bh. Ed.)
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39 B.G. XVIII; 9; Jñī.: 203-206 (Bh. Ed.)
40 K.G. Pg.
41 K.G. Pg.
42 B.G. XVIII; 12; Jñī.: 233-237.
43 B.G. III; 5; Jñī.: 54-58.
44 B.G. (S.R.) Pg. 133.
45 B.G. III:
46 B.G. III; 5; Jñī.: 54-58.
47 B.G. XVIII; 11; Jñī.: 218-223.
48 Karma Yogas Swāmī Vivekānanda: Pg. 20.
49 B.G. XVIII; 48; Jñī.: 936-946 (Bh. Ed.)
50 Ibid. III; 4.
51 Ibid. III; 4; Jñī.: 48-49.
52 Ibid. III; 6.
53 Ibid. III; 6; Jñī.: 64-66.
54 Ibid. III; 21; Jñī.: 154-158.
55 Ibid. III; 25; Jñī.: 166-173.
56 B.G. (S.R.) Pg. 140.
57 B.G. IV; 17; Jñī.: 88.
58 Ibid. IV; 17; Jñī.: 91.
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60 Talks on the Gitā; Vinobājī: Pg. 48.
61 Ibid.: Pg. 48.
62 B.G. IV; 34; Jñī.: 163-168.
63 Ibid. IV; 35; Jñī.: 167-169.
64 Ibid. VI; 2.
65 Ibid. VI; 2; Jñī.: 52-53.
66 Ibid. VI; 1; Jñī.: 50-51.
67 Ibid. IV; 31; Jñī.: 153.
68 Ibid. IV; 18; Jñī.: 97-101.
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72 B.G. XIII; 2; Jñī.: 128-136.
73 B.G. XVIII; 57.
74 B.G. XVIII; 57; Jñī.: 1260-1268 (Bh. Ed.)
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81 B.G.XVII; 25; Jñī.: 374-377. 82 B.G.XVII; 24; Jñī.: 354-360.
83 B.G.XVII; 24; Jñī.: 363, 365-366. 84. B.G. IX; 27.
85 B.G.IX; 27; Jñī.: 398-401. 86. B.G.IX; 29; Jñī.: 404.
87 B.G. XII; 10; Jñī.: 115-124.
88 Essays on the Gitā; Mahārsī Āurobindo: Pg. 370.
89 The Life Divine: " Pg.
90 Karma Yogas Swāmī Vivekānanda: Pg. 61.
91 Discourses on the Gitā; Mahātmā Gāndhī: Pg. 18.