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THE BHAGAVAD GITA - A GREAT SPIRITUAL WORK**M. D. Awari**

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Abstract: 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.

Keyword: Spiritual Work ,Bhagavad Gita , greatest controversy ,superstructure.

INTRODUCTION:

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 tranquility of mind amidst the surging waves of mental states and creating unity out of diversity in the inner life of man (1991:16).¹

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, the mother, the protector, the supreme purifier, the sacred sound symbol Om and the Vedas" (2010: 7).²

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. 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 all are 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).³

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

सर्व धर्मान्यपरित्यज्य मामेकं शरणं ब्रज ।
अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा श्रुचः ॥ (XVIII -66)⁴

According to Prabhupada it means, "Abandon all varieties of religion and just surrender into Me. I shall deliver you from all sinful reactions. Do not fear." (1986; 750)⁵

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

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).⁶ 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).⁷

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).⁸

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).⁹

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 Sadshishya, a union of loyal spiritual endeavor, 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.

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 fulfill 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).¹⁰ 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).¹¹

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).¹²

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 upanishadic 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 Mastermen and as a sacrifice to Him, who stands behind man and nature"(1991: XXXVI).¹³

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 Sadguru 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).¹⁴

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)¹⁵

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 geants human being's ultimate goal i.e. trances, Jeevanmukti and Vidhehimukti in all over the world.

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.

CONCLUSION:

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).¹⁶ 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.

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).¹⁷

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.

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 f° KkuúLk-ka ifOk«kfe° fOk|R" (IV.38).¹⁸ 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:XXVIII).¹⁹ 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 'nivrtili' 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 'nivrtili' which helps to manifest the spiritual energy that is within all in the form of the inherent divine spark. That 'nivrtili' can inspire all our 'pravrtti' also. That is taught in the Gita, 'nivrtili' 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.

ॐ पूर्णदः पूर्णदं पूर्णदः पूर्णदः
पूर्णदः पूर्णदः पूर्णदः पूर्णदः— (2001:1)²⁰

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). 21

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