Chapter III

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3.1 The Bhagavad Gita - A Great Spiritual Work

The Bhagavad Gita is the spirit of Ideology. It is an episode in the Mahabharata. Lord Krishna recited The Bhagavad Gita to His friend and devotee Arjuna. It is an epic of philosophical wisdom. It is the spirit of faith and the supreme gospel of spiritual wisdom. It is the philosophy of Vedanta and a spiritual vision of reality. It is the life of yoga, a metaphysic and a system of spirituality. It is searching ultimate truth and a vision of reality and Idealism in action. The Bhagavad Gita particularly reflects the realm of Vedanta that lays down the plan of life for realizing the ultimate goal. The Upanishads, Brahma Puranas and The Bhagavad Gita are the basic classics of Vedanta. The Bhagavad Gita represents the re-revelation of the truth emerging out of the justification.

Vivekananda expresses, The Bhagavad Gita explains different kinds of talent and provides scope for unique philosophical self-expression. It is fervour of the highest mystical poetry and song Celestial. It has many sided theme, being at once metaphysical, ethical and religious. It is a path way of spiritual guidance and is really profitable and authorized for welfare of human society to fulfil the mission of life. It is also known as Gitopanisad. It is the essence of Vedic knowledge and one of the most important Upanishads in Vedic literature and it the gist of the Vedas(2009:13).\(^1\)

The Bhagavad Gita is not only a logical treatise on the art of life, but also a song, an imaginary narrative of questions and answers when Arjuna is convinced that his salvation lay in doing his duties unattached. It is the greatest controversy commands the Bhakti Marga, Karma Marga and Janana Marga. The main aspects of The Bhagavad Gita are his emphasis on inner religion, importance of work and duty. It is a sense of non-attachment towards the material side of life, need for disinterested service and social sense and the development of humanitarian ideals. The Bhagavad Gita makes an unsurpassed contribution by showing the way for a practical synthesis of the various springs of action in the order of their spiritual values. The external truths and laws of physical and human nature embodied and intertwined in The Bhagavad Gita, will ever remain the subject of study so long as humanity lasts on this globe and struggles to reach perfection.

The Bhagavad Gita is bound to remain so long as our human faculties are imperfect and unable to comprehend the absolute nature of ultimate reality. Divatia states, it contains various
standpoints of human psychology, epistemology, cosmology, metaphysics, ethics or religion. The whole superstructure of *The Bhagavad Gita* is raised on the foundation of the art of producing peace and tranquillity of mind amidst the surging waves of mental states and creating unity out of diversity in the inner life of man (1991:16).²

*The Bhagavad Gita* inculcates the eternal truths of life and knows the recesses of the human mind can be examined in the light of the knowledge. *The Bhagavad Gita* contains several ideas and beliefs. It also contains a number of truths about the human mind and its working as well as the nature of the ultimate reality. *The Bhagavad Gita* is involved in the following 18 chapters:

1. Arjuna's Spiritual Conversion Through Sorrow
2. Communion Through Knowledge
3. Communion Through Action
4. Renunciation of Action in Knowledge
5. Communion Through Renunciation
6. Communion Through Meditation
7. Communion Through Knowledge and Realisation
8. The Way to Imperishable Bhaum
9. The Sovereign Science and Sovereign Secret
10. Manifestation of Divine Glories
11. The Vision of the Cosmic Form
12. Communion Through Loving Devotion
13. Differentiation of the Known from the Knower
14. Division According to the Three Gunas
15. The Mystery of the All-Pervading Person
16. The Divine and the Demoniac Types
17. The Three Division of Faith
18. Liberation Through Renunciation

*The Bhagavad Gita* has been recognized as Vedic religion, an Upanishad and as Brahma Vidya. *The Bhagavad Gita* is the most excellent nectarine milk drawn by the cow of the Upanishads using Arjuna as the calf. All men of purified intellect are the consumers of that milk. Tapasyananda points out; “I am the father of this world declares the God of *The Bhagavad Gita*,

² Tapasyananda, *The Bhagavad Gita*.
the mother, the protector, the supreme purifier, the sacred sound symbol Om and the Vedas” (2010: 7).³

The Bhagavad Gita teaches man the goal to be attained and the ways for attaining it. The goal is the supreme personal-impersonal Brahman and that means, the paths of knowledge (Janana yoga), work (Karma yoga), psychic control (Raj yoga), and devotion (Bhakti yoga). It has attracted the attention of all the teachers of the Vedanta philosophy. It begins with an ethical problem, and in solving this problem, a noble devotional philosophy is expounded.

Mukerjee says that, the Bhagavad Gita and the Astavakra Gita are epics and philosophical thoughts. Both mention the truth of spiritual reality. Both precede the formation of the Buddhist as well as of Hindu philosophical system. The Mundaka Upanishad and The Bhagavad Gita refer to the Vedanta; the Astavakra Gita does not mention the term. It has lot of references to dvaita and advaita, however; clearly indicates knowledge with the advaita Vedantic speculation of the times. Both are not interested in the personal God but goes back to the older Upanishadic monistic idealism. According to Astavakra, The Self is the ultimate reality, ineffable, eternal and universal. The Self is stainless, and perfect, beyond meaning and word. It is not only the transcendent and unthinkable but also the serene, the blissful, the beautiful and beloved. Astavakra points out; the self is not jiva and not an object to be attained. He must, therefore, be instinctually and constantly established in himself giving up duties and goals of life, yogic discipline and prayer, and even Samadhi itself (2010:5).⁴

The teaching about non-attachment is the same in the two Gitas. The Bhagavad Gita’s grand reconciliation between jnanayoga and Karmayoga is the dedication of all goals and activities of life to the Divine and through the assimilation of activity into Samadhi in the highest wisdom.

The Bhagavad Gita can be understood by a person who has qualities similar to Arjuna. It can be stated that a devotee is in a relationship with the Supreme Personality of God’s head in one of five different ways: one may be a devotee in a passive state, an active state, as a friend, as a parent and a conjugal lover. Therefore, the Bhagavad Gita is a spirit of devotion. Lord Sri Krishna is the Supreme Personality of God’s head. It is very difficult to understand, because it is a great mystery. Our existence is in the atmosphere of nonexistence. Our existence is eternal. But somehow or other we are put into 'asat' (untruth). Asat (untruth) refers to that which does not exist. The purpose of The Bhagavad Gita is to deliver mankind from the nascence of material existence.
Tapasyananda comments, the subject of *The Bhagavad Gita* entails the understanding of five basic truths. Isvara (the Supreme Lord), jiva (the living entity), prakrti (nature), kala (eternal time), and Karma (activity). So the Lord, the living entity, material nature and time are all interrelated and all are eternal. Karma (activity) is not eternal. We can change the results of our Karma - activity. This change depends on the perfection of our knowledge. The Gita says, Earth, water, fire, air, ether, mind, intellect and egoism - this is prakrti (2010:6).

The consciousness of the Lord and that of the living entity are transcendental. The theory that consciousness develops under certain circumstances of material combination is not accepted in *The Bhagavad Gita*. *The Bhagavad Gita* teaches that we have to purify this materially impure consciousness. It is not that we have to cease all activities. Rather, our activities are to be purified and purified activities are called bhakti.

Mukti, or liberation, means freedom from material consciousness. It is from the impure consciousness of this material world and situation in pure consciousness. *The Bhagavad Gita* propounds that the complete whole is comprised of the supreme controller, the controller living entities, the cosmic manifestation, eternal time and Karma. All of these taken completely form the complete whole, and the complete whole is called the Supreme Absolute Truth. There is complete facility for the small complete units. The living entities, to realize the complete, and all sorts of incompleteness are experienced due to incompleteness knowledge of the complete. So *The Bhagavad Gita* contains the complete knowledge of Vedic wisdom. Vedic knowledge is complete because it roots out all doubts and mistakes and *The Bhagavad Gita* is the essence of all Vedic Knowledge.

In *The Bhagavad Gita* it is clearly explained that there are three kinds of activities according to the different modes of nature: the activities of goodness, of passion, and of ignorance. In *The Bhagavad Gita*, it is stated that the living entity is never born and he never dies. He is eternal and indestructible. He continues to live after the destruction of his temporary material body. *The Bhagavad Gita* explains the general principle that makes it possible to enter the spiritual kingdom simply by thinking of the Supreme at the time of death. It teaches one how to absorb the mind and intelligence in the thought of the Lord. If the mind is engaged in Lord Krishna's service, then the senses are automatically - engaged in this service. This is the art, and this is also the secret of *the Bhagavad Gita*; total absorption in the thought of Sri Lord Krishna.
*The Bhagavad Gita* is transcendental literature. It can free man from all the miseries, anxieties of life and all fears in life. Next life will be spiritual. If one reads *The Bhagavad Gita* very sincerely and with all seriousness; then by the grace of the Lord the reactions of his past misdeeds will not act upon him. The Lord says in the last part of *The Bhagavad Gita*

\begin{verbatim}
loZ /kekZU;ifjR;T; ekesda 'kj.ka oztA
vga Roka loZikisH;ks eks{kf;";kfe ek Jqp%AA(XVIII -66)
\end{verbatim}

According to Prabhupada ti means, "Abandon all varieties of religion and just surrender into Me. I shall deliver you from all sinful reactions. Do not fear." (1986; 750)

*The Bhagavad Gita* is the essence of all Vedic literatures and especially because it is spoken by the Supreme Personality of God’s head.

According to the version of *The Bhagavad Gita* commented by Sankaracarya, the number of verses are 700. The Encyclopaedia of Religion and Ethics remarks, "*The Bhagavad Gita* is now certain that portions of this poem; in which the doctrine of Bhakti or fervent faith is taught, are pre-Christian, and therefore itself is of indigenous Indian origin." *The Bhagavad Gita* deals with human problems in a human way (2001:13).

About the influence of *The Bhagavad Gita* on other countries and religions Radhakrishnan writes, "*The Bhagavad Gita* has exercised an influence that extended in early times to China and Japan, and lately to the lands of the West" (2000:67). Madhusudana Saraswati divides *The Bhagavad Gita* into three sections of six chapters each; dealing successively with Karma-yoga, Bhakti-yoga and Jnana-yoga the first leading to the second and the second to the third. (2000:67).

*The Bhagavad Gita* in revealing the twofold dharma having liberation as its goal and the supreme reality, Brahman, called Vasudeva, as its subject matter, comes to have a special purpose relationship and subject matter. It is one of the 20th century's most significant spiritual works. It is not only a monumental work of translation and commentary, but also a masterpiece of spiritual, literary and philosophical work. Yogananda pointed out that "*The Bhagavad Gita* reveals deep spiritual and psychological truths." He adds, "It is a staggering sweep of psychology, spiritual instruction, linguistic discernment, esoteric physiology, cosmology, and yoga doctrine." As *The Bhagavad Gita* advocates, Yogananda's spirit of renunciation and service is one of complete nonattachment to material things and to the acclaim heaped on him by thousands of followers. It is a Heavenly Father, Mother, Friend and Beloved God. May thy love
shine forever on the sanctuary of my devotion, and may I be able to awaken thy love in all hearts (2002: XV).11

The main theme of The Bhagavad Gita is an adherent of 'Sannyasa' a renouncer of this egoist ingrained through 'avidya' (ignorance) within the physical self of man. The composition of The Bhagavad Gita is rhetoric, alliteration, diction, style and harmony shows through states of material and a lofty peak of spirituality. It is a historical and a spiritual allegory. Thus, language of simile, metaphor, and allegory is used in The Bhagavad Gita. The Bhagavad Gita was written by Saint Vyasa. It is interweaving historical facts with psychological and spiritual truths.

The spiritual allegory is concealed in The Bhagavad Gita. All events and all wisdom are permanently recorded in super ether of omniscience, akashic (etheric) record. The most scriptures are meant to be a source of inspiration to society; to materialists and moralists and to people seeking God and spiritual enlightenment. Yogananda comments, The Bhagavad Gita has a threefold impact, material, astral, and spiritual, applicable to man on all levels of being, his body, mind and soul. In this overview, the material interpretation of The Bhagavad Gita pertains to the physical and social duties and well-being of the human. The astral is from the moral and psychological standpoint. The spiritual interpretation is from the perspective of the divine nature and realization of the soul (2002: XXVI-XXVII).12

The key figure of The Bhagavad Gita is, Lord Krishna. The historical Lord Krishna is enshrouded in the mystery of scriptural - metaphor and mythology. "Christ" and "Lord Krishna" are titles having the spiritual connotation. As their consciousness is universal, their light is shed on the world. The personal and private spiritual bond is formed between Sadaguru and Sadashishya, a union of loyal spiritual endeavour, blessing bestowed by the Sadaguru. Students are those who receive only a little light of truth. But disciples are those who follow completely and steadfastly, dedicated and devoted; until they have found their own freedom in God. In the Bhagavad Gita, Arjuna stands as the symbol of the ideal devotee; the perfect disciple.

The Bhagavad Gita is the divine life of Lord Krishna. The birth, life, and death's function of Lord Krishna is divine life of the entire world i.e. Lord Krishna, with the enchanting melodies of his heavenly flute is calling all devotees to the bower of divine union in Samadhi, or trance meditation, there to bask in the blissful love of God.

Gambhirananda states, in The Bhagavad Gita our attention is focused on the role of Lord Krishna as the guru and counsellor of Arjuna. The yoga message he preached as preceptor to the world - the way of righteous activity and meditation for divine
communion and salvation - the wisdom of which has enthroned him in the hearts and minds of devotees throughout the ages. Lord Krishna's message in *The Bhagavad Gita* is the perfect answer for the modern age, and any age: yoga of dutiful action, of nonattachment; and of meditation for God-realization. At the end of *The Bhagavad Gita* has been said to Arjuna, “Abandoning all forms of rites and duties, take refuge in Me alone (2010:6).”

The path advocated by Lord Krishna in *The Bhagavad Gita* is the moderate, medium, golden path, both for the busy man of the world and for the highest spiritual aspirant. It is a book of universal self realization, introducing man to his true self, showing him how he has evolved from spirit; how he may fulfil on earth his righteous duties, and how he may return to God. *The Bhagavad Gita* 's wisdom is not mental gymnastics but rather to guide a man or woman living in the world. *The Bhagavad Gita* is exposition of *Mahabharata*. It is story of the Kurus and Pandus. The dialogue in *the Bhagavad Gita* concerns with the process by which descent may be reversed; enabling man to reascend from the limited consciousness of himself as a mortal being to the immortal consciousness of his true Self, the soul; one with the infinite spirit. *The Bhagavad Gita* has clothed every psychological tendency or faculty; as well as many metaphysical principles; with a suitable name.

*The Bhagavad Gita* dialogue commences: man's soul consciousness - the realization of his oneness with the eternal, all blissful spirit has descended through various gradations into mortal body - consciousness. Yogananda comments, *The Bhagavad Gita* describes how having roused and trained the psychological astral powers of Yudhisthira - calmness, Bhima - life-force control, Arjuna - nonattachment of self control, Nakula - power of adherence to good rules, and Sahadeva - power to resist evil - these offsprings of discrimination along with their army and allies of good habits and spiritual inclinations try to return from banishment (2002: XLI). In this way the five Pandava brothers are spiritual symbolism not only in India but also all over the world. The positive aspects are symbols of five Pandava.

The negative aspects of the one hundred sense inclinations are formidable foes whose variations can be innumerable. The negative aspects are symbol of not only a hundred Kaurava's but also innumerable Kaurava's. Some of the blind minds are as follows: material desire, anger, greed, hate, jealousy, wickedness, lust, sex attachment, etc.

In this way *The Bhagavad Gita* is the great spiritual work all over the world. In *the holy Bhagavad Gita*, the quickest attainment of that victory is assured to the devotee who, through
undiscourageable practice of the divine science of yoga meditation; learns like Arjuna to hearken to the inner wisdom - song of spirit. The Bhagavad Gita's spiritual work is not only negative and positive aspects in human life but also beyond both of them.

Yogananda says, "The timeless message of The Bhagavad Gita does not refer only to one historical battle, but the cosmic conflict between good and evil: life as a series of battles between spirit and matter, soul and body, life and death, knowledge and ignorance, health and disease, changelessness and transitoriness, self control and temptations, discrimination and the blind sense-mind" (2002:1).

Sri Jnaneshwar Maharaj points out that Jnaneshwari is translation of The Bhagavad Gita and the literary image of Lord Krishna. He says that true knowledge consists in knowing God. The non-dual forms advaita and that devotion should culminate in Advait bhakti. He says that everyone should perform his duty as a yajna or sacrifice and offer his or her actions as flowers at the feet of God. This is a universal message. Ghaisas says that, *Shri Jnaneshwari*, like The Bhagavad Gita, is a superb philosophical poem. Shri Jnaneshwar declares that by his words he will give form to the formless and make the senses enjoy what is beyond them (2007: X-XI).

Lord Krishna was a disciple of Upamanya; initiated in the Pashupata sect. The Bhagavad Gita was a Shaiva text. Shaivites Vasugupta and Abhinavagupta had written commentaries on The Bhagavad Gita. It is obvious that the theme of The Bhagavad Gita is upanishadatic knowledge. Although The Bhagavad Gita has brought about a synthesis of Vedanta with sankhya, yoga and pancaratra.

The Bhagavad Gita says that some devotees worship God to obtain relief from misery or with the desire of wealth or with the desire of knowledge. But the devotee of the fourth kind worships God without entertaining any desire in his mind. It is generally believed that devotion is not possible unless there is duality between God and the devotee. The devotion in The Bhagavad Gita is mostly based on meditation, but there is a reference to devotional love in it. Yardi says, "The Bhagavad Gita is not a book of ethics but of spiritual life. It teaches not human but the disinterested performance of duties but the following of the divine will; not a performance of social duties, but the abandonment of all standards of duty, to take refuge in the supreme alone; not social service but the action of God possessed, the Master-men and as a sacrifice to Him, who stands behind man and nature" (1991: XXXVI).
Shri Jnaneshwar Maharaj had undoubtedly become 'Sthitaprajna' and 'jnani' after practising the path of knowledge. *The Bhagavad Gita* states that tranquillity abides in a 'Sthitaprajna'. In Kaulamata and Nath Sampradaya, devotion to Sadaguru has special importance. The sacred sandals (padukas) of the Guru form his ornaments; the remembrance of his name is his 'japa', to carry out his commands is his duty; and service to the Guru is his worship. *The Bhagavad Gita* mentions service to the Guru as one of the characteristics of a jnani by one word, 'acharyopasana'.

Ghaisas comments, Dnyaneshwari is interested in the philosophy of *The Bhagavad Gita* as dwelt upon at length with extraordinary idiomatic Marathi ornamented with superb figures of speech. *The Bhagavad Gita* involves not only four yogas but also eighteen chapters or eighteen yogas. It is also called Mother and the Goddess of eighteen chapters, who pours upon all, the nectar of the experience of non-duality. It is the brilliant light of knowledge in which *Mahabharata* is like the oil. Sage Vyasa has given us the nectar of *the Bhagavad Geeta*, like milk of the cow. All *Upanishads* are cows, Lord Krishna is the cowherd, Arjuna is the calf. An intellectual man is the enjoyer of the milk of *the Bhagavad Gita* (2007:10-11).

We bow before God, whose complete nature is not known by all Gods and the demons, and whose glory is sung by Sama - singers of Vedas together with various facets like pada, Karma and *Upanishads*. All yogis see in their deeply meditative minds totally directed to God.

The Earth asked Lord Vishnu, "O, God! How can anybody who is undergoing the results of his past actions in this worldly life ever be a totally loyal devotee?"

Lord Vishnu answered -

“When a man enjoying the results of his past actions, is constantly merged into the study of *The Bhagavad Gita*; he becomes free, he is happy and he is not affected by actions and their results in this worldly life. If he meditates on *The Bhagavad Gita*, no sins including the greatest ones will touch him, just as water does not adhere to the lotus-leaf” (2010:4-5)

The book of *the Bhagavad Gita* is kept respectfully and is regularly recited at all the sacred places like Prayaga, Haridwar etc. *The Bhagavad Gita*, through all Gods, sages, yogis, helps the devotees. It is God's best home; God protects and look after all the three worlds by using the wisdom in *The Bhagavad Gita*. It is supreme knowledge of the nature of Brahman. It is of the nature of the last half syllable of Omkar. It contains all the four *Vedas* and is rich philosophical knowledge of essential truth. The man who reads all the eighteen chapters daily with steady mind, attains the universal knowledge or self knowledge. One who reads one chapter
daily or at least one verse or one line of the verse of this book, will always be born as a man, so long as the long period of Manwantara is not over. He will study ‘the Bhagavad Gita’ and will attain the highest liberation. If man is having a great liking of listening to Bhagavad Gita, he will definitely attain Vaikuntha and will live in joy in the company of the Lord Vishnu. He might have committed serious sins in the past. For e.g. King Janaka is freed of all sins, and who is identical to Brahman.

The Dnyaneshwari written in Marathi, fully supports The Bhagavad Gita. The Bhagavad Gita signifies human being's ultimate goal i.e. trances, Jeevanmukti and Vidhehimukuti in all over the world.

According to Vireswarananda, Badarayana's Brahma-Sutras are systematic teachings of the Upanishads. The Bhagavad Gita seems to accord to Brahma-sutra this pivotal status in one significant reference. It may be stated in four points - (1) it is critical philosophy of the Upanishads with sources of knowledge. (2) The reconstruction presents ultimate Reality Brahman. (3) The pathway to find the good of life is the blissful communion with Brahman by way bhakti. (4) It is the supreme ecstasy of life in God (2008:25).

It also consists of Jnanayoga, Karmayoga, Bhaktiyoga and Rajyoga with the various functions of Brahman. Its message is universal, practical, strengthening, and purifying. The great Upanishads, which expounded a science of human resources, a great science of human possibilities, have found their practical orientation in The Bhagavad Gita.

3.2 Theory of Nishkama Karmayoga

The Bhagavad Gita is consists of eighteen chapters of eighteen yogas, for e.g., The Yoga of Dejection of Arjuna, The Yoga of Sankhyas, The Yoga of Action, etc.; but the researcher is going to study The Yoga of Action (Karma) and inaction and Nishkama Karmayoga.

According to Ranganathananda it means, in the beginning (of creation), O sinless one, the two fold path was given by Me to this world. The path of knowledge for the Sankhyas, and the path of work for the yogis (2000:258).
Jnanayoga is the way of knowledge and discrimination. Karmayoga is the way of right action - spiritual and meditative.

Jnanayoga and Karmayoga are two stages of one path. In this higher context, the paths of discrimination and spiritual action are really one "twofold" highway of self-realization produced by following a definite - technique of active meditation. Ultimate knowledge of God is the goal of human freedom. Even the Jnananyogi who achieves God union through the sole path of Vedanta of constant mental discrimination has been in past lives, a yogi or successful follower of meditation - technique of interiorization for God communion.

Spiritual activities are necessary by paths that one should follow in order to reach the highway of meditation. The yogi changes his centre of consciousness by nonattachment to the body and to worldly hopes and fears. Sastri states, Karmayogi can change his centre of consciousness from the sentient body to the cerebral throne of spirit. He ultimately centralizes his consciousness on omnipresence. He attains the Eternal wisdom. Perfection of life is reached through work (1993:15).

The Karmayoga's ultimate goal is called Nishkama Karmayoga. Worklessness in the mystical sense is the goal of life. It can be attained not through idleness, nor through material or evil activities - nor as commonly assumed by merely leading a normally 'good' life but only through intense liberating activities. In deep meditation the mind is consciously liberated from all sensations. The rightly guided devotee is intensely active in a divine way, disengaging his mind from restlessness and desires. God's wisdom is attained the devotee has earned the everlasting pension of peace.

Saradananda says that, the gunas of Nature are sattva, rajas and tamas which are connected to the Karmayoga. Sattava produces Godward-leading qualities; rajas - materially progressive qualities; and tamas - evil and ignorance producing qualities. It is directly or indirectly involved with Karmayoga and Nishkama Karma. The control of actions begins with control of the mind. Karmayoga is the art of doing work. (2009:90).

Karmayoga prescribes the path of proper action; a royal expert, he rides the bodily chariot to the supreme goal. The words Karmayoga is to unite the soul with spirit. All God leading activity is called Karmayoga. Perform thou those actions that are obligatory, for action is better than inactivity; even simple maintenance of thy body would be impossible through inaction.
When the yogi by this method has reached 'Savikalp Samadhi', he can keep his body indefinitely entranced in God; if he wishes to do so - remaining above all activities. In the highest state, 'nirvikalpa samadhi', the yogi is consciously united with God without the necessity of suspending the activities of the body being one with the Supreme, and having no personal desires. He performs all of his actions only to please God; hence, they are termed inactive actions, is called Nishkama Karma; desire free actions that produce no binding effects. Yogi has achieved the real or spiritual duties and is from karmik bondage resulting from actions. The inactive man does not do his duty to his creator or to the society that maintains him. But the yogi who does his duty to God, becomes a master (a siddha) when by such dutiful action he attains the supreme inactive state (nirvikalpa God union), which is free from karmic effects of actions and is filled with the bliss of spirit.

The nature of right action is performing all works as oblations (yajna).

According to Ranganathananda it means, worldly people perform actions with selfish motives and the desire to gain material profit and happiness. The yogi strives to perform good actions in a spirit of selflessness and nonattachment (2000:265). He thereby quickens his evolution toward soul freedom. All such liberating divine duties are called yajna. The word yajna has many meanings; but its ultimate meaning is any selfless act or sacrifice offered solely to God. It is the religious right (act) in which the soul offers itself as an oblation or sacrifice in the fire of spirit. The selfless act or work is called Nishkama Karma.

Yoganananda states, esoteric meaning of fire rite is understood through yoga. When the yogi switches off the life current from the nerves, he finds his mind disconnected from the senses. This act of withdrawing life from the body and uniting that energy with the light of God is the highest yajna; the real fire rite - casting the little flame of life into the Great Divine Fire, burning all human desire in the divine desire for God. Then the yogi takes his senses withdrawn mind and casts it into the fire of cosmic consciousness, realizing, finally; his own soul as something entirely different from the body; he casts that self into the fire of Eternal Spirit(2002:349).27

Esoteric meaning is desire less actions offered to God. It is also called Nishkama Karma (action). The true esoteric fire rite of life - by which the bodily life is united with the cosmic life, and the human mind and soul are united with the cosmic mind and spirit consists in offering right actions to God, without desire or attachment. These followers of right actions performed as yajna
do not remain tied to the earth, but are liberated. The true 'jivanmukta' therefore makes a 'sacrifice' of his bodily powers in God's service; and thus works in sinlessness, his actions creating no new seeds of earth binding Karma.

Every common man works with various desires, so he becomes unhappy; but the yogi who works to please God, is already free from all desires; even the spiritual fire rite of casting human ignorance in the flames of wisdom must be performed solely with the desire to please God and not because of spiritual ambition. The divine man performs right action solely for the sake of God. His every act is yajna or oblation and Nishkama Karma. The yogi, the cowmilk of inner wisdom fulfills his all spiritual longings. During meditation, he beholds the 'yajna fire' of astral light and receives spiritual perceptions and powers that fill him with inner joy. But the true aspirant does not remain content with these initial gifts of spirit.

In the eleventh stanza it is described that the spiritual understanding of astrology, spinal chakras, and contact with the Devas or Angelic forces and receiving blessing of deities in the spinal chakras. All above are directly or indirectly connected with human beings various actions or Karma.

Arnold pointed out in *The Light of Asia*:

"But when the fourth watch came the secret came...

Blessed Nirvana - sinless; stirless rest - That change which never changes!" (2002: 359-360)²⁸

This explanation of this stanza: The yogi must first attain conscious attainment with higher forms of consciousness in the various spinal centres and thus become eligible to unite with the Higher Good, the Spirit, in creation as Kutastha Chaitanya or Christ consciousness, and beyond creation as Brahman Chaitanya or cosmic consciousness.

Kriya yoga is the real fire rite extolled by *The Bhagavad Gita* - Each man's intellectual reactions, feelings, mood, and habits are circumscribed by effects of past actions. The true yogi, withholding his mind, will, and feeling from false identifications with bodily desires; is impelled neither by impulses from the past nor by fresh motivations of human witlessness pranayama or kriya yoga is astral way of feeding the body cells prana which is the divine energy of life in the body. It is the subjective intelligent worker in all the bodily cells. It is the "soul" of the cells. It subjectively preaches the soul's message to the cells and works to awaken in them divine consciousness of immortality. The divine yogi unites his soul with God by ecstatic meditation.
He saturates his body cells and all his thoughts with the joy of God. The great saints are united with God; spread their joy over all the actions of daily life.

The Karmayoga means work or action of the man. The Karma is an effect on character. All knowledge that the world has ever received comes from the mind. All knowledge, therefore, secular or spiritual; is in the human mind. Knowledge exists in the mind. So with all our feelings and actions, our tears and smiles, joys and grieves our weeping and laughter, our curses and blessings, our praises and blames. All these blows taken together are called Karma (work), action. Everything we do, physical or mental is Karma. All the actions that we see in the world, Karma are the manifestation of the will with regard to Karma-yoga. The Bhagvad Gita says that it is doing work with cleverness and as a science. All work is simply to bring out the power of the mind which is to wake up the soul. Love, truth and unselfishness are not only moral figures of speech, but they form our highest ideal, because in them lies such a manifestation of power we cannot live a minute without work. The ideal of Karmayoga has learnt the secret of work. The secret of work is called Nishkama Karma.

Raghavachar states that Karmayoga is superior to Jnanayoga (2004:34). Karmayoga has to deal with Sattva, Rajas and Tamas. We find the sweetness, calmness, and gentleness which are due to the balancing of both action and inaction; but Nishkama Karma is beyond action and inaction. Karma or any work is connected to morality and immorality; but Nishkama Karma is beyond both of them. All great teachers have taught, "Resist not evil" that non-resistance is the highest moral ideal. Karmayoga consists of Resistance and non-resistance, but Nishkama Karma is beyond both of them. We must first take care to understand whether we have the power of resistance or non-resistance. The central idea of Karmayoga is the man who understands that the highest ideal is non-resistance. It is included in positive and negative approach; but Nishkama Karma is beyond both of them.

Inactivity should be avoided by all means. Activity always means resistance; Resist all evils, mental and physical; and when you have succeeded in resisting, then calmness will come. Inactivity in Karmayoga is called Nishkama Karma. He must work constantly, perform all his duties, he must give up the fruits of his actions to God. He must remember that his life is for the service of God and the poor.

The Sannyasin said to the king, King, “if you want to live in the world; live like those birds, ready at any moment to sacrifice yourself for others. If you want to renounce the world, be like that young man to whom the most beautiful woman and a kingdom were as
nothing. If you want to be householder; hold your life a sacrifice for the welfare of others; and if you choose the life of renunciation; do not even look at beauty and money, and power. Each is great in his own place, but the duty of the one is not the duty of the other” (2011:35).

Spiritual knowledge is the only thing that can destroy our miseries forever. It is only with the knowledge of the spirit that the faculty of want is annihilated forever. All work is by nature composed of good and evil. Non-attachment is the one central idea in The Bhagvad Gita, work incessantly, but be not attached to it is called non-attachment.

As the tortoise tucks its feet and head inside the shell; and organs are unchangeably established. The freedom of the soul is the goal of all yogas and each one equally leads to the same result. By work alone men may get to where Buddha got largely by meditation or Christ by prayer; Buddha was a working Jnani; Christ was a Bhakta. But the same goal was reached by both of them. Liberation means entire freedom - freedom from the bondage when any one become Jnani then he become not only Bhakta but also Nishkama Karmayogi. That means when you have achieved Jnanotar Bhakti then you have achieved everything in the world. So all the yogas are outside looking distinguish but at last they are not different to each other i.e. called the secret of work.

Vivekananda states that, the secret of work is also called Nishkama Karma. The "attached" becomes the "unattached" work; but let not the action or the thought produce a deep impression on the mind. Therefore, be "unattached" let things work; let brain centres work, work continuously, but let not a ripple conquer the mind. According to the Sankhya yoga, the whole nature is for the soul, not the soul for nature. The nature's existence is for the education of the soul; because the soul must have knowledge and through knowledge free itself. If we remember this forever, we shall never be attached to nature. The nature is the great book in the world. We are identifying ourselves with nature (2011:40-41).

The secret of work is that one should work like a 'master' and not as a 'slave'. In the world, ninety-nine percent of mankind works like a slave and its result is misery. It is selfish work. There is not true love possible in the slave. Our work is not true work, and our love is not true love. Selfish work is slave’s work. Every act of love brings happiness. There is no act of love which does not bring peace and blessedness as its reaction. Real existence, real knowledge and real love are eternally connected with one another, the three in one. Existence is called Karmayoga. Knowledge is close to Jnanayoga and love is not away from Bhaktiyoga.
With love, there is no painful reaction; love only brings a reaction of bliss. When you have succeeded in loving your husband, wife, children and the whole world then there is no reaction of pain or jealousy, no selfish feeling, then you are in a fit state to be unattached. God is unattached because He loves; that real love makes us unattached. Real love does not rest on physical attachment at all. It does not die and does not cause any painful reaction. Non attachment is almost a life work. The exercise of might is invariably the exercise of selfishness. Mercy is heaven itself. Even justice and right should stand on mercy. We give up all the fruits of our work unto the Lord and worshipping God. We have no right to expect anything from mankind for the work we do. The Lord Himself works incessantly and is ever without attachment. The selfless and unattached man may live in the world. He will not be touched by sin. This type of work or Karma is called Nishkama Karma. Nishkama Karma is beyond attachment and detachment. It is also beyond selfish and selfless work.

Karmayoga means at the point of death to help anyone; without asking any question i.e. called the secret of work. Where there is no question and now answer there is secret work i.e. Nishkama Karma.

The Bhagavad Gita always alludes to duties dependent upon birth and position in life. Duty is seldom sweet. It is only when love greases its wheels that it runs smoothly. It is sweet only through love, and love shines in freedom alone. The position of the mother is the highest in the world. It is one place to learn and exercise the greatest unselfishness. The love of God is the only love that is higher than a mother's love. Swami Vivekananda pointed out that there is a sage in India, a great yogi. He will not teach anyone. If you ask him a question he will not answer. When you are doing any work, do not think of anything beyond. Thus, in the story, the Vyadha and the woman did their duty with cheerfulness and whole heartedness; and the result was that they became illuminated. The duties of any situation in life, without attachment lead us to the highest realization of the perfection of the soul (2011:44).

In every religion, there are three parts philosophy, mythology and ritual. The ritual is Karma. This entire beautiful world is very good, because it gives us time and opportunity to help others. The only help is that we get moral exercise. This world is neither good nor evil. As a rule the young are optimistic and the old pessimistic. Fire, by itself, is neither good nor evil. We have to bear in mind that we are all debtors to the world and the world does not owe us anything. The God is everywhere in this universe. We ought not to hate anyone. We ought not to be fanatics of
any kind, because fanaticism is opposed to love. We help ourselves; not the world, is the
function of Karmayoga and Nishkama Karma.

Karma and Karmayoga: Hindu culture has recognised two way of life (1) The path of
Dharma or virtue is called 'pravrutti marga', (2) the path of mukti or liberation is called 'nivrutti
marga'. Work done in the 'nivrutti marga' is without any such selfish motive, and it is called
Karmayoga. It has served stages i.e. phala-samkalpa tyaga, Karma-samkalpa tyaga, and kartrtva
samkalpa tyaga. "The aim of Karmayoga is not to change the world but to change oneself", says

Selflessness or detachment is the characteristic feature of not only Karmayoga but the
whole of 'nivrutti marga', which also includes Jnanayoga and Bhaktiyoga. Brahman alone is
utterly free from change and activity. In other words, as long as Brahman is not realized any state
of existence in which there is the awareness of Karta (agent) or bhokta (enjoyer) should be
regarded as falling within the field of Karma. The important point to note here is that the aim of
Karmayoga is not development of character or doing material good to the world; for that is the
path of pravrutti. Karmayoga, on the contrary belongs to the path of 'nivrutti'. It is a spiritual
discipline and its goal is attainment of Mukti or liberation.

Vivekananda speaks of two types of Karmayoga: (1) work for work's sake. (2) Work as
worship (2006:22-23). These two ways are, giving up all attachment. The first type is generally
pointed out as a new method of attaining liberation through work. This needs no belief in a
personal God and divine grace. Its wrong notion is about the Karma. It is not only the movement
of muscles. The mind is constantly influencing work. The first way is concerned about not only
Karmayoga but Nishkama Karma. The second way is concerned about the Bhaktiyoga. Swami
Vivekananda advised us to worship God in man, or to worship man as God is Bhaktiyoga. The
first way is an independent and direct path to Mukti. The result of Karma is not destroyed by
Jnana. Karmayoga is work of a free agent. Work is as a master and not as a slave. It is to build up
attachment and detachment; but Nishkama Karma is beyond both of them. It is included under
Jnanayoga. It is based on self knowledge and leads to liberating through knowledge.

Sri Sankara is agreed that Karmayoga is purification of mind. He holds that total
renunciation of work must follow purification of mind. According to Swamiji, when the mind is
sufficiently purified; the light of Atman will spontaneously shine forth. In other words, he
teaches a kind of practical Jnanayoga.
Karma and consciousness is connected into the Nishkama Karma. There is a plenty of confusion about the terms, such as, 'result of action', 'fruit of action', 'Karmaphala', 'selfless action'. We have a clear understanding of the effects of Karma. Karma produces three main types of effects: (1) The Karma phala, (2) Karmic residue (3) samskara. As the Mimamsaka saying goes, "Even a fool does not act without some purpose." The common person is doing his work with some purpose i.e. selfish action.

According to Sastri, The Bhagavad Gita mentions in Karmayoga, "You have the right only to do work not to (enjoy) its fruit (1993:133).\(^\text{35}\)

Working without selfish desires is called as Nishkama Karma or unselfish work or work for work's sake. This is the essence of Karmayoga e.g. a teacher should teach his students well, but he should do it for their own welfare, and not to earn money or name and fame. A doctor should treat his patient, but he should do it for the patient's welfare, and not to get money or name and fame. Today, it is not what any teacher or a doctor does which is function of Nishkama Karmayoga.

The second effect of Karma is a cosmic effect. It is known as 'sanchit-Karma' in Vedanta. If the Karma is good, its residual effect will be merit (punya), if it is bad its effect will be demerit (papa). The fructification (vipaka) of 'sanchita-Karma' in the next birth is called as 'prarabdha'. It is the cause of rebirth. The Law of Karma is beyond human control. Once 'prarabdha' starts operation, no human power can check it. The teacher of Bhakti holds that God is the controller of the Law of Karma. So God can do, undo, or modify (kartum, akartum, anyatha vakartum) the prarabdha of a person.

The Nishkama Karmayoga is beyond the sanchita Karma. It is also beyond the merit and demerit; birth and rebirth. The third effect of Karma is on the mind of the individual. Every action produces in the mind an effect known as Samskara. Samskara are of two kinds: (a) Bhogavasana, (b) Smruti. Bhogavasana is the form of impulses, desires, instinctual drives, feelings. Smruti is the nature of 'nama' and 'rupa', words and mental images. Every action or experience leaves in mind a second type of Samskara called Smruti. This Smruti-Samskara gives rise to memory in the form of ideas and mental pictures. Smruti and vasana are simultaneously recorded in the mind and are closely interconnected.

Bhoga-vasana is of two kinds: (1) Visaya-bhogavasana, and (2) Phala-bhogavasana. One, which is the desire to enjoy the result or fruit of one's actions, is called phala-bhogavasana.
Karmayoga or Nishkama Karmayoga is not only away from bhogavasana and Bhogasmirti but also visaya-bhogavasana and phala-bhogavasana. Bhajananda states that, according to The Bhagavad Gita, "you have the right only to do work, never to enjoy its fruits." For the results of all work belongs to God, the Lord of universal life. The whole scheme of the ramifications of karma is given as follows (2006:34-35).  

![Diagram](https://example.com/diagram.png)

Prana is continuously activating the samskaras and desires and memories are rising in our mind. The human desires are of two kinds - (i) Visaya-Samkalpa Tyagah, and (ii) Phala-samkalpa Tyagah. Detachment means freedom from these two kinds of desires. Vasana is produced in the mind through Karma. Karmayoga is purified by the mind. In the Karmayogi interiorization of mind is aimed at projecting his inner powers outside for the welfare of the world. Love is an inseparable aspect of Karmayoga. True love is neither an emotion nor a desire. The truth is that love in Hinduism is identified with the unifying power of existence. Everything that unites man with man; and man with God is love. Love is an inseparable aspect of Reality. Lord Sankara, in order to keep the parity of Jnana included it under Karma. Karmayoga is the rhythm of universal love. Karmayogi love flows like a river. The true Karmayogi is fully conscious of the tremendous power of love and is its master and controller. Thus, the union of
mind and the mature, conscious, unselfish regulation of the stream of love are two important characteristics of Karmayoga.

Karmayogi is unaffected by the evil that is unavoidable in the course of his work. He is always away from evil attachment and non-attachment. He opens himself not only the stream of virtue, but beyond the vice. Karmayoga is working in harmony with the moral order of the universal. Western psychologists like Kurt Goldstein, Abraham Maslow and others have looked upon creativity and called ‘itself actualization’. Whereas Marx's view is that self-realization is called self-actualization. A true Karmayogi is selfless. He is an instrument of the Divine not only his work but also singing, painting and writing. The Nishkama Karmayogi is beyond nonattachment and selflessness.

Karmayoga is a spiritual discipline which is universally valid. The first principle is the naturalness of selfless work. The Vedanta philosophy holds that the whole universe is the body of God who is the source of all motion. Lord Krishna declares in The Bhagavad Gita, O Arjuna, the Lord seated in the hearts of all beings, whirls them around as if they were mounted on a machine. Selfless action is the natural law and it is carried on by prakruti. Egoistic action is actually a 'reaction'. Egoism is the only cause of all our suffering.

The second principle of Karmayoga is the Law of yajna or sacrifice. The law implies that in order to attain higher happiness or experience one has to sacrifice lower happiness or experience. The Nishkama yogi is beyond happiness and experiences. The third principle of Karmayoga states that the effect of Karma depends on the state of consciousness of the doer. Selfless work is working without desires.

Karmayoga is actually a mental discipline. It is a discipline for controlling the mind. The mind can be controlled only by the buddhi. Karmayoga is called Buddhi-yoga; but Nishkama Karmayoga is beyond both of them.

A Karmayog’s aspiration is his mission in life. The detachment of Karmayoga is based on Dharma or morality, love, and attitude. The Karmayogi always distinguishes between what is to be done and what is not to be done. It expands the boundaries of his self and integrates it with the virat purusa, the cosmic self. Mind has two levels: the conscious and unconscious; that is connected Karmayoga, but Nishkama Karmayoga is beyond both of them.

Karmayoga is constituted of four disciplines - tapas (self control), svadhyaya (self study), dana (charity), and yajna or isvararpana (self surrender to God). Practice of Karmayoga means
the practice of all these four disciplines. Tapas are a form of self control involving austerity and one-pointed effort. Svadhyaya is interpreted as study of books or repetition of a divine name. It is also study of one's own mind and thought. Dana is called charity. It is fundamental duty of man. Yajna is the fourth discipline of Karmayoga. It is not only sacrifice but giving up the reluctantly. It is a two-way process of which giving is only one part, receiving being the other. The Vedic idea of yajna may be described as participation in the living drama of the Cosmos. When yajna is done consciously and its fruit offered to the cosmic being, self awareness and selflessness are the two factors which convert mechanical secular activities into a spiritual discipline. Nishkama Karmayoga is beyond the self-awareness and selflessness.

There are various types of Karmayoga. Bhajanananda broadly classified Karmayogas into four groups. (1) Nishkama Karma (work without motive), (2) Bhagavad-pritikama Karma (work done with the desire of pleasing the Lord), (3) Prapatti (total self surrender to the Lord), and (4) work as participation in divine Lila (action) (2006:60).³⁷

Nishkama Karma is working without any motive. Swami Vivekananda calls it work for work's sake. This is way of knowledge. The first views of mimansakas are bound to perform Vedic rituals. It is without ulterior motive; because the Vedas have enjoined them. A second attitude is that of saksi or witness. All Karma is considered as the inscrutable working of prakruti or the illusory working of maya. The third attitude is to do work as yajna or sacrifice. The idea is, whole life is going on as a cosmic sacrifice. Every living being is allotted a short time to take part in this sacrifice. It is itself sacrificed to give place to another living being. The Bhagavad Gita says, "people are bound by Karma because they do not do work as a sacrifice." it teaches how all bodily and mental activities could be carried out as a sacrifice. Swami Vivekananda says, "Nothing is easier to say than 'I work for work's sake', but nothing is so difficult to attain. I would go twenty miles on my hands and knees to look on the face of the man who can work for work's sake. There is a motive somewhere." It is easier to practise Karmayoga. It is connected to love of God. It is insisted that Karmayoga's ultimate aim is called Nishkama Karma (2006:61).³⁸

Bhagavad - pritikama Karma is work done with the motive of pleasing God. It is the main way followed by devotees of God. The motive of pleasing God is born of Bhakti. Narada has pointed out, "Bhakti should not be considered as a desire because it restrains all other desires" (2006: 62).³⁹ The devotee through love and self-surrender identifies his will to the Divine will. In this path three attitudes depend on the aspirant's stage of spiritual evolution. The first is the
dualistic stage. At this stage the soul is totally different from God. He carries out worship of the Lord and surrenders the fruit of his actions at the feet of the Lord at the beginning and end of his work. In their case, work and worship go hand in hand. The Bhaktiyoga and the Nishkama Karmayoga are united in their own way.

The second is a higher dualistic or qualified monistic (visistadvaita) stage. At this stage the aspirant realizes that the Lord dwells within every soul as the Indweller (antaryamin). He has given up the idea of enjoyment (bhoktrtva), but he is still unable to give up the notion of agency (kartrtva), though he feels that he is under the control of the Indweller. He is now able to look upon all work as sacred and do work as worship of the Lord or God.

The third is the monistic stage (not Sankara's Advaita, however). At this stage the aspirant is said to see God alone everywhere. Every being appears to be a manifestation of God. All work is worship. He sees all movements going on as worship. He no longer worships God in man but worships man as Brahman. It is this highest form of Karmayoga that Swami Vivekananda has placed before the world as the ideal for the modern age. It is not only the highest form of Karmayoga but also Nishkama Karma.

Work and prapatti is called the total self-surrender to the Lord or God. It belongs to the types of Karmayoga described till now. They are meant for those who are leading a somewhat peaceful life. Such people hold to God with one hand and to work with the other hand. The suffering people's minds are in a state of agitation and they cannot pay much attention to work. For such people scriptures teach the path of prapatti; total self-surrender to the Lord. They don't have to worry about work. They may do their work in any way that is possible for them. In this path God's grace alone matters and self effort counts for nothing.

Work as participation in Divine Lila is the last group of Karmayoga. It is to look upon the whole of life as Lila or play of the Divine; and all work as taking part in this cosmic sport. For children all work is play but for adults even play becomes work: illumined souls, who retain the innocence and spontaneity of children, look upon the whole world as the playground of the Divine and accept joys and sorrows, good and evil, life and death; as parts of this divine game (2006:64). William Shakespeare pointed out in his sonnet, "All the world is stage and men and women are merely players" (2008:144). In this way all the Karmayogi, Jnanayogi and Bhaktayogi are playing on the playground of the Divine in the world.
Everywhere men and women are seeking freedom from economic exploitation and social and religious tyrannies. The spiritual life work has assumed greater importance. The teachers of *Vedanta* have made Karmayoga an unavoidable first step in spiritual life. Life is full of uncertainties, and we find that our selfish actions do not always produce the selfish results we had expected, and ultimately lead only to greater bondage and misery. But selfless work reduces our ego and purifies our mind. In this way Karmayoga plays an important part in the lives of spiritual aspirants. The modern man has the two problems; first to find joy and satisfaction in work, and second to convert it into a means of spiritual fulfilment. A person can find joy in work only when it becomes an expression of his creative genius.

Swami Vivekananda was instrumental in producing a vast philosophical synthesis of all the best ideas of the East and the West of ancient and modern time. He knew that Truth or Reality was inseparable from man's self. He said that no man is born to any religion; he has a religion in his own soul. That means every man has his own philosophy of life. The soul's function of each and every man is related to Karmayoga and Nishkama Karma. Every man's life is power and mystery. Swami Vivekananda says, "Do not fly away from the wheels of the world machine; but stand inside it and learn the secret of work. Through proper work done inside, it is also possible to come out. Through this machinery itself, is the way out."(2011:67).

Karmayoga involves working for work's sake. Working for work's sake means work should be done without any selfish motive. It is here that Karma differs from Jnana and Bhakti. The followers of Jnana claim that Jnana is not only the means but also the goal. Similarly, the followers of Bhakti claim that Bhakti is the means as well as the goal. But the goal of Karma is not Karma but Nishkama Karma. Workless liberation is states in which the soul is freed from all bondage and realizes it is true nature. Work has no place in it. Even death does not put an end to our activities. In this way Karmayoga's goal is called Nishkama Karma which involved in Jnanayoga and Bhaktiyoga.

In Karmayoga is included attachment and non-attachment; but the non-attachment is called complete self abnegation. Self abnegation is very close to Nishkama Karmayoga. It is consisted various actions which is good action and evil action. But Nishkama Karmayoga is beyond both of them. When there will be no disease, nor death nor unhappiness nor wickedness. A perfect life is a contradiction in terms. Life itself is a state of continuous struggle between us and everything outside. The true happiness consists in killing selfishness. Every act of charity,
every thought of sympathy, every action of help, and every good deed is taking so much of self importance away from our little selves and it is all good. Here we find that Jnana Bhakti, and Karma all come to one point. The highest ideal is eternal and entire self abnegation, where there is no 'I', but all is "Thou". He is conscious or unconscious of it.

Vivekananda states, the natural tendency of every human being is called pravritti when this tendency being to break is called Nivrutti. Both pravritti and nivrutti are of the nature of work. The nivritti is the religion, and the very perfection of it is entire self-abnegation.\(^\text{43}\) This is the perfection of Karmayoga. This is the highest result of good works i.e. Nishkama Karma.

The philosopher, the worker, and the devotee, all meet at one point, that one point being self abnegation. At last God says, "Thy will be done" and keeps nothing to himself. That is self abnegation. Therefore Karmayoga teaches, "Do not give up the world, live in the world, and imbibe its influences as much as you can, but if it be for your own enjoyment's sake, work not at all".\(^\text{44}\)

We are genuine Karmayogis and wish to train ourselves to the attainment of this state wherever we may begin we are sure to end in perfect self abnegation. The yogas of work of wisdom, and of devotion are all capable of serving as direct and independent means for the attainment of Moksha.

The first is the path of Jnanayoga and is characterized by the refusal to do any work; the second is that of Karmayoga, in which there is no cessation from work. Everyone must work in the universe. The knowledge of the secret of work is called Karmayoga, which is the method of work, and is the organising power of work. It destroys the tendency to project this identical of selfishness. Non-attachment is the basis of all the yogas. Karmayoga gives us the method that will help us in giving up all attachment; though it is indeed very hard. Everything that you do under compulsion goes to build up attachment. The highest men are calm, silent, and unknown. There are three types of people: Tamas men, Rajas men and Sattavika men. But Karmayoga and Nishkama Karma is beyond three types of people. The highest men cannot work, for in them there is no attachment.

All power is His and within His command. He is the all and in all. He can only worship Him, give up all fruits of work, do well for its own sake; then alone will come perfect non-attachment. We shall reap perfect freedom. This freedom is indeed the goal of Karmayoga and
Nishkama Karma. Karmayoga is connected with work, love, psychology and knowledge. All these four paths converge and become one. All religions and all methods of work and worship lead us to one and the same goal. The whole world is in fact a struggle for freedom, because everything has a tendency to infinite dispersion.

Vivekananda states, the saint is oppressed with the knowledge of his condition of bondage and he wants to get rid of it; so he worships God. Freedom is the one goal of all nature, sentient or insentient, and consciously or unconsciously, everything is struggling toward that goal. All the great systems of ethics preach absolute unselfishness as the goal. This absolute unselfishness can be reached by a man. Karmayoga is the attaining through unselfish work of that freedom which is the goal of all human nature. That which is selfish is immoral, and that which is unselfish is moral. The goal of all nature is freedom, and freedom is to be attained only by perfect unselfishness and takes us towards the goal and, as such, is called moral.

Karmayoga is a system of ethics and religion intended to attain freedom through unselfishness and by good works. The Karmayogi need not believe in any doctrine, and even in God and not think of any metaphysical speculation. He has got his own special aim of realising selflessness and he has to work it out himself. Any problem in which the Jnani applies his reason and inspiration; worshiper his love and Karmayogi applies his action with Karmayoga.

Life and death are different expressions of the same thing looked at from two different standpoints. One looks at the fall side and becomes a pessimist; another looks at the rise side and becomes an optimist. Karmayoga and Nishkama armayoga is beyond a pessimist and an optimist. True equality has never been and never can be on earth; but Karmayoga includes true equality which is called Nishkama Karma. Inequality is the basis of creation. At the same time the forces struggling to obtain equality are as much a necessity of creation as those which destroy it. There is non-differentiation in death. The millennium of perfect equality will come only when a cycle of creation comes to its end. Two part divide the world, first is equality, second is inequality. But Nishkama Karmayoga is beyond both of them.

There are two ways out of duty; one is to give up all concern with the machine and give up our desires. The other way is to plunge into the world and learn the secret of work; and that is the way of Karmayoga and Nishkama Karma. Although this universe will go on always, our goal is freedom, our goal is unselfishness. According to Karmayoga, that goal is to be reached through work. So the only way is to give up all the fruits of work, to be unattached to them. It is
very good to say that we should be perfectly non-attached. The prophets of the world may be divided into two sets - one set holding that they are incarnation of God and the other set holding that they are only messengers from God. But Buddha said, "I do not care to know your various theories about God, but do good and be good. And this will take you to freedom and to whatever truth there is"(2011:130).

He is the great philosopher and Karmayogi. He is the ideal Karmayogi. He is acting entirely without motive. He is the greatest man ever born. He is beyond compare the greatest combination of heart and brain that ever existed.

Buddha works best because he works without any motive, neither for money, nor for fame, nor for anything else. When a man can do that, he will be a Buddha. And out of him the power of work will come in such manner as will transform the world. This man is the highest ideal of Karmayoga and Nishkama Karma.

According to scholars in Europe and America, Indian religion or Indian philosophy speaks about only detachment. All religions teach us that giving up is the only path to attend absolute knowledge and immorality. The goal of human life can be reached through work. The Bhagavad Gita repeatedly teaches us that knowledge and work are not different, work purifies the mind and as a result, knowledge dawns automatically. Our ideas will become higher and higher until it become God-realization. Sri Rama, Lord Krishna used to say that if we hold on to one subject well, we can then ultimately see in it the complete manifestation of God. Lord Lord Krishna says that the path of knowledge (sankhya) and the path of detached work (yoga) are not mutually contradictory. According to The Bhagavad Gita, Jnanayoga, Karmayoga and Bhaktiyoga are not contradictory.

Lord Krishna says, "Whoever sees non-work in work, and work in non-work is wise. Such a person is a yogi who has done everything that needs to be done."(1996:126).

We are slaves to work. Karmayoga is doing work in a way that everything we hear, speak or do. It frees us from our slavery to work instead of binding us to it. It is also the art of doing work. Karmayoga has one more goal and that is to prevent the loss of energy. Yoga is the art of doing work. Karmayoga says; don't fritter away your energy. Accumulate it, and transform the best part of your physical energy into mental and spiritual energies. This is the teaching of Karmayoga and of self-control.
Karmayoga and Jnanayoga lead to the same goal. We will see that a Karmayogi reaches through work the same state that a Jnanayogi attains through intense detachment. Both have the same goal, but their paths are different. Karmayoga's ultimate goal is called Nishkama Karma.

We read in the scriptures, "so long as we cannot give up all work, we are far away from attaining knowledge and spiritual freedom"(2011:111). The person who works and not works at last attends peacefulness. After peace he gets knowledge of the three yogas. Once we reach the blessed state of non-work, our body might continue to work but every moment we shall be aware of the truth that we are not doing any work. We are totally separate from the body and the senses. The central focus of Karmayoga is on training oneself to be non-working even while working. When your insides and outsides actions are calm and quiet is the function of Karmayoga is called Nishkama Karma. The Nishkama Karma is not only the ultimate goal of Karmayoga but also all yoga's goal is the same i.e. called 'Nirvikalp Shanti'(ultimate peace).

The true state of non-work is: the work continues through the body and mind but we remain non-working. Lord Krishna is wise and a yogi, who does all work properly and says,

\[ \text{he who sees inaction in action, and action in inaction, he is wise among men, he is a yogi and he has performed all actions} \]

According to Nikhilananda this means, he who sees inaction in action, and action in inaction, he is wise among men, he is a yogi and he has performed all actions (2008-132).

We have to keep the body and mind working and at the same time, know ourselves to be totally unconnected with work, thus keeping the infinite peace of a yogi constantly flowing within us.

All kinds of work, from the lowest to the highest, help us to advance toward the attainment of knowledge if we do work without calculating our own gain and loss then the intellect becomes sensitive and pure; through the practice of Karmayoga knowledge comes. Sri Rama and Lord Krishna used to say that God is beyond the grasp of the worldly intellect; but He can be known through the pure intellect.

Lord Krishna says that if a person gives up forever the hope of his or her own gain and works selflessly for a higher purpose then. Even if such a person kills many people he or she really kills no one. Nor is the person tainted by these actions. That means selfless work in the Karmayoga is called Nishkama Karma. We won't be killers even if we kill hundreds and we won't die even if others kill us. That is why Lord Krishna says that we must work continuously
and our work must be without desire i.e. called Nishkama Karma. When we work; we must remain non-working within. Then we will experience the peaceful peace of a yogi. That Karmayogi is forever peaceful in his Nishkama Karma.

Vivekananda states, Karmayoga is the attaining through unselfish work of that freedom which is the goal of all human nature (2011:120). Intense peace is in the midst of intense action. The illuminated philosopher says that action and non-action, work and non-work, movement and rest-like the other pairs of opposites, such as pleasure and pain; light and darkness - are simultaneously present in this world. That means comparison with their opposites are mentioned their intense i.e. non-action and rest. When there is work and non-work between both of them there is peace i.e. also called Nishkama Karma. But if we consider the entire world a just one entity and try to dimension of peace, rest and non-action i.e. called Nishkama Karmayoga.

The books of both science and religion declare that the universe is one single entity. There are no two "things", but one. There are no two "energies" but one. According to Karmayoga and Nishkama Karma, there are not two things or two energies as well as there is not one thing or one energy at all in the world. The state of non-work is always present in the self. In the ultimate analysis the same truth is present in every object.

Lord Krishna tells that let your senses, mind and intellect be always engaged in work. O, humanity! Be conscious of your own glorious nature. Arise! Realize the unaging, immortal self and dwell in serene and steady inner peace. Give up the results of action and continue working. That is true renunciation. And that is Karmayoga as well.

Nikhilananda says that, "Know that renunciation is the same as Karmayoga." Both the paths take us to the same goal. "Both renunciation and Karmayoga lead to freedom." that mean the Jnanayoga and Karmayoga are the same paths and same goal for human being in the world (2008:161,146).^52

The Genesis / origin of Karmayoga: Lord Krishna says to Arjuna that Karmayoga is an old path like the paths of Jnanayoga and Bhaktiyoga. Lord Krishna taught Karmayoga to the sun. He then imparted it to his son Manu and Manu taught it to Ikshvaku. A Karmayogi is a powerful, liberal-minded, brave person who can forget himself or herself completely for the cause of truth; for removing even the slightest pain of others, for the love of one’s motherland, for the glory of great souls.
The Bhagavad Gita says work constantly, but be not attached, be not caught. Attachment is the source of all our pleasures. We are attached to our friends and relatives. We are attached to our intellectual and spiritual works. We are attached to external objects, so that we get pleasure from them. Ranganathanand comments, the Bhagavad Gita lights the lamp of wisdom in the hearts of men and leaves them to solve their own problems (2009: 29).

The great secret of our success is true happiness. The man who asks for no return is called unselfish man, is the most successful. Who is beyond selfishness and unselfishness, attachment and non-attachment is called Nishkama Karmayogi. We can do everything, we know everything, we are blameless, spotless, the most unselfish people in the world. If you are so unselfish you are like God, join yourself to the perfectly unselfish will and work on; you have the right to work, but do not become so degenerate as to look for results. Work continuously, but see something behind the work. Even good deeds can find a man in great bondage. Therefore be not bound by good deeds, or by desire for name and fame. Those who know this secret pass beyond this circle of birth and death and become immortal. We must go beyond not only selfish work but also unselfish work. Between both of them there is a Nishkama Karma i.e. immortal work.

Karmayoga is purifying the mind by means of work. There are two types of work; good or bad. So good action is creates good Karma, and bad action is creates bad Karma. Now Karma belongs only to the body or the mind, never to the Atman (self). It can throw a veil before the Atman. The veil thrown by bad Karma is ignorance. Good Karma has the power to strengthen the moral powers. And in this way its (Karma) is non-attachment i.e. called Nishkama Karma. It destroys the tendency towards bad Karma and thereby purifies the mind. All fear and all desires to enjoy here or hereafter must be banished forever by the Karmayogi and Nishkama Karmayogi.

The highest man cannot work, for there is no binding element, not attachment, no ignorance in him. It is in ignorance that struggle remains, because we are all really atheists. Real theists cannot work. We are atheists more or less.

We do not see God or believe in Him. He is God to us and nothing more. When you give a morsel of food to the dog you worship the dog as God. God is in that dog. He is the dog. He is in all. We are allowed to worship Him. Stand in that reverent attitude to the whole universe and then will come perfect non-attachment. This is the secret taught by Karmayoga and Nishkama Karmayoga.
The struggle has no meaning and freedom; but man is free; because it has a meaning, because it is name and from that is created the world. We have a place for struggle in the Vedanta, but not for fear. All fears will vanish when you begin to assert your own nature. If your think that your are bound, you will remain bound. If you think you are free, you will be free. The trees never disobey law. In God and freedom we began, and freedom and God will be the end. Our Vedanta is the assertion of freedom always.

According to our philosophers, freedom is the goal; knowledge cannot be the goal, because knowledge is compound. It is a compound of power and freedom. The solution of the Vedanta is that there is freedom inside, that the soul is really free, but that soul's actions, percolating through body and mind, are not free. Every action of man is worship; because the idea is to attain freedom. So the law and freedom are connected to action and Karmayoga. This freedom is indeed the goal of Karmayoga (2011: 116).

The cosmic vibration and laws of action (Karma), which govern the universe, came from the Brahma or Christ consciousness (kutastha chaitanya), God is all vibratory creation. This consciousness of God the Son (tat) present in all vibratory creation. Through the out flowing vibratory activity (Karma) of God's will in the form of intelligent creative turns into cosmic vibration (Aum or Amen or the Holy Ghost). The quiescent Mula Prakriti differentiates, and as various vibratory forces and energies, the now-active prakriti brings into manifestation the multiform creation. The cosmic vibration has two properties Cosmic light (yajna), creative fire or light (and) the cosmic sound of Aum. The Aum, or Amen or Holy Ghost are significations of the cosmic vibration; all are the witness or evidence of the His creation.

Man is a microcosm of the universe; who is a product of cosmic energy or light. The soul is the reflected consciousness of spirit or cosmic consciousness. Thus man is made in the image of God. He is the materialized mind of God. All animals are informed or ideas of God. This active cosmic vibration of God (Karmayoga) came from the reflected consciousness of God; or Brahma creative consciousness, Lord of all illusive creation. His creative consciousness, which mentally vibrated the cosmic dream creation, came from the original unchangeable cosmic consciousness - the uncreated - that exists - beyond the vibratory or created realms or kingdom.

When a man becomes a yogi, his soul begins to follow the path of ascension. He removes his mind from all bodily sensations and attachments. The yogi then immerses his consciousness in the Divine Love radiating from the heart centre. Then he enjoys the cosmic calmness. He
experiences the joy and wisdom of God inherent and omnipresent in all vibratory creation or Karmayoga i.e. Nishkama Karma.

When by yoga, man unites his ego with his soul; he realizes and manifests oneness of his soul with God and can switch off his life current from the senses and unite his life with Eternal Life (God). He feels neither profit nor loss by keeping his senses working or not working. Dependent wholly on God, the yogi has no karmic involvement with creation. This is a role of Karmayoga which is called Nishkama Karma. The yogi is completely satisfied and perfectly happy. He has automatically discharged all his obligations to creation. He by his self-realization having attained the Supreme goal of life is neither required to perform actions nor, is he bound by any karmic results of such actions. Some great yogis live and teach in the world just to demonstrate to mankind the way to freedom; while other illumined masters remain aloof, never mixing with the world. This is the function of the Nishkama Karmayogi (2002: 373-374).  

Righteous duty, and performed with non-attachment is Godly and Nishkama Karmayoga. The yogi forsakes evil actions and performs noble material duties and meditative religious actions without selfish attachment are a worker for God, and attain union with God. He becomes increasingly attached to spiritual actions and displaces material desires by spiritual ones. That is the meaning of performing all actions with non-attachment. All actions are confined to the realm of vibration. The devotee must cultivate attachment to spiritual actions in order to banish attachment to material actions. He is freed from all attachment. So non function is beyond attachment and non-attachment is involved Nishkama Karmayoga.

Great yogis can keep the life force switched off from the senses in ecstasy so that the body is inert, corpselike. They have attained complete control over the body by pranayama. Swami Pranabananda is commenting upon verse 19 and 20; who says the difference between material action and spiritual action has been shown; Material actions are those that are performed in connection with the physical man, whereas spiritual actions are those that are performed in connection with the spiritual man. The aim of spiritual is to find the soul.

The Bhagavad Gita is a yogashastra, a holy book on yoga. The word 'yoga' still much abused in Europe and America, denotes the union of individual soul with universal soul, and also the means to such union. So yoga is the goal of all religions and the basis of all religious practices. Thus yoga takes into consideration the different types of human minds; the active, the philosophical, the emotional, and the psychic and expounds for them, respectively, the path of work (Karmayoga), the path of knowledge (Jnanayoga), the path of love or devotion
(Bhaktiyoga) and the path of concentration and self-control (Rajayoga). The aim of the Bhagavad Gita is to lift up life from the ordinary to a high level of ethical and moral values (2009:14).

Man must learn to work in the world with a divine attitude of nonchalant interest. Worldly man’s life is full of worries; divine man makes life an enjoyable game. When the yogi works with subtler laws instead of sense attachments, attains oneness with spirit. The Lord then exhorts him to continue to render proper service in the world. He is free of desire and attachment, which is to set an exemplary pattern for the inspiration and encouragement for others. The Nishkama Karmayogi is united with the spirit of the Lord. Then he is free from the desire and attachment in his actions.

The egoless actions are frees from the yogi’s nature, dualities and the bondage of Karma and Nishkama Karma. Prakriti is the cause of man’s individualized existence. Man is the product of invisible God and visible Nature. He is dual - pure spirit hidden in a physical body and brain whose functions are governed by the attributes of Nature. The three modes of prakriti are sattva, rajas, and tamas. An intrinsic quality of the soul is free will; the fully illumined yogi is a man of free will. The brutish man is bound; almost like an animal, to his instincts or unthinking material habits bequeathed by Nature. Man has his free will, wrongly or rightly specific personal Karma; which has modifies the influence on him of the universal or general environmental Karma ordained by Nature.

When the sunshine of wisdom breaks upon the dark mind of the egoist, he realizes that the soul is the performer of all actions. He does not have his unpredictable individuality. The soul or spirit is the only activator of the attributes. Mind has a hundred expressions; intelligence has five expressions - soul, mind, body, brain and senses. The world, the cosmos; all are creations of spirit. The wise man does not laugh or cry or disturb himself with the ups and downs of dualities. The egoists is never satisfied, be he rich, poor, a clerk, or king of the world. A divine man is happy, whether in a palace, a hut, or a monk's cell. This yogi’s role is egoless Karmayoga and Nishkama Karma.

As God is beyond the attributes and multifarious activities of Nature, so God who reflects individualized self is above the senses and the objects perceived and coveted by them. God consciously dreams His cosmic play and is unaffected by its dualities. A yogi who perceives his
real self as separate from his active senses and their objects never becomes attached to anything. This role of a yogi is beyond attachment and non-attachment which is called Nishkama Karma.

The yogi of perfect wisdom should not consider the minds of men who have imperfect understanding. Deluded by the attributes of primordial Nature, the ignorant must cling to the activities engendered by those gunas. A materialist is connected with three gunas - tamas, rajas and sattva; but Karmayoga and Nishkama Karmayoga is beyond three gunas. The divine yogi unites his soul with God by ecstatic meditation (2002:366).^57

Sincere God seekers do not renounce true duties. They overcome egotism; which makes one responsible as the doer and as the receiver of good and bad Karma; but Nishkama Karmayogi consider beyond good and bad Karma. The divine man works neither at the dictates of egotism nor at those of selfish desires.

Without vanquishing the driving ego inspired expectations and desires, the devotee cannot enjoy the consciousness of the calm blissful self. It is felt in kriya yoga meditation. All material consciousness is automatically dissolved in the union of soul and spirit. The material man is an ego plus worries. The divine man is a calm soul plus the eternal joy of spirit. The divine man's function is like a Karmayogi's action i.e. Nishkama Karmayogi.

Right attitude toward one's spiritual guide and Sadhana is very close to Karmayoga. Man’s devotion filled with ceaselessly practice towards God's precepts without fault finding. They too become free from all Karma and their Karma is called Nishkama Karma. To get God, the devotee should listen to a true guru who is able to supply a time proven technique called kriya yoga and with full devotion and uncritical spirit should follow him and practice the method i.e. Karmayoga. The true master teaches the disciple to open his inner eye of knowing soul’s intuition. The devotee who gives to that master and his teaching the devotion and un-cavilling loyalty referred in the verse of The BhagvadGita is thereby assured salvation.

The wise have discovered and nurtured the wisdom producing intuition that lies hidden in the expression of intelligence. Right guidance of intelligence, reason, and logic are connected to Karmayoga. The intelligence has made it complex, diluted and broadened by the rationalizations of the true nature of things and of one's self. It is delusion instead of wisdom is doomed to destruction. There is not wisdom and delusion there is Karmayoga.

Even a wise man does not to speak of ordinary individuals who find his senses governed by his general nature, or inherent tendencies. The basic behaviour and character of all living
things are determined by the laws of Nature, most specifically by mass Karma or the universal cause effect principle. This universe is governed by the laws of Karma and Nishkama Karma only by gradually taming the senses through wisdom guided sense experience and by self control can man be free from identifying himself with attachment and repulsions. When we go beyond experience, attachment and repulsions then we achieve Nishkama Karma.

The soul as a perfect image of spirit, is ever contented. The ego or pseudo soul of the body identified is never satisfied. We understand how likes and dislikes colour one's perception. Those who practice spiritual exercises regularly but not deeply will encounter both satisfactory and unsatisfactory experiences. Both experiences are involved in Karma, but beyond both of them is Nishkama Karma.

One's own duty (svadharma) through deficient in quality is superior to duty other than one's own (paradharma) is well accomplished. It is better to die in svadharma. Paradharma is fraught with fear and danger.

Man's first and highest duty is to follow those righteous principles and actions pertinent to the unfoldment of the self. First we are understanding svadharma then paradharma, we live and die for swadharma, at last we are going beyond both of them, then we are known as Nishkama Karmayogi.

The deeper meaning of svadharma signifies the spiritual duty which is necessary for the realization of the self. Paradharma means opposite, another, enemy or adversary. The consciousness of soul, the true substance of the self, is individualized ever existing; ever conscious, ever new bliss. The pseudo soul, ego or ahamkara, is identified with twenty four ever changeable attributes of Nature. The true self or Nishkama Karma is beyond the entanglements of the three fold qualities and their twenty four attributes.

The Karma is conquering the two sided passion i.e. desire and anger. During meditation and practice of 'kriyayoga', the devotee finds his mind concentrated in the spiritual eye and in the joy of the self beyond the entanglements of sensations and thoughts, with no other longings than to remain locked within that peace. Karmayoga's and Nishkama Karmayoga's ultimate goal is "peace inside and outside of human being" in the world Yogananda states, the kriya yoga ecstasy, yhe body is perceived not as flesh but as electro-lifetronic energy (2002:493).58

Repeated performance of good or bad actions forms good or bad habits. Habits are psychological automatic machines that enable man to perform actions without conscious effort.
A person is free to choose between good and bad actions before his inclinations solidify into habits. Once he becomes used to good or evil, he is no longer free; but who is beyond good or evil habits that person is called Nishkama Karmayogi.

The soul must manage to cut through this stifling cocoon of ignorance to re-emerge as the butterfly of omnipresence. The desire and anger bind man to world of illusion. The soul of man is identified with conditioned physical existence. Man is burning with the thirst of unfulfillment obstructed desire then turns for support to its ugly brother - companion, we call anger. Both material desires and anger are created by man while he is incarnate on earth. He is working under the activating influence of the 'rajas' quality of nature. The soul itself is motionless unfluctuating bliss. But once man has wilfully wandered into the activating attributes (rajo-guna), he becomes the ego and goes unwillingly whirling, swirling, blindly struggling in a whirlwind of ever revolving desires. Desire and anger can never be appeased by fulfilment, not even by control over all matter. When desire and anger of man are involved in soul then he becomes peaceful i.e. Nishkama Karma for his function.

The blissful wisdom nature of the soul is enveloped and is identified with the attributes of Nature. There are three attributes: (1) sattvic (good), (2) rajasic (good+bad), and (3) tamasic (bad). Their functions are also different from each other. The devotee looks beyond good attributes, distinguishing their paleness from the brilliance of the soul. Goodness gives a semi-permanent mental happiness but soul realization imparts unending, changeless bliss. The Karmayogi and Nishkama Karmayogi are away from three attributes. The Nishkama Karmayogi is Gunatita (away from three gunas).

When a sense pleasure is exhausted, the fire of longing ceases for a moment. The desire is the hail fellow well met companion of the foolish man; the wise man knows desire to be relentless foe. There are two types of wise men. The first type of fully liberated man is rare on the earth. He realises that spirit is everywhere. He becomes one with the infinite. He is a being divine oneness by complete self mastery. While remaining immutably established in divine union. He can return to life and consciousness to the body so that he works and meditates from that plane of wisdom. He is untouched inwardly by any circumscription or illusion of Nature.

The second type is one who, after realizing his oneness with spirit, centres his consciousness in the spiritual eye. He works through his third eye. He is identified with the psychological and sensory phenomena of his body so the devotee should ever strive to keep his
mind concentrated not on centres of taste, touch, sight, smell, or hearing; but in the forehead - the seat of the spiritual eye and of discrimination that empowers self-control. The Karmayogi and Nishkama Karmayogi is beyond taste, touch, sight, smell or hearing.

Nikhilananda says,"The senses, the mind and the undredstanding are said to be its seat; through these it veils knowledge and deludes the embodied soul” (2008:120-121).

The blissful soul is perfect wisdom. The soul works the instruments of senses, mind and intellect. The five instruments of action (speech, hands and feet, rectal and genital muscles) and the five instruments of knowledge (sight, hearing, smell, taste and touch) are manipulated by the subtle powers of the senses. Psychological acts of perception, cognition, meditation, determination, and self-control and so on are performed by the mind and intellect. Intellect, mind and senses are a triune receptacle for desire.

When the mind, intellect, and senses are wet with the waters of material desires, they fail to produce the spark of wisdom when called upon for light. The soul is then obscured beneath the darkness of desires, and sheds no outward illumination. When the veil of delusion is removed by this deep meditation, the yogi beholds himself not as a body but as an omnipresent being i.e. Nishkama Karmayogi. The yogi understands the action of mind, intellect and senses, but at last going beyond all the actions, is the role of Nishkama Karmayogi.

Sense acts create sense habits. Sense habits create sense desires. Sense desires create sense acts. This vicious circle is to be avoided. Ghaisas states "The senses are said to be superior (to the physical body); the mind is superior to the sense faculties; the intelligence is superior to the mind; but he (the self) is superior to the intelligence" (2011:69).

The soul, the creator of the bodily carriage, is most important. The soul comes to the directing intelligence; then the mind or instrument of control, then the sense stallions; then the body. Body, mind, and soul are analogy of the chariot and horses. The devotee realizes the proper priorities in self-development - first and always in his soul consciousness, then in his intelligence, mind, senses and body.

Human beings have perception and intelligence to understand the world of objects. The soul is endowed with the power of intuition to understand not only the world of objects, but also all inner psychical phenomena and their intrinsic spiritual nature. There are two types of knowledge parokshajnana (direct) and aparokhajnana(indirect). Intuition is practical, and a
natural faculty of man's true self. Understanding and intuition are interrelated. Intuition does not go against understanding laws of Nature, but it goes beyond them.

The mind unites and co-ordinates the senses; intelligence is the cognizer, intuition is the rein of power behind all of man's mental phenomena - thought, attention, will, sensation, perception, memory, apperception; feeling, impulses.

In the Upanishad of the holy, *The Bhagavad Gita* the discourse of Lord Krishna to Arjuna; this is the scripture of yoga and the science of God-realization. This is called Karmayoga with Nishkama Karmayoga.

Freedom from Karma: The nature of right action, wrong action and inaction are connected to the Karmayoga and Nishkama Karmayoga. God-directed actions are called "right action". The divine consciousness is considered "right actions". Actions performed with ego consciousness are "wrong actions". Inaction is beyond the "right action" and "wrong action". The yogi who does not persevere in meditation until he achieves the final unshakable state of 'nirvikalpa samadhi' is unable to retain God communion in the midst of his material activities. Right actions are those that arouse soul consciousness. Contrary action are harmful to body, mind or soul. The devotee has freed himself from all Karma producing actions, evil or good i.e. inaction. Complete freedom from the necessity of and desire for action is called inaction. The liberated yogi and God's nonbinding action is called inaction.

Inaction in action emphasizes inward soul’s aloofness from the body's activities. Action in inaction signifies that while the spiritual man is aloof; acting for God. The problem of action and inaction becomes simple, but a man is not responsible for the actions of others. A yogi is not karmically bound by the actions of that stranger, his body.

The ecstatic meditation of inner non-attachments is the true renunciant. The renunciant frees the results of all present actions and from the moods and propensities manifesting from his past Karma. The wise man sees the spirit everywhere. He is ever non-attached and unbounded. He is a Nishkama Karmayogi. He is a yogi and clever enough to retain his equanimity and joy under all favourable or unfavourable physical or psychological circumstances. The yogi is not envious. He bears no enmity toward anyone but accepts friends and foes alike. He does not fall into the pits of dangerous anger and jealousy.
Tapasyananda states "In the case of one who is without attachments and sense of agency, and whose mind is fully established in the knowledge of God – his actions, being done in dedication to the Lord, melt away there very tendencies" (2010:126).61

The yogi's mind is negatively free from attachments; it becomes positively concentrated on cosmic wisdom. The Nishkama Karmayogi is free from negative and positive actions. He becomes free from all good and bad Karma. It is by uniting pure life with cosmic life and pure consciousness with cosmic consciousness that the yogi finds liberation. Yajna is purified all Karma or actions in the world knowledge of the symbolical significance of yajna; while performing the rite with devotion; produces some sanctity of mind.

According to Yardiit means, the act of offering as also the oblation is Brahman offered by Brahman in the fire of Brahman. To Brahman alone will be attain, who contemplates action as only Brahman (1991:84).63 It is God who is oblation the objects involved in the rite. The yogi, by realizing this enters samadhi or oneness with God i.e. called Nishkama Karmayogi. The yogi lives in ecstasy by offering actions and life force to God. By the inner illumination of divine awakening, the yogi ceases to be a mortal being with gross perceptions of the universe.

Yogananda states, Jnanayoga is difficulty of controlling senses by mental discrimination by scientific self-control through kriyayoga or Karmayoga. By the perfect performance of kriya 1,728 times in one posture (that is, at one time), and by practising a total of 20,736 kriyas, a devotee can reach the state of samadhi (God-union). God-union through eight-fold path of Karmayoga i.e. self-discipline (yama-niyama), body control by postures (asana), life force control (pranayama), withdrawal of the mind and the life force from the senses (pratyahara) body and mind to concentration on the infinite (samyama, dharana, dhyana, and samadhi). Kriya yoga is science of life force control. Pranayama is life control and not "breathe control". The universal prana is the para-prakriti (pure nature). The universal prana is an energy that pervades all creation. The specific prana is life principle in the body. It is classified into five functions - prana, apana, vyana, samana, and udana. These five pranas are interrelated and act in harmony and interdependence (2002:492).64

Prana and apana are two main currents in the body. Breath is cord that ties sound to the body. Kriyayoga is controlling the currents of prana and apana. The kriya yogi learns how to commingle the upwardly flowing life current (prana) into the downwardly flowing current (apana) and commingle the downwardly flowing current (apana) into the upwardly flowing
current (prana). He thus neutralizes the dual movement; and by willpower withdraws both
current into one revealing sphere of spiritual light at the point between the eyebrows. Kriyayoga
is not only breath control, but also life force control.

Kriyayoga is referred as kevali pranayama or kevala kumbhak - true pranayama or life
control that has transcended the need for inhalation (puraka) and exhalation (rechaka); breath is
transmuted into inner life force currents the complete control of the mind. When the breath stops
effortlessly, without either rechaka (exhalation) or puraka (inhalation), that is called kevala
kumbhaka i.e. which has no rechaka and puraka. The various stages of pranayama are
breathlessness (kumbhaka). Kevali is extolled and adopted by yogis as the best or highest i.e. is
called Nishkama Karmayogi.

When breath stops in the Kriyayogi, he is suffused with an incomparable bliss. He
perceives the soul blessedness and the illusion of the body dream dematerialize into the reality of
God. He is controlled by the thought of God and becomes one with God. The body is nothing but
materialized dream of God. The pranayama realizes that the body is made not of flesh, but of life
force condensed from the thought of God.

Correct functioning of the five pranas is essential factor in health. Studying various forms
of liberating action described in the Vedas, or learned from yogis, or realized by intuition, the
devotee adopts the particular method of spiritual ceremony most suitable for him and pursues it
whole heartedly to the goal of liberation. In this way, five kinds of pranas are directly or
indirectly connected to Karmayoga and Nishkama Karmayoga.

3.3 Conclusion

In this chapter, mentions the greatness and importance of The Bhagavad Gita and
Nishkama Karmayoga are discussed. The Bhagavad Gita is one of the most important religious
classics of the world. Lord Krishna is not only the teacher of the Gita but also a universal
teacher. Arjuna is not only friend to the Lord Krishna but a representative of every human being.

The Upanishads, The Bhagavad Gita, and the Brahma-sutras are technically known as
the three prasthanas - form the bedrock of the Vedanta philosophy. The Bhagavad Gita is
accepted in Shankaracharya's, Ramanujacharya's and Maddhavacharya's philosophy. When man
identifies from God (dualism) when man regards himself as a living being; then he is a part of
the universal life (qualified non-dualism). But when man realizes that he is incorporeal spirit,
beyond time, space, and causality, and then he is one with the universal spirit (non-dualism). *The Bhagavad Gita* accepts all three views as pertaining to man's various stages of spiritual evolution.

Sankaracharya sets forth the qualities of the Nishkama Karmayogi: (1) He must possess the power of distinguishing between the Real and the unreal. (2) He must cultivate will to renounce the unreal. (3) He must be endowed with the six spiritual virtues namely, control of the senses, control of the mind, forbearance, withdrawal from the distracting objects of the world, faith, and one-pointedness of mind. (4) He must have an intense longing for liberation from the illusory experiences of the relative world. *The Bhagavad Gita* is the song of Lord. It is not a formal theology or a cut-and-dried system of philosophy. The Gita is written in the form of an inspired dialogue and living dialogue.

*The Bhagavad Gita* is a yogashastra, a holy book on yoga. The yoga takes into consideration the different types of human minds - the active, the philosophical, the emotional and the psychic. It is the path of work (Karmayoga), the path of knowledge (jnanayoga), the path of love or devotion (bhaktiyoga), and the path of concentration and self control (rajayoga) of the absolute and mokshashastra; the scripture dealing with liberation. It is the message of truth and salvation. *The Bhagavad Gita* is a summary of the essential meaning of the Vedas, India's Book of Wisdom. The aim of Lord Krishna's teaching is to remove the doubts and delusions that overpower man in everything, great or small; but those can be removed only through a realization of truth.

Swami Nikhilananda pointed out that God preached by *The Bhagavad Gita* is universal and all inclusive. "His hands and feet are everywhere. His ears are everywhere. His existence envelops all"(2008:7-8). Through such action, the heart becomes pure, and the man of pure heart acquires the fitness to cultivate self knowledge. Through self knowledge he attains liberation. This is called Karmayoga, the performance of duty as yoga. Yoga is the secret of work. All actions can be performed as yoga.

In *The Bhagavad Gita* Lord Krishna emphasizes svadharma (one's own dharma). A man's own dharma is the basis of his thought and action. It impels a man to righteous or unrighteous actions; we acquire fitness to perform the supreme duty of human evolution, which is the attainment of self-knowledge. Action is described in *The Bhagavad Gita* as incompatible with self-knowledge. Perfection is associated with the triple consciousness of a doer; an instrument,
and a result. All illumined person sees Brahman; or perfection everywhere - both within and without. There exists for him no imperfection or evil that he might change or destroy.

According to Sankaracharya, the knowledge of non-duality is the only real knowledge. All other forms of knowledge, associated with duality, are ignorance. As a result of Karmayoga, he gradually frees himself from ego, greed, and passion. Karmayoga plays a vital part in the realization of self knowledge; such a man works as God-Himself works. He has far from seeing an inactive man. As from a higher standpoint of physical science one cannot distinguish matter from energy. The standpoint of the absolute, one cannot distinguish non-activity from activity. The man of pure mind sees the blissful Brahman within, without, and everywhere (2010: XX).  

The Bhagavad Gita often declares that man of self knowledge is not born again. This birth refers to birth in ignorance as a slave of maya. To this birth the illumined man does not return. The ego, the notion of being a doer, is totally absent. It has been either burnt in the knowledge of Brahman or melted in the love of God. The life of an illumined person is a perfect example of dedication and unselfishness. Truly unselfish action is not possible without the knowledge of self. The Bhagavad Gita is, not only studying the Upanishadic philosophy; but also the ethical implications of that philosophy. It is addressed to all humanity - to all men and women who are struggling to realize the higher expressions of their soul. It mentions the idea of 'Liberty, Equality and Fraternity'. In the last chapter, it is interpreted action and inaction. 

The aim of The Bhagavad Gita is to lift up life from the ordinary to a high level of ethical and moral values. It places life under the guidance of a sublime metaphysics. The Bhagavad Gita is the teaching of such a mighty and dynamic personality. The Bhagavad Gita is not meant to soothe us and put us to sleep, but to wake us up from our slumber and lethargy and goad us on to the highest self realization and self expression. The Bhagavad Gita is a heroic message from a heroic teacher to a heroic pupil. The Upanishads or the Vedanta expounded the science of human possibilities a thousand years earlier, and The Bhagavad Gita expounds the practical application of that science. Nishkama Karma- the doctrine of actions done with detachment and in dedication to the Lord (2010:4).  

The great glory of Sankaracharya was his preaching of The Bhagavad Gita. The Bhagavad Gita today is very popular all over India and in many parts of the world. Its message is universal, practical, strengthening, and purifying. The great Upanishads, which expound a science of human possibilities, have found their practical orientation in The Bhagavad Gita.
The Bhagavad Gita informs not only four yogas but also 18th yoga. We are going to criticise in details Karmayoga with Nishkama Karma. In the world everything has two approaches. One is positive and another is negative. In Karmayoga good action / Karma, is good or bad action. Beyond both of them is involved Nishkama Karmayoga.

Every human being's 'goal' is 'peace'. All yoga's ultimate aim is the same which is called 'peace' inside and outside the world. Karmayoga's ultimate aim is called Nishkama Karma i.e. also called 'peace' all over the world.

All yoga's cycle is connected with the ultimate aim of human beings i.e. called peace which are followed as like as following ways:

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A = Action
  /         \    Good action is accepted    \   A
   \         /    Good action is rejected
   C = Worst action   Accepted
        \       Rejected

B = Allowed beyond this approach and connected to international (I.P.) peace is called Nishkama karmayoga.
D = Regarded beyond this approach and connected to international (I.P.) peace is called Nishkama Karmayoga.

All yoga's paths are different but their aim is the same i.e. 'peace'.
M = Master mind light is inside and outside is called knowledge i.e. achieved 'peace'.
N = Dedication or Devotion beyond the knowledge is called 'bhakti' i.e. achieved 'peace'.
R = Rajayoga is self control and concentration, but beyond both of them i.e. is achieved 'peace'.
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In this way Karmayoga = jnanayoga = bhaktiyoga = rajayoga = 'peace'.

Thus Karmayoga's ultimate aim is Nishkama Karma i.e. 'peace'. At last Nishkama Karma includes the 'peace' in all over the world. It is also involving into Nishkama Karma. The person is not only 'jivanamukta' but also 'videhimukta' beyond the 'peace' or Nishkama Karma. So the Nishkama Karmayogi is Jivanamukta and videhimukta is forever in the trance or 'samadhi'. There is slight difference between 'jivanamukta' and 'Videhimukta' i.e. Jivanamukta is known influence but Videhimukta is not any influence at all in the world. Nishkama Karmayogi is like videhimukta. All three are free from all attachments and non-attachments in the world.

There is nothing in this world as purifying as knowledge, says *The Bhagavad Gita*. "u fº Kku¢u Lk–‘ka ifOk<"kfeº fOk|R¨''(IV.38). This is the motto of the Mysore University. That world of knowledge may be secular or spiritual but all knowledge is sacred to us in the world.

Sankaracharya points out, "*The Bhagavad Gita* does not cut up life into the secular and the sacred, but takes a unified view of human life and human destiny." (2010:XVIII). God, the Supreme Primordial Reality, is called 'ananta koti brahmanda nayaka', the Master of millions of universes, by Vedanta. Vedanta says that the whole Brahmanda has come from Brahman, exists in Brahman, and gets dissolved into Brahman at the end of a cosmic cycle.

The philosophy taught in the Vedas is of a twofold nature; 'pravrtti' is called outward action and 'nivrtti' is called inward contemplation i.e. stability of the world. Karmayoga is involved in both of them; but Nishkama Karmayoga is beyond both of them. We need the blessing of 'nivrtti' which helps to manifest the spiritual energy that is within all in the form of the inherent divine spark. That 'nivrtti' can inspire all our 'pravrtti' also. That is taught in the Gita, 'nivrtti' inspiring 'pravrtti'.

There is such a thing as human evolution and that evolution is human development from 'tamas' to 'rajas' and from 'rajas' to 'sattva'. That direction is to be 'sattvik' person, without any hatred or violence and ever loving and kind. Karmayoga includes 'tamas', 'rajas' and 'sattvik' action, but Nishkama Karmayoga is beyond tamas, rajas, and sattvik action. There are two planes, the spiritual and the material planes. The Karmayoga is involved in both of them. But Nishkama Karmayoga is beyond both of them. So Nishkama Karmayogi is being spiritual and realizes truth in the world.
According to Vedananda it means OM that (absolute Brahman) is infinite and this (relative universe) is infinite. (Since) the relative is a projection from That infinite (Absolute through time and space). It is Infinite (Thus realizing) the infinitude of the relative (the sagas) perceives nothing but the Absolute everywhere. Om! Peace! Peace! Peace! Is equivalent to Nishkama Karmayoga; which is ultimate goal of all human beings in the world(2001:1). 71
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